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University of Nanking,
Nanking, China.
April 29, 1938.

Mr. Willard K. Shelton, Editor,
The Christian Evangelist,
St. Louis, Mo.

Dear Mr. Shelton:

It was late in February that I received the ten copies of your issue of November 11th in which you kindly printed my article. The day after that article was mailed to you, an issue of the Evangelist came in which you took a very strong editorial stand in favor of the Neutrality Act. I remarked to a friend, "I guess that article was sent to the wrong place." He said, "No, maybe they need it." But I admire your tolerance in publishing the article although editorially you had to disagree with it.

Since then both of our positions seem to have been knocked into a cocked hat by the development of events; the possibility of international sanctions by the fact that England has given up that position, and the application of the Neutrality Act in the rush for "re-armament." While we both rue the re-armament program, with the collapse of all efforts at some form of world government, program-the good old American doctrine of "everybody look out for himself" now seems to have a free field. And as long as that principle holds the center of the stage, armaments seem the only safeguard, in the field of practical politics, "though," to use your words, "we hate the necessity that compels us to declare such words."

Although I have thought it much less effective than international sanctions - if the latter could be applied - the consumer boycott of the goods of an aggressor nation is a valuable restraining influence. Just as any Christian would refuse to support any public nuisance such as a saloon, or an opium den. And even though its net effect is only a reduction of ten percent, it is the margin between exports and imports that pays for the war. Therefore, a ten percent cut in exports will mean a much greater proportional reduction of the margin left for purchase of war supplies. However, a concerted embargo on all munitions or supplies to be used in prosecuting a war of aggression would be more immediately effective. But it will probably be easier to get billions for armaments to help collect for munitions sold the aggressor than to prevent the sale thereof in the first place.

When I wrote before, it was only a few days after the worst air raid we had, that of September 25th, when Central Hospital was bombed. Now I write after seeing the havoc that an invading army can do. But all the 120 air raids we had and the four-day siege of the city only did one percent of the damage within the city walls that the invading army did inside a month after it entered the city! (That is not a mere guess, but is based on a house to house survey of the damage in the city. It is true the Chinese army burned considerable property outside the city wall in preparing to defend the city - probably fruitlessly.) That is the material damage and tells nothing of the suffering of the people: the 10,000 Chinese civilians killed along with

the process of mopping up 20,000 Chinese soldiers (a large portion of whom had already disarmed) and the thousands of Chinese women raped (many more than once and often in public places). So when some Americans collect their big dividends on munitions profits and oil profits next fall, they should remember what it cost millions of Chinese people! A large part of the material damage was the result of systematic burning of the shops in the city which was begun a week after entry. The only explanation offered to date is "vengeance of our soldiers because of the resistance offered." But why a week late in finding expression? Why supervised by Japanese Army officers? Why were Army trucks lined up to haul away the goods first? Why directed against shops, while the Military College and Government buildings went unharmed? A more apparent reason seems to be to destroy all Chinese business and manufacturing as a part of this "spiritual imperialism." It has been said for centuries that "war is a business enterprise." It is, and this seems to be one of vandalism against your weaker business competitor. When you realize how that such actions are being reported from all sections of the occupied territory with its nearly 200,000,000 inhabitants, you get a glimpse of the suffering military aggression can bring.

I do not want merely to cry "Atrocities!" The real atrocity is war itself. What I cry for is that aggression must end. It is worse than floods or earthquakes. It has only one superior, a pestilence like the Black Death. But it is no tea party. A few resolutions and then a comfortable evening at a movie are not going to stop this monster that is striding across the world. I do not think armaments is the best answer. But I fear that now the militarist has the field as a result of the panic created because our feeble efforts at building a commonwealth of nations have collapsed like a house of cards. Well, America never even put in a card! We were a wall flower, afraid to join the party because we might get our toes stepped on. Ironically enough, there now seems to be only one possible brake on aggression in the Far East, the possibility of America, England and Germany becoming so busy in their own armament programs that they will have no munitions for export!

Well, not being able to stop the aggression, what can we missionaries do? Some have thought we should get out. Preach a gospel of love by running away when hard times occur? True, if we stay we must not depend on protection of gunboats. But stay we must wherever there is any chance of rendering service to these suffering masses. In many places the missionary is the one light on the horizon for the people.

It is very difficult to see any possibility of carrying on higher education in the occupied territory. Japanese occupied territory in other places has only been good for coolies - not for people with either initiative or education. Yenching University at Peiping has gotten through this year, but largely because of an American president who could tell the world, if they closed him up. So a way may be found to do college work if we stay with it. But churches among the masses, education up through high school, and medical work can go on pretty much the same. Then there is a big need for special kinds of work for thousands of widows and orphans. As long as the Japanese work on a "stick-of-candy" idea of relief, - for instance, offering 200 water buffalo to farmers where 60,000 have been destroyed by their Army, and think they have done something - there will be plenty of relief work for missionaries to do with funds from abroad." The educated

Chinese have nearly all gone west to carry on the struggle, and for patriotic reasons do not want to work under the Japanese puppet regimes. But for missionaries the humanitarian interest should be above any nationalistic sympathies.

* Some Western relief agencies have ideas that limit effective use of funds; for instance, that the only thing needed is medicines. As one prominent relief worker in China said, "People cannot live on pills. Food is the desperate need, even for health." Funds to be allocated by committees on the spot with wide discretionary powers can be used most effectively in meeting the needs.

Meanwhile we try to preach "Love your enemies," and inwardly wonder where in the scheme of things our cheering for the stiffening of Chinese resistance belongs! That surprising assistance is the only thing that is showing that aggression does not pay; for aggression only pays when you can get away with it easily. We are settling down to a three-years' war during which the comfort, the spiritual encouragement, the relief of suffering, the testimony to the superiority of the way of love by Christians may keep alive a spark of hope that God is still in his heaven, even though all is not right with the world.

I will long remember our fellowship at Leicester.

Cordially yours,

(Signed) Lewis S. C. Smythe