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Issue related to the Article 20 of the International Covenant on Civil and  
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**National Hatred and Propaganda for War**

**I. Issue Related to the Article 20 of the International Covenant on Civil and  
Political Rights**

**1. Relevant Article**

International Covenant on Civil and Political Rights, Article 20,

- 1) Any propaganda for war shall be prohibited by law,
- 2) Any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence shall be prohibited by law.

**2. National Hatred and Propaganda for War**

Propaganda regarding the alleged “Nanking Massacre” has led to Chinese hatred toward

Japanese and military threatening of Japan. The “Nanking Massacre” is believed to be factual even today, but in fact, did not really take place and has been used by the Chinese Government as propaganda to incite hatred toward Japan. On the other hand, the Japanese Government has dealt with the “Nanking Incident” in an ambiguous manner, without resolutely denouncing it--rather, Japan acts as if it actually occurred. As a result, the Chinese Government has become more aggressive and has further gained momentum in agitating the Chinese to regard Japan as a suitable target for national hatred. We would like to explain the important facts of the Nanking Incident.

## **II. The truth about the Nanking Incident revealed by primary historical sources**

The "Nanking Incident" allegedly took place on December 1937. The major reason the world believes that the "Nanking Incident" occurred is through evidence presented by third parties. However, careful study of these third-party testimonies has not been conducted to this day. This paper will show, based on contemporary European and American sources, that the original source of information of third-party accounts was an American missionary group in Nanking at that time. Thus, we will clarify the missionaries' actions, their intentions and backgrounds. This paper intends to show the truth about the Nanking Incident.

### **1. Verification of the original source of information concerning the Nanking Incident**

#### **(1) Who were the third-party witnesses at the scene?**

First, we identify the third-party witnesses (Europeans and Americans) who were in Nanking at the time. In order to witness or demonstrate that an incident occurred, you must be there at the scene. There were twenty-two Europeans and Americans who remained in Nanking for a period after the Japanese army entered Nanking citadel on December 13, 1937. Fourteen out of the twenty-two were Americans. Besides Americans who were all missionaries, there were five Germans, one Austrian and two white Russian émigrés, all of whom were businessmen. Beyond these people, one Dane and one British went in and out of Nanking temporarily on their own. They, too, were on business. In addition, five newspaper reporters, one British and four Americans, left Nanking two days or so after the Japanese Army entered Nanking. In January 1938 and thereafter, foreign diplomats came back to Nanking, but none of them witnessed a massacre. Thus, just any

of these civilians could have been third-party witnesses to the Nanking Incident.

## **(2) Verification of the source of information**

Now, keeping the people who remained in Nanking in mind, let us verify the source of several well-known newspaper accounts and statements.

### **1) The first news of the Nanking Incident**

Articles written by newspaper reporters who left Nanking on December 15, 1937 (including the *Chicago Daily News* and *The New York Times*) are said to have been the first reports of the Nanking Incident. However, the source these newspaper articles were based upon has been confirmed to be American missionary Miner Bates (1897-1978), according to his letter.<sup>1</sup>

### **2) Alleged massacre of 20,000 citizens by Vi Kyuin (Wellington Koo) at the League of Nations**

On February 2, 1938, at the League of Nations Council meeting held at Geneva, Chinese representative Wellington Koo (1888-1985) stated that the Japanese army massacred 20,000 civilians in Nanking, quoting *The Daily Telegraph* and *Morning Post*. The newspaper article stated, "One missionary estimated the number of Chinese slaughtered at Nanking as 20,000." As previously noted, the missionaries in Nanking at the time were all Americans, so it follows that the source of the information was an "American missionary".

### **3) The record of the incident of the International Committee and Rabe's Diary**

The American missionaries in Nanking established the Nanking Safety Zone and the International Committee to manage it, maintaining civilian safety. The documents of the Safety Zone recorded by the Committee<sup>2</sup> were filled with cases of atrocities committed by the Japanese army. However, the Committee was under the control of American missionaries, who were the most influential among those remaining in Nanking and the documents were disseminated by American missionaries.

The diary of a German named John Rabe, chairman of the International Committee, was published after the War.<sup>3</sup> The diary records the missionaries' various accounts of

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<sup>1</sup> S.M. Bates, "Circular letter to friends," April 12, 1938.

<sup>2</sup> "Documents of the Nanking Safety Zone" (1939), Kelly & Walsh.

<sup>3</sup> John Rabe, "Der gute Deutsche von Nanking" (1997), Hrsg. Erwin Wickert, DVA (German).

atrocities committed by the Japanese army, but there are no accounts by Rabe himself that he witnessed a massacre. The records of atrocities reported in Rabe's diary also originated from American missionaries.

#### **4) Testimonies at the Tokyo Trials (the International Military Tribunal for the Far East)**

After the War, the Nanking Incident was mentioned at the Tokyo Trials. Three Westerners appeared at the court and stated that the Nanking Incident really took place. All three witnesses were American missionaries.

By what has stated so far, one must conclude that American missionaries were the original sources of information regarding the Nanking Incident.

## **2. The reason why the American missionaries disseminated the Nanking Incident**

### **(1) The true purpose of the establishment of the Nanking Safety Zone**

The apparent reason for American missionaries in Nanking at that time was to establish a neutral and demilitarized Nanking Safety Zone for the protection of citizens. However, at an inner meeting of the missionaries to explain the plan for establishing a safety zone, American missionary Wilson Mills stated its true purpose:

“At our meeting Mr. Mills expressed the longing that instead of having all educated people trek westward it would be far better for a group to go down and try to encourage and comfort the Chinese army and help them to see what disorder and looting among even a small group means to China.<sup>4</sup>”

Mr. Mills, of the Presbyterian Foreign Mission Board, was a key American missionary and the originator of the Nanking Safety Zone.<sup>5</sup> Both neutrality and unilateral support cannot coexist. From Mr. Mills' admission, it was clear that the Nanking Safety Zone was not for the protection of citizens, but for the support and protection of the Chinese army. In fact, during combat, Chinese batteries operated within the Safety Zone<sup>6</sup> and after combat ended, armed Chinese soldiers infiltrated and hid within the Safety Zone.<sup>7</sup>

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<sup>4</sup> Vautrin, “The Diary of Wilhelmina Vautrin,” November 18, 1937.

<sup>5</sup> “Address of John Rabe at farewell party by staff of Nanking Safety Zone,” February 21, 1938.

<sup>6</sup> John Rabe, December 9, 1937.

<sup>7</sup> New York Times, January 4, 1938.

## **(2) The Nanking Incident to justify the Nanking Safety Zone**

Based on these facts, dissemination of the Nanking Incident by American missionaries was to support the Chinese army. In addition, they strongly needed to disseminate the "Nanking Incident". Because the Nanking Safety Zone was, unlike the Shanghai Safety Zone approved by both China and Japan, not authorized.<sup>8</sup>

Japan did not give authorization of the Nanking Safety Zone because no one could guarantee the Zone's neutrality. During combat, unless there was military necessity, the Japanese army was to avoid attacking the Safety Zone. With the end of combat, the unauthorized Nanking Safety Zone had no reason to exist. After Japanese army entry into Nanking citadel, the Safety Zone was to be closed. (The missionaries refused to recognize this order.) On the other hand, according to Mr. Mills' wishes, the missionaries protected and supported the Chinese army and stated such to Chiang Kai-shek's right-hand man, J. L. Huang (Renlin Huang 1901-1983).<sup>9</sup> The missionaries kept the Nanking Safety Zone under their administration in order to hide Chinese soldiers. To keep the Safety Zone operating after fighting ended, they concocted Japanese army atrocities and spread this "Nanking Incident" worldwide through their media contacts.

One can determine, based on circumstances after the Safety Zone was disbanded, whether the missionary group's claim that the Safety Zone was necessary to protect citizens from the Japanese army was justifiable or not. On February 4, 1938, the Japanese army ordered the citizens in the Zone to go home. The Nanking Safety Zone for all intents and purposes evaporated. On February 18, having lost its Safety Zone, the International Committee of the Nanking Safety Zone changed its name to the "International Relief Committee". Had the missionaries' claims been correct, Nanking after the closure of the safety zone should have become worse than ever. However, on March 4, the chief official at the German Embassy, Paul Scharffenberg, recorded that public order in Nanking had been restored to normal.<sup>10</sup> Here again, the missionaries' claims were not true.

These documents reveal that only when the American missionary group was actively protecting and supporting the Chinese army there was a "Nanking Incident". It is

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<sup>8</sup> "Telegram from American Embassy in Shanghai to Nanking Safety Zone Committee," December 2, 1937.

<sup>9</sup> Vautrin, "The Diary of Wilhelmina Vautin," November 18, 1937.

<sup>10</sup> John Rabe, "Der gute Deutsche von Nanking" (1997), Hrsg. Erwin Wickert, DVA (German).

speculated that the American missionary group created Japanese military atrocities in order to cover for the disturbance plotted by Chinese soldiers who were hiding in the Nanking Safety Zone and to justify the existence of the Nanking Safety Zone.

### **3. The background of creating the Nanking Incident**

French Catholic priest Robert Jacquinet de Besange (1878-1946), who established the Shanghai Safety Zone, maintained neutrality. Why, then, did the American Protestant missionaries in Nanking protect and support the Chinese army? A resolution by Christians directly shows the relationship between the Protestant Church in China and Chiang Kai-shek's Chinese Government:

“Recognizing in the ideals of the New Life Movement many of the same objectives that Christians have always sought, Christians, whether individuals or church groups, be urged to co-operate in the New Life Movement program as far as possible.”  
(National Christian Council Biennial Meeting, May 6, 1937)<sup>11</sup>

The National Christian Council of China is an organization that represents Protestant churches in China. The “New Life Movement” was Chiang Kai-shek's political and social campaign to build a new state. Therefore, this resolution proclaimed a cooperation between Chiang's “New Life Movement” political campaign and Chinese Protestant churches, whether as individuals or as a group.

The slogan of the “New Life Movement” was the three alterations of national life –to militarize, to be productive and to be artistic (or to rationalize). To be productive means engaging in the productive work. To be artistic (or to rationalize) means behaving nicely. However, as to militarize was foremost, this movement actually was a military mobilization. In fact, after the outbreak of the second Sino-Japanese War, the movement included supportive activities for the Chinese army.

The American missionaries were very much aware of the fact that the New Life Movement was dangerous, involving military elements.<sup>12</sup> Fully recognizing the military and political aspects of the Movement, they resolved to totally cooperate in the Movement. That was for the sake of preserving their religious mission. The missionaries regarded

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<sup>11</sup> “The China Christian yearbook 1936-37” (1937), Arthur H. Clark Company, p.77.

<sup>12</sup> Ronald Rees, “China Faces the Storm” (1938). Edinburgh House Press. p.61.

Chiang Kai-shek as a true Christian<sup>13</sup>, who converted to Protestantism after marrying Soong Mei-ling and attained enlightenment through his faith while held in custody during the Xi'an Incident. Missionaries expected that if Chiang Kai-shek, leading the Kuomintang, came to control China, China would become a Protestant Christian state. Thus, the missionaries resolved to cooperate with the New Life Movement, which was extremely militaristic in nature. Following this resolution, an American missionary group in Nanking supported and protected the Chinese army.

In addition, we can clearly see a relationship between the National Christian Council of China's resolution and the conduct of the American missionary group in Nanking. As mentioned earlier, Chiang Kai-shek's right-hand man, Mr. J. L. Huang, whom Mr. Mills informed of the American missionary group's plan to support and protect the Chinese army in the Nanking Safety Zone, led the New Life Movement. Cooperation between Mr. J. L. Huang and the New Life Movement and the American missionary group demonstrates their support of the Chinese army in Nanking.

#### **4. Conclusion: The Nanking Incident was entirely created by American missionaries**

The Nanking Incident was created by the American missionary group that remained in Nanking, pretending to be a third party, supporting Protestant Chiang Kai-shek and the Chinese army, according to the Chinese Protestant Church's resolution. Nationalist China simply used a creation of the American Missionaries. Thus, the true ringleaders of the Nanking Incident were neither Japan nor China, but the American missionary group, which has been to this day regarded as a disinterested third party. This is the truth about the Nanking Incident. This explains how and why the story called the "Nanking Incident" spread in the United States at the time, and was used by the United States, a victorious state, at the Tokyo Trials, the truth being unrevealed for all these years.

### **III. Recommendation to the Japanese Government by the CCPR**

Based on what we have stated, in order to protect Japan and the Japanese people against the slander that is the "Nanking Incident", we would like the CCPR to recommend that the Japanese Government take the following actions:

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<sup>13</sup> Ibid. Ronald Rees, p. 48.

- 1) To demand the Chinese Government to submit evidence to sustain their assertions,
- 2) To thoroughly examine, based on our paper, the neutrality of the American missionary group which testified as a "third party" concerning the Nanking Incident, and
- 3) Regarding the Nanking Incident, based on our paper, to thoroughly investigate this episode so as to show the entire picture of the so-called Incident and at the same time, clearly define what is meant by a "great massacre."

Reference literature:

IKEDA Haruka, The Truth about the Nanking Incident Revealed by Primary Historical Materials: All the Narratives were Forged by the US Missionaries Based in China, Tendensha in Tokyo, January 2020 (Japanese)