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See letter of Jan 18, 1939 fr. Frank G. Hoover
" " " Jan 23, 1939 to " "
" " " Jan 23, 1939 to Pres. Y.H. Chen

January 23, 1939

Dr. Searle Bates
University of Nanking
c/o West China Union University
Chengtu, Szechuan, West China

Dear Dr. Bates:

I enclose herewith copies of the followings:

Letter from Mr. Frank G. Hoover to our office.
My preliminary reply to Mr. Hoover
My letter to President Chen.

We would be grateful for your counsel as to the course we should follow with regard to the continuation of Mr. Hoover's support of Dr. Ma. I hope it will be possible for you and President Chen to clear with each other your views and suggestions concerning the matter, so as to insure a unified viewpoint on the recommendations which we should pass along to Mr. Hoover. But of course we should not delay too long getting our recommendations to him, particularly if it were thought wiser to try to interest him in some other specific objective.

With all good wishes, I am

Very cordially yours

MAG:OW
Encl.

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NOT FOR PUBLICATION OR SPECIFIC QUOTATION

(Reply to letter of the Secretary-General of the Institute of Pacific Relations, reporting Japanese criticism in America of my "ignorance of the opium reform in Manchuria and North China", with other aspersions on my November report). M.S.B.

21 Hankow Road,
Nanking, China.
March 27, 1939

Dear Mr. Carter:-

Thank you very much for the friendly report of February 16, addressed in care of the U.S. Consulate-General, Shanghai. It reached me unsealed, through the ordinary mails, forwarded from the Consulate-General. Some of my mail has been confiscated, and a number of other items have been read, whether at Shanghai or here. If you wish to communicate privately at any time, three ways are open: (1) By traveler from the Pacific Coast to Shanghai for delivery to Mr. E. Marx, Room 302 Missions Building, 169 Yuen Ming Yuen Road, or to any other missionary if transmission to Nanking by hand is specified; (2) by mail to Rev. F. Short, Queen's Buildings, Icehouse St., Hongkong, for confidential transmission; (3) by diplomatic pouch to the American Embassy, Nanking, in case the matter has some public importance.

I do not know Takaki, I think. Can he be Takagi of the Imperial University, whom I remember honorably? It seems that he and perhaps Yuasa, whom I greatly respect, are being pushed into the usual defensive position. T. obviously needs some acquaintance with his own army, which has astounded many of its friends and even of its own members. Y. talked with me in Nanking in October and again at Madras. His spirit and attitude were excellent. He was inclined to believe his personal friend who claimed to be the power behind the administration in Manchoukuo, in the latter's statement that they were carrying through a benevolent program of reduction.

All of this has nothing to do with my statements about Nanking, which were strictly limited to facts of the local situation, and did not refer to any other place except by indication of the origin of the narcotics -- indications furnished mainly from within the system.

As to Manchoukuo, you probably have access to fuller reports than I do in the present benighted state of libraries under the Looters' Culture. A well-informed friend in Shanghai has publicly declared that the reports of the Manchoukuo Central Treasury alone showed Yen 45,000,000 net receipts from opium in 1936, as against 5,000,000 in 1932, steadily and rapidly increasing during that period. During the past year there is also good information that three additional areas have been set apart for poppy production. An excellent Peiping banker recently told me there are now over 600 recognized opium establishments in that city.

Many friends did not expect that I could get a military pass to return to Nanking after the journey to India, and I was greatly relieved when it was handed out promptly upon application. A Japanese Christian was instructed by General Shimamoto, in charge of all the hordes of military police from the coast to Hankow, to tell me that he admitted the evil nature of man and the truth of the charges in toto; but that he expected from "so-called religious leaders" a far-sighted view which would see the great goal before the New Order, and would overlook faults of the present. In Nanking I have been mildly grilled by the Chief of the Consular Police, an officer from the General Staff Headquarters, and an officer from the regional Military Police (Gendarmerie). They delivered four different statements of the accuracy and thoroughness of the investigation I made, and one of them even thanked me for its usefulness to his branch of the service. All of

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which means simply that they had no grounds even for minor denials. They did not press me as to sources, nor warn me as to the future. In our world that means something very close to timidity. They did not like the publicity, but had no reply to my kidding when I showed them that I had submitted the report to a Japanese-controlled paper ("The Shanghai Times"), but without result. I said that if I put it in a Chinese paper, that would seem to be a political attack on Japan, which was not my purpose. To get some quick attention, my only recourse was to use foreign papers.

Soon after the publication of the report, narcotic advertising was removed from the local paper, and the touting signs were taken down from the opium establishments. One man in the official machine tells me that the Reformed Government is considering reorganization of the Opium Suppression Bureau as a private sales company, "in order to meet foreign criticism". In general, opium sales have been extended, while heroin is either less abundant or more carefully concealed. I hope to prepare another report soon, but the police activity upon the Chinese is so arbitrary and violent that it is now less easy to get within things. I do have a report of the opium "budget", and some other data without special effort.

I should have mentioned that two of the officers referred to earlier were obviously instructed to emphasize in the course of their interviewing, the attention given to Korean hawkers and other "bad men" who supply drugs to the Chinese. The Chief of the Consular Police even boasted that he had just that week deprived seven of them of the chance to live -- which may or may not be true. They meekly accepted my remarks about major supply as more important than an occasional irregular dealer. They also asked for my cooperation in their efforts to end the nefarious business! (Look out for the next round).

The clippings which you refer to I have not seen. The full text of the original report is in the hands of the China Information Service in Washington, and you could also get it from some of the Madras delegates like Professor Van Dusen of Union Seminary, Parson of the Episcopal Board, or Reiser of the Agricultural Foundation (Missions). Since I do not know Takaki and do not wish to enter the lists for myself, I should not be too hard on him for making insinuations against my dependability. But I don't like the method of dodging unpleasant facts by ignorantly throwing mud at the person through whom they appear. And it should be pointed out to him that the army officers are more honorable in admitting the facts than is he who stands before the public as a liberal professor.

You may use any of these statements according to your own discretion. I believe it is a service to Japanese themselves to check them carefully in conscious or unconscious attempts to mislead others in regard to notorious evils. I speak in a friendly manner but very plainly to all persons who bring up these subjects, and know that in some cases the results have been good. Please let me know if there are any points of information on which I can aid you. I prefer to work quietly, but am ready to take deportation on opium or any other major question of public welfare if that seems to be the price of doing something to check the wrong and injury. If this letter shows more feeling than usual, it may be because of working on the case of a mission staff member reported executed as "anti-Japanese", with the first item against him a prayer for Chiang Kai-shek! My six colleagues of the International Relief Committee staff, arrested Dec. 6, are still in custody without a real charge or hearing. You probably know that an order for the deportation of the members of the Committee itself was served, but has been successfully ignored owing to a clash of two Japanese colonels on the matter. These last three matters should be kept out of print until we see our way through at this end. However, feeling has not affected any statement of fact.

With cordial appreciation,
M.S.B.

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RECEIVED
MAY 14 1938
CHINA OFFICE

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With cordial appreciation,
M.S.E.

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21 Hankow Road,
Nanking, China,
March 30, 1939

Dear Charles:-

Unfortunately your letter to me did not get through before I left for India, and with many companions it has had to stay in a pile marked "Urgent" ever since I returned six weeks ago. We have had some of the most difficult problems of the whole war period, of which the enclosures will give you some inkling.

The generous gift and interest of the students and of other Hiram friends is greatly appreciated. The worth of such a community of decent people and friendly attitudes is only realized, perhaps, by one who grew up in it and then has been plunged into our lively hell. For instance, we are now getting the first slopover from the anti-British boycott stirred up by the military, including official dissemination of such pleasant slogans as: Destroy every British flag you see! Drive out every Englishman from China! Confiscate all British property! These are just by way of commentary on suave explanations in Tokyo, with the aim of keeping up the flow of oil and scrap-iron, and supporting the official fiction that Japan is protecting the due rights and interests of third parties in China. Last night I saw a new official propaganda board, put up at the entrance to the American Embassy, calling for opposition to all the "white-race imperialists" and their agents.

An accompanying paper (letter) will suggest to you what we have to fear for our best Chinese colleagues, even daily. Several hundreds of people were seized and held, many of them after beatings and torture, with some executions, during this week of political conferences and celebration of the anniversary of the "Reformed Government" (a Chinese friend suggests "Deformed Government"). The main reason for the show was to avoid possible assassinations of the political figures called here from Peiping and Shanghai; and also there was the professional need of the military police to demonstrate their vigorous watchfulness. Long live the New Order in East Asia!

With your gifts we are supplementing the mass work of the International Relief Committee, which has given some sort of aid to more than 100,000 people in Nanking during this winter, by more adequate and personal attention to some particularly acute cases, usually of families crippled by deaths or illness of the wage-earner. Here is a girl put into a Christian homecraft school, bright and promising but abandoned by her mother after her father was killed in the sack of the city; another girl similarly given a start after the family lost all but the clothing on their backs, and the father died from tuberculosis; three fatherless children provided with primary school fees, to aid their mother's good fight, so far successful in feeding and clothing them. Simple maintenance of the destitute seems so hopeless in the world of misery that we hard-heartedly try to concentrate on doing things that will help some families or individuals to get on their own feet. The last applies literally to hospital fees for a ricksha man with a badly infected leg. Under present conditions one American dollar does a good deal in China, for it becomes six local dollars instead of two or three old; and despite higher prices there is still a big margin of extended usefulness in foodstuffs, clothing, and all except imported medicines or other goods from without.

Just now I have the evening paper (official, of course) with the Manifesto of the Fourth Joint Conference of the Provision and Reformed Governments. It denounces Chiang Kai-shek, the Russians and the British; and goes a step farther by several accusations against all the nations that have continued financial relations with the Chinese Central Government, claiming that they are providing weapons for the

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slaughter of the Chinese people, and that they must cease at once or they and their nationals will be declared "public enemies". There are good times coming! But our personal risks are slight compared with the Chinese most closely associated in our work. In these days I am frequently thinking of the need for Emerson's men "who rise refreshed on hearing a threat, and to whom a crisis comes graceful and beloved as a bride." Last Sunday I preached in our South Gate Church to more than 600 persons, mostly young people, telling them incidents learned in the Madras Conference from imprisoned German pastors and others who had triumphed in the midst of persecution. A Japanese military detective was on hand to make notes; I hope he was duly edified.

Successively two Japanese pastors have been very helpful to us as go-betweens with the military, and this week we have had a busy time with my best collaborator in Tokyo -- a man who has undertaken bold things at great risk in circulating the truth there, such as mimeographing my opium report and taking copies in person to a dozen high personages.

I didn't start out to write a long story, but I do appreciate the interest of you Hiram friends so much that I am adding this to some enclosures. Now may I penalize you by asking that you help me out with a little circulation among friends and relatives in America? Perhaps President Brown or some one else with regular office facilities can arrange a boost with copying. In any case I want him and Professor and Mrs. Kenyon to see these materials, and others who desire a look. I'll put some names and addresses below, and hope that you are able to get some interested friends to help.

With appreciative regards to you and those who cooperated with you, as well as to your father and the family,

Searle Bates

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 DIVISION OF INVESTIGATION
 NOV 16 1934
 JOINT OFFICE

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 some interested friends to help.

With appreciative regards to you and those who cooperated with
 you, as well as to your father and the family,

Carrie Bates

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HANKING LETTERHEAD

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May 5, 1939

Dr. M. Searle Bates
University of Nanking
Nanking, China

My dear Dr. Bates:

Under instructions of the Executive Committee of the Board of Founders of the University of Nanking, this letter is written to place on record the Board's general policy with regard to the physical property of the University.

The University of Nanking exists to serve the people of China without distinction of class, religion, or political affiliation. During the thirty years of operation under its present organization, the University has witnessed many changes in government and has carried on its work under a wide variety of civil authority. It has sought always to maintain the friendliest of relations to the government in power at any given time. Yet for the University to participate in any political activities, or to permit any of its physical plant to be utilized for political or military purposes would obviously be contrary to the purposes for which it is operated, and inimical to the work which it is trying to do.

The Founders earnestly hope that it will be possible for you and your colleagues to maintain this wise and historic policy of the University during the troubled period through which China is now passing.

Very truly yours,

~~B. A. GARSIDE~~

Acting President

B. A. GARSIDE

Secretary

Rec'd Sec Comm

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May 24th, 1939.

Mr. Edwin C. Lobenstine,
Room 5432,
49 West 49th Street,
New York City, N.Y.

Dear Mr. Lobenstine:

Thank you very much for the friendly words in your letter of April 12th. We try to carry on as best we can but find it difficult to see far ahead.

I am taking advantage of a week in Shanghai, on relief business, conferences with Mr. Carter of the Institute of Pacific Relations, and other discussions, to clear up several items of correspondence. I have not been able to deal with your letter in Nanking, as time for every day and evening has been pledged in advance. Today I must reply in conversational manner and trust you to make such use of my casual statements as suits your purpose. The subjects you propose are in our minds every single day but we have not attempted to frame definite answers to specific questions.

It seems to me practically impossible to formulate long time policies at this juncture. Our situation is still so largely undetermined and the actions of temporary authorities are so shifting and inconsistent with each other that it is simply irrational to count upon a particular environment. In the best sense of the term we must practice a kind of emergency opportunism.

We seem to have a double duty of rendering such service as we can to the peculiar and immediate needs of war time, while also preserving the continuity of the Christian enterprises and tradition in order that they may take their proper place in whatever stable conditions may ultimately appear. The importance of the emergency services cannot be over-estimated. This is the time of greatest trial and most intense need in the lives of tens of millions of people. If Christianity has no message, no help for them at this time, we may wonder whether it will ever have any message for them. The maintenance of continuity is of course a dangerous concept. It may easily degenerate into inertia without sensitiveness to the opportunities of present or future. Nevertheless, I believe it is true that we must conduct our daily activities with regard to avoiding unnecessary clashes with the authorities, or any steps within our own sphere of policy which will limit our opportunities of service hereafter. Such principles are easier to state in general terms than to apply in daily action, but they have been molded in exactly that kind of crucible.

First let us touch the issue of distributing our resources between the occupied areas and "Free China." Here I think we should not form dogmatic judgments in favour of either region, but should weigh the opportunities and needs in concrete choices. I have assisted several persons of high qualities, both missionaries and Chinese workers, to transfer for important services in

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the west. At the same time, I have discouraged persons who are performing useful functions here from going to the west from a rather vague psychological desire, not seeing a particular place of service before them. The west has its own missions and Christian institutions, now augmented by a very large percentage of Chinese Christian leaders from the occupied areas. We know of many cases where competent persons of good character have found no place of real usefulness in the west and indeed have been practically rejected by government and Christian groups there. It would seem, therefore, that a particular call from the west should be answered on its own merits - but there is little need of justification for planning wholesale transfers.

The "Western School" assumes that nothing useful can be done in the occupied areas and that mere presence in the west is in itself a good. They seldom think clearly about the great needs of the population in the occupied areas or how largely they have been deserted by Chinese leadership of all kinds. This idea of desertion is one that weighs most heavily with me in feeling that Christian work should be continued in the occupied areas. I do not see how we can agree that Christianity should retreat from a situation because it is difficult. If that is the necessary course, the church has already been beaten in a large part of the world.

If we try to consider what types of work are now most needed and at the same time possible, we meet the difficulty of variation owing to place and time. Generally speaking, churches have suffered little interference or control on grounds of policy. There has been tremendous injury to church property, a great many arrests of pastors and church leaders, usually upon trivial pretexts, and occasionally some local prohibition or restriction upon ordinary church gatherings.

You are aware that the Japanese authorities have organized a general body for religious activity in China in which Christians are supposed to play a large part. Up to the present this organization has accomplished very little though it seems now to be on the point of expansion and at the same time to be dangerously aggressive in a few localities. No one can predict whether sufficient resources in men and money will be placed at the disposal of Japanese religious workers to bring this movement to any wide effectiveness. Friendly Japanese pastors, backed by the National Christian Council of Japan, show much anxiety about the large numbers of "Holiness" pastors who rush in ahead of the organization. They inform us that high army officials have planned to permit only one Christian denomination to work in any particular locality. Therefore, there is the possibility that these independent Christians may preempt the best places, and at the same time lessen the relatively better influence of the cooperative denominations. Some of the independents are very aggressive in temperament, reaching out through the military for confiscated "enemy property" and assuming from the start that they can work in the Chinese language with Chinese. The element of rivalry among Christian groups from Japan, as well as the desire that Christianity should not be blamed for falling behind Buddhism in culture work in China, is a real complication.

We already find in embryo the critical problem of the church in Japan and Korea; that is, conformity for the sake of security. You know the

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Chinese national temperament of adjusting itself to forceful authority. Granting all other factors now at work, this tradition of conforming to power is quickly evident.

In passing, I must mention a problem of church work that is seriously important. In many localities the missionaries are suddenly resuming or developing habits of authority which would turn back the calendar twenty years. There is no sovereign remedy for this disease but we must all be on our guard against it and the mention of it will suggest some aspects of our daily difficulties.

Hospitals were never more urgently needed. The practical disappearance, not only of government medical work, but also of all modern trained Chinese doctors from large parts of the occupied areas, is laying upon Christian hospitals a tremendous burden. There are additional emergency patients and the fundamental difficulty of intensified poverty which increases disease among those who cannot pay for the cure. The Japanese pride themselves upon their medical and sanitary work and look askance upon private, especially foreign effort, in these spheres. However, their actual achievement is small and low in quality. Also accompanied with the usual brutal stupidity. During the course of the war we are likely to meet increased difficulty in securing drugs and supplies for the hospitals. In a number of cases, the Japanese are refusing transportation on grounds of forbidding chemicals to reach the guerillas. However, this last difficulty merely emphasizes the desperate need of the people in the interior for every medical aid.

Probably the most acute questions in the minds of mission administrators are those concerning education. You are familiar with the "Western" view that no schooling should be given in the occupied area because it merely makes people able to receive the pro-Japanese propaganda. However, it seems that many people in the west are taking a more moderate position as time goes on and as they gradually realize the needs of their friends and relatives near the coast. Many of us, including Chinese Christian workers, feels the wants of young people from the Christian homes more keenly than those of any other one group. Let us practically eliminate from view the matter of higher education. Aside from Yenching and possibly Cheeloo there are not likely to be any attempts at college or university work in the near future. Shanghai is of course a peculiar case which we hope may remain so.

Throughout the occupied areas the new governments are doing very little in middle school education and not much in primary. Only a small fraction of the children have any opportunity for schooling. There are some irregular private schools, frequently of the old fashioned one-teacher type, which may be better than nothing but have a limited future. There ~~may~~ is also little indication that modern private schools of a good type will be developed apart from Christian institutions. The Christian parents who have children must choose between politically managed schools of low quality in all aspects of their work, and entire illiteracy. The only way out from this dilemma is the Christian school.

You are aware that in many parts of North China the Christian schools have got along passably well and seem in some respects to be on better ground

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today than a year ago. However, my information is incomplete, and I must confine myself largely to Central China. In this area primary schools often of an informal character and with considerable religious instruction have flourished with comparatively little interference. We are now approaching a new phase of development which may have great meaning for the future. The new government acting upon the advise of a Sino-Japanese committee of experts has just adopted a set of regulations controlling the conduct of schools by religious bodies. I enclose a copy of the American Embassy's translation. You may know that two months ago a draft proposition was in hand much more drastic than these supposedly final regulations. We have not been able to discover where or how the moderating element was introduced. Certainly our own efforts in that direction did not bring any clear response.

The position of the government is, however, still far from plain. We do not yet have the regulations governing private schools in general, which of course will bear upon us. Still more important, we do not know how much pressure will be put upon us in practice to use text books with a political purpose and to make of the schools an instrument of political training for the new regime. Certain Japanese military elements are pressing very hard for results in what they call "the new education". Other Japanese are more reasonable and feel vaguely that they should not go so far as they did in Korea and Manchuria. The Chinese officials almost to a man hang back from any drastic steps against the Christian schools. However, in a number of particular instances, Chinese officials have acted arbitrarily at the orders of the Japanese or rather in an effort to please aggressive Japanese. A fair illustration is the case of the recently assassinated Foreign Minister, Mr. Cheng Lu, who gave shortly before his death a formal interview in which he made grossly false and hostile statements against missionaries and all their work. At the same time he was a member of the board of two catholic schools and has children both in Catholic schools and in St. Mary's. The Jesuit Fathers showed me a letter of personal apologies and denials of his own public statement, which Mr. Cheng ordered his secretary to write to them.

Gradually through experience and discussion a number of us in Nanking have come to a position which we now are maintaining in conference with the Municipal Bureau of Education and with officers of the Japanese Military Police. We insist that from the beginning everything we have done has been open and known to them and that we welcome inspection and conference at any time. We have guarded carefully against anything that might even be suspected of anti-Japanese tendencies. At the same time we declare boldly that we cannot permit our schools to become political tools in the hands of the new regime. We take our stand on the ground that our purpose is educational and Christian, not political; and that our superior organizations and our property have a neutral status which cannot be tied up with one side or the other in the course of the war. When we think it expedient we say that the situation after the war must be faced with necessary adjustments when it comes, but it would be unneutral and dishonorable to our whole purpose and position if we now assumed a relation of assistance to the new regime; for that would be to all intents and purposes a war-measure.

This position of course seems reasonable to us and also to a fair part of the local officials. However, certain of the present officials feel

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that their own prestige is at stake and that if this plan is carried out and an important fraction of the total number of schools remains outside their control, they will have lost standing. Moreover, they are continually being pushed from behind, through the Ministry of Education, by highly placed Japanese. We cannot tell you what the outcome will be; indeed we cannot ourselves see one week ahead. Missionaries and Christian Chinese are greatly divided as to what they consider fundamental principles. The Episcopalians and a number of other groups, tend to look upon this situation as a welcome overthrow of the old type of registered school. They feel that it is a great thing to conduct primary schools without very much reference to previously imposed standards, and with large elements of religious teaching closely associated with the church. In some church schools elderly and incompetent Bible women are given great authority over large numbers of children with whom they are quite unable to deal.

There is another group of missionaries, associated with some Chinese Christians who hold the utterly untenable position that because they formally registered with the Kuomintang authorities, it would be disloyal to do or say anything that would recognize the existence of another educational authority. Actually of course this means that they are thinking of supposedly Christian education as being responsible first of all to the old political authority.

A very common view among intelligent Chinese Christian workers and teachers is that registration of schools should be postponed as long as possible, but ultimately should be accepted in preference to complete closing of the schools. Certain missions have voted in advance prohibiting local schools from registering and not a few missionaries insist that they will carry on as long as possible without registration, only to close when required.

You can thus see that we are in a position of great confusion. There is a serious possibility that the whole situation of Christian schools may be greatly damaged by contradictory attitudes taken in different places or even in the same city by different churches. Against this, must be set the irregular and arbitrary actions of the authorities which up to the present have had no guiding principle whatever.

We are surrounded by eager young people whose minds and characters cry out for training and whose future at best is limited. Their choices are choices which wring the hearts of good parents. While this is so, we must do the best we can for the young people. I do not worry much about the matter of formal registration. I am more concerned with those elements of influence and dictation which affect the integrity of the school by making it a political tool against truth, against love, and contrary to the justified aspirations of the Chinese people.

You will find this letter discouraging reading. It will, however, be of some use to you as indicating our problems and the way our minds respond to them.

Your supplementary question about relations with Japanese Christians also leads into a complicated field. My personal relations with Christians in Japan have proved of considerable value in maintaining a few strands of personal trust when almost every connection of that kind has been swept away. They have

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also facilitated a small but continuing and useful channel for the exchange of information. The most alert minds among the missionaries of Japan feel that truth is their greatest single need. What we have been able to do is pitifully small but qualitatively much worth while.

The coming of Japanese Christians to China is not a simple matter. A certain number of them whom I knew before or who have had introductions from other Japanese or from missionaries whom I trust, have approached us here with a genuine desire to know the facts of suffering and the spiritual problems of the new relationship. Unfortunately, this number is very small. Others highly influenced by the propaganda, often with their heads high in the clouds of idealism, have come here to set right the missionaries and Chinese Christian leaders who still do not understand the true motives of Japan. Even these contacts have not been futile, however, for growing experience in the Japanese psychology and acquaintance with Japanese newspapers have made it possible to bring about a partial awakening of such minds. Again, however, the clear results are rather small.

A few Japanese pastors have come here with the genuine purpose of attempting to remove concrete misunderstandings between military officers and the churches or missionaries. Although there is naturally individual variation, we have found some real contribution to be made by such men. They have been able to remedy certain gross injustices of arbitrary imprisonment, foolish action against churches, hospitals and schools, and the like. Just to suggest to you the spiritual strain of such contacts, I report that the pastor whose sincerity and support I have most fully trusted through a series of difficult efforts, was finally reported to us by comrades in Japan, to be a spy under the Special Service Section. This report comes from the treasurer of my own mission who is in the same organization with the pastor concerned. Nevertheless, I do not accept it and I maintain my relations with the pastor in the face of certain missionaries who believe that I am dangerously fooling away the position of the church in Nanking. I insist quietly both to the pastor and to others, that what I say to him is of one piece with what I do and say in other places, and that I do not object to its being reported to any officer in a friendly spirit.

You probably have heard from other places of instances in which Japanese pastors or persons representing themselves as Japanese Christians have been guilty of acts and attitudes which were certainly unworthy and possibly treacherous. The whole position is extremely difficult. The greatest inner strain comes from the fact that we are spiritually in intense opposition to the evil of the whole enterprise, and therefore, find any element of adjustment or reconciliation to be a compromise with evil, perhaps an aid to the achievement of evil. Even when I speak to an officer of the general staff about opium in Nanking, I am accused on the one hand by some missionaries, of endangering the position of the church for the sake of a personal hobby; and on the other hand, by some Chinese and others in the west, of assisting the Japanese to gain the support of the people by reducing abuses.

It seems many times that the corporate interests of the church require a line of action different from the prophetic message of the church. What is really right and highest in each of these difficult choices we may never know. We welcome every suggestion and bit of friendly counsel that comes from those familiar with our situation and yet removed from the grinding

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pressure of its daily course.

This letter ends not with help to you, but with an appeal for the help of yourself and others in a position to give it.

Yours sincerely,

(signed) M. S. BATES

P.S. I have previously written practically nothing that touches upon the questions you raise. Probably you saw through Warnshuis or another the little paper I wrote last September entitled "On Meeting the Japanese Delegates to Madras." You have had my Christmas letter and other reports. I am now attempting very feebly to prepare for the International Missionary Council a chapter on "State and Church in the Far East". I do not see any hope of reaching a satisfactory result in that line of work. I shall endeavour to secure from others one or two papers which may be of value to you.

(initialled) M.S.B.

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UNIVERSITY OF NANKING
NANKING, CHINA

INCORPORATED BY THE REGENTS OF THE UNIVERSITY OF THE STATE OF NEW YORK

NEW YORK OFFICE
150 FIFTH AVENUE, NEW YORK, N. Y.

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 FIELD REPRESENTATIVE

June 1, 1959

Dr. M. Searle Bates
 University of Nanking
 Nanking, China

My dear Dr. Bates:

Under instructions of the Board of Founders of the University of Nanking, which owns the property of the University, this letter is written to place on record the Board's general policy with regard to the physical property of the University.

The University of Nanking exists to serve the people of China without distinction of class, religion, or political affiliation. During the thirty years of operation under its present organization the University has carried on its work under a wide variety of civil authority. The University has not participated in partisan political activities, nor has it willingly permitted any of its physical plant to be utilized for political activities, or for military purposes. To do so would obviously be contrary to the purpose for which it is operated, and inimical to the work it wishes to engage in.

The Founders propose to maintain this wise and historic policy of the University during the troubled period through which China is now passing and count on the support of you and your colleagues to this end.

Very truly yours,

John T. Ogden
 Acting President and Vice-President

B. A. Garside
 Secretary



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2
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4
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4
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INDEXED

July 20, 1959

Dr. M. Searle Bates
University of Nanking
Nanking, China

Dear Dr. Bates:

We are forwarding to you herewith the following items:-

1. A letter concerning the resolution of the Board of Founders in regard to your authorization to act for them.
2. A letter of instruction regarding the position of the Board of Founders in regard to the property.
3. A certified copy of the Provisional Charter.
4. A photostatic copy of the Absolute Charter.

These documents are for your use as you may find necessary. We are arranging to send these to you through special channels.

Sincerely yours,

Assistant Secretary

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 AND ASST. TREASURER
 OLIVER J. CALDWELL,
 FIELD REPRESENTATIVE

July 21, 1939

Dr. M. Searle Bates
 University of Nanking
 Nanking, China

My dear Dr. Bates:

Under instructions of the Board of Founders of the University of Nanking, the following action is being sent on to you for your guidance in dealing with matters concerning the University in Nanking:-

RESOLVED that M. Searle Bates be, and he is hereby, appointed special representative of the Board of Founders of the University of Nanking, to take such action on behalf of the Board as may seem to him necessary or advisable to protect the property of the University of Nanking and the rights of the owners therein in connection with any question which may arise in relation to the property of the University of Nanking, if such question arises under circumstances which, in the opinion of Dr. Bates, make it difficult or impossible to obtain timely instructions from the Board in regard thereto.

Sincerely yours,

John T. Ogden
 Acting President and Vice-President

B. A. Garside
 Secretary



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0780

September 8, 1939

Dr. M. Searle Bates
University of Nanking
Nanking, China

Dear Dr. Bates:

Today I have written Bob Wilson and Dr. Daniels asking for as much information as they can give me about the present activities of the University Hospital. It would be a great help to us in our publicity program if you would do likewise for the University.

Possibly you would be surprised if you knew how little information we have here in New York. It is my intention to get out two folders: one in November, and the other in April. Unless we have up to date information, and if possible photographs, not only from Chengtu but from Nanking also, it will be difficult for us to be effective.

Because America's attention is so much focussed on Europe these days, and because inevitably there will be many urgent appeals for assistance from the new war zone, it will be necessary for us to bestir ourselves in order to secure the minimum amount which we have set for our goal this year.

I hope you are comfortably settled again with your family. We hear that your elder boy is not with you, but is established in a school in Japan. Does this mean that there is no school in Nanking now? The city must be much changed. I suppose it would be difficult for us to find our way around; I certainly would like to have an opportunity to do so. The work which we do at this end of the line seems quite insignificant compared to what you people are doing.

Please give my best regards to Mrs. Bates.

Sincerely yours,

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September 25, 1939

Dr. M. Searle Bates
University of Nanking
Chengtu, Szechwan, China

Dear Dr. Bates:

In preparing for our promotional activities for the coming year I am trying to get in touch with various persons able to send us the type of information suitable for publicity. You are in a position to give us invaluable aid. I am planning to use your photograph of the grain stored in the Chapel in one of our next pamphlets.

We expect to have printed shortly an abstract of a long report from Chengtu of the various activities other than teaching of all of the departments of the three Colleges. We believe that this should prove of some value as an answer to the question so often asked, "What can a college in China do during wartime?" One of the greatest contributions made by the University of Nanking and the other institutions which have felt obliged to move from their own campuses lies in those activities which have continued since such removals. Of course, the Safety Zone and enterprises associated therewith did receive extended publicity. However, what we need now from you is a detailed statement of everything which is being done on the Nanking campus. I would like very much to have printed here an account covering all activities from December 12th 1937 to the present date.

We are attempting to raise \$250,000 this year for the contingent needs of the China Colleges. You will no doubt have heard the details of our plans. Although we secured more than \$270,000 last year, and \$300,000 the year before that, we probably will not have an easy time this year. One of our greatest needs is specific information from the field, accompanied whenever possible by good photographs.

You might be surprised to know how little actually is known here in the New York office about many phases of our work in Chengtu. You might also be surprised to learn the number of letters which are sent out annually requesting help from the field in this respect.

Occasionally and indirectly I have gotten news of you and your family. I hope you have a quiet and happy year, and that you will not feel too violently the reverberations from Europe.

With best wishes,

Sincerely yours,

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University of Nanking, Nanking,
(or, 21 Hankow Road)

November 28, 1939

Dear Friends abroad:-

"Have you had any dangerous thoughts during the past year?" With this question a gendarme greeted a missionary traveling from one part of the Japanese Empire to another. How should we answer the gendarme's question under the conditions that have actually come upon us? That, in little, is the problem of our lives today.

Our last letter was written as Searle was on his way to the International Missionary Conference at Madras. He was a member of the China Delegation, and worked particularly in the section on The Church and International Order, as well as on various problems connected with the Far East. He was strongly moved by the Christian advance represented in the splendid delegation from Africa; by the qualities shown in the contributions of individuals like Bishop Azarian of India, Professor Kraemer of Leiden, Dr. Laubach of the Philippines, Secretary Visser t'Hooft (Netherlands) of the nascent World Council of Churches; by the frequent divergence in outlook between the "eschatological Christianity" so earnestly maintained among many German or other continental Christians, and the "striving toward the Kingdom" so important to Americans, Chinese, and others.

The meaning of the Conference was enhanced by the weeks of close association in travel with the excellent Chinese delegates, who impressed all (including their Japanese brethren) with their steadiness of spirit as they came from a struggling, grievously damaged country. Brief stops in Hongkong, Singapore, and Colombo were instructive in their contacts with well-informed friends or in their glimpses of Christian groups working within unfamiliar societies. India renewed the interests of twenty-two years ago through observed change and comparison, and enlarged them during two crowded weeks in fresh territory: Delhi, Agra, Allahabad (with a day in Nehru's home) and Benares; stations of the United Christian Missionary Society in the Central Provinces; and the historic-religious centers of the South, Trichinopoly and Madura. Indians were intrinsely interested in China, and sympathetic with Chinese sufferings.

Now let's jump a few months in this mixture of personal and outer worlds. Lilliath again took Bobby to Japan in order to pick up Morton in Kobe when his dormitory closed, and to get the benefit of a Lake Nojiri summer. Searle was not able to leave Nanking for long, but once more appreciated the opportunity for association with old friends at Tokyo and other points. He still maintains cordial relations with many Japanese, though it's hard to combine a calm and concilliatory manner with truthful facing of the tremendous evil of the war.

The peculiar problems brought by the semi-political extension of Japanese religious activity to China have called for special study and conference. Japanese Christians sent here must of course have the approval or even the backing of the Army; and as individuals they range all the way from cautiously contrite humanitarians to bald agents of military conquest. The authorities push Japanese religionists to persuade Chinese of the benevolent program of their country, and to rival or to divert to their benefit the cordial spirit now existing between the Chinese and western missionaries. How should missionaries and Chinese pastors meet the overtures made to them in the name of peace and cooperation? These questions must be answered before God, and also in the hearing of the military police. It is not easy to serve two masters.

We did not have Morton venture upon high school work in Kobe, even though the immediate environment and relationships were excellent, for transfer from the Canadian program should be made now if at all; and it is hardly to be conceived that we should be able and willing to have him remain there for three or four more years. Morton has made the necessary social adjustments in the Shanghai American School (10, Avenue Petain), and is already a First-Class Scout and a Patrol Leader, if not on top in classes or in physical skills. Bobby is now doing six-grade work at home, and is getting along without American playmates of his own age, by making the most of Chinese acquaintances, parents, birds, and neighbors' dogs. Next year he will be twelve and eligible for boarding in Shanghai if he gains physically. The old folks are in satisfactory general health, though Lilliath has picked up unpleasant bacteria at times. She is doing some teaching and helping with various activities aside from home and Bobby.

0783

The University is somewhat dispersed in Szechuan, though the main group are at Chengtu. They have to meet serious problems of crowding and of cooperation as one among several institutions generously received by the West China Union University; but they are carrying on many services of public value. At Nanking remain Searle and Dr. Steward (botanist), with three Chinese of high rank and a hundred assistants and laborers. Maintenance and emergency services are the twin motifs. Four main sets of buildings within the city, besides many extras and residences; six farms outside the city; gardens, nurseries, and forest plots. Three subordinate schools are conducted: a large primary school, a small middle school for boys (though you must not use the name); and a one-year practical school for farm boys. The responsible group have enjoyed excellent comradeship in facing many difficult problems.

Searle and Dr. Steward are officers of the International Relief Committee, which uses the University Chapel for storing hundreds of tons of rice, and the Girls' Dormitory as distribution office. The Committee in the course of last winter and spring gave a little boost to over 130,000 persons. This year's work faces equal needs, but with somewhat smaller funds and at greatly increased prices. So far the Japanese authorities have failed to give the committee the necessary permit for purchasing rice in outlying districts (which are overrun by privileged Japanese buyers, who have the further exclusive right to transport for sale in Tientsin, Shanghai, and Japan, at three times their investment). It has not yet been possible to exchange more than a fraction of our money for grain, even at the doubled Nanking prices maintained by extortionate monopoly. We are about to lodge formal protests through the diplomatic services of the three western nations represented in the committee (American, British, and German). Most of our present funds come from American givers, and we should use that leverage in Tokyo for any possible pressure on the greedy interests that exploit the occupied areas.

The situation is shameful beyond description, and this report only illustrates the processes of confiscation, bayonet-profiteering, and economic subjugation which are continuing the ruin of scores of millions of people. Reconstruction? Development? Cooperation? They are cheat-words in the mouth of professional spokesmen, disconnected from fact.

During last winter and spring we had a good deal of trouble from Japanese military elements hostile to Christian and to foreign groups. There were a number of long detentions, and an abortive deportation of the members of the International Relief Committee. But for some months there has been practically no interference with us in Nanking, and relatively little with our comrades in nearby areas. Did relief come from the failure of the military police cases to manufacture an "anti-Japanese movement," or from an improvement in the type of Japanese officers in charge or from the desire to placate American opinion for reasons of high policy? Presumably the last, for the hideous treatment of churches and hospitals connected with British missions and the increasing supervision of Chinese pastors in the North suggest that our security is precarious, particularly if American economic support for Japan is to be reduced. Even in this province, a short time ago a Japanese sentry killed one Canadian Catholic, wounded a second, and imprisoned a third.

Meanwhile, Nanking's twenty churches flourish in service, and some 6,000 young people are in Christian schools which are closely watched but are not forced to work according to a political program. A draft set of new textbooks was printed, of a type and quality very difficult, perhaps impossible, for Christian schools to accept. But they have not been definitively published, possibly because the critical changes in Japan's international relations have soured some of the pabulum prepared for little tots. How can one write a primer when alliances and enmities are not yet redetermined by an all-powerful (but badly fooled and perplexed) government?

Searle's program has been compounded of administrative work for the University unit in Nanking, relief work, investigations for the International Relief Committee and other organizations, and services to churches and schools. This term he has been going to Shanghai once a month for a week of classes, to introduce for the Nanking Theological Seminary a course in the History of Western Civilization. This requires use of the Chinese language, which Searle has not previously had to employ in teaching history; and gives opportunity conferences with National Christian Council people and with old friends who are students of public affairs. A new issue has just been raised by a request from the International Missionary Council to serve

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them for year in collaboration with a colleague from Japan, working on some of the eastern questions brought forward at Madras. It is very difficult to measure this special opportunity against present responsibilities in Nanking, particularly when one cannot tell what new crises may arise in coming months.

How is the war going? When will it end? What kind of settlement will there be? These questions torture every Chinese mind; the second, often the first and third also, are painful to the Japanese. This year has seen remarkably little change in military positions, and neither side can safely rejoice in achievements or in hopes. Secondary Japanese attempts to advance west and south of Hankow, and to move westward from their Shansi bases, have been successfully checked. On the other hand, the Japanese have easily seized a number of ports on the southern coast and thus have tightened the blockade.

Guerrilla accomplishments are generally disappointing to the Chinese; as also are puppet enterprises to the Japanese. Neither party has found a way to break the deadlock without yielding what it will not yield until it is under much greater strain than it has yet experienced. Compromise is peculiarly difficult, since the determined aim of one side is to force the other to give up its national independence; and to commit the power to choose its leaders, its foreign relations, and its economic and cultural future, into the hands of military conquerors. Japan has gained great and ruinous successes. But her aims are so excessive that realization is almost impossible.

"Free China" deserves great praise for maintaining the morale and the co-operation to build new armies, to advance painfully with new transport lines, and to struggle with the appalling industrial problem. Currency and finance have been rather well managed. Yet the effective military power is much short of the task set for it, and can soundly expect only to be one factor in the desired recovery of unity and freedom. Japan has thus far stood rather easily the costs of war, which now are tending to decrease somewhat. But needs outrun supplies in metals, oil, cotton, fuel; normal industry and consumers alike are beginning to suffer from the relentless demands of the armed forces. If the situation on the continent is a little easier, on the other hand Japan has lost her hope of present success with the Axis, and at last is anxious about American economic policy; while no real settlement in China can be expected in any near future.

The European War has greatly increased Japan's dependence upon the United States for the supplies with which to complete her subjugation of China. Uncle Sam can continue to be prime partner in the whole evil business, or by withholding essential materials he can require reconsideration now and reduce the risks of later conflict.

It is difficult to consider coolly the condition of the people of this region, even when the price of coal has flown from \$25 to \$145 a ton. It is true that things are improved by comparison with the first months of occupation. Wholesale rape and murder by soldiers are succeeded by the denunciations and brutalities of the military police, and by the slow, mass ruin of poisonous drugs. Burning and looting have given way to more orderly plunder in the working of Japanese monopolies and confiscations. But employment and wages lag behind the partial recovery of population and the leaps of prices. Nanking has 550,000 Chinese residents as compared with 1,000,000 before the war; 7,500 Japanese civilians as against 100; 100 Westerners as compared with 500. Government and all public services are wretched. Schools are few and inferior. Culture is a department of propaganda. Public and private morals have greatly deteriorated. On a thousand walls, the somewhat abstract but certainly creditable virtues of the New Life Movement have given way to the Japanese patent medicine advertisements which grace the New Order in East Asia. Of drugs you may judge for yourself from the enclosure.

What is Christian duty in this situation? How is love to triumph over contempt and over hatred, truth to surmount political instruction and defiled "news," justice to supplant exploitation? We must be ready to recognize the individual worth of men, regardless of nationality; and to aid any enterprise that brings men together on a high plane. In those ways we can and do meet usefully some scores of Japanese.

But the great problems that are millstones about the necks of millions. Are they to remain untouched? Or can they be met by conciliation alone? The gentleness of Jesus, his concern for the meek and the poor, were intimately bound to the terrible "Woe's" and to the condemnation of smug power.

But the writing of this letter must not run on till Christmas. For we want it to reach you then with cordial greetings of the season. And now it's time to have another try for military permission to be charitable!

Lilliath Robbins Bates

Miner Searle Bates

P. S. If you'd like to hear from us again, a card would help. Real letters from old friends are most welcome. Remember that suspicious eyes may see them, and don't make them involve us in matters of public welfare as much as this communication does. Opium is a necessary exception to our usual restraint. On that subject, publish without quarter.

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REPORTS ON NARCOTICS IN NANKING
and the occupied areas of Kiangsu, Anhwei and Chekiang
(November, 1939)
M. S. Bates

Recently many inquiries have been received from individuals and organizations concerned with the problem of narcotics in Nanking and this region generally. Careful questioning through a considerable number of friends has secured the following information from officials of the Municipal Government and of the Reformed Government, also from dealers and inspectors within the distributing organization.

I. OPIUM

That part of the Nanking Municipality which lies within and adjacent to the walls, contains a population of about 480,000. It is served by 30 public stores and by 173 licensed smoking dens; 14 hotels are known to have licenses. There is a large illegal trade, which officials are continually trying to force into channels profitable to themselves. That is the extent of "suppression."

The drug is supplied by the "Opium Suppression Bureau" at (Chinese Currency) \$19 per ounce to the public stores, which pass it on to the dens and to private buyers at about \$22, with variations according to the supply in hand. There is evidence corroborated by several types of witnesses, that the daily sales made in regular fashion through the public stores are averaging 3,000 ounces or \$66,000 retail. All reporters emphasize the evasions at every point: Much opium is connected at no stage with the public sales organizations; inspectors frequently fine the dens for buying outside the stores; opium goes out irregularly from the stores and is not counted; and so on.

It is probable that 20 to 30 per cent of the opium sold by the stores passes to consumers outside the local population of 480,000. But that allowance is only a partial offset to the opium illegally distributed within Nanking. The figure of 3,000 ounces is therefore well below the actual daily consumption. From one dollar a day upwards is needed to maintain an addict, but many thousands of the poor crawl along miserably on less than that. It is believed that 3,000 ounces per day would represent at least 60,000 addicts; and that the full truth is well above that figure.

Out of numerous statements from various sources apparently competent but sometimes diverging, we reach the conclusion that the main supply of opium comes from Manchoukuo, a secondary supply from Iran through Japanese purchasing and shipping arrangements, and small arrivals from other places including Annan and a few points on the northern borders of Kiangsu and Anhwei provinces. The Executive Yuan of the Reformed Government, which conducts the opium business in the occupied portions of Kiangsu, Anhwei and Chekiang provinces, receives a monthly income of \$3,000,000 from a "tax" of \$3 per ounce on 1,000,000 ounces of opium. Well placed officials testify that the actual amount handed on monthly to consumers is much larger; and the Nanking consumption of 90,000 ounces per month would strongly support their statements, for the population concerned is many more than eleven times the population of Nanking. Let it be mentioned in passing that the Suppression Bureau has pushed its sales branches even into small towns, and that one city much below the class of Nanking reports over 300 licensed shops.

The revenue of \$3,000,000 from opium is the main support of the Reformed Government, and is declared by Japanese and Chinese officials to be indispensable for the maintenance of any government in this area under the present supervision and circumstances. Furthermore, it is fully understood in political and military circles that \$3 per ounce is not the total gain to the rulers of this area, any more than 1,000,000 ounces of opium is the total amount of that one kind of poison

0787

they provide monthly for the people whom they profess to love and to serve at great sacrifice. An expert official declares that \$8 per ounce is the basic price paid for opium from Dairen, plus \$2 to other Japanese interests for transportation. Therefore, a wholesale price of \$19 provides \$9 to cover the "tax" of \$3. Now stuff that sells for some \$300 a pound can be handled very cheaply except for "protection" and management. It is no wonder that "public" finance and its military connections are kept private. One official of the Reformed Government reports plainly that the military police and the Special Service Section receive shares of the profits.

II. HEROIN

Since the trade in heroin is not publicly organized, it cannot be statistically reported except by the military police or a few others closely associated with the higher management. An experienced dealer says that supplies come in heavy packages from Dairen and Tientsin by the Tientsin-Pukow Railway, escorted by Japanese ronin and fully protected by the military until they reach distribution centers in Nanking. The chief merchants here are well known, four of them under the title "great kings of heroin." Their selling organization includes some 2,400 persons and the number of addicts is well up in the tens of thousands.

In view of this generous provision of destruction, the conduct of the public authorities is theacherous indeed. They choke the criminal court and the police offices with two kinds of cases which occupy most of their time; heroin addiction and thieving, not seldom compounded. A police officer reports that his department averages 30 heroin cases per day. Because the places of detention are crowded and practically without food, it is necessary to release most of the "criminals" within five days. It is the common complaint in the streets that heroin arrests are made for two purposes: (1) extortion; (2) to maintain the opium business against advancing competition from heroin.

Pure heroin sells for not far from \$300 per ounce. The lower grades, down to \$130, are adulterated with caffeine or with chemicals that have sometimes produced results terrifying even to heroin dealers. Tiny packets of this cheap stuff are sold as low as 20 to 30 cents. Nearly a dollar a day is required to provide much satisfaction, but the results and the convenience are considered superior to the returns from a like amount in opium.

III. THE SOCIAL ISSUE

Here are some hints of what it means to have certainly a fourth, perhaps a third (the police say more) of the population supplied by the government and the military with vicious drugs. A humane Japanese official has testified to his astonishment at seeing young boys and girls in jail, already ruined by heroin. Industrious people are burdened by aggressive, even dangerous demands from any one who has the slightest claim upon them or approach to them, and by abundant robbery. An officer of the tithing system, responsible for 133 families, has recently related his troubles with 66 drug addicts whom the authorities require him to keep in line for buying only at the public stores. Officialdom from top to bottom including the police, are known to the public to be well represented among the drug users. A respectable teacher groans, "Ten more years of this and there will not be a good person in Nanking." A police officer declares that 20 to 30 bodies of starved heroin addicts are reported daily by tithing-men to be left on their hands for burial.

As compared with a year ago, the following changes are to be noted: Touting advertisements for opium are no longer to be found in the newspapers or along the streets, whether from official shame or from the familiarity of the trade to everyone. However, the stores and many of the dens have large, plain signs on important

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streets. All pretence of registration or restriction of smokers has been dropped, and any one may buy at any time in any quantity he can afford. Last year at this time the opium sales system was just being organized, and a great number of agents from surrounding areas came here to buy. Sales in Nanking are now reduced by the development of branch stores all through this region. But the number of opium smokers in Nanking has probably increased and certainly the total number of drug addicts has increased. Heroin is somewhat driven to cover by the dubious prosecutions, though there are crowded sections in which the number of obvious addicts is appalling and where sale is made openly from door to door.

Government and a fair fraction of society are now definitely dependent upon narcotics. Is this "The New Order in East Asia?" If so, all decent Chinese now understand what it means. If not, let those who rule this area undo the hell they have made. Their power and their authority carry full responsibility.

As a Christian missionary, I have prepared this report to share in the great tradition of those British missionaries who steadfastly and with final success struggled against the opium trade conducted by their countrymen, and of those American missionaries who led the international movement against narcotics and continually appealed to the Chinese public until independent Chinese leadership achieved a large measure of success against the disastrous drug. Under any flag, opium is an evil to be countered, a dishonor to those who profit by it, protect it, excuse it.

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Most missions and missionary families are facing the evacuation problem with a difficult but necessary compromise. In order to keep the work going while the course of events is not fully determined, and to maintain the fellowship of service and suffering with our Chinese brethren unless and until our presence would become a danger to them, almost all of the men and certain women plan to stay indefinitely. The risks of being clapped suddenly into concentration camps, or of being confined less violently in absolute futility for a few years, must be faced as part of the game. Meanwhile certain people who are wanted in free territory or in the Philippines, are transferring; and most of the families with children, plus many other women, are leaving for America.

Two aspects of the situation are less gloomy. First, work in the occupied areas in these three years has been largely rewarding. It has remade hundreds of congregations that were scattered or nearly destroyed in the crisis of 1937-38, and has put many other churches in shape for new tests to come. Supplemental services in schools, hospitals and relief have made life different for hundreds of thousands of persons. Moreover, the whole effort has been of peculiar spiritual value because it was a rally in time of disaster, when secular society fell low indeed. The contrast between the Christian way and other ways has seldom been so strikingly demonstrated. Chinese Christian workers and many others know with firm certainty that Christian love leaps barriers of ocean, race and nation. (Contrariwise, if missionaries had all gone out or stayed out from the start of the war, the institutional and spiritual losses of the unnecessary desertion would have been tremendous.) If missionaries were to be excluded from these provinces from today, this recent page would still be one of the best in the story of Christianity in China.

Second, many Chinese and many missionaries are convinced that difficulties due to Japanese-American oppositions are the mark and the price of quicker and surer release from a military hold that in purpose denies liberty of religion, of education, of speech, of development for the people it now dominates. Even a mind considered to be cool has shuddered at the impossibility of growth under the present regime. Within this great community there can be no responsible leadership, no social morality, no training for honest thought, no work for international peace, under an alien, military exploitation by a system totalitarian long before that word was invented by Europeans. This is not to say blindly that freedom guarantees welfare. But without freedom, many a good is rendered impossible.

It has just been decided that Lilliath and the boys will sail on the "President Coolidge" December 31st, arriving in San Francisco about January 18th. Place of residence will depend partly on school opportunities and partly upon doctors' recommendation regarding Bobby, who is still a lung suspect. We are thinking first, but not exclusively, of the warmer parts of California. After the boat, temporary address will be in care of Searle's sister, Mrs. E. E. Cummins, Carmel-by-the-Sea, California, who will forward. Permanent address is in care of The United Christian Missionary Society, 222 Downey Avenue, Indianapolis, Ind. Breeding up of families is hard on all concerned. Searle's furlough is normally due in June, 1942; but no one can tell how events may affect customary schedules.

(Please note the enclosed leaflet. If you can help in meeting this emergency it will be greatly appreciated - U. C. M. S.)

Morton has bucked up somewhat in his studies, and has attained such embarrassing heights in the rankings of the Boy Scouts of America, that we fear the requirements are lax. He will be fifteen in March next, and is finishing at Christmas the speeded-up program of the Shanghai American School for second-year high school, first semester. Bobby was twelve in September, and is starting Grade VII at home under the familiar teacher. Doctors did not want him in competitive groups until

extra rest and other measures have pulled him to physical safety. Aside from endurance, he is normally active and interested in everything from Hitler to a wire-haired pup. The old folks plug along with occasional groans from the doctors, but with no real lay-offs.

Searle continues with University maintenance jobs and its three subordinate schools; responsibility for the International Relief Committee, the University (Drum Tower) Hospital Committee, and the Inter-Mission Educational Committee; teaching one week each month for the Nanking Theological Seminary in Shanghai; and ordinary church duties, including the Nanking Church Council. Although appointed Consultant for the International Missionary Council in the Far East (jointly with Dr. C. W. Inglehart of Tokyo), he has been able to do little in that service beyond maintaining some contacts with mission and church interest in Japan on the one side, and with the National Christian Council and certain local Christian bodies in China. You can testify to inability to find time for correspondence; and for three years there has been no fresh study of history other than contemporary. Recently the necessity of planning to adjust several organizations for anticipated emergencies is demanding extra time and thought.

Last winter the Nanking International Relief Committee was able to make small grants of rice to 16,170 of the poorest families selected from among those which contained no able-bodied man between 18 and 50 years. Of these families, 6,107 were headed by widows. Forty percent of all the females over 15 were widows, nearly 9,000 in all. You can imagine how we feel when a more than usually well-intentioned Japanese friend declares: "This whole affair was a mistake. But we hope you will appreciate our high purposes and our desire to cooperate fully with the Chinese people after it has been brought to a successful conclusion." The drawn faces and the tearful pleas of the thousands of those whom we cannot hope to aid with resources available, are exhausting memories of many a chill day at the Relief Office in the University buildings. One has to break away roughly and harden his heart in order to eat his own warm meal to restore strength for the next round.

This year we have in hand and in prospect about the same number of Chinese dollars (say 220,00 -- about US \$14,000) but they will buy less than a third as much rice as last year. We are able to boost the fraction somewhat by shifting to wheat and flour, and hope to give 8,000 families the barest maintenance for six weeks (dry cereal only). Japanese authorities will not, and local Chinese officials cannot, permit us to buy in the reserved low-price districts; and Japanese civilian friends have been unable to get permits for American Red Cross wheat to be transported from Shanghai. Nothing that would weaken the profitable monopolies, or remotely reflect credit upon others than the regime, is approved.

In May and June, after two years and half of depending upon correspondence, Searle went to Chengtu for conference with University people about the work program for Nanking. The institution is doing a lot of useful service in the West, amid conditions of war and exile that are very trying to morale. Food for the staff has literally become a problem in the fantastic increase of prices. The attitude of the leaders there toward the effort in Nanking has been fair and helpful, though minor misunderstandings inevitably arise at this distance in space and time. We owe much to the strange boon of good postal communication, occasionally censored, by plane from Chengtu and Chungking to Hongkong, and thence to Shanghai and Nanking by water and rail. Elapsed time is commonly ten to twelve days. This tie, and the common banking through Shanghai, would be cut by a Japanese-American break; putting our group here, like other Christian groups in occupied territory, in a weak financial position at the same time that property and personal security would be in question.

on the bill of exchange to deal in local currency. But there will be no local currency to deal in until the Japanese are able to issue a new bill of exchange to deal in.

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The journey helped to give some understanding of the problems of the West in these difficult days. By boat to Indo-China, by the ill-fated railway to Kunming (Yunnanfu); then by plane to Chungking and Chengtu; returning by plane to Hongkong with another stop at Chungking. Our University has some supplementary enterprises in Chungking (as at other points in Szechuan); and Searle was glad to meet many old friends and former students now rendering all types of service in education and in public life. The long series of injuries is what tells, but it was possible to understand what serious bombing means from the raid of June 12th, in which 500 bombs were scattered during four sweeps over the city, all within twenty minutes. Then, and usually, there was no pretence of seeking military objectives.

In an effort to give the boys the most healthy vacation within our grasp, and at the same time to keep up our connections in Japan, we all went to Lake Nojiri at the end of July, returning at the beginning of September. This was against plenty of advice given to Searle, but was in accord with the attitude of responsible friends most concerned. Mischances and the "anti-spy campaign" limited seriously the expected meetings with Japanese friends. But associations with missionaries were full and close in the large community at Nojiri, and were supplemented by visits to Karuizawa, Osaka, Kobe and Nagasaki. Searle's statement made at Karuizawa was in language carefully chosen for the audience, which included the usual five detectives. Let it be said to the honor of our colleagues there, that they published this statement in the "Japan Christian Quarterly" this past autumn, no small venture under present circumstances.

Searle's opium report of a year ago was the subject of written representations to the American Embassy containing a threat of retaliation against all American missionaries unless he were properly muzzled for the future. That phase past, the military police and various inspired propagandists took up the attack. But no bones were broken, and probably The United Christian Missionary Society has not been greatly injured by the defamation of one of its employees. This year's effort has been upon a broader base, with results more cautiously made known.

Let's close with a few notes on culture in the new age. For two years the military management of the Shanghai-Nanking Railway has supplied dining-tables with bottles of large creosote pills, as antiseptic against the meals. But the supreme achievement in the reconstruction of China was gargling at the point of a bayonet, for protection against an "epidemic" -- there were four cups for several hundred passengers. More wholesome is evidence that the blending of cultures still continues, despite the anti-western propaganda. In the ancient library of Kulin Sze, a famous Buddhist monastery, we recently saw two large pictures of the Buddha in the deer park, addressing his disciples from the heart of an enormous and well-tinted lotus. The inscriptions naturally included several Indian scripts, but in plain English letters appeared the words of illumination, "MELLIN'S FOOD". In the miserable shack of a tapestry-maker, struggling to rovide in present wretchedness his formerly lucrative work in satin brocade, there hangs a proud pattern from before The Deluge, "FIGHT 'EM, TECH!" While oriental culture is being purged of outlandish dross, to glow in new purity and splendor, there have appeared in the old amusement quarter of Nanking two groups of musicians for cabarets catering to military and to civil officers. They rejoice in names like John Henry Williams, for they are American Negroes with a dash of Filipino!

Often there comes to mind Emerson's reference to "those who rise refreshed on hearing a threat, and to whom a crisis comes grateful, and beloved as a bride." We've thought we had a measure of that spirit in our Nanking fellowship. We must admit that its freshness is fading somewhat under the pressure of misery and might. Duty appears less joyful. But there will be no lack of interest in life, and no lack of opportunity to serve so long as the ruling hands are stayed.

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Thank the tens of you who responded last year with friendly messages, most welcome in these times. We are sure that some replies went down on the "President Quezon", which lost three consignments of mail despatched near the turn of the year. And that wasn't war.

May you have faith for the New Year, and love from Christmastide!

For our distracted family,

Miner Searle Bates.

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PROBLEMS THE CHRISTIAN CHURCH IS FACING: IV. China.

Introductory Note:- At the opening evening session of the Japan Fellowship of Christian Missionaries, held at Karuizawa on July 29, 1940, statements were by Galen Fisher on the Church in America, by Bishop Henslett for Great Britain, by Darley Downs for Japan, and by M. S. Bates for China.

Fellow Missionaries:-

It is my duty to present to you as simply and directly as possible a few of the more important problems which the Church in China confronts. Let us refer first to the economic crisis of the Church and its members; second, to division and migration; and third, to needs and opportunities in the setting of these difficulties.

The property losses of Christian churches, hospitals and schools run to tens of millions of dollars from hundreds of buildings. More extensive and more damaging is the wholesale impoverishment of vast numbers of church members, through the burning and pillaging of their homes, loss of employment in bad economic conditions, and the devastating increase in living costs. In church after church, there is now not one family income of \$100 a month; and the problems of support are difficult to face, even in the frequently deepened devotion of ordinary members. Many a congregation is largely clothed in rags, patches upon patches of worn-out garments. In my own city of Nanking, the capital of the new regime and not usually representative of the worst conditions, rice has for several weeks been difficult to secure at eight to nine times the pre-war price. There is literal starvation. In these circumstances the Church cannot be content to mouth the words, "Be ye warmed and fed". It must do all it can to meet the weakening hunger of five thousand times five thousand, while guarding with great care against the peril of developing "rice-Christians" In some instances a large part of the energies of pastors and of missionaries has been claimed by relief work, generously supported through the gifts of churches and benevolent organizations abroad.

The cutting of China by military action into two communities has also divided the Christians who are members of those two communities. The physical means of inter-communication are often damaged or destroyed. Conference, fellowship, cooperation, even communication by letter, are considerably hampered and sometimes prevented. A man crossing the indescribably complex and never-distant frontier from free territory into the occupied areas may be suspected as "anti-Japanese"; while those in free China may incline to consider their brethren in and from the occupied areas as too easily accommodating themselves to the new regimes, or even as traitors to their nation. We have great cause for thanks in the way the spirit of the churches has met this protentious difficulty.

Again, the migration into free territory of a large percentage of educated and enterprising persons, including important laymen of the churches, brings peculiar problems. In the free territory there is the task of linking these displaced and impermanent, but valuable church members to local groups and to responsibilities worthy of their qualities. In many instances, relations with local churches and with local communities are made awkward by differences in dialect, custom and general level of education. Within the occupied areas, the loss of Christian leadership is serious, particularly in educational and medical lines. The burden upon those who now serve there including missionaries, is abnormally heavy; and many phases of Christian effort are on a lower level than before the war.

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But within such difficulties lie remarkable needs and opportunities. Many churches of the free territory have been stimulated into new activity by the migration of Christian workers and leaders. The crises of national and individual life have brought a new seriousness throughout China, a facing of fundamentals which brings many to seek spiritual truth. Students are unusually earnest and accessible. In extensive regions of the occupied territory, a great new membership has developed within the war period. The sixteen regular churches of Nanking lost three-fourths of their membership by the war; to-day they have attained practically the old level of membership, which means that only thirty percent of the present members have as much as three years' standing in the churches. The problems of instruction and nurture are tremendous. One of the finest contributions of the National Christian Council has been the provision of course materials and other expert aid for enterprises in the training of lay workers. Many denominational and interdenominational groupings have made excellent progress on these lines.

Christian hospitals were never more significant demonstrations of the Gospel, when public and private medical aid is at a low ebb and disease thrives amid malnutrition. Although severely hampered by shortages and costs of paper, still more by acute difficulties of transportation, the agencies supplying the Scriptures and Christian literature are working at their maximum, frequently months behind their orders. Individual Christians in government circles at Chungking have provided thousands of dollars worth of Testaments for wounded soldiers and for students. Through all the acute problems of the war-torn people runs the need for faith, for a conviction that life has deep meaning and values before God, even when the community and one's individual opportunities have been shattered by bombs and by military rule. Especially appealing are the hearts of promising young people, who see no normal openings before them in education and employment, and who might readily feel that justice, truth and love have no place in settling the bigger issues of the society in which their lives are now cast.

A final word to missionaries as stewards of the world fellowship of the Christian Church. We must keep our own hearts and minds true to that fellowship, peculiarly conscious in a Christian sense of the close bearing of Chinese conditions upon the lives and spirits of the Japanese Christians, indeed of all Japanese. We need actively to pray for and to seek a peace that is genuinely remedial, making possible a free, honorable, productive relationship between the Japanese and the Chinese peoples; not a "peace" that is an incitement to revenge or a legal cover for exploitation. There is an appalling chasm between the idealism of Japanese Christians and the stark realities in China. If we can do something to narrow that chasm, we shall have done service for the Kingdom of God.

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Stand By-

THE CHINA MISSION

THE WORLD CRISIS STRIKES HOME

Women and Children of China Sailing in December

The disturbed condition of the world has seemed very remote, its effect confined largely to others and reported through the newspapers and the radios. Now it is touching you very directly through your China Mission. Late in October The United Christian Missionary Society began to receive rather ominous intimations that the missionary's work in the Orient would be decidedly affected by the disturbed conditions and strained Japanese-American relationships, especially in China. The foreign missions division of the Society is constantly in touch with the International Missionary Council of New York, the State Department of the United States, and the China Mission.

A communication was received October 16 from Mr. Edwin Marx, secretary of the China Mission, saying that the mission was inclined to heed the urgent advice of the State Department which was that citizens of the United States leave China. The cable received on that date read as follows: "WATCHING WITH UTMOST CARE PRESENT EMERGENCY. THERE ARE SOME MEMBERS OF OUR STAFF ALREADY PREPARING TO LEAVE. YOU MAY INFORM FRIENDS NO CAUSE FOR ALARM." Later in the month Mr. Marx sent a communication to the missionaries in China in which he informed them that it was the attitude of the mission executive committee that the mission should cooperate with the government (United States) in evacuating all women and children. This evacuation involved the following:

1. That all women and children file applications for the earliest possible passage that could be obtained.
2. Men should make immediate plans for the continuation of the work in case they, too, should have to leave.
3. Where necessary, men should also leave with the families now.

On the 28th of November a cable was received from the China Mission indicating that 26 adults and 18 children were booking reservations on the earliest possible boats for America. This will leave eleven men missionaries to continue their work. They will watch the emergency with extreme care and will not come home unless the situation makes that absolutely necessary.

COMMISSION ON BUDGETS AND PROMOTIONAL RELATIONSHIPS APPROVES

The United Christian Missionary Society, when confronted by this emergency, approached the Commission on Budgets and Promotional Relationships for its approval in making this appeal. The Commission, recognizing the emergency, has agreed to contribute its share to the total amount in special gifts and offerings.

THE COST OF EVACUATION

There are 49 missionaries in China including men, women and children. The first contingent of women and children, with two men who must come on account of health, will sail in December at an average cost of \$350.00 per adult and \$175.00 per child under ten years. To bring home the entire staff will cost approximately \$15,700. This money is not in the budget of the foreign missions division nor is it available from any other source. It is necessary for the Society to ask interested individuals to assist in paying the travel expenses.

The cost of this evacuation will not be confined wholly to this item. Missionaries must receive larger salaries at home than on the field because it costs more to live in America than it does in China. It will cost the United Society approximately \$3,000 more per year to maintain these missionaries in the United States. It will cost more for medical treatment because we do not have missionary doctors to care for them here.

It will cost more to maintain the mission in China as we save nothing from the current expense budget for China. That is the fund from which the Chinese workers are supported. I will take more workers and larger salaries for them to assume this added responsibility. Just how much this will increase the current expense budget is not known now, but this extra cost must be borne.

The appeal is made to you and to other friends of China that you may share in this emergency by making a special gift. Will you help in bringing home these workers and in maintaining the Christian service under the national leaders?

POSSIBILITY OF SERVICE ELSEWHERE

Immediately upon hearing that it was the judgment of the China Mission that the women and children should be evacuated, the office of the Society got in touch with our mission in India asking if temporarily they could use some of the persons in missionary work there. The replies from this field indicate that there is possibility that three or four families could be used. Whether this can be worked out successfully remains to be seen. However, every possible avenue for continued service will be utilized by the United Society for these missionaries who are being evacuated. The situation in West China is also being investigated.



MRS. O. J. GOULTER



MISS WINONA WILKINSON



MRS. D. S. CORPRON



MISS GRACE YOUNG



MRS. EDWIN MARX



MRS. SEARLE BATES



MISS LILLIAN ABBOTT



MRS. LEWIS SMYTHE



MRS. J. H. McCALLUM



MRS. R. F. BRADY

THESE MUST COME HOME Advises Our State Department



DORIS AND JEAN GOULTER
Age 16-14



DOUGLAS, JR., RUTH AND MARY CORPRON
Age 12-10-8



ROBERT AND MORTON BATES
Age 14-12



ETHEL JEAN AND MARGARET ANN SMYTHE
Age 9-6



DAVID AND HARLAN McCALLUM
Age 16-12



JOYCE AND NEAL BRADY
Age 13-14-3
(No picture available for Marilyn Jean)



WILLIAM AND MARY SLATER
Age 7-9-2
(No picture available for Joy Ellen)



WINSTON HASKELL
Age 15



HOME ON FURLOUGH

- Miss Laura Lynne Major
- Miss Lyrel Teagarden
- Miss Minnie Vautrin
- Mr. C. A. Burch
- Mrs. C. A. Burch
- Miss Katherine Schutze
- Dr. G. L. Hagman
- Mrs. G. L. Hagman
- Miss Vincoe Muhrush

STAYING ON FIELD

- Hotel**
- Mr. O. J. Goulter
- Dr. D. S. Corpron
- Shanghai**
- Mr. Edwin Marx
- Nanking**
- Mr. Searle Bates
- Mr. J. H. McCallum
- Dr. Richard Brady
- Chengtu**
- Miss Cammie Gray
- Mr. Lewis Smythe
- Wuhu**
- Mr. W. W. Haskell
- Peking**
- Mr. Joseph Smith
- Mrs. Joseph Smith

It will cost \$350.00 for each adult, \$175.00 for each child under ten years.

\$15,700 is needed to evacuate the entire missionary personnel to America.

WILL YOU BE ONE

To provide funds to help the Society bring home its China missionaries?

MRS. EDNA GISH



MISS NANCY FRY



DR. PAUL SLATER



MRS. PAUL SLATER



MRS. W. W. HASKELL



MISS LOIS ELY



MR. C. H. PLOPPER



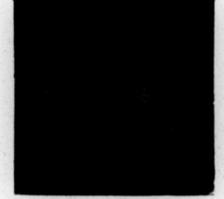
MRS. C. H. PLOPPER



MISS MARGARET LAWRENCE



MISS STELLA TREMAINE



STAND BY

THE CHINA MISSION

WHY WE ARE EVACUATING MISSIONARIES

The question naturally arises in the minds of our people, Why are we evacuating the missionaries? Tersely, the reasons are as follows:

1. **Our Government Policy.** On November 15 the Foreign Missions Conference of North America reported that the reiterated advice of the Department of State for the evacuation of Americans from China, Japan and Korea was based on the stress of the general situation rather than on special circumstances, and the desire to reduce the liabilities of America in its citizens abroad in areas of danger. A special reason for the urgency of the advice is the fact that facilities for travel, some of them by special arrangement, are now available and later these facilities will be limited and insufficient inasmuch as accommodations on steamers regularly coming to East Asia are already fully engaged three and four months in advance.
2. **The Decision of Other Missionary Boards.** Word has come from the Foreign Missions Conference of North America, the International Missionary Council and our own China Mission that practically all the major communions working in China are sending home, as rapidly as transportation facilities are provided, the women and children. This involves for some of these missions great expenditures because of the large number of their missionaries. Our mission indicates that it is working in close cooperation with all other mission groups.
3. **The Attitude of our Chinese Christians.** Our Chinese Christians realize that the presence of women and children may become a distinct liability in case of conflict, and they reluctantly say that their presence might hamper rather than help the Chinese Christians and the church. Our Chinese Christians are very loyal and they risk life and everything for the protection of the missionaries. If they are released from this responsibility they, themselves, have more opportunity for safety. They feel, too, that if the board will continue its support the Chinese leaders can hold the Christian enterprise together until it is safe for the missionaries to return.
4. **The Problem of the Families.** Perhaps the major problem faced by the workers in China today is the difficulty of family life in occupied China. In the first place, all the American and English schools are being closed. There is no opportunity for the continued education of missionaries' children. In the second place, food prices have skyrocketed and, in fact, it is practically impossible to get the kind of food necessary for the health of the children. There has been an embargo placed on all food stuff for the interior cities of the Yangtse Valley which creates a very grave problem for our missionaries.
5. **Travel.** It is becoming increasingly evident that travel in China is extremely hazardous. Missionary families in stations up river such as Wuhu and Hofei may find it absolutely impossible to get out if an emergency develops. This transportation problem from the stations to the coast is, of course, a part of the total problem as it affects their return home.

SEARLE BATES REPORTS ON THE SITUATION

Searle Bates, our missionary who is also vice-president of Nanking University, is known to be the outstanding student today on affairs in China and relationships in the Far East. His analysis of the developing situation in the Orient has been unusually accurate in the past two years. The following is his latest word on conditions as they affect our mission:

"Missions are critically concerned with the new phase of international relations, and specifically with the issues raised by the evacuation. Unless an unexpected compromise is reached we must expect worsening of Japanese-American friction, with severe economic action and possible distinct blockade. Many think that in the East there may be a long period of anxious unfriendliness without particular crisis, unless Germany should persuade Japan to join active operations against England (presumably after some demonstration of German power). War must be seen as a real possibility, and not a few on both sides look forward to it as inevitable. Meanwhile there are premonitions of a Japanese organized 'anti-American Movement' with an unhappy outlook for us and for Chinese connected with us.

"Internment in more or less cheerful forms would be the fate of Americans caught here under war conditions, and confiscation or occupation the likely prospect for American property (though possibilities of more considerate treatment will be thoroughly explored). The prevailing view is that men should stay by their posts so long as there is a fair chance of continuing to render Christian service under these peculiarly needy conditions. Mothers with children and probably most other women, will need to go. This is a rough compromise of duties, loyalties, sensible care, and uncertain probabilities of service. Each particular decision for individuals and for the work must be made under pressure of formidable but unclear forces, and in conflict with trusted habits and concepts. Only those who have been through comparable experiences can realize the strains of spirit, mind and relationships in which we now live—strains much more serious than those of previous evacuations before lesser risks. One needs unflinching faith, a steady mind and a stout digestion."

THE CHINESE CHURCH WILL CARRY ON

The evacuation of the missionaries does not mean that Christian missions will stop in China. The church will continue to carry on under tremendous handicaps. The church is rooted deep in China. When we are able to return to the field with our full missionary staff we will find that the church we have planted will still be alive and continuing under the leadership of the Chinese workers.

WHAT ABOUT THE JAPANESE MISSIONARIES?

The question is naturally being asked, Why are not the missionaries leaving Japan at the present time? The reasons are these:

1. There is no war in Japan. The Japanese missionaries are not subject to the same chances of war, food shortage, etc., as are the China missionaries at this particular time.
2. We do not have any missionary children in Japan. The two families there now have been instructed to use their own judgment as the situation develops. At present they inform us there is no immediate cause for their leaving.

THE UNITED CHRISTIAN MISSIONARY SOCIETY

222 Downey Ave.

Printed in U. S. A.

Indianapolis, Ind.

FIELD & WRIGHT COMPANY

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Floor Coverings . . . Appliances

100-108 Main St. . . . JAMESTOWN, N. Y.



December 17, 1940

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53000

Mr. Theodore C. Speers
President, Board of Founders
University of Nanking
Nanking, China

Dear Mr. Speers:

We regret to advise that Miss Mary M. Field is deceased, therefore, we have no funds that can be designated for the University of Nanking from her. If we can persuade another to make a designation for this purpose, we will be glad to comply with your request.

As you know, our regular World Service Funds go to our World Service Treasurer from whom we received a credit voucher which we apply on our apportionment.

Very truly yours

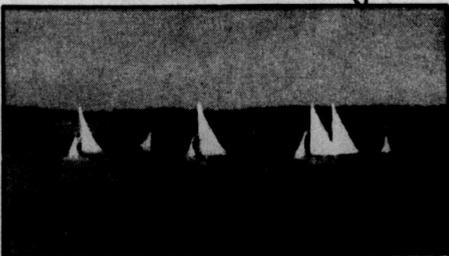
D. Neil Fleek M.

D. Neil Fleek, Treas.
of Benevolences
First Methodist Church
Jamestown, New York

Dear Mr. Garside! - This item just received. Have
Shanghai Feb 15

a chance to get it with \$10,000 F.M.C. debentures
ordered out of A.M.T. safe by Claire; thus avoiding
censors. Your inquiry on Frank's letter sent
immediately to Chengde upon arrival a week ago.
I asked Chengde the details in 1940 to put up to

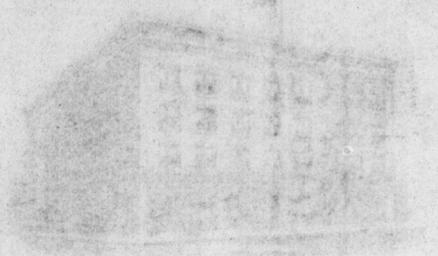
Hoover a
specific appeal.
Suggested connection
with Smythe, because
of denominational rela-
tions and socio-technical
common ground.
Go to it! He's
not an easy
man to tackle.
Elder Brother
H.W. Hoover a
bigger man, but
has very heavy
benevolent commitments,
many of them inherited
in boom times. Most cordial regards,
Seale Bates.



Visit Jamestown on Chautauque Lake

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FIELD & WRIGHT COMPANY



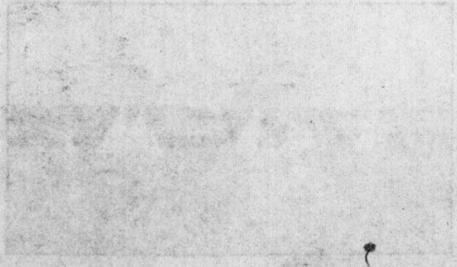
100-108 Main St.
JAMISTOWN, N. Y.

December 17, 1940

RECEIVED
UNIVERSITIES
MAR 17 1941
JOINT OFFICE

Dear Mr. Boardman:
We have no funds that can be donated
for the maintenance of the building from the
fund we have set aside for the purpose of making a
contribution to the fund. We will be
pleased to comply with your request.
As you know, our regular work
service is to our world service
department from whom we receive a credit
voucher which we apply to our department.

Very truly yours,
Field & Wright Company
New York, New York



2080

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**FINANCE BOARD APPROPRIATIONS TO
UNIVERSITY OF HANKING AND SHILING COLLEGE**

1941-42

| Hanking | Cash Appropriations USD | Staff Vacancies | Staff |
|----------------|------------------------------------|------------------------|--------------|
| Baptist | 800.00 | - | 1 married |
| Methodist | 1,055.00 | 1,200.00 | 2 married |
| Presbyterian | 2,920.00 | - | 2 married |
| U.C.M.S. | 1,500.00 | 600.00 | 2 married |

| Shiling | Cash Appropriations | |
|-------------------|----------------------------|-------------------|
| | USD | Chinese \$ |
| Baptist | 1,500.00 | - |
| Methodist | 5,150.00 | 6,000.00 |
| Presbyterian | 3,000.00 | - |
| U.C.M.S. | * 1,000.00 | - |
| Prot. Episcopal | 864.00 | - |
| Reformed | 100.00 | - |
| London Miss. Soc. | - | 3,000.00 |
| Smith College | 9,000.00 | - |

* Was \$750 in 1936.

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JAN 5 1942
JOINT OFFICE

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For M. S. B.

Mission board
appropriations to
U. of Nanking + Ginling Coll.

Jan. 2

to use promptly with U. C. M. S.

1944-45 typed
for Dr.
Bates
1-2-45
JJP

Brief notation of present (current year) contributions or commitments in staff and cash to University of Nanking and Ginling College, showing the three main boards (Pres., Meth., U. C. M. S.).

Any additional information regarding recent years that would be useful in seeking increased contributions.

Needed by Jan. 3 if possible.
Today M. S. B. at Room 1133,
156 Fifth Ave. Tomorrow at
99 Claremont.

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[Faint, illegible handwritten text, likely bleed-through from the reverse side of the page.]

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December 27, 1940

Dr. M. Searle Bates
University of Nanking
Nanking, China

Dear Dr. Bates:

We have recently been informed that Dr. Ma Wen-luan is now no longer associated with the University of Nanking, but is acting as Dean of a government college. If this is true, we feel it would be right for us to approach Mr. Hoover for a gift on behalf of the University of Nanking. As long as Mr. Ma was connected with the University, we were, of course, glad that he enjoyed Mr. Hoover's support, but under present circumstances we are inclined to make a strong effort to maintain Mr. Hoover's interest in the University of Nanking and to secure if possible a new gift.

We will not approach our friend in Dayton until about March 1st. This should allow adequate time for us to receive a reply from you concerning this inquiry. If we receive no reply, we will assume that our information is correct, and that it will be quite acceptable for us to make a direct approach to Mr. Hoover.

We hope that the New Year will bring our friends in Nanking an increasing measure of peace, stability and happiness.

Very sincerely yours,

B. A. Garvick

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EXPLANATORY NOTE

(To accompany April Revision of "Draft Suggestions on the Settlement of Peace in the Far East")

In January last, a group of fourteen persons whose experience and responsibilities give them particular concern for an adequate settlement of the Far Eastern conflicts, met in New York to present and to discuss four brief papers in this field. They asked Professor Latourette of Yale, Mr Jorgenson of the International Committee of the Y.M.C.A., and myself of the University of Nanking and the International Missionary Council, to draft a set of proposals that might contribute to the work of committees then preparing for the National Study Conference on the Churches and a Just and Durable Peace (Delaware, Ohio, March 3 - 5). These proposals were discussed in a number of other groups, and they aroused enough interest to call for a further step.

Criticisms and suggestions were assembled and the larger group met on April 14 for an evening devoted to improvement of the proposals. It was left to me to combine the amendments with the basic draft, and to re-phrase where necessary. The new draft was then sent to seven members for their criticisms and suggestions, which have been utilized in the revision now before you. I have acted as servant of the group, seeking a just composite which is not what anyone of us alone would write, but which should be fairly free from idiocy in the etymological sense.

There is a remarkably high degree of agreement among those who have participated in various stages of the new effort. Yet it would be unfair to broadcast the full list of those who took differing parts in the entire process, since that would imply practically unqualified support of a document that deals with many issues acutely controversial. If you want the list, please tell us why. We are men with the following connections: universities, both American and Far Eastern; foreign missions and church administration; research and publication; medical and relief services; business; governmental and semi-governmental service.

It is the understanding of the group that the "Draft Suggestions" may be freely copied for use in educational discussion, with such introduction as you think proper to the case. We consider that the paper could not fairly be published in extenso without the approval of several members. But there is no copyright on ideas which we hope have been and will be employed and bettered by others. Let us know their adventures.

M.S.Bates

Room 1133, 156 Fifth Avenue
New York City
April 27th, 1942

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DRAFT SUGGESTIONS ON

THE SETTLEMENT OF PEACE IN THE FAR EAST

A. PURPOSE OF THIS PAPER

1. The following statement is presented as a contribution to thinking and discussion upon the Far Eastern aspects of a just and durable peace. Naturally its proposals must be taken as elastic, for no one can predict the military, political and psychological situation in the Far East at the close of the present war. But surely the effort to face with reasonable definiteness the problems of peace in that region is better than indifference or vagueness. At the very least, this effort is a necessary discipline of minds and attitudes; at best, it may be a useful aid in the development of public opinion, which should in a democracy influence and support foreign policy.

2. A world settlement cannot be planned without taking into adequate account the specific issues in the Far East. Neither can peace be planned for the Far East alone, without ample reference to wider relationships. The present statement is offered in the knowledge that other groups have been considering global programs, or programs mainly concerned with European, British and American relationships broadly conceived.

B. POST WAR-OUTLOOK FOR THE FAR EAST

1. Without here expressing desire or judgment, the probable setting at the close of the war must be conservatively envisaged.

- a) It is assumed that Japan and her allies will be defeated. (Indeed it is only upon that assumption that our people will have a voice in the settlement.)
- b) A corollary of that defeat would be the extensive disarmament of the defeated states, and policing as found necessary by the victorious United Nations.
- c) Given the preponderance of the victors, the problem of statesmanship would be the merging of existing armaments under international direction, looking toward the broader and stabler organization for peace which is indicated in Section C below.

2. Defeat would be for Japan a supremely bitter experience. It would occur in economic disaster. Defeat is expected to discredit the military regime, and to result in fundamental questioning of its organization and policy. Probably the expectation is well founded. But important considerations emphasize the need for steady, just and tactful treatment of a defeated nation:

- a) Thoughts upon the basis of the state may be clouded by violent emotions. The wicked combination of enemies may be held responsible, or the unexpected failure of Germany, or errors in judgment on the part of individual officers.
- b) Japanese leadership and ideas for a constructive program may be hardly adequate to the difficulties of the situation.
- c) Japan is prepared by tradition for the use of revenge as a policy. The victors should be careful not to contribute to that risk by unfairness, misjudgment or laxity.

C. INTERNATIONAL ORGANIZATION PREREQUISITE TO A TRUE SETTLEMENT IN THE FAR EAST

It is impossible to think of a just and durable peace in the Far East without an international agreement and organization, initiated and supported by the United Nations, but promptly opened to the participation of all nations. The organization is needed to provide effectively and continuingly for:

- a) Security of each nation from external attack
- b) Settlement of international disputes by peaceful adjustments
- c) Prevention of armament for war
- d) Holding in common trust of certain areas disputed or unable at this time to maintain themselves as independent countries
- e) Assurance of access to raw materials and to markets
- f) Improvement of economic conditions and the raising of living standards, particularly in the areas which are most in need of international assistance

D. REGIONAL PACTS OF PEACE AND COOPERATION

1. China, Soviet Russia, the United States, Great Britain, Canada, Australia, New Zealand, the Netherlands East Indies, India, the Philippine Islands, possibly Indo-China and Burma, to be joined whenever post-war conditions permit by Japan, Korea and Thailand, should work out together, within the framework of the global international program, their own specifically regional agreements and organization for the purposes of common welfare suggested in Section C above. Aside from the reasonable grounds for regional organization in any part of the globe, the particular problems of peoples and resources in Southeastern Asia and the archipelagoes require distinctive collaboration of the parties most concerned.

2. In the long view, an Indonesian Federation might be developed, which could take its place beside China and Japan, with or without Russia, India and Australia, as true units of a Far Eastern grouping from which anomalous European and American political interests would disappear. There would be immediate advantages, moreover, in the concept of an Indonesian Federation which would facilitate a broad and international treatment of the colonial and quasi-colonial areas of Southeastern Asia along with the islands of the Southwestern Pacific. Cooperative exploration of this entire field of problems should be promptly undertaken.

E. BASIC PRINCIPLES FOR PEACE IN THE FAR EAST

There are three basic principles to which any proposals looking toward a settlement in the Far East must conform:

1. They must call for a strong and independent China, sovereign in her recognized territory and strong enough to control her own affairs and destiny. Only a China of such strength can avoid the encroachments of Japanese or of other imperialisms. A consequence of this principle is seen at once to be the abolition of extraterritoriality and of foreign concessions in China. Such abolition, long agreed upon in principle, should be undertaken immediately; for the temporary advantages (1931-1941) of retaining these institutions have been destroyed by the Japanese attack upon Britain and the United States. It is well to be free from these old complications and sources of friction in the relations of China with her allies. It is further suggested that without waiting for the end of the war, Hongkong, Kwangchowwan and Macao be recognized as belonging fully to China. If Hongkong, like Guam, Singapore, certain Japanese or other strategic sites, should be needed as an air and naval base for international forces, the necessary facilities should be made available.

2. They must also provide for a Japan able to take her proper place in the comity of nations. A prostrate Japan would invite retaliation and encroachment from her neighbors. Japan's pressing economic needs and problems must be recognized, and adequate provision made to meet them. Probably most important is that Japan be given reasonable assurance that she will not be denied access to her natural markets and sources of raw materials. Even with the expected check to the extension of her Empire, propinquity and the character of her manufactures will still leave for Japan a proper advantage in East Asia over her competitors. Any proposals for a settlement in East Asia must seek to furnish Japan with full economic opportunity subject to due regard for the legitimate opportunities of her neighbors; and must provide for her a sense of political and economic security.

3. They must deal constructively with the rich but politically undeveloped "colonial areas" of Southeast Asia, which with the great archipelagoes in the adjacent Pacific, constitute a serious danger to peace in that region and to peace in world relationships. The important colonial areas of Southeastern Asia, notably Indo-China, Burma, Malaya and the East Indies, should be held under international trusteeship, in order to provide for security, for the welfare of native populations, and for non-discriminatory policies regarding markets and raw materials. There is a strong case for direct international administration in which Asiatics should become increasingly important; though conditional assignments of administration might be made to particular powers with varied improvements of the mandate principle.

The Philippine Islands present a special case because of the partial, and prospectively complete, independence of the Filipino people. The United States should redeem its pledge of independence for the Philippines, with such further assistance to the security and economic welfare of the Islands as may be requested by the Philippine Government and agreed to by the United States. Insofar as the American interest in the Islands is a factor in charting their course, it should be directed toward useful association of the Philippines with international economic and protective regimes, particularly as such regimes relate to the neighboring regions of Southeastern Asia.

The Netherlands East Indies, because of their great size and importance, and because of their intermediate stage of development, require special consideration. The comparatively satisfactory and semi-autonomous Dutch-Javanese administration might well remain in charge, with assurances for continued progress under general principles of international cooperation.

F. PROPOSALS AS TO JAPAN'S ACQUISITIONS OUTSIDE HER OWN BORDERS

The making of a just and durable peace in the Far East would require of Japan important changes from the territorial status quo:

1. The relinquishment by Japan of all military and material holdings and preferential positions, and all claims thereto, outside the frontiers of July 1937. This measure to be accompanied by the abolition of Japanese concessions and rights to extraterritoriality in China (Cf. Section E 1, above)

2. Further the complete withdrawal by Japan from Manchuria and from Formosa. Rendition to China of all Japanese rights, properties, interests and claims therein.

3. The unqualified transfer of Korea by Japan to international trusteeship in the interests of the Korean people, looking toward their preparation for independence.

4. The complete withdrawal by Japan from the mandated islands, which should be placed under international administration.

G. PROPOSALS AS TO INDEMNITIES AND CLAIMS

1. China should, it is suggested, declare her moral and legal right to compensation for the tremendous damage suffered at the hands of the Japanese armed forces, but further should recognize:

- a) That Japan is unable to make substantial payments, the more so because her economy is dislocated through the loss of Manchuria and Formose.
- b) That Chinese recovery will be greatly aided by the reacquisition of Manchuria and Formosa, plus the Japanese establishments there and in China proper.
- c) That all claim by China for indemnity will therefore be waived.

2. Other powers should also declare their rights to compensation, but should waive them as a contribution to Japan's reconstruction and for the sake of general good will.

H. PROPOSALS AS TO THE STRUCTURE AND POLICY OF THE JAPANESE EMPIRE

1. It is not proposed to interfere with the strictly internal affairs of Japan, except as might be required by the necessities of international society. In particular, the Imperial House might well be a restraint upon chaotic violence, and the support of a difficult transition to constitutional progress.

2. But the peace, security and well-being of the world demand from all countries, Japan and the others alike, a respect for their neighbors and a direction of policy such that other peoples may live without fear of aggression. The Japanese people should therefore be challenged to prepare a constitution and a national program which would be convincing evidence that military chiefs no longer controlled the state nor could easily regain control; that the resources freed from military employment would be directed toward broadening internal welfare; that policies of education and information would be compatible with international peace.

3. Loans and trade opportunities should be made available to Japan in prompt accord with **steps** of internal reorganization and redirection favorable to international cooperation.

4. The United Nations should early and clearly assure the Japanese people that they desire Japan to have her rightful place in political and economic relationships with other peoples, and would regret any developments within Japan which would require a sharp reversal of their peaceful policy toward her.

I. FURTHER RECOMMENDATIONS

1. China, Japan and perhaps other Far Eastern areas will be in distress after exhausting warfare. Emergency relief measures in supplies and credits will mean much in good will and in reducing the risks of internal commotion that might prejudice a prompt and stable settlement.

2. The proposals made above look to increased and assured freedom of exchange. But it is necessary that Japan early be convinced by substantial deed that this program is a reality upon which she can build a long-range policy for welfare

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rather than for power. For varying, but equally strong reasons, China and other areas will also have urgent need for adequate and dependable economic agreements with the United States and other trading countries.

3. The United States should revise its immigration laws and place China, Japan and other oriental lands on the quota basis. Other Pacific countries should be encouraged to liberalize their immigration policies and procedures in international agreements.

4. International cooperation in the regulation and progressive suppression of the traffic in narcotics should be renewed and strengthened.

J. CONCLUSION

All through consideration of these Far Eastern problems runs the fact of world anarchy. So long as each nation remains the sole judge of its own cause, and so long as we are without adequate instruments in the great field of common interest, which lies as a no man's land between the states, situations such as that which now obtains in the Far East must recur again and again. Bilateral and regional adjustments are better than none, and may usefully supplement the machinery for world-wide cooperation. (Sections C and D above). But the ultimate solution of such problems as these calls for world government to which certain functions of national sovereignty shall be delegates, and which shall act in the area of common interest now left unorganized in anarchy. Advance to a just and durable peace in the Far East, therefore, requires simultaneous efforts toward effective international organization in the large, and toward solution of the concrete problems of that area.

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