

Nanking, February 10, 1938.

Dear Bishop:

It was good to have your letter yesterday with all the news about our various Diocesan workers and their families. I have given your note to Paul Tong who was very much relieved to have some definite word about his sister and his fiancee. I have also given your note to the blind man Tsai. We have taken care of him so far from general funds, so he is not lacking for the wherewithal to live. It has not been easy for him to be deprived of definite employment and I hope it will soon be possible for him to become re-established in something to help him while away the time.

I intend to check over your inventory lists as soon as I can get a chance to do so. Two servants are living on the residence compound and two on the Church compound. I try to visit them nearly every day to see how they are getting along. So far they have had no trouble. Their first job was to find some temporary way of stopping up the various entrances to the compounds. At the Church compound, all three wooden gates were blown out by the explosion of shells, and the main gateway and wall were damaged as well from the same cause. J. soldiers broke an opening through the wall on the south side of the Church so that they could get to our well more easily from the Chinese hotel in which they had made their residence. Later on most of the rest of the wall on that side fell down too, so that will have to be rebuilt. The difficulty is not only to get workmen to do this but materials as well. A section of the wall between your compound and the hotel immediately in front of your house fell down shortly before the troops entered the city. It was impossible at that time to make repairs. We have now stopped it up temporarily with bamboo fencing, etc. which will be all right for the present since the hotel is not occupied. A good deal of your furniture, and all your books, I think, are still left. I should be glad to send them down to you if there were any way to do so. It is possible that our St. Paul's group may move back to the compounds there soon. The military want the people to go back to their homes. We think it is a wise step too for with the unsanitary conditions in the city - there are still many only-partially buried corpses around, and no way to have night-soil taken out of the city - and the approach of warmer weather, we shall probably be faced with epidemics of one sort or another. It would be fatal to have the people crowded together as they have been in the various refugee centers. Their scattering to their own homes will be a preventative of sorts, but it also increases the difficulty of investigating and helping relief cases. Our Rehabilitation Committee is already at work on this and we have established an office in each of the districts to which people have returned in any considerable numbers. The Christian Mission building on Chung Hwa Road is being used for one such office, and the Presbyterian building at Shuang Tang for the other. We are not yet sure that John can move back to Hsiakwan even though that has been designated as one of the districts to which people may return. The soldiers at the gate can make and have made lots of trouble for people. Our two compounds in the city are just within the area designated for the use of the J. soldiers. In it the Self-government Society has no jurisdiction, but I understand that people may live there if they care to and are willing to take their chances. So we are still more or less between the devil and the sea. John and I

cannot yet decide whether the right time has come yet for us to split forces - he going to Hsiakwan and I to St. Paul's. He has already written you of some of the opportunities for Christian work that have come to us, so you will know there is a plenty to keep us busy. The car has been indispensable, and would be all the more so if we dispersed since there are no means of transportation of any kind in the city. And you know what the distances are!

I think Clarissa has already told you that we are willing to forego furlough this year if it is for the best interests of the Mission for us to do so. John and I are both willing and anxious to hold on here as long as it is possible to do so. I am wondering whether it might not be a good thing for Mr. Kuo to get in his year of study in America now. Knowing his family to be in comparative safety in Shanghai, he could leave them with a quiet heart, and they would also be relieved of anxiety for his safety. It might be too late for him to have any theological study this term, but I understood that his intention was to spend some time in observation and practical work, anyway. He could get that now and be ready for a term's study in the fall, and then return to Nanking in time to allow us to go on furlough. I am simply putting this out as a suggestion. There may be practical difficulties in the way that I do not know about.

It is impossible to make any definite plans for the future of the work in Nanking. The Kung Kwan is a total loss except for the bricks and one small section in which the gateman lived. How much of our old constituency will ever return to Nanking is problematical since nobody can foretell what part the city is going to play again in Chinese political life. We shall have to start pretty much from the bottom again, I am afraid. Circumstances must also decide what direction our work shall take. I have no doubt that we shall be faced for a long time with the care of widows and orphans, and other destitute persons. There is a tremendous opportunity before us, however, and we can be confident that God will grant us wisdom to know how to deal with it.

With all good wishes and kindest regards, I am,

Yours sincerely,

Thank you for the honor of appointing me on your Council of Advice. So far I seem to have graced it with my absence! If for any reason you prefer to have someone who can grace it with his presence, please feel free to appoint such a person in my place.