

societies, the Fellowship of Goodness (Tongshanshe 同善社), in order to analyze the organization of its local branches and their actual practices, using the case of a charitable association under its Hechuan (Chongqing) branch called the Huishan Hall Cishan Association 合川会善堂慈善会 during the early twentieth century.

While carrying out the religious activities of the Tongshanshe, the Hall was also an active private charitable institution. It was in this way that the Tongshanshe developed from a spiritual writing hall during the last years of the Qing Dynasty into a charitable organization, which during the 1930s was actively involved in disaster relief efforts in coordination with local relief missions and general philanthropic groups in the district of Hechuan, financially supported by the district's elite. The idea of "restoration of morality" preached by the Tongshanshe was resonated successfully with the ideas of local conservative elites, who desired to revive the social and moral order that had been overturned by Chinese society during the early years of the Republic, resulting in the latter's support in conducting its various activities. The author concludes that the Tongshanshe was by no means an organization that could work independently from other charitable organizations, and in fact exerted a great deal of influence on other organizations, included the Red Swastika Society.

Yuan Shu and the Movement for Asiatic Regeneration and National  
Reconstruction: The Activities of Pro-Peace Advocates Before and  
After the Formation of the Reorganized National Government of China  
(Wang Jingwei regime)

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The Movement for Asiatic Regeneration and National Reconstruction (MARNR 興亞建国運動, abbr. 興建運動) was organized in Shanghai in 1939 at the request of Army Lt. General Kagesa Sadaaki to support the peace efforts of Wang Jingwei. The core of the Movement was formed by Iwai Eiichi, vice-consul of the Shanghai Japanese Consulate and his Chinese friend Yuan Shu, a young journalist and member of the Communist Party underground with connections to the Kuomintang's Special Operations Agency.

Although the Movement called for peace with Japan, both its ideals and activities emphasized Chinese autonomy, essentially with no Japanese involvement. The participants were mainly people affiliated with Yuan Shu, including Kuomintang special operations agents, university professors, lawyers, labor organizations and writers, who may have had experience in the anti-Japanese resistant movement and the Communist Party, but who now agreed with the ideals of the Movement. The Movement, which expanded by concentrating on the mobilization of students and workers, started out with the objective of forming a political party, but due to opposition from Wang's Kuomintang faction, ended up functioning as a cultural and intellectual movement.

The facts that the Movement 1) was organized in the process of creating Japan's policy towards China, 2) depended on Japanese funding and 3) was based on the personal relationship between Iwai and Yuan indicate similarities to other pro-Japanese citizens groups. On the other hand, its incorporation of social activists and organizing activities among students and workers differ markedly from other pro-Japanese groups, which were centered around anti-Jiang Jieshi and anti-Communist politicians, merchants and entrepreneurs. Immediately following the formation of the Wang Jingwei regime, MARNR continued to be active, introducing its opinion in Japan and drawing attention mainly from right-wing groups. However, when Wang decided to set up the Chinese General Assembly of the East Asian League (東亞聯盟中国總會), all the pro-Japanese factions were merged into a single organization, and MARNR was disbanded on 17 December 1940. Despite the absence of an organization, the former members continued to be actively involved in journalism under either the East Asian League, the counterinsurgency *Qingxiang gongzuo* (search the country and eliminate rebels 清鄉工作) or the Wang Jingwei regime. The author concludes that MARNR's activities also had beneficial effects on Wang Jingwei regime's governance.