By HUBERT FREYN

In the struggle for modernization, one of the chief targets of the Chinese center has been the traditional large-family organization. Returned students, having tasted Western liberty of the individual and come to like the easy way of “do as you please” without regard to innumerable relatives, found the home atmosphere oppressive—from grandfather down to the scale of the latest baby-cousin. Perhaps involuntarily, Western, especially American educational institutions did their part in spreading a different view about the time-honored obligations of the rising generation. Individualism became the catch-word, as the old family structure seemed incompatible with modernity.

The sins of the inherited institution were many: it was accused of stifling incentive, fostering laziness, breeding nepotism, suppressing individuality. It was felt to be divisive, and not least, it was considered a bar to progress, an enemy of patriotism. No doubt, since no human institution is perfect, the criticism was partly deserved. But only partly. For something was overlooked: before there can be progress, reform, advancement, modernization, man must eat.

War has come. Chapel—Kiangwan—Nantao—Poontung are heaps of ruins. A million people without home, field, shop, job—without livelihood. What has become of them? Some 200,000 were evacuated to their native districts in the country. Another 125,000, said Dr. Baker recently, are in camps, 75,000 still on the streets; 500,000, he stated, are living with friends. Who are those “friends”? If not first of all the relatives? And where have the evacuated refugees gone but to their native villages, to some member of the family?

In this small Shanghai area alone, the maligned family system is responsible for maintaining the lives of perhaps three quarters of a million people who would otherwise be starved. What has happened to the families who have fled from the horrors of war, they have turned to their relatives for shelter.

In thinly populated countries, where times are good and everybody has a job, the ChineseCli.-hard on the old people—will not. But when the depression hit the United States and the best man could not get a job, because there were no jobs to be had, it seemed different. What saved the situation was a bountiful Federal Government upon which depended, by 1934, 19,000,000 people, or 15 percent of the population.

Yet the majority of the families did not go without the necessities of life. But—a couple having a picul of rice, and another having none is not the same as a family of four having one. The first will eat, the second will starve; in the family of four, all members will eat less but all will eat something.

And what is true of rice, is true also of other things. In America, with small families and personal independence the key-note, the spoiled child who always fights for “that” toys inevitably develops into the young son or daughter who cannot possibly live with the old folks because there is only one car—only one radio, which others might one to use. But when the family is divided, if nationwide distress forces the independent individual to seek the shelter of relatives, the immediate results are fewer nevers, endless squabbles, general discord.

In Shanghai alone 137,000 war refugees are concentrated in the 181 registered relief centers in which the Shanghai International Red Cross helps maintain, while at least 7,000 are huddling together in enemy houses and 400,000 are living on the gambling resources of friends and relatives.

Most of these unfortunate folk will need assistance of one sort or another to enable them to survive the coming winter. If you would like to help the Red Cross in its efforts to save half a million Chinese from starvation and exposure please fill in the blank printed below.

SHANGHAI INTERNATIONAL RED CROSS
A HELPING HAND NEEDS A HELPING HAND

The Shanghai International Red Cross is faced with the ever-increasing problem of providing relief for the thousands of war refugees of all nationalities who are left destitute, and of helping the hospitals in their care of the sick and wounded civilians and soldiers.

To do your part and enroll as an associate of the International Red Cross, please sign below and mail your remittance to the Shanghai International Red Cross, 129 Nanking Road, Shanghai.

SHANGHAI INTERNATIONAL RED CROSS ASSOCIATES

<table>
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<tr>
<th>Annual</th>
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I am glad to help the Shanghai International Red Cross and wish to enroll as an associate. Enclosed is my remittance as checked above.

Name
Address
Street
"JACQUINOT ZONE" SHELTERS HOMELESS

Jesuit Priest Persuades Warring Armed Forces to Set Aside Haven for Non-combatants

A MORE humanitarian phase of the sino-japanese hostilities in Shanghai concerns a unique scheme for the protection of non-combatants. Intended to solve the difficult problem of the disposal of thousands of Chinese war refugees, it is hoped by this plan to provide a place of refuge and safety for those who have been driven from their homes.

A district has been set aside as zone of safety in which the civilian population is permitted to live in peace, protected from the hostilities surrounding them by a guarantee given by both Chinese and Japanese forces alike.

Improvussed Chinese of the poorer classes, who have been through the foreign concessions, are now able to move into this district, where they can live under conditions of guaranteed security for the duration of the present hostilities in Shanghai and the surrounding area.

Most of the business and foreign residents are located in the International Settlement, and the adjoining French Concession and along the lines of the Whangpoo River. Entirely surrounding these two municipalities lies Greater Shanghai. To the north of the two foreign concessions, but still inside the boundaries of Greater Shanghai, is the shell-torn district which witnessed most of the fighting around Shanghai. To the south is situated the native Chinese city of Nantao.

It is within part of this ancient walled city of Nantao that local mediators have arranged to quarter the homeless refugees from the adjacent war areas. The arrangement, it is pointed out, does not represent any agreement between the Chinese and the Japanese, but is an approval by both parties of a request made by an International Refugees Committee.

An agreement between the parties concerned provided for the permanent administration of this project under the supervision of the Refugee Committee of the Shanghai International Red Cross Society, the policing of the zone being carried out by Chinese officials who have volunteered their services. The members of the Committee, appointed by purely humanitarian motives, will be responsible for the welfare of the constituents refugees who have sought safety in the zone.

Author of the plan and Chairman of the Red Cross Committee is Father R. Jacquinot, S.J., who also has the co-operation of other members of the committee, including Mr. G. Finder, Mr. G. G. B. H. W., Mr. C. Baboud, Mr. A. Jaspert and Mr. Hans Berendt.

Discussing his scheme, Father Jacquinot said:

"This district in Nantao, place of safety for civilian population, is not a 'neutral zone,' for it is not neutral nor a zone; it is not right called a demilitarized region: it is certainly not arranged for the French or for the Japanese to protect the Church property in Nantao, of which I am not aware that there is any in the region.

"It is purely and simply what it is called, a district of safety for the non-combatant classes. It has been possible because both the Chinese and the Japanese are desirous, for humanitarian reasons, to protect the community.

"I am fully aware of the fact that such an arrangement is original, but it would be vain to express the hope that it might, with advantage, be copied elsewhere, for instance in Europe."

Father Jacquinot, who is well known among the foreign and Chinese circles in Shanghai, came to China in 1912. During former hostilities in 1927 as a bishop and senior chaplain of the Shanghai Volunteer Corps he had received 300 in a concentration camp of the Holy Family in Chapei. This institute, which had been cut off from communication with the International Settlement for three days, contained a hospital for students who had been unable to escape through lines of soldiers. At great personal risk, he succeeded in bringing out the entire group to safety. Although young charges were unimpressed, Father Jacquinot had received a layonet wound in one rib. The successful conclusion of his latest humanitarian project is an encouragement to pass with those who need his help.

After the demarcation of the entire area had been completed successfully and approved by the Japanese and Chinese authorities, the entire area was opened to the influx of refugees on November 9th, 1937, at

As was expected, thousands who had lost their home in the Chinese territory surrounding it were glad to find the safety in the streets of the International Settlement and the French Concession of Shanghai, who were not in a position to return to their provinces, availed themselves of this opportunity. As refugees who had left their homes had sought to get back to their homes and safety in the streets of the International Settlement, made its way through the French Concession and the Chinese territory, and the latter part of the network of the war would be kept far from them.

A recent visit to the district revealed that so far the Japanese soldiers stationed near the entrance to the French Concession and the international settlement traffic in and out of the zone. Passes permitting access to the zone are being strictly limited to those who are legitimate business within the area, church workers and medical men. In order to ensure order, the Committee has enrolled a small group of Russians who have had military training.

Evacuation Plan Pushed

As a practical measure of relief, the Shanghai branch of the National Emergency Relief Committee with the aid of the emergency relief committee of the National Red Cross Society and the same gentlemen has been negotiating with the Farmers Bank of a loan of $30,000 to finance the project. It is expected to have left the Municipality of Greater Shanghai and the Chinese people and their spirit of resistance, which will never die away. — Father O. K. Yolli before the fall of Shanghai.

Hundred of refugees clamor for admission to safety zone.

Cent a Day Movement

CHRISTIANS' NATIONWIDE APPEAL

Christians throughout the length and breadth of China are subscribing to the "cent a day" movement just inaugurated by the National Christian Council with headquarters in Shanghai. This relief movement has grown spontaneously out of the need to succor war refugees, who number about 250,000 in the Shanghai area alone, to provide food and shelter, to help them to repair their homes, to give medical care, and to provide them with medicines. All Christians all over the land have been contributing regularly to the essential relief fund of the National Christian Council, and every one of us was first began at the end of August. This new movement arose out of group thinking. With the earnest endeavor of the war relief committee to find some other way to raise money for urgent relief work.

Necessary to Mobilize Resources

While the weather growing rapidly colder, the enormously extended area of conflict, and the end of the war still nowhere in sight, the Christians in China felt there was need for them to mobilize all the resources of the Christian community to act together. Adequate food and clothing must be provided somehow for all those who need it, and there is scarcely a city in the whole country which has not felt the effects of the war. Not in the definite war areas, they have been subjected to bombing from the air, or are filled with refugees fleeing from their homes in the southern provinces. There is a need for all of the churches in China to mobilize their resources for this movement.

Contributors will be asked to specify exactly how much they can give, and the funds will be deposited in a special bank fund. Some poorer people may not be able to afford even such a small amount. Let every church give what it can, and let it do so more fortunately placed. They may give once only a week or perhaps, others may be able to afford far larger sums.

The main purpose of this campaign will be to gather together a substantial sum of money which may be used to bring immediate relief to refugees and sufferers wherever they need it, and to meet the general needs of the country if these are turned over to the National Christian Council for administration.

The National Christian Council, because of its long experience in China, is an organization which permits the ready publication of any information on this subject, and is particularly well suited for carrying on the task of this movement.

Many touching evidences come in to this organization almost daily from every part of China of the new unity that is abroad. One of the most recent, where Mr. Alton of the English Methodist Church, writes that the church is doing the best it can, and that contributions will be sent to the central fund. The Chinese workers in the church are hoping to give 10 per cent of their income to this cause. Also those contributions will be sent to the central fund. The Chinese workers in the church are hoping to give 10 per cent of their income to this cause. Also those contributions will be sent to the central fund. The Chinese workers in the church are hoping to give 10 per cent of their income to this cause. Also those contributions will be sent to the central fund.