Nanking
Corres.
Stuart, J. Leighton 1916, 1919, 1930

金陵神學

NANKING THEOLOGICAL SEMINARY

Nanking, China
Sept. 10, 1918.

J. L. Stuart

Rev. J. E. Williams, D.D.
South Salem,
Ohio,
U.S.A.

My dear Jack:-

It was certainly good to get your letter. Aline forwarded it to me when I was on a trip with John. We went to Korea to visit an old chum of mine who owns a little island, on which he has a summer cottage. After leaving the island he "personally conducted" us through Korea. We had a few days at Peitaiho and a stop at Tsinan on the way home. It is good to be back again, however.

We are arranging to cable you to the effect that we want Dr. Robinson badly. We thought that this might reinforce your appeal. It looks as though Dr. Garritt will not be with us this term, and we have strong suspicion that we shall not see him before the next autumn. This will make it all the more desirable to have Dr. Robinson present. He could help in many ways while taking things quite easily himself.

I note what you write about Lew. Perhaps you and Dr. Garritt can consult further about his salary, etc. Above all else ought his physical condition to be looked into.

Despite war conditions, I am still hoping that you may somehow find at least one or two men of the sort we want, who can come to us before very long.

Best wishes in what I know must be a difficult and exacting strain upon you under present conditions in the States. On the other hand it must be intensely interesting to be in America just now. My affectionate greetings to Mrs. Williams and the girls,

Yours in the best of bonds,

J. L. S. (Stuart)

金陵神學

NANKING THEOLOGICAL SEMINARY

Nanking, China October 10, 1918.

Rev. J. E. Williams, D.D.,

South Salem, Ohio.

My dear Jack,

It was awfully good to get your letters and to know of your activities on our behalf. Having heard nothing further from you, we take it that it was impossible for Dr. Robinson to come to us this fall. However, perhaps he can come next autumn and stay through that session. My own impression is that he would be of more service then than now.

You will be interested to know that we have four new men in our new school of theology course. One of them is the brother of Ching Cheng Yi. The other three are from Yale in Chang Sha. Next fall, we shall have two classes in this department to look after and Dr. Price will be on furlough. If Dr. Robinson can not come, could you not begin now to work for someone else? It has occurred to me that Dr. Harry Reed of Auburn might be a possibility. I feel more strongly than ever that some such man would be of immense help to us at the present stage of our development and would render a very useful service without heavy exertion to himself.

I note with concern your impression of Timothy Lew's health and hope that you are helping him to see the necessity of taking decent care of himself. You will have heard of his graduation Magna Cum Laude at Yale last June and of his assistant professorship in Union Seminary as well as the objections to that raised by our board. In view especially of these two considerations,—his health and theological complications,—I have the hope that Mr. Severance can see his way to undertaking all of his support. It would make the problem very much easier, not merely financially, but in the whole matter of relationships. In fact, I almost feel that you would scarcely do anything more valuable for the institution than in putting this across.

May I turn to you with another problem? You are so willing to carry other people's burdens that perhaps I am imposing. My Greek dictionary is just out of press. Owing to various improvements and alterations as well as to the greatly increased cost of paper, the bringing out of special type, etc. it has cost considerably

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NANKING THEOLOGICAL SEMINARY

Nanking, China

Rev. J. E. Williams, D. D. No. 2.

more than at first estimated, something over $2,000. Mexican. The original estimate was between $1300. and $1400. Mex. Meanwhile, when in America, I secured a gift of $600.00 gold which at the then exchange would easily have covered whatever subsidy was necessary. That amount at the present rate of exchange is worth little more than its equivalent in Mex. The suggestion has come to me that the book might find a sale among American seminaries, libraries, and perhaps some university libraries, and that Dr. Speer might be willing to see Revell about acting as agents in putting out ~~his~~ a circular to such libraries and handling the book. I am charging $4.oo whether in Mex or gold and if something like one ~~thousand~~ hundred copies could be sold in America, it would go a long way toward helping me through. Of course, there would be quite a limited call at present in China and I am charging theological students here only half price. The book has English as well as Chinese definitions and introductory matter and might be of curious interest as a specimen of this sort of development on the mission field. Speer is too busy a man to have me bother him but I don't mind troubling you. I am sending you a copy of the book. If you do not think there is anything in this suggestion or do not want to mess with it, either turn the thing over to Dr. Garritt or chuck it. I hesitate even to raise the suggestion.

Glad to hear the good news about Mrs. Williams and the girls. Hope you are all enjoying the stay at home and the times are not too much out of joint for you to accomplish your main purpose.

The latest news is certainly encouraging and our boys may be back from France sooner than we expected.

We are still hoping that the new men for our seminary may be found before you return. Meanwhile, we certainly do miss you from Nanking.

With affectionate regards to Mrs. Williams and the others, as ever

Your friend,

J. L. Stewart

JLS:R

Copy to J.E.W. from J.L.S.

The Faculty while sympathizing deeply with Dr. Garritt in the causes which required his trip to the United States last spring and are still holding him there, yet feel constrained to urge him to return to the Seminary in time for the spring semester if at all possible. The addition of the School of Theology Course taught practically altogether in English, the prospective departure of Dr. Price on furlough, the inability to secure the service of Mr. E. S. Yui or any other additional teacher, Chinese or foreign, the desire to avoid drawing upon the time of Messrs. Ritter and Smith who should be left free for language study, these and other considerations, combine to impel us to the above action. It is a pleasure to add that this resolution is greatly reinforced by our affection for Dr. Garritt personally, and our sense of the value of his personality to our administrative and class-room activities.

We further make the suggestion that the Presbyterian Board might be willing, if necessary, to defray Dr. Garritt's travelling expenses to and from the U. S. during the summer of 1919, as the most economical method of supplying our need.

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NANKING THEOLOGICAL SEMINARY
Nanking, China

over

Leighton Stuart

Sunday night.

My dear friends,

This is just another word of farewell & remembrance. Mother and I called to say it but you were at "the other" Stewarts. It really does not need to be either written or said, for you know how we love you and shall miss you, and how we hope this trip to America will be not merely an efficient service for our cause but a time of happy, restful and reinvigorating vacation. However, it is a pleasure to give expression to such wishes. I hope the trip across will be the beginning of such a vacation.

Meanwhile it is a sad but important and withal a thrillingly interesting and hopeful time to be living whether in America or here.

A word of farewell to the girls and Dickey also and of greeting to Faith.

Again with every good wish, including the dominant one I fear for a speedy return,

As ever your friend,

Leighton.

My dear Jack,

I shall try to see that Dr. Garritt gets the letter off to you promptly about the mission actions. Now one other somewhat personal interest in the fund-raising items, which I forgot to speak of. It would be a great satisfaction if some one could be found to provide the salary &c for Lew. You know how disagreeable it will be if there must a lot of argument about the amount of this, his theological views &c. Besides with him on the spot it ought to be an easy way to help our income. I need not go into detail for you understand. This letter was started out with no thought of "shop-talk," but it is hard to get away from! Write me as to any way we can help at this end. Am enclosing the Resolutions. I believe it will not be a mistake to see Mr. Blackstone on the lines you described.

Recommendations from the Faculty of Nanking Theological Seminary as Approved by The Board of Managers.

In view of the early departure of Rev. J. E. Williams, D.D., to the United States, the Faculty hereby recommends that the Board of Managers request and authorized Dr. Williams to act as financial representative of the Seminary in endeavoring to secure the following immediate needs:

(1) Four additional foreign professors, their salaries and residences.

(2) The salary and residence for T. T. Lew.

(3) Residences for four Chinese professors.

(4) The amount of Mex. $4,000 from each of the five constituent Boards toward annual expenses.

(5) A dormitory (G. $15,000) and professor's residence from the Southern Methodist Board, in accordance with the estimates included in their Centennial Fund.

The reasons for the above program may be briefly suggested:

(1) The proposed establishment of a new Bible School, to include our present School of Bible Training, will undoubtedly make serious demands on our teaching staff. The addition of the Graduate Course will also increase our duties, as is already proving the case with the Correspondence Course. There is the ever-present necessity of furloughs, the possibility of losses due to various causes, the inability to supply vacancies on short notices, etc.

(2) The Faculty feel with increasing conviction that, to vitalize their own teaching and to give the students constant direction and demonstration in practical evangelism, there should be a staff of teachers sufficiently large to enable every one to be actively interested in some phase of local evangelistic effort.

(3) It is no less important that the teachers personalize their relations with the students to an extent impossible under present conditions. Systematic, unhurried, intimate cultivation of individual students should lead to very much better results in the quality of training and the permanent benefits of the course of study. The size of the staff should be so planned as to leave the teachers free for such personal contacts.

(4) With changing conditions in China it is becoming more essential that theological teachers have time for private study. The rising standards in academic and professional institutions, the better grade of students turning to ministry, the enlarging opportunities for winning the educated classes, the approach of the day when the leadership of the Church will be chiefly entrusted to Chinese - such are some of the considerations which at once suggest themselves.

(5) We adhere to the principle that Seminary professors should preferably be selected from the number of experienced evangelists in China. But we have for several years past been endeavoring to secure just one such additional teacher, not only without success, but with no immediate prospect of success. The alternative in case of continued failure would seem to be to select men in America for this purpose. We propose therefore to select such men as are specially qualified for such positions, - possibly men now in the active ministry at home, - to bring them out without delay in order that they may have several years not only for language study, but also for learning the life of the Chinese people, and for gaining the evangelists' experience which, as all agree, they must have. We recommend the number given in order to assure the realization of such well-rounded preparation on the field. We trust that the Board will take such measures as will guarantee the needed period of training and practical experience in dealing with conditions in China. It is understood that these men will be admitted to our Faculty according to the constitutional requirements.

(6) The return of Dr. Williams is an opportune time for such expansiin. His strong convictions on the subject of the supreme importance of adequate theological education and of winning the best type of men for the Chinese ministry, his acquaintance with our Seminary and his sympathy with our ideals, his experience in financial campaigns, all fit him for this service. We feel it to be most desirable that the Board have the opportunity to meet with Dr. Williams before his departure, in order to ensure a mutual understanding.

In submitting this program to the Board for its consideration, the Faculty is aware that it may require alteration in details. Especially will it be advisable for the Board to advise with Dr. Williams as to the method of making the appeal. But we are of the unanimous conviction that the general principle is in line with forward-looking Christian statesmanship. The time has come when planning large things for the Chinese ministry will prove many many times more economical than continuing to pour foreing missionaries into China. It ought also to be more fruitful. But it is absolutely essential as well. We trust that the whole problem can be thought out not merely in terms of the immediate requirements of our respective missions, but in terms of the largest most far-reaching service the Church of the West can at this stage render China.

Even though all the men called for in this recommendation are found and financed, it will be a number of years before they can be actively at work. It is none too early to plan now for conditions which can be easily forecast.

In submitting this proposition to the Board, the Faculty hopes that it will be more than a matter of business to be discussed in its economic and administrative aspects. May we not all feel the thrill of an enlarging vision and of a great venture of faith as we dare to attempt so constructive a measure. Most of all, may we not, with hearty and constant prayer, support Dr. Williams in the extremely arduous task which he so generously agrees to undertake if the Board approves.

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NANKING THEOLOGICAL SEMINARY

Nanking, China

July 26, 1918.

Recvd Sept 18th

Rev. J. E. Williams,
156 Fifth Ave.,
New York,
U.S.A.

My dear Jack:-

Thanks heartily for your good letter and its interesting news. I can readily understand the difficulties you are encountering. We must not be discouraged if at this time we cannot get all the workers we want. However, we shall watch with hopeful interest ~~in~~ further developments. The suggestion about having Dr. Robinson of McCormick Seminary come out here for a year is capital. It is scarcely necessary to assure him how welcome he would be, but if this would have any force you can give him this assurance.

Glad you have seen Timothy. If you get another chance do what you can to make him to take care of himself. Our Board took action asking Drs. Garritt and Speer to explain to him why it would be undesirable for him to take the assistant professorship in Union Seminary, New York, but leaving the question to their decision. You will appreciate the situation in all its aspects.

We are opening a new department this autumn. The brother of Dr. C. Y. Cheng has enrolled himself.

We are anxiously waiting news from Garritt, having heard nothing from him since his arrival.

Blackstone has been detained in America and failed to cable or even to write us, so we are absolutely in the dark as to our fate in this quarter. Can you make inquiries?

With affectionate greetings to Mrs. Williams and the girls,

Yours in the best of bonds,

J. Leighton Stuart

FORM C2
25341

CABLEGRAM

"Via Commercial Pacific"

"VIA COMMERCIAL"

944 BROADWAY
TELEPHONES:
GRAMERCY 2891
GRAMERCY 2892

RECEIVED AT ..... M. SUBJECT TO TERMS AND CONDITIONS ON BACK HEREOF WHICH ARE RATIFIED AND AGREED TO.

SEP 18 1918

J-BWG 37

SHANGHAI 7

Rec'd Sept 18

INCULCATE NY

WILLIAMS URGE ROBINSONS COMING

ROWE

J Gemmer

RECEIVED
SEP 18 1918
TREASURER'S OFFICE

No inquiry respecting this message can be attended to without the production of this paper. Repetitions of doubtful words should be obtained through the Company's offices, and not by applying directly to the sender.

Sept. 25, 1918.

Rev. J. Leighton Stuart, D.D.
University of Nanking,
Nanking, China.

Dear Dr. Stuart:-

Your letter of July 26th arrived the afternoon before the meeting of our trustees, Thursday September 19th, and I was very glad to have this word from you. The same afternoon came the cable from Harry Rowe:- "Urge Robinson's coming." Joe was here with us and at the meeting of the trustees made a splendid address on the work of the Seminary and the plans for the new course. It was very opportune, and nay Providential that he was here for in a conference with Dr. North just a week before he had expressed great doubts of the wisdom of such an advanced course which he conceived to be very academic and advanced, also raising the question of the trustees' relationship to such an enterprise, as they were merely an upholding body, and why should they undertake responsibility beyond also the wisdom of extending at this time so expensive a program since it would involve so much. I had tried in our interview to answer the questions Dr. North seemed to have in mind, however, I thought it would be better to have the matter more fully discussed at the trustees meeting, and Joe was to be present and review the situation-; this he did quite to the satisfaction of Dr. North, so that the trustees were unanimous in passing at the fuller consideration on the action spread upon their minutes at the meeting of May 2nd. Your enterprise has the fullest endorsement of the trustees. Now there only remains the work of getting the men and money necessary to put it over. Joe was in yesterday and we were talking over the situation. I told him I was convinced that the most hopeful line we had in the face of the second draft, and the war's increased demands was the new Seminary course.

I have had some very good talks with Timothy, and I attended the Student Alliance meeting at Syracuse where he was elected Chairman for next year, and he was present at the meeting of the trustees. You will have learned from them and from Dr. Garritt the outcome of their conferences over work of Union Seminary. Very fortunately he met Sydenstrycker at the summer conference. I feel sure the men will all be drawn to him when he comes back, and will have no difficulties about his adjustment of the real work to be done.

I am mighty glad that Dr. C.Y. Cheng's brother has come to you; that's a fine feather in your cap. Dr. Garritt's family are now settled at Tenafly, N.J., just an hour or so from New York. Stanley is much better, and they are hoping with regular outdoor work such as farming or other outdoor work he might fully recover. It was news to me that

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NANKING THEOLOGICAL SEMINARY

Nanking, China October 21, 1918.

Rev. J. E. Williams, D. D.,

South Salem, Ohio.

My dear Jack:

This is a sort of P. S. to my previous letter. For one thing, I hope you are finding it possible to get into the southern Methodist Church and work for our new dormitory. Their mission has, as you know, approved of their raising the money necessary and furnishing this building to our institution as from their church. It has also been approved by the home board contingent upon the money being found by you or someone else. I am afraid if you do not, that there will be no "someone else." Details as to the amount, specifications for the building, etc. can ~~having~~ been secured at their office in Nashville, Tenn.

Regarding the securing of additional professors and American seminary men to come to us for a year or two I continue to urge a further consideration which will appeal strongly to you. There has been quite a tendency the last few months to have one seminary in China for college graduates but to make this as good as possible. The argument seems to tend in favor of Peking. There are reasons however, why this would not be satisfactory to all concerned and I do not believe that we would be justified in yielding our course to the Peking institution. The alternative, however, is to go ahead and make ours so good that we can command the confidence of a wide constituency over China and thus hold our own and command ~~of~~ the field, at least in our own section, and throughout southern China. Because of this present agitation, I feel all the more concerned about getting an adequate force in the immediate future.

You see how much we are counting on you.

As ever yours,

L. H. S.

JLS:R

Thanksgiving Day, 1918.

My dear Friends:

While we are trying to imagine the sort of Peace Celebrations that have been taking place in America, — not without a wistful desire to be there at such a time, — it may not be without interest to you to hear something of how the great news has affected China. It is the reaction of China to the Allied Victory of which I know you will want to hear.

The Central Government has given orders for special celebrations and most of the provincial authorities seem to be complying with zest. The Military Governor of this province (Kiangsu) has been especially zealous and with a keen appreciation of the real issues involved. He first gave a reception to all the representatives of the Allies in this city, with the important Chinese officials also present, which was carried off with the usual Chinese ceremony. That same afternoon the officials under his leadership had a rally at the Y. M. C. A. to report on the War Work Drive. You may recall that of the $170,000,000, China was asked to raise $100,000. This was afterwards changed to $300,000, and the Chinese have since actually reported considerably over one million Mexican dollars. Well, that afternoon at the Y. M. C. A. they reported as subscribed Mexican $207,500 from this city alone, which at the present rate of exchange would amount to about U. S. Gold $187,000. But more than the fine result of their efforts was the evident pleasure they found in having a part in this beneficent enterprise. At last China was not merely being helped by outside nations, but was actually helping others, and the rich nations of the West at that. One unique feature was that as the various classes of citizens were called to the platform, one of the pastors, a graduate of our Seminary, was asked to speak on behalf of the Christian Churches, thus officially recognizing them as a constituent element of Chinese life. It was interesting to see the officials at this afternoon meeting dressed in the silk gowns of Chinese gentlemen after the Governor's function in the morning where the military men had appeared with the gorgeous gold-braid stars, etc., of European costumes and the civil officials in frock coats and high collars.

The next day was a grand military review and parade of all the schools of the city, both government and mission institutions, with a wonderful latern procession and decoration of homes in the evening.

A few days later Mr. C. E. Crane, the personal representative of President Wilson to China, came to Nanking. The Governor gave a lunch in his honor (Chinese food served foreign style), to which the leading officials, the American Consul and a few American business men and missionaries were invited. I had a further chance to meet him in the evening at dinner. He made it very plain that at the Peace Conference the President wishes China to state her just demands without fear, and that he intends to do his utmost to see that China's past wrongs are righted. This is a notable statement.

England, Russia, France and Japan have all taken Chinese territory on various pretexts. The last named, having captured Tsingtau from Germany has been covertly assuming control of the whole Province of Shantung, not to speak of Manchuri and other portions of the Chinese littoral. In addition to this, she has been securing possession of mining and other privileges, interfering with China's internal affairs, and in other ways threatening an aggression based on military power, similar to what Germany had attempted, - from whom indeed Japan's arrogant military clique has received its inspiration. All this constituted a great menace not only to China but to world peace. Perhaps the most momentous questions in world affairs today is whether or not this militaristic faction in Japan and her other leaders of thought have understood the real causes of Germany's defeat. Therefore Mr. Crane's friendly advice and assurances of support are a great relief to Chinese statesman and China's friends.

A little incident will further illustrate the temper of the people at present. Immediately after Mr. Crane's visit I went to a little town some 30 miles north of here to a Peace Celebration gotten up by the officials and gentry. They had asked me to come and make the principal address. What was my surprise on my arrival at the station to find the official sedan-chair of the magistrate waiting for me, with a squad of soldiers and a military band! So I was carried into the city in a great state. The ranking civil and military officials met me most cordially, and after refreshments we went to the celebration. It reminded one of an old fashioned Fourth of July celebration. It was a perfect autumn day unusually mild. A platform had been erected on a modern school campus near a picturesque ancient pagoda, the state having a riot of color such as only orientals can effect, and marvellous banners describing the Allied Victory in glowing phrases. All the schools of the town (including two mission schools for boys and girls) were standing in order. The officials were on the platform. There were songs, the band, speeches, applause, joyous good humor. Then the magistrate gave an elegant Chinese feast in my honor with the leading citizens present. They were all enthusiastic about America's part in the war and her purpose toward China, but chiefly so about President Wilson. At my table one of the guests said to me with deep feeling, that it scarcely seemed believable that any nation could actually live up to such ideals as the American people had been since their entry into the war. That evening there was a gorgeous lantern festival when the ranking civil and military mandarins sat with me in a pavillion sipping tea as the procession passed. I had to leave by a 3:30 A. M. train and only succeeded in keeping the magistrate from escorting me to the train by persuading his secretary not to have him awakened. As it was, I went back in the same four-bearer chair with the soldiers and representatives from his military colleague, and with the band playing as my train left the station.

Now what is thee point of all this? The preacher must, true to his calling, deduce the moral from his anecdotes. He will try to do this briefly.

(1) The Chinese people have but little interest in world politics as such. Their interest has always been in moral issues and in human nature. Only recently have they come to understand the moral significance of the war. Hitherto they were neutral, indifferent or pro-German. The addresses of our President have done more to clarify the situation for them than all else. By the time of the Armistice they had at last grasped the fundamental meaning of the titanic struggle between Might and Right. Hence, all over the country the Peace Celebrations were spontaneous, enthusiastic, and universal.

(2) America is admired and trusted with passionate fervor. They see in us the unrealized ideal teachings of their ancient sages. But chiefly do they reverence Mr. Wilson. Next to Confucius and their Model Kings perhaps no one has ever been given the place in their esteem that he now has. The celebrations I have described and the courtesies to certain individuals among us were to honor through us the American nation.

(3) The issues of the war ought to lead to a change of attitude toward Chrisianity. We must attempt to interpret the outcome of the Conflict in terms of religious values. Already they are responding to such interpretations with keen appreciation. It accentuates the superlative opportunity now before the Church.

(4) The Christian principles applied at the Peace Conference, and the treatment of Far Eastern problems, will be most hopefully and shrewdly followed by the Chinese, who can evalute these discussions and decisions far more intelligently than the military events of the past four years.

This letter will reach you while the President is still absent in Europe. I have often thought of the comfort it must have been to him to worship in the quiet, earnest atmosphere of the Central Church during these days of staggering responsibility, and I know his presence in his pew has helped to maintain your interest in the vast world problems solved or yet awaiting solution. Against the lured background of war foreign mission work is being strangely emphasized as the true process for international peace as against the false method of struggle for supremacy.

This letter may reach you before 1919 begins. In any case I hope that for you and for all the nations it will be the best and brightest yet, the beginning of a New Era.

Yours in the Master's service,

(Signed) J. Leighton Stuart

Nashville, Tenn.,
January, 1919.

J. L. Stuart
Jeller

December 10, 1918.

Rev. J. L. Stewart, D. D.,
Nanking,
China.

My dear Leighton:

Your last letter with reference to the reasonings for pushing the Theological Seminary is just in hand to show also to Mr. Speer.

We had a meeting of the Trustees today, and as they had already taken action approving the advanced program, the Seminary did not come up specially. I can use with effect all arguments you can give me for pushing over the program at the earliest date.

Dr. Garritt was present at our meeting as was also Mr. Sarvis, Miss Wixon, Frank Price and Mr. C. T. Wang.

Mr. Sarvis and Frank Price went out to Montclair to see Mrs. Williams and the children this afternoon.

C. T. Wang made a splendid speech to the Trustees on conditions in China and the stragetic importance of the work the University was doing.

A good deal of our energy was taken up in discussing the appalling deficit of the University during the last two years owing to loss in exchange, and the Boards have undertaken to give us relief on that side. Without this relief it was hopeless to talk of any advance. We had a good meeting of the Trustees. The first one that got down to business and under things. The war is over, the outlook should be better, and now we should go ahead. There might be a united drive of all the churches for a missionary program. If there is, that should help us all. Your church and Dr. Vance are calling a meeting for December 17th in New York.

The Weng Chia would all unite in best regards to the Stewarts. As ever yours,

P.S. Your letter of October 10th with enclosure also to hand together with the dictionary which I will try to bring to the attention of Mr. Speer and the Revells as you suggest.

Please return to J. C. Williams

J I Stuart

Theo Sem

Jan. 13, 1919.

Rev. J. C. Garritt, D.D.,

Board of Foreign Missions,

156 Fifth Avenue,

New York.

Dear Dr. Garritt:

The cable from Jack Williams and yourself touched a very responsive chord in me and was deeply appreciated. It has had its full weight in the question I have been facing regarding Peking University, though evidence of this sort of the ideally happy relationships with you two men and many others in the seminary and the city is only an outward expression of feelings in which we all share.

You will be interested to know that a few days after the cable came on December 10th announcing my election, I had written to our agent in Shanghai, asking him to cable in reply declining. Then letters came from Peking which made me feel that as a courtesy at least, I ought to delay the decision and I got the letter out of the box just before Lao Tsao came to collect. Telegrams from Peking came, and a delegation came from Peking. Since then, I have had a large number of letters and have had many interviews on all sides of the question. I have once or twice written to Peking practically declining and asking to be released from a promise to visit there before settling the question finally. They insist, however, that I must go and I am planning to meet Bishop Welch there the last of this month which happens to be also the last day of the Chinese year. Meanwhile, I am trying to decide the matter simply as to where my life can count most for the Christian movement in this country.

We are in the process, as it happens, of a number of remarkable union movements which include among others, a closer geographical fellowship. I am anxious that my own personal question be treated by allconcerned as an illustration of the way in which we China missionaries can think of the whole movement and be willing to have men placed with ~~the~~ sole regard to this larger aspect. ~~Df~~ on this basis, it seems right that I should be transferred to Peking, we must all see to it that Nanking seminary is also adequately provided for as and equally essential ~~in the~~ part of the whole scheme.

Rev. J. C. Garritt. No. 2.

One important phase of the question is that of having one graduate course in English for the entire country, to serve all the churches which are willing to co-operate in denominational union seminaries. As chairman of the special Commitee on Theological Education of the China Continuation Committee, I had been advocating this last summer and autumn and it had seemed clear that the concensus of opinion favored placing this proposed school in Peking. I was then dealing with the matter in a purely abstract way as a committeeman, with no thought of personal application and had reached the conclusion that it would be better for this school to be established in Peking than here.

The positive arguments in favor of Peking could be summarized briefly, thus:

1. It is the national capital with all the glamor of this fact in Chinese eyes, combined with the practical advantages of such a location.

2. Peking has both British and American in its missionaries and societies.

3. It has a much more advanced and varied type of church life and evangelistic work.

4. A school in Peking in connection with the University would be much more free from the doctrinal restrictions which so seriously hamper our development here, especially in regard to adding new members to our staff. It also has such a school under way with certain outstanding men on its Faculty.

5. I am reluctantly convinced that it is not wise for the graduate course to be associated with the lower grades in the same institution. While the men who come may be somewhat benefitted by this fellowship, yet it is undoubtedly a hindrance in leading men to decide as to for the ministry. This opinion has been confirmed by some careful conferences recently held with students of Nanking University and others close to the student point of view. On the other hand, a larger number of such men gathered in one institution from all parts of the country would develop such an esprit de corps and enthusiasm together with a sort of national self consciousness which with the superior advantages that one such school could furnish in the way of special lecturers, etc., would tend to give not only a better course of instruction, but a far more worthy conception of what the ministry is.

As it happens, the Peking people urge that if I

take this position, I shall have the best kind of chance to work out this ideal, whereas, should I decline, there appears to be no one else sufficiently interested to promote it and we should quite possibly continue our existing course here in competition with Peking. Furthermore, in trying to face the facts clearly, I am very doubtful about our ability to do this in the immediate future at least while doing our duty by the lower grades. Perhaps, in a few years, there ought to be a school of theology in direct relation to the University. Meanwhile, my constructive proposal has been that we make Nanking Seminary the best possible school for the Chen K'o also serving a wide territory. With the bible school on a new site on the hills to the north, the Faculty could concentrate on this one department which will for many years supply the great bulk of the Chinese ministry and render the most important service of all.

Now as to supplying the vacancy created by my departure, I am only clear on one point, that I shall not accept the Peking position until and unless the place here is cared for. During the last few days, I have been wondering as to the possibility of transferring Warren here, who could go on with my work with a minimum of derangement. Then some man in North China, like Hadley, might be found to take his place in Hangchow. Personally, I also am recommending Arnold Bryson of the London Mission. It is possible that a Chinese or foreigner of the Peking Seminary Faculty could be transferred to the Nanking Seminary in exchange for me. This is being discussed in Peking at present.

With your return next summer and Smith and Ritter able to make a beginning, together with the names mentioned above and our excellent Chinese staff, the seminary would be able to go on at least as well as in the past and we would demonstrate the essential oneness not only ~~of~~ certain denominational units, but of the Christian movement in China geographically in this aspect of its working (theological education) which incidentally ought to be the most Christian in its own spirit of mutual service and willingness to sacrifice. This is the phase of the question in which you will be most interested, so I present it in this somewhat lengthy detail.

The situation in Peking is very urgent and appealing in a number of respects which it would be impossible to describe clearly in a letter, but which are gradually bringing me to feel they constitute a very strong claim upon the right man. I am very far from seeing yet that I am that man and this combined with the problems in our seminary continue to be the two reasons why I hesitate. Whatever the decision will be--and I am not yet at all sure, though it seems to be pointing now to Peking--you can be absolutely sure that I shall not ~~likely~~ lightly desert the seminary that I shall always

love and which has been almost my very life. If I change, it is because ~~that~~ it will seem to me that the general cause of an educated ministry is being thereby advanced.

We are right now in the midst of two significant union movements in this city. One is a local attempt to co-ordinate all the city life so that it will be administered as though it belonged to one mission or church. The second meeting of the committee for working out the basis of this union will be held this afternoon. Meanwhile, the organizing committee of the Presbyterian Assembly is now in session with delegates from the London Mission and Congregational churches and it seems quite clear that they will not only unite in the one church, but will do so an a basis which will bring in quite a number of others.

Mr. Chen Chin Ung has happily hit upon a name as follows: Chung Hwa Chi Tuh Kwei Ih Hwei. So it is an interesting time in Nanking.

We were tremendously interested in your last letter. I note carefully what you say about Timothy. Regarding Dr. Robinson, with the present possible changes in view, it may be just as well that we did not have his assistance, though he would be a great asset if our graduate course should be continued here next fall. Most of all, do we note with relief and joy the news that Stanley is so entirely well, that Mrs. Garritt is improving and that you expect confidently to be back here next summer.

With affectionate greetings to all of you in which Aline joins and every one in the seminary would, if they knew I were writing,

As ever yours,

JLS:R
Copy to J.E. Williams.

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With affectionate greetings to all of you in union alma joins and every one in the seminary would, if they knew I were writing.

As ever yours,

JMa:R
Copy to J.H. Williams.

over

February 10, 1919

Dr. J. Leighton Stuart,
Nanking Theological Seminary,
Nanking, China.

My dear Leighton:

I do not know whether to address you as President of the Peking United University or still at Nanking on the old job. We have been waiting here in a good deal of suspense to see which way the die was going to fall, for we felt that our destiny was very closely linked up with your decision; if you decide to go to Peking that our job in trying to secure the advanced seminary course in Nanking was going to be increased in difficulty a hundred-fold, and it might mean the delay in securing such an advanced seminary course either in Peking or Nanking, for with your large administrative duties there you would probably have little leisure or heart for the great job of securing adequately trained Christian leaders for the churches in China. I joined with Dr. Garrett in sending the cablegram out to you, not that we would make it impossible for you to go to Peking if you felt led to do so, but we felt it was owing to you that you should know the judgment of those of us who have the highest interests of the Seminary and the leadership of the Church at heart in Central China. Of course, I am hoping that your decision will be to remain in Nanking and to continue and increase the success of the enterprise there.

I want to thank you very much for the circular letter forwarded to me through Dr. Smith. It was very illuminating and came to hand just as I was in conference with Mr. Swasey and John Freeman. Freeman was exceedingly anxious that I should meet Mr. Crane and has attempted twice in New York to bring about such a meeting, on each occasion finding that Mr. Crane was not in the city.

It is the hour of destiny for China and all her friends are deeply concerned. I do hope the plan of having a revision of treaties and the independence and right of China to fix her own import and export duties will be secured and if possible an advisory board representing the Allies to see to it that China has a square deal.

There is just now an intensely interesting change on the part of Japanese leaders at the Peace Conference and their publicists in America. Makino has given out in two or three statements to the Associated Press [illegible] the very pure and high altruistic motives of his nation and people; how they have gone into China with no other purpose than to help the Chinese and to preserve the integrity of China. He is very positive in expressing how deeply they love the Chinese and how pained and surprised they are that the Chinese do not love them equally. Some of their writers who appear daily in the New York Times express pained surprise that Americans do not seem to understand how noble and altruistic have been all the motives of Japan in their dealings with China, and how self-sacrificing they are, how much they love freedom and democracy, et al. Through it all, however, the Americans are beginning to waken up to the fact of what has happened in the East and of what may happen; and this is a very encouraging sign.

Incidentally Japan too has come to her hour of destiny. She is at the cross-roads, as one has well written. There must be more regard for the rights of the common people, more amelioration of industrial conditions, more justice on the part of the government or her home troubles may keep her busy. We cannot too but sympathize deeply with Japan in some of the problems in the Pacific, when you think of their sixty millions crowded on those little islands set up on edge trying to eke out an existence, and the five millions Americans in Australia occupying a territory about as big as China undeveloped, from which the Japanese are shooed away, to say nothing of South America, U.S. and other places.

What a job they have at the Peace Conference to try to establish some measure of justice!

I have read your letters in regard to Dr. Garrett's return. I have not seen Joe for a few days. He was up to the Presbyterian Hospital for a time. He would not want it generally known, Leighton, but he looks very poorly. He must require careful medical care if he is to get around and get back to China. I understand today he is in the Presbyterian Building trying to carry on some work. You yourself would be greatly surprised at the change that has come over him physically.

I will take up with the other men you have in mind the possibility of their going out. We get no encouragement from Dr. McClure of a Sabbatical year for Robinson at this time. I have not yet had a chance of seeing Dr. Reed, but have the matter in mind. Just now I am giving lectures down at Princeton Seminary and have the opportunity of meeting the faculty there. I am delighted to find what splendid men they have in the middle and senior classes. They are a capital lot of fellows.

I am in correspondence with Steve Corey now with a view to securing a man by the name of Bradshaw. Mr. Ritchie of whom I wrote you before, is not prepared to go. With the close of the war our chances of securing men ought to be a good deal better. William Adams Brown thought it was the greatest opportunity that any professor in a seminary could ever have, to spend a year or two in Nanking. The outlook for getting things done for the University are a lot better now than they were. The Boards have taken up our deficit on exchange for the years 1917-18 amounting to about 16,000 gold. They are also giving us the cost of the two expensive residences which we had to take up, 9,000 from the Methodist Board and 9,000 from the Disciples; so we are getting out from under the pall of our great indebtedness and the future seems brighter.

Lillian joins me in heartiest regards to Mrs. Stuart and yourself.

Cordially yours,

NANKING THEOLOGICAL SEMINARY

Nanking, China.

Feb. 13, 1919.

My dear friends:-

You will recall that I wrote you recently of the problem I was facing in regard to a call to the Presidency of Peking University. For over two months I have been trying to weigh the relative claims of my present position and this new field of serice, with the determination to decide purely on the basis of where I could count most for the Christian Movement in China, and in the faith that when one sincerely sought to know God's Will this Will would sooner or later be made unmistakably clear. But it has been very perplexing. My life in Nanking has been so very happy; I have spent so much time and effort in trying to equip myself for theological teaching as my special contribution to the whole cause; I have become so closely involved in a variety of local activities and some of the general movements all of which head up in Shanghai (much nearer to Nanking of course than to Peking); my departure at a time when our President was in America owing to sickness in his family and Dr. Price was about to start on furlough, added to the inherent difficulties of supplying vacancies for this type of work (technical and Chinese literary qualifications, a theological attitude that would carry confidence, ability to sympathize with and win the respect of Chinese students, etc.) has seemed to many to precipitate a crisis in the Seminary which none of us cared to contemplate; I feel deeply conscious of lacking alike ability, experience and attraction for the heavy executive, financial, social and other duties of a University presidency. On the other hand the appeal from Peking has been very insistent. There is no question about the opportunity. The American Minister, Dr. Reinsch, himself a University man, told me that after studying the political, religious and educational currents in this part of the world for five years he regarded this as the most important educational opportunity in the East, and thought it my duty to accept. The capital has a glamour to the Chinese mind which we Americans scarcely understand, and from every stand-point it is urged that missionary education should be most adequately visualized there. While this is true, yet this University at present lacks buildings for its new site and any sufficient financial resources. It is a union of four churches and of two colleges, operated for two years under the new arrangement, and having no head is educationally in serious need of being toned up and standardized. Everything is more or less at loose ends. Not only so but there have been serious differences of opinion as to educational policies and ideals, even threatening the dissolution of the union, with disastrous consequences to

Christian work in North China and to the Christian Name in all China. Yet all concerned are eager to resolve these disagreements and carry the University forward with united effort. I have just returned from Peking, and while there it seemed so clear that in some strange way the harmonizing of the differences among the constituent elements and their final settlement turned upon my acceptance that I took this to be the decisive element in the problem upon which my decision should be based. All parties seemed willing to support me if I would come to them. I believe this is the clear leading of God, and cannot therefore do otherwise than follow. Peking University consists largely of problems and possibilities, alike big. And with my strong sense of unfitness it is for me the greatest venture of faith and courage I have yet attempted.

My wife and I dread the thought of the break-up here. For her also it will mean a heavy increase of social and other responsibilities. But here again we are trusting to the God Who we believe is guiding us.

If this is the Will of God, He has some better purpose for Nanking Seminary. I shall try to write you of developments in this respect. Meanwhile as Peking University has a School of Theology which we shall try to develop so as to serve a national need for the training of college graduates, and as whatever teaching I can find time for I shall try to do in this department, I am not deserting theological education by this change, but as it seems to me helping toward its larger efficiency.

I shall continue as a Missionary of the Southern Presbyterian Church, though my salary will be paid by the Trustees of the University. We shall continue in Nanking through the present session and not move to Peking until next summer.

Very sincerely yours,

(Signed) J. L. Stewart.

Note:-

The foregoing is a copy of Rev. J. L. Stewart's letter to the Central Presbyterian Church, Washington, D. C., and is sent at his request.

E. W. S.

From J. L. Stuart

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(Signed) J. L. Stewart.

Note:-

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E. W. S.

25 Madison Avenue

March 14, 1919.

Rev. Harry F. Rowe, D.D.,
Nanking,
China.

Dear Harry:

I have just read your two letters with Joe Garritt, of Jan. 22nd and 27th. I made an appointment for talking over the situation quite fully with Mr. Speer. I have had a good talk with Ed Lobenstine, who is here in the building with me. I shall learn from Lincoln Smith what the status is of Leighton's decision to go to Peking.

I am enclosing copy of letter to Bowen that reviews the situation as it lies in our minds here after these talks. I can appreciate your discouragement in the delay in getting men over for your relief, with all the tremendous pressure of work that you men are up against. I think you are inclined to under-estimate what has been accomplished, however. To have carried unanimously an action of the Trustees approving of the support of two men from each of the cooperating Boards on the seminary, and supplemental grants, and that those secretaries have been able to put the matter before their Boards for approval, was no small accomplishment. We have been breaking ground and laying tracks. We have delivered no freight as yet, but you never could have delivered freight on the proposition unless the tracks were laid, and if you are willing to have faith and patience to believe, I think we can get the staff over there. There is no other way open to us. Will an advanced seminary course in Peking answer the needs of the Southern Methodists who have no work north of the Yangste River? Or the Southern Presbyterians who will only have a remote interest in it? If they found their cooperation difficult in Nanking, will they find it easier to jump a thousand miles and cooperate in Peking?

Gardner Tewksbury is back from France. He is now studying here in New York. He is very enthusiastic about Nanking. Timothy Lew is just getting to the point where he is ready to go back. I will write you later as we have developments here. We may cable in a few days to make it clear to you men in Nanking that whatever any Committee of the China Continuation Committee may advise about the combining in one advanced seminary course, it will not delay our plans in Nanking, to which the Board of Directors and the Trustees and the cooperating societies have fully committed themselves.

I don't think you men in the field can realize what a transition period America is going through now, and until Peace is secured, reconstruction is begun, and large givers can have some assurance that they will have something to give after taxes and

other demands are cleared up, and how difficult it is to get things done financially.

With kindest regards,

Very sincerely yours,

東吳大學
校長公事房

PRESIDENT'S OFFICE
SOOCHOW UNIVERSITY
SOOCHOW, CHINA

March 22, 1919.

Dr. J. C. Garritt,
156 Fifth Avenue,
New York.

My dear Dr. Garritt:

A meeting of the Board of Managers of Nanking Theological Seminary has just been held 18-20 inst.. As chairman of the Board I was asked to write you and I am very glad of the opportunity of sending you a word. We had a very busy and interesting meeting, and very well attended. The reports revealed an unusually good year for the institution from the standpoint of attendance as well as of work. Dr. Rowe has not spared himself in trying to serve the work and the whole staff seems to have done splendidly.

The occasion for holding the annual meeting so early, as you will surmise, was the need for finding a man to take Dr. Stuart's place, since he has offered his resignation in order to accept the presidency of Peking Christian University. It would be ungenerous to criticize Dr. Stuart for taking this step, after careful consideration, when it seems to open up such a field for service. But however that might be, the fact is he will go and this creates an unusual difficulty for the staff. There was a general desire for Rev Warren Stuart to take his place, but it transpired that it was practically impossible for him to be relieved from his work at Hangchow in the near future, so that plan was dropped. Mr. Richardson of the Southern Presbyterian Mission at Chinkiang has been nominated, and a member of the staff in Peking Theological School whose name at present I cannot recall, a member of the Northern Methodist Mission. Dr. Lowry of your own Mission was asked to come for at least a year, as he had, it seems, intimated that he might be able to come for a half year. Perhaps all of this you will get quite as early and more clearly from others. I am writing at the request of the Board to urge you not to allow anything except your family matters to prevent your return. Of course the brethren would expect you to remain as long as your family needs you, but there was a fear that your Board of Missions might plan work that would detain you. Your presence in the institution is very much needed. The force is strained and all members of the staff earnestly hope for your early return.

The going of Dr. Stuart and the coming furlough of Dr. Price very seriously embarass the situation. The opening of the graduate course naturally adds much work and the growth of the student body, now more than 100, gives an abundance of work, administrative and otherwise. Your experience and wisdom in dealing with the affairs of the seminary are much needed at this time. Too much cannot be said of those who have carried on the work, and yet it would be deceptive to claim that it can continue with equal success for a long drawn out period without you.

It was a cause of great satisfaction to the Board to hear that the health of your family has improved and that probably this strain is being lightened. We all know the pressure that may be brought upon you by other claims and we understand that you will be called on by your Board and others for various kinds of work, so we felt that we ought to make this special call and bring what pressure we could to secure your early return. We did not

like to think of the difficulties that your being drafted into some other work might bring to the institution in which you have labored so long and with such success. The brethren remembered you very cordially in the meeting and desire to extend to you their greeting.

With all good wishes and personal regards, I am

Yours cordially

Jno. O. Cline

NANKING THEOLOGICAL SEMINARY

Nanking, China March 31, 1919.

Rev. J. E. Williams, D.D.,
Board of Trustees,
University of Nanking,
156 Fifth Avenue,
New York City.

My dear Jack:

Your letter which was very much delayed in transit came to me yesterday morning. It was certainly good to hear from you and I enjoyed all the news items with two exceptions. One of these is the news about Dr. Garrit which is certainly distressing. Rowe got a letter in the same mail, however, in which Dr. G. spoke of coming back next summer as a definite expectation of his and said he had not been quite so well of late, though he thought he would soon be alright. I hope he is not overly optimistic.

The other item is in connection with my leaving Nanking. This has been the hardest thing I have ever done perhaps, and it does not grow easier, but such a letter as yours, brings home the loss of one of my very best friends in the city and one with whom I should very much love to be working, with increasing intimacy as well as closer identity of interests. Some day I want to tell you in detail just why it has seemed to me that I ought to make the decision I have. In a word, it is because of the almost hopeless tangle in Peking and the necessity of saving the institution. It seemed really to come to my going in now or the whole thing breaking up. It is this and this only that led me to feel that I ought to go in there. Anyone in China who could have helped to hold that group of men together in view of all that would have resulted from a break up, would have had a rather clear case, I think, and since it hit me, there was nothing else to do.

However, we will in a way, be more closely connected than ever before since we will be in the same kind of work and I hope the two universities will be mutually helpful and feel that we have a common task. And from time to time, I hope we can still meet. In any case, you will always be one of the dearest friends I have found in China and I shall always remain,

Very affectionately yours,

Leighton

JLS:R

J. L. Stewart

Telegrams, "CHICONCOM" Shanghai
Code——Missions, C.I.M., Western Union, A.B.C. 5th Edition.

Telephone North 2025

THE CHINA CONTINUATION COMMITTEE
OF THE
NATIONAL MISSIONARY CONFERENCE, SHANGHAI, 1913

Offices:—5 QUINSAN GARDENS, SHANGHAI

Nanking, China, April 21, 1919.

Rev. J. E. Williams, D.D.,
Board of Foreign Missions,
156 Fifth Avenue,
New York City.

My dear Jack:

Rowe has shown me your letter to him on the subject of the Graduate Course in our Seminary.

I think there has been a misunderstanding somewhere as to the plans of the China Continuation Committee. The only basis for this impression is that when I was made Chairman of the Special Committee on Theological Education last Spring, I began to study into the methods by which that Committee might be of assistance to the general cause. It seemed to me that the first and most important problem was ~~to~~ to secure at least one thoroughly good school for college graduates. I do not believe that, just at present, there are more than our enough men to staff such ~~a~~ school and that there would not be more than enough students for one school to care for.

Meanwhile, other places could be relieved from the necessity of developing such courses in the immediate future and would have time to prepare for a really good course a few years later.

In further investigation, the congensus of opinion was that such a school, if started, should be in Peking. I was working along these lines when the call from Peking came as a thunder clap to me. There was, of course, no connection whatever between the two facts.

When I finally felt it my duty to accept, I realized that it would be entirely improper for me to carry the thought of one Theological School of this grade in connection with Peking University any further. Therefore, the report to be made to the C. C. C. this week will have no reference whatever to such a proposition. The C. C. C. as such, has never had any proposal before it nor even the Special Committee on this subject. The matter began and ended with my personal agitation. The Seminary here took up the matter of maintaining the course when I was in the midst of my question regarding Peking and decided that whether I went or not, they would continue the course here. As this is their deliberate judgment,

I feel that my theories on the matter ought not to have any influence. Not only so, but I want to do all I possibly can to have the course maintained and made as good as possible. There was never any question in my mind than that such a course should be planned for here. It was only a question of whether it could be actually carried on to the best advantage in the next few years.

Now, Jack, let me add a word about my going to Peking. How I wished you had been here during those months of painful indecision when I was trying to weigh the different issues and decide where I could put my life to the best advantage for the Christian movement in China. This is the only thing that I wanted to enter into the decision. The thing that finally led me to do as I have, was the realization of the pathos of the situation in Peking. It is desperate and the failure of the University to hold together would have been tragic. This is really what was at stake. Someone had to go in from the outside--someone who had had no connection with any of their past disagreements. The conditions are even worse than you can imagine.

I was up there last week when they finally fixed on a compromised name in Chinese--"Hsieh Ho Hwei Wen Da Hsioh". There is now a strike among the Methodist students because of this addition. The impasse between the two bodies of Alumni over the Chinese name and the complications which this involves, with other acute issues, may yet make it impossible for them to get together. I have taken the position that this matter of the Chinese name and one other deep disagreement must be settled by them alone, I having no part whatever in these matters, and that otherwise, I can not take the position. So the matter is by no means settled yet.

It seems, however, to be a place that someone ought to go to for the sake of our whole cause in China, and since it has happened to hit me, I feel that it would have been cowardly not to make the effort. I can understand Esther's remark, "and if I fail, I too, can but fail".

Every preference would have been to stay in Nanking and I realized this more acutely with every fresh realization of the difficulties in Peking, and the congenial, comfortable life here with the circle of friends whom I love and

the many happy interests in the city and in this part of China.

This may help you to see the situation from my standpoint, though I want to tell you more about it when we can have a long talk.

With love to Mrs. Williams and the girls,

Affectionately your friend,

Leighton

JLS:R

May 24th, 1919.

Rev. J. Leighton Stuart, D. D.,
University of Nanking,
Nanking, China.

My dear Leighton:

Your fine letter of April 21st received today. I had also not replied to a former letter of yours which I appreciated very deeply. I do appreciate more than I can tell you, the full and frank way you have written me about the Peking situation and I am in the deepest sympathy with your decision and the reasons that have led you to make that decision.

In regard to the advanced course of the Theologlical Seminary, your deep interest in securing one such course at the earliest date and your generous readiness to see the union accomplished at Peking when there was no question of your own removal to Peking, I can understand it. I am certain that you were only prompted by a desire to render the largest service to the whole cause of Christ and His Kingdom in China and if I ever differ with you, Leighton, it can never be on a question of your absolute devotion to the highest interest of the whole work. I may differ as to the means and agencies best calculated to acheive that end at the earliest date and even here however, if we were walking over the hills of Nanking and talking over the whole situation, fully and frankly without any degree of reserve as we were wont to do, I feel there could be little difference of judgment as to the means and agencies to accomplish the ends we both have in view.

If anything I say would seem to associate the decision for one higher Theological course with your call to Peking I wish to disclaim entirely any such implication or thought. However, the fundamental question of only one advanced Seminary course for China at this time does not need to be involved in any way with personal considerations, either yourself, others or my own.

I believe I wrote Harry Rowe that I did not think there were any developments in the situation that would lead the Trustees to reconsider their action in support of an advanced Seminary course at Nanking. There are going to be serious problems confronting in adequate achievement for the plan for Nanking, - your going primarily, Dr. Garritt's illness, a very grave difficulty, the need of the course as indicated by the students prepared to take this course in the colleges, the necessity of it to provide the leaders required for the developing Church, would be the

determining factors.

I want to assure you Leighton, of my deepest sympathy and growing admiration for the spirit in which you have met the call from Peking. You would be less than human if you did not feel the thrill in the great opportunity that was offered to achieve something worth while for the Kingdom. You will be less than human if you do not feel severely tried many times by petty reactions and selfish uses of divers elements which you tried to bring together. It was your spirit, your patience and your tact, one of the strongest factors in bringing about the Union spirit at Nanking and I feel certain they will prove equally effective in the circle of Peking.

I have felt very deeply the burden of Nanking on this trip home. The war has absorbed all energies and all though and for a long time made it seem resumptuous and unpatriotic to try to press forward the needs and opportunity of missionary education in Nanking. Dr. Garritt's serious break in headth has been a great cuase of anxiety to us here and it has drawn deeply upon our sympathies. Your going at this time seemed like another fatal blow to the advanced Seminary course which we all had so much at heart. The war exchange has rendered the meeting of the budget of the Union an appalling task.

I have just now been able finally to secure the increase of gifts for the Central Administration building, of the chapeland the dormitories in order that these buildings might be completed as planned. The increase however, involves $55,000 loaned with this in order to do just what we have promised to do. Dr. Slaon has been carrying the burden beyond measure, but with Dr. Hutcheson's illness with typhus, the situation causes one to shudder. We have been trying to make up the loss on exchange for current expenses for the two and a half years past. They will amount to $15,000 gold. The mere carrying on of what we have undertaken to do at the University without additional assets or backing is a burden that oppresses one constantly without relief, and yet, when all is said and we look back, it is so perfectly clear that God has been in the midst of the work. He has drawn the fellows together with a comradship the strongest in the world in a job worth doing. The real assets of an institution are not its extend of ground, its buildings nor its big organization but the capacity and spirit of the men which has been brought to bear upon the lives of the students.

Miss you from Nanking? Well I should say! We will miss you every day, miss you and Mrs. Stuart, miss you both and Jack too every day but we will be drawn together as you suggest in your letter in the bonds of common burdens and same ideals and the same tasks. God grant you both every blessing and prosperity in the new enterprise and it will be our joyvto bear you up as ever in our thoughts and prayers.

Mrs. Williams joins me in loving regards to you both.

Affectionately yours,

JEW:M.

P.S. I send on that fine copy of the Greek-Chinese-English dictionary of the New Testament which you had mailed to me to Professor Burton and I enclose copy od his reply. He is expecting to have it reviewed. I hope to have it returned and I will have others interested in it.

From J. Leighton Stuart

Nanking China,
June 16, 1919.

My dear Friends:-

You will doubtless have been reading in the papers of the Chinese "Student Strikes", and have been wondering what it all meant. I shall attempt to interpret the significance of this new phenomenon. And partly because this letter is one that I should like to have made a really personal one to each friend who will receive a copy, partly because it may serve to make the situation more vivid and concrete, I shall let this be a somewhat personal narrative.

But in order to furnish perspective two facts must be appreciated. The first is that Japanese aggression in China is all that the strongest statements you may have seen have represented. Imagine the worst about this little island empire in its desperate efforts to secure political and commercial control of China's government, natural resources, markets, and soil, through bribery, propaganda, militaristic intimidation, fomenting of sectional and other internal disorders. You will not have exceeded the reality. This is not a tirade against Japan. I am also quite aware that there is a growing liberal element in Japan who do not sympathize with the military party now in power. The most tragic disappointment to me from the European War has been that Japan, whose present rulers have followed German ideas and methods, have failed to grasp the moral reasons for Germany's defeat. Meanwhile the next point of disturbance in world affairs will be China. Unless the present developments are checked in time, America may have to send her soldiers across the Pacific as she has recently across the Atlantic. At present the Japanese organs in China are bitterly denouncing four elements obstructing their schemes: Democracy, President Wilson, America, missionaries. There is danger of anti-foreign (especially anti-American) outbreaks, provoked by Japanese and the corrupt Chinese officials now frightened by the indignation of their own people. These statements may seem hasty. They are, however, not only deliberate and restrained, but would probably be endorsed by every American living now in China. The second fact to be remembered is that Japanese aggression would only be possible because of the present shamelessly grafting Chinese officials. The President is perhaps doing the best he can in an almost impossible situation. For the rest, there is scarcely any semblance of representative government, and all are in the game for the quickest returns. To keep in power, large bodies of troops - worthless against a foreign enemy, largely recruited from bandits - are maintained as a menace against rival officials. These troops must be paid. This requires more money. The easiest way to obtain this is to borrow from Japan, signing away China's priceless mineral and other resources, her territory, her claims at the Peace Conference, etc.

These are the provoking causes for the recent student outbreaks. They are burning with indignation not merely against Japan, but even more against the traitors selling out their country. With such sentiments every true American cannot but be in the fullest sympathy. Not only so, but our Christian teachings would fail of their finest fruition if they did not arouse hatred of wrong and oppression, and a spirit of service and heroic patriotic sacrifice. On the other hand, we Americans maintaining schools have had to guard against open support of the students or abusing our privileges as foreigners by letting our buildings be headquarters for activities the authorities would not permit in government institutions. In general, we have taken the position that we would allow neither more nor less than what took place in the government schools. The so-called "strikes" could perhaps have taken place nowhere but in China. The students simply quit classes, while the faculties took no formal action though unofficially sympathizing. Except for a few minor issues due chiefly to the tense excitement under which all have been living there have been no unpleasant relations between teachers and students. In the mission schools there has been rather a deepened understanding. Our Seminary men have been among the leaders in the Nanking student activities, and have helped to guide along sane and proper lines.

In the midst of all these stirring developments I was due to go to the Commencement Exercises of Peking University at which time I was to assume my new duties. Owing to various circumstances I had not been able to have any meetings with the students on previous visits, so they had never seen me nor I them. Although there was a general understanding over the country that there would be no graduation exercises or formal commencements, yet it was planned that I should preach a Commencement Sermon last Sunday. But on my arrival in Peking our students - with 11 exceptions in the College of Arts and Sciences, and a few more in the School of Theology - had all been locked up! The military clique had been so annoyed by the parades and the bands of ten which went over the streets addressing the people, that although these had all been orderly and no abusive language had been used, they incarcerated nearly 2000 students in the Government Law College. So many others took up the task of arousing public opinion, that the officials opened the gates and told the students they were free. But the boys, like Paul at Philippi, said that since they had been illegally imprisoned and had violated no law, they would not leave until the officials made amends and escorted them out. Meanwhile the government had to go on feeding them and refusing to arrest others who were doing everything (except breaking laws) to get arrested. This went on for two days until Sunday noon when the President and other high officials sent representatives practically apologizing and granting in effect all their demands, and the students came out by schools with banners flying, marching like a victorious army. The following comment from one of the newspaper correspondents in Peking will be of interest.

"It was nearly twelve o'clock before finally the blare of trumpets playing the first bars of the Chinese national air within the gates announced the coming forth of the prisoners.

"The crowd pressed bck, and on they came. It wasn't much as parades go. The enthusiasm of the crowd, even of the

welcoming committees, had somewhat waned, and the onlookers, coolies and police, hardly knew why the parade was. The double line as it wavered past in its uneasy gait, with half-hearted waving of hats, and its pathetic motley of costumes, was not impressive to a foreigner used to the grand displays of war-time parades. It missed much of the dignity and spectacular order of the array within the court. But as the intelligent and earnest young faces appeared from under the shadow of their walls which they had transmuted from walls of oppression to a stronghold of freedom, the very air around them seemed to tingle with the vibrant eagerness of youth, the fierce idealism that makes for unity, the strength that makes for power, the vision that shapes a brighter hope for a generation to come."

Meanwhile I had to preach a Commencement Sermon with not a single student present, for as you will have surmised, the few who were not imprisoned had gone to watch and welcome their more fortunate comrades. However, I met with my boys the next morning when, with only a few of the teachers who had dropped in, I could be much more free than with a church full of people, including perhaps a Japanese spy or two. I think they realize that their new President is at least in sympathy with their ideals. It was a unique and dramatic situation for entering such an office.

On my way to Peking I had occasion to stop over a few hours in Tientsin and called on the Principal of a famous semi-government school, Mr. Chang Po-ling, formerly a prominent official, an earnest Christian and a member of the Peking University Board of Managers. It happened to be the very day thousands of Tientsin students had assembled on the drill ground in front of this school to start a parade through the streets. They were surrounded by a cordon of police with orders from the Governor to prevent the parade. After ineffective pleading, these thousands of students knelt on the ground and wept. Finally the officer in charge who kept protesting that he had his orders telephoned the Governor who remained obdurate, saying that it was to protect the students from violence. The students then resumed their kneeling and pleading, asking the officer and his men if they too were not patriotic Chinese, if they did not want to help prevent their ancestral land from perishing, etc. Many of the crowd wept with the students, and the police were visibly moved. The officer again telephoned the Governor but without avail. Then the students rose to the occasion, announced if they were shot or bayoneted, they would have to do their duty, formed in line, started forward, and the police instead of firing on them formed a line on either side and thus they carried through their parade, including a visit to the Governor who received the student committee in an interview! It was a great spectacle.

Coming back to Nanking, I found that there had been some acute issues between the students and the police, resulting in injuries to several of the former. As all work was suspended, most of the schools had closed. Most of our Seminary students had left. Here again things were very different from the special program planned with a view to my departure. I

wish very much there had been a chance to bid farewell to the students here whom I love. But I think we all understand one another. Incidentally, I am being quite affected by the singular turn of events, as I had about nine engagements in Peking and this general section for Baccalaureate Sermons or Commencement Addresses. Where these have not been cancelled, they are to be very quiet and not public. Leaving these personal bearings, I hope you can feel with us the thrilling import of this student movement. It reveals the latent virility of the Chinese people. It is an evidence of the dynamic effect of an idea, for this is a phase of the great democratic movement throughout the world. Chinese officialdom has been startled and harassed by this wide-spread protest against its high-handed iniquities. The students have organized with fine skill, and conducted their work with restraint, excellent order and enthusiasm. The merchants in many big cities have been stirred to similar action, and unless the government had yielded, there would probably have followed a general closing of stores, strikes of workmen, cutting off of travel, etc. The popular conscience has thus become articulate. As it is, the nation-wide boycott of Japanese goods if it can only be maintained several months will bring the Japanese to terms or will lead them to military attacks on China, with international complications. It is worth noting that the movement began with students. Herein lies the one hope for this distracted country. And it is a great hope. They are now effecting a nation-wide, permanent organization, which will be a powerful weapon against foreign aggression and official treason. It is also interesting to watch the friendly relations that are developing between Christian and Government School students. The former have come into a recognition all out of proportion to their numbers. It also immensely accentuates the importance of Christian leadership. These students in their turn must have the highest ideals of service and sacrifice, a patriotism that can be patient and can suffer heavy losses, the living power to live and inspire others to live according to the demands of duty under these new conditions. Only the Christian gospel can produce this spirit and steady men into selfless devotion to the country's needs. The Christian movement will save not only individual Chinese but China. The weak nations will be the chief source of trouble for the League of Nations. Saving China from herself and any grasping nations desiring to exploit her becomes therefore a great international service. And as go the students, China will follow with all its vast population. In this present movement the students in other places have largely looked to those in Peking for leadership. This gives to our new Christian University the greater opportunity for service in this supremely important crisis of Chinese history.

Very sincerely yours,

(Signed) J. L. Stuart.

Our new address will be: Peking University, Peking, China.

Leighton Stuart.

August 19, 1919.

Rev. J. L. Stuart,
Peking University,
Peking, China.

My dear Leighton:

Your circular letter, dated Nanking, June 6th, was forwarded to me from Dr. Smith's office. I appreciate very much being included among the friends who received such illuminating letters. To have your vivid description of the recent events and your own interpretation is simply invaluable to me. China is moving. I think the student strike one of the most significant moves in Chinese history. It augurs well for the future although fraught with many dangerous possibilities. Our hearts go with you into your new job. The old friendship will not be disburbed by the separation of distance but only deepened by our common interest and being drawn closer together in facing like problems.

I just received a note from Joe this morning at Litchfield, Connecticut. He writes that he is not gaining weight very much but seems to be fairly well. I fear dear old Joe will never be able to return to China but I do hope that he will be able to continue at work over here. His is a spirit of rare kindness.

I am leaving New York today for a bit of rest with Lillian and the children at Northfield. They have had a delightful time there. Mrs. Samuel Cochran and her children being with them and the Luces having the cottage next door.

We shall probably have to remain in the U.S. until the latter part of November before returning to China, trying to complete the things for which I first came over.

With heartiest regards to all the Stuarts,

Faithfully yours,

HEG/R

J. Leighton Stuart.
to Dr. Williams.
Mit Williams
C. E. Scott

燕京大學 盍甲廠

PEKING UNIVERSITY
K'uei Chia Ch'ang
PEKING, CHINA.

Office of the President

August 25, 1919.

Rev. J. E. Williams,
Board of Foreign Missions,
156 Fifth Avenue,
New York City.

My dear Jack:

I want to write to you for help in a matter that I am sure will appeal at once to your sympathies. The Japanese policy in Shantung is being carried into effect more rapidly and more ruthlessly than perhaps any of us expected. The enclosed statement from our mutual friend, Rev. Charles E. Scott, will make this clear enough. Chinese Christians and other thoughtful Chinese are looking to American missionaries in a pathetic way. We ought to do our utmost to expose what is going on. The only weapon that we have is intelligent public opinion, and fortunately this is the thing that Japan fears more than all else. There is little hope from China's own officials. They are being bought by Japan to an extent that I would not have believed possible.

What we would like you to do is to take this document in person to the editor of whatever magazine you think would carry the widest influence, especially with the more influential section of the American public, and verify the statements in view of your personal knowledge of the situation and your acquaintance with Scott and myself. If the "World's Work" or the "Literary Digest" or "Outlook" would take this thing up and publish it, it ought to be an effective exposure. If the American people were in earnest in denouncing the Belgium atrocities, what is going on in Shantung is just as bad, and is as deliberate a part of governmental policy as that of the Prussian rulers. It will also prove more effective because China does not have the powerful friends so close at hand as did Belgium, and because of a most skillfully-conducted propaganda, especially in America.

You might also care to put this into the hands of the Associated Press people. If they would publish it in their nine hundred odd papers, it would have telling effect. You will be free to use your own judgment for passing this on to the "Literary Digest" or the religious press. Mr. Best of the "Continent" has an office in the Presbyterian building and he might get it out to the religious press at large, as well as in his own paper. Mr. Best is the sort of man who, if he takes the thing up in earnest,

will get results. It might be just as well not to show this document to the Board secretaries just at present. They are so committed to a neutral, if not a pro-Japanese policy, that it might be difficult for you to carry out these suggestions after conferring with them. We have given careful thought to the one man at present in America whom we felt would serve this vitally urgent cause to the best advantage, and turn to you. Of course we leave the whole matter to your judgment, merely making these general suggestions. The only thing to be very careful about is to make no reference to Mr. Scott by name. My name can be used as freely as you think worth while, but in view of the fact that he is living in Shantung, he would be at the mercy of Japanese retaliation, and we feel it best that you say nothing to anyone as to who the author of the statement is.

We also hope that you will be able to put a copy of this document in the hands of Senator Lodge and Senator Johnson, and any other men in public life whom you think advisable. You may care, also, to furnish C. T. Wong with a copy.

I have felt called upon to take the initiative in urging that the World's Sunday School Convention in Tokyo, October, 1920, be protested against by the China Sunday School Union, and the Christian constituency of this country generally. I don't know what the Executive Council will do when it meets next month, but I intend to urge the most public protest possible. It is amazing how heartily the Chinese gathered in summer conference this year have rallied to this idea. You will receive a little account of one just held at Peitaiho. You may have a chance to help make clear to Mr. Frank Brown and others why we feel as strongly as we do. I think you can be perfectly safe in saying that if it is held in Tokyo, there will not be a single delegate from China, neither Chinese nor missionary. It is possible that I shall have to go to America this autumn. One of the compensations of this trip at a time when, of all times, I ought to be on my job in Peking would be seeing you again. Doctor Brown will know of the decision of the Trustees in the matter. When I get to you, I can have a heart to heart talk about the grievances I have, which perhaps are not unfamiliar to you.

The account of the Peitaiho conferences you may be able to have reproduced and sent to the religious press. You are in a better position to handle this than we would be out here.

With affectionate greetings to Mrs. Williams and the girls,

As ever, yours,

J. Leighton Stuart

P.S. The Editor of "Scribner's" earlier asked me for an article on "China in the War". No time yet to do it. Try him, for me, on an article, "Japan in Shantung", submitting enclosed testimony, as the manuscript (over)

Cordially yours, Chas. E. Scott

Of the dailies try particularly "The New York Times".

August 20, 1919.

SOME SINISTER JAPANESE METHODS IN SHANTUNG.

THE ANIMUS OF JAPANESE METHODS IN SHANTUNG.

Those familiar with far-eastern history know that, in a more real sense than Pennsylvania is the Keystone State of the United States, Shantung Province is the pivotal province between North and South China; also that whoever possesses it has an entrance to the vast natural coal deposits to the w est of it, the greatest deposits in the world. Manchuria is like one handle of a nut cracker. Shantung is the other. Chihli, the metropolitan province, with Peking, lying between, is the nut to be cracked. Japan has for years manoeuvred to get possession of these two handles, and they are now practically in her grip. With Japan possessed of these the dismemberment of North China has progressed far.

While the Allies were crying out at the outrage of Germany going through neutral Belgium to attack France, Japan landed a great force on the north shore of the peninsular province of Shantung to attack Tsingtao, the German stronghold on the south side. The natural thing to have done, if the territorial integrity of an innocent neutral was not to be violated, would have been for the Japanese military and navy forces to attack Tsingtao from the east. It would have been relatively easy for the Japanese navy to have reduced the half dozen German forts, several of which were manned with old-type, low-powered guns captured by the Germans in the Franco-German war of 1871. The

same big caliber guns, which the Japanese used from the land side of Tsingtao to batter the German forts to pieces, could have been used to the same purport from the water side by the powerful Japanese navy - and at much less expense.

Instead, the Japanese marched overland, insulting American missionaries; outraging multitudes of Chinese peasants; demanding from the magistrates and people vast supplies of rice, millet, wheat, beans, and many other kinds of provisions; commandeering great numbers of carts, mules, donkeys, oxen and men. No Chinese money was given for all this, only in some cases worthless chits which have never been redeemed.

The sinister purposes of Japan were then revealed in the fact that, instead of immediately marching to Tsingtao and besieging it from the rear, the main Japanese forces turned westward and went to Weihsien, a great walled city far to the west at the middle of this long east and west peninsular province, some six hours by the German railroad west of Tsingtao. From there the Japanese forces went on westward to the provincial capital, Tsinanfu, at the far western end of the province; and there established themselves in a great fortified camp, which they have continually strengthened since, ousting the Standard Oil Company in the porcess from its plant in a strategic location between two great trunk lines, the one road being the north and south link between Peking and Nanking (the Tientsin and Pukow railroad), the other being the Tsi-Kiao railroad (linking up the great port of Tsingtao on the east coast with the vast hinterland to the west).

Incidentally, the Japanese government has since that occupation erected at Tsinanfu, against the protest of the Chinese government, a great wireless station, one of a series of such Japanese military spider-webs tucked away all over China - Remember these are Japanese military wireless establishments. Thus the grip of Japan is on the throat of China at this, one of several very strategic centers, a grip of "military necessity", from the Japanese view point, for the domination not only of Shantung but of the communications of China.

It was only after Japan had moved slowly over the west half of Shantung, planting her own soldiers as railway guards at every station, that she deliberately settled down to the siege of Tsingtao. Americans ought to understand that the possession of Tsingtao was an incident of Japanese policy, but the taking of which gave Japan "face" to carry out her policy of political domination of North China. In Shantung, Japan has consistently used two policies such as she has used in the complete subjugation of Formosa, Korea, and in the political, military and economic domination of Mongolia, Manchuria, Chihli, Shantung and Fukien. First, in the case of the Chinese people (who are supposed to be inarticulate) the policy has been of brutal dispossession from property - from land, stores, garden plots, fisheries, salt works, orchards, businesses of all sorts. In many cases this policy has been varied - to give it the appearance of legality - by taxing the people out of existence under the name of "licenses" for carrying on their business. As, for example, in certain businesses the people were taxed unbearable sums of from sixty to eighty per cent.; and, in lieu of non-payment, their

property was taken at a nominal figure. Against this, in some instances, the women of the peasants, in desperation, rose en masse and went in protest to the Japanese yamens. Chinese peasants who for ages immemorial have made their living from coastal fishing have been charged two hundred dollars for these so-called "licenses", of course, putting them out of business, their places on their fishing grounds being at once usurped by Japanese squatters.

Second, in the case of foreigners, the policy has been adopted of petty nagging, and using dirty, despicable methods (in which the Japanese are past masters) to force the foreigners out of their business and property in Tsingtao and environments. Despite all of Japan's solemn treaties with China and other nations to preserve the open door and to cultivate international trade, to give a free hand to the nationals of all governments for business, their legitimate enterprises, Japan has in Shantung, step by step, particularly in the territory taken over from Germany, used all the dishonest sub rosa means at the disposal of a powerful, militaristic, Prussianized government to squeeze out non-Japanese competitors. This has included unfair rebates in favor of the Japanese; hindrances in the moving of freight and other goods on the German railroad now controlled by Japan; The skillful opening of letters by steaming; the removal therefrom of checks, drafts, bills of lading, bills of exchange, etc., to the constant annoyance of foreign firms. One by one, under various excuses, the Japanese government has forced non-Japanese firms, particularly American and Chinese, to get out and give up their business. The last one, forced out a few days ago, was

the Asiatic Petroleum Company. Scarcely a foreign firm remains except Cornaby, Eckford & Co. Significantly its leading member is the influential resident British Consul.

Increasingly large colonies of Japanese are being shoved into Shantung by their government and settled all along the railroad to Tsinanfu, two hundred and eighty miles westward. These so harass the Chinese and foreigners that in many cases they have had to get out of the vicinity where these colonies have settled. For example, most of the Chinese laborers for the labor batallions in France were recruited in Shantung by the American and British missionaries, against the active propaganda of German and Swedish missionaries. Several pay stations along the railway in the province were established by the British government at which payment of part of the wages of the workmen in France were made; e. g., at Fangtze, half way across the province, was one of these pay stations at which payments were made in silver coin, to the family allottees of these workmen in France, payments amounting monthly to five hundred thousand dollars. The Japanese authorities rushed in a large number of Japanese prostitutes to these pay station and these girls, with their masters, were so cunning and unscrupulous in getting money away from the simple-minded peasant folk that the British government had to move some of its pay stations to other centers. Another example: the British and American Tobacco Company had one of its largest plants and farms on the railroad; but Japanese government spies and advance agents of Japanese firms harassed the foreigners and workmen of the plant so continuously and seriously that the whole establishment had to be moved to another section.

HARASSMENT IN TSINGTAO.

The American public is now familiar with illustrations by the thousands in Korea as to this policy of harassment in order to force the abandonment of property coveted by the Japanese. Here is an illustration in the case of the public hospital in Tsingtao, a meritorious institution inaugurated and carried on by private subscriptions from Chinese and foreigners, under German management. This hospital has been a great blessing to many missionaries and business people of North China. The Japanese government took steps to reduce the resident doctors from two to one; the nurses from four to one, and imposing an arbitrary tax of six hundred dollars a year, hoping thereby to force the hospital to close up and enable the Japanese government to take over the plant as it had taken over the big German military hospital. To make the pressure the more annoying, it planted families on the right and left of the hospital (in the doctors' houses, each of which was separated from it only by a wall). These families had packs of wolf hounds, which bayed, snarled and fought at all hours of the day and night, making it impossible for doctors, attendants or patients to sleep. Across a narrow street in front, a big prostitute house was planted, almost equally objectionable from the point of light and noise all night long. At the back of the hospital is a small park, and beyond this on a hill a bellevoir, commanding fine views of the surrounding country. In this lookout Japanese men and boys "happened" to be each night, yelling and shouting throughout the hours of darkness, so that sleep was impossible on that fourth side of the hospital. Protests by the doctor were unavailing, even

protests by the American Consul, Willys K. Peck, resident in Tsingtao, when he pleaded for quiet for the American Consul of Tsinanfu, who was sick in that hospital. Yet the bell of a church some distance from the Japanese military hospital was not allowed to be rung once a week, Sunday morning at 10:30, for Christian services held, because the Japanese doctors said that noise would disturb the patients in their hospital.

METHODS USED TO OUST THE AMERICAN PRESBYTERIAN MISSION.

The American Presbyterian Mission has had work in and around Tsingtao ever since 1863, when it was started by the now venerable Rev. Hunter Corbett, D. D., LL. D. In 1898, following German occupation of Tsingtao, the A. P. M. established a station in Tsingtao and built its compound in a strategic location on a sightly hill. As soon as the Japanese were in the saddle they made manifest that they purposed to establish a large red-light district across the road from this mission compound. The A. P. M. missionaries protested politely, but strongly, several times to the highest authorities, urging that such a procedure would greatly damage the reputation of the Japanese government, and also that there were many other sites more desirable and nearer the people such institutions were designed to reach. For answer, the highest officials bowed and smiled and silently shrugged their shoulders. The deliberate, calculated maliciousness of this move is seen in the fact that along the front of this compound the ground is low and swampy, filled with water the year round, while another part of the low ground was occupied by two large tile factories, located there because of the damp, usable clay to hand. These two plants had to be destroyed, after which a small army of coolies

worked eleven consecutive months, running in broken stone on an improvised railway from the hills in order to fill up this extended low place with a foundation high and strong enough to make safe the erection thereon of the large number of houses which constitutes this elaborate red-light district - an immense and needlessly expensive undertaking, which could have been avoided had the Japanese government elected to build on any one of several good sites instead of just across the road from three missionary compounds (two German and the American Presbyterian). A beautiful invitation card for the opening of this "institution" was issued to all foreigners in the city except the missionaries and the consuls. The entire Japanese population, including the officials in their gala uniforms, turned out to this thre-days' opening - a little hell on earth, beginning Saturday afternoon, intensified in all its repulsiveness in front of the mission compounds by unlimited supplies of sake. Since then, many other of these despicable places and tenements have been built upon the mission compound hill, crowding it ever closer. They have even brazenly labelled one for foreigners "The White House"!

METHODS OF FALSE CHARGES.

It should be carefully noted that the Japanese government in lands or provinces which it covets hates American mission schools and their Bible teaching with a perfect hatred. As Japanese army officers in uniform told the American missionaries in Tsingtao: "There are too many American missionaries in Shantung." They meant what all foreigners in China understand very well - "too many", because they hinder the ambition of Japan to Koreanize Shantung. For months the Japanese authorities have

harassed the American Mission station members at Tsingtao in various choice ways. For instance, subjecting them to many indecent sights; daughters of the missionaries who went out walking near their compound, with their ammahs, being kicked in the back by Japanese school boys; these missionary children ~~visiting them~~ being also chased by drunken soldiers; several times stoned; the ladies embarrassed by actions of the Japanese soldiers on the street; constant visitation by Japanese gendarmes stalking into the houses unexpectedly and going through the rooms at will to inspect them; interference with the Chinese servants of the missionaries in their own yards; streams of Japanese pouring through the compound, which, unfortunately for the missionaries, is unwalled; the frequent coming of officious secretaries to demand answers to long lists of questions, the questions being usually the same month after month; and, in the absence of the men missionaries itinerating in the country, the coming in of Japanese officers during the rain, lying down on the cushions, filling the house with cigarette smoke, entering the sleeping rooms upstairs unbidden and handling what they pleased in the house. Japanese officers hav e even gone to the houses insisting that daughters of the missionaries should visit them at their barracks. This annoyance culminated in May, 1918, in the lady missionaries, as well as the men, being unexpectedly summoned, along with their Chinese co-teachers of the boys' high school, to the Japanese yamen, and their being accused of seditious activity. The charges were utterly false, trumped up as in Korea; no opportunity was given for defense; the Chinese teachers were banished, and the school, a great brick and stone plant, erected as the gift of a friend, Mrs. Hugh O'Neill of New York

City, was sealed by the Japanese soldiers. Later, American missionaries of the same Mission, arriving in the port from the interior on business were forbidden to go to the compound or to communicate with the local missionaries of their own Mission. The self-supporting native church under the A. P. M. at Tsingtao has been broken up; its leading members, men of college education, previously holding important positions in administrative offices and in several higher schools, have been driven away. The Chinese pastors of the two churches there were required to go several times each week to the yamen and be interrogated. They are virtually prisoners in the city.

The Japanese have filled the district around the mission compound and have made it practically certain that the American Mission will have to sell the property for a nominal sum and move to some place outside the Japanese district, thereby entailing great money loss and expenditure of time and energy in building another compound.

The girls' high school of this same Mission Station is located more than one hour westward on the railroad from the western boundary of the German territory and several Chinese miles in the country off that railroad. Though thus far outside the technical jurisdiction of the Japanese, Japanese soldiers in uniform, carrying their rifles and bayonets, have for months been visiting that school, annoying the teachers, terrifying the girls, even going into their rooms and threatening them. This is the one high school for girls of the Mission in the five counties of Lai Yang, Chi Mei, Kiao Chou, Kao Mi, & Ping Tu. The parents are so distressed that there is little prospect, under present conditions, of daring to let their daughters re turn. The

Japanese count, in this case, on having accomplished their purpose of stopping American missionary education for the Chinese girls quite as effectively and in a less advertised manner than by the more formal charges by which they closed the career of the boys' school.

BOGUS REVOLUTIONS.

Soon after the Japanese were in the saddle in Shantung, following their conquest of the Germans, they began to import desperate characters from Japan and professional Chinese bandits from along the line of the South Manchurian railroad, which, be it remembered, is controlled by Japan. These men were used as nuclei of so-called "revolutionary patriot armies", whose ostensible object it was to free Shantung from its rightful rulers. These men were housed, fed, outfitted with clothes, and partially trained in Tsingtao; and there equipped with Japanese guns and ammunition to foray out westward into the province in open daylight over the Japanese railroad to conquer the walled cities along that iron imperium in imperio. Frequently they carried rifles, capable of being taken apart, under long Chinese garments. One walled city near the railroad, Kaomi by name, was attacked about noon by these fake republicans while a great market was being held. Many innocent peasants, unsuspecting of danger, were ruthlessly shot down in this raid of frightfulness. A number of these walled cities were taken, always and only those near the railroad, for the railroad premises were made the roundevous and place of refuge for these bogus patriots; and if the Chinese government troops pursued them, the pursuers were not allowed to come near the railroad premises. Sometimes in these attacks of the bogus patriots on the Chinese

walled cities, as at Wehsien, the Japanese railway guards went out between the bogus patriots and the Chinese troops, so that if the Chinese troops shot, they would be apt to wound Japanese soldiers in uniform, thus producing new "incidents", which would result in new demands on the part of Japan. Immense sums of blackmail, running into millions of Mexican dollars - the small walled county seat of Kaomi alone paid over two million dollars in blackmail - were thus taken out of these cities. The gentry fled, and a number of important cities were terrorized, disorganized and practically ruined, including the two largest walled market towns of Shantung, Weihsien and Choutsun. There was much murdering and torturing in connection with this wholesale blackmail.

ROBBER BANDS.

Robber bands were extensively organized all over the province, particularly in the east and around the Japanese district. The idea of this move was the same as in the case of the bogus patriot movement - to create panic and disturbances, with such unsettled conditions that Japan might have "face" before the nations to go in with large forces into the interior in the apparent interest of public peace. By these methods Japan would make manifest that China is unable to maintain order within her own borders. There is much testimony by the Chinese peasants as to Japanese, often in uniform, heading these gangs of ruffians who come to blackmail Chinese gentry resident in the villages. Usually these bands, well armed, pounce upon the village at night, seize the individual sought, blindfold him, carry him to some place near the railroad, knock him down and whirl him around, trying to deceiv e him as to his whereabouts; forcing him under

nameless tortures, demanding that his family within three or four days secure a ransom of from nine to thirty thousand dollars Mexican. These bands are called "bang-pioa-di", a significant name given to them by the Chinese peasants, "bang" meaning to bind, as a prisoner, and "piao" referring to the Japanese paper money which was forced by the Japanese upon the Chinese throughout the hundreds of miles traversed by the railway, these bills being demanded in large denominations because light of weight and negotiable at par in Tsingtao - being worthless where not backed by Japanese bayonets. In numerous cases where the ransom was not forthcoming within the three or four days specified, the victim has been killed, following torture processes that cannot be printed; also members of his family. Now the boldness of these robber bands has gone to this limit, that no longer are merely the well-to-do called upon, but poor and large peasant families possessing land not sufficient to keep them from starving unless supplemented by outside means. These in many instances have been forced to sell their pittances of land and to turn in the cash equivalent to these foreign government blackmailers.

THE SALT REVOLUTION.

One of the newest developments to cause disturbance and unrest, making it increasingly hard for the Chinese officials to exercise their legitimate functions of government in the east end of the province has been a salt rebellion very carefully worked up by the Japanese government in the counties of Lai Yang, Hai Yang, and Chi Mei, round about Tsingtao. The salt revenue is about the only revenue on which foreign powers, including Japan, have not gotten some sort of hold, and it is believed that this re bellion

has been manufactured in order to give Japan an excuse to get hold of this remaining Chinese government monopoly. For many months the Japanese government has been smuggling this monopoly out of Tsingtao into Japan, and also on its railroad across the province to the west end of the province, where Japanese merchants, in Shantung's provincial capital, have been using it in barter with the Chinese people instead of money. Suddenly arms and ammunition for the peasants appeared free of cost and from nowhere; and also Japanese leaders who significantly tried to incite the peasants to desperation against the Chinese county officials and the governmental salt commissioners (who were Americans). The result was fights with Chinese regulars, the killing of many Chinese on both sides, the narrow escape of the Americans with their lives, and an increased burden for the people of these districts without relief from taxation promised by the Japanese.

JAPANESE ECONOMIC RIGHTS IN SHANTUNG
MEAN POLITICAL DOMINATION.

The Japanese government in Shantung has, month by month, taken new steps of aggression of which the German government in Shantung never dreamed. Yet almost from the first the German government, through its so-called "economic rights", (obtained by its mail-fisted policy), dominated politically the government of Shantung. How much more, then, does Japan dominate Shantung politically, despite its world-wide propaganda to convince the world powers to the contrary, in view of the aggressions which are seen each week in Shantung. For instance, by the treaty between China and Germany important Chinese officials of authority were located at Tsingtao in the postoffice, telegraph, and customs

departments. As soon as Japan took possession, these officials were knocked out of these departments. By that same treaty Chinese soldiers were to form the railway guards at every station the entire length of the province. These from the beginning were displaced by the Japanese, not to speak of those tens of thousands of Chinese workmen employed in machine shops, round-houses, in train-running and road-bed repair and construction work, and in other ways upon the railroad itself.

Under German domination of the customs at Tsingtao, which by treaty were Chinese, (although twenty per cent. of the imports were given to Germany), they speedily leaped from twenty-third place in the amount of revenue turned in to the Chinese government to fifth place, exceeded only by Shanghai, Tientsin, Canton and Foochow. Under the "exclusive policy" of Japan - despite all its international pledges and voluable asserverations of supporting the "open door" - the prosperity of Tsingtao commerce has vanished and the railroad has been made a sinister instrument of Japanese militarism. Chinese customs officials ar e no longer allowed to inspect and appraise cargoes; they cannot even know what is sent inland. The Japanese government has used this unfair advantage to transport over its stolen railroad opium, morphine and cocaine in immense quantities, in the face of its solemn treaty obligations to the contrary. These dopes have been peddled by Japanese agents all over the province to the remotest villages, dope shops being set up not only in walled cities and market towns, but in many small villages. The income of daily profits from this illegitimate traffic is enormous. The Chinese are first given free injections, each injection thereafter costing more than the one preceding.

This, along with the extensive use of the Japanese prostitute system in Shantung, is used in a great campaign of the Japanese government to break the morale of the Shantung people, just as Germany used her policy of frightfulness to break the morale of the Belgium and French.

The extent to which the Japanese government is reaping its golden, but illegal, harvest from this abuse of the Chinese customs, while, as a matter of course, breaking agreements with a weak government, can be illustrated by this fact; in October, 1918, Mr. Willys Peck, the efficient American Consul at Tsingtao, gave a dinner to a little company of us, including the Foreign Adviser to the Chinese Government, Dr. George E. Morrison, formerly of the "London Times". Doctor Morrison is a man of encyclopedic information on Japanese doings in China and has an uncanny way of collecting information as to their sinister policy all over China. He told us that from January 1 to September 30, 1918, the Japanese government had received in blackmail, for allowing Korean opium to pass through the port of Tsingtao to be distributed in Shantung and North China, eight million dollars Mexican. This was not the price of the stuff, but merely payment that the Japanese government exacted for s ending it, under an assumed name, in packages through the Jap. mails in chinese territory over the German railroad - which packages the Chinese officials were not allowed, of course, to inspect.

THE CONTEMPTIBLE ARROGANCE OF JAPAN IN HER PRACTICAL POLITICAL DOMINATION OF THE PROVINCE.

Since Japan's "diplomatic triumph" at Paris, she has cast aside the mask of not seeming to dominate or possess the province. There are many illustrations of this. Her nationals in their Shantung "colonies" have held "triumphal celebrations of the happy event" of the province passing over to their control. They have turned the railway stations, in numerous instances, into Japanese yamens to settle the lawsuits of disputes of the Chinese peasants of that region, taking them away from the Chinese county magistrates. They presume to issue proclamations and to tax many of the villages along the railroad, entirely outside the zone that by "treaty rights" (!) they claim. In the middle of the province, out in the country near Weihsien, they set up a rifle range across a great trunk road, contemptuously forcing the peasants, with their heavy laden big two-wheeled carts, to go a considerable distance out of the way, in order to avoid being shot. The big Japanese colony in Tsingtao, the provincial capital, was especially insulting, with its banners and processions, in gloating over the practical award of Shantung to Japan. Out in the country at the peasant markets, the Japanese soldiers have repeatedly taken what they wanted from the stalls of the Chinese keepers, paying their own price or paying nothing. The writer has seen them snatch looking glasses and other small articles from the stalls and, on the protests of the stall keepers, throw them on the ground and smash them under their heavy shoes. In districts, outside the conquered German colony, Japanese troops, fully armed, take cross-country hikes, terrorizing the peasants by a show of their power. The

writer has seen Japanese soldiers dragging machine guns through the streets of Chi Mei, a city outside the Japanese territory to overawe the populace. The writer once saw a Japanese officer on horseback attempt to enter the gate of a city outside the Japanese territory. It was against international law, of course, that he should be there armed. The Chinese soldiers at the city gate, as everywhere in China, were under strict orders under no circumstances to get into trouble with the Japanese. After parleying a moment, the mounted officer pulled his revolver on the sentries; and they, by instructions, were forced to let the arrogant intruder saunter in.

As a part of the insidious "peaceful penetration policy" adopted by the Japanese government in Shantung an important step was the getting of the copper coinage out of the province. This coinage is of intrinsic value and is the real money of the great peasant masses. Despite many proclamations of the Chinese officials, the Japanese agents boldly and successfully accomplished this feat; and, as in Mongolia, Manchuria and many other places, substituted their worthless paper money for the same - at immense profit to the government-controlled Japanese banks.

Now in the month of July, 1918, the Japanese Consulate in the provincial capital of Shantung has been raised to a Consulate General, enabling it to outrank those of other countries. So strong is the power of Japan in Shantung that it has just ousted the Chinese Civil Governor in the province and gotten a pro-Japanese man substituted for him. The chief of police of the capital, Ma Liang, is a henchman of the Japanese. They have given him a Japanese wife and keep him and his satellites plentifully supplied

with Korean opium and Japanese geisha girls. He has recently waxed bold to torture and kill three leading business men of the provincial capital for advocating the boycott of Japanese goods; has refused the right of petition to Chinese students, also the right of peaceable assembly and public press, and imprisoned several hundred students in one of the provincial normal schools for advocating non-use of Japanese goods, threatening them with instruments of torture. Moreover, some fifty of the students of these schools have disappeared - students of the teams sent out to educate the people on the issues at stake. It is believed with good reason that the Japanese Consul General has had them surreptitiously put out of the way.

Through the agreement forced upon China by Japan, hundreds of Chines students are annually sent to Japan to be educated. Many of these students are now returning, some utterly broken physically and morally by the temptations to which they have been subjected by Japanese officials and women in Japan, and thereby rendered unable to resist Japan's "pacific penetration" of China; others, bought with Japanese gold, ~~and~~ are returning to be pro-Japanese officials, Patriotic Chinese, county officials in Shantung, are being shoved out of office in order to make way for these creatures of Japan.

JAPANESE MANUFACTURED "INCIDENTS", AS A MEANS OF BROWBEATING THE CHINESE INTO SUBSERVIANCE TO JAPAN.

The province has been filled not only with Japanese dope-sellers and procurers, as a means of breaking the spirit of the Shantungese, but also with men who are agents to collect data for the Japanese government as to the trade, mining and

agricultural resources of Shantung; also with advance agents, ostensibly of legitimate business, but spies of the government, to make "incidents" in connection with their supposed mercantile activities, whereby Japan uses new excuses to shove in more troops to the various centers and to demand new sub rosa indemnities. For example, five such Japanese agents went out from Tsingtao into Lai Yang County, north of Chi Mei County, that in which the German concession which Japan has taken is located. Dressed as Chinese, they conversed with the villagers about the bean and peanut crops, finally getting drunk and shooting the innkeeper, whereupon the villagers in indignation strung them up by the heels, doing them no physical harm. F inally they got loose, and hurried to an outpost of the Japanese government. A company of cavalry speedily arrived on the scene. This company gathered up all the people it found on the road, old and young, male and female, regardless of whether or not they belonged to the village, marched them to one of the new outlying yamens established by the Japanese in the mountains and "examined" them - with torture. The result was, in the sum total, a large amount of blackmail collected from each of the families of the hostages whom they had corralled. Not content with this vindictive action, a Chinese commissioner, a few days later, was forced to meet with the Japanese Commissioner at Cheng Yang, a market town on the railroad west of the Japanese territory, and there quietly forced to pay the Japanese government a hundred thousand dollars to close "the incident", that the "affront to the honor of Japan" might be properly wiped out. Numerous Japan-China affairs of this sort have been thus quietly settled - the Chinese officials being too chagrined to tell them

to the public, and the Japanese endeavoring at all costs to keep on the lid of their dirty doings in China.

VILLAGES WORKED FOR BLACKMAIL.

The simple-minded peasants in the villages scattered so thickly along the railroad would neve r dare to tamper with the Japanese public works. A common trick, worked by the Japanese, is for the Japanese section hands to cut a wire along the railroad and q uickly repair it, and then accuse the villagers in that vicinity of committing this "crime". The Chinese have seen the Japanese section hands do this very act, in order falsely to accuse them. In one section, outside the Japanese district, the writer knows of many villages which have been penalized by the Japanese for just this s ort of a fake "crime", the village headman of each village being forced to produce in penalty several hundred Mexican dollars. Not only so, but the next year after one of these fake cut tings occurred, the writer saw, again, in a village outside the Japanese district, four Japanese officers in uniform suddenly appear in the yard of a government school where he was. They demanded to see the headmen. On their arrival, the officers told them that the wire cutting affair of the previous year was not yet ended, that the same number of hundred dollars which they had paid the previous spring would be again demanded for the supposed settlement of the fake charges against them. Then, as hostages, two of their ten village headmen were taken to the nearby railroad station, and in the adjoining Japanese soldiers' quarters were tortured by pumping oil with a force pump down their throats - this, as in so many other instances, a bullying procedure against the helpless, adopted by the Japanese everywhere in the Orient to

"impress" unarmed, humble peasant folk - old men, women and children - with the fact that the Japanese are "it". The sequel to that episode was even more brutal and humiliating. The Japanese soldiers, after torture, took these two headmen to their own county magistrate, at the county seat of Chi Mei, and forced him to imprison them in his jail, outside Japanese territory, and bamboo them there, and hold them as evil-doers, condemned ostensibly by Chinese law - thus to "give face" to the Japanese soldiers, in the reports that the Japanese officials would give out.

A large part of the German district taken over by the Japanese is in the Lau Shan (venerable mountains). Here the brow-beating of the humble, likable mountain peasants has gone on in a fearful manner, due to the inarticulateness of the peasants and the supposed impossibility of the outrages leaking out. The peasants are there taxed outrageously in every conceivable manner, rules and regulations being multiplied by the Japanese gove rnment which it is impossible for the peasants to observe, one set of rules and regulations being changed or substituted for another without warning, the peasants then being fined for breaking the rules of which they are ignorant. They are taxed for every conceivable situation and social relation in life - taxed for being born; taxed for dying; taxed for possessing dogs (necessities to them); taxed for possessing animals; constantly fined if each loaded animal enroute to market is not closely led by his master (they usually go in caravans or groups, for economy); taxed for trimming their own pine trees on their own mountainside holdings, from the cut branches of which they make their living. After ages of experience, the peasants naturally know enough to cut their own

trees in such a way as to get the largest yield. In a most arbitrary fashion the Japanese inquisitors suddenly pounce upon them, demanding excessive fines for branches that they find out. As a result, many of the peasants, terror stricken, are emigrating, leaving their possessions to the tyrant. Much blackmail is also extorted, merely to enable the Chinese to escape torture. Old village headmen have been severely whipped; peasants hung up by the thumbs; naked in winter, made to go into cold mountain water; barefooted, made to walk on sheets of hot iron; oil poured down their throats with force pumps; and many other indignities - all escapable, if enough money can be ~~coughed up.~~ produced.

ESPECIAL VINDICTIVENESS TOWARD CHINESE CHRISTIANS.

The government of Japan, proud, heartless, militaristic, oligarchical, formally and officially advocating idolatry - the only so-called great power in the world to flaunt this outrageous belief before men - naturally realizes that the fight is on to the death between it and Christianity. From its view point, in order for this Asiatic Prussian, with its idol-worshipping people, to succeed nationally, Christianity must be destroyed in the province and lands that it covets. Therefore the vindictiveness and endless petty persecution on the part of the Japanese officials in Shantung, no less than in Korea, with the hope of discouraging and ultimately breaking the spirit of the Chinese Christians of that province. The writer knows one village in the mountains, almost every member of which is a Christian, on which constant blows of persecution have fallen. In fiasco its members have been forced to do much night-watching, in winter, and unarmed, against Japanese robbers - merely as a display of power on the part of

the petty Japanese officials. Fines have been imposed until the villagers have borrowed from fellow Chinese peasants, more than five thousand dollars, after first having exhausted their own resources. This village has produced numerous elders and deacons and teachers, male and female, for the Christian church, and one ministe r. Its men have saved the life, at the peril of their own, of one of the most honored and respected missionaries in China, the venerable Rev. Hunter Corbett, D. D., LL. D.

The Christian schools in the midst of these peasants, opened by the American Presbyterian Mission, are continually entered by Japanese officials and threatened. They are cursed as being of the ilk of the notorious "black societies" in China, robber organizations of Chinese desperadoes. The Christians dare write no letters, for these are opened; and, however innocent the matter therein, it is turned into an occasion of accusation, fines, and physical punishment, and terrorization, With brutal violence the Christians are constantly told how bad are the American missionaries and that, if they must be Christians, there are Japanese Christian leaders at Tsingtao to direct their activities. All over the province Christians near the railroad or traveling on it are searched for Bibles and for Christian tracts, the contents of which are falsely twisted in meaning, to the condemnation of the bearer. Numerous recent instances have occurred of Chinese Christian and evangelists being seized and locked up in the barracks of soldiers at a railway station for three days at a time in a dark room, with scarcely any food and w ater, under the impression of their persecutors that this sort of treatment will convince the Chinese that it is dangerous to them to be in any way associated with the hated American missionaries.

ILLEGAL CHANGING OF BOUNDARY.

The writer has traced the whole length of the boundary line between China and Germany, as forced by the latter upon the former. Much of the boundary follows the natural dividing line of a river. In the mountain the writer has seen the original boundary line as set by the German and Chinese Boundary Commission. He has also seen the boundary stones as set over considerably farther into Chinese territory by the Japanese officials, and has learned the story from the peasants in the nearby villages as to the trick which the Japanese used as the occasion by which they thus officially stole more Chinese territory. Of the many cunning Japanese deeds of this sort in the process of their "painless identification of Shantung" the Japanese Peace Commissioners at Paris do not speak.

TRADE VICTIMIZING OF CHINESE PEASANTS.

With the completion of the German railroad in Shantung came the possibility of a new era of prosperity to the multitudinous peasants of that province; and they, were, accordingly, encouraged by the missionaries to raise various crops for foreign consumption, because this railroad made possible the getting of large consignments of products, perishable and non-perishable, quickly to the market at Tsingtao. And vast consignments were annually shipped abroad, e. g., straw braid, beans, peanuts, walnuts, bean cake, bean oil, Irish potatoes, sweet potatoes, and grains. The Chinese had become accustomed to seeing bona fide agents of big and responsible firms - Chinese, British, American and German - ranging the province and making contracts for the season's crops. These contracts had been honorably kept

by the outside firms, the result being that multitudes of Chinese peasants throughout the province, both near and far from the railway zone, had come into a new era of prosperity; and with it there came the opportunity to educate their children, and, in many instances, the ability to pay school tuition, to open their own schools, to build their own churches, and call their own pastors, and to gratify the Chinese instinct to buy more land. Many sections were decidedly prosperous as compared with the old days, when they could not move crops and had no incentive to raise more than enough to meet the family needs until the next season. That era of living from hand to mouth, with a rather hopeless outlook and consequent lack of initiative, had passed with the coming of the railroad and the era of dealing with trustworthy foreign business men.

The Japanese, as soon as they had forcefully projected themselves into the province, began to trade on this accumulation of good will. Knowing the Chinese language and dressing in the Chinese costume, their advance agents went everywhere; and, by the sharpest tricks of dishonesty, have speedily put many peasants in despair. Though making written contracts for crops at mutually agreed upon prices, they have repeatedly broken these contracts, until far and wide absolute distrust of them pervades the producers of the province. One ~~illustration~~ case out of many will serve to illustrate the situation: A certain Japanese advance agent contracted with a Chinese middleman for five hundred large non-leakable baskets of bean oil. The price agreed upon was two dollars and fifty cents a basket, delivered in Tsingtao. The Japanese agent turned them over to a large Japanese firm in Tsingtao, at three

dollars a basket. Then he returned to the Chinese middleman and said he was sorry but that unexpectedly he had to sell these baskets at great loss and could only pay eighty cents a basket. It was useless to seek redress in a Japanese court, for the Japanese assume, in practice in their Shantung courts, that anyone brought before the court against a Japanese is guilty; and a trial before such a court is mockery. The Chinese have found themselves lucky, in such situations, to get off without violence to their persons. And, just as the Shantungnese have coined an epigram referring to the shamelessness of the Japanese in matters of morals, so, out of their bitter trade experience, they hav e in Shantung coined a significant phrase, "bu gu ber di", which means, literally, "not ~~half~~ all there", or, "not ~~half~~ equal to the cost price". This does not refer to the fact that the Japanes e are not intelligent, energetic and cunning, (for they have proved themselves all that, and more, in their business deals with the Shantung peasant); but it refers to the fact, inexplicable to a Chinese - that the Japanese appear to have no faculty to understand the responsibilities entailed upon one having made a contract and being therefore bound to fulfill his promise. The Chinese will drive hard for his bargain; but, having agreed to a price or bound himself to any contract, will hold steadfastly to it, even in loss, appreciating responsibility for his word. There could be no greater indictment of Japanese trade methods in Shantung than this very significant phrase of the Chinese peasants, born out of bitterness which, in many instances, has meant for their financial ruin and beggary.

ANTI-AMERICAN PROPAGANDA.

The Japanese government has, through its propaganda ~~slush~~ corruption fund, established papers in the vernacular in every leading city of China, and one daily in the English language in Peking. Incidentally, it sought for months a British or American for the last-named, but no self-respecting English speaker could be found, despite the bait of a fat salary offered, so that this publication has as editor an unnamed Japanese proficient in English. This, as well as all the other publications, ring the changes on the peril of Americanism to China, warning the Chinese to beware of the insidious purposes of Americans, particularly of the missionaries. This tissue of lies in every variety of form is daily ~~hashed~~ served up for the Chinese public, in the subsidized journals published throughout the province. The missionaries are even brazenly accused of using their compounds to store opium and to dispense it! They are accused of urging war against the Japanese government; also accused of exorting the Chinese to assassinate Japanese officials, promising to furnish arms and ammunition for the same, also promising a monetary reward for murder of the Japanese officials, and immunity from punishment for such crimes, safety to be sought "under the broad wings of the American eagle." But the most vindictive and scurrilous tactics are against the American Mission schools, particularly the Shantung Christian University, located in Tsinanfu. Incidentally, cases are known in which supposedly Japanese peddlers, really Japanese spies, in Shantung have helped on German propaganda by putting up great flaming posters - the writer has seen them - even in American Mission schools in country villages, which flaunted the triumphs and the irristibility of the Kaiser and of his military machine.

The other great line of activity of these Japanese dailies, particularly in Shantung, is to play up lying anti-foreign arguments in order to inflame the Chinese with race hatred against the Americans. These papers continually intimate and boldly state that China's salvation consists in her uniting with Japan, putting her resources at the command of the puissant island nation, so that Japan, taking China under her own wing, can enable China to withstand the insidious onslaught of Americanism; and many humble Chinese, who do not understand the cunning drive that is being carried on by Japan against their independence, believe this insidious "walk into my parlor" invitation of the Japanese spider.

JAPAN'S BIG PERMANENT MILITARY WORKS THROUGHOUT SHANTUNG.

Whoever will take pains to ride on the German-built railway the whole length of Shantung province, from Tsingtao on the east to Tsinanfu on the west, will have ocular demonstration that, no matter how vehemently Japanese propaganda tells the world that its occupation of Shantung is only "temporary", and no matter how smilingly the Japanese diplomats and after-dinner speakers tell American auditors how much they long for the independence of China, only desiring "economic rights", yet the great permanent stone and brick barracks, each accommodating hundreds of soldiers, erected throughout the length of the province, constantly added to and increased, give the lie to all these frantic asserverations. Japan does not erect such permanent structures, at such cost and effort, for the mere pleasure of handing them back to China, and thereby making China more potential in the future against Japanese aggression. Anyone who doubts the permanency of that military conquest of Shantung, and its power, may well examine the great

Japanese fort in Tsinanfu, with its powerful wireless; also the colonies of Japanese projected into the many cities and market towns throughout the whole length of the province, the men mostly army reservists.

THE EXTENT OF JAPANESE "DOPE" DENS.

Reference has already been made to the two chief agencies used by the Japanese in their "peaceful penetration policy" in China in general, and Shantung in particular - its illicit shops for the sale of opium, morphine and cocaine, and its prostitute colonies. What these agencies mean can best be understood by a trip through the country villages, where one can already see thousands of peasants with bodies covered with injection scars. But the most tangible and dramatic evidence of this sort of "penetration" may be seen in any large city, notably in Tsinanfu, where more than one hundred of these Japanese "dope" dens have been ferreted out and classified by the missionary medical association. The status of Japanese business in that city is seen in a notable article which appeared in a recent issue of "Millard's Weekly Review." It showed that about fifty per cent. of Japanese business consists of these "dope" dens, and forty-seven per cent. of Japanese prostitute houses, and three per cent. of actual legitimate business. Numerous small shops that ostensibly were selling "goods" were found to have keepers strangely indifferent to their business. They were so because having little on their shelves to sell, and because they were actually Japanese spies and informers on a salary from the Japanese government. Another illustration will show their activities in a nearby city. A sergeant major of the Military Police of the 15th Infantry, U. S. A., in Tientsin,

told the writer that it was his business to lead a squad into some one hundred and fifteen of these Japanese "dope" dens, which were usually linked up with houses of ill fame, many of these dens being under the ground.

F LAGRANT BREAKING OF TREATY RIGHTS BY JAPANESE.

It would always be remembered that by the treaties made between China and the Powers following the Boxer War, nationals of all governments have the privilege of residence outside the treaty ports of China only in connection with two activities - that of official business for their governments, or as representatives of Christian Missions. It is a well-known fact, patent to inside observers, (as suggested in previous paragraphs of this testimony), that the subjects of Japan are being shoved by the thousands into Shantung and other parts of China, openly, in contravention of treaty stipulations. There is no more reason why immunity should be given Japanese from these treaty stipulations than the nationals of other governments, particularly when one remembers that the five notorious activities which occupy much of the time and effort of Japanese in Shantung are salt smuggling, spying, extending and fastening the Japanese prostitute system, selling opium and other illicit dopes, and running copper coin out of the province. The thing which the Chinese government in Shantung desires to do, but which it is perfectly helpless to execute in the face of this strong "peaceful penetration" by Japan is that Japanese subjects, 1 like those of any other nation, should be required by the Chinese government to have passports issued by their own and the Chinese governments and should be required to show these at every new move in their itineraries. The Chinese government has the right by treaty to demand that, in the case of the Japanese, as in that of

other "foreigners", they be accompanied by Chinese soldiers, ostensibly to guard them, really to keep tab on their spying and kindred unsavory activities. In connection with the Japanese "peaceful conquest" of the province, the facetious remark of the Empress Dowager of China, seriously built into the treaties with Western nations, should, as per mutual agreement, be made to apply to the Japanese: "The nationals of all foreign governments in the interior of China are its guests, and should be safguarded accordingly." Such a method of strict surveillance is the only method by which tab can be kept on the movements of the dangerous, floating population of Japan, large and increasing, in Shantung; and there is no reason why Japanese, always "foreigners in China, no less than Westerners, should not be required to live up to the treaty requirements in this respect. Unless this is done, Shantung's independence is doomed.

THE CRUX OF THE WHOLE SITUATION.

"Economic rights" in China, particularly in Shantung, meand absolutely nothing else in Japan's vocabulary than political domination; and the Japanese government is turning heaven and earth in its world propaganda to fool the nations, particularly America, into believing that this is not the case. Let this fact be made plain to the American public. When, for example, the Japanese government took over the administration and tax collecting of Chinese villages far in the interior of the province; when they can produce a so-called "Japanese Civil Governor" to rule along the railroad zone; when that Civil Governor can force the Chinese magistrates and village headmen and peasants and school children to stand at the railway station

from one end of the line to the other to bow and greet and do obeisance to him at all hours of day and night, and even Chinese soldiers come more than thirty li away from the railroad zone to salute him (this by order of Chinese higher officials); when the Japanese Consul General in Tsinanfu can order the Chinese governor in Shantung to put out proclamations forbidding the Japanese boycott, and when he can demand that that boycott stop, else he will rush in large numbers of Japanese troops to stop it by force; when Japanese soldiers all through the province arrest Chinese students for preaching to the people not to buy Japanese goods; when Japanese traders can with impunity take the copper coinage of the people out of the province; when, against the proclamation of the highest Chinese p rovincial officials, Japanese traders can remove to Japan great stocks of wheat and other grains, beans and oil and salt, from districts which will suffer terribly without these necessities; when Japanese provincial authorities can torture and kill influential and well-to-do Chinese merchants for advocating the Japanese boycott - it looks as if the present Japanese "economic rights" has some political significance.

THE SO-CALLED "CONCESSION" IN THE CITY OF TSINGTAO.

Unless something else takes place quickly to prevent, nothing short of America beating Japan in war can keep Japan from politically dominating Shantung, and more. Her encroachment, secret if not open, will go on till the United States calls the bluff. Just as the German government subsidized many so-called private companies to get hold of the resources of Belgium and Northern France, removed them to Germany, or destroyed them; so the Japanese government, following her Prussian master, has adopted the same

tactics in ge tting hold of something like two-fifths of the natural resources of China; and practically all of the natural resources of Shantung. With this hold, political and economical, on the province, it is mockery for Japan to talk of "considering the possibility" of some time in the future "making restitution of Shantung to China", "under certain conditions", and of establishing an international settlement at Tsingtao, and possibly allowing the Chinese to have a Chinese settlement there. The city during this war has been so rebuilt around the great harbor (with the proceeds accruing to Jap. ~~from the rake-off~~ for allowing opium to be secretly shoved through the customs), so many foreign hongs and so much Chinese real estate have been seized, so many of the businesses have been removed to the harbor section of the city, and even the railroad yards changed; so cunningly have the new lines for the proposed Japanese concession been drawn to include all the best property and the most valuable business sites, even ~~tmk~~ the city's water works far out in the hills, that any international settlement would be a mockery. It would be forced to pay the taxes, with no revenue to do it. Forign business men in the Far East, familiar with the situation, would never venture on such a hazardous investment. If Japan appeared to give Tsingtao back to China, she would demand such enormous recompense as would s tagger the Chinese government, and still would possess all the power and the wealth-producing sites and property, and in actual control of the port would have her grip on the throat of the province. Under no circumstances, short of military defeat, will Japan surrender any of her ill-gotten gains in Shantung. If the United States Senate will listen to the united voice of American business men and missionaries in China, who un-

derstand the inner meaning of Japanese fake moves and fair-seeming specious promises as to Shantung; and if it is convinced that it is wrong to give as booty to a predatory, militaristic State the land of a weak Ally as large as France, and with a population practically one-third that of the United States, as the price of keeping that Asiatic Prussian from bolting the League of Nations, then it will vote unanimously for insisting that the Allies at least let China keep all of its own territory, unencumbered by her powerful, conscienceless neighbors, as the rew ard of her sacrifice in the war and her real sympathies with the aims of democratic peoples. It has come to a strange pass, in the millenium-making of modern statesmen when a weak member of the Allies, as a result of faithfully and heartily doing what is good and right against G erman aggressionx aggression, may not even be allowed by its Allies to keep her own territory and people - territory and people that have without question belonged to China for several thousand years - as the price of its help to the cause of its Allies. China does not want bounty at the expense of her Allies. She asks merely for her own in Shantung.

Stuart Scott.

Peitaiho, Rocky Point,

Chihli Province, China,

August 25, 1919.

Dear Dr. Williams;—

The beginning of what may prove to be a great movement in China was inaugurated here today in two conferences of the missionary and Chinese leaders of North China, when meetings of protest against the holding of the World's Sunday School Convention in Tokyo, October, 1920, were held.

The meeting for missionaries and English-speaking Chinese, many of whom were returned students from American colleges and universities, was presided over by the President-elect of one of the lasrgest and most influential missionary education institutions in China, himself the son of a missionary and who, through that inheritance, sympathizes with China in the interests that concern her welfare most vitally. The General Secretary of the China Sunday School Union was present at these conferences, heard the discussions, and was deeply moved. As these conferences are probably typical of the sentiment prevailing in all parts of China, the Executive Council of the China Sunday School Union will scarcely do otherwise than sustain the resolution that was passed.

These protests grew out of meetings which were held, primarily, to consider the attitude that Christians should take, according to our Lord's teaching, on the duty of loving one's enemies. In view of the great fundamentals of the Christian faith (which the delegates have been studying in these conferences), it was natural and inevitable that their thoughts should turn to the application of these truths to the present crisis of China's his-.

tory, in her danger from the Japanese relentless policy of aggression.

The discussion was opened by the chairman in words that were measured but terrific, determined as they were by the speaker's knowledge of some of the doings of Japan in China, which could not but arouse the indignation of all fair-minded people who know these facts and something of the policy behind them. The conference felt that the chairman's contention - that there ought to be the strongest possible public protest against the holding of the Convention as proposed in Tokyo - was abundantly justified, in view of the three reasons which had led the speaker himself to take the stand that he did.

First: The true Christian attitude toward the Japanese Christians requires frankness, they being largely ignorant as to the sinister purposes of their government in China. To allow the Convention to be held would accentuate the deception under which they labor and would enable the Japanese government to exploit a world-wide Christian movement for its own iniquitous purposes. It is to be remembered that the Japanese government is the only one in the world that openly and officially advocates its heathenism; that trains its school children to think of its Emperor as descended from the gods; whose formal invitation to the World's Sunday School Association it shrewdly foresaw would be a great political asset.

Second: A Christian obligation to China. The recent outrages of this government, particularly in Korea and Shantung. Even this spring, Koreans have been slaughtered, it is conservatively estimated by missionary and consular authorities, to the number of fifty thousand; and there is undoubted evidence that the same policy is being pursued in Shantung, with no provocation whatever from the innocent inhabitants, and with the manifest purpose of breaking down their morale and terrorizing them with the policy of frightfulness learned from Germany. How can Chinese Christian leaders and missionaries, working for the welfare of their people, give their approval to such a government and such a policy as would be implied by their attendance upon a religious conference held in the capital of such a power? Well-informed residents of China do not question that Japan is as truly the enemy of China as Germany was of Belgium and France, nor is it conceivable that any self-respecting Chinese or missionary in China would attend the Convention. If, therefore, the missionary movement, in any of its phases, endorses this Convention, it will not only fail to secure any delegates from China, but will itself be seriously discredited before the Chinese public.

Third: The Ethical Issue. Far deeper than any political or economic question, as affecting China and Japan, is the clean-cut moral obligation of the protest. China has been betrayed by her Allies. She now knows that, despite all the fine idealistic utterances made by Allied statesman *before* the decisions of the Paris Conference, Japan has, with their consent, been allowed to steal a large section of China's domain. Japan's attempted distinction between her coveted "economic privileges"

in China, and her political domination of China is a subterfuge intended, primarily, to fool the American people. Her real intention is permanent, political control of this province, which, in turn, is only one step in the subjugation of the whole nation. In the accomplishment of this purpose she is applying every German method - intrigue, bribery, lying, a subsidized press, unfair trade discrimination, intimidation, and a frightfulness calculated and refined, - while at the same time cunningly employing a propaganda of suppression and camouflage which has thus far been amazingly effective, and especially in America.

Moreover, the Japanese government propaganda in China is being adroitly directed to placing the blame for China's present misfortunes upon American faithlessness. This skillful deflecting of Japan's manipulated press creates a serious possibility of a far-reaching anti-Western movement in China - this, by maliciously misinterpreting the real spirit of the American nation.

After full discussion, the following resolution was unanimously adopted by the several hundred delegates, Chinese and missionary leaders:

Resolved, That we request the Executive Council of the China Sunday School Union to send a protest against the holding of the World's Sunday School Convention in Tokyo, October, 1930, and to state that, if the Convention is held, the China Sunday School Union will be compelled to take no part in it. And that no delegation, Chinese or missionary, may be expected to attend.

Yours, Stuart & Scott.

C. E. Scott, Jr.
to Dr. Williams

Peitaiho, Rocky Point,
Chihli Province, China,
August 2 3, 1919.

Rev. J. C. Williams, D. D.;

Dear friend:

We in China are amazed at the skill with which the Japanese government has succeeded in keeping vital news of Japanese aggression in China from the United States. Though you have heard much, there is much more to stir your indignation. The tactless, brutal outrage on the people, and the settled "hack your way through" policy of Japan in China are in increasing ratio leaking out. A portentous political storm of vast proportions is brewing in the Far East, due to Japan's determination to swallow China. One of Japan's leaders has recently made himself the most hated man in China, with his book entitled, "How Japan May Best Swallow China." The storm of indignation and wrath of foreigners in China is rapidly rising. All classes of foreigners - merchants, professional men, diplomats, missionaries. Nothing can stop her mad lust of conquest of China, except united intercessory prayer - save a powerful nation declaring war on her, or an internal revolution.

In securing her aims in China, Japan counts upon going to the limits of bluff with the United States, short of forcing the United States to declare war on her. And Japan believes that the United States can not easily harm her, if she sits tight in island lair, and ready to pounce with her army and navy in their

united strength upon any invader. Japan is deaf to reason or moral suasion or any consideration that interferes with pushing her opportunist policy of aggrandizement.

She already practically controls one-half of the territory of China - two million square miles - the dependencies and provinces of Mongolia, Manchuria, Chihli, Shantung and Fukien, with nearly two-fifths of China's resources. All the trickery and cunning of her much-practised diplomacy, with her wide ramifying propaganda, are exerted to keep the lid down and not let leak out to the world the daily steps in her career of attempted conquest of China.

From various sources it has been suggested that I write you about a burning issue in the Chinese Church and Missions.

As the result of some wide correspondence with American nationals - business men and missionaries; and of conversations at conferences; and of carefully following the press of China, foreign and vernacular; and of noting some currents of contemporary history in the Far East; and of intimate knowledge of conditions in Shantung Province (the present political storm center of the world), I am, along with many other Americans who know something of the inside of the situation from the Far Eastern end, convinced that the World's Sunday School Convention cannot wisely be held in Yokio. If the choice is there or nowhere, then it should be dropped. Gen'l Secretary Tewksbury does not want to say this, for it is his <u>official</u> duty to boom Tokio, 1920. But many of us are convinced that his belief is ours - it should be dropped or be held in Peking, by way of protest against Japan's outrages in

Korea (I mean massacres - eighty thousand this spring, as per missionary & consular reports - a la Turkey in Armenia). Religious leaders in the Far East know that the holding of the Convention in Tokio is a matter of "face" for Japan and the militaristic clique that governs it. These men are consistent and terrible enemies of Christianity. It is a farce for a government, that teaches its school children to worship the Emperor as a descendant of the gods to extend its hypocritical welcome to a Christian Convention! It is plain to the great majority of dwellers in the Far East that the Japanese rulers have declared war to the knife against Christianity in lands which Japan has conquered or covets - for example, Formosa and Korea, Manchuria and Fukien and Shantung. The blood of too many Korean martyrs to the cause of liberty and democracy (not to speak of Christianity) has this year been shed - even tens of thousands in Korea this very spring - to make any decent person of the Chinese Church want to participate in one of the largest, most representative, Christian Conventions of the Protestant world; and to which the Japanese Government will formally extend a sardonic welcome. And remember that the Chinese Christians and leaders many times outnumber those of Japan. No international religious convention held in the Far East could be very representative of the Far East with China left out, or non-participating.

Now Japan's pride is such that it will turn its heaven and earth to be considered a "great power". It is our Christian duty to show Japan that it, in faithfully and zealously following Prussianism of the worst ilk, is on the wrong track to greatness.

The demur of Christiandom to Japan's atrocities, unrepented of, is one sure way to help shock Japan into outwardly decent action. To that end, dropping the Sunday School Convention in Tokio, or holding it in Peking, would be one of the many needed rebukes that ought to be administered by the forces of righteousness; and at once.

China's religious leaders are looming increasingly big and numerous. Growing fast in maturity of Christian life and power, they are men of whom to be proud. The missionaries and Native Church are justly proud of them. They have developed surprising steadfastness and exalted patriotism, in the present uprising of the student class to defend their country against the sinister intrigues and robbery of Japan.

I know something of diplomatic history; and from a careful study of the same I declare to you that not even the cold-blooded deal of the rulers of Russia, Austria and Prussia in carving up Poland, through their "Holy Alliance", can equal in growing infamy the deal of the "Big Five" at Paris in offering up China on the altar of Japan's insatiable ambition and rapacity.

The future rulers of China are its vast student class, Daily in increasing thousands they are coming to the point where they, both boys and girls, under the spell of Mission School training and what they idealizes, are willing to lay down their lives for China. Recently and repeatedly, armed Chinese soldiers, under the command of corrupt Chinese officials, purchased with Japanese gold, have attempted to stop students in the inalienable right of peaceable procession, and petition for freedom of the press and for advocacy of the Japanese boycott. Soldiers have

threatened to shoot. Students in all sections have welcomed martyrdom for their country. Some have committed suicide in protest against the Japanese domination of Shantung. Do you think that patriots thus-minded - and their leaders are the Christian leaders of the land - are going to countenance or support a convention held in the land of their deadly enemy, held under the aegis of a government that is the implacable foe of true religion and civic liberty?

If those world leaders at Paris only knew the vast possibilities in the Chinese, they would never have dared treat China as they have done. The land is seething with life and ferment. It is impossible in a letter to make you sense it; impossible to go into a thousand thrilling details that I want to tell you. I am almost tempted to come home and go on the platform and help turn the light on this theme, thrilling and terrible. The seeds of another world war are fast germinating here, unless Japan gets a change of heart. That seems impossible with the present Prussianized, militaristic autocracy in the saddle. They are a hard gang (like the "Potsdam gang") - arrogant, conscienceless, with ambition of conquest limitless, and using methods of "breaking morale" in provinces Japan covets that are dirty and unscrupulous beyond words. Prostitutes in droves are sent out of Japan into China to break the morale of the Chinese.

To gratify Japan's land lust, England, France and Italy gave her secret backing, in written agreements that mean vastly more of sinisterness than the peoples - the democracies of the West - conceive of this, to despoil China, contrary to the politicians' fair words as to the "new era" and "open covenants openly arrived at", and "self-determination of peoples"! And our beloved gov-

vernment, to our shame, has acquiesced in that shameful decision, in so far as our delegates at Paris could bind the American people. They have said politically, in essence: "Four of the great powers have wronged our Ally, the weak Chinese Republic, therefore we must acquiesce, and wrong her too! What logic! We could have protested at the rape.

Now, in addition, the religious world, as well as the political, appears to give countenance to the portentous ambition of Japan in China by holding a great international convention in Japan, on top of the recent massacres of the Korean Christians and the unchecked stealing of Chinese territory. The Chinese people, who are keen to draw inferences, can draw only one conclusion: our Christian religion is a farce. We are all for force. Even Christianity, as advocated in the West and by the West, is on that side that literally has the heaviest batallions; and that will spend the most effort and time and bribe money to flood China with opium, morphia and prostitutes.

Can American Christianity afford to take any step that will inevitably confirm that hateful conviction in the minds of one-fourth of the race? We know that our friend, Mr. Frank L. Brown, has been advised to the contrary, e. i., to continue with the plans to hold the Convention in Tokio - "for fear of the harm that will be done in and to Japan" - that is the gist of the argument. Our leaders in China consider that - looking at the matter in the large, for the sake of the future influence of Christianity in all the Far East, and the greater harm that will be done by holding the Convention in Japan - it ought not to be held there.

Even already the Japanese Government is, with great skill and considerable success, attempting to turn the anti-~~foreign~~ Japanese boycott propaganda into a Chinese anti-foreign movement, ~~swinging~~ singing the changes on "Asia for Asians"; also on the community that China and Japan have in religion, literature, civilization, use of the Chinese characters, similarity of language and Oriental view point, etc. Japsn will be keen to turn the participation of American Christianity in the Tokio Convention into proof of the religious betrayal of China by her so-called American friends. Inconsistency of logic never troubles Japanese editors in their attempts to foster race prejudice and fasten race hatred against Americans.

Hoping to get your opinion soon on this matter.

Cordially your friend,

C. E. Scott

Dr. J. Leighton Stuart —
from Dr. Williams

October 31, 1919.

Dr. J. Leighton Stuart,
Pekin University,
Pekin, China.

My dear Leighton,

Your registered letter under date of August 25th was received at New York on the 15th of this month. I was absent from the city and did not return until October 24th. Our family have become quite addicted to appendicitis--Mary underwent an operation in New York the 13th of September. I was suddenly called off to Oberlin, Ohio, only to arrive two days after Faith was operated on for appendicitis on the 13th of October, two within one month. This was occasion for remark by Dicky when his mother reported Faith's case. Then he said in true American, "Gee willikins, turn off the hose, it will be Dorothy and me next."

I have given a great deal of thought to the request in your letter, and particularly the large authority that you give me in the use of the documents accompanying the letter, even to use your name as freely as I might think worth while, while most generously cautioning me against any reference to the author's name. I just learned yesterday that the Council of the Sunday Schools have taken action and have decided to go to Tokyo with the Convention. They were urged to do this by suggestions from the government at Washington, as any other course might lead to greater misunderstanding and difficulties than would be avoided by changing the center for the Convention. I have, as you rightly infer, the deepest sympathy for the outraged sense of fair play and justice of the Chinese and can sympathize with their deep indignation of what has been done.

In public speaking I have tried to set forth the truth of the situation in China and to what her enemy is doing. However, in the light of the situation and the responsibilities that you are now carrying it has become very clear to me that I am more truly your friend by not giving publicity to these documents in connection with your name than I would be by following your direct request. The articles are vivid enough to stir anybody's righteous indignation, but they are all in general terms and if the author's name is not used they will carry no weight with those in authority or to careful and responsible people. "The Korean Situation"--Authentic Accounts of Recent Events by Eye Witnesses--issued by the Commission on Relations with the Orient of the Federal Council of the Churches of Christ in America,

125 pages of rather blood curdling facts is very detailed and particular. I am mailing you a copy of this booklet which has been circulated among the members of Congress and leaders of public life in Christian work.

The material which was sent to me has appeared, a part in the NEW YORK SUN.

A little while ago our Board received a telegraphic request from W. E. Blackstone for advice as to what should be done with the material sent by Mr. Scott and the Board advised as follows:

Public opinion in America through the debate in the Senate was thoroughly aroused over the Shantung question. The Japanese are now on a scent everywhere for evidence that the ill feeling toward Japan in China is due to the missionaries primarily and mainly. Now that the facts are getting through from so many sources it id not necessary for missionaries to be implicated. I know how deeply you are stirred, as I would be over the things committed in Shantung and elsewhere in China. The author will probably have trouble through his much writing but I don't think you can help him by sharing the responsibility and the issues would prove far more serious than are yet revealed. The attack will doubtless be against all work of missions as inimical to imperialism. If Scott would give a few particular, concrete instances, giving places, date, name, people, event, friends of righteousness in America could do a great deal but general, vivid writing without such details only implicates the missionary without advancing the cause.

I have talked with the friends suggested in your letter--Dr. Garritt, Best, Rex Wheeler and others and their judgment is very much as I have written you.

My, but it would be a joy to shake your hand and to have a heart to heart talk over conditions and problems.

We are planning to return on the 27th of November on the Empress of China and we must meet if possible en route or in China, and if it is possible I hope you will cable me if it can be effected.

Yours effectionately,

JEW::S

file

Nanking

YENCHING

INDEXED

TRANSFER

September 20, 1930

Dr. J. Leighton Stuart,
Yenching University,
Peiping, China.

My dear Dr. Stuart,

I am enclosing herewith the following material relative to a request the University of Nanking is making to the Harvard-Yenching Institute for assistance in building up their Research Library of old Chinese Literature on Agriculture and Related Subjects:-

- Statement describing the Research Library and its work.
- Letter to Institute making request for assistance in purchasing books to complete collections
- Letter from President Y. C. Chen.
- Letter from Mr. T. L. Tsu.

See file under Research Library.

As you know, Nanking has already accomplished, over a period of years, some extremely valuable work in the collection and indexing of the books now assembled in their Research Library. Yet it is increasingly difficult for the University to allocate from its regular income sufficient funds to continue the purchase of the books which are needed to complete their collections. It is for assistance at this point that they are turning to the Institute.

Dean Reisner discussed this proposal at some length with Dr. Porter and Professor Hung while they were in Harvard during 1928-29. Progress has been delayed, however, chiefly because of Mr. Reisner's ill health during the last year.

We have gone over this material at length with Dr. Eric North. He is forwarding copies of it to Dean Chase and Dean Donham, and Dean Reisner is hoping to have interviews with them during the next few days. I believe Dr. Eric is also sending you a letter.

In Dr. North's judgment, any approval by the Trustees of the Institute of this request from the University of Nanking must depend upon its endorsement by the Administrative Committee of the Harvard-Yenching Institute on the field. We will, therefore, count it one more item in the long list of our debts to you if you will bring this request to the early attention of the Administrative Committee. Since a meeting of the Trustees of the Institute will probably be held in five or six weeks, Dr. North suggests it is desirable that you inform us by cable

of the decision of the Administrative Committee, so as to facilitate action by the Trustees. If you will be kind enough to send such a cable, either to Dean Chase or to this office, and will let us know the cost involved, we will make reimbursement from our Nanking accounts.

I believe the material we are enclosing herewith will supply all the information you will require. But, if you need other facts or explanations, they can be secured from President Y. C. Chen, Mr. T. L. Tsu, the Chairman of the University's Committee on the Institute of Chinese Cultural Studies, or Mr. Wang Kwob-ting, the Chief of the Research Library. All three can be reached at the University of Nanking.

It seems to me that assistance to the Research Library both fits in admirably with the general field of work the Institute is undertaking, and also is in line with the conception of the Institute as having a China-wide outlook and interest. We sincerely hope that both on the field and here in America this request will meet with cordial support.

Very sincerely yours,

BAQ/G

Enc. 4

Attached to Garside's letter, Sept 20, 1930

COPY

UNIVERSITY OF NANKING

Nanking, China

Institute of Chinese Cultural Studies

3 July 1930

Board of Trustee,
Harvard-Yenching Institute,

Dear Sirs:

I heartily endorse the plan proposed by the Research Library. The undertaking is indeed very worth while. As the work has been well started by the Research Library, the Institute will not duplicate the effort in collecting, but I wish the project will be carried on without unnecessary delay, and that the work of the staff of the Institute will be greatly facilitated by a more complete collection of gazetteers.

Although the Institute and the Research Library are two separate units of the University, we are in full and hearty cooperation, and in some respects we find that our needs are in common.

Very sincerely yours,

/s/ T. L. Tsu

Tsü Tseh-ling,
Chairman of Committee,
The Institute of
Chinese Cultural Studies.

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Attached to Garside's letter, Sept 20, 1930

COPY

UNIVERSITY OF NANKING

Nanking China

TRANSFER

July 7, 1930.

Mr. B. A. Garside,
China Union Universities,
150 Fifth Avenue,
New York City, U. S. A.

My dear Mr. Garside:

I wish to write a word of endorsement of the request of the Research Library for funds to secure rare copies of gazetteers, the price of which is increasing rapidly. The Research Library estimate that in order to purchase these rare copies $10,000 United States currency will be required, while $2,000 will be needed annually to purchase others that can be obtained or works of a similar nature.

Our Institute of Chinese Cultural Studies is greatly interested in these gazetteers and is uniting with the Research Library in a request to the Harvard-Yenching Institute to make a special grant of money needed to secure as many as possible of these gazetteers. We shall appreciate it very much, therefore, if you will be good enough to present this request to the Harvard-Yenching Institute.

Sincerely yours,

/S/ Y.G. CHEN

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