

CHINESE FAMILY SYSTEM AIDS REFUGEES

By HUBERT FREYN

IN the struggle for modernization, one of the chief targets of the Chinese critics 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 the scale to 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 despotic. Last but 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. Chapei—Kiangwan—Nantao—Pootung 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 starving. And wherever people have fled from the horrors of war, they have turned to their relatives for shelter.

In thinly populated countries, when times are good and everybody has a job, individualism—though hard on the old people—works well. 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 "his" 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. And if nationwide distress forces these independent individuals to seek the shelter of relatives, the immediate results are frayed nerves, endless squabbles, general discord.

War Victims are helped
Relatives in Hour of Need

The large family teaches automatically a will to share. It also instills early in life a definite feeling of consideration and a readiness for sacrifice.

And it means something to receive into crowded quarters—just in Shanghai's Central District the population density already ranged from 400 to 500 persons per mow—any number of relations who do everything in the war zones. For nearly all classes the population except the quite wealthy. It has meant giving up what little comfort and convenience one enjoyed. It has meant distributing one's none too ample food among double or triple the number of mouths. It has meant sharing one's income, inadequate in peace-times, with many jobless ones. It has meant sharing one's clothes and beds, many household utensils. And while I have heard many complaints about how hard the times are, I have heard a single one directed against the immediate cause of a family's hardships, the involuntary guests themselves. For to take care of one's relatives in times of stress is still a matter of course.

It is true that Dr. Sun Yat-sen reproached his countrymen for being too narrow in the conception of their duties; they would give all for their family but not, as in the West, for their country. Family and national consciousness, he preached, must be enlarged to embrace the nation.

What a pity he is not among us today! For his exhortation has born abundant fruit. The last few months offer literally numberless examples to prove beyond doubt that without in any way neglecting the family, the Chinese spirit of sacrifice has embraced the nation.

There is the story of a Chinese sub-editor who days on end appeared in the office with tired eyes and a happy smile. With curfew and all that his appearance remained a mystery until his colleagues discovered the cause: night after night he had been sitting up with his family until 3 a.m., sewing soldier jackets. And him, many thousand families must have worked to make those several hundred thousand pieces.

Who has given the cloth to make these jackets? Who has donated comforts, knitted gloves and sweaters, but in the same hardpressed families which, one might have supposed, would have their hands full just keeping themselves alive?

Just the other day, a young Chinese employee walked up to my desk and, putting a dollar bill on the table, asked: "Can I too have one of those Red Cross calendars?"

He earns nineteen dollars a month, has a wife and two children and used to live in Nantao with his parents.

Without in any way shirking their family responsibilities, crushing as they are at present, the Chinese people down to the humblest, are showing in addition the most unselfish love for their country. Has any other people under the sun a people expressed a more heroic spirit?

All that is needed now is that some of those who have come up to it. Then China will be invincible.

WHEN WAR TAKES ITS TOLL



It is estimated that in Shanghai alone 137,000 war refugees are concentrated in the 181 registered relief camps which the Shanghai International Red Cross helps maintain, while at least 75,000 are huddling together in alleyways and empty houses and 663,000 are living on the dwindling 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.



Photos by "Newsreel" Wong

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 Campaign Headquarters, 129 Nanking Road, Shanghai.

SHANGHAI INTERNATIONAL RED CROSS ASSOCIATES

Annual	Contributing	Sustaining	Supporting	Additional
\$1	\$5	\$10	\$25	Donations

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 Armies to Set Aside Haven for Non-combatants



will be responsible for the welfare of the thousands of refugees who have sought safety in the zone.

Author of the plan and Chairman of the Refugee Committee is Father R. Jacquinot, S.J., who has been largely responsible for the successful conclusion of negotiations between the Chinese and the Japanese. Other members of the committee are Mr. W. H. Platt, Mr. G. Findlay Andrew, Brig.-Gen. E. B. Macnaughton, Mr. C. Baboud, Mr. A. Jaspar and Mr. Hans Berentsen.

Discussing his scheme, Father Jacquinot said:

"This district in Nantao, place of safety for the civilian population, is not a 'neutral zone,' for it is neither neutral nor a zone; it is not rightly called a demilitarized region; it is certainly not arranged for the French interest nor 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-combatants. It has been made possible because both the Japanese and the Chinese were desirous, for humanitarian reasons, to protect the non-combatant.

"I am fully aware of the fact that such an arrangement is original but would it 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 both foreign and Chinese circles in Shanghai, came to China in 1912. During former hostilities in 1927 as a Major and senior chaplain of the Shanghai Volunteer Corps, he is credited with having rescued 300 inmates of the Convent of the Holy Family in Chapei. This institution, which had been cut off from communication with the International Settlement for three days, contained young students who had been unable to escape through the lines of soldiers. At great personal risk, he was able to bring out the entire group to safety. Although the young charges were unharmed, Father Jacquinot himself received a bayonet wound in one rib. The successful conclusion of his latest humanitarian project is due in no small part to the many experiences he has had in past with those who need his help.

After the demarcation of the entire area had been successfully completed and approved by the Chinese and Japanese authorities, the entire area was opened to the influx of refugees on November 9th, 1937, at noon. As was expected, thousands who had lost their homes in the Chinese territory surrounding the International Settlement and the French Concession of Shanghai and who were not in a position to return to their native provinces, availed themselves of this opportunity. A long line of refugees who hitherto had sought shelter and safety in the streets of the International Settlement made its way through the French Concession to enter the new safety zone, assured that from now on the horrors of the war would be kept far from them.

A recent visit to the district revealed that so far Japanese soldiers stationed near the entrance on the French Concession boundary, have not interfered with traffic in and out of the zone. Passes permitting entry to the zone are being strictly limited to those who have legitimate business within the area, chiefly Red Cross workers, and medical men. In order to ensure order the Committee has enrolled a small body of Russians who have had military training.

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.

Impoverished Chinese of the poorer classes, who had been thronging the street of Shanghai's International Settlement, are now able to move into this adjacent area, where they can live under conditions of guaranteed security for the duration of the present hostilities.

Shanghai is, in effect, really three cities in one. Most of the business and foreign residential districts are located in the International Settlement and the adjoining French Concession. Both front on the "Bund" or bank 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 Refugee 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 merchants who have volunteered their services. The members of the Committee, actuated by purely humanitarian motives,

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—of whom there are 750,000 in the Shanghai area alone—to provide food and shelter, to help them salvage what is left of life.

Christians all over the land have been contributing regularly to the essential relief fund of the National Christian Council ever since it was first begun at the end of August. This new movement arose out of group thinking—from the earnest endeavor of the war relief committee to find some other way to raise money for urgent relief work.

Necessity to Mobilize Resources

With 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. If not in the definite war areas, they have been subjected to bombing from the air, or are filled with refugees fleeing to comparative safety.

The new movement, which is in charge of Mr. W. Y. Chen, Chinese Secretary of the National Christian Council, will mobilize all Christians to participate in this movement, regardless of their sex or age, each person to give one cent each day towards the work of Christian relief work in China.

Although primarily for Christians, all people interested in the aims of the committee will be invited to participate. Contributors will be asked to specify exactly how much can be promised towards the fund. Some poorer people may not be able to afford even this small sum, yet will make their donations as regularly as those more fortunately placed. They may give one cent only once a week perhaps, while 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 there is need that cannot be met locally. The National Christian Council will assume full responsibility for making careful surveys of conditions and needs and will determine allocations of money on the basis of these surveys.

This movement is also expected to strengthen the spirit of giving and of stewardship during the coming months. Contributions will be sent to local treasurers appointed by the bodies urging the campaign. No matter how small, each donation will help swell the general fund when all these contributions 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 publicizing and canvassing of an appeal of this sort, and is particularly well suited for carrying on the new movement.

Many touching evidences come in to this organization almost daily from every part of China of the new unity that is abroad. One is from North Kwangtung, where Mr. Alton of the English Methodist Church, writes that a local relief fund has been organized, and contributions will be sent to the central fund. The Chinese workers in the church are hoping to give 10 per cent of their salary for this winter quarter, besides inciting subscriptions from individuals. They voted \$20 from funds in hand, and Mr. Alton has forwarded a cheque for \$100 altogether so far.

All responses so far, from local districts, have been most gratifying. Many local churches have taken up the idea, and the first sums have been turned in already.

The Committee in Shanghai is a representative one. It includes Dr. J. Earl Baker, Executive Secretary of the China International Famine Relief Committee, Dr. Sze-ming Sze, General Secretary of the Chinese Medical Association, and representatives of all churches, educational institutions, the Y.M.C.A. and Y.W.C.A.

Of the population of 225,000 at present in the area, 100,000 may be reckoned as destitute, and these are being housed in the vacated properties. Sanitation work, in an elementary stage, is being undertaken by organized squads. A certain amount of clinical work is in progress, and arrangements are being perfected for the opening of a central hospital. The water supply is still limited, but apart from the wells in the area a certain amount can be obtained from the emergency supply made available by the French Concession authorities and the French Waterworks Company.

Large supplies of food, chiefly in the form of bread, have been liberally contributed by various organizations and individuals, and these are distributed from the centers selected by the Committee. However, there is still a great need of vitalizing elements such as soya beans or vegetables. With the approach of cold weather, the question of clothing and bedding has become of increasing importance, and arrangements are already being made to deal with this problem.

So far the district has been remarkably free from epidemics. The constant rain and cold weather have helped in this respect, and only about 10 deaths are recorded daily. The benevolent institution which takes care of public burials sends in a truck each day to remove the bodies. Two hospitals are in operation but there are not sufficient to cope with the medical needs of the district. A maternity home is being considered, while a hospital for children is also planned. Health is an important consideration, and compulsory small pox vaccination of everyone in the area is proceeding. Typhus is another danger, but anti-typhus injections are beyond the means of the committee, who are taking every other precaution possible under the circumstances.



Crowds of refugees clamor for admission to safety Zone.

Evacuation Plan Pushed

As a practical measure of relief, the Shanghai branch of the National Emergency Relief Committee with cooperation of other philanthropic bodies has pushed for the dispatch of at least 100 refugee families to the reclamation areas in Liyang and Kaokun districts Kiangsu province. Representatives of these organizations have been negotiating with the Farmers Bank of China for a loan of \$40,000 to finance the project, it is tried.

All we have left of the Municipality of Greater Shanghai is Nantao, but, even if we lose Nantao, we still have our people and their spirit of resistance, which will never—Mayor O. K. Yui before the fall of Nantao.