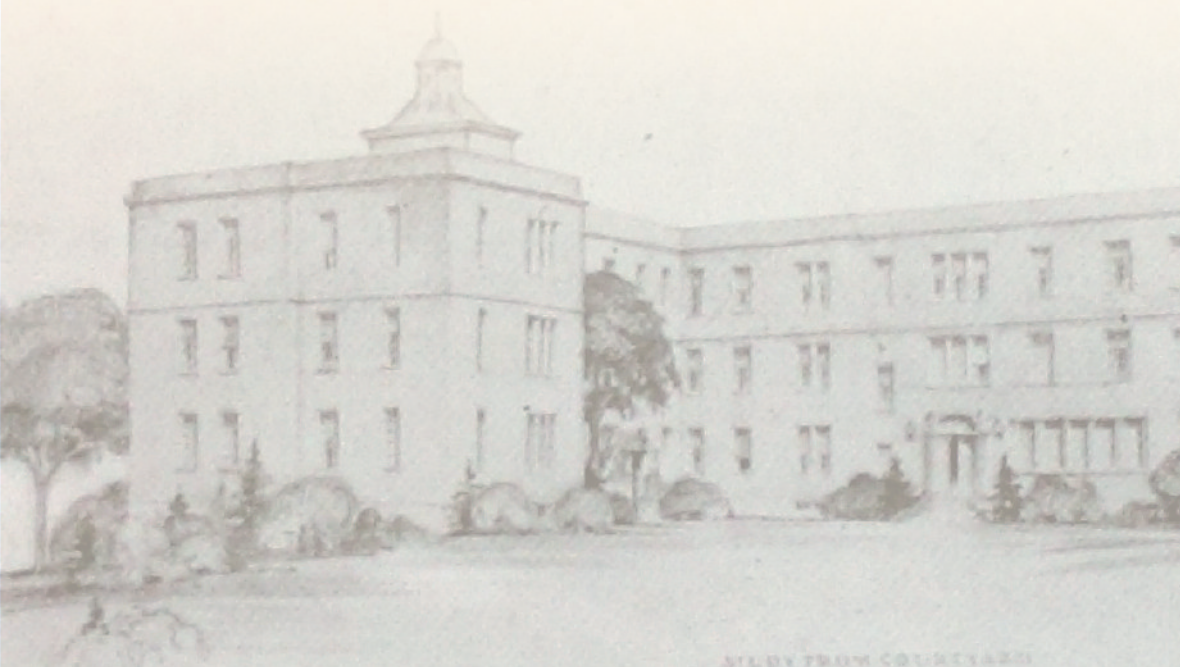


一、大學時期 (1938-1940)



88 Chung Hsing Road
Chungking, Taiwan
Republic of China
TEL. 222841-222842

嘉義基督教醫院
CHIAYI CHRISTIAN HOSPITAL

電話號碼
222841-22

HOSPITALITY'S HONOR FOR 1961

The Hospital's Mandate

The healing ministry is an integral part of the Gospel proclamation!
The Bible attests to Christ's compassion for suffering people
(Matt. 9:13) His healing of those stricken with disease



1961 operations represented
previous year, and the 4,000;
Average daily bed occupancy was
was an 8% decrease in surgery
but increase of 30% in chest
tests. In 1960 labor and got
for 30% of the outpatients as

APPLICATION FOR FOREIGN SERVICE EMPLOYMENT

Foreign Ministry Examination
Liaison Office, Taipei
110, Roosevelt Avenue, South
Taipei, Republic of China

Date of application: Aug. 29, 1962

Place of birth: KUANG, HOANG, CHINA
ST. PAUL MIAMI

NAME: ONE
SURNAME: WU
GIVEN NAME: WU MEI

PROFESSION: Physician, Hsiao KANG

EDUCATION: HSIAO KANG
DEGREE: PH.D.

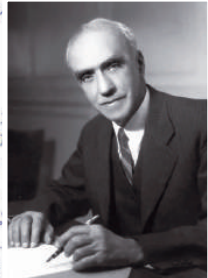
EDUCATIONAL INSTITUTIONS:
NAME: HSIAO KANG DEGREE: PH.D.
NAME: HISTORY DEGREE: B.A.
NAME: HISTORY DEGREE: M.A.
NAME: PHYSIC DEGREE: M.D.

PRESENT OR PREVIOUS POSITIONS:
NAME: PHYSICIAN RATE OF SALARY OR WAGES: \$4000

TELEPHONE: _____
OFFICE: _____



CHIYI HOSPITAL
10015 4, MIAMI
Aug. 14, 1962
exchange.



San Francisco, Calif.
Dear friends,
May I trouble you
address on the enclosed letter
Evelyn Kraemer, and drop it
at? I know Mrs. Kraemer
at a mission hospital in
I do not have her address.

I returned about 2 1/2
from the Chiayi Christian Hospital in
Taiwan, just before Mrs. Stella Stohl
arrived there. We deeply appreciate the
assistance given to the medical work
there by both Mrs. Stohl & Mrs. Kraemer,
and for your role in making their help
available.

Sincerely, in Christ,



檔案編號：01 (著作)

上帝的漁夫¹

戴德森 / 著

(奧斯堡大學迴聲報，1938年4月29日，第2-3版)

總編輯莫文森 (Vincent Mostram)

按：本文榮獲新一期宣教徵文比賽首獎

有一天，一小群單純的漁夫和工人聚集在巴勒斯坦一座崎嶇的山丘上，一位他們所選擇的領袖—主，正在與他們告別，祂要離開他們一段時間。主用一種樂觀且充滿挑戰的語氣，對祂所愛的追隨者們說了最後一句話，祂堅定的說：「我若去為你們預備了地方。……我在那裡，叫你們也在那裡」²。哦，那些是得勝的話語，是拒絕承認任何失敗或後退的話！「所以你們要去，使萬民作我的門徒，奉父子聖靈的名，給他們施洗。凡我所吩咐你們的，都教訓他們遵守，我就常與你們同在！」³

主說什麼？萬民，全世界所有國家的人都來做祂的門徒？這，祂可是說真的嗎？像他們這樣單純平凡的漁夫，怎麼能執行

* 本件與上篇第二章「從風雲人物到階下囚」相關。

1 文章背景引自《新約聖經》約翰福音 21 章，「耶穌在提比哩亞海邊顯現」，中文和合本版。

2 出自《新約聖經》約翰福音 14：3，中文和合本版。

3 出自《新約聖經》馬太福音 28：19-20，中文和合本版。



一、大學時期 (1938-1940)

向世界傳福音的任務，這幾乎是不可能的計劃呢？但是，看！祂講完，走上山、升天，直到最後山頂上的那一小群人再也看不見祂為止。

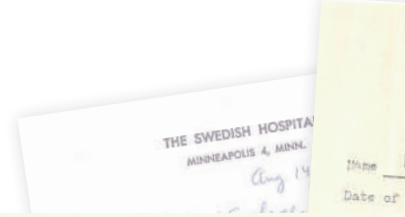
耶穌升天了，留下的是震撼的命令，留下的是無限的願景，留下的是令人震驚的承諾。這群貧窮、沒有受過教育、受人鄙視、受人輕蔑的漁夫，難以置信的沿著通往耶路撒冷的蜿蜒小徑猶豫前行。

在漁夫的心中升起一種發自內心熱切的祈禱，充滿了不斷湧現的活力和喜悅，主耶穌留下的巨大挑戰仍猶在耳，主的最後一個命令必須執行！

日子一天天過去了，謠言開始在擁擠的人群和高層的神職人員中流傳，說奇怪的事情正在發生。兩個漁夫在聖殿的庭院中傳講這事，居然有五千名聽眾接受了他們的引導，去相信一個他們稱之為彌賽亞的人。另一位漁夫向南走，竟然就在衣索比亞的宮廷中也找到了一位跟隨者。⁴ 漁夫們在整片土地上，甚至在巴勒斯坦邊界之外，都逐漸在改變人們的信仰，讓人們相信他們的復活主。當時最偉大的神學家，在面對這些普通漁夫強而有力的啟示與充滿力量的信仰時，都瞠目結舌，無言以對。靠著基督權能的強大信仰，有誰能抵擋得住呢？

日復一日、年復一年，一個又一個世紀，上帝的漁夫們一路

⁴ 出自《新約聖經》使徒行傳 8：26-40 中，腓利向宮廷中的掌實權太監傳福音，後來太監信而受洗。



走來，不斷地朝著實現耶穌所交付的大使命前進，沒有什麼能阻止他們。迫害只會催促他們前進、障礙只會增加他們的動力、壓迫只會讓他們作出更大的犧牲。而阻礙只會激發他們的動力，加快他們朝著目標邁進的步伐。

憑著對主耶穌的大能，加上對基督最終必將實現目標的信心，人們開始為基督福音傳遍全世界努力推進。他們在成功的路上邁進，正因為他們有這樣的信心。而信心，這是所有傳道工作的能力秘訣。信心總是創造奇蹟，現在也是如此。

正是這種信仰超越了最高的障礙，使成千上萬為主奉獻的漁夫將信仰帶到了東方、非洲和世界其他黑暗之處、動蕩的水域。正是這種信仰主宰了施達德（Charles Thomas Studd）的生活，並召喚他為基督拋棄了大筆的財產、穩定的工作，最終甚至不顧生命安危，只依靠主耶穌所賜的資源與能力，在中國內陸人口稠密的平原裡、在印度的叢林荒野中，最後他在 50 歲之際，進入非洲的中心地帶傳教。

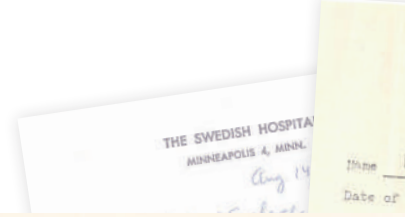
當約翰·佩頓（John G. Paton）宣布他打算在位於太平洋西南部的赫布里底群島服事基督時，一位年長的基督徒紳士說：「那是食人族！你會被吃掉」。正是這種拒絕在危險中退縮的信仰，促使佩頓先生回答說：「迪克森先生，您年事已高，您未來的展望將是被埋進墳墓裡，被蛆蟲吃掉。老實說，無論生死我都願服事主，若是因服事主而死來榮耀主耶穌，無論我是被食人族吃了，還是被蛆蟲吃了，對我來說是沒有差別的。在那偉大的復



一、大學時期 (1938-1940)

活日子來到時，我的身體跟您的身體，都將跟我們的復活主一樣，從死裡復活。」正是來自基督信仰的堅持力量，使佩頓先生有勇氣毫不退縮地面對困難；更重要的是，他心中懷著愛，來對抗獵頭者的毒矛和箭。正是這種信心，使他的努力取得了輝煌的成功，並使許多冷酷食人族的心轉向了上帝。

今天我們面對的就是同一個挑戰，莊稼待收。「你們」，這句話是耶穌基督對我們說，祂又加上應許「看！我永遠與你們同在，甚至直到世界的末了」。那麼，讓我們帶著對主的信心與應許，去贏得「萬民、萬國」。



God's Fishermen

by Marcy Ditmanson

(*Augsburg Echo*, April 29, 1938, Page 2-3)⁵

(Ed. note: This essay won first prize in the recent mission essay contest. V. M.)

A small group of simple fishermen and laborers were gathered together on a rugged Palestinian hill one day, bidding farewell to one of their number--their chosen leader--who was leaving them for a while, in order, as he assuringly told them, "to prepare a place for you... that where I am there ye may be also." The Master's last words to His beloved followers were delivered in a tone of challenging optimism. Oh, they were victorious words--words refusing to admit of any defeat or regress! "Go ye therefore into all the world. making disciples of all nations, baptizing them in the name of the Father, Son and Holy Ghost, and teaching them to observe all things whatsoever I have commanded you...and lo! I am with you always!"

What was this the Master was saying? "All the world"...."All nations." Surely He could not have meant it. How could simple fisherfolk like they carry out this impossible program of world evangelization? But lo! He had finished speaking. He was ascending--up, up into the heavens above, until at last the tiny group on the mountain-top could see Him no longer.

Left with a staggering command, left with a limitless vision, left with an unbelievable promise, these men--poor, unschooled, contemned, unnoticed--wended their way hesitatingly and dazedly along the winding trail that led to Jerusalem.

⁵ *Augsburg Echo* 及 *The Dial* 均取材自美國奧斯堡大學檔案館 (Augsburg University Archives) 數位典藏。



一、大學時期 (1938-1940)

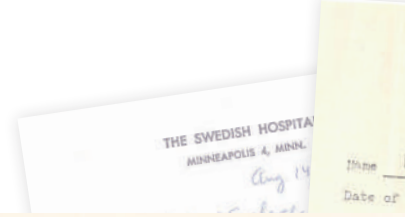
There was prayer--fervent, heartfelt prayer--in the hearts of the fisherfolk, with whom a great challenge left by the Master still lingered--lingered with ever-increasing vigor and luster. The Master's last command must be carried out!

Days passed; months passed. Rumors began to circulate among the milling throngs and among the seclusive clerisy that strange things were transpiring. Two fishermen had spoken in the temple court, and five thousand listeners were led to believe on one whom they called the Messiah. Another fisherman had gone far south and found an adherent in the very court of the Ethiopian potentate. Fishermen were gaining converts to their risen Master throughout the land, and even beyond the borders of Palestine. The greatest theologians of the day were speechless when faced by the powerful message and tremendous faith of the common fisherfolk. A powerful faith in the power of Christ--what could men do to stop it?

Day after day; year after year; century after century -- the fishermen of God led the way, pushing ever onward toward ultimate realization of the Master's great command. Nothing could deter them. Persecution only egged them on; obstacles only intensified their aggressiveness; deprivations only led them to greater sacrifices; and retarding influences only accelerated their movements and hastened their steps toward the goal.

With faith in the power of the Master and in Christ's assurance of ultimate attainment to the goal, men set out to conquer the world for Christ; and they *are succeeding*, for they have faith. Faith-- that's the secret of power in all missionary endeavor. Faith always has worked wonders, and it is doing so today.

It was such a faith that transcends the loftiest obstacles that brought tens of thousands of consecrated fishermen into the dark and turbulent waters of the Orient, Africa, and the rest of the world. It was such a faith



which dominated the life of C. T. Studd⁶, and which directed him to cast away vast worldly possessions, a well established career, and eventually even his physical well-being for the sake of Christ; depending only on his Master for the wherewithal and the strength necessary to proclaim the Glad Tidings in the populous plains of inland China, in the jungle wilds of India, and finally at the age of fifty years in the heart of tropical Africa.

“The cannibals! you will be eaten by cannibals,” argued an old Christian gentleman, when John G. Paton declared his intention of serving Christ in the New Hebrides. It was a faith which refuses to cringe at danger that prompted Mr. Paton to reply, “Mr. Dickson, you are advanced in years, and your own prospect is soon to be laid in the grave, there to be eaten by worms; I confess to you that if I can but live and die serving and honoring the Lord Jesus, it will make no difference to me whether I am eaten by cannibals or worms; and in the Great Day my resurrection body will rise as fair as yours in the likeness of our risen Redeemer.” It was a faith in the sustaining power of Christ which emboldened Mr. Paton to face without flinching--and more than that, with love in his heart--the poisoned spears and arrows of hostile head-hunters. And it was this faith which sees results that crowned his efforts with glorious success, and that turned many a cold cannibal's heart to God.

The challenge is ours today. The fields are yet white unto harvest. “Go ye,” Christ says to us, and He adds the promise, “And lo! I am with you always, even unto the end of the world.” Let us then, with faith in the power and the promises of our Master go forth to conquer “all the world ...all nations.

6 報紙誤植為“Stud”，此處更改為正確的“Studd”，後續如出現類似情形（如打字、印刷錯誤等），皆依循此原則。



檔案編號 02 (著作)

蠍子

戴德森 / 著

我第一次遇到蠍子是在一個夏日，當時我正在一堵圍繞著花園的舊磚牆上練習攀爬技巧。我不小心弄掉了一大塊灰泥，灰泥掉在地上，露出了牆上的裂縫。我瞥了一眼洞裡，驚訝地看到幾隻蠍子在裡面爬來爬去，牠們一節一節的尾巴如一隻開心的狗狗一樣捲起來。然而，根據我與蜘蛛接觸的經驗，讓我知道更明智的選擇是趕緊結束我這次的突然造訪。

在往後的幾年裡，我對蠍子的恐懼和厭惡慢慢地減少了。我瞭解到，這個雖然小但看起來很兇惡的生物幾乎沒什麼危險，除非是被刺到。我也知道，當其中一隻出現在眼前時，是不用害怕的，因為蠍子有點近視，而且移動速度也相對較慢。也就是說，萬一被蠍子追，我可以很容易地拉開與牠們的距離。

有一天，我看到一群螞蟻對付一隻成年的蠍子。螞蟻爬遍牠



戴德森（左一）大學時期與友人合影（該友人非文中所提者）

* 本檔案與上篇第二章「從風雲人物到階下囚」相關。



的全身，到處狠狠地咬牠，並注射強大的毒素，使蠍子逐漸麻痺、死亡。在掙扎了大約十分鐘後，螞蟻們將受害者一塊一塊地拖到地下的儲藏室裡。我對小昆蟲的大膽感到驚訝，如果這種微小到不足為道的生物，可以成功攻擊一個比牠們大很多倍的敵人，為什麼我這比蠍子大幾千倍的人不能對付牠呢？從那以後，我對蠍子的策略是具有攻擊性的。

夏日的傍晚，當空氣寂靜而悶熱時，我會和一位朋友出去抓蠍子。因為在這樣的夜晚，總有著豐富且多樣的生物與昆蟲。我們其中一人會拿著一個罐子，另一人則是拿著壺狀的小燈，我們倆都備有筷子。每當我們看到蠍子時，我們就會撲向牠，夾住牠的尾巴或身體，然後把牠與同伴一起扔進罐子裡。有時，當鋒利的黑色毒刺靠近我們的手指時，會令我們感到不舒服，但這種抓到蠍子的興奮感，讓人忘了潛在的危險性。通常一個晚上約可抓到 20 隻蠍子。其中一些賣給做藥材的人，他們將蠍子磨碎成具有療效的粉末出售，用來治療所有疾病，一部分蠍子我們會留下來作為寵物和標本。

蠍子是有趣的寵物，他們的行為和反應有時非常奇特。牠們經常在我們的罐子裡互鬥，但很少有傷亡，因為蠍子對彼此的毒素免疫，一隻蠍子雖螫掉自己的尾巴而不會對牠的鄰居產生任何致命性的影響。他們是貪婪的生物，我常常為他們感到羞恥。牠們主要的食物包括活的蚱蜢、蟋蟀和幼蠍，更不用說大量的泥土和植被了。有一天早上，一隻年輕的母蠍子讓我的收藏再增加了



一、大學時期 (1938-1940)

40 隻幼蠍子。所有的小蠍子，都趴在母蠍子的背上，密密麻麻的白色小尾巴，每隻尾巴末端都有一個小黑點。壺裡的其他蠍子顯然對突然大量增加的蠍子感到憤怒，因為每當有幼蠍自母蠍子的背上掉下去時，他們就會將牠吃掉。這個過程一直持續下去，直到我被蠍子的肉食本性激怒，用大量的酒精來結束這一切。

幾天後，蠍子群做出了公平的懲罰。牠派出了一個使者，停駐在我房門的把手上，那天晚上當我進入房間時，牠還以顏色，那一整真是疼痛至極，牠復仇了。

戴德森 1940 級



On Scorpions

by Marcy Ditmanson
(*The Dial*, 1938, p.p.10-11)

My first encounter with scorpions took place one summer day when I was trying my skill at scaling an old brick wall which surrounded our garden. Accidentally I dislodged a big piece of plaster which crashed to the ground and exposed a fissure in the wall. Glancing into the hole, I saw to my astonishment several scorpions crawling about, with their segmented tails curled up like that of a happy dog. My proximity to the arachnids, however, led me to the conclusion that it was wiser for me to bring my fortuitous visit to a speedy termination.

During the years that followed, my fear of and aversion to scorpions decreased. I learned that there is little danger from this small but vicious looking creature, except when one contacts the sting at the end of his tail. I learned, too, that it was quite unnecessary to flee in terror, whenever one of them hove in sight; for scorpions are somewhat near-sighted, and are also comparatively slow of movement--that is, I could easily out-distance them in the event of a chase.

One day I saw some ants tackle a full-grown scorpion. They crawled all over his body, bit him sharply here and there and injected a powerful toxin, which gradually deadened and paralyzed him. When the ten-minute struggle was over, the ants hauled their victim, piece by piece, to their subterranean storerooms. I was surprised at the audacity and daring of the little insects; if such insignificant creatures could attack successfully an enemy which was many times their size, why should not I be able to, who am several thousand times as large as a scorpion? Thereafter my policy towards scorpions was aggressive.

On summer evenings, when the air was still and sultry, I would go

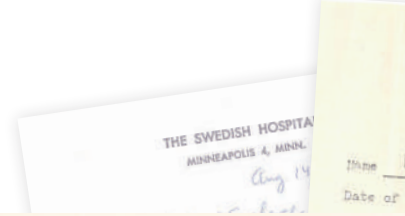


out with one of my friends scorpion hunting; for on such evenings all insects and other creatures are abundant. One of us would carry a jug; the other a small teapot-like lamp. Both of us would have chopsticks. Whenever we saw a scorpion, we would pounce on him, pick him up by his tail or body and drop him with his fellows in the jug. Sometimes the sharp, black stinger would be uncomfortably close to our fingers, but the very thrill eclipsed the sense of danger. An evening's catch usually totaled about twenty scorpions. Some of these were purchased by medicine men who pulverized them and sold them as an efficacious cure for all ailments. The remainder we retained as pets and specimens.

Scorpions are interesting pets; their actions and reactions are at times very peculiar. Free-for-all fights were not uncommon in our jug; there were few fatalities, however, for scorpions are immune to each other's toxin, and one could sting his tail off without producing any disastrous effect on his neighbor. They are rapacious creatures; I was often really ashamed of them. Their diet consists chiefly of live grasshoppers, crickets and adolescent scorpions, not to mention considerable dirt and vegetation. One morning a young lady scorpion added a group of forty babies to my collection. The whole brood, flourishing little white tails with a tiny black spot on the end of each, reposed on the back of the mother. The other inmates were enraged apparently at the addition to their number, for whenever a baby fell off its mother's back, they proceeded to eat it up. This process continued, until I became exasperated by the carnivorous nature of the scorpions, and put an end of everything by giving them all a generous dose of alcohol.

A few days later the scorpion tribe exacted just retribution. It dispatched a messenger, who stationed himself on my doorknob. When I entered my room that evening, he gave me his message, a very painful one indeed, and went on his way--revenged.

Marcy Ditmanson, '40



檔案編號：03 (著作)

你們要休息，要知道我是神⁷

戴德森 著

心情鬱悶的我漫遊了一天，
沿著蜿蜒的狹窄山路深入山谷，
巨大的瀑布聲、飛濺的水花如面紗蓋住這條路，
壯麗而巨大的懸崖環繞著我。
我發現了鳥兒歡樂的歌聲，
一路走來，周圍都是清新流動的翠綠，
眼睛所見令我著迷，
這一切榮耀光輝令我深感敬畏。

在那一刻，我內心突然閃耀著一道光芒，
為我憂慮的靈魂歡呼。
因為在那時生命的創造者，主，靠近了。
用甜美清晰的聲音輕輕地對我說，
孩子，我是安靜、平安、與休息的主。

戴德森 1940 級

7 詩作背景引自《舊約聖經》詩篇 46：10，中文和合本版。



Be Still, And Know That I Am God

by Marcy Ditmanson
(*The Dial*, 1938, p.29)

Depressed in mind and heart I roamed one day
Along a narrow mountain path which wound
Into the valley far below, The sound
Of mighty falls which veiled their course in spray;
The grandeur of huge cliffs which round me lay;
The songs of birds who joy unmarred had found;
And fresh and flow 'ring verdure all around
Enthralled me as I roamed along the way.

I paused in awe of all this glory bright;
And in that moment suddenly a light
Within me shone, and cheered my soul distrest;
For then did life's Creator, Lord, draw near,
And gently spoke in accents sweet and clear,
Assuring me of comfort, peace and rest.

Marcy Ditmanson, '40.



檔案編號：04 (著作)

臨別諫言

(奧斯堡迴聲報，1939年5月25日，第2版)

這一期《迴聲報》是我擔任本刊主編，行使編輯權的最後一期了，我想說些諫言與期望。

為什麼出版報紙呢？對於學校來說，它作為校園活動、發展和成就的永久記錄而變得寶貴。它是一份校園生活的文字紀錄，因此對學生、教師、校友、親人、可能的學生及朋友是饒富趣味而且重要的訊息。它也是學生組織和整個學校的宣傳媒介；對在新聞工作的新秀而言，這是一個實驗場域，也是學生的發聲管道。

我認為，出版《迴聲報》的指導方針應該是維護不受審查的新聞自由、不受政治干預，選取平衡、具有代表性和高品質的素材，盡可能發揮學生的才能。最重要的是，堅持我們自己賦予的標準——「以基督的眼光看萬事」。

作為未來發展的規劃，我建議將《迴聲報》擴大到六版、雙週刊（儘可能每周出版一次），提供編輯薪水、增加廣告空間、採用更簡化的效率，所有應屆畢業生都訂閱，並在校友中密集推廣訂閱活動。

最後，我要謝謝《迴聲報》成員間的緊密合作，學生和老師的建議、批評、喝采和我不配得的讚美之詞，以及對這份可以再



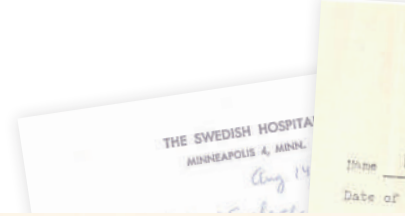
一、大學時期 (1938-1940)

更完美的作品，所展現出的耐心、教師在批准請假單上的寬宏大量，以及在「即興創作」所提供的發想、膠水、剪刀、爆米花、點心和才華等。對於全體學生和明年的《迴聲報》成員，我祝福報紙更大，更好，更具新聞性。

戴德森



1939年《奧斯堡迴聲報》(Augsburg Echo) 成員合照，前面第二排最右者即為戴德森。(Augsburg University Archives 典藏)



In Closing,

by Marcy Ditmanson

(*Augsburg Echo*, May 25, 1939, p.02)

In this issue of the *Echo*, which is in all probability the last over which I exercise editorial prerogatives, I wish to express a few parting thoughts.

Why publish a newspaper? For the institution it becomes invaluable as a permanent record of the activities, developments, and achievements of the school. It is a transcript of academic life, and as such is of interest and value to students, instructors, alumni, the home folks, prospective students, and friends. It is a medium of publicity for student organizations and for the school as a whole. It is a laboratory experiment for the journalistically-inclined. It is the voice of the students.

Guiding policies in the publication of the *Echo* should be, I think, maintenance of a free and uncensored press; freedom from political involvements; selection of well-balanced, representative, and high-quality material; utilization of student talent whenever possible, and above all, adherence to our self-imposed standard, "Seeing all things through the eyes of Christ."

I recommend as essentials to future progress, that the *Echo* be expanded to a six-column, biweekly (and as soon as possible, weekly) publication, that the editors be salaried, that additional advertising space be carried, that more streamlining effects be employed, that all graduating seniors take out subscriptions, and that an intensive subscription campaign be carried on among alumni.

A last word. I have appreciated the increased cooperation from the *Echo* personnel; the words of advice, criticism, cheer, and undeserved



一、大學時期 (1938-1940)

laudation from students and teachers; the patience shown towards a rather imperfect product; faculty generosity in signing excuse slips, and the liberal contributions of wit, glue, scissors, pop corn, pie, and talent on “make-up” night. For the student body and for the Echo staff of next year, I wish a bigger and better and newsier paper.

Marcy Ditmanson.



檔案編號：05 (信件)

奧斯堡學院

明尼蘇達州明尼阿波里斯市

1940年1月8日

陸志章⁸ 博士

燕京大學研究生院院長

中國北平

親愛的陸博士：

請容我說明這封信，是我希望於1940年秋天，申請進入燕京大學研究院的申請信。隨信附上我在奧斯堡學院的成績單以及數封來自師長的推薦信。

我可能需要佔用您一些寶貴的時間，



陸志章博士

* 本檔案與上篇第二章「從風雲人物到階下囚」相關。

8 陸志章，1894-1970，名保琦，浙江吳興人，為著名語言學家、心理學家。1922年於美國芝加哥大學取得哲學博士，返國後歷任南京高等師範學校教授、東南大學心理系教授兼系主任。1927年任燕京大學心理學教授兼系主任，後升任文學院院長；1934年同貽春辭燕大代理校長，由陸至章繼任，後真除校長。1936年發表第一篇語言學論文〈漢語和歐洲語用詞的比較〉；1937年對日抗戰起，免去校長職務；1941年冬，因支持學生反日運動，被日軍拘捕繫獄。抗戰勝利後，於1947年復任燕京大學校長，文化大革命期間，被指為「美帝代理人」；於1970年11月因病逝世，享壽77歲。著作有《古音說略》、《詩韻譜》、《漢語的構詞法》、《北京話單音詞詞匯》修訂本，及《高中心理學》、《社會心理學新論》、《教育心理學簡論》、《中國兒童的無限制聯想》、《漢語音韻學論集》一、二集等書。方志華撰，〈陸志章〉，收入於國家教育研究院樂詞網，查檢網址 <https://terms.naer.edu.tw/detail/1ba881ff14b42cbec3000736201d319f/?startswith=zh&seq=1>，查檢日期2022.11.18。



一、大學時期 (1938-1940)

來說明我申請進入燕京大學的目的，並簡單介紹我的背景。

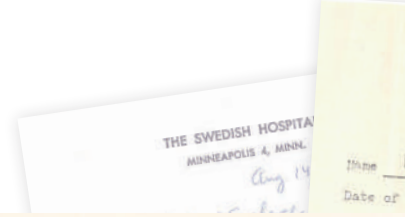
我是信義會宣教士之子（雙親戴費德牧師夫婦目前在河南鹿邑）。我於 1919 年 3 月 4 日出生於河南確山縣，除了在 1925 至 1926 年間回美國一年外，我與父母生活在中國直到 1936 年。我小學曾在山東、河南歸德、牯嶺（江西）等地的學校就讀，高中則就讀於雞公山美文學校。

1936 年我回美國繼續課業，這四年我是明尼蘇達州奧斯堡學院的學生。從成績單您可以看到我在大學期間所修習的課程，主修歷史與希臘文，副修是英文與哲學，另也在明尼蘇達大學修過幾門課。

提供給您的資料中呈現出我在大學期間參加過的活動：兩年校刊主編、文學作品副編輯、國際關係社社長、低年級學生會主席，目前擔任奧斯堡學生會會長。同時也是信義會學生會、宣教會、出版社、法文社、寫作社以出版部門的會員。

我後面三年的在學時間也曾在不同場域從事過多種工作：罐頭製造工廠、社會福利之家、學校木工店、在兩所醫院任職總機，以及擔任美國自由信義會刊物數個月的編輯。我也在教會主日學及教會附設學校教書，並且到教堂、學校及青年團體演講。

若有幸我能進入燕京大學攻讀碩士，我計劃未來畢業後再赴哈佛大學攻讀博士學位。然後再到明尼阿波里斯市的奧斯堡神學院修讀神學課程，期望再回到中國河南東部，在自由信義會的教會擔任宣教士工作。最終我希望在湖北灑口的信義神學院任教。



若是可能的話，我希望能在這個秋天（1940年）進入燕京大學研究生院就讀，並且在規定的時間內攻讀碩士學位。我特別感興趣的領域是中國歷史，但我希望能將哲學與政治學列入學習課程當中。我可以說中文，並且能閱讀中文版新約聖經。若我能通過申請，我將在這個春天與夏天加緊學習中文。關於住宿方面的安排，我傾向於能與中國同學同住在校內宿舍。

我可以詢問經濟上可能的資助嗎？例如在燕京大學或北平地區擔任家庭教師、圖書館工作、新聞工作者或是其他類型的工作。我也希望能申請到奧斯堡學院的獎學金援助。若這兩者的經濟協助我都沒有獲得的話，我還是非常有信心能夠安排我的經費來源。

因為我認為能在中國及在中國院校中研究中國歷史、生活與思想，將比在美國學術機構更加深入，所以我申請進入燕京大學研究生院。在諮詢過我的中國與美國朋友之後，更是加強了我這樣的想法。

我不確定這封長信是否能說清楚我的想法與申請所需的資料，但我很真誠的希望您能接受。若可行，能否請您或招生委員會儘快回覆？煩請您附上最新的課程表，以及您認為我應該需要知道的訊息。

戴德森 敬上



Augsburg College
Minneapolis, Minn.
January 8, 1940

Dr. Luh Chin-wei
Dean of the Graduate School
Yenching University
Peiping, China

Dear Dr. Luh,

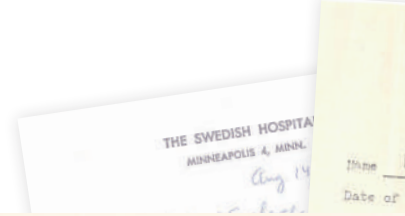
May I introduce the purpose of this letter by saying that I hereby apply for entrance into the Graduate School of Yenching University in the fall of 1940. Enclosed you will find a transcript of my credits from Augsburg College, and also recommendations from several of our faculty members.

If I may take but a few moments of your valuable time, I should like to elucidate further my purposes in applying for admission to Yenching, and give you a brief glimpse into my background.

The son of Lutheran missionaries (Rev. and Mrs. Fred Ditmanson, now residing in Luyi, Honan), I was born in Kioshan, Honan, on March 4, 1919. Except for a year's visit to the United States in 1925-1926, I remained in China with my parents until 1936. I attended grade schools in Tsingtao, Kweitch (Honan), and Kuling (Kiangsi), and received my high school education at the American School of Kikungshan, Honan.

In 1936 I came to the United States to continue my studies, and for the following four years (this being the fourth and last) was a student at Augsburg College in Minneapolis. From the transcript of credits, you can see what type of work I have been doing. I have majors in History and Greek, and minors in English and philosophy. I also take some courses at Minn. University.

For your information let me list the extracurricular activities I have



participated in at college : I was editor-in-chief of the college newspaper for two years, associate editor of a literary production, president of the International Relations Club, president of the Junior class, and am now president of the Augsburg Student Society. I have also been a member of the Lutheran Students Association, the Mission Society, the Press Club, the French Club, the Writers Club, and the Board of Publications.

I have paid my way through the last three years of college by working in various capacities; in a canning factory, a social settlement house, the college carpenter shop, the switchboards of two different hospitals, and for several months as editor of the official publication of the Lutheran Free Church. I have taught Sunday School and parochial school, and have done some speaking in churches, schools, and young people's groups.

As to my plans for the future - I should like to work for an M.A. at Yenching, and then continue at Harvard University towards a Ph.D., applying my work at Yenching towards that degree. I then intend to take a theological course at Augsburg Seminary (Minneapolis), and return to China as a missionary in Eastern Honan, where our church board has work. Ultimately I hope to teach in the Lutheran Theological Seminary at Shekow, Hupeh.

If at all possible, I should like to enter the Graduate School at Yenching this fall, and do the required amount of work and remain for the prescribed period of time for a masters degree. My particular field of interest is Chinese History, but I should like to arrange my courses to include related subjects in philosophy and political science. I have a speaking knowledge of mandarin, and also have a reading grasp of New Testament Chinese. If my application is accepted, I intend to study more of the Chinese language this spring and summer. As far as living arrangements are concerned, my preference would be to room and board



on campus with the Chinese students.

May I inquire into the availability of some financial assistance, either through tutoring, library work, journalism, or some other type of employment at Yenching or in Peiping? I also have hopes of some financial assistance from Augsburg College. But even if I should receive no help from these two sources, I feel quite confident I can somehow manage my finances favorably.

It is because I feel that I can gain a better understanding and appreciation of Chinese history, life and thought through studying in China and in a Chinese school than through attending an American institution, that I apply for admission into Yenching. This sentiment has been strengthened through the counsel of many friends, both Chinese and American.

I am not sure that this rather long letter contains the information required or desired of an applicant, but I sincerely hope you will find it acceptable. May I request as early a reply from you or your committee of admissions as is possible? Kindly include also your latest catalogue and such other information as you think I should have.

Most respectfully yours,
Marcy Ditmanson.



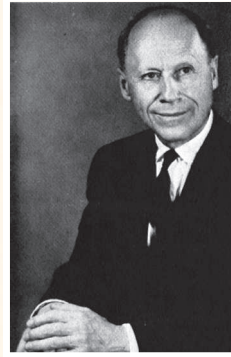
檔案編號：06 (信件)

奧斯堡學院
明尼蘇達州明尼阿波里斯市
1940年5月18日

弗萊德利·希厄茨牧師⁹
伊利諾州芝加哥

親愛的希厄茨牧師：

我想利用一點時間寫信告訴您，我對有機會能參與信義會學生工作，來為基督徒服務深感興趣。對於信義會學生會（Lutheran Student Association, L.S.A.）我有些建議，若言詞過於直白，還請您見諒。我將於兩、三週後自奧斯堡學院畢業。



Fredrik A. Schiotz 牧師
(*Augsburg New*,
June 1969, Augsburg)

* 本檔案與上篇第二章「從風雲人物到階下囚」相關。

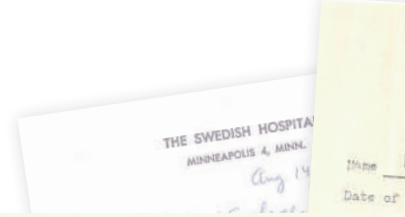
9 Fredrik Axel Schiotz, 芝加哥人，1989年時以87歲高齡過世。1932年自信義神學院取得碩士學位，1938-1945擔任美國信義會（LAC）學生服務委員會執行主任，1954年成為福音派信義會（ELC）主席，1960年參與ELC與信義會自由堂（LFC）合併，促成美國信義會（ALC）成立，並當選主席，1961-1971年間亦曾任信義會世界聯合會（LWF）主席和世界信義會協進會（World Council of Churches）中央委員會主席。參見“Fredrik Schiotz, 87, Lutheran Leader, Dies”, <https://www.nytimes.com/1989/02/26/obituaries/fredrik-schiotz-87-lutheran-leader-dies.html> (accessed October 17, 2022)；“THE REV. FREDRICK SCHIOTZ, LUTHERAN LEADER, DIES”, <https://www.washingtonpost.com/archive/local/1989/02/27/the-rev-fredrick-schiotz-lutheran-leader-dies/06b7c7b6-a53f-4e61-91e4-8562dc3eb75b/> (accessed October 17, 2022)



一、大學時期 (1938-1940)

目前規劃是用二到三年的時間在北平一所華人學校——燕京大學就讀（您到中國拜訪時或許曾去過），我已獲准進入該校專研哲學與歷史的碩士學位，之後我計劃回到美國的神學院工作，並以一到兩年的時間到哈佛攻讀博士學位。我對在中國的宣教工作非常感興趣，尤其是訓練年輕的中國基督徒成為他們自己教會的領導者。我希望將來能夠到我們位於河北灤口的信義神學院工作。現在讓我介紹為何我要寫這封信。在燕京大學的規劃中，我有很多機會在一千名學生之中傳揚福音，當然其中大部分都不是基督徒。我們信義會嚴重忽視對中國高等教育在學學生的工作，而這些學生進入社會後往往成為他們國家的領導者，我認為這樣的忽視是非常的不妥，更會影響我們在全中國的宣教工作。當基督教沒有察覺並把握這樣的機會，以至於未培養中國學生成為基督教領袖時，其他非常活躍的勢力便會趁虛而入。我們發現，許多學生具有共產主義、唯物主義、人本主義及無神論者傾向，這是基督教對此漠不關心或缺考慮將會產生的結果。這並非是毫無根據的悲觀看法，而是根據我實際與部分中國學生接觸並觀察後得到的心得。

我想要更具體且務實地來看待這個目標，在中國學生當中組織信義會學生會。若您能諒解其中的個人因素，我只想說，我很樂意盡我所能使這一切成為可能。在燕京大學這兩年中，我將與這些中國學生一起上課，有許多機會將基督信仰的見證帶給他們。當然，無論信義會學生會是否決定就這議題提出任何建議來



採取行動，我都會這樣做。然而，我想做的是在燕京大學裡組織一個信義會學生會，或者是一個由信義會學生會贊助的宗教團體，這將需要花費大量的時間和精力。若要執行這項工作，就需要在國內得到信義會學生會在精神和物質上的支援，也就是我們必須尋求信義會學生會的關注和經費援助。

我希望得到您對這個議題的看法。基於我個人觀察、研究，和 Joe Aslbue 牧師和 Edith Okerlund Morris 女士等人成功開創的基礎上，並鑒於這項工作的需要性，我認為來為中國大學生制定一個信義會學生會計畫是能夠做到的，而且是必須且值得去做的。希望很快能聽到您關於此事的回覆。

戴德森 敬上

附註：我將於 7 月 31 日搭乘「巴西丸」離開洛杉磯，在那前一周我就會離開明尼阿波里斯。我所搭乘的輪船，行走的路線是穿越夏威夷、日本、韓國、滿洲國和中國北方，這是我期待的旅程。



Augsburg College
Minneapolis, Minn.
May 18, 1940

Rev. Frederick Schiotz¹⁰
Chicago, Illinois

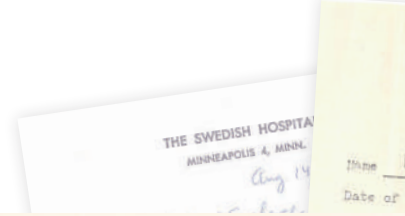
Dear Rev. Schiotz,

I have had in mind for some time to write you in regards to a phase of Lutheran student work in which I am particularly interested and which holds special opportunities for Christian service. You will bear with me if I am a little free and outspoken in presenting this matter. It is just an idea or suggestion on my part, but one which the L.S.A. might be able to utilize.

I will be graduating from Augsburg in two or three weeks. My plans are to spend two years in a Chinese school in Peking--Yenching University--which you may have visited when you were in China. I intend to work for an M. A. there in philosophy and history, after which I plan to return to the United States, take my seminary work, and perhaps another year or two at Harvard towards a doctor's degree. I am interested in missionary work in China, especially in the training of Chinese Christians for leadership in their own church. I have hopes of working into our Lutheran Theological Seminary at Shekow, Hupeh.

Now let me relate this little introduction to what I was going to write you about. In planning for Yenching, I have thought much of the opportunities afforded there for propagating the Gospel among the one thousand students enrolled, most of whom, of course, are not converted.

10 此處可能為戴醫師筆誤。根據美國福音信義會總會檔案館（Evangelical Lutheran Church of America Archives）檔案註釋資料以及奧斯堡大學檔案館的報刊登載，雖偶而出現 Frederick A. Schiotz，但還是以 Fredrik A. Schiotz 為主，因此 Schiotz 牧師之名推估應為 Fredrik A. Schiotz。



Work among the students in China's higher centers of learning has been badly neglected by our church bodies; and as those students are going out as leaders in their country, I think this neglect is unfortunate and may have its effect on mission work as a whole in China. When Christianity fails to recognize and utilize the chances to mould a Christian leadership from among the Chinese students, other real and very active forces take advantage of the situation. Thus we find so many of the students with communistic, materialistic, humanistic, and agnostic leanings. Christianity, through its indifference or thoughtlessness, is partly responsible for these conditions, and will have to suffer the consequences. I don't think this is just unwarranted pessimism or alarmism; I have tried to view the situation realistically and on the basis of quite a few contacts with Chinese students.

I would like to propose--to get down to a more practical and concrete leve--that the L.S.A. do something practical and concrete in reaching these students. If you will again forgive the personal element here, may I just say that I would be gladly willing to do anything in my power to make this possible. For the next two years I will be studying with these Chinese students and will have many opportunities to bring a Christian testimony to them, and I will do so, of course, regardless of whether or not the L.S.A. decides to act upon any of the suggestions made here. What I would like to do, however, is to organize an L.S.A. group, or an L.S.A. sponsored religious group, on the Yenching University campus. This would necessitate considerable time and effort spent, and if justice is to be done to the work at all, we would need the moral and material support of the L.S.A. at home --that is, we must ask for the prayerful interest and financial assistance of the L.S.A.

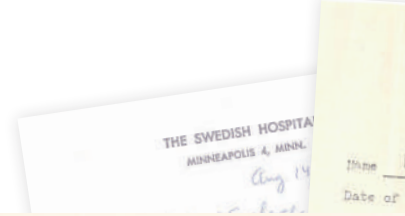
I would appreciate getting your opinion on this proposition. On the basis of personal observation and study, and on the basis of successful



beginnings made by Rev. Joe Aalbue and Mrs. Edith Okerlund Morris and others, and in the light of the need for such a work, I think an L.S.A. program for Chinese college students is possible, desirable, and necessary. Hoping to hear from you soon on this matter, I am

Sincerely yours,

P.S. I am sailing out of Los Angeles on July 31 on the "Brasil Maru", and will probably be leaving Mpls. about a week prior to that date. The route I am taking takes me through Hawaii, Japan, Korea, Manchukuo, and North China. It is a trip I am looking forward to taking. M.D.



檔案編號：07（信件）

奧斯堡學院
明尼蘇達州明尼阿波里斯市
1940年6月18日

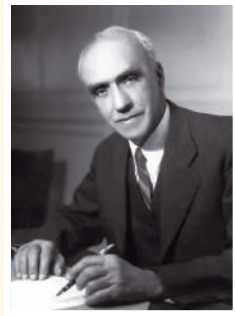
司徒雷登博士
燕京大學校長
中國北平

親愛的司徒雷登博士：

自一周前寄給您的簡短訊息之後，我再寄上此信函。如果您收到稍早的訊息，請您忽略此信。我只是想確認您已收到其中一封信，因為對我來說，能儘快得到您的消息是非常重要的。

除了幾個月前收到來自您和傅晨光教授的鼓勵信件外，我還沒有收到任何有關今年秋天，我是否可以到燕京大學就讀研究院的訊息。也許校方已回覆卻遺失，或是尚未寄達。

重要的是，有幾個我想您會認同的原因，使我需要儘快收到來自燕京大學的消息。我已經預訂了7月31日前往中國的船票，但在還沒得到確認前，很難安排航班、旅程和目的地站。且我也需要儘快得到訊息，以便視情況制定學習或工作計劃。最後，我仍然有機會獲得奧斯堡學院獎學金（用於在燕京大學的學習），



燕京大學校長 司徒雷登
(John Leighton Stuart)

* 本檔案與上篇第二章「從風雲人物到階下囚」相關。



但我需要取得燕京大學正式錄取通知書，否則不能獲得此筆獎學金，我想我應該很快就會收到錄取通知書。¹¹

我期待並希望能夠在燕京大學學習。若計畫可以實現，我將用兩年時間在燕京大學攻讀碩士學位，之後再回美國深造後，我希望回到中國，將我的一生投入在中國基督教高等教育工作上。

正如我在電報中所詢問的那樣，如果您能即刻透過電報回覆，我將不勝感激。如果您已回覆，請忽略這封信。

戴德森 敬上

11 戴德森於1940年7月22日，出發至中國前九天，於奧斯堡學校長克里斯汀森博士家所舉辦的聚會中，獲得此獎學金。參見“Augsburg graduent i Kina”, *Folkebladet*, January 15, 1941, p.4.



戴德森基本資料

1919年3月4日出生於中國河南確山縣，於山東、河南東部和江西牯嶺等地接受基礎教育，高中就讀於雞公山美文學校。1936年返回美國，進入奧斯堡學院，1940年6月畢業，並曾於明尼蘇達大學研習政治學與哲學。

大學事蹟

學習表現：平均成績為 2.5 (位在 A⁻ 到 B⁺ 之間)。

大學報主編兩年、文藝刊物副編輯、國際關係社社長、大三擔任班代表、奧斯堡學生會主席。此外，也是信義會學生會、出版社、宣教社、出版委員會、法文社及寫作社成員。

主修：歷史與希臘文。

副修：英語與哲學。

生涯規劃為自燕京大學取得碩士學位、哈佛大學取得博士學位後，再至奧斯堡神學院研習神學課程。期望能夠到中國擔任宣教士，並到湖北瀟口信義神學院擔任教職。



Augsburg College
Minneapolis, Minn.
June 18, 1940

Dr. J. Leighton Stuart¹²
President
Yenching University
Peiping, China

Dear Dr. Stuart,

I am sending this as a follow-up letter to a short wave message sent you about a week ago. In case you received the earlier message, kindly disregard this letter. I just want to be sure you get one of them, as it is quite important that I hear from you soon.

Aside from the encouraging letters received several months ago from you and from Professor Porter, I have heard nothing from Yenching as to whether or not I can attend the graduate school there this fall. Perhaps an official reply has been written but has been lost or has not arrived yet.

It is important that I hear definitely from Yenching very soon -- for several reasons which I am sure you will appreciate. I have booked passage for China for July 31, but it is difficult to complete arrangements as to passage, route and destination until I have your decision. Then I should know as soon as possible, too, so that I can make other plans for study or work if that be necessary. And, finally, I still have a good chance to get a scholarship or fellowship from Augsburg College (to be used in pursuance of studies at Yenching); but it will not be granted until or unless I have an official statement of acceptance from Yenching, and I should have that statement very soon.

I am looking forward to studying at Yenching, and hope it will be

12 原稿戴德森將司徒雷登姓名誤植為 Dr. J. Leighton Stewart，此處訂正為正確的拼法。



possible to attend there. My plans -- if they materialize--are still to spend two years at Yenching in studies towards a masters degree. Then, after some further studies in this country, I hope to return to China and devote my life to some aspect of higher Christian education in the land.

As I requested in the radio message, I would appreciate it if you would send me an immediate reply by cable. If you have already replied to that message, just overlook this letter.

Hoping to hear from you soon, I am

Yours Respectfully,
Marcy Ditmanson



MARCY DITMANSON : BACKGROUND

Born in Kioshan, Honan, China, March 4, 1919.
Attended grade schools in Tsingtao, East Honan, and Kuling, Kiangei.
High school at the Kikungshan American School.
Came to U.S. summer of 1936.
Attended Augsburg College, graduating June, 1940.
Took some political science and philosophy at U. of M.

College activities :

Scholarship - 2.5 average (A minus or B plus).
Editor-in-chief of college newspaper two years.
Associate editor of college literary production.
President of International Relations Club.
President of Class during Junior year
President of Augsburg Student Society.
Also a member of Lutheran Students Association, Press Club, Mission Society, Board of Publication, French Club, Writers Club.
Majors : History and Greek
Minors : English and Philosophy
Would like to work for M. A. at Yenching and Ph. D at Harvard. Then seminary at Augsburg Seminary.
Would like to go into missionary work in China, and later perhaps into teaching at Lutheran Seminary in Shekow, Hupeh.



檔案編號 :08 (信件)

奧斯堡學院
明尼蘇達州明尼阿波里斯市
1940 年 7 月 17 日

伯恩哈德·克里斯汀森博士¹³
奧斯堡學院
明尼蘇達州明尼阿波里斯市

親愛的克里斯汀森博士：

若仍有機會，獎學金得主尚未決定，我想申請 1939-1940 年奧斯堡學院畢業生獎學金。我會在信中簡要的說明申請獎學金的理由。

我規劃在九月進入位於中國北平的燕京大學就讀研究院，預計以兩年的時間取得碩士學位。我的研究方向以東方哲學與



奧斯堡學院校長
克里斯汀森博士
Dr. Bernhard
M. Christensen
(Augsburgian, 1941,
Augsburg University
Archives)

* 本檔案與上篇第二章「從風雲人物到階下囚」相關。

13 伯恩哈德·克里斯汀森 (Bernhard M. Christensen)，1901-1984，出生於威斯康辛州，為丹麥移民第二代。於奧斯堡學院與神學院畢業後，至普林斯頓神學院、哥倫比亞大學、柏林大學及哈特福德神學院取得哲學博士學位，於 1930 年進入奧斯堡學院任教，1937 年至神學院擔任教職至 1962 年。於 1938-1962 年間擔任奧斯堡學院及神學院院長。參見 Thomas E. Jacobson, “Bernhard Marinus Christensen”, https://www.academia.edu/40690329/Bernhard_Marinus_Christensen (accessed December 3, 2022)



一、大學時期 (1938-1940)


歷史為主。我申請燕京大學的目的是利用身處該地，更能徹底學習中國的文化與生活。我相信對我將來在中國服事是最好的訓練方式，尤其是受呼召成為宣教士的服務領域。

我決定前往燕京大學的理由如下：相比於美國的其他大學，燕京大學的學費並不會高到讓人望之卻步，我也相信燕京在遠東研究領域比這裡的學校更好。就讀燕京的另一個優勢，我可以與計畫要研究的文化與人群直接接觸。此外，這個學校也得到哈佛大學的支持和認可，這將有助於日後我在美國進一步學習、研究。最後，進入燕京大學就讀的想法，是我寫信或直接向許多遠東權威人士請教時，他們大力推薦的。

我計畫在兩年後回到奧斯堡研讀神學課程，若可以，我也將用一年的時間到哈佛或耶魯學習。最後，我希望能夠回到我們位於湖北瀟口的信義神學院任教，我也對宣教文學非常感興趣。

我在提出申請這項獎學金時，覺得我並非是優先能獲得獎助的人。但是我希望若沒有其他比我更具資格，或更適合的申請者，我想這筆獎學金對於我在信中所提出的研究計畫會有幫助。

戴德森 敬上



Augsburg College
Minneapolis, Minn.
July 17, 1940

Dr. Bernhard Christensen
Augsburg College
Minneapolis, Minn.

Dear Dr. Christensen,

If the opportunity is still open, and if no decision as to the awarding has yet been made, I should like to make application for the 1939-1940 Augsburg Alumni Graduate Scholarship. In this letter let me state briefly my reasons for applying.

I am planning this September to enter the graduate school of Yenching University, Peking, China, with the intention of spending two years there in working towards an M.A. degree. My course of study will be primarily in Oriental Philosophy and History. My purpose in entering upon this two year project is to acquire a thorough and formal grounding in Chinese life and culture. I believe that such a training will better equip me for a life of service in China -- especially in that field of service which appeals to me most, the missionary calling.

I have decided upon Yenching for a number of reasons: Expenses are not so prohibitively high at Yenching as at the better American universities. I also believe that Yenching is better equipped in the field of Far Eastern studies than schools here. Direct contact with the people and culture studied about is another advantage I would have in attending Yenching. The school is supported and recognized by Harvard University, a fact which would facilitate further graduate study in this country later on. Finally, the idea of attending Yenching has been highly recommended to me by a number of authorities on the Far East whom I have written or spoken to.

APPLICATION FOR FOREIGN MISSIONS SCHOLARSHIP
Women's Missionary Federation
Lutheran Free Church
2120 Riverside Avenue, Minneapolis 4, Minn.
CHANG HAIEN ROAD
TAIPEI, REPUBLIC OF CHINA
CHIAIYI CHRISTIAN HOSPITAL
嘉義基督教醫院
一、大學時期 (1938-1940)

It is my plan to return in two years and take the theological course at Augsburg. If possible, I may also take a year at Harvard or Yale. Eventually I hope to be able to teach at our Lutheran Theological Seminary at Shekow, Hupeh. I am also very much interested in the literary phase of missionary work.

It is with a real sense of personal unworthiness that I make this application. I hope, however, that if no other applications have been made by others more qualified and more deserving, that I might receive some help in pursuing the plans I have briefly outlined in this letter.

Respectfully yours,
Marcy Ditmanson