

I - 55. Copy of letter from Dr. Walter Judd to Dr. Logan
Roots of Hankow - Fenchow, Chansi, January 14, 1938 -
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COPY OF A LETTER FROM DR. WALTER JUDD to DR. LOGAN ROOTS OF HANKOW

Fenchow, Shansi, Jan. 14, 1938

Quite a lot of water has flown under the bridge since I wrote last. The hospital was full of officers and a few wounded men, the latter half of October. The first week in November they went out in a rush and the fever caught the hospital staff so that senior doctors, half of our graduate nurses, heads of laboratory, pharmacy, business office, social service, evangelist, registrar--to say nothing of cooks, mechanics, gatemmen, laundrymen and general servants departed too, with and without leave--mostly on November 7. During that night the magistrate, police, postoffice, telegraph and all other government organs also closed down and left. Next day the base hospital here asked us to take in the forty some wounded (out of their more than 700) who were so bad they couldn't be moved, or who would have to lie on the few carts there were left in the country to be commandeered--and one resting would take the place of three sitting. The superintendent said at least twenty would die, no matter what treatment--but probably all would die if they tried to take them along (four did die, but two would not have if they had submitted to amputation for hopelessly injured and infected legs). I called the remaining staff and presented the challenge to them, so they fully realized that if these were accepted it meant we had a job for at least three months from which there could be no leaving. If we took the wounded, we could not leave the town to save our own lives. The staff volunteered to help too. In addition, over 20 wounded were carried in off the streets where they had been abandoned by their outfits to die of their wounds, or of cold, or starvation.... The Japs came to within 7 li of the city--and no further. Up to that time the gates had been closed and a local committee of street heads took over maintaining order. The worst thing was to see retreating soldiers stoned from the wall when they asked nothing but food and drink, while a committee of the old Ching Dynasty people called on me asking me to be the head of the committee to welcome the invaders. I don't ordinarily blow up, but that was asking a little too much straining of nerves strained by day and nights of working for China. I let them know what I thought of them, and a little harder than was necessary. That same afternoon the Japanese approached the city. My lecture to these gentry had some effect. They at least waited in dignified defeat instead of welcoming them. The Japanese expected to have the city gates open to them--as was the case in our three nearest hsien cities.

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There was looting in the countryside by retreating soldiers. I would have looted too if I had been a soldier. Men can't go indefinitely without food. I have yet to hear of a village that received them and gave them shelter and food that had trouble. The common people here have not yet glimpsed what it means to identify themselves, their lives, fortunes, and honor, with their armies. They sit around, hoping and talking about victories, but if it is to cost them a couple of chickens and some flour--then the "heroes" are called bandits. It has been disillusioning. Shansi people apparently know whereof they speak when they say "Shansi people will give up their lives, but not their money."

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Some military police returned after a week or ten days, gradually the gates were opened a little until now they are open all day with only perfunctory examinations. Despite all the reports, there are only 32 Japanese in Chiaocheng, 30 miles from here, and 100 in Chihhsien, 40 miles away, although there were over 2,000 in Pingyao 20 miles away from Nov. 10 to 22nd, when they voluntarily withdrew to Chihhsien for some as yet unexplained reason. Most of the disorders have been from Mongolians who constituted the bulk of the original units. Recently there have been massacres by Japanese in villages where young men didn't show enough alacrity about joining the Japanese army.

These small outlying groups of Japs could be cleaned out fairly easily by the large numbers of troops that have come back into the region. Most of the troops want to do it, but they say they can't without orders--and orders do not come. Most people believe that Yen Shih-shan has made a deal with the Japanese. In fact, the Vice-Commander of the Army told me in person while I was treating his venereal disease, six days ago that there would be no more fighting here, that China's strength was too small now, too shattered, and there would have to be a "political settlement." I know the leaders of Shansi troops feel that way. These officers will tell you in private that the losses at Hsinkow alone, from Oct. 10-31, were over 100,000. From what I have seen I believe it. The officers believe in a "political peace," but the soldiers don't--despite the terrific pounding they have had. And I know the 8th Route Army is not party to any deal with the Japanese. They are organizing the countryside, especially in the mountains, preparing to make their own clothes, etc., so as to be self-sufficient for as many years as necessary to wear the enemy out. Fully half of the students in our mission school have joined up with the 8th Route Army, several of our preachers and teachers have also joined. They have left \$30 to \$70 a month jobs to get \$10 jobs and they are bursting with enthusiasm and devotion about it. I wonder often why we can't succeed in capturing the imagination for this work in the churches. It was precisely that sort of vision and devotion which the missionary challenge meant to me. But I have been singularly unable to arouse in my colleagues that which it meant to me. I suspect a large part of the reason for our failure is because we haven't asked our church converts to sacrifice enough. They've had too soft and easy a job--we haven't demanded their all, as the 8th Route Army does.

To return to the main subject--it is hard to explain things here except on the assumption that Yen Hsi-shan has made some sort of agreement with the enemy. He is trying in every way possible to make the 8th Route's work as hard as possible, and he is setting up "Revolutionary Universities," trying to attract students to them so they won't go to the 8th Route. Despite their inflammatory propaganda, the Japanese haven't yet bothered to bomb them, although they pay their respects with bombs to every concentration of the 8th Route they can learn of. Yen Shi-shan invited the 8th Route into Shansi because he thought he could hold the Japanese off indefinitely and the 8th Route would be as lukewarm or worse toward Nanking as he was and, in the settlement after the Japanese were smashed, they would be satisfied with what he would give them as their share. He thought the 8th Route would help him keep his stronghold on this province in return for his help toward whatever they wanted as their share. Now he finds he's got the Japanese as his masters, and he must get the most out of them that he can. The 8th Route has become a decided embarrassment to him. Most people here think it will transpire that his present trip to Hankow is a go-between between the Japanese and Hankow, the Japs promising generous treatment for the Central Government, etc., if they will break loose from the 8th Route and accept most of what the Japanese has seized in the North, Shanghai customs, etc.

It is interesting that when the Japs occupied Taiku, they occupied and looted every house except the home of H. H. Kung, which was promptly sealed by the "economic cooperation" gang and protected even from the Japanese troops. I'm not willing yet to believe that the Japanese are right, even as to Kung. I can't believe Chiang Kai-shek will agree for a minute. Of course Japan and Germany can't imagine China can do anything now but admit she is licked and must surrender. All militarists think that. I have great faith in China to remain Chinese even under the Japanese flag for a time.

For myself, I feel strongly that if the democratic peoples--not powers--will steadfastly refuse to treat Japan as if she were a law-abiding member of society, but instead treat her as the deadly scourge and plague her military group has proved itself to be, will treat her as an outlaw to be shunned and ~~not~~ avoided and disapproved until it breaks through into the minds of the Japanese people that their leaders haven't brought

them prestige and honor, but disgrace, isolation, and ill-favor--then there is hope of a change in Japan. I think America's greatest contribution to China--and to Japan--and to peace, will be in bringing that unofficial indignant boycott and isolation to Japan. If Japan is not checked by these relatively non-violent means, she will have to be by the more violent means--war. One group in America says: "Do nothing, because to do ~~anything~~ anything might lead to war." But this position is the very one that will compel the ultimate resort to war because the other methods were not tried. The other group can see no way of opposing Japan except by war.... I plan to go to America to do what I can within universities, churches, wherever people will listen--toward that end. It is because I hope and want to spend my life working in China that I feel I ought to be in America now. My mind told me that in August, but my heart held me here in China. The work is not much here now. I expect to leave soon. I feel that I can be more useful to China, and to Christ, by working in America for China.