



廈門大學圖書館珍藏  
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# 中華民國史史料外編

——前日本末次研究所情報資料

英文史料  
第十九冊

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# SERIOUS CLASH IN CANTON.

EIGHTY WOUNDED?

ANTI-CHRISTIAN MOB FIRED ON BY POLICE.

RIOTS AT SWATOW.

Peking, Jan. 16.

The recent anti-Christian agitation at Canton culminated in a serious incident when it became necessary for the local Chinese authorities to fire into a crowd of demonstrators who were interfering with a meeting in progress at the Chinese Y.M.C.A.

The foreign despatch reporting the occurrence states that eighty of the demonstrators were wounded.—*Reuter*.

Peking, Jan. 16.

Riots at Swatow on January 11 between police and strikers resulted in the police themselves going on strike, according to foreign advices received in Peking.

Later messages indicate that the police have resumed duty but that rioting is still going on between the various unions. The local authorities appear to be powerless to maintain order but there is no sign of any anti-foreign sentiment.—*Reuter*.

## ANTI-CHRISTIAN CAMPAIGN.

WAR ON THE MISSION SCHOOLS.

REX

Peking, Jan. 21.

Four delegates of the Anti-Christian Federation called at the Ministry of Education yesterday and demanded an interview with Mr. Yi Pei-chi for the purpose of enlisting his support in their campaign against Christian Mission schools in China. Mr. Chen Yulin, Chief of the Technical Department, received the delegates on behalf of the Minister.

After the usual civilities were exchanged, the leader of the delegation brought up the following demands for the consideration of the Education Minister: (1) That the Ministry of Education should order the Mission schools not to give religious instruction to their students; (2) That Mission schools should be run in conformity with the regulation of the Ministry governing the establishment of Chinese private schools; (3) That the authorities of the mission schools should be ordered not to deprive their students of rights of speech, publication and assembly; (4) That if a mission school should secretly disobey these orders, it should be closed down by the Government; (5) That the regulations issued by Mr. Chang Shih-chao, former Minister of Education, governing the registration of mission schools should be repealed at once; and (6) That all the public and private schools should be ordered to admit as many students as possible, who have quit mission schools for patriotic reasons.

Mr. Chen agreed to transmit these demands to Minister Yi, saying that so far he was concerned he heartily supported them.—*Kuo Wen*.

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## ANTI-CHRISTIANS.

PETITION FOR RESTRICTION  
OF MISSION SCHOOLS.

Peking, Feb. 12.  
At the suggestion of the Anti-Christian Association, Mr. Yi Pei-chi, Minister of Education, has submitted the following three points to the Cabinet meeting for approval concerning the regulation and control of foreign Christian schools and colleges in China:—1. All Christian schools, colleges and universities are not permitted to preach the Gospel or the Christian doctrine to Chinese students. 2. Christian educational institutions must always obey the laws and regulations of the Ministry of Education as well as those promulgated by local governments. 3. Full freedom of action and movement must be granted to students by Christian schools.

Violations of any of the above-mentioned three rules will be punished by the withdrawal of the permits and the closing of the Christian schools.—A. N. A.

一、所有基督教學校、大學、學院、均不得向中國學生傳佈福音或基督教教義。  
二、基督教教育機構必須遵守教育部及地方官廳之法律及規章。  
三、基督教學校應給予學生完全之行動自由及移動自由。

## NEW ASSOCIATION IN CANTON

A Canton despatch indicates that with the concurrence of the National Government, some prominent Kuomintang members have organized a Chinese Young Men's Association at Canton with branches at all leading cities of Kwangtung province. The policy of the promoters is antagonistic to the existing Christian Young Men's Association which is charged with being the vanguard of the imperialistic Powers. The announcement of the new Association demands that all educational establishments of the foreign Y.M.C.A. as well as mission schools shall not preach Gospel nor force the Chinese students to become members of the missions. Further, it demands that all foreign educational schools, whether they are established by Christians or ordinary foreigners in China, shall obey the laws and regulations of the Chinese Ministry of Education and shall submit to similar conditions as the purely Chinese schools and colleges. The statement concludes with a threat that unless they observe Chinese national laws, all Christian schools as well as Y.M.C.A. buildings will be mercilessly destroyed by Chinese patriots. In this connection, it is stated that the French Legation has called the attention of the Chinese Government to the danger of the anti-Christian movement; but as Kwangtung does not recognise the northern administration, it remains to be seen whether the despatch of the French authorities will have the desired effect.—A.N.A.

[illegible]

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一九五五年四月二十二日

末次研究所

# THE MODERN STUDENT.

AND HIS NEW TEMPER.

## CHRISTIAN EDUCATION AND COUNCIL PROGRAMME.

The principal subjects presented and discussed during the Monday session of the National Christian Council were first, the present position and future status of Christian education in China, and second, the future programme of the National Christian Council.

Professor Sanford Chen and Dr. E. W. Wallace, secretaries of the China Christian Educational Association, presented the report and opened the discussion. They pointed out that heretofore the relation of Christian education to the Chinese government school system had been one of what might be called "educational extraterritoriality." The time, however, has now come when Christian schools must cooperate with the government educational system and authorities in order that they might render their best contribution to the life of China. A policy of educational isolation would, if continued, brand Christian schools as a foreign and disintegrating influence.

The second point discussed was that of religious liberty in connection with religious education in Christian schools. Some interested in Christian education think the new government regulations are not inconsistent with the principle of religious liberty in the Constitution of China. Some, perhaps a lesser number, take the contrary view. It was pointed out that requirement of religious studies is very prevalent in the schools of the democratic West.

Special reference was made to the statement reported and pub-

lished in *N. C. Daily News* of last Friday, which statement had been made in the course of a discussion on Christian schools. The statement reads: "That generally speaking, Christian schools have been a failure in that instead of creating a large group of young people who understand and are willing to support the Christian religion, the reverse is largely true." This was felt to be an overstatement and it was noted in rebuttal that of three thousand graduates of Christian colleges fifty-two per cent. of them are engaged in some form or other of Christian work. Still others are engaged in business. Nevertheless it was admitted that Christian educators are not satisfied. The modern student has

a new temper which renders it necessary to place less emphasis on requirements in connection with religious study and influence and more on methods that will win a voluntary desire to study the Bible and espouse the Christian life.

The chief subject taken up in the general discussion was whether or not Christian schools should register under the new regulations. Some felt that in view of probable governmental changes, the regulations can hardly be looked on as permanent. Others felt that the law as stated should be observed. It was pointed out that the government educationalists are of the opinion that the principle of religious liberty is not interfered with by the new regulations, but that they and others felt that the individual liberty of the student should be guarded also. Considerable emphasis was made by several of the speakers on Christian schools maintaining a system of religious education. The report of the China Christian Educational Association stated that the new regulations have the adherence of most of the members of the intel-

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lectual classes and that there is general agreement on the part of Christian leaders of all classes that Christian schools should accept the regulations and apply for government registration. The report also stated that the majority of missions and missionaries "on general principles, approve the securing of a working relationship between Christian schools and colleges and government authorities." No decision, however, was reached in the meeting as to the problem of religious liberty involved.

The afternoon was given up to the consideration of the future programme of the National Christian Council which early in this meeting had been referred to the Business Committee for a report thereon. The Business Committee presented a statement entitled "A Call to All Who Seek the Way of Life." This statement was introduced by Mr. T. Z. Koo, Chairman of the Business Committee. He pointed out that each year the National Christian Council has put forth programmes which on general lines differ little from each other and from the main purpose of this present statement. It was,

however, felt that inasmuch as the various organizations represented in the National Christian Council all had their own programmes of work it is not necessary to superimpose a national programme upon them. The statement as proposed, therefore, set forth a new emphasis with a view to indicating a new direction along which the churches might move. Among the Chinese generally two ways of speaking about one's relation to Christianity are in vogue. First, "enter church" which means to become attached to an organization and second, "Believe doctrine," which refers to the intellectual acceptance of a group of doctrines. A third and more important emphasis

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was pointed out by Mr. Koo to be the basis of the proposed statement. "The main thing," he said, "is the surrender of the personality to the personality of Christ." In contrast to the other two this last emphasis is not much thought of. The statement as proposed, therefore, aimed to induce among Christians in China a search for, and the embodiment of, the mind of Christ in all human relationships and life problems. The statement as presented by the Business Committee, therefore, should be made a vital part of all existing programmes and it was urged that all the members of the Council should return to their respective stations and missions to urge that this be done.

In addition to the above ideas the statement outlined four approaches, along which this research for, and embodiment of the mind of Christ might be carried on. First, devotional, comprising Bible study and communion with God. Second, the family as a place presenting "the very finest opportunity for the manifestation of the Christ life." Here too it was felt that Christian education should begin. Third, the practical approach, which means that the mind of Christ "must be brought to bear directly on every situation, professional, social, institutional and international." Grave social ills must also be combated. Fourth, the personal approach, in connection with which it was urged that the "living of the Christ life" is "the highest aim for any man."

In the discussion that ensued there was general approval of this statement which was finally adopted.

At the close of the afternoon session the National Christian Council unanimously invited Dr. Cheng Ching-yi to become its general secretary.



# **A COMMON MIND**

## **CHRISTIANITY AND THE TREATY PROBLEMS.**

### **TREATIES NOT IN ACCORD WITH IDEALS.**

For a long time the relation of Christians to international problems in general and to China's Treaty relationships in particular has received much attention in meetings of the National Christian Council and by many groups of Christians throughout China.

During the morning meeting on Tuesday the members of the National Christian Council were able to achieve a common mind on these intricate and difficult matters. The Business Committee proposed a statement thereon for adoption. The purposes of this statement was to show how Christians should apply the principles of Christ to international relationships. There was general approval of the tone and spirit of the statement as presented.

In his introductory statement Mr. T. Z. Koo said that force, compulsion, and inequality are principles embodied in existing Treaties. Such principles are not in accord with Christian ideals. The statement was adopted unanimously as given below:

"That while the National Christian Council is not in a position to speak officially for the organizations which have combined to bring it into existence, yet after studying closely all the recorded actions of these organizations, we, collectively and as individuals, place on record our conviction.

"1. That the Christian Church and Christian Missions should preach the Gospel and perform Christian service in China upon the basis of religious liberty freely accorded by the Republic of China,

and that all provisions in the treaties with foreign countries for special privileges for the churches or missions should be removed.

"2. That the present treaties between China and foreign Powers should be revised on a basis of freedom and equality.

"3. That we are glad of the steps already taken towards this end by the Governments concerned and trust that they may persist in their efforts till satisfactory results have been achieved.

"4. That whatever were the historical circumstances which led to the present state of affairs, its

speedy remedy is now the joint responsibility of Chinese and foreigners, and that in this task we need the spirit of persistent forbearance, understanding, and love on both sides.

"The Council therefore calls Christians in China of whatever nationality or occupation to a more fearless following of Christ, whatever the cost, and to co-operation in bringing His Spirit into our international relationships."

It was pointed out in the discussion that in facing the issues involved in arriving at the above statement, the Council had passed through an educational and religious experience. The statement is not primarily a political document. It is an attempt to move into a wider field of exemplification of the spirit of Christ. "It is a spiritual act, not a political resolution." In this connection an interesting series of recommendations passed by the Hunan Christian Council at its second annual meeting on the 29th and 30th of September was presented to the Council. These are as follows:

"1. That the Council take Christian principles as the basis



for asking the foreign Powers for the speedy abolition of all the 'unequal' Treaties.

"2. That henceforth the churches approach and deal directly with the local authorities in all matters pertaining to the Chinese Church.

"3. This Council wishes to see those missions that have not yet transferred authority to the Chinese Church make immediate provision to that effect.

"4. This Council earnestly hopes that the churches will give due attention to the problem of the 'nurture' of self-supporting ability.

"5. That due publicity be given to that part of the budgets of the mission which is solely appropriated for the promoting of the Chinese Church, with a view to encouraging all concerned in the

development of the Chinese Church."

During the day further attention was given to the problem of Christian education. The special aspect in this problem discussed was how Christian schools in China might be administered so as to conserve first, their Christian character, and second, maintain and improve their educational efficiency. The general opinion seemed to be that the control of Christian schools should as rapidly as possible, be put into the hands of Boards of Education

composed of a majority of Chinese. The majority of the members of these Boards of Education should be practical educationalists. There should, however, be on them also representatives of church boards with a view to making the relationship between the Christian schools in China and the Chinese Church a vital and enduring factor.

In the afternoon attention was given to the organization of the National Christian Council with a view to carrying out the Call to Living the Christian Way of Life as adopted on Monday. It was decided to appoint nine committees which are as follows:

1. The Christian Home.
2. Christianizing Economic Relations.
3. Christianity and Rural Life
4. International Relations.
5. Church and Mission.
6. The Church in Worship and Religious Education.
7. Evangelism.
8. Anti-Narcotic.
9. Jerusalem Conference.

It was decided also that in addition to the general secretaryship which Dr. C. Y. Cheng had been earnestly invited to assume, that there be secured an assistant to the general secretary, a Chinese woman secretary, a secretary on rural work, and a highgrade translator and literary assistant.

The financial statement was also submitted and adopted. This involved a sum of about \$83,420. The following contributions were reported:

American Societies ...	\$36,524.11
British Societies	
(about) .....	12,663.00
Continental Societies .	600.00
Personal Contributions	1,192.79
From the Chinese	
Church was rec'd ...	7,310.67
The goal set for Chinese contributions is ten thousand dollars a year. Rapid progress is being made toward arriving at the goal.	

Tientsin, Friday, Oct. 29, 19.6

## A REPLY TO "F.B.T."

**W**HILE we do not for a moment doubt the *bona fides* of the contributor of the article on the China National Christian Council, which appeared in our last issue, we cannot pretend that our heart has been "gladdened" by what appears to us to be an eloquent piece of special pleading. On "F.B.T.'s" statements regarding what may best be described as the purely religious activities of the recent conference, we have nothing to say. But politics figured to a very great extent in the official minutes of these Shanghai meetings, and on this phase of the Council's activities we do not find "F.B.T.'s" exposition really satisfying. He begins by telling us that the National Christian Council has been much criticized since the unfortunate happenings of May 30, 1925 on the ground that its Executive and officers have paid undue attention to political questions, and that it is an open secret that one large and important mission, on this account, has withdrawn from the Council. But there was nothing in the records of the recent Shanghai meetings to indicate that disapproval was expressed from any quarter of activities which led to the withdrawal of the largest Protestant Mission in China, and which were certainly not regarded with satisfaction by scores of Protestant missionaries belonging to other organizations. The Conference, indeed, opened with a fiery speech from Dr. Yui, which, "F.B.T." admits, was felt by not a few to be calculated "to evoke embittered feeling between China and the West." It subsequently adopted a series of resolutions of a political nature, which it seems to us specious to pretend were spiritual rather than political, and misleading to describe as going "no step further

than the signatories of the Washington Treaty." For these resolutions, without qualification as to time or conditions, demand the removal of special treaty privileges for the Christian Missions, and the revision on a basis of freedom and equality of "the present treaties between China and foreign Powers." The Washington Treaties provide for nothing of the sort,

but recognize that Treaty revision in so far as extraterritoriality is concerned "must depend upon the ascertainment and appreciation of complicated states of fact in regard to the laws and the methods of judicial administration of China." Any Chinese reading the National Christian Council's resolution might be pardoned for supposing that "complicated states of fact" do not figure in the treaty revision problem, as viewed by the Shanghai Conference.

We are not convinced at all by the argument that the National Christian Council was under any obligation to make a pronouncement upon controversial political issues. Does "F.B.T." expect us to believe that the Roman Catholic Church in China, which has pursued the even tenour of its way without involving itself in these controversies, has conveyed the impression that "it did not favour patriotic feeling in Chinese Christians and was therefore pro-foreign: or that it favoured alike such patriotism and its reckless expressions?" If it was necessary for the National Christian Council to discuss political questions at all, was this not attributable rather to the indiscreet identification of the Executive with the extremist demands of China's nationalists, last year? In view of the attitude of certain spokesmen of the National Christian Council at home and in China, and of the views expressed by certain missionary organizations after the Shanghai incident, the resolutions adopted

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by the Shanghai conference may be considered moderate. But there is nothing in the minutes or the text of these resolutions to indicate that the real trouble in China is not the so-called "unequal treaties," but internal dissensions which have nothing to do with China's international relations, and which there is not the slightest reason to suppose, would be healed by their premature revision on a basis "of freedom and equality." It has always puzzled us to understand how the National Christian Council and certain missionary Organizations came to adopt the view that treaty revision, involving the withdrawal of all safeguards now enjoyed by the foreigner—layman as well as the missionary—would provide a remedy for China's internal troubles. It is true, of course, that this has been the view put forward by Bolshevik emissaries. But it does not seem to us logical to suggest that the exposure of foreigners to the abuses under which the Chinese have been suffering during the past few years would make for progress, or international goodwill. It would be more likely, under ex-

isting conditions, to precipitate foreign intervention on a very large scale. For even if the relations between China and the Treaty Powers were based upon "equal treaties" with some self-styled Government, it is incredible that they would allow Tientsin, or Hankow, or Shanghai, to be subjected to the treatment recently accorded to Sianfu, Wuchang and Sinyangchow. Does it not, then, seem incongruous that a conference postponed for five months owing to "the disturbed state of the country" should leave no record of its political views other than recommendations for the abolition of the safeguards which foreigners at present enjoy, and which, within the past year, have stood them in such good stead, at Tientsin, at Hankow, and at Shanghai? Is it lack of moral courage, or merely lack of perspective, that prompts a gathering of Christian

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missionaries to overlook "the disturbed state of the country" at the moment, and to express views upon China's international relations, while completely ignoring the facts—the tragic facts—of the domestic situation?

"F. B. T.'s" reply would probably be that any criticism of China's internal conditions would be resented by the Chinese members of the National Christian Council. That is probably quite true. But it really amounts to an argument that missionary policy in China to-day is dictated by expediency; that if agitators succeed in making enough noise—no matter how much they distort the truth—the Christian missionary must advocate the sacrifice of the welfare and security of his own nationals rather than boldly denounce the real causes of China's troubles. We think it would have been much better if the National Christian Council had maintained "the higher note" right through its discussions, and avoided dealing with problems which could not be frankly discussed without wounding Chinese susceptibilities. And we might state in conclusion

that for the National Christian Council to adopt resolutions suggesting that the remedy for China's ills is to be found in her international relationships, rather than in a solution of her domestic troubles, is calculated to convince the foreign layman that in gatherings of this kind the placating of Chinese extremists, rather than a courageous facing of the facts, dominates the entire proceedings.

## CORRESPONDENCE.

(The Editor accepts no responsibility for the opinions expressed by Correspondents.)

## THE NATIONAL CHRISTIAN COUNCIL AND THE TREATIES

ATP

(To the Editor of the P. & T. Times.)

ATP

Sir,—I have no wish to enter into controversy upon the vexed question of the N.C.C. and the Treaties: but it is due to myself and the Council that I should reply to your remarks in to-day's leading article.

You object that "no disapproval was expressed of activities (of the Executive) which led to the withdrawal of the largest Protestant Mission in China." As to that may I say that while it is generally thought that the reason of the withdrawal was the political activity of the N. C. C. Executive, no reason for its secession was given by the organization referred to. And to have judged the past actions of the Executive in this connection would have been impossible, even if judgment and criticism would have carried the Council.

I venture to point out your apparent misconception of what the N. C. C. is: you describe it as "a gathering of missionaries," which emphatically it is not. It is well known that it is constituted of foreigners and Chinese in approximately equal numbers, with a preponderance of Chinese: it was clearly shown in the article to which you reply that "there were some 70 delegates present, more than half being Chinese."

From such a gathering—chiefly Chinese—emphatic and formal disapproval of the political action of the Executive was not to be expected.

Are you wise in condemning expediency? To suggest action which would court failure and thereby also defeat the greater ends in view may be criticised as expediency: it is however common sense and wisdom. There are times when inexpediency is simply folly or more than folly.

To have raised the question as a vote of censure, which you seem to think ought to have been done, would have ranged the Council in two camps, and would have fomented the bitter feeling which it was desired to allay.

And it would have quenched the spirit which led to the resolutions which you are constrained to admit "may be considered moderate."

I do think that you are unreasonable and unjust in your condemnation of the N. C. C. You insist on ranging it with the rabid political agitators who, with flag-waving processions and accompanying violence, demand the immediate and unconditional abrogation of all "unequal" treaties, the prompt rendition of all foreign concessions, the precipitate cancellation of extra-territoriality; and, to point their spear, threaten boycotts and strikes etc.

One might as justly charge you with denying China's right now or ever to independence, with insisting that as to Treaties Foreign Powers should say "What we have we will hold"; with holding that extra-territoriality must never on any conditions be given up. But you have never talked such nonsense I am familiar with your attitude, and I consider your criticisms of present conditions in China to be just and reasonable. But, with your sternest criticisms of things as they are, you have always pointed the Chinese to things as they should be and as they may be; and have encouraged the hope that, when China has put her house in order, the world's sense of justice will concede what her people desire.

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You say "these resolutions. . . demand the reversal of special treaty privileges. . . the revision of the present treaties." Where in the deliverance of the N.C.C. (P. and T. T. Oct. 28. Page 4, last

column) is there a "demand"? You have read into it a spirit which is not there.

How different is the Council's expression of a conviction that treaties "*should be revised upon a basis of freedom and equality.*" Here is no "identification with the extremist demands of China's nationalists."

You charge the Council with having adopted the view that "treaty revision involving the withdrawal of all safeguards now enjoyed by the foreigner *would provide a remedy for China's internal troubles.*" I have yet to learn that the N. C. C. or even its Executive has ever made such a statement or even such a suggestion.

You speak of the Council making "recommendations for the abolition of the safeguards which foreigners at present enjoy" as though these would not as a matter of course *in any negotiations on a basis of equality* be adequately and satisfactorily replaced by the conditions of new treaties; conditions agreed to by and acceptable to both contracting parties.

You seem to think that what is suggested by the N. C. C. deliverance is that there should be no "basis" of equality in the negotiations for revision. Surely "equality" means that while China's views and requests should have full and fair consideration, the claims and interests of foreign nations should equally be considered by both sides.

Reckless agitators, unlike the N. C. C., want no negotiation, no patient persistence by foreign Governments "till satisfactory results have been achieved"; no spirit of persistent forbearance no bringing of the spirit of Christ into inter-

national relationships. Yet you tar with the same brush the N.C.C. and the Bolshevist agitator. It is not fair criticism.

Here are counsels of moderation, a friendly gesture towards foreign nations, a recognition of their conciliatory spirit, an exhortation to reason and patience. It is surely commendable.

I cannot pretend to familiarity with the text of the Washington Treaty: there you have me at your mercy. But I have the impression that it was dictated by consideration for China's aspirations, and expressed willingness to negotiate upon them. The whole deliverance of the N.C.C. reciprocates that feeling. One would have expected you to welcome such an attitude: to have recognised that here were "fruits meet for repentance." Instead of this you damn it with faint praise, and say that it "may be considered moderate."

It gives one pause to find you in the same leading article both *condemning* and *advocating* the dealing with political matters by the N.C.C.

You think that the Council was wrong in expressing its convictions as to international relationships and as to the amicable spirit in which they should be discussed; but that it would have been quite right to leave a record of its political views, "boldly denounce the real cause of China's troubles," and condemn its internal dissensions; and—as would necessarily follow—lay itself open to the charge that it was taking sides in the civil strife.

In conclusion I suggest that if the good feeling and moderation which characterise the deliverance of the N.C.C. up on these questions, and the spirit in which it urges they should be dealt with inspires China and the West in negotiation upon them, there can be no doubt but that it will make for international goodwill, and for the realisation in due course of China's aspirations.

Yours etc.,

F.B.T.

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## ANTI-FOREIGNISM'S ROOTS.

### CHINESE WEARY OF FOR- EIGN CRITICISM.

By Thomas F. Millard.

AT. T.

Recently a foreigner who has lived in China for many years and who is exceptionally well informed about conditions in this country remarked to me:

"On the surface there are fewer indications of anti-foreignism among Chinese than a year ago. But anti-foreignism is stronger than at any previous time within my knowledge of China."

"Who and what are responsible for it?" I asked.

"That is hard to say," he replied, "Chinese blame the foreigners and most foreigners blame the Chinese. I imagine the fault assays about fifty-fifty."

I believe that the psychosis termed anti-foreignism is deepening and strengthening all the time. One feels this through a thousand almost imperceptible contacts, rather than because of specific instances that occur, although these are numerous and at times significant. And because efforts of foreign Governments to readjust their relations with China just now are at a standstill, each side accusing the other of holding matters up, some incidental manifestations have interest.

A philosopher whose name I do not remember once said, in effect, that patriotism is an anti-foreign complex. It is obvious to any political student that Chinese patriotism, when its revival began to take a modern form, would have an anti-foreign bent. That was inevitable, because the great issue that inspires the new Chinese nationalism is restoration of the nation's sovereignty. It describes the broad situation aptly to term this

movement (as Chinese do) as "recovery of national rights" policy.

Recovery from whom? In that sense a nation's sovereignty can be impaired only from the outside. Therefore it is evident to Chinese that a recovery of China's sovereign rights means to get something back which foreigners have taken. Foreigners say: "But if you want

to regain your entire sovereignty the way to do that is first to become strong within. Get organized and straighten out your Government, and the rest will be easy."

Chinese nationalists reply: "True enough. We lost our sovereignty in part because of our weakness internally and as a nation. But can what we lost be regained only by a display of or by a use of strength? That is a challenge."

So, logically, prevailing anti-foreignism is a response to that challenge. The roots of anti-foreignism are in that concept. It is natural, and the fact that it breaks out in all kinds of actions, many of them seemingly without cogency with the main patriotic thesis, does not change fundamentals. The thing is there, and it will remain. It can be taken from now on as a permanent political factor in respect of China's relations with other governments and peoples.

With that outline in mind, one notes with interest and some concern attitudes and actions of foreigners in China which bear on this anti-foreign psychosis of Chinese. To what extent, if at all, are foreigners themselves a cause of it? Of rather to what extent do they aggravate it? For of course foreigners are primary cause of anti-foreignism here. Without them it never could have begun and would not exist now. Which is merely a self-evident fact not an allocation of blame.

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Beyond doubt many foreigners by their conduct and occupations in China do contribute to and aggravate anti-foreignism. We have just had an example of that in Shanghai.

A few weeks ago it became known that a provisional agreement for rendition of the Shanghai Mixed Court to Chinese authority had been reached by a committee of the local foreign Consular body and local Chinese representatives. The text of that provisional agreement, which was then not completed, was published prematurely. Whereupon a number of foreign lawyers here whose practice in the Mixed Court may be stopped or limited by rendition on those terms held meetings, passed resolutions

opposing rendition and supported their arguments by drastically criticizing Chinese administration of justice. Foreign lawyers whose income are likely to be affected by a return of the Mixed Court to Chinese statute (as it was prior to 1911) number more than 100.

The only reason why this case deserves notice as an international question is that in order to protect the private practice of a few foreign lawyers here those lawyers attacked rendition of the Mixed Court as affecting the entire foreign extraterritorial status, and by using arguments and making statements very offensive to Chinese national pride. In that way the incident has given a distinct stimulus to general anti-foreignism by a belated restitution.

Foreign lawyers advanced arguments to show that Chinese here would suffer by rendition of the court and that the status should be preserved in their interest. One hardly can fail to see the humbug of that posture. On the basis of international law and the treaties foreigners need not be con-

cerned about how Chinese are treated under the law of their own country, except, of course, about humanitarian aspects. As to that, one of the foreign lawyers who drafted the protest was heard to remark: "I would like to see them (the Chinese) in hell."

That remark, by the way, was made in the hearing of several Chinese servants, who listened with impassive faces. That kind of talk goes on all the time in foreign homes and clubs, without regard to the Chinese servants. This servant class nowadays reads the Chinese newspapers and takes an interest in politics. Lately one notices a disposition of foreigners to be more cautious in expressing anti-China opinions in the presence of Chinese, but such restraint formerly was the exception.

Under the influence of this anti-foreign (or intensely patriotic) sentiment the Chinese are becoming so sensitive that even just and constructive criticism irritates them.

An investigation into causes of the unusual epidemic of cholera here revealed a very unsanitary condition of the waterworks of

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Chapel a Chinese section of Shanghai adjacent to the International Settlement on the north. Hundreds of deaths were pretty definitely traced to that cause and reported in an official bulletin of the Health Department of the Settlement. A local foreign newspaper deplored the condition and cited it as one of many evidences of the indifference of Chinese officials to the people's welfare.

Whereupon the Chinese newspapers which had been criticizing the Chinese officials because of the cholera outbreak there, turned about and denounced the foreign criticism at malicious anti-China propaganda. Also a number of Chinese who were educated abroad retorted somewhat acrimoniously in the foreign press.

The point is that Chinese nowadays resent all foreign criticisms of China that put this country and its institution in an unfavourable light. Even the foreign-educated intelligentsia are taking this position. "It's none of your affair. If you don't like it, clear out and let us be."

One scarcely can see what will come of this. Foreigners perhaps cannot change the Chinese viewpoint and conduct, but they can change their own.

One thing is certain: Chinese are very tired of having foreigners tell them what is wrong with China.—*New York Times*.

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# THE ANTAGONISM IN CHINA.

LORD INCSCAPE BLAMES  
MISSIONARIES.

**A.T.T.**  
ENERGETIC PROTESTS.

London, Dec. 9.

The antagonism to Europeans in China was held to be brought about by the attempts of missionaries to impose Christianity on the country in opposition to the ancient faiths, by Lord Inchcape, in his address as chairman, to the annual meeting of the Peninsular and Oriental Steam Navigation Company yesterday. Lord Inchcape said:—

I have spent a good many years of my life in the East, including a little time in China, and though some of my hearers may regard me as a heretic—which I am not—my belief is that we have, in a great measure, brought about the present condition of antagonism to us in China by sending missionaries there to convert the people to Christianity. I ask you how Chinese would be regarded here if they established all over the country a number of mission stations with the object of converting our people to Buddhism. Christian missionary efforts among uncivilised peoples, holding beliefs which find their expression in fetish and inhuman cruelty, may be, and doubtless are, fully justified; but the attempt to break down China's ancient faiths, as sacred to the Chinese as Christianity is to ourselves, is, I think, to be deplored. Such efforts, in my judgment, do far more harm than good. I wouldn't support them with a penny. The money spent on these efforts could be far better utilised in our own country. My opinion is that the sooner some of our well-meaning people give up their crusade in India and China the better it will be for us all. Perhaps you may think I have no more right to express these views than the bishops had to barge into an industrial dispute.

A more mischievous speech re-

garding China than that delivered by Mr. Lloyd George at Bradford on Saturday last, or one more calculated, at this critical moment, to injure his countrymen, it is difficult to conceive. I agree with the well-deserved castigation the ex-Prime Minister received at Nottingham on Monday night from the Earl of Birkenhead.

## CLERGYMAN'S PROTEST.

Several shareholders said "Hear, hear" to Lord Inchcape's remarks on Christian missions in China, but at the close of the meeting the Rev. H. G. Hoare, of Harrow, said he strongly dissented from them. He was perfectly sure that the unrest in China was not brought about by the work of Christian missions. Christian missionaries did not go to foreign lands in order to disparage the native religions. They went with an appreciative understanding of them, and in order to show that they were abundantly fulfilled in the Christian faith.

"Apart altogether from every other consideration," added Mr. Hoare, "those of us who acknowledge the supremacy of the great Head of the Church in the whole of life must go on with foreign missionary work, even though it may conflict with the interests of the P. and O. or any other concern."

Lord Inchcape's statement has aroused comment in missionary

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