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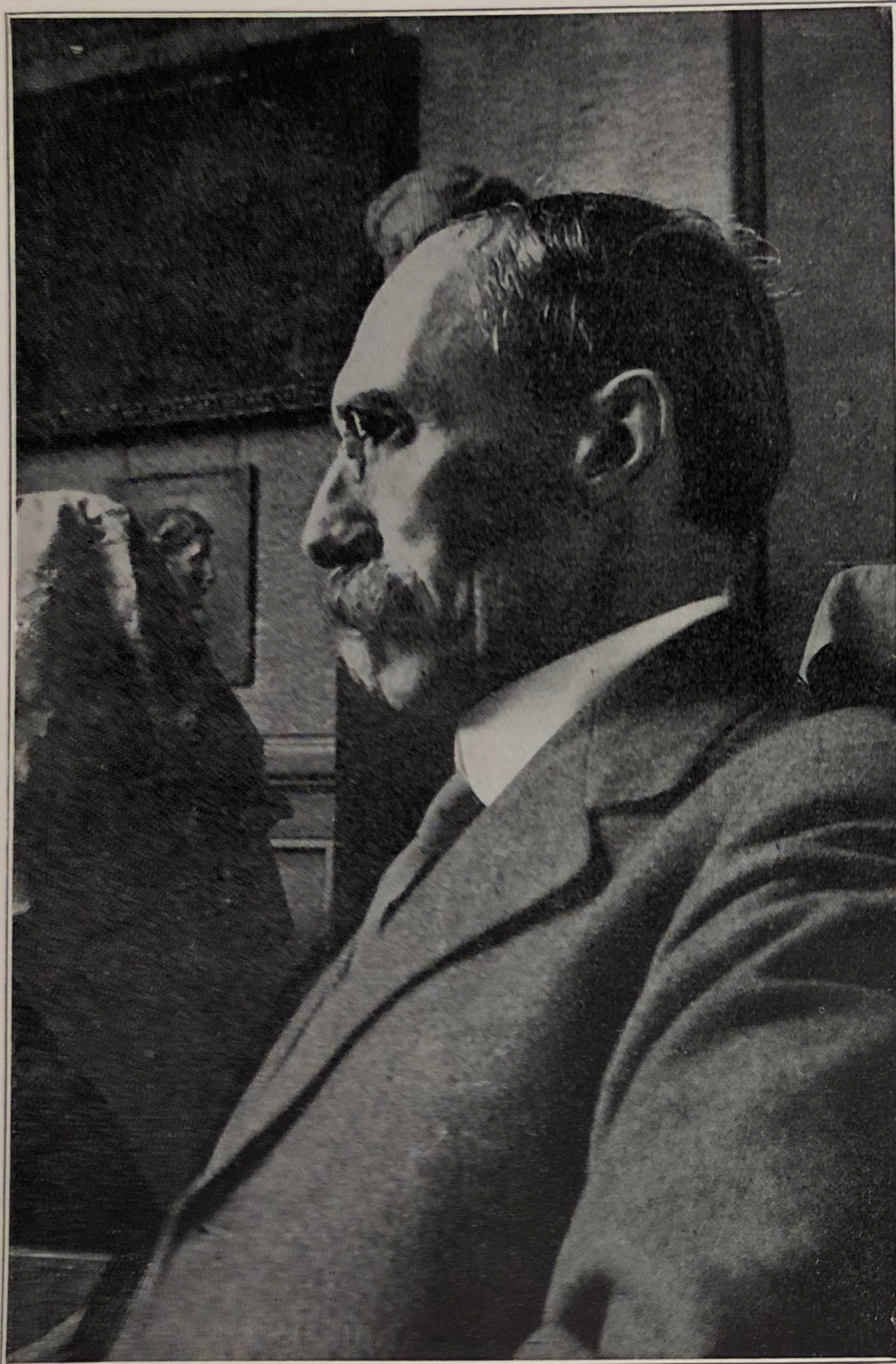
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China: ~~INTERNATIONAL~~
~~INSTITUTE OF CHINA~~

BY

John Gilbert Reid



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DR. GILBERT REID

Frontispiece to The Open Court.

THE INTERNATIONAL INSTITUTE OF CHINA

BY JOHN GILBERT REID

THIRTY-FIVE years ago, in the autumn of 1894, there returned to China a thirty-six-year-old American Presbyterian missionary. He took along with him a sum of about fourteen hundred dollars. He had no "home board" backing to depend on, yet he was launching a new independent mission. He called it A Mission Among the Higher Classes in China. His name was Gilbert Reid.

Gilbert Reid himself had collected the money which he took to China; part of it was contributed by his mother, wife of John Reid, a Presbyterian minister in New York State, and part by himself. He had only vague promises of further contributions in future. He had resigned from the Presbyterian mission staff in China, after a service of nearly twelve years, because the home Board of Foreign Missions had declined to permit him to work among the higher classes in China. The mission staff in Shantung province, China, where Gilbert Reid had been stationed since 1882, however, had urged that he be appointed for such a new undertaking.

When Gilbert Reid returned to China, this country was engaged in a futile war with Japan. The war ended disastrously for China. Assistance from abroad, therefore, was welcome, and his offer to help proved acceptable. Gilbert Reid initiated in Peking a new era in friendly contacts between Chinese officials and other nationals. He wore Chinese clothes, including a queue of his own, lived in a small Chinese house, ate Chinese food, adapted himself to Chinese manners and customs, but followed his own Christian faith. He was welcomed in Chinese and Manchu homes where no "bar-

barian" had ever entered; and in return he received in his humble dwelling high officials of the Chinese Government.

Gilbert Reid did not attempt to proselytize; he did not convert the higher classes into blue Presbyterians; he sought merely to influence them in favor of reform, of progress, of international cooperation. In order to pay his small bills, he acted as correspondent for various papers, in China and in England; for his funds were not sufficient to cover personal expenses. Obstacles of varied kinds met him; some officials were suspicious, some fellow-missionaries were contemptuous; but he persisted and gradually won over those who protested.

On New Year's Day 1897 he received a cablegram from his mother reporting the death of his father, and at once he decided to prepare for a trip home. Before he left, however, he made plans to extend his work. Hitherto it had depended entirely on his personal efforts, aided by a few Chinese employes; but now he secured the cooperation gratis at Peking of a great sinologue, Dr. W. A. P. Martin, an American, who consented to supervise his work in China while the founder was absent at home. Furthermore, a host of Chinese and Manchu scrolls and banners, to the number of over two hundred, were received by Gilbert Reid in honor and in memory of his father, a Presbyterian minister in far away America, a man unknown to these non-Christian officials in conservative China.

The main event, however, lay in the fact that, for the first time, the Chinese Foreign Office issued an official sanction for the proposed "Institute of Learning" to be established by "the American Missionary, Gilbert Reid," and promising to grant further assistance should this proposal be carried out. Therefore, en route home, Gilbert Reid launched in earnest a campaign for building funds and raised money in the principal port cities of China, from both Chinese officials and foreign nationals. It was the formal beginning of the International Institute of China. En route home, also, Gilbert Reid became engaged to marry Miss Sallie Bell Reynolds, of Columbia, S. C., piano teacher in the Southern Methodist church's McTyeire School for girls, at Shanghai, China. The wedding occurred later on in the bride's home town.

The Spanish-American war in 1898 somewhat dampened the enthusiasm of friends whom Gilbert Reid requested to help finance

his new International Institute. He was able to form an American committee in New York to shoulder the burden of raising funds for the work in China, and not only did he make this beginning in his own country, but he and his wife went to England as well. Leaving his wife there, and making London his headquarters, Gilbert Reid commenced a campaign which extended from Edinburgh to Paris, Berlin, St. Petersburg, Stockholm, and Copenhagen. Although committees were formed in several European countries and a certain amount of money was raised or promised, the actual financial result of the trip was not great. Nevertheless, the founder of the new Chinese-foreign friendship movement felt hopeful, as he had found much sympathy and interest among British and European men of influence.

While in England, the Gilbert Reids added a third member; this was myself; so, when we returned to New York, en route to China, there were three Reids rather than one, compared with two years before when Gilbert Reid started alone on his trip from China.

We arrived back in China the autumn of 1899. Gilbert Reid's mother had passed away a year after his father, while he was at home; so his family ties no longer bound him in any way to New York. During his absence from China, a promising reform movement, initiated by the young Manchu Emperor Kuang Hsu, had been halted by his aunt, the famous Empress Dowager Tzu Hsi, and a period of reactionary government had set in. Friends of Chinese progress abandoned hope in China's higher classes as an instrument through which to promote harmony, truth, and other lofty principles.

Within the year of our arrival in Peking, the Boxer uprising took place, we were besieged in the British legation at Peking, my father was wounded, and my mother and I barely survived the hardships of a terrible summer's experience. At the close of the siege, with the Manchu court refugeeing in west China, all work among the higher classes naturally was at a standstill. Gilbert Reid earned a livelihood by doing newspaper work again and interpreting for the British army at Peking. My mother and I left for Shanghai to recuperate, as we had no home board to pay our expenses back to the United States. But we recovered and duly returned to Peking in 1901.

Gilbert Reid consulted his many Chinese official friends and

was persuaded to transfer his International Institute to a safer, saner part of China. In 1902 we moved to Shanghai. From this time dates the property era of the young Institute; which is another way of saying the successful era, judging by standards accepted everywhere. The building funds were increased; a fine site of land, in the French concession, was purchased by a group of Chinese; and the first building was erected. The present buildings of the International Institute of China were all completed before the world war commenced in 1914; most of the money was contributed by Americans, chiefly by Mr. Wm. G. Low, of New York, in memory of his father who had been engaged in China trade. The property today is worth \$100,000.

While Gilbert Reid had carried on classes in English at Peking, prior to the siege, schools of a reputable character being few, the principal work in Shanghai was also educational. At that time many Chinese desired their sons to enter a school managed by foreigners provided foreign religion was not compulsory as part of the curriculum. Thus the Institute school developed and prospered. In addition, however, other forms of activity were pursued; lectures, social gatherings, and all sorts of "uplifting" work were undertaken. The dozen years before the world war, the Institute and its director were known throughout China, and tourists always asked suggestions from Gilbert Reid. Prominent visitors, both Chinese and foreign, were entertained, and the Institute was a haven of goodwill.

In the summer of 1909 we again visited Peking. Both the Empress Dowager Tzu Hsi and the Emperor Kuang Hsu had died the previous autumn, within a day of each other, and the late Emperor's baby nephew had succeeded him. A period of reform and change had been ushered in. Friendly feeling between Chinese officials and foreigners was increasing, social intercourse spreading. The Foreign Office formally renewed its sanction of the Institute, contributed a sum of money in token of approval, and paid special honor to Mr. Wm. G. Low for his repeated gifts to the Institute. Gilbert Reid felt his work was bearing fruit.

In the winter, however, it was decided to close the school at Shanghai, for various reasons. Gilbert Reid was planning a trip to the United States and Europe, again; jealousy had been aroused among missionary institutions by a prosperous school which did

not stress Christianity as an entrance requirement; and educational work by Chinese was growing under Government encouragement. During the absence of the director from Shanghai, his place was taken by two Chinese co-directors and by an international committee.

We Reids now were four, having added Jean some time before; and we sailed from Shanghai in April 1910 aboard the Dollar freighter *Bessie Dollar*, for San Pedro, California. Captain Robert Dollar, then just beginning his present extensive shipping undertakings, allowed us to travel free of charge, except for meals at a nominal price of five dollars a day. We reached San Pedro about thirty-five days after leaving Shanghai. Gilbert Reid left his family in South Carolina for the rest of the year while he went north to campaign on behalf of his work in China. In July, 1911, we went across to England and Europe; our return to Shanghai in October coincided almost with the outbreak of the revolution against the Manchu dynasty.

Gilbert Reid had raised sufficient funds while at home to afford three new staff members at Shanghai. Thus reinforced, he was at more liberty to concentrate his own efforts along lines he preferred. Already he had published a series of books in Chinese. During the winter he tried strenuously to harmonize the conflicting points of view between the republican Chinese group at Shanghai and the imperial Government at Peking. He was threatened by both sides, each of which accused him of being in the employ of the other. Yet he interviewed the military commander at Nanking in November to persuade him against further warfare, and in January he visited Peking to advise his Manchu and Chinese friends to urge abdication of the Manchu dynasty, in order to prevent prolonged bloodshed.

With the inauguration of a republic in China, Gilbert Reid bent his efforts to make it a success. A reception was given by the Institute to Dr. Sun Yat-sen, leader of the republican revolutionaries, who duly planted a palm tree symbolizing peace. Social gatherings and lectures were held at the Institute and articles published to promote peace in China. A regular series of Sunday lectures on the different religions of the world was begun at the Institute, the one rule being that no one should attack another's religion. Gilbert Reid himself gave a series of lectures under the Billings fel-

lowship in appreciation of the good points of other religious faiths, comparing them with the best in Christian faith. These lectures subsequently were published in book form by The Open Court Publishing Company, under the title of *A Christian's Appreciation of Other Faiths* (1921).

An international committee representing twenty nationalities was organized in 1914 to promote establishment at the Institute of an international exhibit, to help trade, commerce, and industry, as well as to link the cultures of the world. Gilbert Reid went to Peking in the summer as delegate of this committee to request the official support of the Chinese Government and of the foreign legations. The Chinese Government, through President Yuan Shih-kai and his ministers, agreed to help such a plan if foreign governments would and promised to grant a sum of money. The promise, however, was made just prior to the outbreak of war in Europe, and the plan never materialized, owing to the immediate war situation halting all forms of international cooperation in China.

During the war years the Institute continued as best it could the various types of work already begun. These included, aside from religious and social meetings, the development of a library and of an exhibit of Chinese art and culture. A monthly Chinese publication was issued and sent to Chinese officials, and personal contacts by the director and his staff were maintained with prominent Chinese and foreigners. In 1916, while in Peking, the director held a reception in honor of the republican parliament. But, with the spread of the European war to Chinese waters and to Tsingtao, early in the conflict, repercussions shortly were felt by the International Institute.

Members who belonged to opposite belligerent groups soon caused a split; for allied members were warned not to have intercourse with Germans and Austrians. Consequently allied members resigned or stayed away, since the director did not ask German members to resign. His defense of Chinese neutral rights, in 1914 and later, following the invasion of Shantung province by Britain's ally, Japan, also caused allied members to boycott the Institute. Funds ran short, because international work was not deemed practicable at such a time in Shanghai.

Gilbert Reid found himself once more in a position where he was obliged to earn a livelihood outside of his own particular work.

Again he resorted to newspaper work; in January 1917 he moved back to Peking where he had acquired control of the Peking *Evening Post* from its Chinese owner. Through editorship of this paper he not only supported himself, thus indirectly assisting the Institute, but also continued the task of supporting the principles of peace in China and international goodwill. The direct result, however, was closure of his paper after both the United States and China had entered the war against Germany. On the occasion of his sixtieth birthday, November 29, 1917, Gilbert Reid received the congratulations of a host of prominent Chinese officials, ranging from the President down, and of foreign friends; less than a month afterward he was suddenly arrested by the American authorities in China and deported to Manila. The sole explanation given him was that the Chinese Government had requested that he be removed from China, thus the United States Government was forced to deport him.

The next few months were spent in the Philippines, where Gilbert Reid was constantly the guest of a large Chinese colony. The Chinese consul-general at Manila, having engaged his services as tutor in his family, was compelled to relinquish these services, because a foreign spy had reported to Peking and the Chinese government had been compelled to interfere. Subsequently Gilbert Reid learned that his deportation had been arranged, not by the Chinese Government, which had merely been a tool, but by certain foreign legations at Peking, which objected to his efforts on behalf of peace.

In July, 1918, Gilbert Reid reached New York to rejoin his family who had preceded him there a year previously. During the next three years he remained in the United States, at no expense to the Institute which in the interval functioned quietly at Shanghai under Chinese supervision. Before returning to Shanghai in August 1921, Gilbert Reid participated in a presidential campaign by criticizing the Wilson administration for allowing Japan to keep certain ex-German rights and properties in Shantung, China; he also published two books, one already mentioned, the other entitled *China: Captive or Free?*, a political book. These books were favorably reviewed in the American press; the political book was printed in England and in Germany, where it was translated into German.

Soon after reaching Shanghai, Gilbert Reid once more visited

Peking and decided to locate there and to establish a branch of the Institute in the capital city. The Institute had recently been incorporated under American law and its machinery had been reorganized; but officers and trustees resided in China, representing nationalities which had supported the Institute in past years. An international aspect was again possible.

For five years Gilbert Reid maintained his headquarters at Peking. Frequently he visited the Institute at Shanghai, to attend meetings, but he wished to secure a site and a building in Peking as well. Owing to successive civil wars and governmental changes, no progress in this direction was made; yet meetings were held, particularly inter-religious meetings, and a weekly bilingual publication, *The International Journal*, was launched. Such prominent men as Rabindranath Tagore, the Indian poet-philosopher; the Panshen Lama, spiritual leader of Tibet; and Dr. Charles E. Jefferson, of the Broadway Tabernacle, New York, were among the guests of honor at these conferences. Inter-religious conferences also were held in Shanghai.

By 1926, however, the Institute decided to concentrate on its Shanghai work, and Gilbert Reid returned south from Peking. Less than two years later Peking no longer remained the capital of China. But, in the meantime, Gilbert Reid had entered hospital for a double operation, which he survived more than six months, in the end passing away September 30, 1927, after a valiant struggle to recover in order to continue his life work for China and international goodwill.

His death caused a problem of great perplexity to the Institute. The officers and trustees undertook to determine the best method of perpetuating the Institute in accordance with its charter. No successor could be found to fill the place left vacant by the Institute's founder, and eventually, in April 1928, a meeting of members agreed to the following reorganization:

The Institute aims, charter, and property should remain unchanged;

The title of Director-in-chief should not be used in future by anyone else, being reserved in memory of Gilbert Reid, the founder; but instead there should be a President, who would be an American citizen resident in the United States and member of the Institute, and an Honorary President, who would be a Chinese citizen

PROSPECTUS

THE SINO-FOREIGN FRIENDSHIP CONFERENCE OF THE INTERNATIONAL INSTITUTE

The chief object in establishing the International Institute of China over thirty years ago was by every form of work to **help and benefit China and the Chinese people.** The interests of China rather than the interests of other countries have been put first. It was probably this simple declaration of "faith and practice" more than anything else which caused the Princes and Ministers of the Ministry of Foreign Affairs in 1897 to commend under official seal of that body the Institute's Regulations. This is still the highest aim controlling the plans, management and activities of this Institute; this is the aim in all those movements which favour no one party or group, but tend to benefit the whole of China and especially the people of China.

As included in the original Regulations, and kept always in mind through the changing scenes of the last thirty years, there have been two other aims, which indicate how China is to be helped. The one way is by promoting **harmony between Chinese and other nationalities,** and the other **between Christians and adherents of other religions.** The latter idea has been especially emphasized in conferences for harmony among all the world's great religions. Additional members of this special branch of the Institute's work, as well as of the Institute as a whole, will be welcomed.

Just at present, owing to the increased anti-Christian and anti-foreign agitation on the part of some Chinese, and the tendency of some foreigners to criticise and blame the Chinese too severely or to benefit themselves by China's loss, it has seemed wise that the International Institute should start a crusade in the opposite direction, for friendship, harmony, peace and good-will, between Chinese on the one side and foreigners on the other.

This, then, is what we call **The Sino-Foreign Friendship Society of the International Institute.** The name in Chinese is more aptly expressed, but the meaning is clear, whatever the language.

Not only is the idea clear, but the execution of the idea is important and urgent. Wherever the forces of evil are arrayed, the forces of righteousness should gather together in larger numbers with greater energy. A crusade for war should be countered by a crusade for peace, a campaign of hatred and revenge should be meted by a campaign of love and forgiveness; and agitation for enmity to others should be met by schemes promoting friendship.

This is the reason why the Institute lays special stress at this time on the cultivation of friendship between the peoples

of China and of other countries. The Association to be formed should mean more than an Anglo-Chinese or a Sino-Japanese Friendship Society, it means fostering the cosmopolitan spirit, the "international mind," as related to the well-being of China.

Moreover, it is not so much friendship between China and some other country as a government or state to which attention is first to be directed, but friendship between the peoples or between individuals of China and other countries. By wining over individuals to the task of cultivating friendship with others—a task in China which means friendship between the East and the West—the political policies of governments will naturally be shaped in friendly accord to prevent international strife. Diplomacy would thus mean the spirit of conciliation, not the spirit of aggression.

Those who are interested in the idea that is here emphasized will do well to bear in mind that **The International Institute of China** is the most suitable organization for initiating such a movement for promoting friendship. From the beginning to the present the Institute has been a **co-operative** organization of Occidentals and Orientals. In all the committees which have been formed, in the contributions solicited, in the administration of affairs and in the financial control persons from China and from foreign countries, those who are Christians and those who adhere to other religious Faiths, have been associated together. The aim all along has been to bring together in one body kindred spirits of **every nation and every religion**—international and inter-religious—all working and planning the welfare of China.

The particular methods for cultivating friendship of the kind indicated will be determined by those who join the movement. In general but as a very essential principle already found necessary in the Conferences of All Religions, in any meetings to be held or discussions to take place, under the auspices of this Association, there will be no attack or ridicule of others, but a recognition by those of one country of that which is good in the people of another country. Plainly, the press and forum are ways to be adopted at once for carrying on the propaganda of peace and friendship. Each week **The International Journal** will carry articles on some aspect of the theme.

In short, Chinese who are ready to adopt a friendly attitude to foreigners, and foreigners who are ready to adopt a friendly attitude to Chinese—all who are ready to cultivate friendship—are invited to enroll their names and to give their influence to this new endeavor to preserve peace in the Far East.

This statement is issued after consultation with members of the Institute.

Shanghai, 318 Ave. Joffre
or Peking, Nan Chih Tzu

Gilbert Reid
Director-in-Chief

APPLICATION FOR MEMBERSHIP

Name.....

Address.....

(Please mark a cross after the kind of membership selected) Permanent Member Tael 500 and upwards.

Special Member \$100.

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Associate Member subscribing for **The International Journal**
(Weekly) \$3.00 or \$3.30.

Associate non-Paying Member.

This special Association is one part of the International Institute of China, carrying out one of the Institute's chief aims. Hence all who enroll under the first four divisions can become if they like *ipso facto* members of the Institute. Those under the last two divisions have full powers in this Association, but not in the Institute.