

**BASHFORD, BISHOP JAMES W.  
MSS**



BROWN TOWER

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FRANK WILSON PRICE, Director

March 8, 1961

Miss M. Dorothy Woodruff, Librarian  
Library of the Methodist Board of Missions  
475 Riverside Drive  
New York 27, New York

Dear Miss Woodruff:

In her work on MRL archival materials Mrs. Person has this week found the correspondence between Bishop Bashford and Mr. Charles H. Fahs regarding the Bashford diaries.

I have asked Mrs. Person to make copies of this correspondence for your file, so that we can all be clear as to the arrangements made in 1916 regarding the diaries. The originals of the letters are in the MRL.

As you know Numbers 18 and 19 of the diaries are missing. Correspondence in our files shows that they were somehow lost in 1925. We are writing letters again to see if they can be traced.

Cordially yours,

*Frank W. Price/cde R*

Frank W. Price  
Director

FWP/cd

cc: Mrs. Laura Person

(Signed in Dr. Price's absence from the office)

C O P Y

June 20, 1916.

Dear Bishop Bashford:

I must not allow the incident of the depositing of your note books in the Missionary Research Library to pass without saying to you how deeply I appreciate your confidence in us, and your appraisal of the possible value of this library as these are shown through this gracious act of yours. We shall await with interest your letter of suggestions as to restrictions on the use of these note books, and we will endeavor faithfully to respect your wishes in these matters. The deposit of these note books gives us fresh courage and purpose with regard to building up here files of archives that shall be truly worthy of the great enterprise we are seeking to serve.

We shall await with great interest your further purpose with regard to your own personal library. We have not forgotten your generous challenge to Dr. Ferguson, in which you suggested to him that he join you in making over to the Missionary Research Library your respective libraries when you are ready to retire. Naturally enough we are eager that your own decision may not be determined by his, although it was finely thoughtful on your part to seek to aid us, not only through your own documents, but by securing others for us at the same time. In view of your early return to China, I make bold to ask whether your letter to Dr. Ferguson is to be regarded as indicating your final decision with regard to your own library. In case your library is ultimately to come to us, a positive statement to that effect would be greatly helpful to us in soliciting other significant collections of books. Incidentally, it would put us in a position of assurance, in case of any exigency arising requiring initiative on our part in the matter of seeking to enter into the stewardship which you had purposed with reference to us.

When I reached the library the other day I immediately arranged for a messenger to return your valise to your room. I trust that it reached you promptly and without fail.

.....

Always most cordially,

(signed) Charles H. Fahs

Bishop J. W. Bashford  
Odebolt, Iowa.

C O P Y

J. W. RASHFORD  
Bishop  
Methodist Episcopal Church  
Address: Peking, China

27th July 1916

Mr. Charles H. Fahs  
New York City

Dear Mr. Fahs:

I do not wish the note-books which I have left in your possession to be open to public inspection at the present time. Of course you are at liberty to use them yourself and such permission may also be extended by you to such persons as in your judgement would make a proper use of the volumes during my life time - for instance men like Harry Elliott, Dr. Gamewell, Dr. Beach of Yale, and indeed any one of my personal friends may consult the volumes if they so desire.

In case Dr. Ferguson acts upon the suggestion which I made to him I of course will carry out my part of the proposition and leave my library to the Missions Library. In case he does not do so, my library may be divided: a thousand or some books going to the library at Peking University - these books will be of much greater value to Chinese students than to the readers of the Missions Library - and the books relating to missions and the mission fields will go to the Missions Library, with the possible exception of the books on China. I am not quite certain whether the books on China will be of more service in Peking or in New York. My library now embraces something over 2,000 volumes, of which some 500 relate to China.

At the request of the General Conference the sermon on Christian Unity which I preached before that body on May 14th has been published as a tract, and there are about 1,000 copies at the Book Concern or else in the Mission rooms.....etc.

Cordially yours,

(signed) J. W. BASHFORD

C O P Y

May 1, 1918

Dear Bishop Bashford,

I have your letter of April 30th which consists of your seventeen-page interpretation of: "Japanese Aggression in China." I take it that this document is to be locked up with your diaries and treated in all regards as part of that series. We will accord the document this treatment at least until we hear from you to the contrary.

Very sincerely yours,

(signed) CHARLES H. FAHS

Bishop J. W. Bashford  
150 Fifth Avenue  
New York City

DUPLICATE

~~MISSIONARY RESEARCH LIBRARY~~

Released by Missionary Research  
Library - March 7, 1961  
L. Person

May 1, 1918.

Dear Bishop Washford,

I have your letter of April 30th which consists of your  
seventeen-page interpretation of: "Japanese Aggression in China."  
I take it that this document is to be locked up with your diaries  
and treated in all regards as part of that series. We will accord  
the document this treatment at least until we hear from you to the  
contrary.

Very sincerely yours,

Bishop J. W. Washford,  
150 Fifth Avenue,  
New York City.

C O P Y

(from Missionary Research Library)

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Bishop J. W. Bashford,  
150 Fifth Avenue,  
New York City.

(written by Charles H. Fahs,  
Missionary Research Library  
New York City)

C O P Y

(from Missionary Research Library)

November 28, 1931

Dr. John H. Finley,  
Associate Editor, New York Times,  
New York City.

Dear Dr. Finley:-

As you know, the late Bishop James W. Bashford, sometime president of Ohio Wesleyan University, was for a series of years, beginning in 1904, resident bishop in China of the Methodist Episcopal Church.

Bishop Bashford was in the Far East at the time of the presentation to China of the twenty-one demands of Japan, and he was in quite intimate touch with much that went on at that time. Also, while in the United States in 1915, he made visits to the Department of State, to President Wilson, and to the Japanese ambassador, as a friendly service to China.

The bishop's experiences in Peking, in Tokyo, in Washington and elsewhere in connection with the Chinese-Japanese situation of this period, he later put in writing, and in 1918 he intrusted to me a copy of this statement, leaving it to my judgment when, if ever, to make it available to others. In view of the publicity being given to the statement of Mr. George Bronson Rea (in the Far Eastern Review for October and the International Digest for November) that hour, it seems to me, has come. I submit it, therefore, to the New York Times, not for compensation, but for use if it seems desirable that use be made of it as providing significant background pertinent to the present situation in the Far East. It is not being made available elsewhere.

The manuscript hereby submitted is a complete copy of the original in my hands which was mailed to me in an envelope postmarked at Station O, New York City, at 11 p.m., April 30, 1918. Bishop Bashford died March 18, 1919.

Sincerely yours,

(written by Charles H. Fahs  
Missionary Research Library  
New York City)



C O P Y  
(From Missionary Research Library)

Editorial Department

Z I O N ' S   H E R A L D

The New England Methodist Weekly

L. O. Hartman  
Editor & Manager

Wesleyan Building  
581 Boylston Street, Copley Square  
Boston, Massachusetts

Geo. W. Whitaker  
Publisher

April 22, 1932

Mr. Charles H. Fahs  
3041 Broadway  
New York City

My dear Mr. Fahs:

Many thanks for your letter of April 20 with the enclosed manuscript on JAPANESE AGRESSION IN CHINA. I am delighted to have it, and hope to use it within a few weeks. We are just now terribly jammed with General Conference material, but I am hoping to be able to get it in before the close of the session.

With best regards, I remain,

Very truly yours,

(signed) L. O. HARTMAN  
Editor

COPY  
(From Missionary Research Library)

Editorial Department

VISIONS HERALD

The New England Methodist Weekly

Geo. W. Whitaker  
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Wesleyan Building  
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April 22, 1932

Mr. Charles H. Farns  
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With best regards, I remain,

Very truly yours,

(signed) L. O. HARTMAN  
Editor

(1911)

J. W. Gamewell

SHIPWRECKED ON THE YANGTSE.

By Bishop J. W. Bashford.

October 10th, 1911 the revolution broke out in Central China. On account of its rapid spread, I decided October 23rd, to postpone the Central China Conference, which was scheduled to meet in Nanchang Nov. 1st.

Realizing that the Women's Board was to meet in St. Louis Oct, 26th, and that the Men's Board would meet in Denver <sup>November</sup> 16th, and that the Boards would probably appropriate some \$200,000 for China, I felt that they were entitled to the latest and most reliable information in regard to the situation I could give. But I could gain no reliable information at Shanghai. The two Boards were entitled to my best judgement on the situation; but I could not form a judgement upon the conflicting rumors reaching me. I knew that the missionaries desired three or four changes made in their appointments, and that probably a large number of changes ought to be made in the appointments of the Chinese preachers. Moreover I thought that a trip, however brief, would encourage the missionaries in the perplexities confronting them. It seemed possible to visit Chinkiang and Nanking and probable that I could go on to Wuhu and Kiukiang, and thus meet the district superintendents and missionaries of four of the five districts. I thought by wiring Nanchang I could also meet at Kiukiang one or two representatives of that district, and thus arrange the appointments for the Central China Conference for the coming year. Hence I decided Oct., 23rd, to start up the Yangtze October 24th.

Dr. Bashford

Providentially Dr. Gamewell reached Shanghai from Peking on the 23rd and on my invitation gladly consented to accompany me. We reached Chinkiang on the 24th, and spent some six hours in conference with our missionaries there and visited the two schools. Dr. Gamewell suggested that in case we wished to reach Kiukiang, it would be wiser to go at once to that city, and then come down the river and out of the danger zone by each later movement. The suggestion was wise, and I wired Nanking and Kiukiang and

Nanchang of ~~my~~ change of plans.

Tuesday night we took the Kiang Hsin, Captain Lindstrom. This is one of the swiftest ~~boats~~ <sup>ships</sup> on the Yangtze, and Captain Lindstrom had been in command of ~~boats~~ <sup>ships</sup> for over thirty years, and had never met an accident. Wednesday on approaching our Wuhu Hospital he kindly ~~blew~~ the whistle, and Dr. Gamewell with a towel fastened to his umbrellas, signalled our people, and waved them to meet us at the wharf. Mrs. Houghton recognized me standing on the deck, and Dr. Houghton and Mr. Miller at once hastened to the landing; and we held an hour's conference with them in regard to the situation at Wuhu. We there learned that Kiukiang had fallen into the hands of the revolutionists, but that everything was quiet. Dr. Houghton and Mr. Miller felt that we could go on with entire safety, and we ourselves shared that conviction; hence we continued on the boat.

My daily Bible reading on the 26<sup>th</sup>, closed with Jeremiah 45:5. I called Dr. Gamewell's attention to the promise, and he called my attention to some very helpful promises in Daily Strength for Daily Need for October 26<sup>th</sup>.

After leaving Wuhu we learned at dinner in the evening that our ship was floating the Chinese flag, and there might be danger in attempting to go by the Kiukiang forts, now in the hands of the revolutionists. Dr. Gamewell and I expressed to the officers at the table <sup>our</sup> conviction that if the company and especially the officers as foreigners wished to remain neutral, they had no right to float the government flag in passing forts in the hands of the revolutionists, that the revolutionists might suppose they were carrying supplies to the government soldiers and would be justified in firing upon the boat; hence we thought that the Captain ought to float the Company's flag. As I was suffering from a headache I retired soon after dinner, but Dr. Gamewell with his customary thoroughness remained

<sup>up</sup>  
~~up~~ until we passed Nanking at midnight. As the Captain on reaching Nanking decided to float the Company's flag and Kiukiang was reported peaceful, Dr. Gamewell retired and fell soundly asleep. At 1.20 A.M. we were awakened by a terrible crash and my first impression was that we had been rammed and were being captured by one of the gunboats. Throwing on my slippers and overcoat I started for Dr. Gamewell's room. I met the steward in the dining-room who said that we had collided with another steamboat. I spoke to Dr. Gamewell, and then stepped out on deck, and found the boats pulling apart. I saw that we had cut a terrible gash in the other boat, <sup>as far as the collision bulkhead</sup> and I thought that she would sink in a few minutes, ~~in fact she lost her prow back as far as the collision bulkhead.~~ As we had struck the other boat with our prow I thought we were not much injured. Hastening back to my room I dressed and caught up my valise and passed out <sup>hastily</sup> to the dining room <sup>just as</sup> Dr. Gamewell came out of his room. ~~We at once passed forward to the officers and learned that while we had torn off the prow of the other boat above the water line, she had struck us below the water line, but just in front of the bulkhead, and that we were in danger of sinking soon. The engines were still running, and the boat seemed to be partly drifting, and partly guided in searching either for the shore or more shallow water. Presently we reached the shore at a place where the bank was some fifty feet high and very steep. The Captain took soundings and found that we were in six fathoms of water, and the current was flowing with great rapidity. Nevertheless the night was dark, rain was falling, a high wind blowing, the river was treacherous, and the danger of the bulkhead giving way was imminently imminent; hence the Captain judged it safer to keep us near the shore as possible, instead of <sup>attempting to find a better landing in the darkness.</sup> trusting the boat to drift further. He attempted to launch two boats and examine the shore, but ~~none of the life boats had been lowered for months and the~~ <sup>the decks</sup> ~~woodwork supporting one boat~~ <sup>drowning</sup> broke, ~~and~~ <sup>two</sup> men.   
The decks of one boat.~~

~~were drowned. We were told that the failure in life boat drill was due to the company and not to the Captain.~~ The other boat succeeded in reaching the shore, and one man climbed the bank with very great difficulty, but found no suitable landing either below or above, and the Captain decided to run the ~~engine~~ <sup>or put ahead</sup> and keep the prow as near this bank as possible. Fortunately owing to the disturbances in the country Dr. Gamewell and I were the only two saloon passengers, but there were perhaps one hundred second class passengers. ~~Fortunately also~~ <sup>Presumably</sup> we had no freight, because the front part of the boat was badly dipping into the water; and the officers were convinced that had the boat been loaded she would have plunged to the bottom.

As nothing more could be done until morning, and as we were already chilled with cold and rain, Dr. Gamewell and I went back to the dining-room and the Dr. prepared his lantern for us in case of need; we also directed the steward to light oil lamps for fear the electric lights might go out. ~~We~~ lay down on the long seat to rest and await the crisis, in case a crisis ~~came~~ came.

We lay down with gloomy forebodings so far as the boat was concerned. The gash cut in her prow was so deep that the officers feared to throw out the anchor lest the weight of the boat in the swift current would pull off the rest of the prow, loosen the bulkhead and sink the ~~ship~~ <sup>steamer</sup> at once. The life boat which had fallen and drowned two of our men was hanging to the ship by a chain ~~at one end~~, while the other end was in the water swinging back and ~~forth~~ <sup>forth</sup> against our ship dangerously near the propeller. The younger officers advised casting off this boat, ~~lest it become entangled in the propeller~~, but the Captain thought there was more danger in casting her off than in leaving her where she was. We feared that the water would come into the engine-room and drive the men out, or that the men themselves ~~would~~ would ~~themselves~~ become panic-stricken, and refuse to remain in the engine room until morning. Above all we had ~~not sufficient freight on board to~~ <sup>no timber or iron poles on board</sup> ~~with which to brace the bulkhead; and if it were not for the~~ <sup>with which to brace the bulkhead; and if it were not for the</sup>

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that in the darkness, the swift, deep current and with a slippery bank to climb, we had very little prospect of saving our lives. But to attempt to land now and climb the bank, and spend the night in the cold driving rain seemed quite as dangerous as to remain on the boat. Having decided what course to pursue in case the boat sank, and feeling confident that under no circumstances would Dr. Gamewell sleep, I decided that the best course now open to me was to go to sleep if possible. While spending a few minutes in prayer, the promise of the morning "But thy life will I give unto thee for a prey in all places whither thou goest", came upon me with such convincing force that I felt sure Dr. Gamewell and I would not be drowned. For whomsoever the passage was written, I felt sure that coming, as it did in my daily reading, and without any special search for a promise, I had been guided to this passage ~~for~~ such a time as this..

Strange as it may seem I soon fell asleep, and dreamed of throwing life lines out of the ship for others. I did not awaken until I heard Dr. Gamewell say "Are you ready"? I sprang up and found that the boat was not sinking, but that daylight was approaching, and the Captain was planning to let the boat drop away from the shore, and attempt to guide her across the river and anchor her in slower and shallower water where the shore was low and we could probably escape if the ship sank. The injured ship the Yo Yang had staid by us all night, although she would have succeeded in saving very few passengers had we foundered in the dark. Our ship was swiftly carried down stream and toward the other shore, and our Captain on reaching four fathoms of water threw out the anchor, and let the ship drift toward the shore. Just then the sister Japanese ship the Nan Yang came up the river, saw our condition and came to our assistance. Our boat came to rest not far from the shore, and in only twelve or fifteen feet of water. The Japanese ship came within an eighth

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of a mile or so, and the passengers who wished to return to their homes were put on board the <sup>1</sup>Yoyang, while we with the remainder of the passengers were put on board the NanYang and taken up to Kiukiang. We now learned that the Yoyang lost three passengers by the collision.

On board the Japanese <sup>ship</sup>, we were treated with every courtesy possible. Mr. Sanjiro Takaiwa immediately gave up his cabin and officers and passengers showed us every kindness. In later conversation with Mr. Takaiwa I learned that he was a Christian and an active worker in the Y.M.C.A.

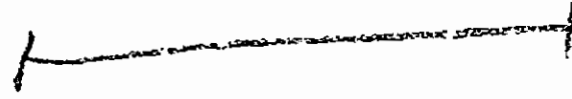
It is absurd to claim sympathy for hardships in view of the fact that I slept soundly for two hours which, according to all accepted canons, should have been spent in prayer and anxiety. Indeed I did pray and felt some anxiety - while I was awake. Had we felt sure that the ship would sink before morning, we should have tried ~~and~~ to land and climb the steep, slippery bank. But this involved the possible danger of losing one's footing and in case of success the almost certain danger of illness in spending the night in the cold rain. Moreover amidst all thoughts of danger was the underlying conviction that God would preserve our lives.

On reaching Kiukiang the day after the wreck, we found the city peaceful under the revolutionists and I slept soundly that night. But the next night the horror of the shipwreck dawned upon me and I spent most of the night in thanksgiving and prayer. Perhaps the Lord overloads some of us with work in order to keep us out of temptations, and perhaps He brings some of His children face to face with death occasionally for the purpose of keeping their consecration up to the mark He sets for them. Such anxieties and sufferings as I passed through are not worthy to be mentioned in comparison with ~~some of~~ the anxieties



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which some of our missionaries are passing through and the sufferings  
which millions of Chinese at the present time are enduring.



J. W. Ba rd.

ARCHIVES  
MISSIONARY RESEARCH LIBRARY

JAPANESE AGGRESSION IN CHINA.

Released from Missionary  
Research Library Archives to  
the Methodist Library.  
February 23 1961  
Frank W. Price, Director  
per L.P.

In the fall of 1914 I visited Tokyo, Japan, in the interest of the Chinese Church, for which I have had the responsibility since 1907. Bishop Harris asked me if I would not like to have an interview with Count Okuma, then Premier of Japan. I said: "Did Count Okuma suggest this interview?" He smiled and said; "Yes." I replied that I would be glad to have an interview with him and suggested that Dr. Frank Mason North of the Board of Foreign Missions and Dr. William I. Haven of the American Bible Society accompany me. The interview was arranged for the next day.

Count Okuma's object in the interview was to convey through me a message to China which would keep China from declaring war or making trouble over the invasion of China by Japanese troops, who were trying to reach Kai-chow, or Tsingtao, from the rear and were thus violating the sovereignty of China as Germany violated the sovereignty of Belgium.

During the interview Count Okuma said: "There will be no war with China so long as I am Premier." Again he affirmed a little later: "Japan will be guilty of no aggression upon China while I am Premier."

Returning to China I did not immediately call upon the Chinese Government and deliver Count Okuma's message, but waited until I could make up my mind as to the wisest advice to give to China. On account of this delay Dr. Hioki, Japanese Minister, called upon me a few days after I reached Peking, saying that he had just received a cablegram from Count Okuma directing him to call upon me and requesting me to state to Dr. Hioki the substance of his interview with me.

As I thought Dr. Hioki belonged to the war party and Count Okuma to the peace party, I stated very clearly Count Okuma's pledge to me. Dr. Hioki wished my judgment more fully as to the wise attitude for Japan to maintain toward China, next toward Russia, next toward Great Britain,

Dec. bishops

and lastly toward the United States. He spent the entire afternoon with me asking questions and listening to my statements upon this subject. I tried to show that the wise policy for Japan was to maintain peace so far as possible with all these nations and to become the commercial and industrial leader of the Far East and so far as possible of the Pacific Basin, as Great Britain had been the industrial and commercial leader in the Atlantic Basin, and to secure the intellectual and moral hegemony of the Far East, instead of striving for political domination through force.

As I was very hurried in preparations to start on a tour of West China I completed the preparations in the next three or four days and called at Dr. Hioki's office and told him that I must take a train in a short time and had only time now to pay my respects, but that I would return his call and have a further conversation with him when I came back from Szechuan in the spring.

After Dr. Hioki's call I called upon Admiral T. K. Tsi and told him that I came with a message from Japan for the truthfulness of which I was no more responsible than a messenger who delivers a telegram. I then told him of the interview with Count Okuma and with my later interview with Dr. Hioki. I think Admiral Tsi carried this news to Yuan Shihkai and then came to me for a second interview. At any rate, Admiral Tsi told me that Yuan Shih-kai wanted to know my judgment as to whether Count Okuma would keep his pledge. I told him that I thought Count Okuma was honest in making the pledge and that he would gladly keep it if he could, but that in my judgment Count Okuma would be forced, either to make some large demands upon China or else that he would be forced out of office, and the military party would secure the leadership in Japan. He asked me what I would do if I were in his place and if Japan made large and unjust demands. I told him that while he could not make a long stand against a <sup>Japanese</sup> ~~Chinese~~ invasion, and while China would soon lose the coast cities and Peking, nevertheless he

could wage such a war as the Americans waged during the Revolution, as the Spaniards and Russians waged against Napoleon, as the Boers waged in their recent war against Great Britain, and as one Chinese general waged in Fukiens against an invasion from Formosa; that he could destroy railways and all that was valuable to the enemy, continually falling back and waging guerilla warfare: and that if he once set the example of guerilla warfare the Chinese would follow it all over the nation and that with the lack of railways and the great size and population of China as compared with Japan, I was sure the Japanese never could subdue the Chinese people. I learned afterward from Admiral Tsi that this advice furnished Yuan Shih-kai great comfort and that he talked over the plan three or four times with Admiral Tsi during the winter and assured him that he would follow it in case Japan was guilty of aggression upon China.

I then hastened my preparations for the trip to West China, reaching Peking in a few days.

On coming back from West China in February I continued on the boat down the Yangtze to Shanghai in order to meet the executive members of the Continuation Committee. Before reaching Shanghai I had been somewhat alarmed by reports appearing in the newspapers of some very serious demands which Japan had made upon China. On reaching Shanghai I received a letter from Dr. H. H. Lowry of Peking telling me that the Chinese Government had called for me and desired my immediate return to Peking. Dr. Lowry said that Admiral Tsi had informed him that Japan had made 21 Demands upon China and that the last seven of these, called Group 5, practically transferred the sovereignty of China to Japan. Dr. Lowry urged me to return to Peking as soon as possible.

As the events had occurred which I feared in the preceding fall would happen, and as I had already given Yuan Shih-kai all the advice I could now give, it seemed to me wiser to tarry for the meeting of the Exec-

utive Committee and see if I could not devise some plan for interesting America on China's behalf. I arranged an interview with Bishop Roots, Chairman of the Executive Committee, told him what had happened and also informed him that I was disposed to break the rules, both of the Government and of the Missionary Societies by interfering in political affairs for enough to inform our Government, through the American Minister, of what was transpiring in China and to urge the Government to launch a strong protest with Japan against her Demands upon China.

After discussing the matter Bishop Roots said: "I know that you stand in a confidential relation to the Chinese Government and have information which the rest of us do not possess. Hence, if you feel sure of your ground and wish to send such a message to the Government, I will join you in sending it." I urged him also to see Bishop Graves and secure his consent to sign such a message. He canceled an engagement to dinner to call that evening, went out to St. John's College, met Bishop Graves and did not return until midnight. After returning he blocked out a short statement to the American Government.

In the morning he told me that Bishop Graves was deeply concerned: that he would sign a very conservative statement provided he could approve its contents and form, and showed me a statement which he thought Bishop Graves would sign. I asked him to let me revise the statement and I directed it to Dr. Reinsch, our Minister to China. I opened it with an introduction somewhat as follows: (As I am dictating entirely from memory without access to the letter which Dr. Lowry wrote me, or the cablegram which we framed for our Government, I cannot give the exact language used, but I am quite sure that I am giving the substance of these documents.)

"If Japan has made no Demands upon China, or if she has made Demands and these Demands do not trespass upon the sovereignty of China, please do not send the accompanying dispatch to Washington. On the other hand, if

Japan has made Demands which seriously threaten the sovereignty of China, please send the following dispatch to Mr. Bryan with the signatures attached!"

This form of introduction put the responsibility for the genuineness of the 21 Demands upon Dr. Reinsch. I was sure that he had been consulted by the Chinese Government and that he would know whether or not such Demands had been made, and this introduction led Bishop Graves and the representatives of other churches freely to sign the dispatch to the United States Government. I then took the paper to our Consul-General at Shanghai who had spent several years in Japan and who had a high opinion of the Japanese. He first told me that he was sure that Japan had made no such Demands upon China. On my assuring him that I could personally vouch for the Demands he said he would send our request and our dispatch to Dr. Reinsch for me and he himself suggested adding to the dispatch a few words of the very serious effect Japanese intervention in China would have upon our commerce with the Chinese. I thought the suggestion was a good one and incorporated it. Bishop Roots then took the paper as revised by myself back to Bishop Graves who readily signed it, and also to Dr. Hawks-Pott who also signed it. This made three representatives from the Protestant Episcopal Church. I then took the paper to Dr. A. P. Parker of the Methodist Episcopal Church, South, told him the facts and he signed it. I also secured the signatures of the following additional persons:

Dr. Chambers, <sup>Chairman</sup> ~~Sherman~~ of the Baptist Council at China.

Dr. Garrett, Acting Moderator of the Presbyterian Assembly for China.

Dr. Lobenstine of the Presbyterian Church.

Later I secured the signature of Dr. Arthur Smith of the American Board. Dr. Gamewell and myself signed it for the Methodist Episcopal Church.

These interviews and the signing of the paper occurred between February 20 and 25, 1915.

On February 25th I started for Peking, arriving there February 27.

February 28th I called on Dr. Reinsch but he was not in. March 1st I had an important interview with Dr. Reinsch in which he told me that he had forwarded the dispatch to the American Government. He urged me to write to Melville E. Stone, Secretary of the Associated Press, to call upon Dr. Hioki and to urge Prof. C. T. Wang and Prof. H. H. Kung not to influence the Chinese to violence, but to urge them to preserve calm in the face of Japanese aggression. I in return urged Dr. Reinsch to see Sir John Jordan and impress upon him the injustice of Great Britain sanctioning, on the part of Japan, outrages which are greater than the Demands made by Austria upon Servia, but even the outrages inflicted by Germany upon Belgium. I did not ask Dr. Reinsch directly whether he and Sir John Jordan had been sent for by Yuan Shih-kai and consulted after Dr. Hioki had called upon Yuan Shih-kai and presented the 21 Demands. I received from other sources the information that Dr. Hioki had gone directly to Yuan Shih-kai with the Demands, and that after reading them to Yuan Shih-kai, the President asked the Japanese Minister if he had presented them to the Foreign Department. On his reply that he had not gone to the Foreign Department but had come directly to the President, Yuan Shih-kai informed him that China was a constitutional nation and that the Demands must be presented through the Foreign Office, but Dr. Hioki, on taking his departure, had left a copy of the Demands upon the table and Yuan Shih-kai had called Sir John Jordan and Dr. Reinsch to confer with him over these Demands. It did not seem to me proper to ask Dr. Reinsch in regard to official matters on which perhaps he ought to preserve secrecy.

After returning from the call upon Dr. Reinsch with the promise to him that I would call upon Dr. Hioki I was confronted with another difficulty.

Just before the Demands were presented upon China Dr. Hioki had sent for Mr. Moore, the agent of the Associated Press, and Mr. W. H. Donald,

the representative of the London Times. and told them that the Japanese Government was to have an important function at such a time and had through him invited them to be present. The transportation, entertainment, etc., would of course be furnished at Government expense and this would give them a fine opportunity to learn more about Japan. Each man accepted the invitation to visit Tokyo, leaving a subordinate to attend to his duties in Peking. No sooner were these men out of Peking than Dr. Hioki presented the Demands to Yuan Shih-kai with no regular representative of either of these important news agencies in Peking. I think the following morning after the interview between Dr. Hioki and Yuan Shih-kai, some British authority sent for the subordinate who was representing the London Times, gave him a copy of the 21 Demands and also an additional copy for the representative of the Associated Press, and directed both of them to cable the Demands to the Times and the Associated Press. The Demands were so startling that Mr. Stone of the Associated Press did not publish them until he sent for Viscount Chinda at Washington and asked him if they were correct. Viscount Chinda at once repudiated the Demands and a little later, I think, secured a formal repudiation from the Government in Tokyo. Mr. Stone then sent a sharp cablegram to Mr. Moore asking for his authority and chiding him for sending Demands which might create a war without first being absolutely certain that the Demands were genuine. The London Times sent the same dispatch.

These men got back from Tokyo about the time I reached Peking, namely, the last of February or the first of March, and both of them came to me with their troubles. Mr. Moore had been greatly annoyed that his subordinate had sent any such dispatches to America during his absence, and asked him why he had not shown the Demands to Dr. Hioki, etc., and finally took his copy of the Demands to Dr. Hioki and asked him if they were correct.



Mr. Donald, the London Times representative, also came to me, bringing a copy of the Demands as they had been received by his subordinate and telling me that he had received a sharp rebuke. Both men had sent their resignations - one to London and the other to New York.

Dr. Hioki promptly renudiated the Demands, assuring Mr. Moore that they were utterly false. Mr. Moore, however, had traced the Demands back to such a source as led Mr. Moore to feel very confident that the Demands were true. I did not ask Mr. Moore for the source of the information because it would be contrary to professional etiquette for him to reveal the source, but as I now contemplated a visit to Dr. Hioki and remembered that he had utterly repudiated the Demands, I felt sure that he would again repudiate them and chide me for coming to him with a false and unjust accusation against Japan. I therefore asked James Lewis, my secretary, to go down once more and see Dr. Reinsch to get information as to the decline in American trade in Manchuria since Japanese occupation and to ascertain whether Dr. Reinsch's information as to the Demands came direct from Yuan Shih-kai. Dr. Reinsch dropped a clause in his response to Mr. Lewis which showed that he had been with Yuan Shih-kai. He also told Mr. Lewis that he had seen photographic copy of the 21 Demands in Japanese and that he had a translation of them. Going into another room and comparing it with his translation, he replied to Mr. Lewis: "Bishop Bashford, in showing the Demands to Dr. Hioki, need have no fear that he is making a false charge against Japan."

With this information I called upon Dr. Hioki, began with strong statements of the pleasure which his call of the preceding fall had given me and of the confidence which he had established by consulting me upon the relations of Japan with the other countries, etc., etc., and then said that as Japan had made 21 Demands upon China I wanted to talk with him frankly in regard to them and immediately entered upon my first statement

to the effect that Japan could easily capture the port cities of China and capture Peking, but that Japan had been in Formosa since 1895-6 and had not yet subdued that island. although the island was small and she had a railway, and that she was still holding the island simply through military force. I added that if at the end of eighteen or twenty years they had not subdued an island of 3,000,000 people, how long would it take Japan to traverse the entire region of China and subdue 400,000,000?

I pointed out the fact that the Chinese in the Szechuan Province had resisted the Manchurian dynasty in the seventeenth century until they lost one-quarter of their population: that the Province now numbered some 68,000,000 people: that they were 1500 miles from the coast and 1000 miles from the nearest railway: that I had just been through the Province and found some excitement and intense hatred of Japan and that if that single Province fought as desperately against Japan as she had resisted the Manchurians, Japan could not subdue that Province alone in half a century.

I also pointed out the fact that the Chinese had fought in the Taiping Rebellion until they had lost in all some 20,000,000 people. I again impressed upon Dr. Hioki that a people so numerous, so warlike in spirit and so given to guerilla warfare could never be subdued and assimilated by the Japanese nation. Second, I pointed out the fact that foreign nations would not permit Japan to dominate China: that if Japan once accomplished this task she would at once become a menace to the peace of the world; and that I was sure other nations would order her out of China as they compelled her to give up Port Arthur, after she captured it from China in 1895-6. and that I hoped Japan would not put herself in a position where she would be subject to such humiliation. In the third place I pointed out the very heavy indebtedness of Japan and tried to show that her true policy was that of commercial and industrial leadership, such as England had exercised during the nineteenth century, and above all intellectual and moral

leadership.

Dr. Hioki sat like a stone image listening to my remarks and he had not interfered to contradict them. At the close of my remarks which lasted nearly half an hour, he did not contradict the statement that Japan had presented the 21 Demands against China, but said that I had been very bold in coming to him upon this subject, and that he thought I had come, not in the interest of China, alone, or of America alone, but in order to preserve peace between the three nations, and he thanked me for coming.

I thanked him most profusely for his appreciation of my motives. He then added under considerable agitation, "I fear that Japan is following the German policy too far, but what can I do? I must obey the orders of my Government." I said, "You, like every other man, must make your own choice and determine your destiny. Were I asked to represent my Government in a course which I believed to be wrong and very dangerous to the Government, I should protest against the discharge of such a duty and should resign my post." I arose and departed at once.

Soon after I called on Dr. Reinsch and learned that he had seen Sir John Jordan: that the latter was almost broken-hearted over the course Japan was pursuing, and that he felt that England was losing, or was in grave danger of losing in the Far East, all that she had struggled for a century to gain; and that he had added in substance that England was in a life-and-death struggle with Germany and that America must, if possible, save China: that a break with China upon the part of England at the present time would be fatal to all her interests in the Far East and possibly in India and Australia. Dr. Reinsch suggested that I write a letter to Melville E. Stone of the Associated Press with whom I have been in confidential relations for some years.

After the interview with Dr. Reinsch I wrote a four-page letter to Mr. Wilson enlarging upon the dispatch which we had sent to the State Department through Dr. Reinsch. I stated briefly why I thought a protest

should be lodged with Japan against her 21 Demands, etc., closing with the statement that I was sending the Demands and a longer letter to Mr. Bryan. I then wrote Mr. Bryan giving the 21 Demands and presenting the moral, political and commercial grounds which I thought demanded an earnest protest upon the part of our Government. On the other hand, I was clear that our Government ought not to make any threats of a war with Japan because I felt sure that we could not carry troops 5,000 miles and wage a successful war against a warlike nation like Japan. I urged that our Government simply notify Japan that in case she pressed the Demands upon China the United States would present at the close of the present war her protest to the Hague Tribunal and that we would join the other Powers of the world in ordering Japan to surrender the suzerainty of China. I assured him that conversations with Japanese statesmen made me clear that Japan would not attempt to cross 5,000 miles of ocean and attack the United States. Hence, I could speak very freely with the Japanese Government without danger of Japan declaring war against us.

I also wrote a letter to Mr. Stone, though I cannot now recall the substance of it. I also wrote a letter to Professor Shailer Mathews, who was at that time president of the American Federation of Churches, and who had visited Japan in company with Dr. Sidney L. Gulick and who, with Dr. Gulick, was then making speeches in America very favorable to Japan. I enclosed a copy of the Demands telling him not to publish them, or give them out, but simply to be guided in his speeches by the fact that Japan had made such Demands upon China. I also gave him permission to show the letter and the Demands to Dr. Gulick.

After writing these letters I called upon Dr. George Morrison who was an adviser of Yuan-Shih-kai. He assured me that the information was important and that he would convey it to Yuan Shih-kai that afternoon. A day or two later I had an interview, I think in company with Dr. Lowry, with Admiral Tsi. In this interview I briefly narrated what had been done

and showed him the message of about two-and-one-half pages which the leading American missionaries in China had sent to our Government. When Admiral Tsi heard my statements he grasped my hand in both his and said: "I want to thank you in behalf of Yuan Shih-kai, or rather China, and assure you that nations, as well as individuals, are capable of gratitude." Admiral urged in behalf of Yuan Shih-kai that I should go to America at once and intercede for China. He also urged me to take money from the Chinese Government to cover my expenses and suggested that I take \$20,000 to begin with and draw on them for more after I reached America. I told him that I could not possibly go to America as the representative of China and hence could not accept a single dollar of Chinese money. He pressed this action upon me until I assured him, first, that I would go to America, but would go as the representative of my church and that I would not take a dollar of Chinese money, but that I would on reaching America, see Mr. Bryan and if necessary Mr. Wilson, in the interest of China.

After this interview I sent a telegram to Mrs. Bashford who had met me at Nanking on the way down the River and who was still in Shanghai, asking her to engage passage on the boat sailing the next Sunday and to wire me a full description of all the articles she wished me to pack in the trunk and bring for her, so that she might go with me to America. She answered that she had engaged the passage and directed me to bring a particular trunk which she had described, as her things were all packed for the voyage in that trunk. This was due to Mrs. Bashford's foresight in having everything packed for any emergency, because she had no thought on going South that we were to go on to America. Accordingly I left Peking March 23, 1915 and the next Sunday we took ship for San Francisco.

On the way home at Nagasaki I sent James Lewis to Mr. Guthrie, the American Ambassador of Japan, with a copy of the 21 Demands. He was very grateful for this copy - kept Mr. Lewis over an hour questioning him in

regard to the Demands and my activities in China, etc. This was the first copy of the Demands which he had received and he had only the general rumor that such Demands had been made, but the answer of the Japanese to inquiries made by himself led him to assure Mr. Lewis that I was entirely mistaken in regard to the existence of any such Demands.

On board the ship the Rev. H. Loomis gave me much of the early history of Admiral Tsi.

On arrival at Honolulu the representative of the Associated Press came to me with two messages which he had received from Mr. Stone - one saying that a message had been received from Osaka, Japan, that I was on the way to America as the representative of the Chinese Government; the other saying that there was a report that Japan had made some very unjust demands upon China and asking me, first, if this was true, and second, if Japan had made Demands to comment upon them. In reply to the first question I said that I had never been in Osaka, and did not know how anyone in Osaka could know my plans; that I was on the way to America not as the agent of the Chinese Government, but in response to a call from the Missionary Society and requesting them to inquire for particulars at 150 - 5th Avenue, New York City. In regard to the Demands I said in substance: "Inasmuch as Japan stoutly denies having made any such Demands and inasmuch as the reported Demands are such as no civilized government would make upon another government, the fair attitude for Americans is to withhold judgment until they learn the facts."

We reached San Francisco April 19, 1915 and remained there from Monday to Wednesday evening because the presence of a bishop was required at the meeting of the Book Committee in order to confirm the election of James R. Joy as editor of the Christian Advocate. I wired Secretary Bryan saying that I could reach Washington Saturday afternoon or Monday morning. Preferred Monday morning. Received an answer from Mr. Bryan saying that he would be glad to meet me Monday morning at 10 o'clock.

I had entirely overlooked a place of stopping in New York. Had simply wired Dr. North to meet me at the station. As Dr. North inquired what hotel I wished to stop at I told him I did not know, as the old Fifth Avenue Hotel had been destroyed. He suggested the Prince George and we went there and he and I went carefully over the Japanese Demands and the Japanese school policy in Korea. Dr. North heartily acquiesced in my view in regard to the crisis and at my earnest request went with me on the midnight train to Washington.

On April 25th, about three hours after we reached the Prince George Dr. Sidney Gulick called to assure me that he had seen Viscount Chinda with the copy of the Demands which I had sent to Shailer Mathews and that Viscount Chinda told him that they were essentially false - that Japan had made some Demands but that these so-called Demands were in substance false. Dr. Gulick recognized the harshness and injustice of these Demands and insisted that Japan never would present such Demands upon China. He rebuked me for having come on a fool's errand. I replied that it would be wise to find out my errand before passing judgment. He said that I had come as the agent of China and I told him that statement was a falsehood, originating in Japan. He then asked eagerly whether or not I intended to go to Washington. I assured him that I did but that my visit to Washington did not make me the agent of the Chinese Government. He felt that it was very unjust to present these Demands to the State Department or to Mr. Wilson. I assured him that I had already forwarded them several weeks ago. He was deeply stirred over this and felt that I had treated Japan most unjustly and asked me if I would meet Viscount Chinda with him in Washington and learn the truth. I agreed to meet Viscount Chinda with him. He assured me that I would be a badly humiliated man. I told him that I had suffered some humiliations in the past and probably could endure one more. He seemed amazed that I still believed in the accuracy of my Demands.

Dr. North and I met Dr. Gulick at the New Willard Hotel at 9 o'clock, April 26th. He told me that he had arranged for the meeting with Viscount Chinda at 10 o'clock. I told him I had an engagement with Mr. Bryan at 10 o'clock and would see Viscount Chinda with him later. I called on Mr. Bryan for a half hour at 10 a. m., taking precedence of a dozen men who were waiting to see him, on account of the engagement made the preceding week. After talking half an hour Mr. Bryan urged me to return at 1 p. m. and lunch with him and have a longer talk over the situation. He had read the 21 Demands which I had sent him and assured me that they were correct. He told me that he had not received these Demands from Viscount Chinda until the day before my copy reached him and that Viscount Chinda had assured him that part of the Demands were simply requests put forward as expressing the wishes of Japan. I told him that Chinda was attempting to deceive him at that point - that the whole 21 Demands were being pressed upon China under threat of doubling the Japanese troops in China and enforcing them unless Yuan Shih-kai would concede them. Mr. Bryan told me that the President had called for my 12-page letter after reading the 4-page letter sent to him. He said that he and the President both thought my fears in regard to Japan's action against teaching Christianity in the mission schools was unfounded and showed a slight bias against Japan. I called his attention to the capital qualifications of my statement on that point in my letter. I then told him of the decree of Mr. Sekiya found in the Nagasaki Press of March 30, 1915 ordering the mission schools to comply completely with the Government curriculum by excluding religious instruction and religious worship from the schools, giving them ten days in which to comply and announcing that they must be closed unless they then complied. Mr. Bryan was astonished at this decree and asked for a copy of it, which I later furnished him. I pointed out the fact that Japan had violated the Takihira agreement by presenting the 21 Demands against China before consulting our Government. Mr. Bryan admitted this but said that they had



presented them a copy comparatively soon after they had been presented to China. I impressed upon Mr. Bryan in the two conversations - one at 10 and the other from 1 to 3 - that the only human agents who could prevent a war between Japan and China were President Wilson and himself, and that they must promptly let Japan know that the United States would feel deeply aggrieved over the use of force by Japan to secure these 21 Demands from China.

Dr. North found that the President had left positive orders that no one was to see him during the week and that he was out of town for the day in a quiet retreat studying the grave problems which confronted him. Hence, Dr. North did not try to make any engagement for me to see the President.

Dr. Gulick was greatly disturbed when I returned from the first visit to Mr. Bryan and told him that the 21 Demands had been presented to China in the terms which I had placed in Dr. Matthews' hands. He felt that Viscount Chinda had broken faith with him. I told Dr. Gulick that I did not wish to see Viscount Chinda with him. This was in accordance with Mr. Bryan's judgment, as well as my own, and Dr. Gulick was very glad to be relieved from the necessity of calling upon Viscount Chinda with me. Indeed he finally decided not to call upon him personally and returned to New York.

Dr. Gulick's call soon after I had reached the hotel in New York - a hotel which I had never heard of about until I landed at the station - led me to feel sure that Japan was keeping a careful watch over my movements. After going to the Pennsylvania Station and buying my ticket, I took a taxicab and called upon the Chinese Minister and placed the following in his hands to be cabled to Yuan Shih-kai; It was in substance as follows:

"Stand firm for cancellation or modification of all Japan's Demands which destroy or seriously threaten the sovereignty of China. Consider other points as far as possible."

The Chinese Minister, Shih Kai-fu, agreed to keep my name out of

print and to send the message. He was much discouraged, told me he thought my message was dangerous and eagerly asked me if the United States would fight for China. I told him she would not, but that I felt reasonably sure Yuan Shih-kai could maintain the position which I advised him to hold. He wanted to know my grounds, but I told him I could not give them.

On April 27th I sent from the Palmer House, Chicago, a brief note to Mr. Bryan saying, "One of two courses speedily is inevitable unless you and Mr. Wilson prevent: either China will succumb and you will find Japan in possession of her 21 Demands, or war will actually break out."

As Mr. Bryan had spoken of the Demands as "preposterous", I urged him to say to Viscount Chinda that inasmuch as Chinda had assured him that Japan had no thought of exacting all these Demands, the United States would regard such exaction by threats of force as a violation of Japan's good faith with us. I am quite sure that in our conversation and in my first letter I had urged strongly upon Mr. Bryan the necessity of informing Japan that in case she enforced these Demands upon China, our Government would place the subject before the Hague Tribunal.

I heard a few days later that Japan, as a mark of her friendship, had yielded to the joint request of Great Britain and the United States and had dropped the 21 Demands upon China.

"COOPERATION BETWEEN CHRISTIAN CHURCHES IN CHINA"  
By Bishop James W. Bashford.

## COOPERATION BETWEEN CHRISTIAN CHURCHES IN CHINA

By Bishop James W. Bashford.

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The question of the speedy evangelization of China, and especially of the speedy inauguration of a Christian civilization, will be seriously affected by the cooperation of the various churches engaged in the enterprise. If we can properly divide our territory and distribute our forces, we can accomplish far more with the same number of persons than by duplicating our work. Hence one of the most important problems which confronts us in China is the problem of denominational cooperation. We are trying to secure this in the following manner:-

1. By a union of all Protestant literary workers in our Christian Literature Society. This Society is established for the translation and the original production of such a literature as will most speedily lead to the evangelization and Christianization of the Empire. All the leading missions, so far as practicable, have loaned at least one worker to this Society. I am sorry to say that the Methodist Episcopal Church has not done her duty in this regard.

2. The British and Foreign Bible Society and the American Bible Society have united in asking the Decennial Conference of Protestant Missionaries to select for them persons to make a translation of the Bible into Chinese. The Decennial Conference urged this subject upon the various missions at work in the empire, and six or seven of the leading missions each has furnished a man for

translation work. I am glad to say that our Church has furnished an able man for this work for several years. The Old Testament has been translated, and the committee is now busily engaged in translating the New Testament. We hope that this will serve in some measure as the standard translation of the Bible into Chinese. Each of the two Societies use this translation. Neither owns a publishing house; hence the publication of the new edition has been done partly in Tokyo and partly in Shanghai. The two Societies respect each other in the division of territory, so that there is very little duplication of their agencies. On the other hand, I think that probably a single organization representing both the Societies in China would have carried on the work in a slightly more satisfactory manner.

3. The China Central Tract Society, the North China Tract Society, and the West China Tract Society are unions of all Protestant denominations for the preparation and distribution of tracts. A similar Society exists in Canton. There is no overlapping in the territory of these four Societies, and I have an impression that in some measure they avail themselves of each other's work. The time has come, however, when we can take one more step in advance by uniting these four Societies into a Union Tract Society for China.

4. We are engaged in an effort to make the Chinese Recorder the one representative of our English newspaper work in the empire. An international commission ~~represents~~ represents all the churches in determining the policy of the paper. I have been glad to serve on this commission, and have also consented to serve as one of the editorial writers on this paper, in order to promote

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Christian union and prevent the starting of an independent Methodist paper.

5. The publishing interests of the missionaries are represented by publishing houses of the Methodist churches and the Presbyterian Church in Shanghai, of the Canadian Methodist Church in Chengtu, and, I think, of the London Mission in Canton. There has never been the slightest bitterness between the Presbyterian and Methodist publishing houses in Shanghai, and there is frequently the heartiest cooperation between them. Nevertheless, I believe that the union of the two would lessen the expense of management and increase the efficiency of the single plant. The fact that the Commercial Press, a Chinese organization formed by young men who secured their training in our missions, is now publishing a million dollars worth of text-books a year in Shanghai, shows that our two plants there do not fully meet all demands. We are not sorry, however, to see the Chinese successful in publishing text-books of Western learning.

6. In many cases we have united in our hospital work. In very few cases have we duplicated this work. I am told that Roman Catholic physicians are not excluded from the Medical Association or from participating in hospital work, although in no case have they united with us in forming a hospital. The Protestant hospitals in China outnumber the Roman Catholic hospitals in something like the same proportion by which Roman Catholic hospitals outnumber Protestant hospitals in the United States.

7. In education also we are uniting in some cities for college and professional work. These efforts are

recent, and our experience is not sufficiently long to enable us to speak with confidence of the results. The prospect of saving men and money, and at the same time of greatly increasing the value of our union plants as compared with denominational plants is very promising. The state universities in America have furnished so much better facilities for higher education that many small colleges and most preparatory schools have disappeared. The University of Tokyo is much superior, especially in the applied sciences, to most of our state universities. Our small denominational colleges in Japan are yet crowded with students simply because students have increased so much more rapidly than the empire could provide for them that they have been forced to enter our poorly equipped church schools or fail to secure an education; but I fear that these Christian schools in Japan have already lost the opportunity of molding the education of the empire, because they do not compare in their equipment with the leading institutions which the State has founded. China esteems education even more highly than Japan, and inside the next fifty years will probably put far more money into higher education than Japan has invested during the last half century. Only by a union of our educational efforts in the empire can we hope to set the standard and pour the new learning for the Chinese into Christian molds.

8. While the various denominations have made little progress toward organic union, we have agreed in all of our newer territory upon an interdenominational commission for the division of territory between the missions, so as to prevent duplication. This commission has no

legal authority, but its decisions usually have been observed. I think, however, that the increasing desire of each church to connect its separate fields of work, together with the fact that the commission has allowed all churches to occupy the great centers in common, will lead to considerable overlapping in the near future. Possibly we could prevent this by adopting the principle of affiliated membership to which I will refer a little later.

9. The Church of England and the Protestant Episcopal Church are now moving toward organic union by the establishing of a church which they call "The Holy Catholic Church of China." The Presbyterians, North and South, English and American, are also entering into a closer affiliation. The English Independents and the American Congregationalists are also entering into an affiliation. The Baptist families are also uniting. The church with which I am connected has a conference for all China, called the China Central Conference. We have invited the Methodist Episcopal Church, South, The Canadian Methodists and the Wesleyans to hold their conferences for the empire at the same time and place with us in 1911, with the suggestion that we all meet together for discussion and action upon our educational problems, publishing problems, Arminian literature, etc. We have been careful thus far not to duplicate work in each other's fields. At the conference of 1911 while it is proposed that we hold union meetings for action upon our common problems, yet each branch is expected to hold separate meetings for the settlement of the problems that concern that branch alone.



10. The principle of affiliated membership is already in use in our union churches in treaty ports. The union church usually has a nucleus of people who have been converted at its altars and who constitute the core of its membership; but the larger part of the membership is composed of those whose names are entered as affiliated members. These are members of various churches in the home land. We share all the responsibilities and privileges of membership in this local church. Some of the union churches, however, are furnishing lists of their affiliated members to the various denominations represented in the church; and in the reports home, and also in the reports of the denominations in China, these affiliated members are credited to their own branches of the Christian Church. Where the union church furnishes this list, it also publishes in its own year-book its list of original and of affiliated members. In this way it is easily possible to combine the statistics in such a manner as to prevent a report of more members than actually belong to the various churches in the empire. This method is capable of much larger application than has thus far been made of it; its use will permit the multiplication of union churches which are not simply Independent or Congregational churches in disguise, but are in reality composed of the representatives of various denominations working harmoniously together. Possibly through this method we may avoid some of the most serious dangers of overlapping. In one case a Presbyterian missionary has served as district superintendent and reported the

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the membership of the Methodist churches under his supervision.

Fuling, China,  
September 14, 1909.

## A WORLD-WIDE CHRISTIAN CHURCH VERSUS NATIONAL CHURCHES

By Bishop James W. Bashford.

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The chief practical danger which attends our efforts to secure cooperation lies in the fact that our eagerness to promote organic union in Japan, China and other mission lands is inducing many leaders to advise mission churches to sever all connection with the mother churches in the homeland, in order to form one national Protestant church in each mission field. This policy threatens to be fatal to a worldwide single church embracing all Christians, because it will be more difficult to induce Christians to unite in one universal church after they have become segregated into national churches. This policy threatens <sup>also</sup> to be fatal to a worldwide extension of the Anglican, the Methodist, the Baptist, or the Presbyterian church. We should favor organic union between the various children belonging to a common family of churches as soon as the churches at home will also unite with the churches on the mission field in forming such a union. But we should earnestly oppose any organic union which demands a severance of the connection between the mission churches and the mother churches in the homeland, for the following reasons:-

1. The severance of the ties binding the mission church to the home church leaves the mission church exposed to the heresies which are almost sure to arise

in the fresh formulation of Christian doctrine by a people unfamiliar with Christian history, not yet influenced by Christian civilization, and surrounded on all sides by paganism. You will recall how demoralizing was the effect of pagan civilization upon the early Christian church, and how the church struggled with heresies during the first three or four centuries of her history. The influence of the civilization of China upon the Chinese church will be quite as penetrating and possibly more demoralizing than was the influence of the Greek and Roman civilizations upon the early Christian church. Already secular newspapers in Japan have suggested that inasmuch as that empire has surpassed many of the Western nations in the Tokyo University, in the care of soldiers in ~~the~~ armies, and in the art of warfare, she ought now to combine the best features of Shintoism, Buddhism and Christianity into a national Japanese church. It is not fair to the infant churches in mission lands to cut them off from all connection with home churches and leave them to fight the battle for a pure type of Christianity without the counsel, the cooperation, and, if need be, the control of the mother churches.

II. It is a still greater loss to the mission churches not to have the continuous inflow of money and missionaries from the home churches for the extension and upbuilding of their work. I believe, however, that in the very nature of the case independence of mission churches must soon be followed

by self-support. The American Board makes a grant of \$200 to each individual Japanese church severing its connection with that Board and uniting with the Japanese National Church; and that this grant terminates the Board's responsibility financially toward that church. The Methodist Episcopal Church in America will find it increasingly difficult to secure money for the Japanese Methodist Episcopal Church if the new church insists upon the control in the use of the money contributed to her and maintains her entire independence and her power to change the polity and the doctrines of the new church. The Japanese Methodists are already dreading this contemplated loss of income. Missionaries of our church and the Church South tell me that the cities of the empire are only partially evangelized, and that there are vast masses of the country population which know practically nothing of Jesus Christ. They believe that if the Methodist Episcopal Church and the Church South and the Canadian Church cease to send missionaries in large numbers and money in large amounts to Japan, they will cease to cultivate this field just at the time when the soil has been fully prepared for the seed but long before the harvest time has come. Bishop Harris indeed reports that Japan is already a Christian nation, but he means by this simply that the Japanese government is intelligent and tolerant and in that sense as Christian as the United States. The testimony I furnish comes to me from missionaries working in the interior.

III. The effect of separation upon our home churches will be even more serious than upon the mission churches. With the open Bible and even a few people who have a Christian experience, it is possible that the churches in pagan lands may survive and in time even conquer their pagan environments. But the churches in homelands are struggling with worldliness. One of the reasons - however, only one of the reasons - why more men do not unite with the church in the homeland is the failure of the church to summon them to sufficiently heroic service. Were a persecution to break out and the church to which the wife and mother belongs be threatened with extinction, tens of thousands of Americans who apparently are indifferent would at once become active Christians. But for the churches in the homeland, already in danger from worldliness, to sever all connection with, and lose all responsibility for the pagan world, is to sink into needless softness and self-indulgence. Severance of all connection of the home churches with mission fields within the next fifty years would, I think, greatly endanger the spiritual life of the churches before the close of the century. But such a severance has taken place in order to form the Union Methodist Church of Japan, and it is advocated by some for the mission churches in China. We must strive for worldwide churches and never be content with mere parochialism.

IV. A worldwide church is consistent with a very large degree of local independence. Surely

this is the case in the Congregational, the Baptist and the Presbyterian churches. It is also true in the Methodist Episcopal Church. In this regard the churches can move in advance of the nation. The home governments must propose to their colonies, in the end, either permanent subjection, entire independence, or membership in the home government on the same basis as the units of government in the homeland enjoy. The colonies should prefer the second to the first and the third to the second of these proposals. But while the United States may not be able to admit the Philippine Islands on equal terms with the other states, at least for the present, the Methodist Church has admitted Chinese conferences to equal representation in the General Conference. As a matter of fact, the Chinese conference has three advantages over the ordinary American conference:- (1) Each conference at home or abroad is granted two representatives as soon as it numbers twenty-five ministers. This gives the small conferences in mission fields a larger proportional representation in the General Conference than the larger conferences at home secure. (2) The China Central Conference disposes of a large number of local questions, subject indeed to the revision of the General Conference but with no reversal or even challenge of its action thus far by a General Conference. There is no American Central Conference corresponding to the China Central Conference and the India Central Conference. (3) The General Conference often defers almost unduly to the senti-

ments of the missionaries and the representatives of the foreign conference; for instance, granting India missionary bishops, China general superintendents, Africa missionary bishops, Europe a general superintendent, and Japan entire independence. I am sure, therefore, that a very large measure of local autonomy is entirely consistent with a worldwide church.

V. The union for which Christ prayed in the seventeenth of John was something more than a mere external uniformity of organization. The external organization of the church was not in existence at the time of the prayer and possibly not even in the thought of the Master during those moments. The prayer contemplates the union of the whole nature of man with God through Christ, and following this a spiritual union of all members of the church on earth through Christ. Apparently Christ longed for the time when each Christian shall be jealous of every other Christian's welfare and honor; when Christians shall be so united that 'we shall not look each to his own things, but each also to the things of others,' "in honor preferring one another." The prayer goes infinitely deeper and has a vastly wider implication than a petition for mere external unity and uniformity. It is only because the church has been unduly dominated by the Roman Catholic conception of church organization that we have made this prayer refer primarily to ecclesiastical union. It is quite possible that various divisions of the great church of Christ may continue indefinitely, just as there will always be divisions of an army into the infantry, the artillery



and the cavalry; just as each individual church will be composed of family units separated from each other, and not of individual units having all things in common.

VI. Whatever may be the extent of the union toward which the church is to aim, this union will be achieved more fully and more speedily if each denomination belts the globe with its membership, its sympathies and its prayers, than if the various denominations are first gathered into national units. The Hague Conference recognizes some forty-four nations. If we follow national lines we shall have forty-four national churches, separated from each other by race, by language, and each church provincial in its outlook. It would contribute more toward mutual recognition among the nations, more toward peace between the nations, more toward the advance of a common Christian civilization, if each of these forty-four different churches belted the globe with its membership and its sympathies, mastered the leading languages of the world and were successfully grappling with the problems of the various races and the various civilizations of the earth.

VII. At a time when the great business interests of the world are becoming international in their organization, when the Hague Tribunal reveals the possibility of establishing an international supreme court, when the whole movement of modern civilization is toward internationalism, when the latest, and, in some regards, the most progressive, movement in Christendom,

the Y.M.C.A., has been international from the outset, holding its ecumenical conferences in the various cities of the world, a movement which looks to national churches as the goal of Christendom is surely reactionary.

VIII. Possibly that which separates us is more a matter of definition than of fundamental difference. In talking with representatives of the Independent churches - Congregational or Baptist - we find that they mean by church unity what we mean by recognition, cooperation and friendly advice. They do not for a moment desire even for a national Japanese or Chinese church a unity which carries with it any large amount of authority over the individual independent churches. Their conception of a national church is a conception of an aggregate of individual independent churches, with the national organization having no more authority than the National Council of Congregational Churches in America or England possesses. Their prayer for unity, therefore, between the various denominations means substantially what our prayer for cooperation between these various denominations means. With all Congregationalists the ultimate source of authority is the individual church. It has seemed to us that they believe in churches but do not believe in The Church. If they were quite consistent they would go beyond the individual church and make the individual member the ultimate source of authority. At the time when the so-called Independent churches of Europe were born,