

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA

156 FIFTH AVENUE  
NEW YORK 10, N. Y.

Mrs. Charles Allen Clark  
Memorial Minute

Adopted by the Presbyterian Board of Foreign Missions  
December 16, 1946

The Board recorded, with a sense of real loss, the death of Mrs. Charles Allen Clark, a devoted member of the Korea Mission, on November 17, 1946, at McAlester, Oklahoma. Mrs. Clark (Mabel Northrup Craft) was born January 28, 1876, in Brooklyn, New York, and received her education in the schools of Chicago, Illinois. Early in her life she became a member of the Austin Presbyterian Church in Chicago. On June 17, 1902, she was married to Charles Allen Clark, and shortly thereafter they sailed for Korea to start on a very outstanding missionary career of over forty years.

Mrs. Clark started immediately to study the language, making trips to the country with her husband and working in the local church while at home in Seoul. However, she was early assailed with malicious germs, which were prevalent in those early days, and her health was so undermined that she had to give up heavy outside burdens; but she never ceased being a real missionary - sympathetic, helpful, always ready to serve in any way that she could. Their home was one of the most peaceful and cooperative in the whole community, a real haven to all who came to it.

Many friends have paid tribute to her beautiful Christian character achieved through years of suffering. A very dear Pyengyang missionary friend writes thus of her: "Mrs. Clark was one of the sweetest, most self-effacing persons I ever knew. And her love for God's Word and her faith in her Saviour never failed or faltered. She had been so frail for so long it is beautiful to think of her now as released from pain and gloriously happy." And her daughter-in-law writes: "If there ever was anyone who constantly thought of the comfort and happiness of others, it was she. Never have I known anyone so self-effacing and humble and sweet."

An old neighbor of Seoul days adds her tribute: "Never did I hear Mrs. Clark say an unkind word about anyone. Her memories were ever of the sweet and pleasant things. A chat with her always left me wanting to be more kind and thoughtful and gentle."

One proof of the true missionary mother is the character of her children. Both of Mrs. Clark's children, a son and a daughter, are foreign missionaries.

The Board records its deepest sympathy with the Clark family and at the same time gives thanks to God for Mrs. Clark's beautiful life and lasting Christian influence upon many other lives.

unopened. She and the young groom seemed to enjoy getting acquainted by singing from the hymn book, and learning new ones, and it was a joy to listen to them for one could not but feel that here was a happy home in the making for it was being founded with Christ at the center. The young man is here at present studying in the Men's Bible Institute.

My next class was at a church where one is well entertained, but the people are far too rich and comfortable to exercise themselves very much to come to the class. The attendance was small in proportion to the Sunday church attendance. But when we left we were so burdened with presents it was difficult getting on and off the train. After attending a class like this, one can appreciate our Lord's commendation of Mary rather than Martha by saying that she had chosen the better part. Many of these people are being made rich by the large apple orchards surrounding the town. These apples are known far and wide for their special quality.

For several years we have enjoyed inviting to our missionary homes the women workers in the city churches to talk over problems and how to meet them as well as to have fellowship in prayer together. Our meetings come monthly and it was a joy to entertain about forty of them in our home this last month.

We also had about the same number in for our station supper a few days before. This was in accordance with our long time custom of having a meal together, served by different groups of ladies each month at the time of our station meeting. Most of our contacts day by day are in connection with our work so that these times of fellowship together as well as opportunity for united prayer concerning the problems in our work are especially appreciated and looked forward to with anticipation.

We greatly covet your prayer help for our work. The winter term of our Bible Institute is nearly at a close, and next month we will be having three large women's Bible classes of a week each, at which the attendance is usually between 700 and 800 each. Two are Presbytery classes which we used to hold in one but became so large we had to divide, and the other is for all our city churches. The women and girls greatly appreciate this opportunity for the study of God's Word together. The spring term of our Women's Bible Institute opens in April. We need your prayers not only for our evangelistic work, but especially for our educational problems which continue to bristle with difficulties. Prayer is power and can be exercised far or near and we know He will hear and answer.

To those of you who are connected with our Northumberland Presbyterial I would be greatly obliged if you would share this letter and Pyengyang News with such other societies in your church as are connected with our Presbyterial.

May our Lord be with you and bless you in all your labors of love for Him and give you the joy of seeing much success. Let us not forget to uphold each other much in prayer.

As ever your friend and fellow worker,

*Alice M. Butts*

THE UNITED PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA  
COMMISSION ON ECUMENICAL MISSION AND RELATIONS  
475 RIVERSIDE DRIVE, NEW YORK 27, NEW YORK

MEMORIAL MINUTE

Rev. Charles Allen Clark, Ph.D; D.D.

The Commission made record of the death of the Rev. Charles Allen Clark, Ph.D.; D.D., on May 26, 1961 in Muskogee, Oklahoma, at the age of 85. Dr. Clark, who served in Korea for 45 years, was retired on May 14, 1948 with the designation of "Honorably Retired."

Dr. Clark was born in Spring Valley, Minnesota on May 14, 1878. He was educated in the Minneapolis public schools and attended the University of Minnesota 1895-1897, and Macalester College 1897-1899. He delivered newspapers both morning and evening for six years in order to earn means for paying his way through school. He attended McCormick Theological Seminary 1899 to 1902. He received his M.A. degree from the University of Chicago in 1921 and his Ph.D. degree in 1929.

He was married to Miss Habel Northup Craft on June 27, 1902 and sailed with his wife to embark <sup>on</sup> foreign missionary service on August 26, 1902. Dr. and Mrs. Clark arrived at Chemulpo on September 22, 1902. They were stationed in Seoul, Korea, through 1923 and in Pyengyang for the rest of their missionary career.

Dr. and Mrs. Clark scarcely became acquainted with the land of their missionary service when the Russian-Japanese war began. The ensuing break-up of the old life in Korea created perilous times for the missionaries. Dr. Clark reports having met tigers on lonely trails and more dangerous men who sought to kill him. Bandits captured him and mobs stoned him. It was an achievement merely to stay alive during those tumultuous times. In subsequent years he pursued his evangelistic endeavors under difficult but more normal conditions. The record of his labors is a thrilling and inspiring chapter of the missionary enterprise.

"He travelled hundreds of miles on foot, and thousands on horseback, donkeyback, boat, train and automobile. He has preached along dusty roads, and in the markets; to audiences of over a thousand in the regular churches; in tiny mountain huts where a westerner could not stand erect; in leper asylums and poorhouses; in schools, churches, and hospitals. He had a part in founding over 100 churches, sold hundreds of thousands of Christian books, built houses in mission compounds in the days when they had to make their own brick, tile and lime in kilns, and cut their lumber by hand. As a professor in the Theological Seminary for 36 years, it was his privilege to see that the students learned not only formal theology, but how to meet and win men one by one. Every student spent a given amount of time each week in direct evangelism in the street chapels, on the streets, in house to house preaching, in factories, and in stores. He was personally pastor of 53 churches; 46 in the country and seven

in the suburbs of Pyengyang City. Each year there were other tasks besides - writing, translation, editing two magazines, temperance work, legal work, routine administrative responsibilities. He has produced 35 books in the Korean language, and six in English. He has seen the Presbyterian Church in Korea grow to 4,000 congregations with more than 400,000 adherents."

In much of this service his wife had her important part, and Dr. Clark often referred appreciatively to the support he received from her.

Dr. and Mrs. Clark were on furlough in the homeland when the Second World War broke out, and their health precluded their return to Korea after the war. Mrs. Clark passed away on November 17, 1946 while they were engaged in promotional work on behalf of the Board of Foreign Missions. In 1947 Dr. Clark and Miss Susan Truman Williams were united in marriage. They engaged in church work together until Dr. Clark's final retirement. Again death visited Dr. Clark's home when Mrs. Susan Clark died on March 31, 1961, two months before his own death.

Dr. Clark's two children, the Rev. Allen D. Clark and Miss Katherine Edith Clark have followed their father in Christian service in Korea. The Commission expresses its deep sympathy in their bereavement and rejoice with them in the memory of a life so creatively expended in the service of Christ the Lord.

How God Has Blessed  
**A BIBLE BELIEVING CHURCH**

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**HAVE YOU SEEN**  
The New Book  
**“THE NEVIUS PLAN**  
for  
**MISSION WORK**  
in  
**KOREA”**

by  
**CHARLES ALLEN CLARK, Ph. D., D. D.**

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It Tells how they have Gathered

**180640**

**NEW BELIEVERS NET IN NINE YEARS**  
or the Equivalent of

**70 NEW PARISHES OF 300 BELIEVERS**  
Every Year

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**90 NEW PARISHES IN 1936**

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This book is a very much revised edition of “The Korean Church and the Nevius Methods”, brought up to date and with several chapters, 100 pages, added and many Charts and pictures. There is especially one Chapter answering many scores of practical questions regarding the Methods asked by those of other Mission fields. 370 Pages.

## ARE MISSIONS A FAILURE ?

Read this book and see. And this is but one of the Mission Fields of the world. A business which nets a gain of 112% in nine years is a going concern. The Gospel of Jesus Christ has not lost any of its power wherever men will give it the right of way.

Please note that this book is not any one individual's opinion. It is documented history, every fact taken from the written records. It shows how step by step a certain set of Methods have been applied in the work, especially the Method of Bible emphasis and how the work has developed. This is not the story of a mass movement where great groups of people, deserting their old religions, have gone seeking a new religion. Every one of the 341,700 believers in the Korean Church has been handpicked. Out of a population of twenty two millions, they have come in one by one through persecution, social ostracism, and much pain. Other Churches in the country swell the total to over half a million believers, meeting in over 4,000 local churches. There are a half million believers now and another half million in the last fifty years since the beginning have believed and gone to be with our Lord. Missions cannot be a failure when, in just one Mission field of the many, such results can be shown, a million believers in fifty years.

Note the pictures herewith. The first is of the Women's Annual weeklong Bible Class held in Pyengyang in 1933. In 1936, in the Presbyterian Church of Korea, 2344 such Classes were held, studying the Bible all day and half the night. The total enrolment of the church including communicants, catechumens, children and mere attendants is 341,700. 178,313 of those in 1936 turned aside from their businesses to attend at least one of these Classes at their own charges i. e. more than 50% of the enrolment. More than half of these folks ten years ago had no idea of becoming Christians. This shows their present quality. In 1936, 3685 Christians, man and women, at their own charges, attended Bible Institutes lasting six to ten weeks ; over ten thousand more are enrolled in the Bible Correspondence Course to which each pays, including return postage, a whole days wages of an unskilled Laborer for the New Testament. And two day's wages for the old Testament Course. Without a doubt, this is the "secret" of the Church's success. In 1936, in the Presbyterian Church alone, the Sunday School enrolment was 344,268, for, in Korea, everyone goes to Sunday School from Grandpa down to the babies. 52,806 children were gathered in the Daily Vacation Bible Schools in 1936.

Note the second and third pictures. They show two of the churches in Wiju City far up on the N. W. border. Beneath the First Church picture is its building for *Christian Religious Education*. There are 3796 folks enrolled on the First Church books and 2710 on the Second Church's, and, in that town of less than 100,000 population, there is a yet a third church with 1831 enrolled. No missionary lives within 30 miles of this place and none has touched it to any extent for 15 years. The people planned, built and paid for their own buildings and they run them. Other churches in Korea are not so big but the 2930 Presbyterian Churches own 3254 buildings, all but a score or so of them built and paid for entirely by the believers.



THE GREAT BIBLE CLASS FOR COUNTRY WOMEN. ATTENDANCE 1550.  
Counting the Class for City women held just before, the total was over 2200.



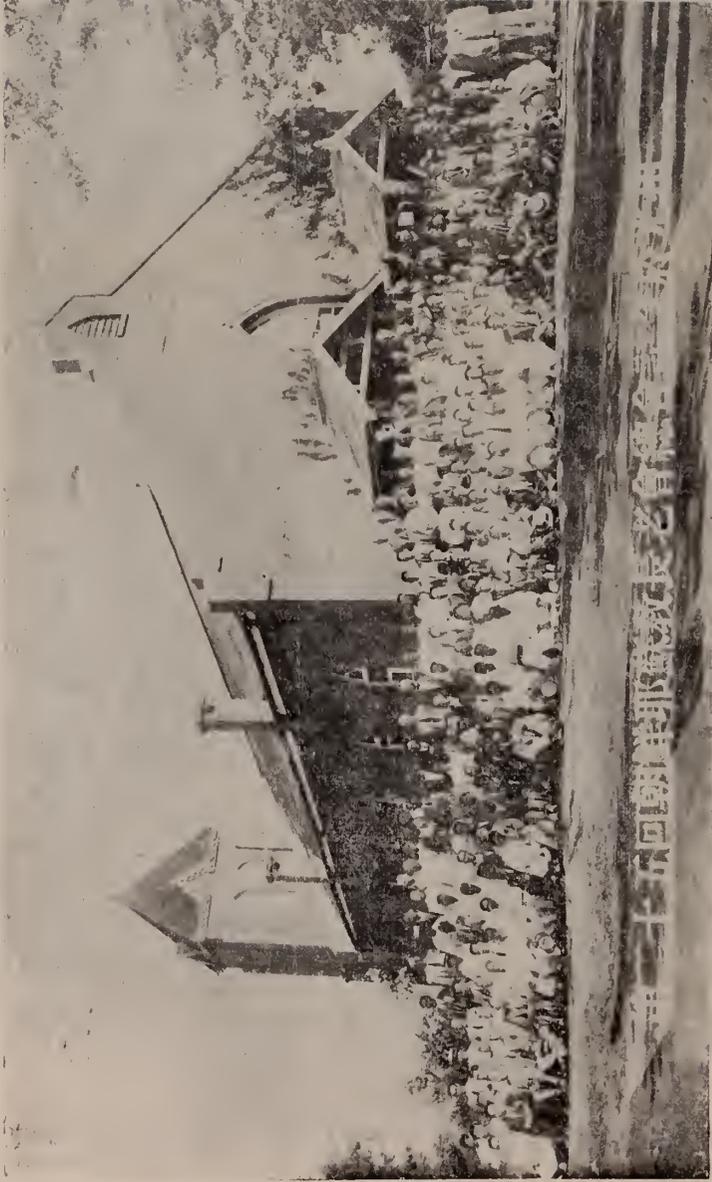
SECOND PRESBYTERIAN CHURCH WIJU, CONGREGATION 2700.  
Building erected in 1936 and all paid for by the Koreans.

In this town, 30 miles away from any Mission Station, there is yet  
a third church with a congregation of 1830.



**THE FIRST PRESBYTERIAN CHURCH WIJU.**

Congregation 3800. No missionary lives within 30 miles of the town. Below is its Sunday School Building. Both buildings were entirely built and paid for by the Koreans.



One of the five Churches in Kwangju City in the Southern Presbyterian field.

Picture of the meeting of the 1936 General Assembly.

The fourth picture shows the Kwangju Church and the General Assembly Meeting. (1936) in South Korea. Great numbers of the churches are simply straw thatched, mud walled buildings. Most churches, when they start, meet in some one's private home as did the Colossian and Laodicean churches (Phile. Vs. 2, Col. 4 : 15). Always the churches are just a little better buildings than the homes of the people.

The Preslyterian Church of Korea gave in 1936 one million seven hundred fifty six thousand fifty two yen, which is the exchange equivalent of \$ 520,000, but it should not be thought of as that. An unskilled laborer's wage is 70 sen a day. This means that the Koreans gave to equivalent of two million and a half days wages. Evidently they take their religion seriously and are willing to pay for it. Some folks have thought that this indicates a degree of affluence in Korea far beyond neighboring countries but that is not true. In other countries where folks are said to be too poor to pay to the Church, those people can still smoke or drink, and, in the cities, go to movies. It just depends upon what folks count valuable and what they are willing to sacrifice for.

Just 29 years after the first American missionary landed in Korea, the Korean Church sent out a regular Foreign Mission with three pastor families to the Chinese in Shantung, China. Six years before that they had started Home Mission work among their own nationals in the Island of Quelpart in the Yellow Sea. They now support workers among the two million Koreans in Manchuria and the half million in Japan.

This new book tells the story of all these great things which the Lord is doing over here. Read it and tell your neighbors about it.

Price in Korea ₩ 5, abroad \$ 2.00

On sale at the Christian Literature Society, Seoul, Korea. or

by E. C. Heinz 3624 Fifth Ave. So, Minneapolis Minn. U. S. A.

## OTHER IMPORTANT BOOKS ON KOREA

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### THE JUBILEE CELEBRATION PAPERS OF 1934

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The edition is almost exhausted but there are a few left of this book which will be of increasing value as years go by.

¥ 1.85 in Korea \$ 1 abroad.

#### “DIGEST OF THE PRESBYTERIAN CHURCH OF KOREA”

This is a Source Book, a compilation from the Minutes of all of the Church Courts in Korea going back to the founding of the Church in 1907, the page and verse in the various Minutes being given, for every paragraph. There is a Digest of the History of the Church as shown in official Minutes; then of its Law decisions; then History of its Boards; and the more important actions taken year after year in its Presbyteries.

¥ 1.50 in Korea 75c abroad.

#### “RELIGIONS OF OLD KOREA”

Korea gave its Buddhism and Confucianism in ancient times to Japan. At one time when Buddhism died out in China, it helped to resuscitate it. It blended the Shamanism of Siberia and that of China into something new which ought to be of interest to all those who study religions everywhere. The people of Korea have had a flair for religion always and an understanding of their religions helps one to understand those of her greater neighbors. It also gives hints as how to approach Korea itself with the Good News of Calvary.

On sale at Fleming Revell, New York \$ 2.50

#### “CONSTITUTION OF THE PREBYTERIAN CHURCH OF KOREA

This is patterned after the Constitutions of the Northern and Southern Presbyterian Churches of America, but it has in it many important adaptations. Its rules for the “Visitation Committees” are of great interest as this device is a new thing at least to American Presbyterianism. It works.

¥ 1.75 in Korea 85c abroad

#### HISTORY OF THE KOREA MISSION NORTHERN PRESBYTERIAN CHURCH U. S. A.

This book, compiled by Dr. H. A. Rhodes with some assistance from many members of his Mission, is one of the most complete and comprehensive studies every made of any Mission field, nearly 700 pages. Published for the Mission’s Jubilee in 1934.

¥ 4.50 in Korea \$ 2. abroad.

*All of the above books except the THIRD are on sale at the  
Christian Literature Society, Seoul.*

## Picnic in the Cemetery

It was Eileen Moffett's idea. To suggest a picnic in the Foreigners' Cemetery after the summer early church service at the Seoul Union Church. We would first have me lead a tour around the graves, talking about those who lie there, and then we would have our picnic together. As it turned out, with the DeCamps, Moffetts, Gail Kinney, the Weisses and ourselves there, most of whom had known these ~~people~~ people personally, it became a visit among old friends. You might be interested to go along with us. Driving in and clear around to the final path into the main cemetery, we walked in and started wandering back and forth.

The first name passed was the Brodessoles sisters and nearly everyone brightened at the name. They were "the French Sisters" who ran a little dress-making and notions shop on the south side of the narrow street that circles the Taksu Palace, not far from the main <sup>the main</sup> gate. As a small boy, I was intrigued by the ~~bell~~ bell which jangled when you opened the door. Like "Steward's Store", at the entrance to this same alley, which supplied us all with groceries, they were an institution without which life would not have been the same.

Bethel ~~was~~ highly regarded by the Koreans. He began a daily paper, the Daihan Daily News, published in both English and Korean, beginning in 1905. He died here in 1910. In the interim, he was highly critical of the Japanese who were in the course of swallowing up the country. For this, he was deported for a time but returned. On the rear of the ~~two~~ larger of the two stones, about half has been neatly effaced--by the Japanese who did not warm up to praise of this critic. The second stone was erected by his local admirers after the Japanese could no longer stop them, following Liberation.

Bunker D.A. Bunker was one of the three young men sent to Korea by the U.S. government at the request of the Korean king who wished them to set up a school for training young men for government service. The school did well for a time, but the funds got diverted to the private use of officials, so that all three ~~men~~ presently resigned. The three, B.A. Bunker, G.W. Gilmore and Homer Hulbert, had been seminary students when selected for this work. Gilmore resigned in 1889 and left Korea; Hulbert in 1892 and Bunker in 1894. The latter two joined the Methodist Mission. Mr. Bunker married Miss Annie Eilers, who had been the first women medical missionary sent by the Presbyterian Board, ~~at the request~~ in 1886. Mr. Bunker was connected for many years with Paichai Methodist Boys' School, by whom this stone was placed.

Martel-- M. Martel is remembered by many for having taught French in the Seoul Foreign School.

Chaffin Mr. Cha'fin came to Korea in 1914 to do secretarial work with Dr. H.G. Underwood and to help with the evangelistic work. Rhodes says in his History, "He was a saintly man who had a fine influence on the Koreans though he did not know the language!" He was pretty much of an invalid and died in 1916. Mrs. Chaffin joined the Methodist Mission and worked here well into the 1950's.

Bair Miss Bair was Mrs. Chaffin's sister, in the Methodist Mission.

Lucas child of the Methodist Mission

Greenfield Presbyterian. I remember that they had a stone house with wide porches at Sorai Beach, located at the harbor end, near the grove.

Genso John Genso was Treasurer of the Northern Presbyterian Mission for many years, from 1908 to 1950. He was the first such Mission treasurer to be sent out, a layman with business experience, and was considered by his Board to be ~~the~~ one of the best mission treasurers in the world. ~~His heart~~ At the time of the 1950 evacuation, he was flown to Kobe, because of a bad heart, and died there. During the final months before the Korean War, knowing that his heart might take him off, he kept a daily summary of his accounts up-to-date, in case of emergency. His daughter, however, says she thinks he always did that. His office was in his own home, at Yun Dong. Monthly

salaries were deposited for each of us in the Dai Ichi Ginko (First Bank) in Seoul, against which checks could be drawn. He would then send a postcard to each one, giving the amount of the deposit, usually adding a personalized note, such as the time he sent me mine and added, "Are you picking violets yet in Chungju?"

Mrs. Gense returned to Korea for two years of work in the Literacy program, after her retirement, and left a host of friends behind her. When Agnes Kim (of "I Married a Korean") came to Korea to marry David, in 1935, international marriages were a very new idea and few were in favor of it. Mrs. Gense took Agnes in and helped her plan and arrange the wedding.

Gail Kinney is their daughter. And looks much like her.

Vera Fisher Her father was American, her mother Japanese (both names appear on the adjoining stone). A number of us remember being in the Seoul Foreign School with Vera.

This stone is one of several which show war damage, some quite severe. At the time of the battle for Seoul, following the Inchon landing in 1950, there was a lot of shooting from across the river and many of the stones were hit. Some have since been replaced.

Samuel F. Moore of the Northern Presbyterian Mission was one of those who worked for civil rights before that term became popular. In his case, it was civil rights for the butchers. Before the turn of the century, the butchers were considered to be the ultimate bottom crust of society and were not allowed to wear topknots or horse-hair hats like real people. They were addressed in low talk, even by children, who would normally use respectful talk to all adults.

Mr. Moore became interested in their situation and led a number of them to Christ. After the remarkable service rendered to the city at the time of the cholera epidemic of ~~1895~~ the summer of 1895, under the leadership of Dr. O.R. Avison, Mr. Moore suggest to Dr. Avison that this might be the moment to ask the king for a special favor. This was the request that butchers be allowed to wear hats like other men. The request was made and a decree issued and the butchers were most happy. Also, they began to come to church in numbers, which caused serious problems with the yangban members, who had never associated with such people and could not conceive that the Gospel could be stretched to include them. It was a lesson in the meaning of salvation by Grace.

Eva Pieters, nee Eva Field, was a doctor sent <sup>by The Presbyterian Board</sup> ~~to work~~ in 1899. She presently married Rev. A.A. Pieters and did medical work on the side. She was also a very fine pianist.

Livesay. The Livesays had several children of whom Gwyneth was one, all of whom died very early in Seoul, in spite of all medical help. It looked as though theirs would be a childless home. They left Korea shortly before World War II broke and went to the Philippines, a presumably peaceful area for work. When war came, they evaded being caught in a concentration camp and hid out in the villages. Here, in a cave, their son Tomas was born and was immediately turned over to a Filipino ~~woman~~ village woman who dyed his skin brown to avoid attention and cared for him for about a year and a half, while the parents fled here and there. When the war ended, they retrieved the baby. Oddly enough, this child who was born without benefit of medical care, is now the one to grow up, did his military service in Vietnam, is now married and has a small daughter of his own! I am not sure what that proves. His parents are retired in Virginia.

Mary Widdowson, being of The Salvation Army is listed as "Colonel" and was "promoted to glory". Dr. Weiss who cared for her (she died of cancer) said that, when he had to tell her that she would not get well, she at once started to dictate the story of her own family, for her children, and completed this legacy to them. Mrs. DeCamp added that Mary Widdowson loved children and asked to have them come and sing for her, which they did, to her delight. They sang from downstairs, lest they disturb her, but

she asked that they come up to her room so she could thank them. It made a deep impression on the children.

Their daughter Cathy is married to John Gammie, now of the University of Tulsa.

Hulburt father and child. Mr. Hulburt was one of the three teachers sent at the request of the king, with Gilmore and Bunker. He joined the Methodist Mission and was a prolific writer--History of Korea, Passing of Korea, Korea Repository, Korea Review, etc. Although there is criticism, today, of the quality of his History, it is really an amazing piece of work for its time. That Hulburt should have been able to make use of sources which were in Chinese characters, and produce what he did ~~is~~ was pioneering work for which later writers are grateful.

He was sent by the king to speak for Korea against the making of the treaty which ended the Russo-Japanese War, in 1905, but was given no hearing.

Years later, he returned to Korea at the invitation of his long-time friends, the President Syngman Rhee, in 1949, at the age of 86, coming by ship to Inchon as in 1886. The trip was, however, too much for him and he died at the Adventist Hospital and was buried here beside his son, Sheldon, who had died in 1897. The funeral, sponsored by the Republic of Korea, was a formal expression of the honor in which the national held him and he was awarded ~~the~~ posthumously the Order of Taeguk, the highest award possible to a non-national.

Mrs. Hulburt started what later became the Seoul Foreign School, teaching the community children in her own home, near the present Chosun Hotel.

Welbon The Welbons was stationed for many years at Andong, members of the Northern Presbyterian Mission. Their son Charles was one of four Charleses simultaneously attending the Pyongyang Foreign School--Charles Welbon, Charles Sharp, Charles Moffett and Charles Berheisel. To avoid confusion, they were referred to by the initials--W, S, M. and B.

Anna Miller and two babies. First wife of Frederick S. Miller, who opened Chungju station. He was called "the Apostle of the Sheet Tract", for he wrote more sheet tracts than anyone else and distributed them widely in the markets and villages. Interestingly enough, he was born in 1866, the year of the last great persecution of the Church, under the Tai Won Kun, and when his ~~his~~ semi-Korean-style house was built in Chungju, the huge stones of the front steps came from the old prison where the martyrs of that year had been confined before being led out to be beheaded by the stream which flows through the city.

John W. Heron was the original reason for this place. He was the first missionary to die--of dysentery--thereby raising the question of a burial place for foreigners, which led to the securing of this place for a foreigners' cemetery, in 1890. It was hard to find a place, for those living near any one of the sites looked at were against risking what might happen when the spirits of ~~foreign~~ dead foreigners came into collision with the local spirits. It took a direct order from the king to make the purchase of this land possible. It was then five miles outside West Gate. It is close to the Catholic Church of the Martyrs, which stands about where the early Catholic martyrs ~~buried~~ were beheaded at the side of the river. Dr. Heron was not the first to reach Korea, but was actually the first missionary appointed, in April 1884. He reached Korea in June 1885. His widow later married James S. Gale.

James Hall was the first to begin medical work in Pyongyang, in the fall of 1892. The Chino-Japanese War broke out in 1894 and the first battles were fought around Pyongyang, during which time Dr Hall and Dr. S.A. Moffett retired to Seoul, returning as soon as feasible. After a month there, Dr. Hall became ill with malaria and returned to Seoul by boat (there was no railroad as yet) and seems to have contracted typhus on the ship, from which he died in November 1895. Typhus was quite common and even medical people took their turns at it (including Dr. Avison), catching it from the lice in the clothing of patients.

His wife, Dr Rosetta Sherwood Hall, was also a doctor and carried on medical work in the East Gate Hospital (now Bwha Hospital) in Seoul and in Pyongyang. She had had a sort of a hobby of fooling around with the pre-Braille Moon alphabet for the blind. This led her to begin the first work for the blind, which was continued for many years and was the foundation for all blind work of later years.

Their son, Sherwood, also a doctor, married a doctor, ~~Marian~~ Dr. Marian, and they worked in Haiju, where they started the first tuberculosis sanatorium in the country. Dr Sherwood founded the TB Seal work which still continues.

The Joly family (pronounced "jolly") were in business in Seoul. Mrs. C.C. Vinton's stone has those of their three small children around it. This is a sample of the many deaths of small children in the early years. Dr. Vinton carried on a dispensary work from his home and also the "Custodian" of the stock and sales of books of the Religious Tract Society, now the Christian Literature Society.

Henry Appenzeller son of the first Methodist missionary. The father was drowned while on the way to a meeting of the Bible Translators in Mokpo, when the ship on which he was travelling sank in a collision. He was the founder of the Paichai Boys' School, where his son was later principal.

Jensen--Kris Jensen was one of the small group of missionaries who were caught by the Communists in Kaesong, when the Korean War broke, in 1950. With the others, he went through a brutal time, though most of them lived through the experience. Father Charles Hunt of the Anglican Mission did not. (The latter is remembered with affection by many former Seoul Foreign School alumni for the Shakespearean plays which he coached, thereby giving them a permanent love for Shakespeare. Gail Kinney remarked that she and her sister, between them, could probably still recite the whole of "The Midsummer Night's Dream". Others of us could do the same.) Kris finally got back to Korea after the war, by way of Europe, and continued his work with the Methodist Mission for several years until his death. He was called upon to speak to many GI groups at 8th Army.

Mrs. Jensen continued with the Mission and is now retired in New Jersey. Their daughter, Clair Lee, taught for several years in the Foreign School.

Anna Jacobsen was a nurse appointed by the Northern Presbyterian Mission at the request of Dr. Avison, in 1895. She served only two years and died here. Even medical people got sick under current conditions.

Walter Johnson and his wife were appointed to Korea under the Northern Presbyterian Board. Mrs. Johnson died in Kobe without ever reaching Korea. Her husband reached Seoul in February 1903, having contracted smallpox on the way. Severance Hospital was not to open for another year and a half and the previous old hospital had no isolation facilities, so the ~~Clarks~~ C.A. Clarks (my parents) took him in. They were then living at the site of the present Bando Hotel (would that the Mission had held onto that property!) Mrs. Clark could not go near him because their son Burton was then less than a year old, so Mr. Clark did both day and night nursing on the case until Miss Wambold came in from a country itinerating trip, heard what was going on, and without stopping to take off her hat, came over to say that she would take half the nursing stint. She took the

day shift and Mr. Clark continued with the night shift until the patient died, about a month later. It was one of the tragedies of that day.

Miss Katherine Wambold was not a nurse, but this was not the only time she volunteered for such work. Someone got sick in Pynggyang and a nurse was needed, so she made her way down to Chemulpo (now Inchon) by chair, took a boat up the coast (an ordeal in itself, as those who later took the ~~boat~~ boat to Sorai Beach could testify), then up the Taedong River, did her nursing stint and returned by the same route.

She was a strange and very independent little lady, in some ways, but we children were taught to respect her highly. She deserved it. When the time came to retire, she had declined to tell her age (women didn't, then!), but left Korea on the day she was 70, as I recall, and went to settle in Jerusalem, on the theory that she wanted to be where the first to meet the Lord in the air would be available at Christ's Second Coming. Be that as it may, she there knew the Albright family well (Dr Albright was probably the greatest archaeologist of our generation). I remember sending her some stamps for Dr. Albright's son. My nearest approach to archaeological greatness!

Mrs. Mary Scranton, Senior, came to Korea with her son and his wife. Dr. Scranton was the first Methodist medical man. Mrs. Scranton founded Ewha Girls' School, the first modern school for girls in Korea, in 1886, the name for which was given by the Queen. The school was begun with one pupil, the concubine of an official who wanted her to learn English and thereby become interpreter for the Queen. The first real student came a month later. The community was most dubious of what these foreigners might do to their girls and all sorts of rumors circulated.

Gifford Mrs. Gifford came to Korea as Mary ~~M~~ Hayden in 1889 and took charge of the one girl student whom Miss Ellers had been teaching, the beginning of the present Presbyterian Chungsin Girls' School. In 1890, she and D.L.Gifford were the first missionaries to be given a formal language examination. They passed it and presently were married. The connection between the two events is uncertain! In 1900, Mr. Gifford became ill while itinerating and died after returning home. His wife died a month later.

Alice Appenzeller, daughter of the original Appenzeller, sister of Henry Jr. She was the first white child born in Korea. Later president of Ewha Women's University for many years. She was a delight to have in the choir at Sorai Beach, summers., for she could hit the high notes that the rest of the sopranos had to fumble for and always knew what she was hitting.

Legendre U S Army, was adviser to the ~~Emp~~ old Imperial household, prior to 1900.

Elizabeth Pieters first wife of Alex A Pieters. He later married Dr Eva Field. Mr. Pieters was a Russian Jew who had left Russia and was converted by A.A.Pieters, missionary in Japan. In gratitude, he took the name of the one who had led him to Christ. He went to the States and graduated from McCormick Seminary in Chicago (was in my father's class), in 1902. He then went to the Philippines for a couple of years (then U.S. territory) to complete his residence requirements for citizenship. He had been a Bible Society colporteur in Japan. Later, he did a major part of the work on the Old Testament revision of 1935. When <sup>he</sup> Mr Genso went on furlough, he served as Mission treasurer.

James Moore began the Audio-Visual work of the National Christian Council in Seoul and, with his wife, formed the Drama ~~Dept~~ Committee of that department. He died in Seoul.

Clarence Greathouse Isabelle Bird Bishop says of him, "Greathouse, a capable lawyer and legal adviser to the Law Department" of the old Korean government, had worked for legal reform, with limited success.

Brockman was one of the founding fathers of the YMCA, with Gillette, in 1903 Burton and Gordon Clark My brothers. At several recent farewells, I have been spoken of as my father's "chang-nam"--oldest son--which I am not. There were these two before me. None of the first three of us ever saw each other. Burton was sick only two days with scarlet fever and died at 22 months. Gordon ~~is~~ was born a few months later and died at six months, never having been able to digest his food properly. Two years later, the Hugh Millers' son Ralph, was born and was a similar case, but they tried ~~boiling~~ <sup>boiling</sup> barley sugar in a cloth, making a hard ball of it, which was then scraped and fed to him in boiled water, a little at a time. He was able to digest this and made it to proper health. Would the same thing have worked for Gordon? Who knows? This is included here as a sample of how hard it was then for babies to survive in this pre-immunization era.

At the time of the Korean War and Inchon invasion, the corners of the old stone were shot off and Dad had me set up a new one with both names on it. The old stone had had only Burton's name.

Gamble and Cram Southern Methodist Mission. I went to school with the Gamble boys at the Foreign School.

Hardie child, Mr. Hardie came to Korea, sent by the Medical YMCA of Toronto. He later joined the Southern Methodist Mission. He was most responsible, under God, for the prayer emphasis which led to the 1907 Revival.

Barnhart YMCA. Their son Frank rode his motorcycle down to Taechon Beach to let people there know of the 1950 invasion. They evacuated to Japan from there. A fantastic tale that bears repeating.

#### Lower Level

Vivian Gale second son of Dr. J.S. Gale, lived only a year and a half.

Lincoln French, son of The Salvation Army, died at 25. I remember him vaguely as a small boy's hero, when I was in about 6th grade.

Kathleen Kilbourne Kay Kilbourne was named for her.

Mrs. Thomas Hobbs British and Foreign Bible Society. A big, bluff kindly woman. Though both the British and American Bible Societies originally worked in Korea, it was later agreed that the American Society should withdraw and work in the Philippines. Mrs. Hobbs was active in starting a Society for Prevention of Cruelty to Animals in Korea, where the ill-treatment of cart ponies bothered her, among other things.

Russian Orthodox section There are a number of these graves here.

Broken pillar, at the end of this row, nearest to the "path" leading down from the upper level. A memorial to a child, symbolic of a life broken off. I remember taking Mrs. Genso out to see the cemetery, when she was back for literacy work, after retirement. Her only son, John, who died at age 3, is buried up above, near his parents. She stood and looked at this pillar and then she said, "You know, I never thought of our Johnnie that way. I felt that he had done what God had sent him here to do and that, when that was done, God took him." It was not a broken-off, incomplete life, even though short.

Anglican section around the corner, the best known name being Bishop Chadwell, who died a few years ago in Pusan. This section is consecrated ground for Anglican use. There is also another section near it of general burials, some Masonic. Opposite the lower end of the "path" down from above is a section of burials of present-day babies.

#### Against the lower wall

Edith Galt, nurse of the Australian Mission.

Ruth Weems taught in the Seoul Foreign School in the late 30's. Her husband, Ben Weems, was a son of the Methodist Mission, and also taught there with her. He was later in Korea for a number of years with the U.S. government.

Bairds are not buried here, but Korean friends from north Korea set up this memorial to them. Dr Baird founded Soongsil Academy and College in Pyongyang (now Soongsil High School and Soongju University in Seoul.) Mrs. Baird wrote a number of books, including her famous "Fifty Helps for Beginners in the Use of the Korean Language" which was a standard language study aid for half a century. It was still in use when we were in Language School in 1933. It took 50 basic forms and gave drills on them, an excellent guide when neither the student nor the Korean tutor knew too much about method.

Stokes Arlene. Died of cancer.

Shaw William E. and wife. He was my scoutmaster in Pyongyang, in the early 1920's. His influence on us boys was far-reaching. Bill Junior, buried nearby, was killed in the Inchon landing and battle for Seoul, near Seoul. Bill III is now studying at Seoul for a Ph.D.

The ashes of both Bill Sr. and Adeline were brought out here. The service for Mrs. Shaw was held on a cold, windy winter day. I attended it and found Marilyn Stokes here with small David. She put him in the car, out of the cold, while she stayed outside listening to the service, which was in Korean. Just as the benediction was pronounced, David found the horn! It probably shocked the Korean friends who made up most of the group, but gave a sort of triumphant climax to the meeting. I told his mother that Mrs. Shaw would probably have been delighted!

Frampton was here in business, lived in Chong Dong, not far from Fwha High School. The girls, Dorothy and Muriel went to school with me.

Arthur Gorman in business. Mrs. Gorman was an excellent musician and taught music at the Foreign School and elsewhere. Now living in Vancouver, Canada. I remember her setting to music one of the songs in our production of Shakespeare's The Tempest. It was years later that I realized that she had not made up the music, but had adapted it from Sibelius' Valse Triste-- "Flout 'em and Scout 'em; Scout 'em and flout 'em;

Thought is free, thought is free"

(Stephanos Act III, Scene II) It is an interesting indication of how ~~thoroughly~~ deeply this Shakespeare sank into our consciousness that I should have remembered even the tune from the play, so long after.

Underwood. Dr. H.G., the first ordained missionary to come to Seoul, died in the States and is not buried here. There is a memorial stone which was set up by Korean friends before the Saimoonan Presbyterian Church, which he founded, in the city. Dr. Lilius Horton Underwood, who came to be physician to the Queen and who wrote several excellent books, is here. She was a little bit of a lady who looked as though the first wind would blow her away, and yet she outlived her sturdy husband by five years. They were among the ~~founders~~ founders of Sorai Beach, three miles from Sorai village, where the first congregation in Korea was started. I recall that they had a sort of an Irish donkey cart in which they used to pick up children up and take us for rides around the beach--a rare treat. The old city wall went up Namsan from South Gate, following the south side of the big street which is there now. The Underwood house, after he moved away from the present Grey House ~~xx~~ location in Chung Dong, was just on the outside of this wall, a semi-Korean style house with tiled roof.

Mrs. Ethel Van Wagoner Underwood (Mrs. H.H.) was the first teacher--and the only teacher--when the Seoul Foreign School began in 1912. She had the whole eight grades herself, though there was some volunteer teaching done. She was my first teacher and I thought a lot of her. She was later shot in her own doorway, in 1949, by a trigger-happy young Communist who was after the lady guest of honor for whom a reception was being given that day.

Cathy Bonwick Gerald Bonwick, her father, was General Secretary for the Christian Literature Society for many years. Cathy's death was a sobering experience for the others in the school. Her older sister later came back to Korea as a missionary with the Canadian Mission.

C D Morris Methodist Mission, Wonju

Helen Billings parents with the Methodist Mission

Lillian Anderson, Mrs Wallace J. He was founder of Christian Endeavor in Korea and principal of Pierson Memorial Bible Institute. Remembered for his solos on the saw. He also had a fine singing voice.

Douglas Avison Who barely managed to get born in Korea. His parents arrived in Pusan in the summer of 1893, only to find that they should have stayed the summer in Tokyo because there was nobody at home in Seoul to receive them, in the hot weather. The letter had failed to reach them. Otherwise, Douglas might have been born in Tokyo. As it was, he was born just a week after his parents reached Pusan.

They stayed with the Bairds, who were already housing the Hugh Browns, who were waiting for their house to be built. The Bairds vacated their studies to house the five--presently six--Avisons. The next day, Rev S.A.Moffett arrived to spend the summer. He was given a mattress on the window ledge in the dining room, for lack of a better place. Thus the Avisons were introduced to missionary life in Korea.

Douglas was later Vice-President of Severance Medical College, after his father's retirement.

Missionary  
Korea  
1902 - 1948

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Aug. 9 1956

MUSKOGEE, OKLAHOMA

Dear Dr Rhodes,-

Yours received and thanks for your generosity in suggesting that I, rather than you, might write that statement, but I have just reread sketchily your "History of the Korea Mission", and I feel most strongly that you are the one to write it. That book is a masterly presentation and, if you had written in connection with any college, it would have been surely sufficient to have won you a Ph.D. - "a contribution to human knowledge" For me to try to qualify myself for that paper would take unlimited study. You have it all right in your mind and the book.

It is not a question of my health except in the one thing that I am not sure that my eyes could stand the amount of reading and research which I would feel to be necessary before I could write the paper. In everything except the handicap of my eyes, I can do anything that I could do 20 years ago. As I wrote you recently, I'm doing the full work of pastor in two churches, driving (with my chauffeur-wife) 300 miles a week, preaching three different sermons a week (in deference to my chauffeur wife who ought not to have to listen to the same sermon two or three times), giving two afternoons a week to pastoral calling, and attending to all meetings of Presbytery and Synod etc. It is a bit difficult for me to walk fast, but, going slowly, I can do as well as most folks. I like to putter away at carpenter work but using my arms too vigorously is also more or less taboo. In teaching or preaching, I can do all that I ever did.

I wonder if you know that, when I was driven from Korea, I brought out all of the original Minutes, handwritten and printed, of Seoul Station and the earliest records of the Mission. I gave them to the Board Library in NY along with my own complete file of Mission and Station records 1902- 1940 and sincerely hope that they have kept them carefully. Quite likely you have already consulted all of those. You no doubt also have my first Digest book of 1919 and No.2 of 1934. I have only one copy of each.

For you, with the data that you have already collected, it is simply a matter of choosing and arranging. I would have to do research and I do not have the books or records. It would be a tremendous task to assemble them. I doubt if the amount that my eyes would permit would satisfy me even.

Then, too, you are the official Historian of the Mission and should have all the glory of having carried on that monumental task.

I drafted the Constitution of 1919 and sat as Chm of the Comm of Sixteen who passed on my mimeographed draft. In 1923, I drafted the revised Constitution and was a member of the Comm of Fourteen (Han Suk Jin Chan) which worked over my draft and recommended the finished product to Assembly for the vote of the Presbytery. I landed in 1902, so was present at every meeting of Presbytery and Assembly from the beginning.

Under your invitation, I feel much as did the colored boy when someone asked him if he could change a \$5 bill. He replied, "I aint got no \$5, Boss, but I thanks you for the compliment"

Thanks for calling my attention to the "History" which I had not looked at in a long time. (I have to favor those poor eyes) But I really think that, without a question, you are the one to write the paper.

Regards to Mrs Rhodes and your children, especially your lovely daughter who used to be my daughter's supreme "hero" and pattern.

Cordially,

Charles Allen Clark



## SHOULD PRESBYTERIAN CHURCHES GIVE REGULARLY TO UNDENOMINATIONAL OR SO-CALLED "FAITH" MISSIONS?

This has been a live question in our churches for twelve years since Dr. Machen cast doubts upon the orthodoxy and faithfulness of so many of our own foreign missionaries. In 1934, just four years after Dr. Machen made his charges, Dr. Donald Barnhouse of Philadelphia, sent out by his congregation to investigate those charges, went to the Orient, contacted practically 1000 of the Board's 1300 missionaries at that time through a period of six months or more and came back saying,

"I am personally convinced that the vast majority of our missionary body is personally devoted to the Lord Jesus Christ. I have every reason to believe that most of our missionaries hold to the historic truths of the Christian faith as expressed in the creedal statement of our denomination." "The foreign missionary body as a whole will stand most favorable comparison with any Presbytery at home." "The foreign missionary body is the Church at home gone out on a missionary enterprise, and what we have at home is what we have on the Mission field." "The proportions, however, are not the same. Just as the cream rises to the top, so the more zealous, the more vigorous, the more devoted, the more evangelical, the more evangelistic have gone to the leadership of our foreign missionary enterprise in greater proportions than have remained at home. No charge can be brought against the foreign missionary body which cannot first of all be brought in an intenser degree against the leadership of the Church at home."



Charles Allen Clark, M.D., D.D.

Dr. Barnhouse goes on in his report to say that he did find ten cases of missionary individuals whose orthodoxy he seriously questioned, and the details of those cases are given in his report. He made in addition a somewhat vague statement of "Other cases," all of which, however, were evidently so inconclusive that he did not care to risk his high reputation by making a point of them.

Please note that his report was made at a time when the "Modernist-Fundamentalist" controversy was at its hottest, when a single careless statement in a single sermon or conversation by a pastor at home was often used as an excuse for branding him and pillorying him through the community as a "Modernist," yet Dr. Barnhouse, after six months investigation, where his people and he no doubt expected to find great numbers of disloyal missionaries, states that the "vast majority" are true. Would that mean 90%? And this is the conclusion of a thorough conservative, one as conservative as the Moody Bible Institute, and yet a scholar fully competent to judge what he saw.

Such assurances, coming from such a source, should have cancelled all of Dr. Machen's charges, especially when it is known that he made those charges only incidentally as a part of his campaign against certain members of the Foreign Mission Board, and not as the result of any serious investigation or first hand knowledge of the actual facts abroad, but apparently these facts did not cancel the original slanders. Denials and proof seldom do overtake original false charges, no matter how unfounded those charges may have been.

Today all over America, through decreasingly (for which we may thank our God), some of our most evangelistically inclined congregations, those most devoted in their allegiance to Christ as very God and most eager to make His Gospel known, are giving a small token amount of their missionary offerings to our Board and then all of the rest to various outside organizations, many of which are actual competitors, on the field, of our own work, some of which deliberately plan to harm our work. In many cases, this diversion of funds stems from gross misinformation and it is to dispel those misunderstandings that this article is written. As anyone may see, it is addressed mainly to the most conservative congregations and individuals in the church among whom the writer is proud to enrol himself.

It is said that "Presbyterian Mission work is carried on, on a too lavish, luxurious financial scale; Presbyterian missionary salaries are the same in every field, \$250 a month for a family; Presbyterian missionaries never experience any hardship or privation; nor practise self sacrifice, while the so-called "Faith" missionaries live on \$50 or even as low as \$35 a month and save far more souls."

Charges like those are so utterly ridiculous that they would be amusing if the results of them were not so tragic. Every single one of those statements is wickedly untrue, and can be disproved by facts on the books of the Board or its public reports and upon the testimony of multitudes of disinterested witnesses.

Every Mission Board in the world, in its financial arrangements with its missionaries, works on exactly the same plan, i. e., to give its workers a "living allowance" only. It is sometimes called a "salary," but the standard of every Board is an "allowance" simply to cover living expenses and the incidental expense of travel, housing, medical care, furloughs etc. enough to make the missionary efficient for his job. No missionary in the world in this generation was ever supported on \$35 a month or \$50. To make it appear so, requires a lot of bookkeeping juggling.

In Central Africa, where living conditions are primitive and comforts reduced to a minimum, if one counts only the actual food put into the missionary's mouth and the negligible amount of clothing there needed, a single missionary might get along on \$35 a month for those items. Before the war in far inland China, where similar conditions pertained, \$50 might be enough for those items. As a matter of fact, in 1902, our Board was paying even less for such families, \$1000 a year for a family and \$1200 on the coast and in Korea. In 1900, our Board was paying \$1400 per family in Korea. The Board was hard pushed for money and the Mission voluntarily wrote asking that their "salaries" be cut to \$1200!! those missionaries who never practise self denial!!

Presbyterian missionary salaries differ in every land and are carefully set after research into local conditions and costs, to provide a living approximately equal to that of a pastor in a small American town. Where possible, medical service is given and a modest home similar to that of home pastors in small communities. This last thing is done, not from any special love for the missionary or desire that he "live in luxury," but, considering the missionary as a piece of machinery, a tool to do its work, it tries to take care of the "tool." to make it last.

In the early years of missionary work (See Dr. Brown's "A Hundred Years of Presbyterian Missions") the missionaries were expected to live, and themselves took it for granted that they were to live, in the thatched, mud huts of their people and did so, but

they died like flies and had to be replaced over and over again just as they began to be efficient. It was romantic, heroic, to have the missionaries die like that, but it wasn't good "business." It didn't get the job done. No missionary can do creative work till he has been on his field five years, has learned the language and customs and made close friends among the people. By that time, any Board, "Faith" or otherwise, has invested in him and his family \$5000 or more. If he dies from inadequate food or housing or medical care, it is heroic, but that \$5000 is wasted and it takes five years time to make another worker. It takes five years to create an effective worker and, with every year thereafter, his value in dollars and cents increases and the number of souls that he may win in a given time increases. It is simply a matter of "business."

For every missionary, "Faith" or otherwise, on any field in the world, in addition to that minimum "allowance" for actual food and clothing, the following items must positively be provided if the missionary is to do any work:

- A. Some sort of outfit allowance.
- B. Travel to the field, second or third class.
- C. Some sort of housing.
- D. Medical and dental care.
- E. Cost of a language teacher.
- F. Travel money for touring within his field.
- G. Native evangelistic assistants.
- H. Some literature, at least tracts, Bible and hymnbooks.
- I. Schooling for his children.
- J. Some provision for his old age.

These are inescapable items and positively must be provided for every missionary, even tho he never does a stitch of institutional work. (The support of that institutional sort of work goes on into infinity.) Every one of these items is personal, and if even one of them is not provided, the missionary cannot do his job and few souls will be saved. In total, they make up far more than \$35 or \$50 a month even in the deepest jungles of primitive Africa, and any Board that claims that it can send out a missionary for any such sums is simply misrepresenting the facts or showing abysmal ignorance of what it is trying to do.

Many of the smaller "Faith" Mission Boards and Committees do show this abysmal and almost criminal ignorance, selecting enthusiastic, Spirit-filled young people, usually with educational qualifications so scanty that no competent Church Board would accept them, and sending them out to difficult field, with no other provision than their fare to the field and the minimum "salary" to scarcely provide their food. Such Missions should be called "wildcat" Missions, not "Faith" Missions. Christ Himself condemned such improvidence (Mt. 7:26), yet many of our Presbyterian believers, carried away by the lovely enthusiasm of the young volunteers, not counting the cost, not seeking the experience of those who know about these things, pay their money to these projects. It is a wicked waste of the Lord's money, not to mention the crime against these lovely young volunteers.

Many of the larger and better organized independent or "Faith" Missions, in a similar unwise way, encourage young people of inadequate educational or mental qualifications to offer themselves for this work and it is a tragedy. America apparently can support only about 12000 missionaries at any given time. If an uneducated, unfit person goes out, he crowds out the educated, fit man who ought to go. The usual immediate and violent protest is "But isn't an uneducated, Spirit-filled man better than an educated man who hasn't the power of the Spirit. Surely, but why that antithesis? Isn't a Spirit-filled, educated man worth two of a Spirit-filled uneducated man? Why must we take it for granted that education involves a lack of spiritual power? The Devil loves to have that contrast made because it keeps out of the field those who could do him vital harm.

Some of our Bible Institutes encourage such young people, only Highschool graduates with a year or two of Bible study to go out as missionaries. It is an insult to the people to whom they go, and unfits them for results even before they land in their chosen fields. It shows contempt of those people that they should presume with such meager qualifications to offer themselves as Teachers to those people many of whom have the keenest intellects on earth. Educational qualifications in all Mission lands are rising. On most fields there are many young people with Ph. D. degrees from American Universities. The utter ridiculousness of Highschool graduates setting themselves up as Teachers is overwhelming.

It belittles our religion. I personally doubt the real consecration of any young person who takes a short cut to the Mission field via a Bible School. David was right when he said (II Sam. 24:24). "I will not offer to my Lord that which cost me nothing."

The charge, then that Presbyterian missionaries get great salaries, as compared with "Faith" missionaries, that they suffer no privations and make no self sacrifices as over against the "Faith" missionaries is false in every item. Perhaps a personal testimony may be of value. The writer has spent 40 years in Korea under our Board. He lived 22 years on the field before he had any modern convenience, in his home, such as lights, bathroom etc. During that time, he lived for a time in a deserted school building, and again in a tumbledown hospital. Tho trying to live frugally, he has never been able to save anything beyond his life insurance. The demands of the work took all of the rest, and even the life insurance had to go during the war of 25 years ago when prices soared and the only way to get out of debt was to surrender policies on which ten years payments had been made. As to physical hardship, we have been through several wars, again and again our lives have been threatened; we have traveled thousands of miles on horseback, donkey back, boat, bike and bus, and hundreds of miles on foot out in the mountains of Korea in hundreds of villages where no white man had ever been before. We stand on our record and challenge any "Faith" missionary to match it, or surpass it. We have preached in the markets and along the roads and in revivals and in homes and have seen hundreds won to Christ. We stand on the record.

All of the Mission Boards of America, including the "Faith" Boards, are on exactly the same footing financially and must provide exactly the same items. Some of the "Faith" Missions allow the young enthusiasts to exercise all of the "Faith," starving them and not looking after them medically, and they and their missionaries seem to be doing something heroic. It may be heroic but it is not common sense, for it does not get the job done. Souls are not saved. The missionaries die or break down and come home, and the work has to begin all over again. If anyone pays his money to a "Faith" work because he thinks that it is cheaper than Presbyterian work, he is simply being deceived.

A second charge is sometimes made, under the continuing impact of Dr. Machen's false charges—that our Board prefers "liberal" missionaries and hinders conservative missionaries from preaching the faith which they believe.

As a convinced conservative, and a missionary of forty years standing, I would like to brand that second statement at least as totally and wickedly untrue, and I do not believe the first. In the last 40 years, at one time or another, Board members or even Secretaries have been appointed who were more "liberal" than this conservatively minded writer likes, but he gives his testimony, on his word of honor, that, in all these years, not once has the Board as a whole, or any Board member or Secretary by the weight of a feather, tried to influence him as to the Gospel that he should preach. He has preached the Gospel which his Lord gave him. Not only that; the Board told Dr. Barnhouse that, if he or any other responsible person would present definite charges that any given missionary was not preaching the truth as accepted by our Church, they would recall that person and send him to his Presbytery for trial. Individual members of the Board may be "liberal" by the standard of Dr. Machen and of other conservatives, but after all the Board members come and go. Our Board's policy is not pronouncedly "liberal" in that sense and, through all the years, the Board and all of its Secretaries without exception, have rejoiced with great joy over the evangelistic fruits garnered in Korea by one of the most conservative, Bible-believing Missions in the world.

The Board is at least moderately conservative, and, according to Dr. Barnhouse's testimony, the "Vast majority of the individual missionaries are eminently conservative." They were minutely tested by Dr. Barnhouse when he fully expected to find them bad. One wonders then at these Presbyterians who feel that they must divert their gifts from their home Church and would like to ask them what evidence they have that these so-called "Faith" Missions are preaching the truth of God. Many of them have crank ideas. Many of them have not been theologically trained. How does one know whether they are ignorantly preaching grave hearsay? Have they ever been meticulously investigated by anyone as our missionaries were by Dr. Barnhouse?

The writer would like to claim that for Presbyterians to divert their gifts to these outside agencies is: (1) Unwise, (2) Unnatural, (3) Divisive, and thus a sorrow to our Lord, and (4) Utterly unfair in that it implicitly condemns all of our missionaries without trial after they have been exonerated by competent authority, and it puts upon them a seal of disapproval which they do not deserve. Let us examine these four propositions.

(1) It is unwise.

Those who give to Missions, conservative or "liberal," no matter how they may be interested or not interested in education, medical or other humanitarian work or social work, in the final analysis grade the work done by the number of "souls saved," or, perhaps the "liberal" would say "folks changed." That being so, I want to appeal to the records and on the basis of the records, open for all to see, you will find that in every country around the world where our Board is working, if we haven't the largest group of believers, we come very close to it. This is not a theory that I am giving, nor "wishful thinking." Look to your records. In Korea 400,000 of the 500,000 Christians are Presbyterians. According to the statistics published in 1938 for the world by the International Missionary Council, in the 16 countries where we are working, as far as full communicants are concerned, we stand first in Siam, Persia, Syria, Korea, Japan and Iraq; second in Columbia, Cameroun, Africa and Brazil; third in Venezuela and Guatemala; fourth in Mexico, Chile and the Philippines. As to China and India, they are continents, and it is difficult to arrange an order of preference there. In every country, where possible, it has been the policy of the Board to unite with others in forming indigenous National Churches, so that it is impossible to give the exact number of Communicants which have been won by our own missionaries. The rating above for Korea, Japan and Brazil might be challenged for that reason. Let us separate the figures as far as we can.

Our Board's annual report for 1942 states that we have 55239 communicants, mostly from Africa, not included in National Churches. Then in the National Churches, there are communicants as follows: China 124496 plus another 20673; Korea 134894; Northern India 77350; Japan 55372; Brazil 54981; Mexico 18445; Philippines 46179; Thailand 9390; Columbia 882; Guatemala 2042, making a total of 529713 communicants. In winning those, we shared with other Missions and with native organizations, but we had our full share which surely would credit us with one third of the total, a matter of 176571 or, added to the 55239 outside the National Churches 231810. Many of these friends who divert their moneys favor the China Inland Mission. Those official figures of the International Missionary Council for 1938 credit that Mission with 89665 plus a share in one of the National Churches of China, a total of possibly 100,000. On the basis of the records, it would seem that our own missionaries were doing fairly well in winning souls. The China Inland Mission has about 1300 missionaries and we have 1200. And our great Board is a building Board. Missionaries come and go, grow old and die; Board members change every three years and the Secretaries now serving are all new within the last five years except two, but the Board goes on building, building, building all around the world, whatever its personnel at any given time.

The smaller "Faith" Missions are many times mushroom growths, existing only while their few individual supporters and first missionaries live and dying with them. Very few "Faith" Missions ever practice comity or cooperation with other Missions. Often when they begin, they are not content to wait till their people get the language and can begin to preach. They feel that they must get some results to report back home. The big Missions seldom have more workers than they need and will not give up their good workers. The "Faith" Mission has to borrow or steal workers to begin. Those people are poor stuff on which to build a work. When the Mission "folds up" they are ashamed to go back to Missions with whom they have been competing. Often they are lost to all churches and the final result is total loss. Under our great building Board, every dollar ever given to it will be bringing fruits till the Lord comes back again.

Secondly, such giving is unwise because it simply subsidizes a competitor of our own work. The great independent or "Faith" Boards, those like China Inland, Africa Inland, Christian Alliance, etc. are all doing fine work (marred only by the fact that they use many of those half educated missionaries mentioned above), but, after all, why subsidize your competitors? If any Presbyterian

were to rise in a church meeting and say "Down the street here is a Methodist Church whose denomination is doing fine work in China or India or elsewhere. I move that we give two thirds of missionary money to the Methodists to help carry on their lovely Mission work," folks would mark him down as crazy. Why then do we do that identical thing in the case of these great independent or "Faith" organizations in which the case is exactly parallel? The Christian Alliance actually has its denominational churches in America exactly like ours or the Methodists.'

We know that the great denominational Boards carry on work parallel to our own in many fields and we respect it, but we never for an instant feel any obligation to support their work. Why should we? On the various Mission fields, we do not have intense competition such as we have in many places in America. Wherever possible, though the "Faith" Missions seldom cooperate, between the great Boards, we have territorial division or at least some form of comity agreements not to steal one another's members. Nevertheless, human nature being as it is, it cannot be denied that, where there are no actual territorial divisions, there is some inevitable competition. Each Mission wants to make reports of progress to its home Church, stories of souls won. The work cannot help being in a sense competitive. We would never therefore dream of taking our Mission money to maintain a Methodist or Baptist or Episcopal Mission. But that is exactly what we do for all of these "Faith" Missions. They are in exactly the same way competitors. Why subsidize a competitor?

Thirdly, many of those undenominational or "Faith" Missions do produce large results for a time in souls won by having no educational or agricultural or medical work, even sponging on the other Missions for the medical care of their own missionaries. Experience of the great Church Boards is that all of those types of work are essential to the building of a strong indigenous Church which will "run under its own steam" after we withdraw. The China Inland Mission, even, altho it began with the purpose of not having any institutional work, changed later. Its wise leaders found that it would not do, and they have broadened their base to include those lines. Like the denominational Boards, they have been in business long enough to have acquired experience, and experience has shown that in order to conserve the results of preaching, there must be an indigenous, self-governing, and ultimately self-supporting and self-propagating Church. Such a church requires educated leaders, above the quality of the ordinary member, therefore schools. It requires humanitarian and medical work to show the spirit of Christ visible, hence hospitals, medical schools and Homes of various sorts. To be self supporting as a church, the members must at least approximate self support in their homes, hence agricultural-evangelistic and industrial-evangelistic work. In all of these types of work, the evangelistic is central. We cure bodies to cure souls.

The uninformed, strongly evangelistic believer at home, the "man in the street" perhaps thinks that all this is useless, that we should give all of our time to "winning souls" directly, but he is wrong, for he is talking about something of which he does not have information. All of the work is "winning souls" and building for eternity, but it takes various form. The broader base is essential. It is unwise to pay our gifts to any "Faith" or other Mission that is so ignorant that it does not know these truths.

(2) Giving to these outside organizations is unnatural.

These outside organizations may be wholly admirable, but, after all everyone is first of all responsible for running his own house. If anyone can demonstrate that our work is not as fruitful as the work of these outside organizations, it might be something, but that cannot be done. I appeal to the records. In quantity and equality, our work is unsurpassed by any Board. Dr. Barnhouse has testified to the quality of the "vast majority" of our missionaries. Why assume that those of another household do better than our own?

(3) Giving to these outside organizations is divisive and must be a great sorrow to our Lord who prayed "that they might be one."

In every congregation where moneys are thus diverted, there must be a great deal of questioning. The children and young people ask about it, "We are Presbyterians. Presbyterians do Mission work. Why do we give our money to competitors of our own Church? Answers have to be given to those questions, honest

answers. It is not an honest answer any longer to repeat Dr. Machen's charges. Dr. Barnhouse has cancelled those. It is not enough to condemn all Presbyterian missionaries because you have heard some individual Presbyterian missionary who did not know how to report his work and did not stress the "souls won" on his field, those that he saw every day being won. It is not right to indict 1200 missionaries because one was not a skilled advocate. It is an occasion of sorrow to many of us that many of our best missionaries while on furlough do not seem to be able to report their work as skillfully as do those of the "Faith" Missions. Why something hasn't long ago been done about it we do not know. It is said that steps are now being taken to that end. However, the facts show, even tho their speeches do not, that multitudes are being saved in every land where Phesbyterian missionaries are working. We have been meticulously investigated. Until equal investigation is made of these outside agencies, and their facts found by competent authority, it is divisive and harmful to Christ's church to divide thus its support.

(4) Giving to these outside organizations is unfair and, to some extent unchristian. It implies a bitter criticism of spiritual disloyalty against all of our 1200 missionaries, the "vast majority" of whom do not deserve. Surely among them all there is one worthy of your support. The majority are living their lives with unwavering unstinted loyalty to Christ and His Gospel. Many have faced death and are now facing it. Many have lived in deadly peril for months and under intense nervous strain. In many fields, the first to leave when danger came were the "Faith" missionaries. I appeal to the record. The last 21 missionaries who came out of Korea were all Presbyterians. The only three missionaries now left in Japan are Presbyterians. Dr. Machen's charges have been disproved at least for the "vast majority." Originally we were charged when we were 10000 miles away and the only persons in a position to defend us were the Board members in New York, and they were the real accused and we were but incidentally drawn into a war that was not ours. That was un American, unjust and un Christian. It is all past now and we can forget it, but surely it is no longer necessary to punish us unjustly for something which was not our concern and from which we have now been absolved. Surely our own missionaries now deserve the whole hearted support of our Church, at least the "vast majority" of them.

There is one more hurdle which I hesitate to mention as it is so absurd, but I know that the thought troubles some faithful souls and I would like to clarify matters for them. It is this. Some of those who for a time have not given to the Board say that, if they were now to begin doing so, their money would "displaced radical money now being given to various objects and the result would be an extension of the radical work under the Board." Just how anyone can visualize this is difficult but let us try. In order to discuss it at all, we shall have to, for the moment, for the sake of argument, admit that there are "radical" objects supported by the Board, something which might be strongly repudiated. Dr. Barnhouse, in his report, mentions a certain school which, by his definitions, was such an object. The most extreme case to which these friends object would be one where their restored gifts, coming to the Board would be sent to support that school and moneys released from there would hunt around and find some other, as yet not attempted, "radical" piece of work to be done. A thing like that on a hundred to one chance is conceivable, but is it probable, sufficiently probably for us to turn our backs on our own work and cut to the heart the "vast majority" of our missionaries who are loyal, and true?

To begin with, this is something of a vote of non-confidence in the members of the Board, those changing members who serve each only three years. The flaw in the argument is that the Board does not initiate projects on the Mission field, The Missions do that. The field has the power of initiative and the Board only the power of "review and control" Dr. Barnhouse states that the "vast majority" of the missionaries can be trusted. Is it conceivable that in every case where "radical" money is released, everyone concerned would aspire of malice aforethought to create more "radical" projects? Is the thousand to one chance that your particular money might be so treated, enough of a reason for cutting to the heart the "vast majority" of the missionaries whom Dr. Barnhouse says can be trusted? I have named the most extreme possible case in connection with the one institution which Dr. Barnhouse challenged. Our Board supports wholly or shares in the work of hundreds of primary, academy and college schools. This one, right or wrongly, has been challenged. Surely this fear is not well founded, for all or many.

Granting now every trepidation and fear that has in the past caused these friends to divert their gifts to competitor organizations who are doing no better work if as good as that done by our own, there is still a plan by which the most timorous person may place his gifts within the work of our own Church and have the money do exactly what he wants it to do i. e. select an individual missionary who "talks your language," conservative or "liberal," and send your money to him. He will report to you what your money is doing and you can be as positive that it is doing what you want done as tho you were there yourself and far better than you can in the case of the "Faith" Missions which have never been submitted to a Barnhouse investigation. Miss Ruth Elliott (156 Fifth Ave. New York) is the Board Secretary in charge of all Special Gifts. She can arrange to have you support any object in the 16 countries under our Board. Consult some missionary in whom you do have confidence and seek the nomination of the person or the project which you favor, and then get the object assigned to you by Miss Elliott. If you get one of that "vast majority" of our missionaries, you are pretty safe. If you pick even within that circle, you surely can find, either for yourself as an individual giver or for your congregation an object which suits you entirely and about which you can be at peace, and you'll no longer need to subsidize a competitor or tear down with one hand what you build with the other.

Around the world, in many fields, notably Brazil and China, we seem to be on the eve of the greatest thing in evangelism that the world has seen since the time of Christ, South America today has 1,600,000 Protestant believers and they are the equal of ten times that many Catholics, since only a man with "backbone" can be an "evangelical" in South America. 750000 of those believers are baptized communicants. In China, the Generalissimo and his wife are Christians; He has a Military Council of ten men; eight are Christians. In the book "Who's Who in China" where are enrolled the leaders of that land, 51% are folks educated in the Christian schools of China. The country is wide open to the Gospel and pleading for Christian leadership. The next 25 years there ought to see a greater work than ever seen at any time for our great Church to unite and stop wasting its resources in futile or questionable projects. "Let us go in and possess these lands for Christ."

October 15, 1958

Mr. Dexter N. Lutz  
Dai Heung Dong  
Taejon, Korea

Dear Dexter:

Enclosed is some literature from dear old Dr. C. A. Clark who seems to keep his youth and enthusiasm in a remarkable way. Let me have your judgement as to his suggestion and what we might do about it.

Thanks,

Richard H. Baird  
Commission Representative  
in Korea

/ml



Missionary  
Korea  
1902 - 1948

CHARLES ALLEN CLARK, PH. D., D. D.

(Pastor of Chouteau and Park Hill Churches)

RESIDENCE: 509 SOUTH FIFTEENTH ST.

MUSKOGEE, OKLAHOMA

RECEIVED

OCT 10 1958

ANS'D OCT 15 1958

Phone

MURRAY-2-2055

OCT 4 / 58

Dear Dick -

The enclosed article was in News Week magazine of Aug 11. Blair spotted it first and we were both much impressed by it. I sent a copy to the Board and Teber just answers that he, too, is interested and has sent it on to one of the Miscellaneous Regional Councils for study. Your Excomm and the Mission should know about it. If it is a success in India, as it seems to be, backed by responsible big organizations here and by the Govt in India, it could increase the wealth of India, China and Korea marvellously and make them all independent of Russian help and interference. I'm sending you 2 copies. If somehow you could get one copy to President Rhee, I believe that he and his Government would do something about it and they would be most grateful to you for calling their attention to it. Korea also has bulls that could do what the water buffalos can do. If one bull can furnish electric lights for a town, he would be worth his weight in gold. Korea could even dispense with a lot of American help and do well. Blair and I think it is a marvellous thing.

Blair's lady is not too well just now. We two are OK and my two churches thrive. We are greatly enjoying Katherine's stay with us when she is not out speech making. She seems to be doing a fine job at it. We two visited Allan's family in Minneapolis in Aug. and saw the Blairs on the way.

(over) Cordially  
Chas Allen Clark

Dear Dick ● — On further thought I'm sending a copy of this article to Senator Kerr of Oklahoma in Washington, pointing out that, if our Govt would take this over, it would, in times, save us millions of the Foreign aid in Korea and other countries. I told him about Sutz and suggested that when Sutz presently goes on his short furl when he expects to visit his daughter Betty (Hendricks) that he could investigate on the ground in India. I suggested that Senator Kerr send a live man to Texas to investigate the matter and that Congress then ask our Board to appoint a young agricultural-mechanical man to go out on US Govt salary to work with Sutz on the deal. Maybe Jim Crockett would be the man to do it. He has hoped to be a missionary and is fitted, a graduate of our famous Sillwater A and M College here in Okla. Sutz's retirement is not far off I fear.

This thing is big and could mean miracles in every Mission country, especially Korea. Show all this to Sutz and get him enthused on it. It could be a grand climax to his missionary career. — and yours.

If Kerr replies (as he usually does) I'll send it on to you, and try to keep you informed as to progress if there is any.

BB.

danger. He confessed doubts of his ability to keep the Communists in check, resigned as Premier, and requested and received authority to form a new government, shorn of Communists.

But Souvanna quickly discovered that a "Communist infiltration" is not so easily ended. Worried aides tipped him off to a plot to overthrow his regime. Last week, disillusioned but wiser, he ordered the Royal Laotian Army and police on a full alert to guard against an armed Communist take-over.

## INDIA:

**The Beast of Promise**

In India, where sacred cows (214 million) are second in number only to people (390 million), the plodding bullock (centuries-old source of power) may prove more important than the atom to the country's rural revolution.

At Khanpur, 14 miles south of New Delhi, bullock power was being harnessed successfully to produce both electricity and water (India's two scarcest items) at a cost within reach of most of the country's 558,089 villages.

The project is the brain child of an imaginative South Carolina management consultant, Leigh Stevens, who visited India four years ago as a member of an international team studying the possibilities of rural industrial development. Up and down the enormous sub-continent, Stevens found only one source of power—the patient bullock which for centuries has pulled the plows and drawn the carts of India.

Returning home, Stevens set up shop at the Prairie View (Texas) Agricultural College and began experimenting with rangy Texas bulls. The problem: To

**Strange Interlude in the Cold War**

In Moscow's Lenin Stadium, no one would have guessed the cold war existed or that Khrushchev was calling Americans "simpletons" and "imperialists." For the first time, U.S. and Russian teams met in a dual track and field meet, and a crowd of 50,000 cheered lustily for the visiting stars, including seven world champions. Despite an outbreak of sore throats, the American men's team swept the field, though the Russians claimed over-all victory on points because of their cleaner sweep in women's events.

But in Warsaw, festive under Red rule, the Americans got a welcome

that made their friendly reception in Moscow seem chilly. At the airport and through the city were signs of "Welcome Americans," and by the time the two-day meet started, the 80,000-seat stadium was jammed with a thunderous throng of 105,000—one-tenth the city's population and the biggest sports crowd for a track meet since the 1956 Olympics. The ovation for the visiting athletes, according to one American reporter, was the greatest he had ever heard in 35 countries.

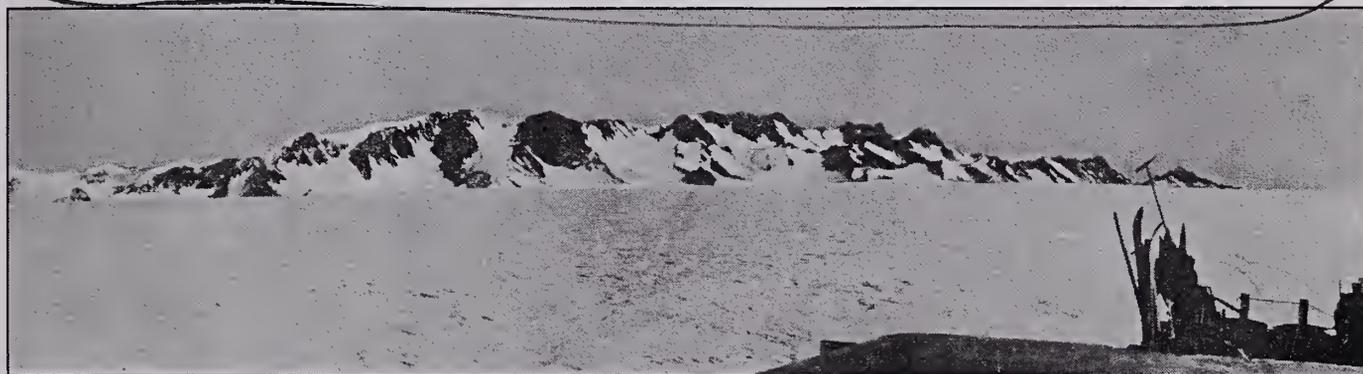
After bowling over the Poles both on field and off, the Americans headed for their next stop: Hungary.

step up their tedious, 3-mile-an-hour gait to the high rotary speeds required to generate electricity. While curious Texans looked on, he hitched his bulls to draw bars and taught them to trudge in a circle. Then, employing the principle of the bicycle sprocket, funds supplied by the Ford Foundation, and technical assistance from General Electric and the Texas Gas Transmission Co., Stevens developed a system of drive chains and belts, and gears.

**Magic:** Stevens recently returned to India with a primitive power plant, able to turn a pump, or spin a generator at 1,320 rpm. As Prime Minister Jawaharlal Nehru and three Cabinet ministers looked on, Stevens put his bullock-powered device through its paces. It pumped 300 gallons of water per minute (enough to irrigate 100 acres and five times more than India's existing

water wheels can lift) and, at the flick of a switch, lighted Khanpur's narrow streets and its 150 houses (one 25-watt bulb each). To the enthusiastic Prime Minister, Stevens explained that such units could be built locally, with all-Indian material and labor, at from \$3,000 to \$5,000 each.

Indian newspapers applauded Stevens' gadget as the "beginning of a rural revolution." And the government, now shopping in Washington, London, and Bonn for \$1.2 billion in loans and credits over the next three years to prevent collapse of its ambitious five-year plan, saw in the device two great advantages: (1) A possible sizable saving in vital foreign exchange, now being drained at the rate of \$10 million every week, (2) a chance to electrify 150,000 villages by 1963 instead of the 1,500 originally planned.



Paul T. Walker

**Great, Icy Peaks We Never Knew Were There**

The first photographs of a newly discovered Antarctic mountain range, 500 miles from the South Pole, show a 30-mile stretch of rugged peaks rising 5,000 feet above the ice (9,000 feet above sea level). Named the Dufek Massif, after U.S. Antarctic commander Rear Adm. George Dufek, the range was spotted eighteen months ago by a Navy flier.

Last December, a five-man U.S. tractor expedition spent a week in the mountains, which were 100 miles south of where they had been reported; they found areas free of ice and snow, one of which contained a fresh-water lake with plant life. The discovery ranks as a major achievement of the 1958 explorations on the world's least-known continent.





# HOME LETTER

August  
1937



Dear Home Friends,—

“Schools out!” for us, or will be when you get this, i. e. this, our fourth eight year term of service, will be “out”, and we’ll be again with you in our Homeland. For the next twelve months, you’ll be able to reach us at 3624 So. 5th Ave Minneapolis, Minn. We’ve been in America only three times in thirty five years. We hope that, when you see us, you will make allowances for our awkwardness, physical and mental, for we have been “Thinking Oriental” for so long out here that it may be difficult for us to get back to “Thinking White” again.

## Reminiscences.

It is thirty five years now since we, as callow youngsters, came to the Land of the Morning Calm. It seems impossible that the calendar can be correct in that. It seems but just a few months since we were in the midst of war’s alarms over the Japanese-Russian War of 1904. How keenly we remember the days when Korea called itself an “Empire” and the Imperial Guard used to parade each morning in front of the palace or in the barracks down below our house in Seoul! Old Korea seems almost gone in these days of autos and radio and aeroplanes and Marathons (You know it was a Korean boy last year, who won over all the nations of the West in the Berlin Olympics and another Korean boy was No. 3). There were many beautiful things in old Korea along with the useless ones and the world is immensely poorer for having lost them. It may be our gray hairs that make us think fondly of old things, but we do believe that the world has lost much in losing Old Korea.

Korea’s name, even, was hardly known abroad in 1902. The country had been open to the world only 20 years then. There were only 369 Presbyterian churches in all Korea that year and 19327 total believers. Today, in the Presbyterian Church alone, there are 2930 congregations and a great army of 341700 “called ones”. There are about 600 ordained ministers now in the Church and its total gifts for 1936 were one million seven hundred and fifty thousand yen, a yen being the wages of a laborer for one and a half days. Those yen would exchange in the open market for half a million dollars gold.

We’ve seen that great growth in the short span of our lives and have had a small part in bringing it in. It has been our joy to have taught every man who has ever studied theology in Korea in our Church, all of the 600 pastors and the 500 or so other men who are in the process of slowly going thro the seminary or who have taken a few terms and dropped out.

The young missionaries coming out today look astonishingly young. Were we ever like that, we wonder. I

imagine that we were, for our son is now older by four years than we were when we landed.

We’ve passed thro two regular wars since we landed here and thro months of guerrilla warfare back in the mountains. On several occasions, we’ve heard howling mobs out destroying property, fortunately not seeking us. We’ve been captured by bandits, and have travelled for weeks thro territory filled with the ruins of burned villages where at any moment the bandits might have gotten us. We’ve travelled hundreds of miles on foot, and many thousands on horseback, donkey back, boat, train or auto. We’ve not tried the plane yet tho one goes every day from our town to Seoul in 70 minutes. We’ve waded mountain streams innumerable and once crossed one where the water was up to one’s waist while seated on a horse, and where the black water swirled around as tho to drag one from the saddle. We’ve fought mosquitoes and other forms of animal life through long dreary nights in the country, and have shivered all night in winter often when caught out in the mountains and forced to sleep on stone floors without heat or bedding. We’ve preached along the dusty roads, and in the markets, and to great audiences of over a thousand in the regular churches. We’ve passed out the memorials of our Lord’s death in tiny mountain huts where only a handful of folks were gathered and where we could not stand erect because the ceiling was so low, and the rooms so crowded, and where the air was so bad that the oil lights grew dim until some one opened the door a crack to let in a bit of the freezing air outside.

Several times we have preached to the lepers in the south and to a few met down in Seoul. We’ve preached to the lame and halt and blind when we were in charge of the community poorhouse, the place provided for the most pitiful of the city’s poor. We’ve been privileged to help back to sanity a few slaves of narcotic drugs, and to rescue a few unhappy Magdalenes. One whom we bought for ¥40 is now a valued Bible woman in the Canadian territory. Better still, last year we saved one little girl who, in a few years, might have become one of that sisterhood of sorrow.

We have had a part in sending ten girls and nine boys up thro the schools to graduation, and have assisted eleven men thro the Seminary into the ministry. Some of them are doing a bigger work than we can do, notably one whom we called as a boy from the plow, who is today a great leader of revivals throughout Korea.

We’ve travelled to every corner of Korea assisting in one form of work or another, preaching, Bible Classes, Sunday School Conventions, housebuilding, etc. We helped in the first Korean Bible Class ever held in Manchuria, in 1913, and were the first of our Mission to see the town of

Sinpin, that trip in from Mukden being the first made since the famous trip of Moffett and Gale in 1891. We helped to create the Korean Church in Japan and acted as treasurer for that work for 25 years, going over there to visit the work about every other year, and we have seen that work grow from one small group in Tokio to 49 churches with 3000 believers scattered all the way from the Hokkaido down to Kyushu. We helped personally in starting the first Korean church in Peking in 1924.

We had the honor of drafting the Constitution of the Presbyterian Church of Korea, both the original one of 1922 and the revised one of 1929, and of serving on the Assembly Committees which perfected them. We also drafted the Constitution of the Korean Church in Japan.

We served 12 years on the Mission Executive Comm. three years as Chairman. For two years we acted as General Secretary for the Korea Sunday School Assn. For 20 years, we have carried on the Busy Managership of the Theol. Review and for this last year the temperance magazine also. We have sent forth upon a long suffering world six books in English and 25 books (35 editions) in Korean including one fifth of a Bible Dictionary, and one third of the Conference Commentary on the New Testament taken from the Chinese. We have furnished over 1500 pages of printed material for the Theol. Review, the equivalent of 5 books more. "To the making of books, there is no end."

We have built houses in Taiku, Seoul and Pyengyang and helped in every Station in the Mission. The building in Taiku back in 1906 was almost creation for we could get no contractor to do the work. We made kilns and burned our own brick, other kilns and burnt our roof tile, others still and burnt our lime. We erected a dwelling and a hospital with day labor with lumber largely sawed out by hand from logs. We dug a well down thro 30 feet of rock, ran the water 650 ft. on the level and 45 up into the hospital attic and installed a whole plumbing plant there with our own hands.

We've preached in factories and streetchapels and from house to house in city and country, and have directed large groups of students in those things, teaching them direct soul winning work and laboring with them. We've led revivals with crowds, and we've dealt with Nicodemuses and Nathaniels in private conferences. We've tried to "speak a good word for Jesus Christ" wherever we've had a chance, in our home, on the streets, in the classroom and in the churches and Sunday Schools. We've had a part in founding over 100 churches, 29 in the last ten years.

We've sold tens of thousands of books directly or by advertising and thro our workers (probably 55000 in 1937) and have scattered sheet tracts by the hundreds of thousands, for many souls in Korea have been won thro the humble sheet tracts.

Our seminary classmates at home — Hepburn, Rogers, Patterson, Kearns, Shaver, White and the others have been carrying the ball in the limelight all these years. Most of them have forgotten that we even exist. Yet we would not have exchanged our 35 years for anything which this world contains. We've plodded along doing each day's work as

it came, with just one passion—to make Jesus and His Gospel known to men. We thank Him for letting us come to Korea, in 1902.

## The story of 1937.

Nineteen thirty seven has been the busiest year that we have ever known. Many indications of failing strength tell us that after furlough we shall have to make sharp curtailments of our work program, but we praise Him that it did not have to come this year, and that we have carried a bigger schedule than ever before.

### I. Direct Evangelistic Work.

This, of course, is our greatest joy and should be always the first item in any missionary's program, whatever other assignments may be made to him. A recent Board letter has a lovely phrase, asking us to report each year clearly what "articulate evangelism" we have carried on. We have tried to see that no day went by without some "articulate evangelism" or, in other words, without "speaking a good word for Jesus Christ", as Ian McLaren phrases it.

#### 1. Witnessing for Christ in the Country.

This has been a marvellous year of preaching in our country field of 45 churches. Every church is full to overflowing. Four congregations are erecting new buildings, one being of brick and costing about three thousand yen. The people have paid for all of them entirely except for the ¥10 which I give to each as a gesture of sharing. Fourteen years ago, when we took over this field, there were just 21 churches, two or three of those barely started. Today there are 45. Then there were six circuits. Today we have fifteen, seven under ordained pastors and the rest under Helpers, and there are besides three families colonized into new places to found new churches, making eighteen men in all. There are nine women full time workers. All of the men and five of the women are paid in full by the churches, and for the other women the churches provide their food and a part of their salaries. Every church this year had a week of Bible Class and revival and most of them have had separate classes for men and for women.

As to my part in all this, it has been very difficult, but I have visited every one of the 45 churches once and several of them more than once. I held one Bible Class and revival of a week, and spent two days at the annual Circuit Official Board meeting. I've sent letters and tracts or Sunday School materials and the temperance magazine to all of the churches and have tried to touch them in some way at least every month, and make them conscious that, as Paul said to his Phillipian friends, "I have them on my heart". We have met all of those who have come in to the central classes and Bible Institutes and have had many contacts with individuals who have come in on business or simply to see us and talk about the work. All of the trips of the year together have involved about 125 miles of walking. We have tried to follow "in His steps", and witness to our fellow travellers along the country roads. The Gospel story is beautifully

sweet when you tell it along the road to some one who never heard it before. We pity those missionaries tied down in institutions in towns who do not have this particular lovely opportunity.

## 2. Witnessing for Jesus in the City.

Last Fall, my North Sinnee Church across the river became self sustaining under its own pastor, so my responsibility there is ended. Its congregation is between 400 and 500 now. I have continued to carry West Sinnee and Changpodong churches with the help of two of my students. During the year both of these churches have erected new buildings which will seat about 200. Changpodong is full already and West Sinnee will have to build again by the time we return from furlo, as it is often very crowded. Every Sunday when in town I preach at one or both of these churches and attend midweek meetings when special work is required. Both of these churches had fruitful revivals during the year led by some of my students.

During the year, I have been happy to be able to secure six sites for future churches. Upon one of the sites, a new church entirely paid for by the Koreans is being erected, and two others hope to build this summer. We are grateful to the friends who helped build Changpodong and West Sinnee churches.

## 3. The Soul Winning Work of the Seminary Students.

As Professor of Practical Theology, it is my privilege and duty to see that the students learn, not only how to preach formal sermons in church, but how to meet and win men one by one. We have in the Seminary one major course on Personal Soul Winning. In addition, every student is required to give each week one period of an hour and a half to direct evangelism in the street chapels, on the streets, in house to house preaching, in factories and in stores. He must give one hour every term to each of these five types of work. After having done that, he may give all of his remaining periods to one single type of work. The Student Association cooperates in this work, their Committee organizing the bands and assigning them, making the work seem a bit more voluntary than if I assigned them directly. The names and addresses of all hopeful inquirers are handed to me and I mail them out to the nearest pastors. More than 1000 such names have come to me this year. As one of our street chapels is near a railway station, we get people from all North Korea and sow the seed to the limits of that field, 200 or more miles away.

This year we started a new activity which we hope can be a permanent part of the seminary's work. Many of our students act as unordained pastors of churches while studying. Those men every year have come and asked to be allowed to go out to hold Bible Classes and revivals in their fields. It has been difficult to refuse, but has been upsetting as to classroom work. This year we flatly refused to let anyone go, but decided to close the seminary for a week at the Korean New Year season, and have the whole Faculty and student body go out to conduct day Bible Classes and night revival services in 120 churches. Letters were sent to the

400 churches of the province and more invitations than could be filled poured in. Every student and most of the Professors went out. About 2000 inquirers were gathered in in the various places. Many of the students had never led revivals before and were pretty well scared when they went out, but they will never be scared again. They all came back, as the disciples did in Luke 10, singing hallelujahs and voted unanimously to go again next year.

Personally I went to a small church ringed about by four others and folks came from them all. Twenty seven most hopeful inquirers were taken in, and it was the glory time of all this year, tho I must confess that, when the janitor rang that bell the first day at 4:10 for a "daylight prayer meeting", I wondered if homicide was not sometimes justifiable. He was not quite so bad the later days, but to call that middle of the night session a "daylight" prayer-meeting is a travesty upon language. I played the game, however, and have felt wonderfully virtuous ever since. It was fiercely cold part of that week, and the church in the mornings was just above freezing.

## II Seminary Work.

Each year, I wonder if I should make this the first section of my report, for it is officially my first and might, if I willed, be my only assignment. Certainly an average of fifteen hours a week teaching is a full major assignment. This work this year has been all joy. I am allowed to teach only one Bible Course, Psalms. After furlo, I suppose that I'll take over again the course in Personal Soul winning. Each year I have three courses in Homiletics besides preaching practice every week thro the year. I have three courses in Church Government, four in Sunday School work, one each in General Psychology and Christian Social Service and two major courses in Pastoral Theology, and throughout the year give three hours a week to the first class in English besides somewhat helping in the supervision of that department. When the postgraduate courses are in session, of course, there are four or five other courses required, new ones usually each year for the Spring Postgraduate session which was not taught this year for lack of funds.

## III. Literary Work.

I had hoped greatly to complete the Leviticus commentary before furlo as I finished 600 pages on Psalms and 300 on Job last year, but my eyes bothered so much through the Fall that it seemed best not to press this. I have worked on the English texts off and on as I could and shall be ready to go ahead when free time arrives. I have translated my usual share of the Theological Review articles, about 70 pages of fine print matter. I have sent three articles to the Korea Mission Field and six to home papers. The biggest piece of literary work of the year, however, has been a complete revision of my Nevius book, adding several new chapters to it, correcting statistics, etc. Thro the Spring I have read some proof on it practically every week day, as it will be 370 pages in all. It is hoped that the chapter of answers to practical questions which have come to me may

make the new book more useful than the former one. It will be 90 pages larger than the previous book and has a different title. It is in English.

#### IV. Book Distribution.

Anyone can make a book. Selling it is another matter' and often a most difficult matter. This year we have continued the business of selling books in several ways,

1. Through the seminary bookstore —

From this one store we sent back this year over ¥2500 net to the Christian Literature Society, Bible Society and other publishing agencies, so our total sales must have been far over 10000 copies and we do not handle Sunday School literature or hymnbooks or New Testaments to any extent. We leave that to the city bookstores. The store is a great boon to our students who themselves buy many books, and the store standing there so suggestively influences friends of the students also to buy them books especially at graduation time, so that most of the men go back home nowadays with quite a beginning of a library.

2. The five travelling commission sales men and the 28 bookstores of the province are channels thro which books flow smoothly out in an increasing stream. This year we have added three new bookstores in the country. The five travelling men each year sell far more than 15000 books. Just one of the men recently sent in his report for two months showing 2840 sales. These men would not make half as many sales if they simply went around as merchants, travelling on their own. We send letters ahead of them commending them to the churches as "Literature Evangelizers", telling the churches exactly when they will arrive, asking them to meet in the churches for a worship service, and then to look over the books after the meeting.

3. The three Bible Society colporters this year sold almost 40000 Gospel portions, all in non believing villages and opened up new leads for our other church workers. We give these men close supervision, talk over their work with them, and see to it that they cover impartially every corner of their fields and not just little areas right around their homes.

#### V. Book Production.

We have this year managed, as usual, the Presbyterian Publication Fund. Two new titles have been put through the press, a large edition of the Catechism and Creed, and of the Sunday School Psychology. This last is one of our own books and this is the fourth edition of 2000 copies of it that has been put out. Dr. Swalien's book on Revelation also went on sale in the Fall. We've totally sold out 6 titles. The fund owns 50 titles, ¥10000 worth, so it is quite a going concern.

#### VI. Magazine Making.

I have this year been Busy Manager of two magazines, the Theological Review and the Temperance Magazine. The circulation of the first stays always about 1000. The latter sold this year about 3000 copies a month. For the Theological Review, we've sold in the year ¥224 worth of advertise-

ments, all but two of the ads being from within Korea, since it is becoming increasingly difficult for foreign firms to do business in Korea. Every two months there is a rush to make up copy, write ads., read proof on them, and then get the magazine mailed.

#### VII. The Temperance Work.

I never intended to get so tied up in this work, but, having gotten into it, there has been nothing to do but to go ahead. This has been a great year in the work because of the long hard drive to get the new National Law forbidding the sale of liquor and tobacco to minors under twenty. The young people of Japan have that protection and we cannot see why the children of Korea should not have it.

No missionary can personally enter into this work to advantage as it involves more or less conflict with the Government Departments which are pushing the liquor business for revenue purposes with the same sort of energy that our American President has used, to his shame he it said. My part has been to find the finances for Mr. Song, the Korean Secretary. For the year, I have gathered or personally paid in a total of about ¥2000.

Mr Song has done wonders during the year. He has gone to Tokio three times, and has been able to talk with the Prime Minister twice, and with three others of the Ministers of State. The Temperance leaders of Japan are among the best people in all Japan, socially and intellectually. And they and Dr E. C. Hennigar there who works with them have given Mr Song unlimited help. I myself visited them in August and found that on their Executive Committee were four members of Parliament, a retired Admiral, who is a Presbyterian Elder, a famous surgeon, who is a Buddhist, and the Chairman is a famous corporation lawyer who gives really more time now to temperance than he does to his law work.

In June Dr Hennigar came to Korea and lectured for us all over the country in schools.

Mr Song has been able to line up all of the newspapers in Korea to help him and they have been full of editorials asking for the new Law. He has broken down opposition after opposition of local officials. Japanese Christians in Seoul have helped. We are hoping that before summer we may get the new Law on the statute books, but one can never bank very much upon the promises of politicians and we can only wait and pray for success.

If and when we get the Law, Mr Song should be set aside for full time service to secure enforcement. It is hard to have to work on a shoe string budget when things so momentous depend upon it. We believe that it is the Lord's will that we get this Law and, if so, nothing can prevent it. For this work this year, I've written about 200 letters by hand and sent out 3000 printed letters. It is only a sideline, but a very healthy one.

I make no apologies for my part in this, even tho some of my home friends apparently do not approve. I give nine tenths of my time to trying to save old hardened adult sinners. If I can save a few of the eager boys and girls of Korea before they get all sodden with liquor and tobacco, please God I'm going to do it. These are the two

most virile devils loose in Korea today, and I hate them, as I believe my Lord would hate them if He were here in the flesh, walking the dusty roads with me. If giving five percent of my time or two percent to this preventative evangelism is failing in my duty, I'll accept the condemnation of men, but I do not believe that my Lord condemns me. These boys and girls whom we save from this sort of rottenness will be easier to reach with our Master's direct Gospel now and later.

#### VIII. Treasury Tasks.

I carried the work of Benevolence Treasurer for the Presbytery till October. This year, I rounded out 25 years as treasurer for the work for Koreans in Japan. As usual, I've been treasurer of the Seminary and of its Corporation Board. The Theological Review requires some two hundred payments in and out each year. To all of these, this year I have added the financial management of a thousand acre farm of reclaimed land along the seashore near Anju. If we do not turn over properties to those who want our schools, this task in the days to come is going to be almost a major assignment for some one. A tidal wave hit our dikes in April and ripped out the dikes of projects both sides of us, but by the grace of the Lord our dikes held. Possibly the fact that in the Fall we used ¥500 to strengthen them in weak places helped to hold them.

#### IX Property Matters.

I'm a preacher man and my Mama did not raise me to be a lawyer or real estate man, but this year I have pretty nearly been forced to be one.

1. As usual, I have acted for the Board in all tax and deed matters. Before this time next year, Mr Reiner who has taken over that work from me is going to realize that he has almost a major assignment. Land, house, poll and income taxes come out twice a year with bicycle, auto and dog taxes for side dishes. After every flood of tax bills, I have had to collect back from the college, academy, poorhouse, Chinese church, Cemetery Assn, the seminary, Morning Calm, the shops, the dairy, the downtown bookstore and from various individuals.

In December last, I finally secured title to the tangle of roads south of the college on which I had been working for more than five years. We exchanged roads with the Government, giving them a new straight one for many crooked ones. We've visited the Prefect's office at least fifty times in connection with this. In December, we got title and it helped to make a happy Christmas.

In the summer, however, we were forced to enter into another similar deal which we are willing to our successor Mr Reiner to wrestle with. The Government wanted to put a 78 foot road through between the seminary and college where there had been a 32 road before. And they wanted us to donate the land. This again took weeks of negotiations. We had discovered that here and there in the midst of our properties there were old road ends or parts of roads that we must have, seven in all. We finally made an agreement to give the land that they wanted on condition that they give us those seven old roads and remit all road taxes on

both sides of the road not only for the college and seminary but also for the West Gate Church, and, in addition, they agreed to build a 6 foot brick wall 1000 feet long along the whole college side of the road. The deal has gone through and we have the lovely king's highway and brick wall, and if Mr Reiner and I live long enough, some day we'll have the title to those old road ends.

2. Last summer, just as I was thinking of getting away for some rest, Dr Moffett was stricken and made helpless. The Government officials had been hectoring him for weeks over the selling of some of his lands outside the city, threatening to confiscate them, etc. He was right in the midst of selling some of them when taken sick. I took over and have since sold practically everything that he owned, but again this has been about a major assignment involving about fifty transactions on a major scale. To add to my gray hairs, in December the Prefect office officials told me that any lands owned by foreigners would after Dec. 20 have no sale value. It was up to me to salvage what I could for our sick friend. It took many sleepless nights and feverish dealing with brokers, but we cleared everything in time and since have been busy closing deals and carrying out Dr Moffett's instructions. My indispensable secretary has been a tower of strength to me in these matters. Without him, I could never have done it. In the earlier months, the swarms of brokers that came around like mosquitoes were a pest and every school, or other organization in town, seemed to think that I would hand over to them quarter sections of these lands and no less than seven or eight sent delegations asking for it. We've gradually gotten past that point and built up a selling organization so that it doesn't hurt quite so much as it did to sell land. Of course, there was no vacation last summer with all this going on.

3. The above land translations have been but a part of those we've had to put through in the year. When Dr McCune left and the college finances were all so tangled up because of the reclamation project in Anju, we had to sell another tract of Dr Moffett's land in the city and there we found squatters encroaching on us and that took hours of work day after day all summer till we got buy contracts from them all. The new road west of the college required the sale of small pieces there. The big road in front of the hospital required more trips to the Prefect's office and three sales there. During the year, we have bought four church sites in the city. We sold the poorhouse belonging to the community twice and bought a new one. We sold the old cemetery and bought a new one, 5 transactions, and, after much anxiety, were able to buy roads out from it to the king's highway. We have spent some hours arranging to sell Dr Swallen's home but fortunately that was one deal that did not have to be put through. We've dickered for a land exchange with the Moffett Memorial Building Committee, and have transferred to the Mission Holding Corporation the downtown bookstore in trust for Dr Moffett, and we hope to get the Scout house out at the farm deeded to the Scouts before we leave.

4. Throughout the year, we've done the work for the Presbytery Holding Corporation and there is seldom a week

that some church does not bring in its deeds to be transferred and recorded. We have over 300 pieces of land registered now.

My Mama did not raise me to be a real estate man, but I've come pretty near to being one this past year.

#### X. Miscellaneous

1. Last summer, I foolishly agreed to help the ladies of the Women's Higher Bible School by cutting down the hill behind their buildings and getting the site ready for a music building. We built a high retaining wall with soft earth behind it. The summer rains came and turned that soft earth into a sponge. The wall cracked, neighbors besieged me lest their houses be crushed by the falling rocks. The police added their kindly offices, and I laid awake nights as it rained and rained and rained and went ever every day at daylight to see what damage had happened on that night. We finally got it down and up again so that the walls will stand. And the building site is ready, and then along came our officials to tell us that this being a part of the old Kija Wall of 1100 B. C., altho we own it, and pay taxes on it, hereafter we shall never be able to build on it or change its contour in any way—and I had spent half the blazing summer making that wall end beautiful!!!!

2. This Spring I found myself one of five on a committee to move the missionary cemetery with its forty graves. Two members of the committee were doctors tied down to their job of healing; two were itinerators always away. By elimination, I was elected to do the job. For about three months we have had about 40 men at work on it. The graves are all moved, new roads built, fences and hedges made, a caretaker's house built, a well dug. In getting it done, there were permits of a half dozen sorts to be gotten from the Government, surveys, visits of officials, visits to officials and all the interminable red tape that attends such things. We've moved some 30 tombstones and set them up, have made a long road one third of a mile out to the King's highway. It is a beautiful place out there nearly five miles from the city on a lovely hill facing south. From the top, you can see parts of the city. All that was mortal of our loved ones may sleep peacefully and undisturbed there till the Lord comes back again.

#### Woman's Work.

The woman's work of this household consists first in sharing in every item that has been mentioned above. Not half of it would have been possible except for her. In addition, there has been the usual Sunday School teaching and then the entertaining of the great numbers of guests, Korean and foreign, in the home.

#### Conclusion

Thirty five years in the land of the Morning Calm! They have been beautiful years for us. God has given us many friends and, from our Korean associates a wonderful love and loyalty. I'm minded to speak of our man cook in our home. He has served us more than 25 years, and it has been his delight to save our vitality and time in every way

possible. My business secretary has pretty nearly doubled my efficiency in these last few years. Other secretaries and associates the Lord has given us. We would like to call the roll of them all in this last letter before furlo, but others would not know them. We have been rich in such friendships. When the "books are opened" we have no doubt that some of these Aarons and Hurs who have held up our hands and these Bezaleels and Aholiabs who have been called to serve in the common life may have to their credit many of the achievements which we thought were ours.

These thirty five years have been beautiful for us, and we would not have exchanged places at any time with anyone on earth. We laid away our first two babies in the early years, two in one year, down in Seoul, but now the Lord has given us red haired Bobby and his sister to carry on. Our own girl baby at home in college believes that the Lord is calling her for full time service somewhere. We are looking for our boy to surpass all that we have ever done in this land, and to really get something done. The Lord has filled our cup clear full just as He promised that He would, and we shall start on this furlo with a joy that cannot be described.

Next year will be our "hankap" year, sixty years young. Our next furlo period will be our last. We are going to pray that He will give us the privilege of living out that last period in Korea, and, if it be His will, the privilege of going up to meet Him from Korea.

There were only 1937 adherents in our Church when we landed in 1902. We have seen that grow to over 340000. What a wonderful God we do have and what a wonderful Savior!!

Respectfully,

Chas Allen Clark

Mabel Craft Clark.

## We, too, "MARRIED ADVENTURE",—in Korea since 1902

August 20, 1942.

Dear Home Folks,—

Paul (II Cor. 11) says "As a fool, receive me, that I may boast myself a little", and then he goes on to tell the romance of his life—the beatings and imprisonments, the scourgings, the shipwrecks, the many perils and weariness, the fastings, and, most important of all, that ever present "care of all the churches".

It is forty years today since we two, as youngsters, left our home to cross the sea to Korea, the "Land of the Topknots" and "of the Morning Calm". We've written many of you year by year, all the years, the stories of the wonderful things that we have seen God do over there. The Japanese have now driven us out for a time, though we believe that we are going back to live out our "three score and ten" among our people. We've been in America only five times in forty years. In a way, however, this fortieth anniversary sets a sort of period to our lives so far. We wonder if you will forgive us this time if we tell just a little of those phases of our experience called "romantic" and if we do just a little "boasting" in the sense in which Paul used the word. "Forty years" the calendar says. Surely that cannot be true so much of it seems like yesterday.

There were just forty of us passengers that sailed that day on the Shinano Maru from Seattle. The boat had never carried passengers before as the cuisine revealed by its weird dishes like "Bubble and Squeak" and the like. Thirty eight of us were missionaries of our Board, one the daughter of a Japan missionary and one a Japanese Christian engineer. We turned the smoking room into a ladies' parlor. There were seven newly married couples on board and about a dozen single people, so that, before we saw Asia, there were other matings, notably that of one girl, who, as we were leaving America teased the young brides by saying that they would be only the "wives of missionaries" while she herself was going to be a real missionary. My lady, in Cabin No. 13 and Mrs. Hicks of Peking in No. 26, twice thirteen, were the only folks on board who were seasick. Doesn't that prove the ancient superstition!

Vividly, even today, we remember our first contacts with the Orient, those Japanese fisherman, in their birth-day suits, in their tiny boats almost out of sight of land. Next came the curious "Pullman Cars" (i. e. jinrikshas) in Yokohama in the narrow streets and everyone walking in the middle of the streets because there was no traffic that went faster than the ancient bullock carts. Autos had just been invented then and the first aeroplane flew at Kittyhawk as we were landing.

The trip through Japan's exquisite Inland Sea by moonlight introduced us to the fairyland of Japan, though, even then, we almost got into trouble with the military when we attempted to snap a picture on a non-distinctive rock in the sea by moonlight.

At Kobe, we all began to scatter, only ourselves and the Kearnses crossing to Korea in a tiny boat which had at least a dozen different forms of motion, all of them unsettling to stomachs that had grown over confident of the calm Pacific crossing. Many of those on the Shinano were of our McCormick Seminary Class of forty-four men; eighteen of whom offered themselves for foreign service; twelve of whom actually reached the field. Today only McCuskey in India and Stead in Persia, with us carry the flag. Several others, burned out, now live in America.

It was a very primitive Korea that we saw in 1902. It had become independent of China in 1895 after the China-Japan War, and the King of Korea had crowned himself an Emperor and changed the name of the country to "Taihan", the "Great Land of Han". The first railroad in Korea, 23 miles long, had been built the year before by an American company from the Capital, Seoul, to its seaport, Chemulpo.

When we reached Seoul, we found a terrible epidemic of cholera raging and people dying by the thousands. We saw one man drop in convulsions by the side of the road and die during one of our first days. The next year the smallpox came and babies died by the thousands again. There was a continuous procession of baby funerals out the Little East Gate and there outside that gate one day, we saw thirty two little dead bodies of smallpox babies exposed along the city wall. Their mothers had set little posts beside the wall and then put horizontal sticks in the cracks of the wall so as to make little platforms just high enough up so that the dogs of the city could not get the baby bodies. They wrapped the bodies in matting and left them there because the sorceresses told the mothers that, if they buried the first babies who died, the "Great Guest", the smallpox spirit, would come and take other babies from their homes. The next year the scarlet fever scourge came and took our first baby boy. That was our hardest year; two babies taken from us in one year.

As to that smallpox, just four months after we landed, I nursed a young colleague missionary who took the disease, nursed him for fourteen days until he died. For the first seventy two hours, I was on duty continuously without sleep, because we had no trained nurses in those days and no isolation wards, and no other member of the community could be persuaded to come and help until Miss Wambold came from the country and took over the days. I am not a trained nurse, but, during the years I have had to nurse also typhoid, diphtheria and scarlet fever. One has to do all things on the Mission Field.

There was little promise of great things in the church of Korea in 1902. There wasn't a single elected Deacon, Elder or ordained Pastor. There were only a few buildings erected for church purposes. Most of the churches, as in Paul's day (Phile 2 Col. 4:15) met in private homes. If one took the total of all believers of every possible kind in all of the denominations in Korea, there were less than 25,000. Today there are a half a million and there are 5,000 churches, many of them with congregations of over a thousand. Four thousand of the churches and four hundred thousand of the believers are Presbyterian.

The Korean Presbyterian Church is organized as a fully self-governing National Church with a General Assembly thirty-three presbyteries. There are twenty-five Presbyteries under the Women's Synodical. There are over 500 hundred ordained pastors and eight hundred unordained men doing the full work of pastors except for the Sacraments. There are six hundred full time Bible women acting as helpers to pastors. The Korean Church is sending out its own foreign missionaries west of China, northwest to Mongolia, north to Manchuria, east to Japan and south to the great island of Quelpart in the Yellow Sea. The first foreign missionary of the Korean Church was sent out in 1907, just twenty three years after the first American missionary landed in Korea.

We have seen all of this develop and understand better than others, perhaps, what the Chronicler said (20: 17) "Stand ye still and see the salvation of the Lord."

We landed in 1902. In 1904, came the Japan-Russian War and Korea was right in the heart of it. We were living on a hill right in the center of Seoul. The Japanese army terraced the South Mountain clear to the top and placed guns commanding the whole city. For months we were told from day to day that the Russians would be coming into the city at any time through the northeast gate. Night after night we went to bed half expecting to be awakened by cannon shot flying over or through our house. When the sea battle of Chemulpo came off 23 miles away, the big guns rattled the windows in our house. The cruiser, Cincinnati, lay in that harbor waiting to take us away, and we were to be ready to go at any time. It was rather thrilling.

Just after the Japanese army seized the city and quartered its men in every house, the King's palace caught fire one night and rumor said that it was the prelude to a sacking of the city. Living all alone far from any other white folks, it was an eerie experience to watch that palace burn and listen to the cries of mobs in the streets outside.

In 1902, there was in Korea an organization of nationalists called "Tonghaks", similar to the "Boxers" in China. In 1904, word spread that the Tonghaks had set a certain day on which they were going to kill all of the white people in Korea. I was due to go out for a two weeks itineration trip just before the fatal day of the massacre. It was a bit difficult to decide what to do in a case like that, but I went out and did my work and nothing happened. The massacre "did not become".

From 1907 to 1910, the Japanese were busy taking over the authority in Korea. The night when they forced the King of Korea to sign a paper "inviting" them to assist him in ruling his country was a tense time, the city full of soldiers, the palace surrounded, the population unarmed but ready to fight at any moment. Down in the city by the big bell, there was bloody fighting. One of the favorites of the king who urged him not to sign fled from the palace and was hunted through the city, the big bell booming out orders to the searchers. He got away to asylum on a French warship. When the king finally signed, the Minister of War went home, wrote a letter urging his people to fight and then, in true Oriental fashion, committed suicide. The people did fight, but it was hopeless.

The 10,000 or so former Korean soldiers took to the hills with their guns after one bloody battle near the South Gate in Seoul, and for over two years guerrilla warfare went on in the mountains. Bands of Koreans, 500 to 1000 in number, roamed the country, fighting, robbing and pillaging as we have seen the bandits of China in late years. The Japanese set up small outposts of soldiers in every county seat and market place and every day between these posts soldiers in twos went out to meet those from other posts to exchange mail and military orders. Wherever a village welcomed and fed the invaders, the patriots burned the village. Wherever a village sheltered the patriots, the Japanese burned it. As usual, the innocent bystanders got the bullets.

In 1909, we divided territory with the Methodists and a large section 50 miles wide and 200 miles long out to the Japan Sea east of Seoul came to us. The Methodist missionary who had had that field had been a "good boy" and minded his British Consul and had not visited his churches in two years. When we took over, the people came in begging for a visit, saying that they were like sheep without a shepherd. It was dangerous to go out but difficult to reject such petitions. For months, I travelled all over that territory, much of the time riding in a bride's chair carried by four men. I wore the Korean white clothes because the powder used by the Korean patriots went off slowly and it was their custom, when they saw anything suspicious, to shoot first and ask questions afterwards. Black clothes or my six feet of height would have made them think me a Japanese.

I was arrested repeatedly by one or the other of the fighting parties. One band of patriots held me over two hours while they debated whether they had better shoot me or not. In one town as I sat in the inner, women's apartments, of a Christian's home towards evening, the man came rushing in breathlessly telling me to hide because there were seven men with rifles searching the village to kill me. They heard that a Japanese had come in. In another place, while still wearing white clothes but riding on my big horse, I left one of my Christian villages and climbed a small pass behind it. Two months later, I heard from a man in the town that just as I reached the pass, a band of patriots with rifles came in sight down below, sighted me and ran hard to get a shot at me from the top of the pass. Fortunately for me, the road beyond the pass was a winding one down through trees and they couldn't see me, and I did not even know I was in danger.

It was real danger too, for two of our missionaries were shot at from distance and one chased by men with knives and Dr. Forsyth was slashed to pieces and almost died from his wounds down south at about this time. A "man is immortal till his work is done", however, and the Lord still had use for me.

On another trip, as I sat in the church, we heard the mountain machine guns just over the pass "strafing" the people of one whole fertile valley. I travelled through burning villages where 100, 200 or 300 houses had been destroyed and the whole population was living in dugouts till Springtime. Only once was I tempted to turn aside from the route we had set for our visitation of the churches, when I heard that a great army of patriots were coming up a valley down which I had planned to go. After prayer, we went ahead and our danger was scattered ahead of us. It was a rather thrilling three years.

I like to tell the children about our tigers, too. They have them in Korea and twice I almost met up with them. In one village, as I came from evening church, the pastor called my attention to the barking of the dogs all down the valley. He said "There's a tiger that has been prowling around here for several nights, carrying off a dog or pig each night. You had better shut the door of your bedroom tonight"—and the door of my room consisted simply of a lattice work covered with paper. On another night we got into a mountain inn that was so swarming with "China's teeming millions" that we refused to stay indoors but slept in the yard though there was ice on the stream out front in the morning. Then we heard the next day that a big tiger had been ruling the roost all around for days and that everybody walked in fear of him. They make their houses out there in the mountains of logs, roof and all, for fear of the tigers.

Once the private home in which we were worshipping during our service was stoned by the people of the village who did not want a church established there. Once a raging mob of 200 came out against us with clubs and stones when we attempted to lead a funeral procession from an upper village to the lower one where the church building was located. The mob believed that it was bad luck to admit a dead body from another village into their village "above the well". They almost dumped the bier in the rice fields.

In 1913, I travelled across Manchuria in a Chinese cart 200 miles straight east from Mukden to help in the first weeklong Bible Class ever held in Manchuria. We had 140 Koreans present at that Class and many of them had walked 200 miles in the bitter Arctic cold to attend, everyone, of course, paying his own expenses. Even in those days, bandits were bad there in that territory. Five weeks after I went in, a group of Scotch missionaries, going out by the same road, were caught by bandits and robbed of everything they had. One never debated with bandits. One gave what they asked. Their lives were forfeit to the nearest magistrate if captured, so they shot at the least sign of resistance. I've been four times across Manchuria.

On that first trip, after the Class, we came out by way of Kangkei in Korea, 100 miles still farther east. On the way, in the bitter cold and deep snow, we got lost in the deep valleys and wandered on till 10 P. M. when we found

a small inn in a tiny village. As we went into the inn, we saw four men sitting in the corner playing cards for money. We prepared our supper, arranged ourselves for the night and slept. At 4 A. M. we were up again to move on, and we found those four men sitting right where we had first seen them, still absolutely silent and straining with intensity. Most of the money was in front of one man. But the most significant thing was that they were sitting right in the little alcove which contained the gods of the household. Religion has little to do with morals in many non-Christian lands.

In 1919, came the great "Independence Movement" in Korea when, by a miracle of organization, in spite of the swarming Japanese police and spies, on a single day, throughout all Korea, in every village, the entire populace gathered in bands and marched to the nearest police or governmental post to hold up their empty hands and beg for their independence.

The Japanese authorities lost their heads in view of this situation. The Koreans for the previous nine years since annexation had been so docile that they could not understand this movement. They came pouring out of their quarters and smashed heads with their clubs or fired into the unarmed crowds with their guns or slashed them with their swords. In Seoul, the firemen were called out to help the police. They use a sort of pickaxe with hooks underneath to pull thatch off burning houses. They smashed those pickaxes down on the heads of the crowds. They also used hooks such as freight men used to move boxes. Seizing men by the neck with those they ripped them out of crowds tearing their necks open. No one resisted. It was one of the most marvellous exhibitions of bravery that this world has ever seen, for, since 1911, it had been a death offense to own a gun.

The authorities conceived the idea, or claimed to have it, that the whole independence movement was initiated and engineered by the Christian Church so they concentrated their efforts upon it. They burned down seven of our largest churches in the North. Near Seoul, they drove forty Christians into a church saying that they wanted a conference, and then the soldiers standing at the windows slaughtered them all on the floor of the church and they burned the building to destroy evidence.

In every place, the women marched with their men. In Seoul, young academy girls shouted their battle cry in the face of the police. The jails were filled with them. Still they came and the police, to stop them, stripped some of the girls naked and made them stand thus in the hallways of the jails for all to see. Other girls went home and sewed their clothing this way and that over and over again so that it could not be torn off and then went back and shouted again. In all, men and women, 300,000 were put in the jails, in some places so crowded in that for days no one could sit down much less lie down.

During all of this time we were in great danger. The Church being blamed for instigating the movement, of course we too came under suspicion. In a similar situation in Manchuria in 1932, Mr. Henderson, a member of our Mission, was murdered while ostensibly being "guarded" by Japanese soldiers.

In 1929, while Japan was taking over Manchuria, riots were incited in Korea by lies published in the censor-controlled newspapers where it was said that the Chinese in Manchuria were skinning Korean colonists alive and selling their wives as prostitutes. In our town, through two terrible nights of blood, a mob of 10,000 men raged about, killing with clubs 104 Chinese of the 5000 in the city. All of the Chinese silk shops in the down town district were looted and the lovely silks dragged in the mud. Houses of the Chinese were burned. The red glare of the fires reached clear to the zenith making the city a seething inferno.

Friends had warned us that, when the mob came out our way the second night to burn the Chinese market gardeners' houses across the little river near us, if even one drunken individual in the mob should suggest it, the mob might burn our houses also and even kill us. It was an eerie experience waiting that night for the mob to come. The whole city was being shaken with hatred and ravening like tigers after blood. Many of the other members of our missionary community took refuge that night in the houses farthest from the big road, and spent the night in anxious waiting. Our house was off by itself. I stayed awake till one o'clock, but my wife and little girl slept. At one o'clock, I told the Lord that we knew that He would take care for us if our work was not yet done and I went to bed. The mob came at 2 A. M.

The next morning a neighbor lady with two children was going to the railway station in an auto but got a puncture by my front gate and came in to ask me to take her the rest of the way. We got half way down and in a narrow street, met that mob. They had been wrecking streetcars and autos downtown. We were surely scared but there was nothing to do but to go ahead, slowly, slowly, wondering if the mob would let us through. Just as we almost touched the leaders they opened up and we stepped hard on the gas and flew. Near the railway station we saw two dead Chinamen in the street with their heads bashed in, not yet taken away for burial.

The last five years have been the most trying of all. The Japanese have been systematically and progressively closing down on our Koreans, keeping them living under the black pall of fear. Everyone goes to jail whether he has sinned or not. There are thirty-one situations in which any man can be arrested and held for 28 days without even being booked. Any man whose head appears above the general level goes to jail for a while to keep him humble. The German Gestapo cannot teach anything to the Japanese. During the last year, one English missionary in our town went to jail for six months on a trumped up charge. Two members of our mission served five months of a ten month jail sentence and then had to leave the country. One lady of our Mission served 28 days and one man 12 days. Then at the end, to get us out of the country, some twenty-six missionaries, of whom I was one, were arrested and held as criminals because they had asked the Korean Christian women to pray for peace. I had the honor of being under arrest for over three months in my own house, forbidden to have a guest or to go anywhere. Finally an ultimatum was given that, if these "criminals" would go on furlough, the matter would be dropped; otherwise each person would get from three to ten years in the penitentiary. The Board recalled those involved and we now are waiting for the Lord to drive the Japanese out of Korea so that we may return.

I visited Peking in 1924 and all of its environs out to the edge of mysterious Mongolia. In 1928, we had our wonderful journey home via Hongkong, Singapore, Rangoon, Calcutta, across India to Bombay, Egypt, Palestine, Italy, France and England. I have been a score times in Japan.

In general, these are the "romantic stories of the years. Of course, there were nights spent in "robber villages" in the early days; robber and bandit scares on the mountain passes and the like; crossing rainy season rivers where the water came to one's waist as he sat on the horse; journeys across mountain roads glazed with sleet and ice; sleeping in icy cold rooms out in the villages; half starving when loads did not arrive and native food was not available; crossing rivers like little Eliza on the rocking blocks of ice; life in scorching summers among the "B flats and F sharps" of "China's teeming millions". The welcome in each village, however, always obliterated the thought of these inconveniences. I have traveled hundreds of miles on foot, thousands on horseback and many more miles by boat or bike or auto, and had the "care of all the churches" up to the number of 102 one year, but always forty or more. For the last ten years, there were 53 churches, city and country, with 6000 believers in them. So much for the "romantic" stories of the years.

As this is our "veteran" narrative, let us recapitulate briefly the other privileges of the period—thirty-eight books created in Korean and six books in English; one magazine published for 22 years and two others for five or more years each; all of the colportage work of our province, ownership of the big bookstore in the Seminary, oversight of 50 in the country and full control of eight travelling colporters who together sold over 100,000 books or portions every year; management of the Mission's Publication Fund and the distribution of its publications; charge of all of the Board's properties worth a million dollars in our part of Korea; General Secretary for Sunday School work for five years; General Secretary for the work for Koreans in Japan for 28 years; Associate General Secretary for all the Temperance work in Korea these 15 last years; "Building Advisor" for the Mission during a large part of the years; and, most important, Professor in the Theological Seminary for 33 years and Acting President also the last three. I have had the joy of teaching every man who ever studied theology in the Presbyterian Church of Korea. Eleven hundred men have graduated besides hundreds who took part time. God has been good to us down the years. During 1940, in spite of the troubles, two of our 53 churches erected new brick buildings seating 1000 each and three others erected new buildings seating 200 to 500 souls.

The missionaries are now (Aug. 1942) all out of Korea but the work there still goes on. There are 1300 ordained or unordained pastors left and 600 full time Bible women. The Church is in terrible bondage but it still carries on. The Japanese have put great numbers of our people in jail because they refuse to bow at the Shinto shrines, but nine tenths of our people have never, even under duress, gone near a shrine. We have planted the Bible so deeply in the heart of the people that it will go on being the Teacher though every pastor lands in jail.

I came home from Korea with eyes so affected that doctors feared that I was going blind. That danger seems largely past but the pain still continues. Since November last, I have spoken more than 300 times in the churches and a number of times by radio and through magazine articles. For the coming year, I am assigned to the state of Minnesota to assist the pastors in any way to educate, inform and inspire their people regarding Missions.

Some people think that "all missionaries have come away" from their fields and that it is no longer necessary to be interested in Foreign Missions. Nothing could be more erroneous. This is not the first time that missionaries have been driven temporarily from their fields. In the Boxer Movement of 1900 and again in 1922, a large part of the Missionaries of China were driven out for a time, but they went back and, after the hiatus, the work went forward as never before. Only five of the sixteen fields of our Board are greatly affected by the war. In the other eleven fields, notably South America, the work is booming. Thirty new missionaries will go this year to Colombia. Brazil is asking for one hundred. The recent General Assembly ordered the Board as soon as possible to get ready five hundred to send. The next 25 years in China are going to be the greatest thing in evangelism that the world has ever seen. We already have over ten million Christians in our end of Asia from India up to Korea. We are going to have millions more when the Lord opens the way for us to go back, and WE ARE ALL GOING BACK.

A Church in New York State which has been supporting an outstanding missionary in China wrote the Board saying, "Our missionary has now been out of China over a year and the outlook for his return soon is not bright. Can you not assign us some other missionary?" Other thoughtless people have thought that the Board could just drop connection with its missionaries and then pick them up later if and when their fields are reopened. The Board is allowing a few of these folks to take home churches temporarily to save its budget. It is sending many more temporarily or permanently to fields that are open. It is using the rest in the work of educating and inspiring the churches at home.

Those who think that the Board should cut its connection with those who have returned home do not realize that it costs at least \$10,000 to make a missionary family—the first five years of travel, language study, getting oriented into indigenous customs and acquaintances with native workers, etc. before much real effective work can be done. If they lose such a family and want to start up again, it will cost \$10,000 to train another worker and, even so, the precious five years are lost. The missionary is the tool with which the Board does its work. Losing such a tool because of a temporary difficult condition is certainly not good business in any sense of the word. Business men should understand that.

The Korean Church is getting out a great Commentary on the Bible. A number of the men now on furlough are creating manuscripts for that series. I, myself, have written twelve, and, during the coming year, in spare time between speechmaking tours, I hope to complete Hosea, Zechariah and the two Samuels. The series will be 15 volumes of 900 pages each. Four volumes are already in print.

Two verses stand out for me regarding the present missionary crisis: "All power is given unto Me" and "Why are ye so fearful? Is it that ye have no faith? Man's extremity is God's opportunity". The word in Chinese for "crisis" is made of two characters which mean "Dangerous Opportunity". That is where we stand today. Your missionaries in China are still standing by in two thirds of their Stations. In the Philippines, too, they cable to say "All well; some free to serve". Those of Japan, Korea and Siam have only now come out after month of nervous tension and often mortal danger. Those are the five fields where work is hindered. Your missionaries have not lightly run away. If by staying or dying, they could have best served the Cause, they were ready. It seemed wiser to come out for a time and go back to greater things. Even so, three of our ladies remain in Japan. They would not come away.

Forty years of sunshine and shadow; forty years of seeing miracles; forty years of proof that the Lord still reigns; forty years of glorious opportunity; forty years in which to think of what another forty years may bring. Our daughter now serves a church as Religious Education Director here in America and may some day serve across the sea. Our son, after seven years in Korea, serves in Colombia South America until Korea is open again. Possibly some day our red headed grandson, Bobby, will catch the torch and carry on. "All power belongs to Christ". He has been wonderfully good to us.

Sincerely,

Chas. Allen Clark  
Mabel Craft Clark.  
3340 Blaisdell Ave.  
Minneapolis, Minn.

PLEASE SHARE THIS LETTER WITH YOUR CHURCH FRIENDS.

## KOREA HOME LETTER

Presbyterian Headquarters  
324 Tabor Building, Denver 2, Colo.  
April, 1944

Dear Home Friends:

April has been Korea's Publicity Month in all of the churches of America for a generation. This year, because our Korea folks are scattered all over the world, fifteen in the Philippines, fifteen more in South America, and the rest strewn all across North America, they have scattered us also through the Yearbook of Prayer, and we two seem to be placed on June 10, instead of on April 8 where we have been the last 42 years.

We hope that you'll not be forgetting us nor the rest of our Korea folks, for Korea is not "finished." We are all going back on the first boat that goes that way, and, in the meantime, the Korean Church is carrying on, magnificently. You may remember that I told you that, during the last summer that I was there three years ago six fine churches were newly erected in Pyengyang City, three seating over 1000 each and every penny of the cost of them paid for by the Koreans.

Incidentally, we have been hearing wonderful reports from the latest Gripsholm people that the Church in Japan has also been carrying on faithfully with a surprisingly small amount of vital interference from the gangsters who now control that land. Large, special, public meetings are forbidden, but the churches apparently are not interfered with unbearably.

That story in the Reader's Digest of a few months ago where a Japanese Government official was quoted as having said that he and others had "become Christians" by Government order just to get from the missionaries secular advantages, when they hadn't an idea of being real Christians was possibly true as far as that individual and some of his ilk were concerned, but the impression given by the article that all of the Christians of Japan are of that type is a wicked and baseless slander. The Church of Japan would have dissolved into its elements long ago under the fierce Governmental pressure of the last five years if the Spirit of God were not working in it, and if the majority of its Christians were not the real thing. I wonder how many American Christians would have stood firm under a tenth of the pressure which the Japan Church has been bearing these last five years.

As I told you in previous letters, I do not like very well those gangsters who had planned to put me in the penitentiary for from three to ten years and who have harried almost to distraction our Koreans through the last 34 years, but no nation is all good or all bad. Al Capone is an American citizen, but I would hate to have my America judged by such as he. The Churches of Korea and Japan are carrying on marvellously and every penny which we have spent in Japan for Mission work has yielded and will continue to yield in the reconstruction of that country after the war greater dividends than almost any investment that America ever made. The pity is that we did not invest twice as much, for, if we had, there need not have been a war.

Soon we're going back to a free Korea. Keep praying with us for that. It is hard to visualize such felicity. The Korean governmental set-up which will take over when the Japanese are driven out of Korea and which will carry on till the people of Korea can vote for their own rulers and set up a Republic is already functioning. Practically every member of that set-up is a Christian. Thirty-five thousand Koreans are said to be fighting under their own officers in the armies of Chang Kaisuk of Chungking. Five thousand Korean guerrillas in Manchuria have been pestering the Japanese more or less since 1919. There is a Resolution No. 49 now before our Senate in Washington calling for the recognition of Korea as one of the Allied Nations and asking that Korea be given Lend Lease weapons that they may fight for their country's freedom. Pray for a free Korea.

It is wonderful, but all around the world, in scores of countries where the response to the Gospel has been small, the war seems to be breaking down barriers to the progress of the Gospel. Eight years ago, when their war with Japan began, there were only 700,000 Protestant Christians in China. Today there are undoubtedly two million, though, of course, it is not possible to gather formal statistics. The leadership of China today is largely Christian. The missionaries have stood by the Chinese in their time of trouble and the Chinese will accept the God of the missionaries and are doing so. Today they have two million Christians. Thirty years from now they will likely have fifty million, if the Church of America rises to its opportunity the moment that the war ceases. If it fails, China may turn to Communism. If I were a young man going out now to the field, I would not go even to my beloved Korea. I would go to China, the greatest opportunity for the investment of a life anywhere on earth today.

In South America today, there are 1,600,000 "Evangelical" Christians in spite of all the persecutions by the Catholics. Sooner or later the real Christians among the Catholics of South America will realize how desperately they themselves need the Protestants there to help them correct the unbelievable moral situations into which they have drifted where over 50% of the children of South America are born illegitimate. Some of these days, the good Catholics there will be starting a new Reformation in collaboration with their "Evangelical" (Protestant) neighbors. That always happens when true men find conditions so horrible.

Dr. Laubach has instituted his marvellous system for teaching illiterates all through South America and the Government Education Bureaus of all the 20 Latin countries have adopted his plan. When every adult in South America, where two-thirds of the people and more are illiterate, is able to read his Bible, the Reformation will start, no matter who helps or opposes.

The first modern missionary, Carey, brought the Gospel to India 150 years ago, and the missionaries have worked there for all the years since, yet, up till today, 90% of the 380,000,000 people of India cannot read even John 3:16 in any language. Dr. Laubach has put his system in operation for eight of the great languages of India, and that makes India the third greatest evangelistic opportunity in all the world—when all of its adults will be able to read their Bibles.

These three countries, China, South America and India present the greatest possibility of miracles of evangelism during the next thirty years that the world has ever seen. We should be looking for and praying for these miracles. As Carey said "Ask great things of God; expect great things from God. Many unsaved, highly educated Sophisticates in America believe that the high point of Christianity has been passed. Possibly it has for them, for what Paul says (I Cor. 2:14) is literally true, "The unsaved man CANNOT understand spiritual things" i.e. hasn't the ability. For those who can see, the Gospel hasn't lost an atom of its power anywhere where men will give it the right of way, and across the world, in the Mission fields, it is having the right of way. There are over 15 million believers in our Mission fields today by the most conservative estimates, all won within a generation, and, within another generation, we may have 150 million, for we are really just getting started.

I cannot refrain from pointing out again to you some of the things which I said in many of your churches this past year—that this is a supreme time of vindication of the worth of the work of Foreign Missions, even in the terms of patriotism and of dollars and cents.

The International Missionary Council reports that there are in all the world in the missionary countries of Asia, Africa and South America, no less than 15 million Protestant believers. Our Catholic friends have no doubt as many more, say a total of 30 millions in all. We are in a war now, and hope that before long we shall be at the peace table. It is going to mean a lot to us as patriotic Americans that there will be at that peace table the representatives of 30 million "friends of America," won by the missionaries. We didn't go to those countries to win political friends for America. We went to "get folks saved" and we have gotten them saved, but, just as a byproduct of our work, there will be the representatives of 30 million "friends of America" there. Can you visualize what the situation would be there if we had no friends in those countries? Protestant and Catholic, I imagine that there are about 25000 missionaries in those countries. I would like to challenge you to point out anywhere in the world or this country any equal group of patriotic Americans who have done as much to "save America" as have these insignificant missionaries.

As to dollars and cents, can you visualize what would happen if Chang Kaisuk of China were to make a separate peace with Japan? Japan could afford to pay him a billion dollars if he would. If he did, we would lose China in this war, and India and Australia and be terribly put to it to get any of our boys home from over there, and, for the next 50 years, we would have to spend half of our national revenues fortifying our western border from Alaska to the Canal and maintaining a great army and navy to protect ourselves against the billion yellow and brown men across the sea. Well, China is not going to make that separate peace, first, because of self-interest, of course, for she knows what Japan has done to Korea for 33 years, trying to crush the soul of a great people, and she doesn't want any of the same. But there is more to it than that. China has 18 provinces. For 500 years, those 18 provinces have been almost like 18 separate countries, each selfishly looking after itself with little national cohesion. Japan counted on that and expected to take the country, province by province. In 1910, they took Korea which was in some way connected with Japan and they got away with it; in 1931, they took Manchuria and got away with it. Then they reached out for three more provinces in North China, but they did not get away with it, and they never will, for, just at that moment in history, a wee bit of additional cement had been added to China, the cement of a common Christian faith among the 51% of the leaders of China mentioned above, and America is safe. The dollars that we have sent to China, pennies, I should say, are the best money that America ever spent. Those pennies mean millions saved now.

A lady in one of our Mission Stations on the bank of the Euphrates River writes, "We are enjoying greatly the boys in uniform from Illinois." Another in Bagdad writes, "We have the soldier boys from America in two evenings a week. They seem to like my cookies." Another in Sidon writes, "Up till now we've been entertaining the English and Australian soldier boys. Now we're getting the American boys every evening in the week." From India, Africa, China and all over the world, the same word comes. Our boys who come back from this war are going to have a new conception of the work and quality of the missionaries, and their mothers in America are today collecting dividends from the faithful work which they have done all down the years in their Mission Societies helping to send those missionaries over there.

Dr. McAfee, in one of his books, says "The Foreign Missionary enterprise today touches more people, and more phases of their lives; reaches more areas, and deals with more situations than any other movement or project in all the world." Mr. Willkie, when he came back from over there said, "There exists in the world today a gigantic reservoir of goodwill to you, the American people," and he was generous enough to say that that goodwill has come very largely because of the work of the missionaries.

And now for the future. John R. Mott, 20 years ago, said "If you do not send to the Orient within my lifetime 10000 missionaries to interpret us to the people there and them to us, the day will come when you will have to send a million bayonets." And that day is today. We saved our pennies. Some of us "did not believe in Foreign Missions," and now we have this totally unnecessary war with Japan. I want to repeat his prophecy—that, if we do not send to the Orient immediately at the close of this war 10000 missionaries, the time will come when we shall have to use 10 million bayonets—if we can get them. God has been wonderfully good to us in giving us another chance in this matter. What are you going to do about it? Are you interested. How many dollars worth? Contact your benevolence treasurer of the church today while you think of it. Encourage your boy or girl to come out and help us, to invest their lives in this biggest job left on earth for men to do, where their lives will yield bigger returns than they can get anywhere else on earth.

I do not want to close this without again referring to the Japanese. This rising tide of hatred for the Japanese all over America frightens one as he sees and hears it. Our children in the schools are learning it. Our papers are full of it. Some of our more narrow minded rulers rave about it. If we win this war ten times over and come out of it hating the Japanese, we shall have lost it a hundred times, and have fully prepared the seeds of another war in the next generation. Hatred begets hate. That hatred is now extending to the 100000 or so American born Japanese who are just as much Americans as we are, except for their faces. We must not hate the Japanese. It defiles us.

If anyone has a right to hate them, I have, for they almost put me in their penitentiary for the next three to ten years. I do not hate them. I pity them, for they never had the opportunity of knowing the Lord which I have had. I do not suggest calling off the war or making any sort of a compromise peace. That would not be a kindness even to the good people of Japan who are today practically the slaves of a bunch of gangsters who are ruling them. I say that we must smash those gangsters, and drive the nation back off the mainland of Asia, wholly back upon their own islands. There can be no hope of peace in the East or the world till that is done. If we leave them on the mainland, there will be another war in 30 years and it will be in California.

I say that we should crush those gangsters, but not that we should do it in the spirit of hate. The policeman, who has to arrest and jail a malefactor, does not hate him. It is simply a necessary duty.

And again, incidentally, have you noticed that we have in this connection another byproduct of Missions—that the most practical plan so far suggested for reconstructing this world after this war was outlined in Madison Square Garden, New York, by a wee little Chinese woman, who stood before that vast audience and said "Fight now and conquer these international gangsters, but, when the battle is done, let there be no hatred of the vanquished, no vengeance, no paying them back, but instead let us love them back into the family of nations." She, too, had a right to hate the Japanese, but she was big enough to offer the sort of a plan that Jesus Himself would have offered if He had stood in her place. Are we in America as big as that tiny Chinese lady?

Sincerely,  
Chas. Allen Clark

P. S. Write us here at Presbyterian Headquarters in Denver.  
324 Tabor Building, Denver 2, Colorado.

PLEASE SHARE THIS LETTER WITH YOUR CHURCH MEMBERS

## KOREA LETTER

Presbyterian Headquarters  
324 Tabor Bldg., Denver 2, Colo.  
April 15, 1945

Dear Friends of Korea:

The Year of Jubilee for Korea seems to be approaching, though slowly. It will probably still be two years before we get back "home."

We still hear little direct news from Korea. The Gestapo sees to that. But, in Washington, the representatives of Korea plead for the passing of Senate Resolution No. 49 which would give Korea Lend-Lease weapons to fight for their independence. Rumors say that, within Korea, 100,000 people staged an unarmed "Independence Movement" like that of 1919, but were put down. In Choongking, China, a regiment of Koreans under their own officers, fight in Chan Kaisuk's army. Guerilla bands in Manchuria make life interesting for their oppressors.

Folks still ask me if the Korean Church has been destroyed since the missionaries were forced to come away. Destroyed! How could they destroy a Church of 400,000 believers where they have 4000 churches, 1300 pastors, ordained and unordained, 600 salaried Bible women and 25,000 Elders, Deacons and Sunday School teachers, especially when the Bible has been so deeply planted in the heart of the Church and of its believers? The "Dynamite of God" is in that Book. It is the real leader of the Church. You may remember that I wrote you that, in the summer when we came out, in Pyengyang City alone, six big new churches were erected entirely by gifts of the people, three of them seating over 1000 each. The Gestapo makes life a good deal of a nightmare, but the Church moves steadily on.

The Year of Jubilee approaches. There were half a million Christians of all denominations in Korea when we came away. We hope that ten years after the Restoration there will be five million. Pray with us for that. All former missionaries are girding themselves for the great problems of Reconstruction. The Board has already appointed four new "candidates in waiting," and there will be more. In the last 10 months, for all the world, the Board has sent out 47 new missionaries. For the coming year, they plan for 80. Their list of "candidates in waiting" now numbers over 100. We are not discouraged about Korea, though the waiting has been long. We feel only exultation as we look forward to the victories of the Cross, not so far away.

Will you old friends of Korea please forgive if I answer here again some of the questions asked me nearly every day as I travel around?

As to location: Korea is a small peninsula (not an island) hanging down into the Pacific from the right hand corner of China. Just now, it is one of the most important countries in the world for us, for it is the only country on the mainland of Asia anywhere near Japan. From the tip of Korea to the heart of Japan, the opening of the Inland Sea, is only 80 miles (headland to headland) and, half way across, there is a great island. That is the way our soldier boys will invade Japan if they want to have a minimum of casualties.

Japan Proper is less than twice the size of Kansas or Minnesota. Korea is just the size of one of those states. Japan has 72 million people. Korea has 22½ millions inside its borders and a couple of million across the river north in Manchuria, so that Korea has as many people as Spain has.

The Koreans are NOT Chinese, nor are they Japanese. They are an entirely separate race with a separate language, culture, national character and history. Their history goes back for 4500 years and their written history to 1122 B.C. when Samson was ruling in Palestine. They are brown like the Japanese, not yellow like the Chinese. In general, they are a couple of inches taller than the Japanese. They probably originally came from the valley of the Amur River on the edge of Siberia and were connected with the ancient Golden Tartars, whose descendants still live up there.

The Japanese have no authentic history back of 600 A.D. In that year, two books of Annals, the Kojiki and Nihongi, were written, just annals, and from those, they have concocted the so-called history that goes back to 660 B.C.

The ideal of the Japanese has always been the Samurai, the knight or fighter. The ideal of the Koreans has been the scholar. In 1910, the Japanese seized Korea and, since that time, they have been making slaves of that people. They have proved that they are utterly incompetent to manage colonies, for they cannot let anything alone, hectoring the people gratuitously as to their local customs, their religion, and even as to their food and their dress. "Enforce" is their favorite word and their police out-Gestapo anything in the world.

Japan must be driven off the mainland of Asia, back to their own islands, or we shall have war for 100 years. In Korea, they have all the materials for another war—iron, copper, gold, silver and even tungsten for their steel, and, for 30 years, Korea has been feeding Japan. For the sake of the peaceful, good people of Japan, they must be driven off the mainland.

Some of our pacifists and sob sisters are already beginning to weep over this, saying that Japan cannot live on its islands. They can and they must, as a nation. As individuals, they can go where they like as long as they behave themselves. They have never lived by agriculture in their homeland. They have lived in their factories and their ships, 3000 great merchant boats travelling to every corner of the earth, carrying the products of their factories. In 1940, they were not farming their marginal lands at all. They could make more money in their factories.

They can live on their islands. The proof is this: they seized Korea in 1910. Every person in Japan could have come to Korea if they wished, yet, with all of their exploitation of Korean resources and expropriation of Korean lands, only 600,000 Japanese have ever come to Korea, largely military and political men and their families, living off the Koreans, and 600,000 Koreans have gone to Japan! They didn't seize Korea to live there. They seized it to loot it, or exploit it.

They seized Manchuria in 1931, 14 years ago. There are no Japanese in Manchuria except the military men and political men and a thin line of merchants along the line of their railroads. They did not seize Manchuria to live there. They seized it to loot it, to have a monopoly of its markets in defiance of the wishes of its people. When anyone speaks of "Japanese" in Manchuria, they mean the Koreans there (3 million), all of whom would gladly put off Japanese citizenship if allowed to do so.

At the very least, these sob sisters who want to give to the Japanese a place to live outside their islands should give them something which we really own—not Korea or China, which are as thickly populated as Japan when one considers their lack of industrialization. If we give them any part of China, we'll lose the love of China, and the Japanese after the war, infiltrating China, will point out to the unthinking young patriots how America, the "only friend of China" sold away one of their provinces to get relief for themselves, and we'll pay for that alienated land the highest price ever paid for land on this earth. This applies also to Russia's prospective grab of Manchuria.

At the same time, I protest against this campaign of hate against the Japanese. I have a right to hate them, for they were going to put me in their penitentiary for from three to ten years, and, for 35 years, I have had to stand helpless while they abused my Korean friends. But we must not hate them, for, if we come out of this war hating anyone, even the Japanese, we have lost the war, and we'll have to fight them again and again. Hatred begets hatred, and denies the religion that we profess.

At least, we should not hate them indiscriminately. In Japan, there are as many Christians as there are people in the State of Wyoming—a quarter of a million, as fine a body of Christians as there is anywhere on the earth, including the great Kagawa whom everyone knows. They have not stood up against the shrines as well as the Korean Christians have, but there are quirks of Japanese psychology which we find it difficult to understand, and circumstances of their training which should make us a bit charitable in judging them. For years, the man there who started for church Sunday morning has not been sure whether he would land in church or in jail, yet they have persisted in being Christians.

When we have smashed their military and driven them back off the mainland, without doubt, our greatest hope of orienting Japan back into the family of nations will be that quarter of a million Christians.

Mr. Hoover of the F.B.I. says that he has in Washington the records of more than 100,000 Americans who have lived all their lives through crime. It is very doubtful if Tojo has 100,000 in his "bunch" in Japan. Yet we do not condemn all Americans because of those who live by crime.

The great tragedy of this war is that it was so unnecessary. If we had spent in Japan for Missions one more million dollars spread over the last 30 years, there wouldn't have been any war, and we wouldn't have had to spend billions now, and all of these fine American boys would not have had to die. We saved our pennies. We "didn't believe in Foreign Missions." We lost a great opportunity. Possibly God will give us there another opportunity, but it will be only after a long time.

I heard recently of a father in America who had two sons, born many years apart. When the older boy was 23 or so, he wanted to go as a missionary to Japan. His father fought it and fought it and finally turned the boy away. The father said "I have no sons to give to Japan." The big war came on. The second son was of the same age; the draft got him and he went to the South Pacific and today he is dead. The father had no live sons to give to Japan; now he had given a dead son.

I'm thinking much these days of China, the greatest evangelistic opportunity on earth. Chank Kaisuk and his wife are Christians. In China, they have a book called "Who's Who in China." It has been published every year for forty years, so is not something cooked up for now. Fifty one per cent of the names in that book are names of folks educated in the Christian schools of China. A secular magazine recently said that one sixth of the active political and military leaders of China are active Christians. I wonder if that could be truly said of our country.

Twenty years ago John R. Mott in an address made a prophecy, "If you do not send to the Orient within my life time 10,000 missionaries, the day will come when you'll have to send a million bayonets," and that time is right now. The boys are over there.

When this war closes, if we get 10,000 missionaries of all denominations into China as fast as the boats can carry them, China will be Christian and America will always be safe. If we again save our pennies as we did in Japan, China will be Communist with atheistic Russia right behind her and some day there will be a Chinese Hitler. The man who does not know and think about these things is not educated. The man who knows them and still "does not believe in Foreign Missions" is not an American patriot.

There are only 12,000 American Protestant missionaries, men and women, scattered across the world. I want to make the claim which can easily be proved, that these 12,000 American missionaries have done more to save America in connection with this war, than any other 12,000 Americans anywhere in the world, even the soldiers, for they have won for America half a billion friends, useful at this time when America needs every friend that she can get.

Our politicians are trying to put over in South America what they call the "Good Neighbor Policy," and they have been going down there with their satchels just bulging with money and they say that the people of South America are just boiling mad to think that we could buy their good will with money. But down in South America there are Americans who are putting over that "Good Neighbor Policy" and those are the missionaries living their Gospel among them. What crazy folks they are anyway! They go out to the ends of the earth; sometimes do not come home more than two or three times in a lifetime the real "Forgotten men and women" of America. They do not go to win political friends for America. They go to get folks saved and accomplish it, too, but, just as a byproduct of their work, they have been doing more to save America in this war than all the bumptious, flag waving, super patriotic rabble rousers in America.

Supposing that the great Generalissimo of China had made a separate peace with Japan two years ago. Wouldn't we have been sunk? This war would have gone 30 years and I doubt if we ever could have won it, for, if he had made that separate peace, Japan would have owned China; then shortly they would have owned India (for two years ago, there was no one to defend it); then they would have owned Australia (and the Australia lived for months in an agony of fear lest they would); and we in America for the next fifty years would have had to spend half our national revenues fortifying our western border from Alaska to the Canal and maintaining the armed forces of eleven million men that we have now—to protect ourselves against the billion yellow men on the other side of the world. Japan's Empire would have been the largest since the time of Adam. Well we'll not have to do those things. Chang Kaisuk did not make a separate peace, largely because he is a Christian. His little wife is a Christian, a great Christian, in my opinion the greatest woman on this earth. Fiftyone percent of the leadership in China in every line of life has been educated in the Christian schools of China. For the first time in 500 years, in amongst 51% of the leadership of China, a little bit of the cement of a common Christian faith has been injected,—and AMERICA IS LARGELY SAFE TODAY BECAUSE THE MISSIONARIES WENT TO CHINA!!

There are 15 million Protestant Christians in the missionary countries across the world, all won within the last 40 years. In another forty years, we shall have 150 millions, for, in each of our countries, we have just gotten our Bible translated, just gotten a few native leaders ready, just gotten our native churches established. We are on the eve of the greatest thing in evangelism the world has ever seen. The "Dynamite of God" is loose on the other side of the world. We ought to know about it here in America. It can vitalize our faith; give a thrill to all of our Christian preaching and living, and remind us that the Gospel of Christ has not lost an atom of its power wherever folks will give it the right of way.

I am still touring the villages under the Fellowship—at least till August. In Oct.-Dec., in seven weeks in western Nebraska, I visited 46 churches, had 182 meetings and sold over \$400 worth of Mission study books. In Jan.-Feb., I spent five weeks in western Oklahoma, visited 34 churches, held 130 meetings and sold \$450 worth of books. From my Bookstore here in Headquarters in Denver, during the year ending Sept. 1, we sold \$2000 worth of Mission books. In the seven months since then, we have sold \$2200 worth of those books and those of the Presbyterian Bookstore. If they will give us the books, our total this year will pass \$3000.

There are about 40 churches in Colorado where the women's societies, if they have them, are not connected with the Synodical. During April and May, I am going with a Synodical lady and a Presbyterian lady to every one of those churches hoping to tie them up to the Synodical in at least an affiliated relation (where they are "community churches"). If we can get even half of those churches lined up, I shall feel that my task in the state is done. I'll furnish the speaking on the tour, using also my "bag of witches" and the movie, and the ladies will do the organizing.

Some of you have seen the article which I wrote for the Presbyterian of Jan. 12, regarding Life Enlistments. I'll enclose reprints with this as far as I have copies. It has been one of my greatest interests for a long time. We now have the plan as indicated in the article set up in the three states of Nebraska, Oklahoma and Colorado with live, enthusiastic young Enlistment Secretaries putting it over. Can you not do something to get it set up in your state? We have 3000 empty pulpits in our Church today and only a handful of students in the seminaries. Hundreds of our churches have never in their history produced a full time Christian worker, man or woman. Hundreds of our pastors (shame on them) have never produced such a worker in all of their ministry. They "forgot to pay attention to it." It will never be done unless someone "goes crazy about it" as suggested in the article.

My son in Colombia, South America, is cutting quite a swath. My daughter, as Director of Religious Education in the First Church of McAlester, Oklahoma, is carrying her end. Mother placidly plays balance wheel to keep the red headed Clarks from becoming to exuberant. Katherine is now a "Candidate in waiting" for Korea when the shooting stops. Our red headed grandson, Bobby, maintains his interest in mechanics, drawing and aeroplanes. Possibly he will be the plane pilot for the family after the war when La Tourneau of the Gideons validates his promise of providing 10,000 planes for the missionaries.

Across the world on the Mission fields, we are on the eve of the greatest thing in evangelism that the world has ever seen. The Laubach Literacy Campaign, the "greatest movement in human life today," is breaking ground for us everywhere. The "Dynamite of God" is loose over there. The soldier boys have seen it at work there. Many will join up with us after the war to push it. We have 15 million now, 150 millions in another generation. Pray down the power, not only for us over there, but for our churches here at home. The Gospel has not lost any of its power where anyone will give it the right of way. Let's claim the promises. He will validate them.

Sincerely,

Chas. Allen Clark.  
Mabel Craft Clark.

P.S.—Remember that we have here in the Bookstore 200 kinds of Mission books, everything used by the churches of North America. Have you seen Matthew's "Unfolding Drama in S. E. Asia"? Do you know that down in that area there are two million three hundred thousand Protestant Christians? 450,000 in Sumatra; 520,000 in Burmah; 410,000 among the Fuzzy Wuzzies; 194,000 baptized communicants in the Philippines? It's a miracle. Get the book—only \$0.60.

Have you seen Lamott's "Do We Want a Christian World?" (\$0.25) the wonderful discussion course for Intermediates and young people?

Are your Juniors reading "Beyond the Blue Pacific" (\$0.60) and "Peter of the Mesa" (story of a Navajo boy in Ganado school) (\$0.60) and "Flight Over So. America" (\$0.50) where the wonderful pictures make you feel that you, too, are flying with the writer over the Andes and through the jungles?

We have them and two hundred other kinds. Write us. — C.

PLEASE SHARE THIS LETTER WITH YOUR CHURCH FRIENDS

## KOREA LETTER

Presbyterian Headquarters  
324 Tabor Bldg., Denver 2, Colo.  
October 1, 1944

Dear Home Folks:

It will not be long now till you'll be getting Korea letters from Korea, for according to the Cario conference, is to be free "in due course," whatever that means. The lines are drawing closer around Japan, and there must be an end sometime, tho it will almost surely be at least two years, with terrible battles yet. The Japanese have at least five million fighting men with three years of training each. Two million of them are in China ready to dispute any attempts at landing. Russia will almost surely not help until right near the end. As the Japanese believe that their native soil is as sacred as the altar in a church, fighting cannot but increase in intensity as the circle grows smaller and smaller.

I have just come from a conference in New York of about twenty members of the Mission with the Board Secretaries, a conference called to discuss plans for our return to Korea, and to make estimates of personnel and funds needed to rehabilitate the work. It was the unanimous opinion of the conference that all former members of the Mission, even those a little beyond the normal retiring age, should return to help bridge over until the work becomes settled and the younger members can carry on, that is, all older ones who can pass the physical examinations.

One new doctor family and a single lady who was before on the field in another type of work have been appointed and there will be other appointees before the first boats sail. The various Mission Boards are said to be uniting in petitioning the Government to give early priorities for travel to missionaries going back, just as soon as the shooting is over. Our household hopes to be on the first boat. With a little extension of our retiring date, we ought still to get four more good years in Korea.

There has been a surprisingly little of direct news out from Korea. One would think that through the Russian boats from America to Vladivostock, which have been running regularly, much news would come. Possibly because that has been an obvious way, the Japanese Gestapo has exercised extra vigilance there and stopped it.

Latest reports tell of the Church still going on. In Japan, all denominations were forced to unite into one church, and an unconfirmed report states that even that church has been forced to reorganize simply as a war promotion association. The last reports from Korea showed the churches still intact and separate. Whatever the situation now, we know that the Church will stand true to the Gospel. The Bible has been planted deep in the heart of our believers and, whatever the Gestapo may do to the visible organization, we know that it cannot touch the heart of this Church. The "dynamite of God" (Rom. 1:16) is in it. Once the iron hand of the Gestapo is off, we shall see miracles of grace in Korea, and, perhaps thru Korea, to nearby China and Japan.

Ten years ago, in our magazines and in some books, the question as to whether Foreign Missions had reached the end of their usefulness was seriously discussed. Few intelligent people would even think anything like that today, for most folks now realize that the 12,000 American missionaries, men and women, across the world, have done more to save America in this time of war than any other group of 12,000 Americans anywhere in the world, even the soldiers, in that they have won for America at least half a billion friends whom we have now and will have represented at the peacetable, because missionaries went over and lived among them.

In our General Assembly two years ago, Mr. Wendell Wilkie told of that. He said that when he started around the world he was not a believer in Foreign Missions; that, when he was a boy, he used to give his pennies for Missions, but that he had always thought it was a "graft". Then and in his previous speech made just after his return from China; he went on to tell of "that great reservoir of goodwill towards the American people piled up by the missionaries thru what they have done in schools and hospitals and in other ways around the world" (Note—3,443 hospitals and dispensaries conducted by Protestant missionaries; nine million patients a year; one-third or more of them free; over four million pupils in schools of all grades; agricultural and industrial work; work for lepers, orphans, aged; flood and famine relief; literacy campaigns; work for the blind and deaf and dumb; for victims of opium and the brothels. Can you visualize that "reservoir of goodwill" filled up down the years?)

Soldier boys from the South Seas are going to do a lot to change folks' minds about these things. Over near Omaha recently, a mother received a letter from her boy down there. He said, "Mom, you are the most wonderful mother in all the world, but, in one thing, you are 'all wet', that is, in that you have never been a member of the missionary society. Mom, get to work there. These missionaries are doing a great job."

In a certain hospital in New York, a repatriated missionary nurse is serving temporarily. The other nurses were very scornful of missionaries, especially one girl, who said that she would run a long way rather than come in contact with a missionary. One day that girl's soldier brother on furlough came to visit her. The missionary nurse happened to come in and was introduced. Instantly the soldier boy came to his feet and saluted, saying, "I take off my hat to any missionary anywhere, for over there in Africa I was wounded, and I would be dead today if it were not for the missionaries."

Around the world wherever an American boy in uniform goes, he finds an American mother to do for him many of the things which his own mother would like to do, i.e., a missionary mother, sent out from here.

In a previous letter, I told you of the 15 million Protestant believers across the world in missionary countries, all won within the last 40 years, coming out of 100 different religions (the Bible has been translated into over 1,000 languages), mostly thru persecution; 15 millions now. Within another 40 years, we should have 150 millions, for we are just getting started, have just laid the foundations, just built the beginnings of our national churches; just got the first pieces of fundamental literature into print, have just begun to learn the techniques of our job.

We are not building an American church in these lands, but a Chinese church in China, a Korean church in Korea, an Indian church in India, all of them aiming at the earliest possible moment to stand on their own feet, pay their own bills and add their contributions to the worldwide interpretation of the Gospel. It is a marvelous thing. The Dynamite of God is in this "Biggest Business in All the World" and it is the most wonderful place for the investment of a young life that can be found anywhere in this world.

Heretofore, in most of our thinking about these far away fields, we have thought of them in terms of our helping them. Today the Foreign field can give to the Home churches far more than we can give to them. We can give a little money. We ought to, for He has given us so much and them so little. One congregation in a hundred here at home gives a young person to go personally. We can pray for them. That about ends our contribution to them.

On the other hand, the Foreign Field can give back to us a new realization of the power of the Gospel, that "Dynamite of God" which hasn't lost an atom of its power wherever men will give it the right of way. It can give us a new realization of our responsibility for and the practical value of keeping the Lord's Day holy. They can give us a renewed consciousness of the wonders of this Bible of ours. The "Dynamite of God" is in it. They know it ten times better than most of us do, even our pastors. They can teach us how to endure persecution. For five years now the Gestapo has tried to get the Christians of Korea to bow to their gods in the Shinto shrines. They have arrested thousands of our church leaders, have pounded some of them almost to a pulp, have starved others close to death in their awful jails; yet not one in twenty of the 400,000 Presbyterian Christians in Korea has ever gone near a shrine. They can teach us what self-denial means. Eighty-five per cent of the people of Korea live by farming. The ordinary farm is about one acre. Wages are about 18 cents a day. One ordinary method of financing their churches is the "spoonful offering" where at each meal the mother of the house, after dipping out the wholly inadequate cupful of grain which is all the family can have to eat that day, takes a table-spoon and, from the dry grain, lifts out one spoonful for each member of the household to be set aside for the Lord, since she has nothing else to give. The family ordinarily gets but two meals a day because they cannot afford to eat three. This spoonful comes right off their plates just before they begin to eat. This is "giving till it hurts and then keeping on giving till it doesn't hurt so much." Oh, yes, they can teach some things even to us in the Home churches.

There is a recent book entitled "This Is a Time for Greatness." In the past 100 years, Missions have always been a minority movement, supported by a small fraction of the church membership. In this time of crisis for America, it has been proved that the tiny amounts that we have spent for Foreign Missions have brought bigger returns than any monies that America has ever spent. Now is our opportunity for redeeming ourselves. Now is a "Time for Greatness."

Every Mission Board is girding itself for the great opportunities just ahead. We have a right to expect, just ahead, the greatest thing in evangelism that the world has ever seen. The Gospel is the "Dynamite of God." It has proved itself so. We're all ready now. Let's go!

China has almost one-fourth of the people of the world. The leadership of China today is largely Christian. If we pour our resources of workers and money into China right after the war, China will be Christian. If we save our pennies, we'll have a Communist China to deal with, next door to and connected with an atheistic Russia. The Milwaukee General Assembly ordered our Board to get ready 500 new missionaries to send out the moment that they are free to go. This is a time for greatness.

The Laubach Literacy method is opening half the world to the Gospel, for over half of the two billion people on the earth cannot read John 3:16 in any language. If we do not go in and furnish things worth while for these folks to read and lead them in that reading, the Devil will take over instead. This is a time for greatness.

Our soldier boys have been in touch with the biggest thing of their lives. When the war is over, few of them will be willing to go back to the humdrum job of clerking or working in an office. Everyone is writing them and those letters are read till they become shreds. Should not those letters be conceived in prayer and sent out challenging the boy to enlistment in a greater war, a war not to kill, but to make men live? This sort of a war, at home or abroad, is a man's size job, and can be as full of thrills as what they have just experienced. This is a time for greatness, for them in volunteering and for their parents in encouraging and sending them.

The Mission study books of this year are wonderful. "West of the Dateline" (50c) is the book for all young people and adults and for all the denominations of North America. It tells of that southeast corner of Asia where our boys have been fighting and are fighting now. Do you know that down in that area we have 1,600,000 Christians; that, on the island of Sumatra there is a self-supporting church of 450,000 believers? Do you know that in New Guinea, there are 410,000 believers; that, in the Philippines, there are 394,000 communicant members? Best of all, do you know that, of the 97,000 people in the Fiji Islands who just a few years ago were cannibals, over 99 per cent are Christians? What is the percentage in your town? Read this wonderful book.

"Tales of Southeast Asia" is the book for Intermediates (50c). For Juniors, the book is "Beyond the Blue Pacific" (60c), a book that tells about the "Antipodes", where folks "have their feet in the wrong direction."

The "Bell for Baby Brother" is in five sections around the theme of "Helping"—in the Home, Church, School, Community and the World, each section with three or four stories for the 6- to 10-year-olds.

The National (Home) Missions books are about the American Indians. Did you know that there are more Indians now than there were in the time of Columbus? But that outside of Arizona, New Mexico and the other southwestern states it is hard to find a full-blooded Indian because of the intermarriages with negroes, Mexicans and white Americans? Do you know of the violent divergent opinions regarding confining the Indians to reservations versus scattering them among our people to stand on their own feet as self-reliant Americans? Get educated with some of these books, "Indians in American Life" (60c), "Indians Are People, Too" (60c), written by a full-blooded Indian lady; "Indian Trails" (50) for Intermediates, "Peter of the Mesa" (60c) for Juniors, and "My Indian Picture Book" (50c) for small children are fine.

There are two fine story books for adolescent boys, "Trails End" (75c) and "Three Arrows" (75c). The former tells of a boy who stole some money and ran away to sea; was shipwrecked off Borneo and saved by the Missionaries; got acquainted with a Dyak policeman, of one of the head hunter tribes; went to visit the "longhouse" of his friend in the jungle; while there another head hunter tribe came to wipe out his friend's tribe in an all-out battle; he, knowing a little about chemistry, made a synthetic devil (see frontispiece) and scared the wits out of the attacking tribe and stopped the war. Later the boy taught school for the missionaries; then went back home to pay back his stealings and study to be a missionary himself.

"Three Arrows" is about an Indian boy born with a club foot. His father wanted to kill the baby; the mother forbade; the boy grew up an athlete; twice saved the lives of the whole tribe; met a missionary; was converted and became a missionary himself to the Indians of Canada.

Why let your high school boys and girls read trashy stuff in books and magazines when there are thrilling stories like this to make better boys and girls of them? Our bookstore here will be glad to send you any of these.

Again we want to say we are not "former missionaries". We are still Korea missionaries, just on detached service for the time being. Our first year in the "mile high states" ended August 31. In that year I visited all of the 129 churches of Colorado, all of those in Wyoming, two-thirds of those in New Mexico, and made one visit to Utah, besides a week in Minnesota. In the year, had 506 meetings and sold just \$10 short of \$2,000 worth of Mission books. During September have sold over \$200 worth more.

For the coming year, I am to have all of Colorado again and also the western halves of Nebraska and Oklahoma. This last year we pushed a "Standard" for Mission activity in a local church, a list of items which churches could and perhaps should carry out. It increased the efficiency of the churches by at least 30 per cent. The benevolent gifts of the churches increased 16 per cent. Thirty-two churches rated 400 points and two 500.

For the coming year we hope to push the "Standard" in the two new states as well as the four former ones and also to push for Life Service Enlistments.

For those who wonder if we are still Korea missionaries, I give my schedule for September and October, already half carried out—

One trip to Chicago and return—Fellowship Service Conference.

One trip to New York and return—Korea folks conference.

One trip to Lincoln, Neb., to meet ten leaders of that Synod and institute an Enlistment campaign in that state and get the "Standard" adopted by the Synod where I cannot attend.

A similar trip to Tulsa, Oklahoma, with conference with that Synod.

An aeroplane trip Tulsa to Bismarck, No. Dak., where I hope to do as above and also to lead a conference on evangelism.

One trip to Colorado Synod with similar committee meetings, then 16 days consecutive itinerating in Nebraska churches, making a total of about 75 meetings and addresses for the two months.

For those of you who know the family, Allen and his family in Colombia, South America, are well and happy. If Allen were not my boy, I would be worried lest we not get him back in Korea, for he has been making so large a place for himself down there that he will leave a terribly large hole when he comes out.

Katherine, wishing to be nearer to her brother, has taken a position as Director of Religious Education in the First Church of Pueblo. We have a small apartment there and I shall get home once in a while, tho I shall still maintain my office in Denver. Having the two of them in one place all the time makes it easier to do my necessary travelling.

Bobby, my red headed grandson, wrote me some months ago, "I had my ninth birthday the other day; seven boys at my party, no girls. Wasn't that fine?" He is nine ears old and five feet high. I suppose that when he is 18 he will be ten feet high.

Pray for Korea even more than you ever have. It is going to be no picnic when we go back; nation impoverished; all sorts of political factions struggling for power; our properties possibly wrecked; some things in the hands of unworthy leaders who "collaborated" with the Japanese; chaos everywhere, at least for a time; and we, as the nearest white folks available, may have to bear much of the odium of that "in due course" adopted by the Cairo conference.

Korea and we shall need your prayers, but we are not downcast. In New York, we planned various new evangelistic approaches—radio, tent evangelism, preaching in hostels, literacy campaigns, contacts with Government schools, work as associates with our Korean leaders in many ways even tho we may not head up things. It will be no picnic, we know, but we have a great Lord and an all-powerful Gospel and the prospects are "Bright as the promises of God."

Write us at this address.

Sincerely,  
Chas. Allen Clark.  
Mabel Craft Clark.

Pyongyang Korea March 1 1940

Dear Home Friends,-

April is Korea's Publicity Month in the home churches of America, and we know that you will be expecting some word from us as to the conditions here, and what we are doing. We are living in a war zone, where even the most innocent things are suspected, so cannot freely write all that we might like to say to you. In general, our situation is very bad, our Church having entered into a time of Tribulation. We will tell you about that first, but please read clear through this letter before you put it down, for we do not want you to stop with the impression of hopelessness of things here. We are not discouraged and the situation is not hopeless. Our God is wise and infinite in His power as well as His love and He can change our whole situation in an instant whenever He wills to do so. We believe that He does so will and we are definitely praying for miracles. Won't you please join with us and pray for the Church here in its time of trouble and then "wait with us to see the glory of God".

You will all have heard of the tragic meeting of the General Assembly here in 1938, and of the proclamations which they were "persuaded" "voluntarily" to make. That process has gone on down through the Presbyteries to the local churches, and every day in some part of the land sees a tightening of the bonds. War times are always hard times in matters like these. Those in power feel that unity of the nation must be secured and we feel that they are most unwise to think that the only way to get that is to make every head bow to those things or spirits around which the worship of the non-Christian population centers. One wonders how many John Husses present day America would produce under similar conditions. Here at least half of the membership of our churches were not believers ten years ago. The time has been too short for adequate seasoning or to produce such creative thinking as the situation requires.

In war times, there is little opportunity for debate when orders are given. As in Ezekiel 9:4, there are multitudes who "sigh and cry" and there are some Sannanolas, but for the moment the Church in general bows its head and prays as did Israel in Egypt and Babylon. Practically all of the institutions in this Station except the hospital have been compelled to postpone their openings to a more favorable time, the Theological Seminaries for men and for women, the Bible Institutes, Bible Classes (the Church's greatest glory), our few remaining schools carried on as philanthropies, and even the Bible Clubs for the underprivileged poor children of the city. We plead hard for these last, but the orders admitted of no exceptions. "Bow or refrain from opening", and we had no alternative. Pressure is even being applied to prevent our preaching in the churches. That is the picture in all of its blackness, and it is for that that we want you to pray with us for miracles.

Dark as that picture is, we keep reminding ourselves that it is still a radiant picture against that in many Mission lands where they have toiled for scores of years as faithfully as we and have gathered only a handful of souls or have gathered them and then seen all of the fruits of their labor swept away in a day. Bowed low though it be, our Church carries on and and "sighs and cries" for the morning.

There is no restriction upon personal soul winning and we have been trying to do more of that than ever before. Dr Blair is at work on a series of sheet tracts with pictures and some tens of thousands of those have been distributed. One street chapel has been running a good part of the year. Two new churches have been erected since the summer, one for a congregation which had had no building, a congregation gathered last year by Mrs Rose Baird and the girls of the Women's Higher Biblical Seminary. Another new congregation began holding regular meetings in October, and already has 50 adults and over 100 children attending in what was one of the Bible Club buildings. Another new congregation is starting this Spring west of the city. Yet another small congregation in the suburbs which started three years ago has raised money to double the size of its building as soon as it is warm enough to build. Yet another church has sold its site and secured another and hopes to erect a 40 by 70 brick building this Spring. A large village across the river is to be torn down to make room for the enlarged aviation field. The church in that town is taking its whole congregation and migrating across country, Evangeline fashion, several miles away. All of the 27 churches of the city proper are well filled and several are filled beyond their capacity. All have had their local Bible Classes and revivals.

Although ostensibly debarred from preaching in the churches, few missionaries find that they need to seek opportunities of preaching as there are more calls than can be answered. In our homes, we have welcomed as many Korean guests as ever, and every guest has been an opportunity for speaking of and with the Lord. We have been more or less restricted in the holding of the great mass Bible Classes, but there has been no law against the discussing of the Bible text with two or three friends at a time. Many small groups have been meeting in churches or homes or elsewhere for Bible study, that work being shared in by practically every member of the Station and everyone feels that the more intimate touch in those smaller groups has been richly worth while.

Miss Doriss' institution for helping underprivileged women and girls was definitely and finally closed by the Government last June. Miss Doriss returned from furlough in Dec. and is gradually gathering up the strings to continue her personal work in the helping of that type of person even though there be no institution.

Though the opening of the Women's Biblical Seminary was postponed because of the Government order, its Industrial Department under Miss Bergman, and its Personal Work Department have gone on functioning much as usual, girls living in the neighborhood sharing in the preaching. The Bible Classes for Buss conductor girls and for Government School girls have continued.

The Women's Bible Institute under Miss Butts' direction and all of the other work for women went on flourishingly all through last Spring, most of the missionary ladies in the Station assisting. In fact, a new department for girls had been added to the Institute. Miss Hayes continued in charge of the Bible Institute for younger girls and was all set to begin in the Fall when the order came. Miss Swallen, set free from Academy work, had many plans for work among her alumnae and other students and in connection with the Day Nursery Project of the Alumnae Assn. These various activities all started up after the summer but many were cut off. Fortunately the "Workers' Class" which gives intensive preparation to the volunteer teachers who go out to hold the 200 or so Classes

throughout the province, was held, so that those women were in a position to go out on their regular assignments, for teaching and preaching.

Mr Phillips, after his return from furlo, made one unhampered full circuit of his 40 or so churches. Dr Blair has itinerated his field with only a few disquieting rebuffs, and Dr Mowry has been in his field. The other itinerators, Bernheisel, Kinsler and Clark have had to work nearer town, their country churches fearing to invite them to come lest it bring serious trouble to themselves.

The whole Faculty of the men' Seminary has turned from classroom teaching to the creation of the General Assembly' s unabridged series of Bible Commentaries, and this year they will turn out, in all, commentaries on at least a dozen of the Bible books ready for the press. When the Lord opens the way again for classroom teaching, they will be ready and waiting. Besides the commentaries, at least one other new book and two reprints of textbooks revised will come from this year' s work, and the Theological Review continues its teaching.

#### **Farm Work.**

The Farm Magazine has a circulation of over 6000, sending out monthly 100 pages of advice and suggestions as to better ways of farming. Its material chiefly represents the results of practical experimentation under Korean conditions, and not the mere translation of American books. Last year the Milk Dairy and the Rolled Oats Canning Company were sold to their managers as going concerns. This year a Butter Dairy has been conducted five miles outside the city, producing an average of 10 pounds of butter a day for the community, something much appreciated in war times when butter has been hard to get. The byproducts of this project have been its most valuable features - (1) proving that Korean cows can give milk of fair quantity and quality, (2) showing that upland [rice which did not head up on account of the drought can make good hay (3) showing the uses of a silo dug deep in the ground, and, best of all, showing how a local pastor and evangelist can tie up their work to a project like this and combine the milking of cows with their normal work of "cure of souls".

Fruit culture in an orchard west of the city, potatoes on land east of the city, advising as to the making of soy bean milk for babies, helping folks grow chickens, rabbits, goats and other animals, helping them fight insect pests and plant and tree diseases; this sort of thing has been Mr Lutz' department and has suffered little from embargoes. Mixed with every part of it, there has been much of Bible study, prayer and personal soul winning.

#### **Medical work**

The hospital has had a good year and has been absolutely unhampered except by the absence of Drs Anderson and Bigger (since July). Dr Smith, from April, '38 till Dec. '39, carried on as Superintendent and tried to spread out as far as possible to cover the vacancies on the Staff. The total outpatients for the last calendar year were 80135, and the total inpatients 2108, representing 27497 inpatient days. There are 12 Korean doctors on the staff, 20 graduate nurses and 38 pupil nurses. The total receipts of the year Y188300. 41. About 30% of the work done was charity. Outside of the salaries of the foreign doctors and nurses, the total grant to the hospital was Y11534, equal to about 2500 dollars or about the amount required to maintain one room in a hospital in America.

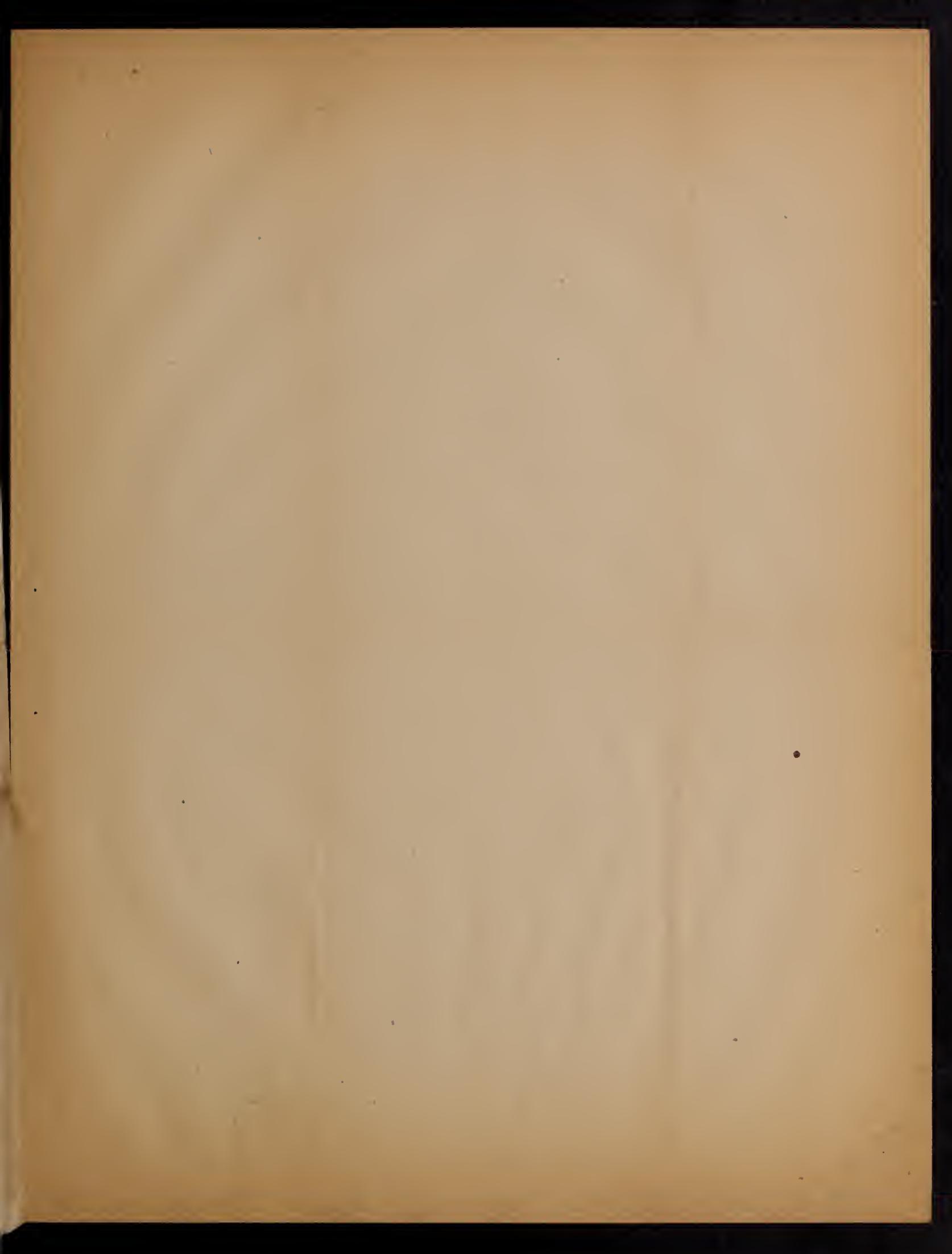
During the year, the small tuberculosis sanitarium north of the city had to be moved by Government order and rebuilt 5 miles out to the west. The present main plant of the hospital, with its three widely separated buildings, is proving inadequate for the work required of it, and there has been much discussion of plans for the erection of a single four story plant capable of meeting the needs.

A year ago, an American doctor friend agreed to finance an enlarged evangelistic staff for the hospital, so there are now four men and one woman working with the patients and staff. Two of the men alternate one month in the hospital and one month in followup work among the patients who have gone to their homes, capitalizing all of the decisions made in the wards and trying to make them permanent. Whole families of the patients out in the villages have been reached and won for Christ this year. Thousands of sheet tracts and many good books have been distributed. Dr and Mrs Swallen have had the joy of preaching and praying with the patients in the wards nearly every Sunday.

Mrs Smith has again had charge of the selling of the Christmas seals and cards and booklets in the campaign against the White plague. For one period last year Dr Smith reported, from his Medical Clinic, that more than 30% of those who came in for examination showed signs of tuberculosis. It is the greatest scourge in Korea. The little sanitarium out on the hills will help. There is talk of a penthouse on the roof of the new hospital. All that we can do is a pitiful little against this terrible Destroyer.

These few items will give you a small idea of what the Station has been doing. Where we've been stopped from entering Mysia or Bithynia, we have tried to go on to Troas and beyond. We do not like the restrictions, but there is an ocean of work to be done on every side, and we are doing what we can.

Best of all, the spiritual tone of the Station has probably never been higher in all of its history. In December, two young missionary women from South Africa passing through here stopped off to hold revival services for missionaries in various parts of Korea. Twice a day for five days in open meetings and all through the remaining hours day and night, the Bible searched hearts and cleansed them. There was repentance, confession, yes, tears, and to many of us there came a deeper realization of the power of the Word of God and of the Holy Spirit than we had ever known. We are trying now, as are the friends all out through Korea, to spread the spirit of that revival out to the churches. It is tragic that we haven't the old freedom to go everywhere and lead revivals ourselves, and that we can only act indirectly by inspiring our Korean leaders, men and women, to do the work. Still God can work in various ways and we believe that He is beginning a great work here. A nation wide revival now would hearten the drooping spirits of our people, clarify their vision, inspire their zeal for saving souls and set them to praying again with a power that would sweep away all of their present restrictions and handicaps and set the churches free. Pray with us for revival.



## KOREA TEMPERANCE LETTER

Pyongyang Dec. 1, 1939

Dear Friends,—

You will be interested to know what progress is being made in connection with the work for Temperance and the work for "Girls in Need".

These are difficult times for anyone. They are especially difficult for anyone who attempts to do anything out of the ordinary, for such things raise suspicion and distrust. Mr. Song, our secretary, this year has gone quietly on with his work in whatever direction he has been able.

First of all, as always, has been his little four page newspaper. Each month, 2,500 of those have gone out. His own consecration is seen in the fact that he has had to edit this paper monthly, and write a very large part of it himself; then address 2,500 wrappers by hand; and then his whole family and some of the neighbors have had to help him wrap them for mailing, because he has not been able to afford to hire help. That alone is almost a full time job, but he has believed that a reminder sent each month to 2,500 prominent people is the best way of attacking our problem. In November, in order to carry the news of the new organization mentioned below, 5000 copies were sent out. To buy a cheap addressing machine and supplies will cost ₩ 200. It seems cruel to make him address those 2500-5000 wrappers each month so I have authorized him to purchase the machine, believing that the community will help pay for it. I wish that we could afford a better machine.

If our budget would allow it would rejoice to send a copy of this paper each month to every Government office, national, provincial, county or town, and to every police box and office, but that would cost ₩ 2,500 (\$600) a year extra, and we haven't the money. It would be the ideal way of securing enforcement of the Minors' Law.

We would also like to add four pages of evangelistic matter to the newspaper, popular material for believers and unbelievers. If we could get a subsidy for that, we might sell the whole for 50 sen a year and each part of the paper would help the other. Also each part could be used separately, that for Temperance for those interested solely in that and the evangelistic section for these interested in evangelism. With the present subscription price of 24 sen, it is so difficult to forward the price and so costly that subscriptions are few.

The biggest news of the year is that; on November 9, Mr. Song finally succeeded in setting up a nationwide organization for securing the enforcement of the Law which forbids selling liquor or tobacco to Minors under twenty. On that day, some forty or so prominent Korean and Japanese leaders, including some of the highest officials of the Government General and a number of ladies, met at the Chosen Hotel and set up an organization with Baron Yun Tchi Ho as President. Some eight prominent officials and several score of prominent leaders have agreed to be sponsors of the organization. In Japan, the National Temperance Association includes in its membership members of Parliament and many others of the highest intellectual and social leaders of the nation, and it and the W. C. T. U. work together, side by side, in cooperation on their problem. Mr. Song hopes that, out of this new organization, something like that may develop for Korea. Up until now, he has not been able to create such an organization or secure any sort of sustaining group for his work. Our Koreans are vastly uninformed on these matters and they will need a lot of education before they will get under the work seriously and make it their own. It is our privilege and duty to do that educating. We hope that the new organization will help to do that. If many people become dues paying members, they may gain in real interest.

There is an Executive Committee in the new organization. On it, one representative of the Government General's Social Bureau and one from the Department for Arousing the National Spirit have been elected. This latter organization has a magazine with a monthly circulation of 24,000 and it has offered Mr. Song the free use of some of its pages for Social Welfare articles. The former organization has charge of all kinds of social matters, including the use of narcotics, and they welcome Mr. Song's assistance.

One Japanese friend has been contributing ₩ 500 a year for several years to Mr. Song's work. He will give it to this new organization hereafter and that may encourage other financial backing for the movement.

Mr. Song has made many trips to Seoul this year in connection with this new organization and the general work, and has had repeated conferences with prominent Government officials. He has visited other places and, wherever opportunity has offered has spoken for the cause. War conditions circumscribe him, but he is doing his best.

In Seoul, there is an Association of restaurant and hotel keepers, and possibly other similar persons. At their own expense, possibly wholly voluntarily, possibly at the suggestion of the police, or the Social Bureau of the Government General, they have had printed regular posters to be placed over the outside doors of their places of business stating that they will not serve liquor or tobacco to Minors. Let us praise the Lord for that. When this was called to the attention of the police in Pyongyang, they said that they would see if they could get similar action here. Can all of you not speak to your police and those who are calling upon you and urge them to do this in your community too. It will do much to help to get the Minors' law enforced.

The Foreign Ladies' W. C. T. U. has given a special pledge of ₩ 50 to Mr. Song for the printing of similar posters. If your local people will not pay for those to put up in their places of business, Mr. Song will be able to furnish them. ₩ 50 will not go far in these days of expensive printing, but they will go as far as they can. Won't you help?

In August, partly for the temperance work to keep up the helpful contacts which he has had with the National Temperance Association of Japan, but mainly to learn more about and make contacts with those working on the problems of "Girls in Need," Mr. Song went to Japan. There he visited many of the organizations and Rescue Homes carried on for these girls, talked with the leaders and studied their methods and the principles governing the work, and he sought the advice and cooperation of those experienced leaders. In Nov., I went also.

Mr. Song came home with some small realization, more perhaps than many of us have, of the vastness of the problem that he is attacking. It is no simple matter of walking up and asking for a law. Even if he got it, unless behind it there has been a great amount of education for the general populace and also for the officials, the law would be meaningless. He realizes now better what the Government General officials meant two or three years ago when they said that they would not pass the

Minors' Law unless he and the Churches helped in educating the nation for it and helped secure enforcement, afterwards. After all, laws depend for their value upon the public opinion that backs them. America got Repeal because from 1920 to 1925 the forces for righteousness stopped educating public opinion and the forces for evil worked night and day, to educate it their way.

It is a vast problem, but that does not mean that we should not tackle it, and we should praise the Lord that we have a man like Mr. Song to do the actual work, and now this new organization which can stand behind him and help create that public opinion. I've mentioned the greatness of the problem and the difficulties lest some of us get impatient and too eager for immediate results and stop the work before it gets really started. Even Western countries have not solved this question. The leaders in Japan, the finest people in the nation, are still experimenting. We can learn from them and they will help us. Every clean person in Japan or here and every person with an atom of patriotism in him views the plight of these "Girls in Need" with horror and aversion, but behind the business in every land, and particularly here, are great wealthy organizations hungry for profits, and that terrible pressure is always added to that of men's evil passions.

Here we can usually buy the freedom of these girls by paying round sums of from ₩100 to ₩500. At one time in Japan, the workers thought that would solve their difficulties. They spent ₩140,000 and rescued some 4 000 girls, and found at the end that the total of girls in the business had not diminished by one. New girls had been drawn in by the beastly traffic to take the place of those rescued. Notwithstanding that, we believe that when any member of our community can so save a girl from this life of hell, they are walking the path that our Master would tread if he were here in the flesh. I mention this just to show that this is not the final way.

In Japan, they have the Law of Cessation, passed some 25 years ago. It gives something upon which the forces of righteousness can work, but is so hedged about that it is a pitiful little. Little though it be, we want it in Korea. We'll only get it by proving to the officials that we will help educate the people up to it and help secure enforcement. Mr. Song, for over a year, has had articles in his paper about it—David's tiny voice against Goliath's roar, but Goliath of long ago went down before God and David. We have to begin somewhere and this is a beginning.

We now have the Home for "Girls in Need" in Seoul and the work in Fusan. We should give to those two projects the widest possible publicity, as to their purpose and their accomplishments. Mr. Song urges that, in order to convince the officials of our willingness to help, and to make it possible for us to have the laws, that here and there throughout the country, in every Station if possible, we start some small work of some type for "Girls in Need," actual, or in danger of falling. He urges education of the communities where you live, through tracts, or Travellers' Aid in railway towns or at the docks in Mokpo, Chinnampo, Wonsan, and elsewhere as at Fusan. The girls and parents of girls in farming villages haven't the faintest conception of these dangers, and young girls go gaily off to school or to work in city factories here or in Japan, not knowing that they are in many cases walking right into the lion's den. We must educate them and their parents.

The brothel problem is changing to the Cafe problem. Some say that makes it worse. Some say that it is an improvement. Either is bad. Mr. Song will help us to know what we may do for that.

### Our Part in This

In these war times, any monies given to a national for any purpose is viewed with suspicion. For that reason, I have taken any gifts that you have sent me and have turned them over to Mr. Song to do what he thinks will accomplish the most, and I have not presumed to direct his work in any way. He has talked over his problems with me, especially at times when the many difficulties have made him almost discouraged, but all decisions have been his. He is not my helper. I am trying to be his. He has my sincere admiration for the way that he is handling these problems and deserves the admiration of our whole community, no matter what faults he may seem to have. I do not believe there is a person in Korea, missionary or Korean, who could do these things better than Mr. Song and few that could do half as well. Let us bear him up in our prayers as a man called of God for these tasks.

This past year I have turned over to Mr. Song ₩1500. Out of that and certain gifts that he received from Korean and Japanese friends, he has first of all paid for the newspaper something like ₩1000. He has made repeated trips to Seoul, and the one trip to Japan which must have cost him ₩200 or more. He paid the expense of setting up this new organization. And what was left he used to support his family, wife and five children, several of school ages. He has acted as official Session Moderator of a church here, but that has been simply to give him the prestige of an active pastor, something which he has found valuable for his work. For it, he gets no income. He ought to have a budget of ₩3000 or more. He is doing our work with an efficiency that we cannot equal. One can almost weep at times to see such a man hampered for the lack of just a few pennies, the tobacco money of one earnest cigar smoker in America.

For the coming year, I have taken a step forward and told Mr. Song that we will provide the ₩1,500 and the ₩200 for the addressing machine. He says that, with his new organization, it is almost essential that he have a fixed office in Seoul where he can have a ₩20 a month assistant part of each day be present to receive letters, possibly address the magazine wrappers, have on hand Social Welfare literature available for us all, etc. Especially now because of the interest which the officials have shown in his movement, it is difficult to carry on with his only office a corner of his rented house in an out of the way corner of Pyengyang. He says that he can provide the office, assistant, stationery etc. for ₩500 a year, and himself go on starving on what he gets out of the ₩1500 basic amount which I have personally guaranteed. That and the ₩200 is all that I can personally guarantee. Cannot some one provide the extra ₩500? The C. L. S. Helps generously but he needs a fixed office.

I am willing again this year to act for you in receiving your gifts and transmitting them to Mr. Song. Some have already sent in their gifts. The Foreign Ladies' W. C. T. U. for ten years or so has made Mr. Song's work possible by their gift of ₩10 regularly each month. Three individuals are now also giving that amount, making at least ₩480 a year of dependable income. Would you not like to join that noble band, for that amount or more or less? One Mission only, the Canadian, has put us on their budget for ₩150. Cannot others follow their laudable example? Whatever you can send, I shall be glad to receive this month. (Mt. 25:35-36.)

Sincerely  
CHAS. ALLEN CLARK

THE CHRISTIAN FRIENDS OF KOREA  
Columbian Building  
Washington, D. C.

Bulletin No. 2

February 12, 1943

To all Christian Friends of Korea, missionary or non-missionary; in fact, to all interested in the welfare of the Korean people and the defeat of Japan,-

Dear Friends:

My first letter, addressed chiefly to missionaries, brought replies from nearly all who received it, - all favorable. It is evident that all who knew Korea before Japan took her over and since, desire to see her set free to fulfill her own special destiny in the brave, new world that is to be.

Japan used Korea as the first stepping-stone toward the domination of Asia preliminary to her avowed determination to make herself mistress of the whole world. It is but just and right, therefore, that in order to prevent the success of her ambitious project, her first victim should be set free.

Though the first circular\* was especially addressed to former missionaries in Korea by one who himself served Korea for almost forty-three years, it was not intended to restrict to missionaries the privilege of joining this movement. We extend it to all Christian people who are interested in Korea as one of the old nations which have contributed largely to the advancement of civilization. This was true of Korea except when temporarily under the control of Japan.

When Japan took possession of Korea in 1910 she sought control of missionary activities and limited the development of Christianity, except as it could be harmonized with the tenets of the Shinto faith. From 1910 until the participation of Japan in World War II this policy was enforced with ever growing stringency until now the freedom of religious faith, as guaranteed in the treaties between Japan and the American and European nations, is no longer permitted but all must conform to a set of doctrines prescribed by the Japanese Government. It remains for the Allied Nations, therefore, to break Japan's hold on Korea and guarantee its independence so that true religious freedom can again become the birthright of every citizen of the country.

If this can be done, Korea will, by its very location in Asia and by the very nature of its people, become, as it was rapidly becoming before its seizure by Japan, a leader in Christian brotherhood and in development of the best attributes of the Orient to the family of nations.

Now is the time for all Christian people and all who believe in religious freedom, especially in the U. S. A. and Canada, to unite in this movement for Korean Independence by impressing on the governments of their countries, by all available methods, the necessity for immediate action along these lines so that the 23,000,000 Koreans can help win the war.

Please look at Korea's location - its geographical relation to all the countries around it, especially Japan - and you will realize its importance as a base for the most effective attack on Japan cannot be over-estimated. The United Nations, especially the U. S. A., will be war-wise if they realize this and take immediate action to declare the independence of Korea, arm the millions of Koreans who stand ready to fight for their country as is shown by the thirty-five thousand Koreans who are now fighting shoulder to shoulder with the Chinese armies. There are several excellent air-fields now in Korea that can be used effectively as bases.

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Dr. Syngman Rhee, Head of the Korean Commission, representing Korea's  
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Mrs. E. T. Stotesbury, Washington, D. C.

Hon. Frank Murphy, Justice of the U. S. Supreme Court, Washington, D.C.

One of the best statements I have seen on the question of whether Japan, at the end of the war, should be allowed to retain any of the countries she has seized in her effort to dominate the world was sent me by Rev. Dr. J. N. V. Talmage, a Southern Presbyterian missionary who worked in Korea for many years.

Dr. Talmage says he is very glad that something is being definitely done for Korea by the missionary group as a whole, backed by their supporters in the homeland and by a host of friends in the U.S.A. and Canada, because some misguided missionaries from Japan proper, wholly ignorant of the situation in Korea, are exerting their influence in favor of going easy with Japan after the war, apparently meaning to leave her in a position to continue her exploitation of certain sections of Asia, including Korea, and to continue to persecute their subject populations.

He returned on the "Gripsholm" which brought so many Americans back to their homeland. He says a number of Japanese missionaries held peace-propaganda meetings on the boat, and because of this they were taken to Ellis Island, when the ship arrived in New York Harbor, to be questioned by the authorities. As no disloyalty to America could be shown in what they had done, they were released almost immediately. Dr. Talmage says that at least one of that group is attending the North American Conference of Foreign Missions and in that capacity is engaging in a subtle peace propaganda. Because of this, he believes there is much need of real propaganda for the independence of Korea in which the facts of Japanese rule in that country should be plainly stated.

Dr. Talmage acknowledges that missionaries may be exceeding their duties when they take part in this campaign for Korean Independence, because it is a kind of interference in a political situation. But Japan's seizure of Korea and her treatment of the people were cruel. Furthermore, Americans, as citizens of a country that Japan has attacked, owe it to their country to do what they can to settle this matter of Japanese aggression, and there can be no just settlement that leaves Korea as the stepping-off place for new aggression later on.

We need the help of the Korean people as well as of the Chinese and other peoples in the Far East to help defeat Japan and make it impossible for her to again set out on a plan to dominate the world by getting control of all the peoples of Asia. Something, too, should be done to put hope in the hearts and weapons in the hands of the 23,000,000 Koreans who would break out in an open revolt against Japan. In spite of the views of those misguided "friends" of Japan who would negotiate a peace which would leave her much of her ill-gotten loot, the best thing (even for Japan itself) would be to completely discredit the military caste of that country by taking away every bit of her loot.



# THE KOREAN-AMERICAN COUNCIL

Colorado Building  
WASHINGTON, D. C.

Cable Address:  
Koric

Telephone  
Republic 6119

"A FREE ORIENT IS A FREE WORLD"

The Korean-American Council appeals to you for your sympathetic support of its aims to assist the nonaggressive people forming one-half of the world's population. The aims of our Council are as follows:

1. To assist the Koreans in their fight against Japan toward a complete Victory for the Allies.
2. To publish facts regarding Japanese confiscation of American Mission properties, the banishment of American missionaries, persecution of Korean Christians and the attempt to stamp out Christianity in Korea.
3. To aid those Koreans who are now either political or war refugees in China and America.
4. To make representation to the proper authorities of the United States Government to obtain appropriations from the Lend-Lease Program or other funds for assistance to the Korean National Army now fighting for democracy in Free China.
5. To advocate the American Government to exert, at an opportune time, its "good offices" on behalf of Korea in accordance with the Treaty of 1882 between Korea and the United States with a view to the ultimate restoration of Korean independence.
6. To uphold the sanctity of international treaties which guarantee to smaller countries their territorial integrity and to prevent the recognition of puppet regimes set up in areas conquered by force throughout the world.
7. To support the Government and the President of the United States in all policies directed toward the accomplishment of these aims.
8. To disseminate accurate information regarding Korea and the Far East to counteract Japanese propaganda in the United States.

To you, as an outstanding exponent of justice and humanitarianism, the Korean-American Council appeals for and requests your careful consideration of the principles upon which the Council has been founded and if you are sympathetic toward these aims will you cooperate with us in all or any of the following ways:

1. Without personal or financial obligation, authorize us to include your name in alphabetical order on our list of sponsors and committees.
2. Forward to us the names of others who might be interested and who should be informed.
3. If you deem the work important will you contribute toward the establishment of funds for the purposes above outlined? Contributions to this fund should be made in amounts of \$15.00 or over. Contributing memberships are \$10.00, Committee memberships are \$5.00, and Annual memberships are \$1.00.
4. Advise the Secretary of the Council of any ideas which, in your opinion, will help the cause.

KOREA, the first victim of enslavement by dictator aggressors (36 years ago), a fate which has since overtaken many Oriental and Occidental nations, is the key to a free Orient and

"A FREE ORIENT IS A FREE WORLD."

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## CONGRESSIONAL RECORD

### The Korean Movement

#### EXTENSION OF REMARKS OF

**HON. J. HARRY MCGREGOR**

OF OHIO

IN THE HOUSE OF REPRESENTATIVES

Monday, February 7, 1944

Mr. MCGREGOR. Mr. Speaker, under leave to extend my remarks, I am happy to incorporate in the CONGRESSIONAL RECORD certain addresses made in the city of Ashland, Ohio, during the recent pageant and celebration relative to the Korean movement. I regret that I was unable to be there in person to participate in this splendid program, but I appreciate this opportunity that the world may have a clearer picture of the Korean movement, a movement that justifies the serious consideration of all who believe that "justice and righteousness are the aim of all mankind."

The addresses follow:

#### ADDRESS OF MRS. GUY C. MYERS

Ladies and gentlemen, present here and those who make up the vast listening audience of the Mutual Network, our city of Ashland presents an unusual appearance today.

The American flag is everywhere in evidence. There are welcome banners across our streets. And another flag also is in evidence. It is the oldest flag in the world—the flag of the people of Korea.

Along our main streets, in our churches and civic clubs, in our high school auditorium, and in our homes, the people of Ashland, yesterday and today, are hosts of the Korean-American Council, an organization of American citizens who have long sought to assist the Korean people in their heroic struggle against the Japanese.

There are many Koreans with us here. Korean ladies, in their dainty and picturesque costumes; Korean gentlemen who are content to appear in the conventional attire of the male American.

Now, you people on the radio particularly may be asking yourselves, "What in the world has Ashland to do with Korea, a distant land in far-off Asia?"

I am very happy to answer that question.

The Koreans represent "the forgotten nation."

We, in Ashland are, I presume, the first American community to learn all about them. Last fall we had a flaming crusader for liberty in our midst. He is a Korean. From him we heard the Korean story. We learned of the great struggle led by Dr. Syngman Rhee, first President of the Korean Republic, to end Japanese domination of his countrymen.

And as one page after another of Korean heroism unfolded before us, we asked ourselves:

"Why isn't something done about this? Why are not the Koreans given help in the form of arms and ammunition? How can a nation of nearly 30,000,000 people be blotted out of the world's consciousness?"

So we decided to do something about it.

We, of Ashland—typical small mid-western city—proud of our town, proud of its homes, churches, and industries, grateful for the peace and security of our own lovely country—

side, and proud of our contribution, in men and money to the war, reached a decision.

We decided to adopt Korea, the forgotten nation.

We felt that in doing this, we might be able to focus the attention of the rest of the people of the United States on Korea and the help she can be to us in licking the Japs.

Well, then along came the Cairo Conference.

President Roosevelt, Prime Minister Churchill, and Generalissimo Chiang Kai-shek at the Cairo Conference pledged independence to the Korean people.

I don't want you to infer they acted in this fashion because they learned Ashland, Ohio, was planning its own adoption ceremony, but their great action, applauded by all lovers of freedom, necessitated a slight change in our plans.

The Cairo pledge says Korea will be made independent "in due course."

We, the people of Ashland, are hosts to the Korean Recognition Conference because we believe liberty is not a bait. We believe if some help, in the form of arms and ammunition, reaches the Koreans, they'll know we are in earnest.

The Koreans are fighters. They hate the Japanese. But you can't fight a man with a gun with your bare hands. Let us help these fine people help us beat the Japs! I thank you.

#### ADDRESS OF HON. WILLIAM H. KING

It is an honor to be associated with the people of Ashland in their most worthy effort to win immediate recognition of the Korean Provisional Government by the Government of the United States.

Korea once was a member of the family of nations. We, the American people, persuaded her to relinquish a self-imposed isolation and enter the modern world. Trustingly, Korea accepted our guidance. Trustingly, Korea entered into treaty relations with us. Imagine, therefore, the bewilderment and sorrow of the Koreans when we, with no dissent, but implied assent—indeed, official approval—were the first nation to recognize Japanese annexation by closing our legation, packing our diplomats' bags, and recalling our representatives.

How quick we were to recognize the Japanese. Yet today, more than 2 years after Pearl Harbor, we fail to recognize the Korean Provisional Government, a government conceived in revolution against the Japanese, a government founded on the principles of democracy, a government which, with the slightest assistance from us, can utilize the vast manpower and resources of the Korean people and help shorten the war in the Far East.

Ladies and gentlemen, there is no east and there is no west when principles of morality and decency are concerned. Honor is not an exclusive possession of the Occident any more than it is an exclusive possession of the Orient.

We can cleanse a page of our country's diplomat's history now—now—now by recognizing the Korean Government. Let us right the wrong of nearly 40 years ago. The people of Ashland know the Korean story. They want the wrong righted. They hope and pray our entire Nation may know the story of Korea. The people of Ashland are certain that if the American people do know the entire story of Korea they will communicate their desire to Washington, and the wrong will be righted.

I thank you.

#### ADDRESS OF DR. JAMES SHINN

It is with deep gratitude I address the people of Ashland, who have made this conference possible, and the listening audience beyond this microphone.

I am a Korean. Last fall, I came to Ashland. I wanted to help our beloved leader, Dr. Syngman Rhee, in his half-century struggle to regain freedom for the Korean people.

I could have started in New York and Chicago, but I was terrified by their bigness. What could one small voice do in the canyons made by towering buildings? How could it be heard midst the roar of traffic?

So I chose Ashland, a typical American community. Its people, engaged in agriculture as well as industry, are not too far removed from the good earth so they cannot hear the whisper of nature. Yes; the voice of God.

I was received here with open-handed hospitality. The ministerial association opened the churches, the civic clubs gave me an opportunity to tell the story of the Korean people, the American Legion helped me. Schools and the Ashland College gave me time for talks. The leading citizens took a deep and sincere interest in my efforts.

Soon everyone responded with offers to help, and they did help. It is difficult for me to describe to you the elation that filled my soul. Justice and righteousness are the cause of all mankind and justice and righteousness must rule in the case of Korea.

The people of Ashland believe the Koreans should be recognized. Gladly they add their voices to mine. Hopefully they believe all America may thus come to know the case of Korea.

I, too, believe that it shall. With infinite humility and gratitude, I repeat: I, a Korean, born in Korea, saw and suffered Japanese atrocities. I came to Ashland and I found the heart of America. I thank you.

#### ADDRESS OF DR. PAUL DOUGLASS

I deem it a great honor to be here in Ashland today and to be a witness of the kindly and friendly efforts of the people of this charming city to right a wrong of nearly half a century ago. I refer to the manner in which the United States, as well as the rest of the world, turned the other way when the Japanese swarmed into Korea and killed the independent life of that nation \* \* \* an independent life of 4,200 years. And the United States had a binding treaty with Korea, a solemn promise to assist a sister nation. Our Government now has a chance to erase that blot of national dishonor.

While the world little heeded Japan's first step in her march of conquest, the Korean people then and now refuse to accept Japanese domination. The Korean people love liberty. They have been willing to die for it in the past and they are willing to die for it now. They are capable of guerrilla warfare, terrorist activities, and sabotage \* \* \* if we help them with arms and munitions. And every Korean who is armed and fighting the Japanese means one less American boy needed over there.

In man's struggle for freedom there are always stanch souls willing to accept the responsibilities and obligations imposed by leadership. The Koreans possess many such men and women and we are fortunate today in having one who, for more than half a century, has labored incessantly for them. He has suffered all kinds of torture, both mental and physical, for the cause of freedom and liberty. And when we consider his

record, his perseverance—the fact that all these years he has never given up hope, we know in our hearts that divine providence will never permit failure to be written at the conclusion of his efforts.

It is my very great privilege to present to the people of Ashland and this great radio audience, Dr. Syngman Rhee, first president of the Republic of Korea, and now its envoy to Washington. Should the United States officially recognize his government, and it is unbelievable that our great country should not do so, especially since the Cairo declaration, Dr. Rhee will be his reborn nation's first ambassador to the United States. Ladies and gentlemen, Dr. Rhee.

ADDRESS OF DR. SYNGMAN RHEE

Thank you, Dr. Douglass. My friends in this great radio audience, I wish to tell you how thrilled I am to address you from Ashland, Ohio, where the good citizens of this typical Midwest town have invited me to participate in the Korean Recognition Conference.

During the 49 years of my fight for Korea's freedom—even in the darkest days, when there was not a ray of sunshine—I never lost sight of a hope that someday the great people of America would come to know the truth about Korea and then they would see that justice was done to my people. The voluntary demonstration by the people of Ashland and elsewhere of their belief in the justice of the Korean cause is the proof that my cherished dream of nearly a half century has at last come true.

Here in America, some years back, there was much talk of "the forgotten man." That pitiable human being—the first victim of unemployment—was tossed and buffeted about by the fury of the storm of your great depression. The waves of the ocean of despair seemed on the point of engulfing him. Then something happened. A light pierced the darkness and picked out the struggling figure. The captain of a great ship gave orders. The vessel altered its course and soon was alongside. "The forgotten man" was saved.

Now, I will tell you why that was. In time of crisis this great Nation has always found its soul. You, the people, were the ship of state, and your captain was worthy of your choice. And when a people seeks and still can find, deep within itself, the qualities of compassion, of justice, and of decency, then that people walks hand in hand with the Almighty. There are no "forgotten men" with God.

I wish today to tell you something of my country and the long struggle of my people for liberty. I wish to talk about Korea—"the forgotten nation."

Since the Cairo declaration, pledging the independence of Korea, we no longer are a forgotten nation. The Koreans everywhere rejoiced that the way was at last opened. We are deeply grateful to President Franklin D. Roosevelt, Prime Minister Churchill, and Generalissimo Chiang Kai-shek. It is the extension of the Atlantic Charter to Asia. Your noble President had promised it some time ago, and this is the fulfillment of his promise.

The life of the Korean people extends far, far back into history, more than 4,200 years. And Korea can lay rightful claim to many splendid contributions to civilization.

Scholars throughout the Orient came hundreds of years ago to the first of all solar observatories, and the structure still stands in Korea. Your own Library of Congress has in its possession the 112 volumes of the first encyclopedia. This was published in Korea before America was discovered. And the Natural History Museum in New York holds another of Korea's contributions—53 pieces

of metal movable type, invented in Korea in A. D. 1406—50 years in advance of their invention in Europe by Gutenberg.

You may well ask: "Why don't we know about these things?" The reason you do not know is because for nearly 40 years now you have only read what Japan has permitted you to read about Korea. And that is not all. Japanese agents have ransacked American libraries of books about Korea—books published before the darkness of night descended upon my unhappy country when the Japanese swarmed over it and enslaved the Korean people.

Since then the one unchanging effort of the Japanese has been to make Korea a forgotten nation. They have very nearly succeeded in blacking out from the rest of the world the existence of a once free and independent country of nearly 30,000,000 human beings. Think of it! The life, the culture, the civilization of 30,000,000 persons erased from the annals of the world.

The Japanese changed the name of Korea. The Japanese forbade the teaching of the Korean language.

The Japanese forced the Koreans to give up—outwardly and in public, at least—their Korean names and to adopt Japanese names.

The Japanese, through power and force, have changed every single thing in Korea but one. They have not changed the liberty-loving spirit of the Korean people. That spirit has flamed in revolt before and it will flame in revolt again. You see, Japan has never known the moral power of justice. All she knows is the force of the sword. The sword, however mighty, can never win the heart of a liberty-loving people.

The people of Korea stand ready to help you. The 30,000,000 enemies of Japan, right at her doorstep, are your potential allies if you will only use them. Remember, 3,000 of your countrymen lie dead, the victims of Japanese treachery at Pearl Harbor. And thousands more since then. Well, we Koreans have our dead, too. Their cries of anguish, as they were crucified by the Japanese—yes, crucified—still come to us. Their voices from beyond do not tell us to appease the Japanese. The voices of the dead that we hear demand the utter destruction of the militaristic Empire of Japan. They demand death to the Japanese militarists. And I believe that the voices of your dead do likewise. We must heed those voices, for, unless we do, the coming generations will have to lay down their lives to pay for the mistakes we are making.

Is it not a strange situation that Korea, the one nation which has whipped Japan, has so far been denied an opportunity to join with those nations which must defeat Japan if civilization is to be saved?

Is it not unusual that we Koreans should be beseeching you to let us join you?

I contend there is a moral duty for you to give us the chance we ask, and I shall tell you why.

Situated as Korea is between the great Chinese Empire to the west, Manchuria, Mongolia, and Russia to the north, and the warlike tribes of Japan to the east, my country has been the battleground of her warring neighbors for all the bygone centuries.

But the Koreans managed to protect and maintain their existence as an independent nation for more than 42 centuries. As time goes, that is a considerable period, don't you think? In fact, we enjoyed our freedom until the white man of the west came and gave to the warrior race of Japan the superior weapons of war.

To our peaceful land came Americans some 62 years ago. The Americans said, in effect: "Come, join the outside world. Open your ports for trade. Let your people enjoy the blessings of progress. We will take you

by the hand. We will guide you. We will protect you."

So it came to pass, in 1882, that the people of Korea entered into the solemn treaty relations with the people of the United States. You know, that very same treaty is still on your books. It has never been repealed. Its beautiful language remains unchanged. And, without exception, those Americans who know the true story of the diplomatic relations between my country and their own have spoken out courageously and have demanded that justice be done. I appeal to you to add your voices to theirs.

Suffice it to say, Japan with weapons from the white man of the west swarmed over Korea in 1905, and the enslavement of my people then began. This was the first step in Japan's new order in Asia. We were the first victims.

Don't you agree with me when I ask again why the millions of Koreans are not given an opportunity to join forces with you? Because, of all mankind, the greatest enemies of the Japanese are the Korean people. We rose in revolt against them in 1919. We are ready to rise again.

At the time of our 1919 revolt, 33 patriots representing every section of our country, met secretly in Seoul, our capital, and published a declaration of independence. Their fate was imprisonment, torture, and death. But this awful fate did not prevent the holding of secret elections throughout the land and the naming of a congress. This congress convened, formed a government, and declared to the world its formation. This government, now 25 years old, has fought Japan so long and so alone. But men who battle for democracy do not quit. And this government, ever since December 7, 1941, has been asking the United Nations for recognition.

Our American friends formed the Korean-American Council, and they, too, have asked the United Nations for an immediate action, but as yet no action has been taken.

Please remember that recognition of the Korean Government by the United States Government does not mean independence for my people. We shall have to fight for that ourselves, and we are prepared to fight for it. Recognition would mean, however, that some of the planes and guns and munitions you are turning out of your arsenal of democracy would not be denied us, as they are now. We offer you our tremendous manpower in the hope that you will accept it for the common cause. Remember, too, that every Jap engaged in fighting Koreans is one less Jap to fight an American soldier.

I have faith that ultimate victory will be won by the United Nations, because I believe in the power of justice. But I do not want this war to last for 10 or 15 years. If the statesmen of the western world could understand the psychology of the Asiatic peoples, they soon would realize how little actual fighting your soldiers would have to do in the Orient if we had sufficient arms and ammunitions, bombs and planes. We'll take care of the Japs.

One last thought: I did not term Korea a "forgotten nation" to excite your pity, for we are a people proud of our 4,200 years of life as a nation. No; we shall not let the world forget us. But I did use the analogy for a purpose. You remember I said that in times of crisis America has always found her soul. I can sense a spirit of purification; yes, regeneration, in this blessed land since the war began. Misfortune and disaster have had a like effect on my own countrymen. We look to you as the leader of the moral thought and justice in the world. Once, long years ago, you extended us a helping hand, and led us into the company of nations. Please do not deny us that self-same hand now, when ours is outstretched toward yours.

(Not printed at Government expense)

## CONGRESSIONAL RECORD

### Korea and the Crisis in the Orient

REMARKS  
OF

HON. JOHN M. COFFEE

OF WASHINGTON

IN THE HOUSE OF REPRESENTATIVES

Thursday, May 21, 1942

Mr. COFFEE of Washington. Mr. Speaker, the following is the text of the address of Dr. Syngman Rhee, noted patriot and father of the Korean Republic, welcoming delegates to the Korean Liberty Conference, which opened in Washington, February 27, 1942. Dr. Rhee is a great scholar, linguist, and a persistent, inexorable champion of independence for his own people. I was proud, personally, to participate in this conference.

My fellow Koreans and our American friends, may I, on behalf of the Korean Commission, welcome you to the Korean Liberty Conference.

To us Koreans, this conference is a solemn occasion. We are here to fulfill our duty, which we owe not alone to our fatherland, so many distant miles from the Capital of this great Nation, but also to fulfill our duty to the United States, this blessed land which has given us protection, privilege, and freedom.

To our American friends, may I express a heart full of gratitude for all you have done, through the years, to encourage us.

I do not use the word "heart" to express my personal feelings alone. In this instance, when I say a heart full of gratitude, I mean the heart of the Korean people.

This conference is made possible through the cooperation of the United Korean Committee and the Korean-American Council.

The United Korean Committee, with headquarters in Los Angeles, Calif., and Honolulu, in the Territory of Hawaii, is the official organization of all Korean groups and societies. In itself, and through its association with the other groups, it represents the vast majority of Koreans resident in the United States, in Hawaii, in Canada, in Mexico, and in Cuba.

The Korean-American Council consists of Korean nationals and those American citizens who, down through the years, have tirelessly and unselfishly given of their time and their financial support to assist us in our efforts to regain independence for our people and to resume our rightful place in the company of nations.

These Americans believe truly and deeply in liberty. Their love of it is so great that they have setled and sought to alleviate our sorrow at the loss of it. And their devotion to the cause of human liberty has known no boundary, no barrier of ocean, no forbidding mountain chain. It is a magnificent spirit and a generous heart that would share its blessings, that would share those blessings of liberty, freedom, and of democracy anywhere in the world. You Americans, our old friends, our loyal friends have done so with us. How could we be other than grateful?

We have called this conference for certain and definite purposes.

First, to solemnly commemorate our 1919 revolution against the Japanese. It was that memorable year when so many of our fellow citizens—men, women, and even children—suffered death, torture, and degradation at the hands, the guns and the swords of our oppressors.

We meet to reaffirm the 1919 declaration of independence proclaimed to the world by

those Korean patriots and hallowed by their blood. Twenty-three years have passed since that first day of March in 1919. Liberty still lives in the hearts of the Korean people, for while the tyrant may imprison liberty, he cannot kill her.

We meet to plan further for the revolution of 1942 against the Japanese. "A revolution this year?" some may ask. "Only a change in the date," is the reply of the Korean patriot, for the spirit of the revolution of 1919 also lives and has lived through each of the 23 years I have mentioned. That revolution walked hand in hand with liberty, and you know that liberty never dies.

We meet to request the Government of the United States to recognize our government, the provisional government of the republic of Korea, for also during the past 23 years, our government has endured. It has had to meet in secret, on alien soil, but how could it fail? The vision of liberty shed light upon it, gave it courage, and the will to persist in her sacred cause. In recent years our government has found a friendly haven in the capital of our neighbor nation, China. Today in embattled Chungking, China's wartime capital, our government functions and performs its duties. For this we thank the gallant Chinese people and their great leader, Generalissimo Chiang Kai-shek. In the field, fighting alongside the Chinese troops, we have our own troops, the Korean National Army. That army, growing daily, will do its share and more, I pledge you, in driving the island savages from the continent of Asia.

We are gathered here to reaffirm the adherence of the Korean people and our government to the declaration of the United Nations. Noble and high-minded words make up that declaration. But the loftiest of phrases are stark and empty unless they are implemented. Nations which profess belief in liberty must do as you American citizens have done so willingly—share its blessings anywhere in the world.

And finally we meet to examine and report upon Japan's new order in Asia. We, its first victims, will speak. Our dead will speak; our tortured will speak. Out of their moans and cries of pain and anguish there will materialize before you the cruel and grasping hands of the Japanese tyrant. We know him for what he is—the enemy of all humanity.

My friends, this conference was called on short notice. Many of you have come a long way to attend. We had hoped to have delegates from Honolulu, and also from Chungking, China, but only a few days ago were we finally advised that arrangements had been made. We are still hopeful that our Honolulu delegates may arrive before the conference is over, but that is almost too much to expect of our delegate from Chungking. Due to the comparatively small number of Koreans in this country, we are more than delighted by the large number of you able to be present with us.

I feel that at last I can give you more than words of hope. I make bold to do so by the fast-moving developments of the past few months.

And I wish at this time thank publicly the President of the United States for his mention of the people of Korea in his radio address of last Monday evening. His was the first encouraging reference to us by a high American official—and there is none higher than the Commander in Chief—the first reference in many, many years.

"The people of Korea!" How we thrilled to Mr. Roosevelt's words. The word "people" is interchangeable with the word "race" and with the word "nation." And that is what we are and have been for more than 4,200 years. Japan, with all her military power and all her effective propaganda efforts, has

tried for nearly 40 years to obliterate us, but she has failed. She sought to erase the word "Korea" from the geographies of the world. She has made every effort to portray us as a Province of her Empire. She has blotted out our rights and our privileges as freemen, but our day of reckoning is at hand.

But I must continue with my report to you, for time is short and much remains to be done.

Acting on the specific instructions of your Government, and in my role as its representative in the United States, and with full power to act, the following has been accomplished:

The Korean Commission has made representations to the Government of the United States regarding the status of Korean nationals and their desire not to be classified, along with the Japanese, as enemy aliens. The Government of the United States has seen to it that this stigma of being classified as a Japanese subject shall not be attached to us.

The Korean Commission has acted promptly to advise the Government of the United States regarding the so-called freezing of funds of Koreans and the Government of the United States has decreed that this handicap not be visited upon us.

The Korean Commission has presented the desire of your Government to be included in the roster of nations signatory to the Declaration of the United Nations.

The Korean Commission has presented to the Department of State your Government's request that it be recognized as that of the Republic of Korea. The Department of State has not yet acted upon this.

The Korean-American Council, exercising prerogatives not permissible to the Korean Commission, has conceived and carried out a program of its own.

It has recommended recognition of your Government to the Department of State. It has presented to the War and Navy Departments the military advantages inherent in the union and strength of 23,000,000 Koreans. It has presented sincerely and forcefully to other high officers and divisions of the American Government the justice of the Korean cause.

There have been some who have said that the Korean people were not united, that various groups existed, and that they were at variance with one another. These persons have further stated that nothing could be done in the case of Korea until this situation was clarified.

Well, I say let this conference speak out.

Let this conference answer those doubters and skeptics.

Let this conference record the unity of the Korean people.

Let this conference register its faith in its Government, the only government we have ever had, for we have never recognized the misrule of the Japanese as government.

I know and you know there is no disunity among the Korean people.

I know and you know that the sacred cause of liberty permits of no disunity.

That insinuation of disunity, I tell you, is Japanese propaganda. Let us, by our actions here, run that lie to earth.

And let us, once and for all, answer those misguided persons who say, "Oh, don't strive for recognition right at this time. If you only will wait, you will get it after the war is over."

Well, I'll use the words of the British Prime Minister, Mr. Churchill:

"What kind of people do they think we are?"

Do they think we are content to sit by, hands folded, waiting for independence to be presented to us as if it were a chicken upon a platter?

What do they think we Koreans have been doing these past 37 years?

I'll tell them what we've been doing. We've been fighting the Japanese. We have been fighting them without anyone to know it, let alone help us.

Do you suppose there is a people in the world who knows the Japanese as we do? We have studied the weaknesses of the Japanese. We understand the strange and savage way in which his mind works. We know how he seeks to degrade and to debase his fellow man. We know his cruelty, his ruthlessness, his treachery.

Who do you suppose kept the Japanese from invading the continent of Asia for centuries? The Koreans did. And all we ask now is the chance to bottle him back up on his islands.

We want recognition because of the tremendous psychological effect it will have on 23,000,000 Koreans. We want recognition because it will enable us to get arms and munitions.

We are not asking anyone to recover our independence for us. We shall have to fight for that, and we are prepared to fight for it.

My friends, a tide is running. It is the tide of an aroused public opinion. It is a public opinion in this great country, ready to make any sacrifice of fortune and of blood and of toil to get on with the winning of this war. It is the flood tide of liberty.

The tears of sorrow of the Korean people have ceased. Their tears of joy have begun. Both have become a part of that racing tide of liberty. Look! The waters near the shore—the shore of human freedom and of victory.

### Recognize Korea

#### EXTENSION OF REMARKS

OF

#### HON. JOHN M. COFFEE

OF WASHINGTON

IN THE HOUSE OF REPRESENTATIVES

Monday, May 11, 1942

Mr. COFFEE of Washington. Mr. Speaker, on February 27, 1942, I had the honor of addressing the Korean Liberty Conference in the Hotel Lafayette in Washington, D. C. It was a colorful event as brilliant scholars joined in a common request for the recognition of their beloved homeland. President Paul F. Douglass, of American University, summarized the issues involved in the liberation of Korea with a terseness and clarity that made Korean hearts beat with new courage. On behalf of the Korean-American Council, I ask unanimous consent to extend my remarks in the RECORD to include the following address of President Douglass:

Free Koreans, I join with you this evening in asking the United States of America to recognize the provisional government of Korea. I join with you in asking the President of the United States of America now to accept the credentials of Dr. Syngman Rhee as the accredited envoy of the Korean provisional government.

I rejoice that Dr. Syngman Rhee is in Washington tonight. Twenty-three years ago this 1st day of March, as the leader of the 1919 revolution, he offered the world an opportunity to support a movement which 2 decades ago would have given us a free world because we had supported a free Orient.

I have the humble honor tonight of making articulate the sentiments of hundreds of thousands of Christian Americans.

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The question tonight is no longer a moral one. Had we faced this issue on moral grounds, we have protested in 1910; we would have triumphed through you to a moral victory in this vicious world in 1919. The question tonight is no longer a moral one. The hour is too late.

The question tonight is a very practical one of war strategy. I am thankful to feel even at this late hour that when a moral principle and war strategy coincide, the hour has struck for action.

The collapse of our world began 38 years ago in this same month of February, when the Japanese occupied your homeland.

Our world winked at the seizure of Korea. England winked. France winked. Russia was jealous. During all those long 40 years of crucifixion the United States has stood by in silence. We can no longer hold our peace. By our silence we have been accessories to the crime. The violence which struck at Pearl Harbor was the same violence which had struck you a half century before.

The nation which drew the United States into the present war was the same nation which had already robbed you of your native land.

The nation which in the third decade of the twentieth century took the first step of aggression, which first broke the faith of the international society recognized by the League of Nations, which knocked down the first archstone of world unity which has existed since the World War, is now the same nation which extends its personality, so well known to the Korean people, to the world at large.

I ask you tonight as an American citizen. How many decades must we of the United States remain accessories to Nippon's accelerating program of daylight burglaries?

May I review the story. You had the misfortune to be born on a piece of the earth's surface which has vital strategic importance. The little peninsula of Korea, projecting from the vast continent of Asia into the Japan and Yellow Seas, is the bridge between China and Japan. To enter the mainland Japan needed Korea. So Nippon took Korea. That successful aggression was the first of a series which plunged the Orient into chaos and launched Japan on its titanic effort to conquer the world. For a half century we have tried to make ourselves believe this was not the objective of Nippon. We are now having the full import of that ambition demonstrated to us in the blood and tears of America, as its first victory once was drenched in the blood and tears of Korea.

On three sides your peninsula is bounded by sea; on the north mainland alone by Manchuria and the maritime province of Russia. Your 1,700 miles of rugged seacoast are dotted with mountainous islands and good harbors. Your largest port of Fusan is only 163 miles by water from Nazasaki, Japan.

Twice the size of New York State, you have about the same climate and density of population. You have seen your mines developed by foreigners and have seen these concessions taken over by Japan. With adequate capital, your fertile river valleys could be developed to raise your standard of living. Most Americans have come to you either as mining adventurers or as missionaries.

You have suffered the punishment of European imperialism because your geography made you important in the imperialistic scheme of things.

In 1866 the French threatened you; you sought help from Japan and got none.

By 1900 Korea was of major strategic importance to both Japan and Russia. This fact was then apparent: In the hands of the Japanese, Korea would always be a wedge inconveniently driven in between Japan's older acquisitions on the Pacific seaboard.

Neither Japan nor Russia could regard its strategic position in the Far East as thoroughly secured so long as she did not

command one shore of the straits through which lies the natural waterway between her two naval bases at Vladivostok and Port Arthur.

By the turn of the century Russia announced that a concession had been secured for exclusive settlement at Masan-Oho, finest harbor in Korea, and that Korea promised not to cede the island of Koji to any foreign country. Petrograd forthwith declared its intention to make Masan-Oho a winter harbor for warships. Thus Russia would dominate the passage from the Sea of Japan to the Yellow Sea.

You remember the sequence of events. Great Britain and Japan made a treaty dealing with Korea. In 1903 Russia made a second attempt to enter Korea. In February, this very month, in 1904, Japan occupied your peninsula. With this aggression the Orient began its collapse; Japan began its long-meditated program of world expansion and world conquest.

The words of the convention with Japan—subjecting your financial and diplomatic affairs to Japanese control—sound today like the primer which Adolf Hitler studied.

"Article I. For the purpose of maintaining permanent and solid friendship between Japan and Korea and firmly establishing peace in the Far East the Imperial Government of Korea shall place full confidence in the Imperial Government of Japan and adopt the advice of the latter."

Well, France recognized Japanese rights in Korea in 1907. In 1910 Japan formally annexed Korea as a part of her empire. For three decades now Japan has been exercising its Bismarckian rule of blood and iron.

It has attempted to extirpate your language, your literature, your national idols, and symbols of faith, to root out your ancient manners and customs.

Japan anticipated Gestapo methods.

It denied the right of political association.

It prohibited religious instruction in the schools.

It required police licenses when more than five persons gathered in religious observance.

It permitted neither national assembly nor representation.

"The tyranny of taxation without representation" became a notorious classic.

Corporal punishment could be administered only to Koreans.

Japanese treated Koreans in personal intercourse as dirt beneath their feet.

Your peninsula was flooded with police, gendarmes, spies, informers, and managers of terror.

You had no appeal; you had no newspapers.

Your cries to us for help fell upon deaf ears.

The police had judicial powers. They could fine, flog, and imprison.

Exploitation companies gobbled up your economic interests.

Here was a kindergarten for the apt generation of Fascists who followed in the wake of this crime which European imperialism had condoned.

Crimes against international society do not forever go unpunished. A nation cannot forever be subjugated. Your fellow countrymen, refugees from violence yet not afraid to face death, were dispersed throughout the world. Your patriots, your friends, you yourselves—scholars, leaders—began to band together. For 14 years you quietly labored. You dedicated yourselves for the remainder of your lives to free your people at home from the Japanese oppression.

Your revolutionary group is different from any other in history. You are scholars, mostly graduates of American universities and preparatory schools. You are not, you have never been, as the Japanese Government falsely alleged, "rabid radicals, disgruntled politicians, and bolsheviks."

How fast those anxious 14 years of hope and organization passed until 1 day in 1917

in the Senate of the United States Woodrow Wilson said:

"Henceforth security of life, of worship, and of industrial and social development should be guaranteed to all people who have lived hitherto under the power of government devoted to a faith and purpose hostile to our own."

It is 1919. The peace conference is in session in Paris. The hour has struck. The exiled patriots of Korea are organized to regain their freedom.

They plan a peaceful revolution.

They counsel no harm to their Japanese overlords.

They plead for no violence.

They beg of their compatriots not to destroy or injure property. Here is a new kind of revolution. No violence. No radicalism. No I. W. W. No communism.

There is but one objective—freedom from Japanese military authority. March 1, 1919. Thousands of Koreans filter into Seoul to share in the rehearsal for the funeral of old ex-Emporer Yi. The Japanese spy system is at its height. The Japanese police force is honeycombed with patriotic Koreans who have infiltrated into the ranks.

From all over Korea, from all over the world the most intelligent and representative Koreans assemble to sign a declaration of independence. Copies are already distributed all over the peninsula. Little school girls, with copies of this charter of freedom in their capacious sleeves, are trudging from town to town. They bring the message of freedom.

Now the signers of the declaration are at dinner in Seoul. Each knows his fate. Each will be hunted to death by the Japanese gestapo. Escape is impossible. When the last toast is drunk, the patriots sign your declaration of independence; when they call the Japanese police and report themselves. They are hustled off to prison. Military law is declared. Koreans are fingerprinted and numbered.

Comes Saturday, March 1, 1919; 2 o'clock in the afternoon. Expectant crowds gathered in every city in Korea.

The declaration is read throughout the length and breadth of the peninsula. Cheers go up to heaven:

"Mansei, Mansei, Mansei!"

The words resound today here in Washington:

"We take this step to insure to our children for all time to come, life and liberty in accord with the awakening consciousness of this new era.

"Victims of an older age, when brute force and the spirit of plunder ruled, we have come after these long thousands of years to experience the agony of 10 years of foreign oppression, with every loss to the right to live, every restriction of the freedom of thought, every damage done to the dignity of life, every opportunity lost for a share in the intelligent advance of the age in which we live.

"What cannot our 20,000,000 do with hearts consecrated to liberty, in this day when human nature and conscience are making a stand for truth and right?"

"A new era awakens before our eyes! The old world of force is gone, and the new world of righteousness and truth is here. Out of the experience and travail of the old world arises this light on the affairs of life. Insects stifled by their foe, the snows of winter, are also awakened at this time of the year by the breezes of spring and the warm light of the sun upon them. It is the day of the restoration of all things, on the full tide of which we set forth without delay or fear."

"We pledge three items of agreement:

"1. This work of ours is in behalf of truth, justice, and life, undertaken at the request of our people in order to make known their desire for liberty. Let no violence be done.

"2. Let those who follow us show every hour with gladness the same spirit.

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"3. Let all things be done with singleness of purpose so that our behavior to the very end may be honorable and upright.

"The 252d year of the Kingdom of Korea, 3d month, 1st day."

In April, 1919, Dr. Syngman Rhee was elected president of the Republic of Korea. Dr. Rhee, who is here tonight, by an irony of fate, was a pupil of Woodrow Wilson in Princeton, the first Korean to take the degree of Doctor of Philosophy in America.

The anniversary has come again. Your suffering was but a foregleam of our own. As a citizen of the United States of America I ask my Government to recognize the provisional government of Korea and to accept the credentials of its envoy.

I ask this because it is right in moral principle; because it is in our own selfish interest; because it is the best strategy in this hour of crisis.

You have a proverb:

"No attack can meet him who keeps faithful in mind and peaceful in action."

The hour has come for recognition.

"Mansei."

## Korea

### REMARKS OF

### HON. JOHN M. COFFEE

OF WASHINGTON

IN THE HOUSE OF REPRESENTATIVES

Tuesday, May 19, 1942

Mr. COFFEE of Washington. Mr. Speaker, Korea, that peninsula which juts out like a dagger toward the mainland of Asia, has not lost its soul nor its spirit, though subjugated by the Nipponese. Its leaders and liberty-loving people reach out to us now for friendly help. Recently a conference of friends and well wishers of Korea was held at the Lafayette Hotel, Washington, D. C., and a number of outstanding addresses were delivered. Among these was that of our friend and colleague, Hon. SAMUEL W. KING, Delegate in Congress from the Territory of Hawaii. The address is as follows:

Mr. Chairman, distinguished guests, delegates to the conference, ladies and gentlemen, it is a privilege to be with you this afternoon on this historic occasion, at the closing session of the Korean Liberty Conference.

I have known your chairman, Dr. Syngman Rhee, for many years and hold him in high esteem as a man of absolute sincerity of purpose and truest patriotism. It has been a great satisfaction to me to have been able to cooperate with him in bringing the plight of the Korean people in the United States to the attention of the national government, and to add my urgings to the plea made by the organizations he represents that the Koreans in America should not be listed as enemy aliens, but, indeed, as Allies, fighting for the same principles of democracy. I have also urged the recognition of Korea as a Government in exile, as the first step toward the restoration of a free and independent Korea.

In regard to the matter of alien registration, the representations of your chairman, and of your other leaders and many friends, have been approved by the United States Government, and the Koreans in America have been placed in a special category, which recognizes the fact that you are not our enemies. No doubt the further recognition of your status as a people under the yoke of an aggressor nation is being studied by our

Government, with a view to a public announcement on an appropriate occasion.

As many of you know, there are a considerable number of persons of Korean race in Hawaii. Over 2,000 of them are of Korean nationality, and nearly 5,000 are citizens of the United States. The latter are my constituents, with whose hope that the country from which their parents came might soon enjoy the same blessings of liberty and individual freedom that they themselves enjoy as Americans I am in full sympathy. Among both the alien and the citizen groups I have many personal friends, and I can vouch for the fact that the Koreans have won for themselves an enviable place in the Hawaiian community of which they are a part. I regret that the two delegates of this conference from Hawaii, Dr. Pyeng Yo Cho and Mr. Won Soon Lee, were unable to be here.

Many other Koreans came to the United States before their country became the first victim of a ruthless aggressor nation. They have refused to recognize the conquest of Korea by Japan, that ravishment of a peaceful nation by a powerful neighbor, which first marked the present era of totalitarian aggression. They became literally a people without a country. But they have held ever before them the light of liberty, and under the able leadership of Dr. Rhee have labored unceasingly to free their native land from the cruel oppressor.

Now that we have at last realized the full purpose of the totalitarian nations, and are engaged in a great war to defeat that purpose, these patriotic Koreans may well feel a rekindling of hope for their country and their people. Despite temporary defeats and setbacks, the might and power of the United Nations, the tenacious fighting of the Chinese and Russian peoples, the rising tide of war production of this great Nation all assure us that ultimate victory will rest with the nations who are fighting for the cause of liberty and freedom.

In this battle of the nations, Korea and its more than 20,000,000 people will play an ever more active part. This meeting may well go down in history as the date when Korean independence was reborn. In your efforts to achieve that end you have my deepest sympathetic interest, and, so far as lies in my power, my active support. I wish you all, in the Hawaiian phrase, Aloha a nui loa.

Mr. Speaker, I incorporate as a part of my remarks an address recently delivered by me to the Korean Liberty Conference at the Lafayette Hotel, Washington, D. C., a speech which was broadcast on the radio in the city of Washington over station WINX. The address is as follows:

Mr. Chairman, ladies, and gentlemen, it is most gratifying to note that, despite more than 30 years of cruel Japanese aggression and tyranny, the Korean people have maintained their national spirit. That you have retained your patriotism and continued your struggle for the restoration of your independence through these long years against the almost overwhelming circumstances is an inspiration to lovers of liberty throughout the world. In your spirit of patience, long suffering, and fortitude you have set an example for the democracies and United Nations who are now battling for survival on many fronts.

Our Treaty of Amity and Commerce was concluded with Korea on May 22, 1882. It was ratified by the United States Senate on January 9, 1883, and proclaimed by the President of the United States, Chester A. Arthur, on June 4, 1883.

This treaty provided for "perpetual peace and friendship between the President of the United States and the King of Chosen (Korea)" and the people of the two countries. "If other powers," the treaty con-

tinued, "deal unjustly or oppressively with either government, the other will exert their good offices on being informed of the case, to bring about an amicable arrangement."

Thus it was the United States of America to which the Korean Government first opened the doors of its country for international trade and commerce with our country. It was Americans who built the first railroads in Korea, electric tramways, electric lighting plants, waterworks, steamboats; a modern arsenal and powder plant, operated mines, and furnished equipment and machinery. American missionaries were welcomed. Modern schools, churches, and hospitals were established. These economical and political ties were cut by Japan after her conquest and annexation of Korea. This was Japan's opening wedge in her attempted conquest of the Asiatic mainland. We made the mistake of thinking that if Korea were sacrificed to Japan's plea for needed expansion she would be satisfied. However, the incidents during the following years proved us to be wrong, for the evidence of Japan's colonization in American territories is not from congestion in the Japanese Empire, for Formosa and Manchuria are still only sparsely settled.

Japan's present program of conquest in the Pacific can hardly be considered a countermove by the Axis plotters to offset certain reverses in Europe. Even though Japan was obligated to this extent by her membership in the Axis Tri-Partite Pact, her destiny was long ago determined by the famous Tanaka Plan, which was instituted in 1925 as a blueprint for her program of conquest in the Pacific. Ample proof of this program was submitted to Washington years ago by Korean intelligence formerly employed in the Japanese Foreign Office, but it was hastily pigeonholed as too grandiose to deserve credit.

Japan's overnight conquest of Manchuria was preceded by 15 years of undermining effort. The establishment of an autonomous government of the five northeastern provinces of China was made possible by the well-planned incident of the Marco Polo Bridge. The invasion of south China commenced with the opening bell at Hungjao airdrome. The perfidy of Pearl Harbor was not a blitzkrieg imitation, for Russia experienced the same tragedy at Chinnampo. The Black Dragon Society had its inception long before the Nazi Party, and in our anger at Hitler let us not overlook the fact that Japan had this all planned long before Hitler frequented the beer halls of Munich.

On too many occasions have we minimized the importance of the Pacific. Even after Pearl Harbor the opinion still remained with many that our all-out effort would best be expended in the European theater of war. That to erase nazi-ism from continental Europe would precipitate the eventual collapse of Japan in the Pacific. In other words, to beat Hitler first, and Japan would be a push-over, became a slogan with many.

However unmindful we have been in the past, our treaty obligations and our area of economic opportunity has been and always will be in the Pacific. The necessity for an all-out effort against the avaricious aggressor, Japan, is most assuredly not secondary to the blight existing in Europe. To defeat Japan now in the Pacific will contribute more to the defeat of Hitler for this man without allies will be more induced to see the handwriting on the wall.

For 42 centuries the people of Korea maintained a separate and self-supporting independent government, but in recent years the people of Korea have received nothing but disgraceful treatment from their neighbors, the Japanese, and they have been ignored by the rest of the world. Today these 23,000,000 Korean people await the warm handclasp of

friendship and help. Help in the form of arms, ammunition, and funds which we can and must give them under the lend-lease bill.

If the great Chinese leader, Generalissimo Chiang Kai-shek, recognizes the independence of the Korean people and their provisional government and the great and noble Chinese people have recognized and applauded their courage and determination for freedom and desire to help in the defeat of Japanese aggression, as they are now doing in China, we in the United States should not be loath to extend that strong arm of friendship and help to the people of Korea.

We remember Pearl Harbor. Korea remembers 1905. Korea remembers 1910. Korea remembers 1919. Korea remembers 1920.

The Korean people today are held in check. Are we to hold from them that instrument of friendship, that help, that encouragement which will bring these 23,000,000 in revolt against the aggressive, tyrannous Japanese rule under which they have suffered so long and which they hate so bitterly? Are we to turn a deaf ear to that plea from the far reaches of the Pacific tonight which says, "Brother, give us help?"

This may be water under the bridge now but it is not out of place to mention what has happened in the last 50 years. The Japanese have been deceptive and have flaunted every sacred treaty and agreement to which they were a party. Since 1895 Japan has carried out her plan for acquiring for itself all of the Orient, particularly the mainland of Asia. They worked their treachery on the Chinese. The result of the negotiations was the attack on Port Arthur. We know how they deceived us at the Washington Naval Conference. They took in the British in 1931, and as a result marched into Manchuria. Henry Stimson, then Secretary of State of the United States, had the courage and foresight to fight this Japanese grab, but the British, speaking from 10 Downing Street, London, would not acquiesce in this prophetic stand, and so the United States stood alone and without the support of the British. This was at the nadir of the depression. Ladies and gentlemen, that was the time to stop the Japanese.

I have made a study for many years of the problems of your people. We in the State of Washington are fully cognizant of Japanese treachery. We do not trust them. We know what lies behind their smiling politeness. We understand them in the State of Washington.

As a Member of Congress I have introduced bills to prohibit the sale of war munitions to the Japanese. Three and one-half years ago I submitted a bill to enjoin the sale of war materials to Japan. I had a hearing and got two votes out of the entire committee in favor of the bill. That was in 1939. All the rest were opposed to the passage of that bill. The excuse was that it might involve us in a war with Japan and that we must treat those people very carefully and considerately. In 1939 I introduced another bill to the same effect. This bill was not even given a hearing. My bill was aimed at one country, that country which had violated the Nine-Power Pact and the Briand-Kellogg Pact. Both treaties were ruthlessly violated by Japan.

Japan was receiving more oil in the first 6 months of the year 1941 than she had received in the entire preceding year (1,850,000 tons). A foolish and expensive policy—of arming our own enemies. A foolish policy demonstrated over and over again in this war. Look at the recent history of Holland, Belgium, Norway, Luxemburg, France, and many other smaller nations. They in their own turns followed this same policy trying to stave off the aggressor from invading

them. The excuse used was that by continuing to sell or expanding our sale of munitions of war to Japan we were postponing the day and gaining time in which to prepare. This policy was abandoned only last summer. Six months later the Japanese, awaiting a propitious time, attacked us on December 7. We have Pearl Harbor to remind us of our foolish policies of which we were guilty before the war and which we should never repeat.

It was ever impossible to pass a bill providing for the dredging of the harbor of the island of Guam. Understand, this was not a bill for the fortification of Guam but only for the dredging of the harbor, 1,200 miles from the nearest Japanese possession. This was defeated on the ground we might thereby offend Japan.

I here and now predict that we shall extend the warm hand of friendship and ample materials to these Koreans who are willing to fight along with us shoulder to shoulder.

This is a war for the preservation of civilization. The Koreans are a proud race. History reveals that in 1592 an immense army of Japanese, led by Hideyoshi, was sent to invade Korea, and it was only after 7 years of resistance that the Koreans with the aid of China drove the Japanese from Korea. Hideyoshi has been revered for 350 years by his countrymen for this exploit of aggression.

Japanese plans of aggression and Japanese so-called superiority and right to rule the world were old stuff in Japan even before Hitler was in the cradle. The Japanese have had it for centuries. Their Emperor, descendant of the sun, as they are taught, their gods, their religion decree they are the chosen people to go out and gather all the world under the banner of the rising sun.

But it is a realistic fact that China has carried on a war with Japan for 4½ years and is still unconquered and still unconquerable.

The great Russian people have resisted Nazi aggression and are still fighting on. I say "hats off to the great Chinese people" and "hats off to the great Russian people."

President Woodrow Wilson in his 14 points upon which World War No. 1 was to be settled said self-determination of nations must be established—that each nation has a right to choose its own form of government without interference.

Japan has stretched her lines of communication over thousands of miles. She has taken over most of the islands of the South Pacific and Malaya and proposes to enter the Indian Ocean and penetrate the north boundary of India, stretching her lines of communication thousands of more miles. These defeats we sustain are crushing, but at the same time offer a golden opportunity to the Chinese and Koreans if they can get the weapons—they have the men. Simultaneously, it affords us an opportunity to defeat the Japanese undefended in their own country. The armed forces, or most of them, are outside Japan in order to protect their lines of communication and hold and control the occupied countries. These stretched-out lines of communication are going to be cut. Let us cut them with the Koreans.

I wish you every success in your effort to win once again your freedom and liberty and may your flag once again assume its place among the national standards of the world.

We must put the Japanese back in their little islands until they learn the lesson that there is no superiority about the Japanese and they must accord to their neighbors the consideration and respect which civilization demands.

I say let's accept this offer of the brave Koreans and help them as they wish to help us, to exterminate this false doctrine, this scourge, from the earth, by recognizing Korea as an independent state and their Provisional Government of the Republic of Korea.

Thank you one and all.

(Not printed at Government expense)



United States  
of America

# Congressional Record

PROCEEDINGS AND DEBATES OF THE 78<sup>th</sup> CONGRESS, FIRST SESSION

## Korea Should be Recognized

SPEECH  
OF

HON. ALEXANDER WILEY

OF WISCONSIN

IN THE SENATE OF THE UNITED STATES

April 22, 1943

Mr. WILEY. Mr. President, I desire the attention of the Senate for a few moments on the subject of the obligations of a legislator. I do this at this time because of considerable correspondence which has come to my office. The people back home, of course, are very busy with their own problems on the farms, in the manufacturing plants, and in their businesses. They are concerned over their boys on the 27 fronts on which we are engaged. They are concerned over the very many intimate problems which they individually and collectively confront. Consequently it is very apparent that at times they become confused about the functions of a legislator.

There are many aspects to the obligations of a legislator, the first of which in war must be obviously to do everything in his power to win as complete and as expeditious a victory and as just and lasting a peace as is possible.

This, however, does not limit the legislative branch merely to standing by the side of the road while the Commander in Chief functions in his executive capacity. The legislative branch has a definite obligation to continue, in wartime as in peacetime, as the representatives of the people.

This does not mean that the Congress should encroach on the constitutional authority and power of the Executive, but it does mean that Congress has not only a right, but an obligation, to function as a channel of the expression and the will of the people so that Congress may serve to formulate and crystallize the opinions of the people, and subsequently translate those opinions into legislation where necessary and recommendations where the matter comes within the province of the executive branch.

In considering the obligation of a United States Senator at this time, each of us must bear in mind that while this is a government of, by, and for the people, it is a government set up in a peculiar manner; it is a republic, a representative

republic, and a Senator is a representative of the people. This Nation is not a democracy, it is a republic. The people speak through their representatives; and while under the basic law—the Constitution—the Commander in Chief has control of the Army and the Navy and is the executive head, in waging a war, a Senator has a peculiar responsibility. He is not simply a legislator. He is the people's representative, and must voice the hopes, ambitions, and desires of the people in the forum provided for that purpose, which is this Chamber. How far should a Senator of the United States go in expressing ideas relative to the conduct of the war on the battle front, on the psychological front, on the home front, and on the production front? He must proceed cautiously, yet courageously, recognizing that he, too, is a soldier in the service of the Republic, handling the ammunition—or the dynamite—of ideas. Ideas are indeed powerful weapons. Kute Rockne, the great coach of Notre Dame, said, "The idea is the thing." Long before that someone said "As a man thinketh in his heart, so is he." As a nation thinketh in its heart, so is it. We, as legislators, are feeding that ammunition to the ranks, for better or for woe.

Fighting a war realistically means that every legitimate and honorable weapon should be used to win through to victory. When one of those weapons consists in taking action which will tend toward liberation of a great people who are enslaved by our enemy, there should be no hesitancy in using such a weapon.

In looking toward victory we must not overlook an ally which has fought our common enemy, Japan, for a generation. I mean Korea. She is a nation of 23,000,000 fanatical enemies of Japan. The provisional capital of Korea is in China, at Chungking. Here Korea has an army of seasoned troops. This is the headquarters of the Korean independence movement, the center for Koreans who are resourceful and courageous, daring to do anything for liberty.

Mr. President, ordinarily the question of recognizing a people or recognizing a portion of a country which is under subjection to another country would be a matter for the State Department. I am saying that the question of the larger strategy is for the Congress of the United States to think through and also to talk through.

In Washington there is a Korean Commission. Its program is to seek admittance to the United Nations, obtain military supplies and aid under the lend-lease agreements, and to be recognized by this country as the Provisional Government of the Republic of Korea. Koreans are ready to fight and die for their independence.

Last Friday we heard a speech by the distinguished junior Senator from Kentucky [Mr. CHANDLER] in which he stressed the importance of recognizing, first, that we have a first-class war on our hands in the East, and second, the need of getting adequate supplies, men, and matériel to all the fronts on which we are engaged—in Alaska, in Australia, in the islands of the southeast, and in China.

To those who plan the war, the Senator from Kentucky said in substance, speaking of what some call the planners' strategy, do not ignore the suggestions and wants of our generals and our men who are on the fighting fronts. They know whereof they are talking, better than those who sit in Washington.

There can be no question about that. There is an old saying that those who are on the ground know the facts. I do not intend to discuss that issue, but I think it is relevant to what I am discussing.

Mr. President, those who are not in the "planning groove" may, nevertheless, have ideas worthy of adoption in this battle for the liberation of all peoples who are now competent to rule themselves. An example of such an idea is the utilization of the help of other peoples, such as the Koreans, who are fit to rule themselves.

We followed such a policy in the Spanish-American War. We cooperated with the Cubans. We followed the same policy in the Philippines. In Korea there are 23,000,000 people, among them many brilliant minds, with a background of 4,000 years of history. What are we doing to utilize that striking force? We know that the problem in this war is transportation. We could use some of the bottoms which we are employing to transport men in the transportation of munitions, and we could utilize manpower wherever it is available. A vast reservoir of manpower, fanatical in its hatred for the Japanese in Asia, and for Hitler in Europe, already exists. Mr. President, if we could utilize it we would be using horse sense, common sense,

and, incidentally, we might save thousands, and even hundreds of thousands, of our own men.

I do not need to go into the matter of what the submarine has been doing. It is now becoming common knowledge. In the closing months of last year a million tons a month in shipping were lost, together with the production and matériel in those holds. In the subsequent months, January, February, and March of this year, the total has gone up so much that great minds are now questioning our ability to transport the men whom the Army and the planners say we can transport. That goes back to the question of how large an Army we should raise, and whether we should sap other parts of our economy in order to build up an Army to be maintained on the continent of America.

#### KOREA SHOULD BE RECOGNIZED

Mr. President, the world looks to us with hope and expectation. It is a friendly look. In one part of Mr. Willkie's book, *One World*, he graphically pictures how all the oppressed peoples of the earth look to America to save them. It is a friendly look, I say. Why? Because this Nation has pioneered great constructive—not destructive—works, deeds, and thoughts throughout the world. It has sent forth great men who have performed great, constructive deeds; and those men have been the exponents of great, hopeful, living, dynamic ideas. So the world looks hopefully toward America.

We have no sinister purpose in this war. We are the real champions of personal and national liberty.

We know that there is no infallibility in war planners, any more than there has been in our peacetime planners. No human being is infallible.

Right public opinion, based on realism and idealism, is imperatively necessary in meeting the problems of this hour. Our first problem is to win the war.

In Korea there is another front, where 23,000,000 souls are longing to strike for freedom, where we can do a tremendous job for ourselves and advance the cause of freedom. It might be well for us to pause a moment and ask ourselves something about Korea and its people, 23,000,000 of them, more people than live in California, Texas, and New York. They are the only people who ever defeated Japan. Many wars have been fought between the Koreans and the Japanese. It was in 1592 that the Korean Admiral Yi Soon-Sin invented iron-clad warships and annihilated the Japanese invading fleet.

After this defeat Korea remained at peace for 300 years. On February 23, 1904, Japan forced a treaty upon Korea. In that treaty Japan guaranteed the independence and territorial integrity of the Korean Empire and pledged to evacuate her troops from Korea as soon as the war with Russia was over.

After the Russians were defeated, Japan violated her treaty, seized Korea,

and made her a puppet state. An appeal by Korea to the powers of the world received no response, and in 1910 Japan annexed Korea—took it over, lock, stock and barrel. This was the beginning of Japan's victorious march toward a Japanese owned and dominated Asia. The seizure of Korea gave Japan the entering wedge to the mainland of Asia. From then on, Korea has lived under a Japanese gestapo. Under Japanese rule freedom disappeared.

The Japanese took over the economic life of Korea, monopolized all the industries, fisheries, and commerce and took nearly three-fourths of the Korean land. The harvests which have been raised by the Korean farmers have been taken over and exported to Japan, and the Koreans are rationed on the stale, left-over grains, or inferior millet and rice. This action truly interprets what the Japanese mean by Asiatic coprosperity. We had a sample yesterday in a press release of the kind of people we are dealing with when we confront the Japanese. They violated the military code of the nations; they were incapable of recognizing the bravery of our flyers who wore the uniform of the United States and who were proceeding according to the military code; but tried them and shot them—not in heat or passion but months after our men had performed their valiant deed. Well, in 1905-10 the Japanese subjugated more than 23,000,000 people of Korea, who feel today as we feel about the Japs.

I ask you, Mr. President, are we going to lose the cooperation and assistance of 23,000,000 Koreans or are we going to avail ourselves of the opportunity their friendship and services afford? The Koreans have never recognized the right of Japan to rule Korea. They are ready to fight; in fact, they have been fighting all these years. The time has come for us to say, "Korea, you shall be free again." The time has come for us to recognize the importance to us of a free Korea. The time has come for us to recognize that Korea and this country are fighting the same enemy, having in mind the accomplishment of the same purpose—the defeat of Japan.

Japan has used Korea as a military base for her Asiatic expansion. Make Korea free and never again will Japan have an opportunity to repeat her dastardly deed.

Mr. President, this war has opened the eyes of America to the character of the Japanese. The incident which was revealed yesterday by wire and through the press has indelibly impressed upon the minds of the people of America the fact that we must utilize every legitimate instrumentality which exists on the globe in order to bring about the defeat of the Axis. Prior to Pearl Harbor we were asleep. We must sleep no longer. It has been estimated that there are in Manchuria, Siberia, and other portions of China about 2,000,000 Koreans who are ready to fight. The 23,000,000 in Korea are eternal enemies of the Japanese. If given an opportunity,

they will rise and deal a deadly blow at their ancient foe. We must accept Korea as a fighting ally. To do so would be not only strategically wise but would be common sense.

As the Senator from Kentucky [Mr. CHANDLER] said about the fight in the Pacific area, we must be prepared to take the initiative. How better follow that course than to ally 23,000,000 Koreans with our cause, especially when our cause is just and we want to bring liberty and democratic values to a people who had liberty for over 40 centuries before Japan enslaved them.

The Koreans are asking for a chance to fight for freedom. Their enemy is our enemy; their objective is liberty; our objective is to preserve our liberty, and aid all liberty-loving people of the earth. We are partners in arms. We both oppose the ravisher of international agreements, the violator of the military code, and, I may say parenthetically, there is no difference between what the Japanese did to our boys, when in cold blood, after they had been captured, they killed the men who flew to bomb Tokyo, and what they did when, without declaring war, they pounced upon Pearl Harbor. These people know no law but what is decreed by their war lords. We must be awake to the fact that we are not simply fighting a people; we are fighting an idea—an idea that would turn back the clock of civilization a thousand years, subjugate the world, and make America, and other nations, slaves of the Japanese. We must join hands with Korea and march together to victory.

Mr. President, a few more remarks about the Korean people and I shall be through. The record of the struggles of the Korean people for liberty is one of extraordinary heroism and dauntless determination. It began 50 years ago when they first sensed Japan's intention to enslave and exploit them. It has continued to the present day; it will continue tomorrow and every day of the future until they have obtained their freedom.

Ah, they are calling to us, Mr. President; they are reaching toward America, stretching out their arms, and, what is more, they are reaching out with their hearts and their minds and saying, "Help us."

I do not know much about the provisional government that has been spoken of. It was born in the blood of Korean patriots nearly a quarter of a century ago. It has endured ever since, because the flame of liberty never dies; the martyrdom of thousands of Korean men and women, at the cruel hands of their Japanese masters, is a beacon which can never be extinguished. Korea was a land of liberty and plenty, with but one neighbor ever to disturb her peace, and, as I have said, that neighbor was Japan.

Geographically and strategically Korea was the sentinel of Asia. The savage Japanese began an invasion not once but many times, and every time it was the

Koreans who bore the brunt of the attacks and were able to beat the would-be conqueror back into his island. The Koreans have a love for their native land which is exceeded only by their hatred of the foe who finally succeeded in desecrating their dear land. Against him the patriotic Korean has sworn eternal vengeance.

Mr. President, I desire to bring a little history into this picture at this time, because I think it is very important. The American Government has an inescapable obligation to the people of Korea, and this body, the Senate, shares that obligation. We were the first western power to cause Korea, then known as the Hermit Kingdom, to break with the past and forsake her self-imposed isolation of centuries. With a visiting admiral and gunboats we persuaded Korea in 1882 to relinquish her faith in isolation and place her trust in the sanctity of a treaty. That treaty was ratified by this body, the United States Senate, on January 9, 1883, and proclaimed by President Arthur on June 4, 1883. It would seem that that was an unhappy day for Korea in the light of what followed and what is happening today. The first paragraph of that treaty, which, incidentally, has never been abrogated, provides:

If other powers deal unjustly or oppressively with either government, the other will exert their good offices, on being informed of the case to bring about an amicable arrangement.

Mr. President, that treaty has been invoked on the basis of that particular clause. It has been invoked by the Koreans and has been acted upon once by our State Department. This happened in the days when treaties were considered sacred, not since the days of the

Axis regime, when treaties are considered merely scraps of paper.

Our State Department sent a peremptory warning to Japan, which then was dealing unjustly and oppressively with Korea, and Japan heeded that warning. The action, need I say, was taken at a time before we began to coddle and nurture the Japanese, long years before the viper was to turn upon and strike us.

During the interval between the time when this incident took place and Pearl Harbor, we fed into Japan thousands upon thousands of tons of scrap iron and war material, material which is now destroying our own boys in the Pacific. But nurture and coddle the Japanese we did, and we are paying for it today with the blood of our sons. It was our flaunting the Korean-American treaty that permitted Japan to occupy and enslave Korea in 1905 and 1910.

Thus perished an independent Korea, with a people whose history reaches back, not 400 years as does ours, but 4,000 years. And today we talk of the "four freedoms."

In this manner began America's fatal policy of friendship toward a nation which knows not the meaning of the word save as a mask for treachery. We have been both blind and unhearing. We have not listened to the warnings of our Korean friends when they have told us of Japan's ultimate war aims, and we know the history. We know how a few years ago, through the channel of a Korean, Japan's war aims were disclosed to the world, and in 1939 and 1940 those war aims were presented to the Committee on Naval Affairs and other committees of the Senate, and then hushed up. Our blindness continued after the last war when we allowed the

Japanese to obtain countless invaluable aerial and naval footholds throughout the Pacific. And we saw not the future when we agreed, as we did in 1921, to scrap American warships and to enter into a ratio that kept our Navy weak and left Japan unchecked to build its navy secretly.

In 40 years there was but one Secretary of State in American history who recognized the character of the Japanese people, and that was the present Secretary of War, then Secretary of State, Henry L. Stimson. At this time I pay homage to his wisdom and foresight. He was right, but we failed.

I have sufficient faith in the American people and their sense of justice and fairness to know that, once they are familiar with the picture, they will insist that in this war we utilize every instrumentality that is just and honorable, to the end that we may win through to victory, and not only preserve our own liberty, but give back to the ancient Korean people, 23,000,000 of them, the liberty which our present foe, the Japanese, took from them in 1910.

Korea shall live again, as a free nation, among the nations of earth!

Mr. President, I ask consent to introduce a joint resolution, which I request to have appropriately referred, and printed in the RECORD.

There being no objection, the joint resolution (S. J. Res. 49) to provide for the recognition by the United States Government of a provisional government of the Republic of Korea, was read twice by its title, referred to the Committee on Foreign Relations, and ordered to be printed in the RECORD, as follows:

*Resolved, etc.,* That the Government of the United States recognize a provisional government of the Republic of Korea.

