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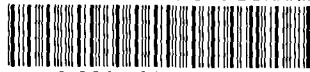
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UNIVERSITY OF RICHMOND

MARGIE SHUMATE: A VIRGINIA MISSIONARY'S EXPERIENCES IN ASIA, 1915-  
1958

A THESIS SUBMITTED TO  
THE FACULTY OF THE HISTORY DEPARTMENT  
IN CANDIDACY FOR THE DEGREE OF

BACHELOR OF ARTS WITH HONORS IN HISTORY

DEPARTMENT OF HISTORY

BY

CARA F. GRIGGS

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## **Abstract**

In 1915 Virginia missionary Miss Margie Shumate arrived in Shiu Hing in the South China Mission of the Southern Baptist Convention. Until the Communists forced her to leave, Miss Shumate served the Chinese with complete devotion, surviving political problems, social upheavals, and difficulties that most would not even want to imagine. Although the transition to a new field was difficult, Miss Shumate served first in Hong Kong and then in Thailand before her 1958 retirement. Unable to imagine life without the Chinese and mission work, Miss Shumate died soon after her retirement. Hers is a story of adaptation, acceptance, and determination. Her life story adds to the growing body of literature on foreign missionary work, especially on missionaries in Asia in the first half of the twentieth century, and further explains the work of the Foreign Mission Board of the Southern Baptist Convention.

For centuries, missionaries have served the Asians, not only attempting to convert them to Christianity, but also helping them through education and medical care. Of course, some missionaries have been more dedicated to and more interested in the good of the Asians than others. This paper seeks to study one of the missionaries who did care about the Asians, Margie Shumate. Through education, evangelism, and medical care during her forty-four year career in China, Hong Kong, and Thailand, this missionary sought to bring people to Christ. She cared about the welfare of the Asians to the point of risking her life to be with them during times of trial. Miss Shumate is a particularly good subject because of the hundreds of letters she left behind (public, private, and business), her long career, and her life story, which is one of remarkable endurance and love. This paper will add to the growing body of literature on foreign mission work, including work in China, hopefully providing further insight into the work of Protestant missionaries in Asia during the first half of the twentieth century, the work of the Foreign Mission Board of the Southern Baptist Convention, and the ways missionaries were affected by the events in the countries in which they served. Several questions will provide the themes for this paper: Why did Miss Shumate become a missionary? What sustained her during the trials that threatened to terminate her work? How did Miss Shumate cope and learn to work among the Chinese? What enabled her to serve alone on the field? How did missionary work become an essential aspect of her life? These questions will hopefully lead to a deeper understanding of Miss Shumate and, perhaps, those like her.

Margie Mabel Shumate was born on March 28, 1890, in Simmonsville, Craig County, Virginia, to farmer and teacher Luther Davis Shumate and Linnie Lintsfield Jones Shumate. Miss Shumate's rather large family of modest means also came to include Andrew Lintsfield (born 1885), Bernard Symms (born 1888), Clara Ellen (born 1893), John Kenley (born 1896), and Edgar Spillman, who was born in 1906, approximately nine

years after the family moved to Pearisburg, Giles County, Virginia.<sup>1</sup> Over the years, the Shumates adopted several children as well. Miss Shumate later described herself as a lazy, ill-tempered, and sinful child. She also wrote that she frequently found herself in trouble, which resulted in being corporally punished by her mother.<sup>2</sup> Although Miss Shumate later wrote that, "Mine was not a very sweet, happy home, nor was I a sweet happy child,"<sup>3</sup> this is open to debate because her family has been described by another as happy.<sup>4</sup> Perhaps by describing her childhood as unhappy she wanted to emphasize the joy she found as a missionary that was not present in her early life. Unfortunately, little is known about Miss Shumate's childhood and she rarely mentioned it in her letters.

In 1904, at the age of fourteen, Miss Shumate began to consider becoming a missionary although she "had never seen nor heard a missionary." She wrote that the call

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The author wishes to thank Mrs. Edith Jeter of the International Mission Board and Ms. Darlene Slater of the Virginia Baptist Historical Society for their continued assistance with the research for this project. Mr. Fred Anderson, also of the Virginia Baptist Historical Society, was the one who suggested that Miss Shumate would be a suitable research subject. Dr. John Gordon, Dr. Ernest Bolt, Jr., and Dr. Leslie Furlong of the University of Richmond willingly commented on my thoughts on the life and work of Miss Shumate, which was a tremendous help to this paper. Finally, the author acknowledges the assistance provided by the Undergraduate Research Committee at the University of Richmond, which provided funds for this project in its early stages.

<sup>1</sup>"L.D. Shumate Dies After 2-Year Illness," article in the Margie Shumate Papers, Virginia Baptist Historical Society, Richmond, VA, hereinafter cited as Shumate Papers, VBHS; Luther Davis Shumate Genealogical Chart, Shumate Family Papers, Giles County Historical Society, Pearisburg, VA, hereinafter cited as Shumate Papers, GCHS; Jim Bryant, Richmond, VA, to Mary E.H. Steger, Covington, VA, 11 April 1950, Shumate Papers, VBHS; Jessie R. Ford, "Margie Shumate: The Lottie Moon of Our Generation," in *His Friends* (Richmond: Woman's Missionary Union, n.d.), 27.

<sup>2</sup>The exact number of children adopted by the Shumate family is unknown. One adopted daughter died in December 1914. Perhaps this was Gertrude, who was mentioned in a letter that Miss Shumate wrote on 5 October 1914. Shortly thereafter, another child, Bettie, came from an orphanage to live with the family. Another child, Lillie Mae Shumate, is listed in a family obituary and is referred to as a "foster daughter" in the will of Luther D. Shumate. Margie Shumate to Mrs. M.S.M. Scales, 9 December 1914; Margie Shumate, Pearisburg, VA, to Mrs. M.S.M. Scales, 5 October 1914; Margie Shumate, Pearisburg, VA, to Mrs. M.S.M. Scales, 21 January 1915, Shumate Papers, VBHS; "Will of Luther D. Shumate, Deceased," dated Pearisburg, 15 November 1934, Shumate Papers, GCHS; Margie Shumate, Roanoke, VA, to J. Winston Crawley, Louisville, KY, 15 January 1946, Margie M. Shumate Papers, International Mission Board, Southern Baptist Convention, Richmond, VA, (formerly the Foreign Mission Board, Southern Baptist Convention), microfiche, hereinafter cited as Shumate Papers, IMB.

<sup>3</sup>Margie Shumate, Shiu Hing, China, to Mrs. Marks, 23 January 1934, Shumate Papers, IMB.

<sup>4</sup>Jim Bryant, Richmond, VA, to Mary E.H. Steger, Covington, VA, 11 April 1950, Shumate Papers, VBHS.

to mission work came quite suddenly in the form of an inaudible "voice,"<sup>5</sup> which said, " 'When you are grown up you are to go to China as a missionary.' " <sup>6</sup> Her initial reactions were dismay and denial as she stopped what she had been doing in the backyard of her home and began to cry. Interestingly, Miss Shumate was not involved in church activities aside from Sunday church school (which she began attending at age fourteen) and had not studied missions prior to her Call. Of her parents, only her father regularly attended church. With so little information about missionary work and lack of involvement with the church, one wonders why Miss Shumate believed she had been called to the mission field. According to Corella Ricketson of the Southern Baptist Convention's Missionary Learning Center, the Call one receives is often "illogical," which could explain why such a call came to a person who did not seem to be a prime candidate for church work. Why China? When a specific area is mentioned in a person's Call, it is often because the person had heard of that place before. Indeed, Miss Shumate wrote that she had heard of China in a geography class. It is important to note that Miss Shumate was baptized in August of 1904, after she heard the "voice" and by the age of sixteen began attending church meetings with her sister Clara.<sup>7</sup> It stands to reason that the Call of God led her to profess to

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<sup>5</sup>Margie Shumate, "The Call to Foreign Missions," questionnaire in the Shumate Papers, IMB. In another letter Miss Shumate wrote that she was "about fourteen" when she heard the voice. Margie Shumate, Roanoke, VA, to J. Winston Crawley, Louisville, KY, 15 January 1946, Shumate Papers, IMB. Elsewhere, Miss Shumate wrote that she was baptized at age fourteen, sometime after she had heard the voice. Margie Shumate, Shiu Hing, China, to Mrs. Marks, 23 January 1934, Shumate Papers, IMB. In what appears to be an unpublished article titled "A Hundred Fold," Miss Shumate wrote that she was "about eleven years of age" when she received the Call. Margie Shumate, "A Hundred Fold," [February 1936], Shumate Papers, IMB. Thus, there is some discrepancy over when she received the Call. The year 1904 is taken to be the correct year by the author because it is the most frequent age given in Miss Shumate's writings for the time of her Call and it is on official documents of the FMB. Still, the correct year and age of Miss Shumate is open to debate.

<sup>6</sup>Margie Shumate, Shiu Hing, China, to Mrs. Marks, 23 January 1934, Shumate Papers, IMB.

<sup>7</sup>Ibid.; Margie Shumate, Roanoke, VA, to J. Winston Crawley, Louisville, KY, 15 January 1946; Margie Shumate, "The Call," Shumate Papers, IMB; Corella Ricketson, interview by author, March 9, 1998. Mrs. Ricketson is the Associate Director for Cross-Cultural Education at the Missionary Learning Center in Rockville, Virginia, and a former missionary to Taiwan and the Philippines. Margie Shumate, Shiu Hing, China, to Mrs. Marks, 23 January 1934; Margie Shumate, "The Call," Shumate Papers, IMB. Examples of meetings attended by Margie and Clara Shumate are numerous from 1906 until 1908 in the

believing in Jesus and fully embracing Christianity. Thus, while claiming or pretending to deny the Call, she began to become involved with church work in earnest, which is certainly a contradiction.

Following the completion of her secondary education in Pearisburg, probably in 1907, Miss Shumate entered Virginia Institute (now Virginia Intermonet College) in Bristol, Virginia, to take steps to fulfill a dream she wrote that she had had since she was twelve: to remain unmarried and to have a career as a college professor. Miss Shumate later wrote that for the first two years of college, she found herself in trouble on a regular basis, a trait that apparently had continued from her childhood years. Nevertheless, she became a leader of her class through her involvement in student government and extracurricular activities. As she was valedictorian of her class, she was an academic leader as well.<sup>8</sup> She was well on her way to achieving her career goal.

But, according to her later writings, Miss Shumate could not forget her Call. It returned to her on occasion, but she continued to deny it, as is typical for men and women who feel called to foreign missions. She believed her experiences at Virginia Institute played a pivotal role in her gradual acceptance of her vocation. Around late 1908 or early 1909, Miss Shumate finally became interested in foreign missions after the visit of the Southern Baptist Foreign Mission Board's R. J. Willingham to the campus. Her involvement with campus religious organizations played a part as well, as she began to promote missions at Virginia Institute and joined the Young Women's Christian

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records of Pearisburg Baptist Church. Pearisburg Baptist Church Record Book, Pearisburg Baptist Church, Pearisburg, VA, hereinafter cited as Record Book, PBC.

<sup>8</sup>Miss Shumate does not list a date of graduation from high school, although she lists dates from Virginia Institute and the Training School. Since she spent four years at Virginia Institute, graduating in 1911, it may be assumed that she graduated or left high school in 1907. Margie Shumate, "Questionnaire," dated 7 April 1946, Shumate Papers, IMB. The junior college had been founded in 1884 under the name of Southwest Virginia Female Institute and was located in Glade Springs, VA. In 1891, it moved to Bristol, by which time it was called Southwest Virginia Institute. In 1903, the school was renamed Virginia Institute. In 1910, under the leadership of J.T. Henderson, the school became a college. In 1912 it was renamed Virginia Intermonet College. Ralph McDanel, "Virginia Intermonet College," in *Encyclopedia of the Southern Baptists*, vol. II: *Ker-Yu* (Nashville: Broadman Press, 1958), 1467; Margie Shumate, Shiu Hing, China, to Mrs. Marks, 23 January 1934, Shumate Papers, IMB; Margie Shumate to Mrs. M.S.M.

Association, eventually becoming a leader in that organization. She also began reading books on foreign missions and the *Foreign Mission Journal*, which allowed her to study mission work intensively for the first time. Virginia Institute's President J.T. Henderson played an important role in Miss Shumate's eventual decision to become a missionary as well. He was a strong supporter of foreign missions since he was involved with the Layman's Movement, and he encouraged mission work in speeches to his students and expressed a desire in his chapel service prayers that a student would be called to mission work. During these prayers, Miss Shumate increasingly felt as if she were being addressed directly. These were the reasons Miss Shumate listed as influencing her to devote her life to missionary work in mid-1910.<sup>9</sup> Virginia Institute, therefore, was an institution that allowed for the study of foreign missionary work and encouraged its students to seriously consider this career path. It was the ideal place for Miss Shumate to determine if she wanted to follow the "voice" she had heard several years before.

It was certainly not unusual for a Baptist to become interested in missions. At the close of the eighteenth century in the United States, Baptists were becoming interested in evangelism and missionary work, driven by their quests for expansion and religious freedom. This interest began in England with the 1792 formation of the Particular Baptist Society for the Propagation of the Gospel among the Heathen. This society (which also promoted domestic missions) supported William Carey's trip to India in 1793. American Baptists supported this English organization until American Congregationalist missionaries Luther Rice and Adoniram Judson converted to the Baptist faith. On May 18, 1814, the General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions (Triennial Convention) was formed to support those

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Scales, 5 October 1914, Shumate Papers, VBHS; Cathy Olson, Bristol, VA, to the author, University of Richmond, VA, [April, 1997].

<sup>9</sup>Corella Ricketson, interview by author, 9 March 1998; Margie Shumate, Bristol, VA, to R.J. Willingham, 16 January 1911; Margie Shumate, Shiu Hing, China, to Mrs. Marks, 23 January 1934, Shumate Papers, IMB. The Layman's Movement promoted foreign missions. Paul A. Varg, *Missionaries*,



American Baptist missionaries and others abroad (and, for a while, in the United States) and to unify Baptists. After the organization of the Triennial Convention, other missionaries began to be sent out, including Lewis and Henrietta Shuck who, in 1835, were China's first Baptist missionaries. The Triennial Convention eventually split North and South over the issue of slavery and on May 8, 1845, the Southern Baptist Convention was formed. Also on that day a Foreign Mission Board and a Domestic Mission Board were organized. The Foreign Mission Board's first field was China.<sup>10</sup> According to J. Winston Crawley, China was a prime place to do mission work because it had "strategic importance because of its size, its large population..., its old and relatively advanced culture, and the new openness for mission work as a result of the treaty signed in 1842 following the brief Opium War between England and China."<sup>11</sup> Canton, whose size and importance made it a strategic city, became the center of the Foreign Mission Board's strongest field in China.<sup>12</sup>

Many Americans, not just Baptists, placed a renewed emphasis on missionary work in the late nineteenth and early twentieth centuries. The Rev. Dwight L. Moody's revivals had begun this trend; those who listened to his sermons began to feel compelled to convert others in an attempt to save the world. It became expected of Americans to have a desire to convert everyone in the world to Christianity, preferably Protestantism. But conversions were not easy to obtain. The world was unofficially divided into those who were Christian and those who were not, and those who were not Christian were not always willing to reject their religion in favor of Christianity. China is but one example of the difficulties

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*Chinese, and Diplomats: The American Protestant Missionary Movement in China, 1890-1952* (Princeton: Princeton University Press, 1985), 63-64.

<sup>10</sup>Jesse C. Fletcher, "The Beginnings," in *Advance: A History of Southern Baptist Foreign Missions* (Nashville: Broadman Press, 1970), 5-20; J. Winston Crawley, "East Asia," in *Ibid.*, 78; Tom J. Nettles, "Patterns of Financial Giving for Missions Support Among Baptists," *Baptist History and Heritage* 14:1 (January 1979): 27, 30-33; William R. Estep, *Whole Gospel, Whole World: The Foreign Mission Board of the Southern Baptist Convention 1845-1995* (Nashville: Broadman and Hollman, 1994), 10-11, 3, 7, 43.

<sup>11</sup>Crawley, "East Asia," 79.

incurred by early missionaries. While the Americans had a sense of superiority over the Chinese, the Chinese had a sense of superiority over the Americans that caused conflicts. Simply to go to China and teach about Christianity would not bring mass conversions. But religion was not the only issue in China, since Presidents Roosevelt, Taft, and Wilson promoted missionary activity for foreign policy reasons and, increasingly, Americans were quite willing, perhaps even felt obligated, to help China. There was a hope that if China were influenced positively by the United States, then the relationship between the two countries would improve. At least, the United States wanted to ensure that it would continue to have access to China.<sup>13</sup>

Miss Shumate thus followed the current American and Baptist trends by realizing that she could deny her calling no longer and abandoned her goal of continuing her education in Chicago to become a professor. In late 1910 or early 1911, she joined the Student Volunteer Band and decided she wanted to be a missionary teacher in China. Shortly before her graduation in 1911, she wrote to R. J. Willingham, the Foreign Mission Board's Corresponding Secretary and the one who had spoken at her college several years before, declaring her intentions and asking how she should prepare herself for missionary work.<sup>14</sup> She wrote, "My heart has been stirred by the great needs and opportunities of the work, and I am eager to get into active service and to put my life where I believe that God wants it. I wish that I might go real soon."<sup>15</sup> Miss Shumate had made her decision and

<sup>12</sup>Ibid., 80.

<sup>13</sup>Varg, *Missionaries, Chinese, and Diplomats*, 52, 79-81; Xi Lian, *The Conversion of Missionaries: Liberalism in American Protestant Missions in China, 1907-1932* (University Park: The Pennsylvania State University Press, 1997), 11, 17; Jonathan D. Spence, *The Search for Modern China* (New York: W.W. Norton and Co., 1990), 281.

<sup>14</sup>Margie Shumate, Shiu Hing, China, to Mrs. Marks, 23 January 1934; Margie Shumate, Bristol, VA, to R.J. Willingham, 16 January 1911, Shumate Papers, IMB; "Our New Missionaries," *Foreign Mission Journal* 65:3 (September 1914): 76. Student groups to promote foreign missionary work had been popular since the formation of the Student Volunteers in the 1890s. It is interesting to note that the students were the ones who had to convince their pastors to accept foreign mission work as a worthy cause. Varg, *Missionaries, Chinese, and Diplomats*, 60-61; Estep, *Whole Gospel, Whole World*, 159.

<sup>15</sup>Margie Shumate to R.J. Willingham, Bristol, VA, 16 January 1911, Shumate Papers, IMB.

decided to act upon it. Her enthusiasm continued to grow as she waited to join other Southern Baptist missionaries in China.<sup>16</sup>

Upon her arrival in China, Miss Shumate would find many other female missionaries. It was not unusual for women, especially single women, to have an interest in missions. In addition to actively supporting foreign missions at home, women were a major force on the foreign mission fields. Missionaries tended to fall within one of three groups: single women, married women, and married men, which meant that two-thirds of all missionaries were female. Often, American women aimed to improve the lives of Chinese women along Western lines. Female missionaries were promoters of domesticity and often taught domestic science and hygiene in addition to Bible lessons to "uplift" Chinese women. These female missionaries also were evangelists or worked in hospitals. Women, however, did not necessarily want to control the mission or work for women's rights in the American sense of the term.<sup>17</sup> Indeed, Miss Shumate herself wrote, "Of course the men have to run the Mission. Now, I am not saying that sarcastically, for I think that most of the members of the Executive Committee ought to be men...it is pitiful that we have almost no elderly, wise, seasoned men in our Mission."<sup>18</sup> Ironically, single female missionaries like Miss Shumate were the opposite of what they taught—they were single career women. The Chinese girls who wished to emulate the missionaries naturally rejected marriage and domesticity despite what they had been taught. The true role models were the married missionary women, who ideally focussed their energies on the home and children, not the needs of the Chinese. Not working directly with the Chinese as often as

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<sup>16</sup>Margie Shumate, Shiu Hing, China, to Mrs. Marks, 23 January 1934, Shumate Papers, IMB.

<sup>17</sup>Kenneth Scott Latourette, *A History of Missions in China* (New York: Macmillan, 1929), 606; Marjorie King, "Exporting Femininity, Not Feminism: Nineteenth-Century U.S. Missionary Women's Efforts to Emancipate Chinese Women," in *Women's Work for Women: Missionaries and Social Change in Asia* (Boulder, San Francisco, and London: Westview Press, 1989), 117, 121; Leslie A. Flemming, "Introduction: Studying Women Missionaries in Asia," in *Ibid.*, 1, 3; Jane Hunter, "The Home and the World: The Missionary Message of U.S. Domesticity," in *Ibid.*, 160.

<sup>18</sup>Margie Shumate. Sun Hing. China. to Jessie R. Ford, 7 October 1936, Shumate Papers, IMB.

their single counterparts, they were less visible than the career women and therefore less of an influence as a whole. Thus, American women often sent conflicting messages to those they were attempting to convert.<sup>19</sup>

But it was several years before Miss Shumate could join the ranks of the missionaries in China. After teaching music for a year in the Pearisburg area and promoting foreign missions at Pearisburg Baptist Church as the chair of a committee for foreign missions, Miss Shumate entered the Woman's Missionary Union's Training School in Louisville, Kentucky (now the Carver School of Missions and Social Work) in preparation for a career with the Foreign Mission Board, which required some degree of Christian training. She fits T. Laine Scales' description of a typical student at the Training School perfectly: Miss Shumate was from a Southern family of modest means, had a college education, and felt God had called her.<sup>20</sup> According to faculty and staff listings in Carrie Littlejohn's *History of Carver School of Missions and Social Work*, from 1912 until 1914 the school had a principal, a housekeeper, a nurse, a "Physical Director," and a secretary. Classes were held six days each week, many of which were at the Southern Baptist Theological Seminary. These courses were on the Bible, teaching, theology, Christian history, missions, helping those in need, and how to evangelize. The Training School offered music, domestic science, nursing, and elocution classes. Unfortunately, no courses were offered on the difficulties of adjusting to a foreign culture, which surely would have been beneficial to those like Miss Shumate who suffered terribly while adjusting to a new culture. The Training School and Seminary were viewed as sister

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<sup>19</sup>King, "Exporting Femininity," 124, 128; Hunter, "The Home and the World," 164-165; *Report of the Thailand Mission of the Foreign Mission Board, American Southern Baptist Convention, Meeting in Eighth Annual Session, Bangkok, Thailand, July 5-9, 1957*, microfilm, located at the International Mission Board, Southern Baptist Convention, Richmond, VA, 20-21.

<sup>20</sup>Margie Shumate, Shiu Hing, China, to Mrs. Marks, 23 January 1934, Shumate Papers, IMB; Record Book, dated 23 February 1912, Record Book, PBC; T. Laine Scales, " 'All That Fits a Woman': The Education of Southern Baptist Women for Missions and Social Work at the Women's Missionary Training School, 1907-1926," Ph.D. dissertation, University of Kentucky, 1994, 104.

schools, men enrolled in one, women in the other. One could obtain a bachelor's degree (after two years) or a master's degree (after three years) from the Training School.<sup>21</sup>

When Miss Shumate began her education at the Training School, it had been open for only five years. Prior to 1907, women had been allowed to listen to lectures at the Southern Baptist Theological Seminary in Louisville and, in 1904, to actually take courses. When the number of women began to increase, a separate school was established in 1907 to accommodate a growing interest and need to educate women for church work.<sup>22</sup> Schools such as the W.M.U.'s Training School provided training for women going into any form of church work, not just foreign missions. This new school's mission, as stated by its catalogue, was " 'to train women for efficient service in foreign, home and city missions and as church and Sunday School workers.' " <sup>23</sup> Only an eighth grade education was necessary for admittance, which meant that Miss Shumate, as a college graduate and valedictorian, was more than qualified to enter. The Training School itself fostered close student-teacher relationships and a home-like atmosphere, which meant that the student body was supposed to act like family and to help with domestic chores. Social skills became almost as important as the classes.<sup>24</sup> This seems to have been an important and happy time in Miss Shumate's life because three years after her arrival in China she published a poem about the Training School, remembering the students, chapel services, teachers, buildings, and principal. She sums up her feelings in the last stanza: "The

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<sup>21</sup>Carrie U. Littlejohn, *History of Carver School of Missions and Social Work* (Nashville: Broadman Press, 1958), 193, 54; Scales, " 'All That Fits a Woman,' " 145-146; Corella Ricketson, interview by author, 9 March 1998.

<sup>22</sup>Littlejohn, *History of Carver School*, 1, 51; Corella Ricketson, interview by author, 9 March 1998.

<sup>23</sup>Quoted in Littlejohn, *History of Carver School*, 51.

<sup>24</sup>Corella Ricketson, interview by author, 9 March 1998; Carrie U. Littlejohn, *History of Carver School*, 52, 57-58; Cathy Olson, Bristol, VA, to the author, [April, 1997].

lessons I learned at the dear Training School/ With me still ever abide,/ For they give me hope and guide me with strength/ To serve and follow my Guide."<sup>25</sup>

During this time, Miss Shumate made plans to become a foreign missionary to China and applied in April of 1914 to the Foreign Mission Board of the Southern Baptist Convention in Richmond, Virginia for a position with Miss Henrietta F. North in Shiu Hing, South China. Miss Shumate had learned of the need for another missionary in Shiu Hing from another Training School student. Believing that Henrietta North was in dire need of help, Miss Shumate wished to assist her as soon as possible. Although Miss Shumate stated that she had already been informed by a Northern Baptist women's organization that they could send her to India, she preferred to work in China with the Southern Baptist Convention. Aside from any denominational differences, Miss Shumate's Call was to go to China, not India. She also wrote to Mrs. M.S.M. Scales, who had made it known that she would sponsor a missionary to Shiu Hing. Miss Shumate's education, the need for a missionary in Shiu Hing, and the endorsement of Mrs. Scales enhanced her prospects of becoming a missionary. Miss Shumate's chances were significantly weakened, however, by the Foreign Mission Board's indebtedness, which had existed for most of Miss Shumate's life, although Mrs. Scales' financial support surely helped Miss Shumate to overcome this obstacle.<sup>26</sup>

Miss North did need help, just as Miss Shumate had suspected. At almost age sixty, Henrietta North was operating the Shiu Hing field of the Southern Baptist Convention's South China Mission single-handedly, aided only by a few Chinese workers. Miss North had begged the Foreign Mission Board for years to send another missionary to

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<sup>25</sup>Margie Shumate, "Homing Thoughts," *Royal Service* 12:11 (May 1918): 18. Miss Shumate was an avid poet. Margie Shumate, Shiu Hing, China, to Ruby J.K. Louthan, 6 July 1916, Shumate Papers, VBHS.

<sup>26</sup>Margie Shumate, "Application for Appointment as Missionary. Foreign Mission Board, Southern Baptist Convention," Shumate Papers, IMB; Margie Shumate, Louisville, KY, to Mrs. M.S.M. Scales, 1 May 1914, Shumate Papers, VBHS; Margie Shumate, Louisville, KY, to T.B. Ray, Richmond, VA, 4 March 1914, Shumate Papers, IMB; Estep, *Whole Gospel, Whole World*, 164, 173, 182, 196.

help her, emphasizing her loneliness and need for an assistant in order to keep the Shiu Hing field operating effectively. After years of failing to make the Foreign Mission Board realize her need for an assistant and the failure of three prospective missionaries to be assigned to Shiu Hing, Miss North was notified in early 1914 of another woman's interest in the Shiu Hing station.<sup>27</sup> This time, the results were different; Miss North's hopes for a co-worker were realized.

In late May, Miss Shumate received a letter from the Foreign Secretary of the Foreign Mission Board asking her to come to the Board's meeting on June 16 or July 14 to discuss her appointment. Miss Shumate opted for the earlier meeting which, judging by her impatient wait for a response from the Board in regard to her application, is not surprising. After an examination by Foreign Secretary T.B. Ray on June 16, she received an appointment to be a missionary to Shiu Hing, Ko Yiu County, Kwongtung Province, China, with Mrs. Scales paying her salary. The next day, the Board began making plans for her departure.<sup>28</sup> Miss Shumate was well on her way to doing what she believed God had told her to do a decade earlier—become a foreign missionary to China. Even so, she did have problems dealing with the thought of actually leaving home. She wrote, "It will take all the strength I have" to leave family and friends.<sup>29</sup> Unfortunately, Miss Shumate's

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<sup>27</sup>Margie Shumate, "Application," Shumate Papers, IMB; Biographical Card; Henrietta North, Shiu Hing, China, to W.H. Smith, 25 March 1908, Henrietta F. North Papers, International Mission Board, Southern Baptist Convention, Richmond, VA, microfiche, hereinafter cited as North Papers, IMB. The other prospective missionaries were an unnamed woman in Massachusetts, Miss Caldwell, and Miss Highsmith. Henrietta North, Shiu Hing, China, to R.J. Willingham, 9 April 1906; Henrietta North, Sainaam, China, to R.J. Willingham, 10 July 1910; Henrietta North, Shiu Hing, China, to R.J. Willingham, 9 May 1911; Henrietta North, Shiu Hing, China, to Foreign Mission Board, 19 February 1914, North Papers, IMB.

<sup>28</sup>Foreign Secretary to Margie Shumate, Louisville, KY, 29 May 1914; Margie Shumate, Louisville, KY, to T.B. Ray, Richmond, VA, 20 April 1914; Foreign Secretary to Margie Shumate, Pearisburg, VA, 6 June 1914; Margie Shumate, Shiu Hing, China, to Friends, 22 June 1935, Shumate Papers, IMB; Foreign Mission Board Minutes, 16 June 1914, (accessed 1 September, 1998), Internet; Estep, *Whole Gospel, Whole World*, 211; Margie Shumate, Pearisburg, VA, to Mrs. M.S.M. Scales, Mansfield, LA, 19 June 1914, Shumate Papers, VBHS; Foreign Mission Board to Margie Shumate, Pearisburg, VA, 17 June 1914, Shumate Papers, IMB.

<sup>29</sup>Margie Shumate, Pearisburg, VA, to Mrs. M.S.M. Scales, 19 June 1914, Shumate Papers, VBHS.

family does not seem to have supported her decision to become a missionary, which must have been difficult for Miss Shumate because she was close to her family. Miss Shumate, however, would not change her mind. She wrote of support for her endeavors coming from others, such as Miss Julia Meadows, another missionary who had worked with Henrietta North.<sup>30</sup>

Although scheduled to sail on October 15, 1914 from Vancouver with several other new missionaries, World War I prevented her from sailing. By the first week of September, Miss Shumate knew for certain she would not be able to leave in the fall as planned. According to her correspondence to her employers, this was heartbreaking. She wrote, "I can't tell you how deeply disappointed I am, it is the worst disappointment I have ever had, but there is nothing to do but make the best of it and I shall try to do this."<sup>31</sup> First her family opposed her career choice, then the war prevented her from travelling. Miss Shumate had every opportunity to give up, but remained dedicated to what she believed was God's will for her.

Since she had to remain in the United States for an indefinite amount of time, Miss Shumate took a job teaching school in the Pearisburg area. According to her letters, she was told by the school board that she could leave her job whenever the time came for her to travel to China. Miss Shumate regarded her new job as preparation for her missionary work because she wrote that she hoped to save enough money to hire a Biblewoman for several years once she arrived in China. She also gained experience as a teacher, which was surely helpful to her career as a missionary worker in a Chinese school. Miss

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<sup>30</sup>Margie Shumate, Pearisburg, VA, to Mrs. M.S.M. Scales, 19 September 1914; Margie Shumate, Pearisburg, VA, to Mrs. M.S.M. Scales, 5 October 1914, Shumate Papers, VBHS. Miss Julia Meadows was born in 1873 and appointed to the Wuchow station of the South China Mission in 1904. Because of poor health, she resigned in 1919. Several months prior to Miss Shumate's appointment, Miss Meadows wrote to W.H. Smith of the Foreign Mission Board repeating Miss North's need for a co-worker. Biographical Card; Julia Meadows, Haynesville, LA, to W.H. Smith, Richmond, VA, 3 February 1914, Julia Meadows Papers, International Mission Board, Southern Baptist Convention, Richmond, VA, microfiche.



Shumate wrote that she spent the last few weeks of summer wishing she could begin teaching, since life in rural Pearisburg was becoming monotonous because all she did was help around her family's house.<sup>32</sup> She once wrote, "I wish I were more domestic in my ways. As it is, I am glad that I am not married and have a whole house to be responsible for. I much prefer school-life. I used to wish I could go to school all the time."<sup>33</sup> This quotation suggests that what Miss Shumate enjoyed most was being a student. Her attitude remained the same after experiencing teaching.

On October 5, Miss Shumate began teaching "seven grades with about twenty-five classes."<sup>34</sup> This was a challenge, especially in the area of discipline. She wrote, "Teaching school is enough to turn ones mind toward matrimony; in fact, I don't think I would be willing to teach such a school as the one I now have for many years."<sup>35</sup> Teaching was even worse than housekeeping! Luckily, in Miss Shumate's opinion, she would neither have to be married nor teach in rural Virginia for much longer. While her extreme impatience may have been overstated in the letters to her employers, domesticity and teaching were life-long dislikes for Miss Shumate; thus, it is likely that Miss Shumate was impatient for her new career to begin. Yet, it is interesting to note that Miss Shumate disliked teaching, but looked forward to assisting Miss North in a school in China. Why would teaching in a Mission school be better than teaching in an American public school? Would the students be better? Would it be that she was doing God's work and not her own?

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<sup>31</sup>Margie Shumate, Pearisburg, VA, to Mrs. M.S.M. Scales, 10 September 1914, Shumate Papers, VBHS.

<sup>32</sup>Ibid., Margie Shumate, Pearisburg, VA, to Mrs. M.S.M. Scales, 19 September 1914, Shumate Papers, VBHS. A Biblewoman is a Chinese woman who had studied Christianity and worked to convert other Chinese women. They were frequently employed by the missions. Latourette, *Missions in China*, 450, 636.

<sup>33</sup>Margie Shumate to Mrs. M.S.M. Scales, 20 November [1914], Shumate Papers, VBHS.

<sup>34</sup>Margie Shumate, Pearisburg, VA, to Mrs. M.S.M. Scales, 5 October 1914, Shumate Papers, VBHS.

<sup>35</sup>Margie Shumate to Mrs. M.S.M. Scales, 2 November 1914, Shumate Papers, VBHS.

By the beginning of 1915 Miss Shumate knew she would be leaving for China soon, so she quit her job and made final visits to family and friends. In addition, she met with two other missionaries with whom she would be sailing, Ruth and Dawson King, while travelling to the West Coast. This cross-country trek began Miss Shumate's gradual separation from all that was familiar to her. On February 15, 1915, Miss Shumate sailed for China from Seattle with a letter from Pearisburg Baptist Church to a Chinese Baptist church.<sup>36</sup> Thus began her career as a foreign missionary.

Miss Shumate experienced culture shock upon leaving the United States because her ship, the S. S. *Aki Maru*, was a Japanese ship, which immediately placed her in a foreign environment. This caused difficulties since, for example, she wrote that the menus were not in English, which caused problems for her and the other new missionaries on board because they did not know what they were ordering for meals. She was in a decidedly foreign environment, but was fortunate to have new, empathetic friends who were surely experiencing Asia for the first time as well; they would be able to understand her feelings. Because the Foreign Mission Board always sent its missionaries first class, Mr. and Mrs. King, Miss Shumate, and another missionary couple, Clinton and Zollie Morris, probably were grouped with "elite" travelers with whom they probably had little in common. Thus, this small group surely spent a lot of time together as they became increasingly detached from their native culture.<sup>37</sup>

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<sup>36</sup>Margie Shumate, Pearisburg, VA, to Mrs. M.S.M. Scales, 11 January 1915; Margie Shumate, Seattle, Washington, to Mrs. M.S.M. Scales, 13 February 1915; Margie Shumate, S.S. *Aki Maru*, to Ruby J.K. Louthan, 10 March 1915, Shumate Papers, VBHS; List of Church Members, Record Book, PBC; Corella Ricketson, interview by author, 9 March 1998. Ruth King was appointed on July 15, 1914 and Dawson King on May 14, 1914 and were destined for the Kweilin station of the South China Mission. They resigned in 1923, were reappointed in 1926, and resigned in 1935. They were about the same age as Miss Shumate. Biographical Cards, W. Dawson King Papers, International Mission Board, Southern Baptist Convention, Richmond, VA, microfiche.

<sup>37</sup>Margie Shumate, S.S. *Aki Maru*, to Mrs. M.S.M. Scales, 10 March 1915, Shumate Papers, VBHS; Corella Ricketson, interview by author, 9 March 1998; *Minutes of the South China Mission Semi-Annual Meeting July 6th to 10th 1915*, microfilm located at the International Mission Board, Southern Baptist Convention, Richmond, VA, 8. Zollie Dickinson Morris and Clinton P. Morris were married in 1913 and appointed to the South China Mission on March 3, 1914 to serve in Yingtak. The Morrises returned to the U.S. after approximately four months in China because of Mrs. Morris's poor health, and

The ship made several stops on its way to Hong Kong, thus providing Miss Shumate with additional opportunities to observe Asia. In Shanghai, Miss Shumate spent one night at the home of Miss Sallie Priest and visited with other missionaries. Miss Shumate observed the people around her: "The lower class heathen, the coolies, are hideous looking enough to frighten one."<sup>38</sup> While she wrote that she enjoyed spending time with other missionaries, her initial impressions of Asia and Asians were not good. Interestingly, there is no indication in her letters that Miss Shumate regretted her career choice. So many experiences that Miss Shumate viewed as negative could have made her doubt her choice, but any doubts must have been kept a secret. Moreover, to express doubts would have indicated that Miss Shumate was not truly called by God, an error on the part of the Board for appointing someone who should not have been appointed, and embarrassment for all parties involved.

In mid-March, Miss Shumate finally arrived in Canton and met Miss North. Luckily, Miss North and Miss Shumate seem to have liked each other right from the start. The Chinese in Shiu Hing came to greet the new missionary and welcomed her with a chapel service. Miss Shumate, however, did not seem too enthusiastic about her surroundings. She wrote, "We wound in and out among the dirtiest and most narrow streets I ever saw. They smelled awful and I would fain have put my handkerchief to my nose, but my hands were being held...."<sup>39</sup> Despite these feelings of dislike for her surroundings, she seemed "to be...happy and contented" according to Miss North.<sup>40</sup> Was Miss Shumate successfully pretending to be satisfied with her chosen career or was she

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resigned in 1915. Biographical Card, Clinton P. Morris Papers, International Mission Board, Southern Baptist Convention, Richmond, VA, microfiche; Margie Shumate, Shiu Hing, China, to Mrs. M.S.M. Scales, 18 May 1917, Shumate Papers, VBHS.

<sup>38</sup>Margie Shumate, S.S. *Aki Maru*, to Ruby J.K. Louthan, 10 March 1915, Shumate Papers, VBHS. Miss Sallie Priest was born in 1871 and appointed in 1906 to Shanghai in the Central China Mission. She resigned in 1931. Biographical Card, Sallie Priest Papers, International Mission Board, Southern Baptist Convention, Richmond, VA, microfiche.

<sup>39</sup>Margie Shumate, S.S. *Aki Maru*, to Mrs. M.S.M. Scales, 10 March 1915, Shumate Papers, VBHS.

truly satisfied? Did Miss North fear that she would lose her new co-worker if she implied that Miss Shumate was not "happy and contented"? Although Miss Shumate does seem to have been less than pleased, she had achieved her goal of becoming a missionary teacher in Shiu Hing, China.

As she began to adjust to China, Miss Shumate surely spent a great deal of time contemplating what her new country was like. As Miss Shumate was beginning her chosen career, she became one of the many Americans who were interested in China. Protestant Americans, male and female, were numerous and influential in China. Those who were missionaries even helped to shape American ideas about the Chinese through speeches and writings about their religious work; for example, missionaries' appreciation of China's new republican government made it acceptable to Americans. Perhaps this is one reason why the United States recognized Yuan Shikai's republic in May 1913.<sup>41</sup> Miss Shumate ultimately found herself a part of this tradition as she became increasingly interested in helping the Chinese around her.

As the Americans were interested in China, the Chinese were interested in foreign ideas, especially after 1900. The Chinese generally believed that some degree of Westernization would be beneficial to China. The Dowager Empress Cixi even sent representatives to the West and Japan to study their governments. When these representatives returned and suggested that a constitution be adopted, she supported it. Also at this time, railroads were built, the army was reorganized along western lines, and old customs such as bowing were discarded. It was as if all Western ideas were accepted except Christianity. It was acceptable to alter the form of government or to eliminate

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<sup>40</sup>Henrietta North, Shiu Hing, China, to T.B. Ray, 24 March 1915, North Papers, IMB.

<sup>41</sup>Latourette, *Missions in China*, 567-69; Harold R. Isaacs, *Scratches on Our Minds: American Images of China and India* (Westport, CT: Greenwood Press, 1958), 129, 133; Xi, *Conversion of the Missionaries*, 12; Spence, *Modern China*, 282-83.

bowing, but a change of religion alters the basic belief system of a culture and can irreparably change the culture. And culture, of course, defines a people.<sup>42</sup>

As China began to Westernize it also began to disintegrate. With the overthrow of Emperor Puyi in 1911, the Chinese were left to form their own government. In quick succession, Sun Yatsen became premier in 1911, then Yuan Shikai in 1912. At this time, changes began to take place with the adoption of a constitution and elections for a bicameral legislature and president in order to form a republic. The Guomindang, which became increasingly important in Chinese politics, was formed and governed the new republic. A lack of money, a dislike of the dynastic government, a potentially dangerous army, natural disasters, Manchu loyalists, and foreigners caused new problems in China. By 1914, the year of Miss Shumate's appointment, the legislature was dissolved, a new constitution was written, and the government survived on loans in another attempt at radical reform. The Japanese also began to make demands on the Chinese, which resulted in anti-Japanese sentiments that would span decades. Miss Shumate began her missionary career in this impressionable environment, in which, according to Xi Lian, missionary activities were becoming institutionalized and increasingly open to working with the Chinese rather than completely destroying the religions of China.<sup>43</sup>

The Southern Baptist Convention sponsored missions in central, interior, north, and south China and Pakhoi in an attempt to convert the Chinese from Taoism, Buddhism, Confucianism, Islam, local religions, or ancestor worship to Christianity. (Of these religions, Buddhism and ancestor worship were the most prevalent in Shiu Hing according to a later missionary to Shiu Hing.) The largest missions had nearly fifty missionaries, the smallest only two. Each mission had between one and six stations with at least one missionary at each who lived and worked there. The South China Mission, of which Shiu Hing was a part, had been founded in 1845 and in 1914 had forty-eight missionaries who

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<sup>42</sup>Latourette, *Missions in China*, 533; Spence, *Modern China*, 245-46, 250, 254-56.

lived in the Canton, Shiu Hing, Yingtak, Wuchow, Macao, Kong Moon, and Kweilin fields in the Kwongtung and Kwongsi provinces. These stations were chosen for their location as strategically placed centers for Mission activities. The Mission was involved with evangelism, education, and medicine, and worked in association with a Chinese home mission board, the Two Kwong (Leung Kwong) Chinese Baptist Association. The two organizations formed committees and decided how the Mission would be operated.<sup>44</sup> The ratio of Chinese Christian workers to missionaries was "five to one."<sup>45</sup> The mission had as "[i]ts extreme limits...from east to west 400 miles, and from north to south 200 miles." Total population was around 25,000,000.<sup>46</sup> Other denominations, such as Roman Catholics and Presbyterians, had missions in this province as well.<sup>47</sup>

The South China Mission as a whole was not strong in 1914, the year of Miss Shumate's appointment. Although forty-eight missionaries had been assigned to the Mission by the Foreign Mission Board, five were new, eight remained in the United States for circumstances beyond their control, and eight devoted most of their time to language study. Thus, there were far fewer workers than the forty-eight assigned to the Mission available for full-time work. It was obvious that more help was needed, especially in the Shiu Hing field. In addition, more evangelists were needed, because in 1914, only five of

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<sup>43</sup>Spence, *Modern China*, 256, 267-68, 275-80, 284-86; Xi, *Conversion of the Missionaries*, 10.

<sup>44</sup>*Annual of the Southern Baptist Convention 1915 Containing the Proceedings of the Sixtieth Session, Seventieth Year Held at Houston, Texas May 12-17, 1915 and Reports of the Boards of the Convention, General Denominational Statistics and List of Active Pastors* (Nashville: Marshall and Bruce, 1915), microfilm, located at the International Mission Board, Southern Baptist Convention, Richmond, VA, 175-76, 215, 226, 177, 218-29; Mary C. Alexander, *Seedtime and Harvest in the South China Mission of the Southern Baptist Convention, 1845-1933*, rev. ed. (Richmond: Foreign Mission Board of the Southern Baptist Convention, 1934), 28-29, 51; Margie Shumate, Wuchow, China, to Friends, 24 November 1932, Shumate Papers, IMB; [James D. Hollis], Cullman, AL, to the author [September 1998].

<sup>45</sup>*Annual of the Southern Baptist Convention, 1915*, 230.

<sup>46</sup>*Annual of the Southern Baptist Convention 1916 Containing the Proceedings of the Sixty-First Session, Seventy-First Year Held at Asheville, N.C. May 17-22, 1916 and Reports of the Boards of the Convention, General Denominations Statistics and List of Active Pastors* (Nashville: Marshall and Bruce, 1915), microfilm, located at the International Mission Board, Southern Baptist Convention, Richmond, VA, 236.

the missionaries listed this as their full-time occupation. Even though Miss Shumate was assigned to work in a school, no one could begrudge her time to be an evangelist (if she chose to be one) since they were needed and other missionaries did the same. While Biblewomen and nearly one hundred ordained and unordained men helped, they could not do all of the evangelistic work.<sup>48</sup>

Shiu Hing, one of four stations in the Cantonese section of Kwongtung province, was walled and its population was approximately 53,000. According to later South China missionaries, most of the buildings were no more than two stories with only two rooms and made of brick with straw or tile roofs. There were many shops along the city's narrow streets. Bathing and cooking were done outside. Mission buildings, no matter how much one tried to make them like Chinese buildings, were always far more elaborate. Steam ships came to the area frequently and the main industries were mat and fan manufacturing. Sugar, tropical fruits, tobacco, ginger, silk, tea, cotton, indigo, rice, and medicine were produced in Kwongtung and surely Shiu Hing contributed to some of these industries.<sup>49</sup> A "civil magistrate," the military, and the police were the main political dignitaries.<sup>50</sup> Several thousand villages surrounded this large city. Districts in the Shiu Hing field were composed of a "market town" and surrounding villages, each of which was home to "several hundred to several thousand people."<sup>51</sup>

The history of the Shiu Hing station revolves primarily around Margie Shumate's co-worker, Miss Henrietta F. North, who was born in Torrington, Leitchfield County,

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<sup>47</sup>*Annual of the Southern Baptist Convention, 1915*, 239; Arthur R. Gallimore, "Other Evangelicals Serve China," *The Commission* 8:[2] (February 1945): 7.

<sup>48</sup>*Annual of the Southern Baptist Convention, 1915*, 215, 217, 220.

<sup>49</sup> Louise Hill, interview by author, 20 March 1998. Louise and Eugene Hill were appointed to the South China Mission in 1935 and served in Canton. The Hills left the South China Mission in 1951 and served until 1955 in Singapore. [James D. Hollis], Cullman, AL, to the author, [September 1998]; Henrietta F. North, "Information Desired about Shiu Hing," report in the North Papers, IMB; Margie Shumate, Shiu Hing, China, to Mrs. M.S.M. Scales, 19 September 1915, Shumate Papers, VBHS; *Annual of the Southern Baptist Convention, 1916*, 236.

<sup>50</sup>Henrietta F. North, "Information Desired about Shiu Hing," North Papers, IMB.

Connecticut, on November 14, 1854. Her life is sketchy, but a few facts can be drawn about it from letters written by others. By the time Miss North was twenty-six, she had lost her parents and two older sisters. In 1884 she began work in California with the Chinese immigrant community and in 1887 decided to become an independent missionary to China and traveled to Canton. At some point, either before or after her arrival in China, this former Congregationalist became a Baptist and became a missionary of the Foreign Mission Board. Miss North was assigned to the Canton station by the Mission, but she often did evangelistic work in the outstations with other single female missionaries. One of the outstations of Canton was Shiu Hing, which was first visited by a Southern Baptist missionary when Dr. R. H. Graves went there to evangelize in the first part of 1861. According to Dr. Graves, after unsuccessful attempts to establish a second station in South China elsewhere, success was found in Shiu Hing later that same year. The only other Christians seem to have been Roman Catholics at that time. After a little over a year of preaching, teaching, and medical work, a church was formed by Dr. Graves with six members amidst opposition in the summer of 1862. Miss North, however, seems to have been the one who made Shiu Hing into a thriving station at the close of the nineteenth century by her frequent visits and by opening a day school for girls even before being assigned there in 1895 with Miss Mollie McMinn, who had also frequently visited the station, and Robert and Mattie Chambers. Although assigned to the station, the Chambers do not seem to have ever lived there. When Miss McMinn left in 1897 to go to Wuchow, Miss North served alone until her return to the United States in the spring of 1899.<sup>52</sup>

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<sup>51</sup>Ford, "Margie Shumate," 27; Pauline Senn, quoted in Alexander, *Seedtime and Harvest*, 69.

<sup>52</sup>Biographical Card; Harriet Hitchcock, New Britain, CT, to T.B. Ray, Richmond, VA, 4 September 1922, North Papers, IMB; T.B. Ray, "Missionary Miscellany," *Home and Foreign Fields* 6:10 (October 1922): 33; Mrs. J.L. Sanford, Blue Mountain, MS, to H.A. Tupper, Richmond, VA, 3 November 1887, included in H.A. Tupper, *A Decade of Foreign Missions 1880-1890* (Richmond: Foreign Mission Board of the Southern Baptist Convention, n.d.), 697; Henrietta North, Shiu Hing, China, to R.J. Willingham, 27 November 1895, North Papers, IMB; *Annual of the Southern Baptist Convention, Nineteen Hundred and Thirty-Seven, Eighty-Second Session, Ninety-Second Year, New Orleans, Louisiana, May 13-16, 1937*, microfilm, located at the International Mission Board, Southern Baptist Convention, Richmond, VA, 192. Rosewell H. Graves was born in 1833 and appointed to China in 1855, serving in



In 1901, Miss North reluctantly resigned from the Foreign Mission Board while in the United States because of illness, but continued to work with the Chinese in Boston, Massachusetts. By early 1902, recently-appointed missionary Miss Anna M. Greene arrived in Shiu Hing to take charge of the school, which was then a day school with eighteen students and one teacher, and do evangelistic work among women in and around Shiu Hing. She resigned on July 15, 1903, the day of her wedding and, according to her letters, after having been ill since mid-1902. Miss Annie J. Kennon of the Wuchow station worked in Shiu Hing briefly, apparently early in 1903, primarily doing evangelistic work. Significantly, boarders seem to have begun to enter the school while it was under her leadership. In 1904 Miss North was reappointed and returned to Shiu Hing to join missionaries Edward and Josephine Snuggs, who were assigned to the station as well. The work progressed well under the leadership of Mr. Snuggs since the work in the

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Canton and Shiu Hing. He died in 1912 in Canton. He was married three times. Biographical Card; R.H. Graves, Shiu Hing, China, to J.B. Taylor, 6 April 1861; R.H. Graves, "Annual Report of R.H. Graves for 1861," Shiu Hing, [China], November 1861; R.H. Graves, Shiu Hing, China, to J.B. Taylor, 14 July 1862, Rosewell H. Graves Papers, International Mission Board, Southern Baptist Convention, Richmond, VA, microfiche; *Proceedings (Forty-First Session, Fifty-First Year) of the Southern Baptist Convention, Held at Chattanooga, Tenn., May 8-12, 1896* (Atlanta: The Franklin Printing and Publishing Co., 1896), xxiii, xxviii. Miss Mary J. "Mollie" McMinn lived from 1868 until 1950. She was appointed in 1889 to the South China Mission, and served in Canton, Wuchow, and Shiu Hing before her retirement in 1940. Biographical Card, Mary Jane McMinn Papers, International Mission Board, Southern Baptist Convention, Richmond, VA, microfiche, hereinafter cited as McMinn Papers, IMB. An example of a letter in which Miss McMinn writes of Shiu Hing is Mollie McMinn, Canton, China, to T.P. Bell, 17 January 1893, McMinn Papers, IMB. Robert Edward and Mattie Brown Hall Chambers were married in 1894 and began work as city missionaries in Richmond, Virginia, in 1895. They were appointed by the Foreign Mission Board in 1894 to the South China Mission, and served there from 1895 until 1905. In addition to founding the Wuchow station, they served in Canton. Mattie Chambers died in Canton in 1905. Robert Chambers then married Julia Trainham and, after her death, Christine Coffee. Robert Chambers died in 1932 and is buried in Shanghai, where he ended his career. Biographical Card; "Operation Baptist Biography Data Form for Deceased Person," questionnaire in the Robert E. Chambers Papers, International Mission Board, Southern Baptist Convention, Richmond, VA, microfiche, hereinafter cited as Chambers Papers, IMB. The Chambers had intended to move to Shiu Hing after they had studied the language. Their service record does not indicate that they ever lived in Shiu Hing. It is interesting to note that the Shiu Hing field stretched as far as Kwongsi Province at this time. R.E. Chambers, Canton, China, to R.J. Willingham, Richmond, VA, 21 December 1895; R.E. Chambers, Canton, China, to R.J. Willingham, Richmond, VA, 30 December 1895, Chambers Papers, IMB; *Proceedings (Forty-Second Session, Fifty-Second Year) of the Southern Baptist Convention, Held at Wilmington, N.C., May 7-10, 1897* (Atlanta: The Franklin Printing and Publishing Co., 1897), xxxv; *Annual of the Southern Baptist Convention, 1898, Containing the Proceedings of Its Forty-Third Session, Fifty-Third Year, Held at Norfolk, VA., May 6-10, 1898* (Atlanta: The Franklin Printing and Publishing Co., 1898), xxxvi; *Annual of the Southern Baptist Convention, 1900, Containing the Proceedings of its Forty-Fifth Session, Fifty-Fifth Year, Held at Louisville, KY, May 11-14, 1900, and Reports of the Boards of the Convention, General Denominational Statistics and List of Active Pastors* (Nashville: Marshall & Bruce Co., 1900), 58.

outstations grew and the two women devoted much of their time to education, primarily through church work, a kindergarten, and a women's and girls' boarding school. Miss North also continued her evangelistic work. In 1907, the Snuggses moved to Canton because it was believed that the Chinese should be more influential in the Baptist work in Shiu Hing, which meant that there should be a decline in the missionary presence. Miss North remained in Shiu Hing and did not have another co-worker until 1915.<sup>53</sup>

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<sup>53</sup>Henrietta North, Boston, MA, to R.J. Willingham, 6 November 1901; Biographical Card, North Papers, IMB. Anna Greene Moore lived from 1878 until 1952. In 1898 she was assigned to the South China Mission and served in Canton and Shiu Hing. She resigned in 1903 to marry Samuel R. Moore. Biographical Card; Anna Greene, Shiu Hing, China, to R.J. Willingham, Richmond, VA, 1 April 1902; Anna Greene, Canton, China, to R.J. Willingham, 28 May 1903; Wedding Invitation, Anna M. Greene Papers, International Mission Board, Southern Baptist Convention, Richmond, VA, microfiche. Annie Kennon Camfkin was born in 1875, and was appointed in 1899 to the South China Mission. Upon her arrival in 1900, she served in Canton and Wuchow. She resigned in 1904 to marry W.H. Camfkin. Biographical Card; Annie Kennon, "Shiu Hing 1st In a Report 1903," Annie J. Kennon Papers, International Mission Board, Southern Baptist Convention, Richmond, VA, microfiche; *Annual of the Southern Baptist Convention, 1902, Containing the Proceedings of its Forty-Seventh Session, Fifty-Seventh Year, Held at Asheville, N.C., May 9th-12th, 1902, and Reports of the Boards of the Convention, General Denominational Statistics and List of Active Pastors* (Nashville: Marshall & Bruce Co., 1902), 69; *Annual of the Southern Baptist Convention, 1903, Containing the Proceedings of its Forty-Eighth Session, Fifty-Eighth Year, Held at Savannah, Georgia, May 8-11, 1903, and Reports of the Boards of the Convention, General Denominational Statistics and List of Active Pastors* (Nashville: Marshall & Bruce Co., 1903), 131; *Annual of the Southern Baptist Convention, 1904, Containing the Proceedings of its Forty-Ninth Session, Fifty-Ninth Year, Held at Nashville, Tennessee, May 13-16, 1904, and Reports of the Boards of the Convention, General Denominational Statistics and List of Active Pastors* (Nashville: Marshall & Bruce Co., 1904), 125; *Annual of the Southern Baptist Convention, 1905, Containing the Proceedings of its Fiftieth Session, Sixtieth Year, Held at Kansas City, Missouri, May 12-15, 1905, and Reports of the Boards of the Convention, General Denominational Statistics and List of Active Pastors* (Nashville: Marshall & Bruce Co., 1905), 126. Edward T. Snuggs was born in England in 1860. He and his wife were appointed to the South China Mission in 1904. After serving in Shiu Hing, Canton, and Pakhoi, they resigned in 1935. The also resigned in 1912 because of conflict with the Board, but were reappointed in 1914. The Snuggses had visited Shiu Hing prior to their appointment. Biographical Cards; E.T. Snuggs, Shiu Hing, China, to R.J. Willingham, Richmond, VA, 30 January 1905, Edward Thomas Snuggs Papers, International Mission Board, Southern Baptist Convention, Richmond, VA, microfiche, hereinafter cited as Snuggs Papers, IMB; Estep, *Whole Gospel, Whole World*, 175; E.T. Snuggs to R.J. Willingham, Richmond, VA, 14 October 1904; E.T. Snuggs, Shiu Hing, China, to R.J. Willingham, Richmond, VA, 11 May 1905; Josephine Snuggs, Shiu Hing, China, to R.J. Willingham, Richmond, VA, 16 April 1906; E.T. Snuggs, Shiu Hing, China, to R.J. Willingham, 17 October 1905; Josephine Snuggs, Shiu Hing, China, to R.J. Willingham, Richmond, VA, 30 January 1905; E.T. Snuggs, Canton, China, to W.H. Smith, Richmond, VA, 7 February, 1908, Snuggs Papers, IMB. Examples of Miss North's visits to villages, work with Chinese women, and school work can be found in numerous letters, including Henrietta North, Shiu Hing, China, to R.J. Willingham, 10 July 1905, Henrietta North, Shiu Hing, China, to R.J. Willingham, 9 October 1905, Henrietta North, Shiu Hing, China, to R.J. Willingham, 27 April 1907, North Papers, IMB. *Annual of the Southern Baptist Convention, 1906, Containing the Proceedings of the Fifty-First Session, Sixty-First Year, Held at Chattanooga, Tenn., May 11-14, 1906, and Reports of the Boards of the Convention, General Denominational Statistics and List of Active Pastors* (Nashville: Marshall & Bruce Co., 1906), 130; *Annual of the Southern Baptist Convention, 1907, Containing the Proceedings of the Fifty-Second Session, Sixty-Second Year, Held at Richmond, Virginia, May 16-20, 1907, and Reports of the Boards of the Convention, General Denominational Statistics and List of Active*

Miss Shumate moved into the Mission house on the Baptist compound in Shiu Hing soon after her arrival in China. She began teaching music and gymnastics in the Kwong To School almost immediately and did whatever else Miss North deemed necessary. Education was one of the primary concerns of American missionaries, including Miss North. Quite often, Chinese girls received little education: only the elite learned more than basic domestic skills. In mission schools, however, Chinese, Bible, English, physical education, music, health, mathematics, history, science, civics, and geography were among the standard course offerings. It may be assumed that the Kwong To school was similar to other mission schools since there is no evidence to the contrary. Because boarding institutions such as Kwong To had as their aim to convert many to the Christian faith and to train Christian workers, there was a connection between evangelism and educational work. Also, it was hoped that the students would convert their families, thus spreading Christianity.<sup>54</sup> Miss Shumate understandably felt overwhelmed in such an

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*Pastors* (Nashville: Marshall & Bruce Co., 1907), 136; *Annual of the Southern Baptist Convention, 1908, Containing the Proceedings of the Fifty-Third Session, Sixty-Third Year, Held at Hot Springs, Arkansas, May 14-18, 1908, and Reports of the Boards of the Convention, General Denominational Statistics and List of Active Pastors* (Nashville: Marshall & Bruce Co., 1908), 150; *Annual of the Southern Baptist Convention, 1909, Containing the Proceedings of the Fifty-Fourth Session, Sixty-Fourth Year, Held at Louisville, Kentucky, May 13-17, 1909, and Reports of the Boards of the Convention, General Denominational Statistics and List of Active Pastors* (Nashville: Marshall & Bruce Co., 1909), 153; *Annual of the Southern Baptist Convention, 1910, Containing the Proceedings of the Fifty-Fifth Session, Sixty-Fifth Year, Held at Baltimore, Maryland, May 11-16, 1910, and Reports of the Boards of the Convention, General Denominational Statistics and List of Active Pastors* (Nashville: Marshall & Bruce Co., 1910), 171; *Annual of the Southern Baptist Convention, 1911, Containing the Proceedings of the Fifty-Sixth Session, Sixty-Sixth Year, Held at Jacksonville, Florida, May 17-22, 1911, and Reports of the Boards of the Convention, General Denominational Statistics and List of Active Pastors* (Nashville: Marshall & Bruce Co., 1911), 168; *Annual of the Southern Baptist Convention, 1912, Containing the Proceedings of the Fifty-Seventh Session, Sixty-Seventh Year, Held at Oklahoma, Oklahoma, May 15-20, 1912, and Reports of the Boards of the Convention, General Denominational Statistics and List of Active Pastors* (Nashville: Marshall & Bruce Co., 1912), 177; *Annual of the Southern Baptist Convention, 1913, Containing the Proceedings of the Fifty-Eighth Session, Sixty-Eighth Year, Held at Saint Louis, Missouri, May 14-19, 1913, and Reports of the Boards of the Convention, General Denominational Statistics and List of Active Pastors* (Nashville: Marshall & Bruce Co., 1913), 183; *Annual of the Southern Baptist Convention, 1914, Containing the Proceedings of the Fifty-Ninth Session, Sixty-Ninth Year, Held at Nashville, Tennessee, May 13-18, 1914, and Reports of the Boards of the Convention, General Denominational Statistics and List of Active Pastors* (Nashville: Marshall & Bruce Co., 1914), 194; *Annual of the Southern Baptist Convention, 1916, 185.*

<sup>54</sup>Margie Shumate, S.S. Aki Maru, to Mrs. M.S.M. Scales, 10 March 1915, Shumate Papers, VBHS; Tseng Pao-sun, "The Chinese Woman Past and Present," *Chinese Women Through Chinese Eyes* (Armonk, NY and London: M.E. Sharpe, Inc., 1992), 76; Mary Anderson, *Protestant Mission Schools for*

important and demanding work begun so early in her career. She wrote, "Really I sometimes think Miss North wants me to do too many things while I am so green, but I am scared to tell her what a lazy young lady I am...."<sup>55</sup> The Foreign Mission Board agreed with her and admonished her to study Chinese, not attempt to do Mission work.<sup>56</sup> Living in Shiu Hing instead of Canton surely made this difficult since her language training was obtained informally and Miss North, who had been without a missionary co-worker for so long, kept assigning her work to do.

It was Miss North who decided that Miss Shumate would learn Chinese faster in Shiu Hing than in Canton since fewer people knew English in the country. Also, this would keep the new missionary in Shiu Hing, enabling her to keep her co-worker company. Miss North had found her new co-worker a Chinese teacher for language study prior to her arrival, a teacher Miss Shumate later described as exceptional. The Foreign Mission Board was opposed to this plan, assuming that Miss Shumate would only hinder the work in Shiu Hing and would learn better at the Canton Language School (probably a school operated jointly with other Protestant denominations), which provided a somewhat Western environment, because there were more Westerners in Canton than in Shiu Hing. Miss Shumate was surely glad to remain in Shiu Hing since she had expressed a desire to do so prior to her arrival in China. She later reflected that it had been much better for her to remain in Shiu Hing as opposed to Canton because surely she would have become attached to the Canton station and would have hated to leave.<sup>57</sup> Doubtless, it also would have been

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*Girls in South China 1887 to the Japanese Invasion: A Cycle in the Celestial Kingdom* (Mobile: Heiter-Starke, 1943), 279-290, 152.

<sup>55</sup>Margie Shumate, Shiu Hing, China, to Ruby J.K. Louthan, 3 April 1915, Shumate Papers, VBHS.

<sup>56</sup>Foreign Secretary to Margie Shumate, Shiu Hing, China, 24 May 1915, Shumate Papers, IMB.

<sup>57</sup>Margie Shumate, Shiu Hing, China, to T.B. Ray, Richmond, VA, 24 March 1915, Shumate Papers, IMB; Henrietta North, Shiu Hing, China, to T.B. Ray, 24 March 1915, North Papers, IMB; Margie Shumate, Shiu Hing, China, to Ruby J.K. Louthan, 6 July 1916, Shumate Papers, VBHS; Foreign Mission Board to Henrietta North, Shiu Hing, China, 21 January 1915, North Papers, IMB; Corella Ricketson, interview by author, 9 March 1998; Margie Shumate, Shiu Hing, China, to T.B. Ray, Richmond, VA, 20 January 1916, Shumate Papers, IMB.

difficult to leave such a Western environment. And there was more incentive to learn quickly in Shiu Hing since, according to Miss Shumate, she had "to learn Chinese in 'self defence' [sic] since Miss North [was] so very busy that she [didn't] have much time to talk English to [her]."<sup>58</sup> Given her later difficulties adjusting to life in China, perhaps a more Western environment and a larger missionary community, including younger missionaries who were willing to speak English, would have made her transition easier, but not necessarily faster.

According to Miss Shumate, the Chinese people took great pride in being able to help her with her studies. Understandably, not knowing the Cantonese dialect in a place where little English was spoken initially caused problems for Miss Shumate. She could speak Cantonese and read Chinese fairly well, but had difficulties understanding others. Miss Shumate wrote that inevitably, the Chinese would believe that she was hard of hearing and shout at her. Henrietta North frequently had to intervene and explain that Miss Shumate did not fully understand Cantonese yet. Ultimately, Miss Shumate completed her two-year language course in one year, undoubtedly because of her willingness to learn, the necessity of being able to communicate, and her talent, since a later missionary described her ability as outstanding. Henrietta North and Margie Shumate were progressive, albeit probably unknowingly, in their thinking about Miss Shumate's language study, although their plan was not uncommon in stations where help was needed immediately and the new missionary was single. Today, the International Mission Board (the former Foreign Mission Board) believes that new missionaries should learn to depend upon the nationals immediately, which is what Miss Shumate had to do.<sup>59</sup>

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<sup>58</sup>Margie Shumate to T.B. Ray, 24 March 1915, Shumate Papers, IMB.

<sup>59</sup>Margie Shumate, Shiu Hing, China, to Mrs. M.S.M. Scales, 19 April 1915; Margie Shumate, Shiu Hing, China, to Mrs. M.S.M. Scales, Mansfield, LA, 14 March 1916, Shumate Papers, VBHS; [James D. Hollis], Cullman, AL, to the author, [September 1998]; Corella Ricketson, interview by author, 9 March 1998.

Although the two missionaries liked each other, problems developed between them. Miss North seemed to like and respect her new co-worker and wrote soon after Miss Shumate's arrival, "you could not have found a [more] congenial helper for me."<sup>60</sup> Miss Shumate's opinions of Miss North were somewhat different, however. It was not that Miss Shumate did not like Miss North, but that Miss North was not an ideal co-worker for a young, new missionary in the opinion of Miss Shumate. She wrote that her co-worker was "fine looking with dark eyes and beautiful long white hair"<sup>61</sup> and "seems just as strong and capable as she must have been fifteen or twenty years ago."<sup>62</sup> Nevertheless, Miss Shumate later wrote that Miss North did not know how to communicate with her and was not the "companion" Miss Shumate hoped she would be. Miss North seemed to Miss Shumate too concerned with her missionary work to help her co-worker adjust to China.<sup>63</sup>

And adjustment was difficult to achieve. When looking back, Miss Shumate never wrote about her first two years in a positive manner and only when contentment was achieved did she finally begin to write about her early difficulties. Within weeks of her arrival, Miss Shumate began to feel homesick, perhaps because of the radical change in environment and an incompatibility with Miss North. A mere ten months after her arrival, Miss Shumate began to request another single female missionary to be her companion since Miss North could not fill this role. Miss Shumate's loneliness steadily increased despite her attempts to busy herself with language study and Mission work. Miss North even sent her to Wuchow to spend time in a more Western environment with other missionaries, giving her what she missed the most—the English language and Americans.<sup>64</sup> Miss

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<sup>60</sup>Henrietta North, Shiu Hing, China, to T.B. Ray, 24 March 1915, North Papers, IMB.

<sup>61</sup>Margie Shumate, S.S. *Aki Maru*, to Mrs. M.S.M. Scales, 10 March 1915, Shumate Papers, VBHS.

<sup>62</sup>Margie Shumate, Shiu Hing, China, to Mrs. M.S.M. Scales, 19 April 1915, Shumate Papers, VBHS.

<sup>63</sup>Margie Shumate, Shiu Hing, China, to Mrs. Marks, 23 January 1934, Shumate Papers, IMB.

Shumate later wrote, "Instead of becoming 'saintly' as I had supposed I would, I was impatient and irritable and felt that my sins were greater than ever." She felt that it was a time when she should have been able to rely entirely on her religious faith since she had lost all that was familiar to her, but not even her faith could comfort her. She wrote, "I had volunteered for life and had too much pride to give up and go back, but I hoped that I would not live long" and that China was a "prison" for her.<sup>65</sup> Nevertheless, she still believed that God had called her to China.

Still discontented in the spring of 1916, Miss Shumate completed her formal language study and began full-time Mission work in the Kwong To School. Her new work began at a volatile time, when political problems became the norm. Yuan Shikai had been elected emperor, which meant a move to return to traditional, non-Western Chinese culture, an idea against which some Chinese reacted violently. Westerners were therefore not accepted since they symbolized "modernizing" China. Shiu Hing itself felt the repercussions of Yuan's regime since the Kwong To School closed for short periods on occasion because of uprisings in the city. (Miss Shumate usually remained in the city at such times, although Miss North felt it safer to flee.) When Yuan died suddenly in mid-1916, his successor, Li Yuanhong, returned the country to the 1912 constitution and reopened Parliament, thus ending the reactionism. As the country attempted to stabilize itself, Miss North left on a six-month furlough, leaving Miss Shumate as the only Southern Baptist missionary at the station during these potentially dangerous times.<sup>66</sup>

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<sup>64</sup>Margie Shumate, Shiu Hing, China, to Mrs. Marks, 23 January 1934; Margie Shumate, Shiu Hing, China, to T.B. Ray, Richmond, VA, 24 March 1915; Margie Shumate, Shiu Hing, China, to T.B. Ray, Richmond, VA, 20 January 1916, Shumate Papers, IMB; Margie Shumate, Shiu Hing, China, to Mrs. M.S.M. Scales, 19 June 1915, Shumate Papers, VBHS.

<sup>65</sup>Margie Shumate, Shiu Hing, China, to Mrs. Marks, 23 January 1934, Shumate Papers, IMB.

<sup>66</sup>Margie Shumate, Shiu Hing, China, to T.B. Ray, Richmond, VA, 8 May 1916, Shumate Papers, IMB; Spence, *Modern China*, 285-87; Henrietta North, Chefou, China, to J.F. Love, 4 July 1916; Henrietta North, "On route from Shanghai to Hong Kong," to Corresponding Secretary, Foreign Mission Board, 24 December 1916, North Papers, IMB.

While Miss Shumate wrote that she experienced a variety of difficulties following Miss North's departure, the only problem she explained in detail was that of being headmistress of the Kwong To School. Perhaps Miss Shumate's growing dislike of educational work stemmed in part from her initial, negative experiences as a headmistress. According to Miss Shumate, Miss North and the Chinese teachers had never successfully disciplined the students, who numbered over sixty, allowing them to become increasingly disobedient. They were sometimes disruptive, pretending to have "fits," because this would get them attention. Miss Shumate vowed to solve this problem in Miss North's absence and instituted new rules. For example, if a girl had a "fit" or was repeatedly disobedient, she was expelled. Miss Shumate believed she achieved hard-earned results even though the students may not have liked her as much as they once had. These innovations were short-lived because Miss North returned and the school was hers to govern again, leaving Miss Shumate to return to country evangelistic work. Nevertheless, Miss North praised Miss Shumate for managing the school so well.<sup>67</sup> This event is typical of Miss Shumate's no-nonsense attitudes toward Mission work: if there was a problem, she would attempt to solve it immediately. This attitude was expressed often, usually in her requests for money and assistance, neither of which ever arrived quickly enough to suit Miss Shumate.

In the spring of 1917, soon after Miss North's return, another Southern Baptist South China missionary, Mrs. Lillian Galloway, came to visit Shiu Hing. According to Miss Shumate, Mrs. Galloway noticed that Miss Shumate was having difficulties adjusting to China and attempted to help her, urging her to rely more on God for help with her work and not attempt to manage alone (without God). Miss Shumate believed that these words of advice, which she took, were what enabled her to find happiness as a missionary. To a devout missionary, a sense of receiving divine aid was surely comforting. But two other

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factors were at work: the passage of two years in a foreign culture and a new direction in her career. Today, the International Mission Board recognizes that it takes two years to complete the four stages of adjustment ("honeymoon," withdrawal, anger, and tolerance). According to this idea, Miss Shumate probably would have adjusted to China without divine help. Miss Shumate had also discovered evangelism, which she preferred to educational work. Since happiness is difficult to achieve without contentment, if she was finding contentment in her new work as a part-time evangelist, it is likely that she was beginning to accept China. It is therefore plausible that a spiritual transformation, the end of a recognized period of adjustment, and the discovery of what type of work she wanted to do in China all helped to bring about Miss Shumate's acceptance of China. Miss Shumate later argued that if she had been older upon her arrival in China, she would have fared better; she believed she was not mature enough to be a missionary. No matter what resulted in Miss Shumate's new-found acceptance of her situation, she had begun to rely heavily on God, which was a way of life she maintained for the rest of her career and that would sustain her in the trials to come.<sup>68</sup>

As Miss Shumate reached a turning point, so did China. After several months of coping with a disintegrating government, China entered World War I in the spring of 1917, which resulted in conflict with the West and continued problems with Japan. The Allies' drafting of Chinese peasants and their subsequent mistreatment of them surely caused conflict. More importantly, the Allies' endorsement of the Treaty of Versailles, which required China to make concessions to Japan (such as allowing the stationing of Japanese

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<sup>67</sup> Margie Shumate, Shiu Hing, China, to Ruby J.K. Louthan, 29 January 1917, Shumate Papers, VBHS; Margie Shumate, Shiu Hing, China, to Mrs. Marks, 23 January 1934; Margie Shumate, Shiu Hing, China, to T.B. Ray, Richmond, VA, 13 July 1918, Shumate Papers, IMB.

<sup>68</sup> Margie Shumate, Shiu Hing, China, to Mrs. Marks, 23 January 1934, Shumate Papers, IMB; Corella Ricketson, interview by author, 9 March 1998; Margie Shumate, Shiu Hing, China, to T.B. Ray, 12 March 1918; Margie Shumate, Shiu Hing, China, to T.B. Ray, 13 July 1918, Shumate Papers, IMB. Lillian Todd Galloway was born in 1869 and died in 1954. From 1892 until 1898 she was a missionary with the Christian Alliance. From 1903 until 1910 she was a part of the Bible Missionary Society. She was appointed by the Foreign Mission Board in 1910 to serve in Macao in the South China Mission. Although she retired in 1948, she remained in Macao with her husband, John L. Galloway. Mrs. Galloway

soldiers in China) angered the Chinese, who could not understand why their allies—the West—would do what was so intolerable. Is it any surprise that some Chinese, including Mao Zedong, believed that the new ideas of Communism seemed acceptable as the Chinese continued to question their future? The Soviet Union was highly regarded by the Chinese since the U.S.S.R. promised (albeit falsely) to return all of its Chinese possessions to China. The democratic countries of the West would not help, but the Communist Soviet Union would. It is likely that the communist glorification of farm labor and studies of rural areas were especially relevant to Miss Shumate because she interacted with so many agricultural communities. The threat of Japan and the growth of Communism, becoming important at this time, became increasingly intense and ultimately profoundly affected Miss Shumate's future in China.<sup>69</sup>

As her sights turned to evangelism in the rural areas in these uncertain times, Miss Shumate began to write letters to the Foreign Mission Board, stating her desire to become a full-time evangelist and requesting another missionary to take her place in the school and to be her "companion." By the end of 1917, her letters had become critical of the Mission's emphasis on education. Evangelism was what she wanted to be able to do, but could not because she had to help the aging Miss North in the Kwong To School. This increased interest in evangelism was also a problem for Miss North, who was often in charge of schools elsewhere in the Mission in addition to the Kwong To school, and needed help if she were to operate more than one school. In an attempt to convince the Board of the importance of evangelism, Miss Shumate argued that four years of education was far better than the current practice of keeping students for seven years. All the girls needed was to learn to read, write, and understand the Bible. She argued that if they stayed longer, they were older upon their arrival home and more alienated from the rest of their family, which was not always Christian and perhaps uneducated. The student would no longer want to

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died in 1954. Biographical Card, John L. Galloway Papers, International Mission Board, Southern Baptist Convention, Richmond, VA, microfiche.

live in the country, preferring the more cosmopolitan atmosphere of Canton or Hong Kong. This was a problem since dedicated Christian workers were so badly needed in the country. Miss Shumate also argued that most of the Chinese who converted to Christianity were not educated, which suggests that Christian education did not necessarily lead to conversions. To Miss Shumate, what was important was evangelism, to reach all who had never heard about Christianity. Indeed, this is a valid argument: one could reach more people as an itinerant evangelist than as a teacher who worked only with a limited number of students.<sup>70</sup> Miss Shumate wrote, "My whole heart is in evangelistic work and it will be a great trial to me if I have to give it up and go into the school." She would do school work if necessary, but she stated that she would not enjoy it.<sup>71</sup> Miss Shumate was even willing to move to a new station in the South China Mission, Kweilin, and learn a new dialect, Mandarin, in order to do evangelistic work, although she knew Miss North needed her. The point was to attempt to reach as many people as possible.<sup>72</sup> This was one of the first instances when Miss Shumate's definite opinions clashed with her sense of duty. Without this sense of duty, Miss Shumate may have done as she pleased, hurting the Mission and the Board. Fortunately, Miss Shumate knew she had to listen to others.

To make matters worse, Miss Shumate was transferred to the Wuchow station in the summer of 1918 to be the headmistress of a girls' school while the missionary assigned to the school, Miss Elizabeth E. Rea, was on a year's furlough. To have to go to Wuchow to work in a school when she had finally discovered her place in the Mission and come to terms with life in China was almost, at least in Miss Shumate's opinion, intolerable. Miss

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<sup>69</sup>Spence, *Modern China*, 290-294, 306-9.

<sup>70</sup>Margie Shumate, Shiu Hing, China, to T.B. Ray, Richmond, VA, 12 March 1917; Margie Shumate, Shiu Hing, China, to T.B. Ray, Richmond, VA, 7 December 1917, Shumate Papers, IMB; Henrietta North to Corresponding Secretary, 24 December 1916, North Papers, IMB.

<sup>71</sup>Margie Shumate, Shiu Hing, China, to T.B. Ray, Richmond, VA, 13 July 1918, Shumate Papers, IMB.

<sup>72</sup>Margie Shumate, Wuchow, China, to T.B. Ray, Richmond, VA, 17 November 1918, Shumate Papers, IMB.

Shumate did not want to go but, since the South China Mission requested it, she did. Miss Shumate adamantly refused to spend the entire year in Wuchow, agreeing to only six months of work, for her sake and Miss North's. Although Miss Shumate regarded schoolwork as secondary to her career as an evangelist, only helping out occasionally in the school, Miss North believed that some help was better than none at all.<sup>73</sup> She wrote, "I have naturally been somewhat grieved over this [temporary transfer to Wuchow], as I feel she belongs in Shiû Hing, and have not felt I could consent to her leaving for more then [sic] this fall term."<sup>74</sup>

The Foreign Mission Board recognized the need in Wuchow and attempted to send another missionary there to help with the school. Unfortunately, this missionary, Miss Gladys Stephenson, decided to work in Yingtak instead, giving Miss Shumate little hope of returning to Shiu Hing soon. Miss Reba Stewart was then appointed to the Wuchow school, but this new missionary could not have been any help to Miss Shumate initially because Miss Stewart did not know the language. While in Wuchow, Miss Shumate learned she was allowed to do full-time evangelistic work since the South China Mission had decided to ask for another teacher for the Kwong To School to free Miss Shumate of her duties there. Surely this new assignment made Miss Shumate even more impatient to return to Shiu Hing to begin work immediately. The ever-impatient Miss Shumate even attempted to find her own replacement for the Kwong To School. Miss North repeatedly requested help from the Foreign Mission Board for the Kwong To School as well, feeling that she could not handle the entire school by herself. While it is impossible to know

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<sup>73</sup>Margie Shumate, Shiu Hing, China, to T.B. Ray, 13 July 1918, Shumate Papers, IMB; Margie Shumate, Shiu Hing, China, to Mrs. M. S. M. Scales, 14 July 1918, Shumate Papers, VBHS. Miss Elizabeth Rea was born in 1876 and in 1904 began work with the Bible Mission in China. In 1910, the Foreign Mission Board appointed her to their Wuchow station. She later served in Kong Moon. Miss Rea died in 1954, twenty years after her resignation. Biographical Card, Elizabeth Rea Papers, International Mission Board, Southern Baptist Convention, Richmond, VA, microfiche; Henrietta North, Canton, China, to T.B. Ray, Richmond, VA, 13 July 1918, North Papers, IMB.

<sup>74</sup>Henrietta North, Canton, China, to T.B. Ray, Richmond, VA, 13 July 1918, North Papers, IMB.

exactly what Miss Shumate was doing between the time she returned from Wuchow after a semester's work and the arrival of the new missionary, Miss Alvada Gunn, it is likely that Miss Shumate continued her work in the Kwong To School to some extent, even opening the school for the fall term in 1920 when Miss North was in Wuchow during an unspecified political problem.<sup>75</sup>

Miss Alvada Gunn of Crawfordville, Georgia was Miss Shumate's first younger co-worker. Born on August 9, 1896, Miss Gunn was a public school teacher and graduate of Bessie Tift College. On November 21, 1919 she submitted an application to the Foreign Mission Board to be an educational, evangelistic, or journalistic missionary to India. Similar to Miss Shumate, Miss Gunn seems to have had some connection with the Student Volunteer Movement. Unlike Miss Shumate, she does not appear to have had any training in church work, but a lot of experience. On June 10, 1920 Miss Gunn was appointed to be a missionary of the Foreign Mission Board. Despite her dream of going to India (which was impossible if she wanted to be a Southern Baptist missionary because there was no Southern Baptist mission there) and talk of being appointed to Japan, Miss Gunn joined Margie Shumate and Henrietta North in Shiu Hing. Upon her arrival in September 1920, Miss Gunn became part of a turbulent time in the history of the Shiu Hing station: Miss North learned she had cancer months after Miss Gunn's arrival, Miss Shumate returned home on furlough in 1921 (perhaps never to return to Shiu Hing) leaving Miss Gunn as the only missionary assigned to Shiu Hing in China, the South China missionaries had

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<sup>75</sup>Margie Shumate, Wuchow, China, to T.B. Ray, Richmond, VA, 17 November 1918, Shumate Papers, IMB. Gladys Stephenson, born 1866, was appointed to the South China Mission in 1918. She married Arthur Gallimore in 1919 and they served in Yingtak until 1921, Canton from 1921 until 1931, and Waichow from 1931 until 1939. They resigned in 1947. Mrs. Gallimore died in 1955. Biographical Card, Arthur R. Gallimore Papers, International Mission Board, Southern Baptist Convention, Richmond, VA, microfiche. Margie Shumate, Shiu Hing, China, to T.B. Ray, Richmond, VA, 8 April 1919, Shumate Papers, IMB. Reba Stewart was appointed to the South China Mission in 1919 at the age of thirty-three. She served in Wuchow from September 1920 until September 1921 and then began work in Kweilin until 1934. She served in Harbin, North China, from 1936 until 1942. She retired in 1951. Reba C. Stewart Papers, International Mission Board, Southern Baptist Convention, Richmond, VA, microfiche; Henrietta North, Shiu Hing, China, to Dr. and Mrs. J.F. Love, 31 March 1919, North Papers, IMB.

difficulties among themselves, and China faced a variety of political problems.<sup>76</sup> Surely all of these events made for a difficult adjustment period.

Henrietta North and Margie Shumate did not get along well with Miss Gunn, who, according to their letters, was the antithesis of a model missionary. Although she recognized that Miss Gunn had some positive qualities, Miss Shumate was open about her criticisms of Miss Gunn, at least to the Foreign Mission Board and her sponsor, Mrs. M.S.M. Scales. Miss Shumate wrote that Miss Gunn had been a problem from the very start because she embarrassed her travelling companions and she complained that Miss Gunn was conspicuous, unable to accept criticism, too interested in men, unwilling to learn Chinese, and liked neither Shiu Hing nor the other missionaries.<sup>77</sup>

Miss Shumate's opinions of Miss Gunn are believable because Miss Gunn's own letters do not portray her as a model missionary. In her first letters to the Board after her arrival, Miss Gunn focused on what she viewed as negative: the fighting among missionaries, the elaborateness of missionary homes, and the failure of most missionaries to care about the work of other missionaries. Despite her initial claim to love all that was in Shiu Hing, she seems to have disliked most of what she found there.<sup>78</sup> Miss Gunn had little respect for the Chinese people around her, even referring the Kwong To students as "little brown Chinese girls." According to Miss Gunn, Miss North and Miss Shumate

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<sup>76</sup>Alvada Gunn, "Application for Appointment as Missionary, Foreign Mission Board, Southern Baptist Convention, Richmond, Virginia;" Alvada Gunn, Farmville, NC, to T.B. Ray, Richmond, VA, 13 November 1919; Corresponding Secretary to Alvada Gunn, Farmville, NC, 27 May 1920; T.B. Ray to Alvada Gunn, Crawfordville, GA, 15 June 1920; Biographical Card, Alvada Gunn Papers, International Mission Board, Southern Baptist Convention, Richmond, VA, microfiche, hereinafter cited as Gunn Papers, IMB; Miss North discovered she was ill during the winter of 1920-1921. She left China on July 21, 1921 and died of cancer on August 29, 1922 in New Britain, CT. Henrietta North, Canton, China, to T.B. Ray, Richmond, VA, 9 February 1921; Henrietta North, Canton, China, to T.B. Ray, Richmond, VA, 11 July 1921; Beulah Dickerman, New Britain, CT, to Foreign Mission Board, 30 August 1922, North Papers, IMB. Details of several of the reasons why Miss Shumate questioned her return to China may be found in letters from the time of her furlough, especially Margie Shumate, Pearisburg, VA, to T.B. Ray, Richmond, VA, 22 August 1921, Shumate Papers, IMB. Alvada Gunn, Canton, China, to T.B. Ray, 26 October 1920; Alvada Gunn, Shiu Hing, China, to T.B. Ray, Richmond, VA, 11 March 1923, Gunn Papers, IMB.

<sup>77</sup>Margie Shumate, Shiu Hing, China, to T.B. Ray, 13 December 1920; Margie Shumate, Shiu Hing, China, to Blanche White, Richmond, VA, 2 March 1921, Shumate Papers, IMB.

were completely out of touch with what modern dwellings were like, as demonstrated by an argument over a new station house. Miss Shumate, like Miss North, wanted an economical, Chinese-style home, while Miss Gunn wanted a more modern, Western-style dwelling. Conflicts are inevitable, but Miss Gunn's descriptions of them portray her in a negative manner. She wrote of the need to "educate [her co-workers] up" to her ideas and refers to Miss Shumate as a "pleb[e]ian." With such condescending attitudes toward her co-workers, it is not surprising that they did not get along well. Despite Miss Gunn's demand that her co-workers spend more money on their new home than they had intended, Miss Gunn complained of the reckless use of Mission funds. But there was another side of Miss Gunn, one that feared the Mission's criticisms reaching the Kwong To School (in which she was to work) and an intense depression over all of the "fussing." Miss Gunn's joy was found in the flora and fauna of the area, not her fellow Christians, or even her fellow missionaries. Miss Gunn appears to have wanted a more recognizable environment and, perhaps, felt completely alone. She even suggested that she should return to the United States with Miss Shumate to introduce her to cotton plants. Although admitting to feeling more comfortable in her surroundings as time passed, she was not happy.<sup>79</sup> Such negative feelings must have led Miss Gunn to engage in the unacceptable behavior that upset her co-workers so much.

Perhaps it was best that Miss Gunn did not live at the Shiu Hing station for the first two years of her career, but, instead, in Canton to attend the Language School, visiting Shiu Hing only on occasion. But when the time came for Miss Gunn to move to Shiu Hing, she was not ready. Suffice it to say that even Miss Gunn argued that she was not capable of stepping into Miss Shumate's place when she had to leave for furlough, a duty Miss North believed Miss Gunn should have been able to perform. After all, Miss Shumate had assumed control of the station after being in China less than fifteen months.

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<sup>78</sup> Alvada Gunn, Canton, China, to T.B. Ray, 26 October 1920, Gunn Papers, IMB.

<sup>79</sup> Alvada Gunn, Canton, China, to T.B. Ray, 2 March 1921, Gunn Papers, IMB

Former Shiu Hing missionary Miss Mollie McMinn had to return to Shiu Hing from the United States to take care of the station after the departures of Miss North and Miss Shumate. Miss Gunn's seeming unsuitability, of course, upset Miss Shumate, who had hoped the acquisition of a new missionary would relieve her permanently of school work and provide for the station when she and Miss North were not there.<sup>80</sup>

The relationship of Miss Gunn and Miss Shumate is vague after Miss Shumate's return from furlough in 1922, the death of Miss North (which made a reluctant Miss Shumate the supervisor of the Shiu Hing station), and Miss Gunn's move to Shiu Hing from Canton. During furlough, Miss Shumate wrote that she dreaded coming back to China because of the state of her station and even offered to find another missionary for the station. But the letters of Miss Gunn and Miss Shumate to the Foreign Mission Board rarely mention each other after Miss Shumate's return, and never contain any comments on behavior. Since Miss Shumate was spending much of her time evangelizing in the country, perhaps she saw little of Miss Gunn. Miss Gunn must have settled down somewhat since she was made headmistress of the Kwong To School, a position she would not have been given had she not been deemed able to handle it. The school fared well under Miss Gunn's leadership with over sixty students and her foresight in closing the school during a late 1922 political problem was praised by the Board. Moreover, Miss Shumate complimented Miss Gunn's ability to choose good teachers for the school in a letter to T. B. Ray of the Foreign Mission Board in 1923. Nevertheless, Miss Gunn had continually expressed a desire to be transferred from Shiu Hing since early 1921. Perhaps a reason for this is Miss Gunn's feelings of inferiority to Miss Shumate and feelings of failure in regard to not converting many of her students to Christianity, which she expressed in her letters to the Board. The frightening experience of having the station looted while Miss Shumate was

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<sup>80</sup>Alvada Gunn, Canton, China, to T.B. Ray, Richmond, VA, 5 July 1921, Gunn Papers, IMB; Henrietta North, Battle Creek, MI, to T.B. Ray, 26 May 1922, North Papers, IMB; Margie Shumate, Shiu Hing, China, to Mrs. M.S.M. Scales, 14 May 1916, Shumate Papers, VBHS; Margie Shumate, S.S. *President Jefferson*, to T.B. Ray, Richmond, VA, 2 August 1922, Shumate Papers, IMB.



away in late February of 1923 affected Miss Gunn greatly since she begged for a missionary couple soon after to be with her while Miss Shumate was away. She did not want to be alone during such an attack again. Yet, when she had the opportunity to be transferred to the Pooi To School in the large station of Canton, she did not want to go, preferring to remain in Shiu Hing.<sup>81</sup> Like Miss Shumate, Miss Gunn knew her duty, or was increasingly disturbed by her experiences and was unsure of what she wanted to do.

The reluctant departure of Miss Gunn on September 12, 1925 for furlough during a political problem ended her turbulent career in Shiu Hing. According to Miss Gunn's letters, while making plans to return to Shiu Hing in 1926, her father suddenly died, forcing her to remain at home to help her mother take care of the younger children in the family. She expressed sorrow over her resignation. The Board accepted her resignation, but did not offer to allow her to return as a missionary should her circumstances change in their official letter of acceptance, even though Miss Gunn expressed an interest in returning. Since her file ends in 1926, it is likely that she never attempted to resume her career as a foreign missionary with the Board. It is unknown if Miss Gunn was really so distressed by the termination of her career. Miss Shumate never expressed regret at the departure of Miss Gunn, but she also never expressed approval at the loss of her co-worker, although she had confided to her sponsor that Miss Gunn was still a hindrance to the work at the time of her departure. Miss Shumate was probably ambivalent—the station did need more than one missionary, in Miss Shumate's opinion, but Miss Gunn was not

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<sup>81</sup>Margie Shumate, S.S. *President Jefferson*, to T.B. Ray, Richmond, VA, 2 August 1922, Shumate Papers, IMB; Alvada Gunn, Shiu Hing, China, to T.B. Ray, Richmond, VA, 11 March 1923, Gunn Papers, IMB; Beulah Dickerman, New Britain, CT, to Foreign Mission Board, 30 August 1922, North Papers, IMB; Margie Shumate, Pearisburg, VA, to T.B. Ray, Richmond, VA, 23 June 1921; Margie Shumate, Pearisburg, VA, to T.B. Ray, Richmond, VA, 22 August 1921; Margie Shumate, Mullins, SC, to Blanche White, 28 November 1921, Shumate Papers, IMB; Margie Shumate, Lin Tong, China, to Ruby J.K. Louthan, 3 December 1923, Shumate Papers, VBHS; S.E. Gunn to Foreign Mission Board, Richmond, VA, 29 May 1923; Foreign Mission Board to Alvada Gunn, Shiu Hing, China, 11 April 1923, Gunn Papers, IMB; Margie Shumate, Hong Kong, to T.B. Ray, Richmond, VA, 15 September 1923, Shumate Papers, IMB; Alvada Gunn, Canton, China, to T.B. Ray, Richmond, VA, 5 July 1921; Alvada Gunn, Shiu Hing, China, to T.B. Ray, Richmond, VA, 18 May 1923; Alvada Gunn, Shiu Hing, China, to T.B. Ray, Richmond, VA, 16 July 1923, Gunn Papers, IMB; Margie Shumate, Tungshan, China, to T.B. Ray, Richmond, VA, 19 August 1924, Shumate Papers, IMB.

the ideal missionary for Shiu Hing. Not until 1934 did Miss Shumate mention Miss Gunn again in a letter to the Foreign Mission Board, expressing her fear of new missionaries after her experiences with Alvada Gunn. Nevertheless, Miss Gunn's absence hurt the Shiu Hing station since the Kwong To School closed after her departure for furlough, probably because of both her departure and the advent of anti-foreigner activities. Schoolwork, as mentioned above, was not high on Miss Shumate's list of priorities and she does not seem to have made an effort to keep the school open.<sup>82</sup>

Following the departure of Miss Gunn in 1925, Miss Shumate began to focus all her energies on evangelism, travelling to other villages with Biblewomen. A feeling of apocalypticism seems to have increasingly motivated Miss Shumate's work since she often mentioned the end of the world in her letters. Although it is unstated, the dawn of atheistic communism may have been an important reason for this attitude. The people with whom Miss Shumate worked at this time were primarily illiterate members of the farming community. According to R. H. Tawney, agriculturalists in the 1930s suffered from poor

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<sup>82</sup> Alvada Gunn, Crawfordville, GA, to T.B. Ray, 21 October 1925; Alvada Gunn, Crawfordville, GA, to T.B. Ray, 23 March 1926; Alvada Gunn, Crawfordville, GA, to T.B. Ray, Richmond, VA, 3 May 1926; Alvada Gunn, Crawfordville, GA, to T.B. Ray, Richmond, VA, 17 May 1926; T.B. Ray to Alvada Gunn, Crawfordville, GA, 25 May 1926, Gunn Papers, IMB; Margie Shumate, S.S. *Empress of Russia*, to Mrs. M.S.M. Scales, 1 November 1925, Shumate Papers, VBHS; Margie Shumate to Jessie R. Ford, 30 July [1934?]; Margie Shumate, S.S. *Empress of Russia*, to Circle, 20 October 1925, Shumate Papers, IMB. According to Miss Shumate, Miss Gunn had married Clarence Durham by November of 1926. Margie Shumate, San Hing, China, to Mrs. M.S.M. Scales, 13 November 1925, Shumate Papers, VBHS. The school was reopened around 1930 by the Chinese Christians as a Bible School, apparently to train Chinese women for Christian work. It was not a part of Baptist work in South China, although sometimes the Mission did support the school. When the school was almost ready to be closed by the Mission in 1935, Miss Shumate was willing to defend it—quite a change from her earlier ideas about education, perhaps because she was no longer involved with it or she had come to realize that educational work was important. Whether this school continued to exist after the wars is unknown, but it is unlikely because schools closed during the wars and a new school, Kin Kei, was opened in 1947. Prior to the opening of the new school, the Kwong To buildings seem to have been used as dormitories for students in local schools and were torn down to supply building material for Kin Kei. Margie Shumate, Shiu Hing, China, to C.E. Maddy, Richmond, VA, 1 July 1936, Shumate Papers, IMB; *Executive Committee Minutes of the South China Mission, Fourth Meeting, July 5, 1935*; microfilm, located at the International Mission Board, Southern Baptist Convention, Richmond, VA, 6; *Minutes of the Annual Meeting of the South China Mission June 30-July 3, 1937*, microfilm, located at the International Mission Board, Southern Baptist Convention, Richmond, VA, 29; Margie Shumate, report dated February 1937; [Margie Shumate?], Shiu Hing, China, to Harold H. Snuggs, Canton, China, 2 September 1935; Margie Shumate, Shiu Hing, China, to Friends, 20 August 1947; Margie Shumate, Shiu Hing, China, to B.J. Cauthen, 27 February 1947, Shumate Papers, IMB; "Minutes of the Executive Committee of the South China Mission," dated 1

farming techniques that were ruining the soil, natural disasters, and a rapidly expanding population, in addition to exploitation. Men and women migrated to urban areas, hoping for a better life, but often did not achieve their goal. Women, especially, wanted to escape family life and handicrafts. In patriarchal Chinese society, women were expected to marry and have no identity outside of that provided by their fathers before their arranged marriages and husbands afterward. It was these farm laborers whom Miss Shumate hoped to convert, especially the women.<sup>83</sup>

In letter after letter until the wars began, Miss Shumate wrote of the trials and joys of evangelism, travels to other villages (usually by boat or by foot), living in Chinese homes that were often uncomfortable to a Westerner, building chapels and churches, Bible classes, baptisms, teaching in chapels or squares, opposition to Christianity, and the robbers who occasionally made her travels dangerous. Miss Shumate was a storyteller, and her letters are filled with numerous anecdotes; for example, she once wrote of the pastor who listed feet that pointed forward and not backward as a blessing. Such humorous stories as well as more distressing stories (such as the abuse of Christians) provide insight into her daily life and personality; she had a sense of humor, but was disturbed by the hardships of those she wanted to help. Her work with the Christians and non-Christians included teaching, visiting homes, distributing tracts, and using medicine to alleviate the physical ailments of the Chinese and to meet those who might listen to her teachings. That the Chinese Christians retained most aspects of Chinese culture surely made the conversion process easier because it made Christianity less foreign. Of course, practices such as polygamy had to be eliminated if one was baptized. Until 1928, Miss Shumate's evangelistic work centered around Shiu Hing; beginning sometime in 1928,

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January 1948, microfilm, located at the International Mission Board, Southern Baptist Convention, Richmond, VA, 2.

<sup>83</sup>Margie Shumate, Tin Tong, China, to Dorothy J. Anderson, 14 April 1936, Shumate Papers, VBHS; [James D. Hollis], Cullman, AL, to the author, [September 1998]; Spence, *Modern China*, 430-432; Tseng, "The Chinese Woman Past and Present," 78; Ch'en Heng-che, "Influences of Foreign Cultures

Miss Shumate moved the center of her work to the neighboring county of Sun (San) Hing, which she had visited during her first term. Free to work as she pleased without a co-worker, Miss Shumate followed her dream of becoming a pioneer by visiting villages that knew nothing of Christianity and had never been visited by a Westerner, and left the area whose people she believed had been so difficult to convert.<sup>84</sup> She obviously loved the people with whom she worked, writing in 1935, "To me, who know[s] them, they are the most charming heathen in the world...."<sup>85</sup> She also loved being an itinerant evangelist although she had never dreamed such a career would interest her or that she would feel so deeply the need to do this type of work.<sup>86</sup> She summed up her feelings the best early in her career:

In most of [the villages] there is not a single Christian, and most of the people in them have never heard of Christ. Most of them are blind and superstitious and prejudiced and would not accept if they did hear, and yet sometimes we have experiences which bring the

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on the Chinese Woman," *Chinese Women Through Chinese Eyes* (Armonk, NY and London: M.E. Sharpe, Inc., 1992), 68.

<sup>84</sup>The letters in the International Mission Board and Virginia Baptist Historical Society collections for this time period contain ample evidence of such activities. Seven such letters are: Margie Shumate, Sun Hing, China, to Jessie R. Ford, 23 October 1935; Margie Shumate, Shiu Hing, China, to Friends, 15 November 1930, Shumate Papers, IMB; Margie Shumate, Shiu Hing, China, to Ruby J.K. Louthan, 22 January 1918; Margie Shumate, Shiu Hing, China, to Friends, 3 October 1934, Shumate Papers, VBHS; Margie Shumate, Shiu Hing, China, to Jessie R. Ford, 15 March 1931, Shumate Papers, IMB; and Margie Shumate, Shiu Hing, China, to Friends, 17 February 1936; Margie Shumate to Ruby J.K. Louthan, 29 March 1926, Shumate Papers, VBHS. Other examples are Margie Shumate, "Winning Over the 'Big One'," *Home and Foreign Fields* 13:6 (June 1929): 22; Margaret [sic] Shumate "A Visit to the Shiu Hing Mission Fields," *Home and Foreign Fields* 15:6 (June 1931): 31. Examples of stories are Blanche Sydnor White, "Persons and Personalities," *Home and Foreign Fields* 18:5 (May 1934): 21; Margie Shumate [Letter] *Home and Foreign Fields* 12:3 (March 1929): 28. [Letter], *Home and Foreign Fields* 1:12 (October 1917): 32. [James D. Hollis], Cullman, AL, to the author, [September 1998]; Margie Shumate, "Questionnaire," dated 7 April 1946, Shumate Papers, IMB; Margie Shumate, Shiu Hing, China, to Friends, 8 February 1940, Shumate Papers, VBHS; Margie Shumate, "A Great Open Door of Opportunity," *Home and Foreign Fields* 1:8 (June 1917): 26. An excellent description of what Miss Shumate did on her evangelistic trips is in Margie Shumate, "Two Villages," *Home and Foreign Fields* 4:6 (June 1920): 28-30.

<sup>85</sup>Margie Shumate, Shiu Hing, China, to Friends, 30 January 1935, Shumate Papers, VBHS. "Heathen" was used as a term of affection by this time in her career; it was used negatively earlier in her career. Margie Shumate, Shiu Hing, China, to Ruby J.K. Louthan, 22 January 1918, Shumate Papers, VBHS.

<sup>86</sup>Margie Shumate, Shiu Hing, China, to Mrs. M.S.M. Scales, 22 October 1917, Shumate Papers, VBHS.

greatest joy I have ever experienced. You cannot know what a privilege it is to tell the story to those of them who really have hungry hearts and in some places there are many.<sup>87</sup>

No matter where she was in Asia, this statement remained true—evangelism was difficult, but it was what she loved and what could bring her the most joy. But there were also terribly difficult times, such as when some wanted to be Christian or even Christian workers purely for the material benefits it would bring. In difficult times such as those the only answer was to pray, which Miss Shumate often did tearfully.<sup>88</sup>

Although Miss Shumate did have some success, she was working in a difficult era. As time passed, the Chinese Communist Party (C.C.P.) grew stronger and no longer had to be secretive as it increased in size. The West still saw China as a place they could exploit while the Soviets began to support China's Communist endeavors whole-heartedly. The C.C.P. increasingly became a force in Kwongtung and Communist activities became common in Canton and among peasants. Ultimately, the only way to unite China was by an alliance of the Soviet Communists, C.C.P., and Guomindang. Times were difficult for missionaries since foreigners increasingly had problems of acceptance. For example, in mid-1925, all Americans were ordered to coastal areas by the American Consul because of anti-foreigner activities. Like other foreigners, Miss Shumate had to leave her station. Unable to tolerate just waiting until she could return to her station, she spent several months as a domestic in Hong Kong and then as a translator and kitchen manager on board the *Empress of Russia* to bide the time. The Communist rulers in Kwongtung continued to oppress foreigners and Christians in Miss Shumate's area upon her return, but she had faith in the strength of the church. Since the C.C.P. was atheistic, surely their new-found popularity and, of course, anti-Western sentiments (and, thus, anti-Christian sentiments)

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<sup>87</sup>Margie Shumate, Shiu Hing, China, to Ruby J.K. Louthan, 29 January 1917, Shumate Papers, VBHS.

<sup>88</sup>Margie Shumate, Shiu Hing, China, to Ruby J.K. Louthan, 22 January 1918, Shumate Papers, VBHS; Margie Shumate, Shiu Hing, China, to Friends, 22 June 1935, Shumate Papers, IMB.

surely hindered Miss Shumate. While she rarely mentions the C.C.P., they must have been a major force in the opposition to her.<sup>89</sup>

Despite her happiness as an evangelist, Miss Shumate never forgot during those years without a co-worker that she was the only Southern Baptist missionary in her field. During her first term, Miss Shumate feared becoming like Miss North, stating that her co-worker only cared about the Chinese and did not seem interested in anything but China. After her 1921-1922 furlough, however, Miss Shumate realized that the United States was not as wonderful as she had thought and wrote that she had no need to come back to the United States before her next furlough.<sup>90</sup> The Board was appalled by Miss Shumate's attitude, writing, "No, don't you be like Miss North in her attitude toward America. The Board isn't going to let you bury yourself up in Shiu Hing, away from American touches."<sup>91</sup> But the Board did not hold up its end of the bargain, leaving Miss Shumate as the only missionary assigned to the station for ten years. Except for the heavy workload, Miss Shumate did not seem to mind. She wrote:

I hope that some one else will be appointed to Shiu Hing, but if no one comes I will go ahead and do all I can alone. Shiu Hing and the big field surrounding it constitute my first and only love in China and I have no intention of changing stations [to be with other missionaries] even if I have to stay by myself from now until I am an old lady.<sup>92</sup>

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<sup>89</sup>Spence, *Modern China*, 322-24, 329, 342-44, 355, 392, 379; Margie Shumate to Ruby J.K. Louthan, 29 March 1926, Shumate Papers, VBHS; Xi, *Conversion of the Missionaries*, 12; Margie Shumate, *S.S. Empress of Russia*, to Circle, 20 October 1925, Shumate Papers, IMB; Sections of a memoir written by James D. Hollis included in [James D. Hollis], Cullman, AL, to the author, [September 1998].

<sup>90</sup>Margie Shumate, Shiu Hing, China, to Ruby J.K. Louthan, 17 June 1918, Shumate Papers, VBHS; Margie Shumate, Pearisburg, VA, to Blanche White, Richmond, VA, 2 March 1922, Shumate Papers, IMB.

<sup>91</sup>Foreign Mission Board to Margie Shumate, Pearisburg, VA, 4 March 1922, Shumate Papers, IMB.

<sup>92</sup>Margie Shumate, Shiu Hing, China, to Mrs. M.S.M. Scales, 14 August 1926, Shumate Papers, VBHS.

Not even a lack of help was enough to make her leave her place of work; Miss Shumate was perfectly content to serve alone in the field.

As early as mid-1917, Miss Shumate felt comfortable living alone and in a somewhat Chinese fashion, such as by eating Chinese food and wearing Chinese-style clothes while she was at her station. By 1935, she wrote that the Chinese claimed that only her hair color kept her from looking Chinese. According to Miss Shumate, the Chinese occasionally forgot that she was not completely Chinese, which reveals a lot about how Miss Shumate seems to have been blending in to her surroundings. In the reasoning of Miss Shumate, it was easier to get to know the Chinese if she looked like them. Such statements are believable since practicality would require some adaptation, since slacks were easier to wear when travelling than a dress and Western goods were not always available to Miss Shumate.<sup>93</sup>

Despite her ability to adapt and love for China, the absence of Westerners disturbed her to some degree. Although Miss Shumate did make such statements, it is likely that what she missed was not so much the presence of Caucasians, but the presence of Westerners, who would understand her heritage completely. As a missionary, Miss Shumate, try as she might, could never be completely one with the Chinese. Nevertheless, Miss Shumate found trusted friends and co-workers among the Chinese Christians, especially Lai Wai Ching, who was a constant companion and took the place of another missionary. Although all missionaries to China had to depend on Chinese Christian workers and other Chinese to some extent, Miss Shumate learned to rely on them as much as she could out of necessity—there was no one else to help her. Various people, Western and Chinese, took the place of another Southern Baptist missionary from time to time, in addition to Lai Wai Ching. For example, to combat any feelings of loneliness, Miss

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<sup>93</sup>Margie Shumate, Hong Kong, China, to Ruby J.K. Louthan, 20 August 1917, Shumate Papers, VBHS; [James D. Hollis], Cullman, AL, to the author, [September 1998]; Margie Shumate, Shiu Hing, China, to Friends, 30 January 1935, Shumate Papers, IMB; Margie Shumate, "A Glimpse of the Country People of South China," *Home and Foreign Fields* 8:11 (November 1924): 13.

Shumate had friends in the United States who would write to her, was visited by other missionaries who sometimes helped her with her work, took in various children for brief periods of time, and occasionally had a servant. She also had frequent contact with a nearby Holiness Baptist Mission in Shiu Hing (which was in existence for most if not all of Miss Shumate's career in China), even running the Mission in the absence of its missionaries. European Roman Catholics were in the city as well, but Miss Shumate seems to have had little contact with them.<sup>94</sup> But because she did not necessarily see these other missionaries every day, they had a different set of beliefs, and they did not help with the Southern Baptist work, these other Westerners who lived in Shiu Hing could not replace another Southern Baptist missionary at the station. Others provided only temporary help. Despite the presence of other Westerners and contact with the United States, Miss Shumate became somewhat detached from Western culture by her third term according to her letters. She wrote during her summer vacation in Canton in 1932,

But inspite of everything, I am homesick for my San Hing. I set out to stay in Canton a whole month, but I suspect I'll be winding my way back to Shiu Hing in about two weeks from now, and from there a little later on to San Hing, for I left my heart there, and there is nothing like being where your heart is. My fellow missionaries think I am a plumb sight, and I reckon it is true, and sad to say, I am getting to be a worse sight all the time.<sup>95</sup>

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<sup>94</sup>Margie Shumate, Shiu Hing, China, to Friends, 31 October 1928, Shumate Papers, VBHS; Margie Shumate, "A Hundred Fold," [February 1936], Shumate Papers, IMB. Miss Shumate describes Lai Wai Ching as her helper. This young woman was a Shiu Hing native whose family fortune was declining. At least in 1931, Miss Lai was the only Christian in her family. Margaret [sic] Shumate, "A Visit to the Shiu Hing Mission Fields," *Home and Foreign Fields* 15:6 (June 1931): 31; Margie Shumate, Shiu Hing, China, to Friends, 17 November 1930; Margie Shumate, China, to Mrs. M.S.M. Scales, 30 May 1927, Shumate Papers, VBHS; Margie Shumate, Bluefield, VA, to M.T. Rankin, 28 January 1946; Margie Shumate, Shiu Hing, China, to Friends, 27 April 1931, Shumate Papers, IMB; Margie Shumate, Shiu Hing, China, to Mrs. M.S.M. Scales, 4 February 1926, Shumate Papers, VBHS; *Minutes of the China Baptist Conference, Canton, China, April 23-28 1913*, microfilm, located at the International Mission Board, Southern Baptist Convention, Richmond, VA, 3,6; Margie Shumate, Shiu Hing, China, to Mrs. M.S.M. Scales, Mansfield, LA, 13 February 1916; Margie Shumate, Canton, China, to Mrs. M.S.M. Scales, 15 November 1920, Shumate Papers, VBHS; "Meeting of the South China Mission Executive Committee Kweilin, March 10 [1942]," microfilm, located at the International Mission Board, Southern Baptist Convention, Richmond, VA; Margie Shumate, Iu Koo, China, to Mrs. M.S.M. Scales, 28 February 1917, Shumate Papers, VBHS.

<sup>95</sup>Margie Shumate, Canton, China, to Circle, 7 July 1932, Shumate Papers, IMB.



This quotation reflects Miss Shumate's mentality at this time. While she was always willing to return to a Western style of life, she loved her work in rural China and could not stay away from it for long. One wonders how she looked as she referred to herself as a "plumb sight," but, according to a later co-worker, Miss Shumate might have exaggerated any negatives in her appearance. Moreover, it was surely somewhat difficult to readjust to Western culture after living as a single missionary in rural China for so long.<sup>96</sup> As she wrote in 1944, "[the United States] is a strange land. China seems more like home to me after these thirty years."<sup>97</sup> Doubtless, if one lives another culture for decades and grows to love it, even one's own culture will seem a little strange. Moreover, American culture changed over time and she was not in the United States to gradually adjust to the changes. Although perhaps not as detached as Miss North, Miss Shumate was beginning to resemble her first co-worker.

Recognizing the need in the Shiu Hing station and perhaps disturbed by Miss Shumate's detachment from Western culture (although this is not mentioned), the Board sent a new missionary to Sun Hing in 1935. In early 1934, Miss Shumate wrote to the Foreign Mission Board requesting a helper because she felt as if she had entirely too much work to do. This request was granted less than two years later. She had pleaded for a male evangelist and his wife, but received a single woman: Sallie Auris Pender. Miss Pender was born on May 12, 1904 near West, Mississippi, and, like Miss Shumate, grew up on a farm. In 1923 she entered the Baptist Bible Institute to receive training for church secretarial work when she had a vision of Jesus calling her to become a foreign missionary. She accepted her call to mission work, but found it much more difficult to accept her call to work in Africa. After leaving the Baptist Bible Institute in 1925, Miss Pender entered

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<sup>96</sup>[James D. Hollis], Cullman, AL, to the author, [September 1998]; Margie Shumate, Shiu Hing, China, to Mrs. Weatherspoon, 31 March 1935, Shumate Papers, IMB.

<sup>97</sup>Margie Shumate, Muskogee, OK, to M.T. Rankin, 29 November 1944, Shumate Papers, IMB.

Mississippi Woman's College and graduated in 1928 with a BA. From late 1925 until March 1935 she taught in the public school system in West, Mississippi. In March 1931, Miss Pender contacted the Foreign Mission Board asking to become a missionary to Africa, as it was God's will. She submitted her application to the Board on May 19, 1931. She was appointed to China on October 16, 1935, sailed on November 15, and arrived in China on December 7.<sup>98</sup>

Her initial reactions to China are somewhat reminiscent of Miss Shumate's:

Frankly, I've been absolutely overwhelmed. Everything is so different. The crowds press in so, and look at me so long and hard. The streets, shops, and people are so dirty and unpleasant. The poor beggars and thinly clad rickshaw men haunt me. I'm telling you, it all hurts and hurts, but I see now why Southern Baptists must keep on sending men and women to China.

Like Miss Shumate, Miss Pender was shocked by her new surroundings, but seems to have been determined to remain in China. She also paid a short visit to Miss Shumate at Sun Hing prior to going to Canton for language training, writing,

She is lovely. I fell in love with her immediately and have no fears about our being happy together. After all that you and Miss White had to say about her I was prepared for—well, most any way she might appear. But she was quite warm in her reception, and I surely hated to come away so soon.<sup>99</sup>

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<sup>98</sup>Auris Pender, "Questionnaire," dated 2 April 1946, Sallie Auris Pender Papers, International Mission Board, Southern Baptist Convention, Richmond, VA, hereinafter cited as Pender Papers, IMB; Margie Shumate, Shiu Hing, China, to Jessie R. Ford, 21 February 1934; Margie Shumate, Shiu Hing, China, to C.E. Maddry, 29 March 1935, Shumate Papers, IMB; Auris Pender, "Application for Appointment as Missionary, Foreign Mission Board, Southern Baptist Convention, Richmond, Virginia;" Auris Pender, "The Call to Foreign Missions," questionnaire; Auris Pender, "Operation Baptist Biography Data Form for *Living* Person," dated 17 October 1959, questionnaire; T.B. Ray to Auris Pender, West, MS, 11 March 1931, Pender Papers, IMB.

<sup>99</sup>Auris Pender, Canton, China, to Jessie R. Ford, 26 December 1935, Pender Papers, IMB.

According to her letter, Miss Pender was perfectly content to work with Miss Shumate and thrilled at the prospect.

Miss Shumate was delighted to acquire a missionary co-worker, especially one who had been trained at the Baptist Bible Institute. She was also somewhat apprehensive, fearing that Miss Pender would cause as many problems as Miss Gunn had. Miss Shumate found Miss Pender to be funny and nice, but not accepting of the dirt in the country and primitive mission residence that was being planned. Reluctantly, Miss Shumate made the plans for her residence in Sun Hing more elaborate for Miss Pender after listening to Miss Pender's suggestions during her initial visit to Sun Hing. Miss Shumate was willing to live in a modest, somewhat-Chinese style at this point in her career (which was cheaper than living as a Westerner) and could not understand missionaries who did not agree with her, including Auris Pender. Miss Shumate argued that she had just accepted what she found at the Shiu Hing station in 1915 and had never considered altering the Mission house to make it more elaborate and expected the same attitude from Miss Pender. Miss Shumate and Miss Pender were still at odds a year later over the Mission house, Miss Pender wanting electricity and Miss Shumate still wanting to live in a more modest fashion. The problem of the house was what caused the most conflict between the two missionaries since Miss Shumate could not tolerate living too far above the Chinese peasants, her people, and believed her work would be hindered by such an elaborate house. The Board had to remind Miss Shumate that no new missionary could be as dedicated as she was simply because new missionaries needed time to adjust and grow to love their work. Miss Shumate, however, remained upset with the Western tendencies of her new co-worker.<sup>100</sup>

Miss Pender took up residence in Canton to attend Language School, which had been organized by a fellow missionary for any Westerner who needed to learn Chinese.

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<sup>100</sup>Margie Shumate, Sun Hing, China, to Jessie R. Ford, 25 November 1935; Margie Shumate to Jessie R. Ford, 30 July [1934?]; Margie Shumate, Sun Hing, China, to C.E. Maddry, 19 December 1935; Margie Shumate to Jessie R. Ford, 23 November 1936; Foreign Mission Board to Margie Shumate, 21 January 1936, Shumate Papers, IMB.

Miss Shumate wanted her co-worker to join her after learning the basics of the language and continue her study with a private Chinese tutor, but Miss Pender opted to remain in Canton at the Language School. By October 1937, she had moved to the Hong Kong and apparently was having some success with the language. Thus, Miss Pender was not being as helpful as Miss Shumate had hoped during Miss Pender's first two years in China. Yet, the Foreign Mission Board preferred that new missionaries devote themselves entirely to language study until they knew enough to do Mission work efficiently. Miss Shumate, however, expected Miss Pender to do as she had done—learn the language quickly and begin work immediately.<sup>101</sup> But, not everyone is capable of completing or desires to complete a two-year course in one year as Miss Shumate had.

Yet, help was needed immediately because the anti-Japanese sentiments that had been increasing over the years culminated in the Sino-Japanese War, which began in the summer of 1937. Miss Shumate's career would never be the same. The timing was poor for China because the Guomindang and C.C.P. continued to be at odds; the C.C.P. even kidnapped Chiang Kai-shek in an uprising. This divided nation had to unite against the Japanese, who strove to exploit China. On July 7, 1937, days after Miss Shumate began her third furlough, the Japanese moved against the Chinese at Peking's Marco Polo Bridge and the two nations considered themselves at war. According to noted historian Jonathan D. Spence, the Chinese initially were indifferent as to who governed them, feeling that it made little difference in their condition, although these attitudes would soon change. In 1938, the Japanese were entrenched in the northern and eastern sections of the country,

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<sup>101</sup> Auris Pender, Canton, China, to Jessie R. Ford, 26 December 1935, Pender Papers, IMB. Louise Hill, interview by author, 20 March 1998; Margie Shumate, Sun Hing, China, to Jessie R. Ford, 25 November 1935, Shumate Papers, IMB; Inabelle Coleman to Mrs. W.R. Henry, Kosciusko, MS, 10 November 1937, Pender Papers, IMB. Many of the Mission institutions were forced to leave Canton during the war with Japan; perhaps the Language School moved as well. Louise Hill, interview by author, 20 March 1998; Foreign Mission Board to Margie Shumate, Shiu Hing, China, 20 June 1916; Margie Shumate, Shiu Hing, China, to T.B. Ray, Richmond, VA, 8 May 1916, Shumate Papers, IMB.

even Canton, leaving the more interior areas to control the movement against the Japanese.<sup>102</sup>

The Sino-Japanese War was hard on the Shiu Hing station. Most importantly, no missionary was able to live there since Miss Shumate was on furlough and the Mission would not allow a new missionary who barely knew the area to settle there in such dangerous times. Miss Shumate recognized early that her station would be left unattended and begged to be allowed to remain at her station to assist Miss Pender in her adjustment to the work. Unfortunately, medical problems forced Miss Shumate home in 1937. Miss Pender, however, was able to take care of some of the station's business, such as the distribution of funds, without living there. Other problems were not so easy to solve, such as the move of the Pooi To School from Canton to Shiu Hing because of the war, which caused some difficulties. By January 1938 Miss Pender wrote that she had moved to Sun Hing and was doing well teaching English, visiting, and helping in whatever way she could. Nevertheless, she wrote that she longed for the return of her co-worker.<sup>103</sup>

According to her letters, Miss Shumate worried endlessly about China and longed to be back. In the absence of another missionary, Miss Shumate had surely grown attached to those with whom she worked and could not bear to leave them just when she believed they needed her the most. She wrote that she was willing to work in Macao or Hong Kong if she could not reach Sun Hing and even risk becoming a refugee, although she believed she would be safe in rural China. It was therefore crushing when she received a stamp on her passport denying her the right to go to China. Had she realized that her passport did not expire until 1939 and had she not sent it to the State Department, she could have

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<sup>102</sup>Spence, *Modern China*, 421-423, 445, 450-59; Biographical Card, Shumate Papers, IMB.

<sup>103</sup>Biographical Card, Shumate Papers, IMB; Auris Pender, Cheung Chow, Hong Kong, to Jessie R. Ford, Richmond, VA, 27 November 1937, Pender Papers, IMB; Margie Shumate, Sun Hing, China, to C.E. Maddry, Richmond, VA, 5 April 1937; Robert E. Beddoe, Wuchow, China, to C.E. Maddry, Richmond, VA, 24 June 1937, Shumate Papers, IMB; Auris Pender, Hong Kong, China, to Jessie R. Ford, 2 January 1938; Auris Pender, Cheung Chau, Hong Kong, to Friends, 29 July 1938; Auris Pender, Sun Hing, China, to Jessie R. Ford, 10 April 1938, Pender Papers, IMB.

avoided what became a traumatic experience. What was important was being able to leave the United States even if she could not get to China, and she offered to wait in Macao or Hong Kong until she was allowed to return to her station or to go to rural Africa if she could not go to China because of her passport. Fortunately, the State Department agreed to allow her to go to Hong Kong as long as she received approval from American officials there for a return to her field. Miss Shumate thought that nothing could stop her after that—she obtained a visa and informed the State Department that whether they approved or not, she would find a way to return to her station. Ultimately, Miss Shumate did manage to arrive back in Shiu Hing legally in June 1938 and still remained in the good graces of the State Department.<sup>104</sup> This incident is a prime example of Miss Shumate's determination—no matter what the consequences might be, she would achieve her goal. It is also an example of how much Miss Shumate had become attached to the Chinese; she would risk her very life and defy her government just to return to China. Would someone who was not completely devoted to the Chinese and missionary work have gone to such lengths to return to China during a time of war? It is possible, but less likely. Such attitudes became essential because the most difficult part of Miss Shumate's career began upon her arrival in China in 1938.

According to the writings of Miss Shumate, the Shiu Hing station had become a dangerous place by 1938, but the two missionaries attempted to carry out their work as best they could, Miss Pender in Sun Hing City and Miss Shumate in the area surrounding it. Life would soon change dramatically. Initially, the only change was leaving Shiu Hing since Miss Pender and Miss Shumate believed such an important city would not be a safe

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<sup>104</sup>Margie Shumate, Crewe, VA, to Jessie R. Ford, 7 February 1938; Margie Shumate, Roanoke, VA, to C.E. Maddry, Richmond, VA, 28 March 1938; Margie Shumate, Lynchburg, VA, to C.E. Maddry, 1 April 1938; Margie Shumate, Roanoke, VA, to C.E. Maddry, 5 April 1938; C.E. Maddry, to Margie Shumate, Roanoke, VA, 6 April 1938; Margie Shumate, Pearisburg, VA, to Jessie R. Ford, 20 April 1938; Margie Shumate, Pearisburg, VA, to C.E. Maddry, 23 April 1938; R.B. Shipley, Washington, D.C., to C.E. Maddry, Richmond, VA, 2 May 1938; Margie Shumate, S.S. *Empress of Russia*, to Secretary of State, Washington, D.C., 13 June 1938; Margie Shumate, Hong Kong, to Secretary of State, Washington, D.C., July 1938; Margie Shumate, Hong Kong, to Jessie R. Ford, Richmond, VA, 23 July 1938, Shumate Papers, IMB.

place during a war. So, they bided their time in Sun Hing. By the fall, Shiu Hing City had sustained four bombings, and enemy planes often flew over Sun Hing City. Chinese soldiers (who often looted) and refugees filled the area. Air raid alarms sounded frequently although Miss Shumate never worried about them until bombs actually started to fall on Sun Hing on Thanksgiving Day.<sup>105</sup> Miss Shumate wrote,

In a moment's time it seemed that hell itself had turned loose in the air above us. The eight planes that were attacking us flew low over the city. I shall never forget the terrible roar nor the awful swishing of those planes as they dived over our heads and dropped their missiles of destruction all over the city.... The city shook with the explosives, and a cloud of dust rose heavenward until the city seemed hidden in a murky cloud. At first I thought it was smoke and that the city was on fire. But it proved to be only dust. More than forty bombs were dropped; more than a hundred houses were destroyed. More than a hundred people were killed or wounded.... There would have been many more casualties except for the fact that thousands of people had already left the city.... The planes finished their work in ten or twelve minutes, and left. Bombs fell within a hundred yards or so of our house, but the property was only slightly damaged....<sup>106</sup>

After the bombing, life changed considerably. The city was no longer safe—if it could be bombed once, it could be bombed again. By now the Chinese had destroyed all routes of transportation to hinder the enemy as Canton was taken by the Japanese. Miss Shumate expressed her dislike of this tactic because it meant travelling by boat as she had in the beginning of her career, not by bus. She wrote that people began to actually leave the city when the daily air raid alarms sounded and that work was nearly impossible because one never knew when an alarm would sound. Miss Shumate opted to work in the villages away from the terror of the city. If necessary, she believed she could successfully hide in the mountains. Arguing that Miss Pender might be kidnapped and could not survive

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<sup>105</sup>Margie Shumate, Sun Hing, China, to Friends, 4 October 1938, Shumate Papers, VBHS; Margie Shumate "en route from Shiu Hing to Sun Hing," to Jessie R. Ford, 29 January 1939; Margie Shumate, Sun Hing, China, to Friend, 6 December 1938, Shumate Papers, IMB; Margie Shumate, Sun Hing, China, to Friends, 17 March 1939, Shumate Papers, VBHS.

<sup>106</sup>Margie Shumate, Sun Hing, China, to Friend, 6 December 1938, Shumate Papers, IMB.

country life for long, Miss Shumate convinced her to go to Wuchow, where Miss Shumate believed her co-worker would be safer. But Miss Pender did not stay long in Wuchow (or anywhere else), preferring to be at her station with her co-worker at a time of war. She and Miss Shumate did what they could, helping the refugees and coping with inflation now that the school had closed. With the new bomb shelter at the Mission compound, there was little reason to leave the city even if an alarm did sound. Although Miss Shumate surely preferred country work, she remained in the city, probably to make sure Miss Pender was safe and to help those who had been hurt by the war, thus beginning almost a decade as a relief worker.<sup>107</sup> Also, evangelism was not easy during war times. As Miss Shumate so aptly stated, "They blame the God of Heaven if he does not protect them, but if they are protected, they thank their idols for it."<sup>108</sup> If the "new" God could not immediately save everyone, why convert?

As the war continued, even the Sun Hing Mission compound became damaged by shrapnel and Miss Pender, according to Miss Shumate, seemed to become increasingly frightened, but Miss Shumate portrays herself as steadfast, unwilling to leave her station for fear she might not be able to return, despite becoming increasingly cut off. The only provisions Miss Shumate seemed to make were to send her valuables to Wuchow and to build a bomb shelter. Miss Shumate wrote, "I put some confidence in our shelter, and somehow I not only believe that the Lord is not going to let me be killed by bombs, I just feel as if our nice new house is not going to be hit. I just thank the Lord that He has taken fear out of my heart."<sup>109</sup> She had been at her station for so long that she could not bear to leave now and did what she could for the refugees and the wounded in the city and

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<sup>107</sup>Margie Shumate, Sun Hing, China, to Ruby J.K. Louthan, 31 January 1939, Shumate Papers, VBHS; Ibid.; Margie Shumate, Sun Hing, China, to C.E. Maddry, Richmond, VA, 17 April 1939; Margie Shumate, Sun Hing, China, to Jessie R. Ford, 28 April 1939, Shumate Papers, IMB.

<sup>108</sup>Margie Shumate, Sun Hing, China, to C.E. Maddry, Richmond, VA, 17 April 1939, Shumate Papers, IMB.

<sup>109</sup>Margie Shumate, Sun Hing, China, to Jessie R. Ford, 28 April 1939, Shumate Papers, IMB.



surrounding area. As the war progressed, the perceptive Miss Shumate began to realize that if China lost, she and the other missionaries might be forced out of China. Little did she know that in about a decade, she would be forced out, but not by the Japanese. Miss Shumate also became increasingly apocalyptic, believing that the world would soon come to an end.<sup>110</sup> With so much death and destruction all around her, perhaps this was not such an irrational belief.

Life became increasingly difficult for Miss Shumate as World War II began and China joined forces with the Allies. The United States attempted to assist the Chinese in their fight against the Japanese, although China was still divided between the C.C.P. and the Guomindang. Miss Shumate was left to tend to the Shiu Hing station alone at this time since Miss Pender returned home for furlough in late 1940. Despite the loss of her co-worker, Miss Shumate continued to help refugees, prisoners, and others in and around Sun Hing as best she could, materially or spiritually, even returning to visit war-torn Shiu Hing. She could not bear to allow her first place of work to suffer without her. According to Miss Shumate, the Christian work there was in shambles after the deaths of many Christians, including the leader of the church, and the closure of the boys and girls schools and the church work among the young.<sup>111</sup>

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<sup>110</sup>Margie Shumate, Sun Hing, China, to Mary E.H. Steger, 24 June 1939, Shumate Papers, VBHS; Margie Shumate, Hong Kong, to Jessie R. Ford, 3 July 1938, Shumate Papers, IMB.

<sup>111</sup>Spence, *Modern China*, 466, 470, 479-80; Margie Shumate, Sun Hing, China, to C.E. Maddy, 31 December 1942; Margie Shumate, Shiu Hing, China, to Jessie R. Ford, 9 February 1940, Shumate Papers, IMB; Margie Shumate, Shiu Hing, China, to Friends, 8 February 1940, Shumate Papers, VBHS. Little did Miss Pender know that World War II would delay her return to Shiu Hing for six years. In the fall of 1940, Miss Pender was ready to return to Sun Hing to help Miss Shumate. It did not matter to her that a world war was in progress and that she was risking her safety. She was even willing to go to Honolulu, Hawaii, just to return to the Mission fields, which was a plan the Board supported. In 1941 she was sent back to China by the Foreign Mission Board, only to be imprisoned for nearly six months in Stanley Internment Camp in Hong Kong, a large, hot field dotted by shacks. Miss Pender was a cook there in conditions that were so terrible that the prisoners began to relish finding holes in heads of cabbage, knowing that there were worms inside, which would be their source of protein for the day. Months after her arrival back in the United States, she searched for something to do to bide the time before she could return to the field. From mid-August to early December of 1944, Miss Pender was at the Tsunyi station in Kweichow, unable to return to Sun Hing and upset that Miss Shumate returned to the United States for furlough so soon after her co-worker's arrival in China. Miss Pender taught with other missionaries while at Tsunyi and began to remember how much she enjoyed working with students. She was back in the United States in early March 1945, not allowed to re-enter China because of the war. Auris Pender, near

Soon, famine relief became Miss Shumate's primary occupation since the Chinese began to take desperate measures in an attempt to survive. As Miss Shumate focused her attention on the Sz Yap, where the famine seemed to be the worst, she begged the Foreign Mission Board for as much money as possible to help the Chinese with food, clothing, and medicine. This area of her field (Sun Wui, Toi Shan, Yan Peng, and Hoi Peng counties) dominates Miss Shumate's letters for the rest of the war years she spent in China and her letters are the best source of information about the famine. The Sz Yap was hit hard by the war since the importation of food from other parts of China ground to a halt. The Chinese in this area were often wealthy from good jobs in large cities such as Canton, but when businesses closed, they lost their jobs and had no money for the inflated costs of scarce food. In desperation, there were suicides, cannibalism, and abandoned children as vast numbers died of starvation in the streets. Try as she might, Miss Shumate could not even help all of the Christians because it was enough just to help the Baptists. In an attempt to provide even more for the Chinese, Miss Shumate allowed herself only two meals per day. While there were other organizations that attempted to help famine victims, according to Miss Shumate, they either did not help Baptists, did not provide enough aid, or were not evangelical. Consequently, Miss Shumate felt very much alone in her relief efforts. To counteract the problems, she opened her own refugee schools and evangelical food centers, primarily for children. Most importantly to the Board, Miss Shumate took in almost no orphans, who were regarded as burdensome.<sup>112</sup>

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Honolulu, HI, to Mr. Jones, 20 June [1940]; Auris Pender, West, MS, to Gene Newton, Richmond, VA, 20 September 1940; Auris Pender, West, MS, to Gene Newton, Richmond, VA, 30 August 1941; Gene Newton to Auris Pender, West, MS, 3 September 1941; Auris Pender, "Questionnaire," dated 2 April 1946, Pender Papers, IMB; Louise Hill, interview by author, 20 March 1998; Auris Pender, Gulfport, MS, to M.T. Rankin, 1 October 1942; M.T. Rankin to Auris Pender, Tsunyi, China, 28 September 1944; Auris Pender, Tsunyi, China, to M.T. Rankin, Richmond, VA, 7 November 1944; Auris Pender, Kosciusko, MS, to B.J. Cauthen, Richmond, VA, 22 March 1946; J.T. Williams to Auris Pender, West, MS, 5 March 1945, Pender Papers, IMB.

<sup>112</sup>Margie Shumate, Sun Hing, China, to Friends, 28 July 1942, Shumate Papers, VBHS; Margie Shumate, Sun Hing, China, to C.E. Maddy, 31 December 1942; Margie Shumate, Toi Shan, China, to M.T. Rankin, 23 January 1943; Margie Shumate, Sun Hing, China, to Friends, 6 July 1943, Shumate Papers, IMB; Margie Shumate, Sun Hing, to Dorothy J. Anderson, 27 February 1940, Shumate Papers, VBHS; Charles H. Leonard, "A Letter from Margie Shumate's Field," *Religious Herald* 116:22 (3 June

Naturally, all of Miss Shumate's relief efforts required a great deal of money, which came from a variety of sources. As the Board began to realize how much of Miss Shumate's funds were coming in the form of "special gifts" in early 1944, Miss Shumate found herself in trouble and even her very job was threatened. The Board simply stated that her actions were contrary to their policies. They even accused her of attempting to keep all of the money she was receiving a secret. But was Miss Shumate solely responsible for this problem? Miss Shumate did appeal for money, which she readily admitted to the Board in October of 1943, although she wrote that she had never expected to receive so much. She also notified the Board that E. M. Louthan, who mimeographed many of Miss Shumate's general letters, was collecting money for her and asked for their approval. She also told the Board she had been making appeals for money in the Virginia newspapers. But others also played a role in Miss Shumate's appeals for donations, such as the Board itself for publishing Miss Shumate's name with her appeals for help, Auris Pender who mimeographed one of Miss Shumate's general letters five hundred times and distributed it to those who would care about the situation, and E. M. Louthan, who added his own notes requesting money for Shiu Hing to Miss Shumate's general letters.<sup>113</sup> A combination of factors therefore led to Miss Shumate's difficulties and while she was not wholly at fault, she was not completely innocent of every accusation either.

Miss Shumate was devastated by the accusations, writing to the Board,

It seems that you requested Pender to keep me in hand. I want to say that this is not necessary. You already have me in hand, you have me squelched so that I shall never rise again.... You have

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1943): 15; Margie Shumate, Sun Hing, China, to Foreign Mission Board, Richmond, VA, 10 October 1943; Margie Shumate, Sun Hing, to C.E. Maddry, M.T. Rankin, 30 October 1943, Shumate Papers, IMB.

<sup>113</sup>M.T. Rankin to Margie Shumate, Sun Hing, China, 3 February 1944; M.T. Rankin, Richmond, VA, to Margie Shumate, Sun Hing, China, 31 March 1944; Margie Shumate, Sun Hing, China, to C.E. Maddry, M.T. Rankin, 30 October 1943; Margie Shumate, Chik Hom, China, to M.T. Rankin, Richmond, VA, 18 April 1944; Margie Shumate, Sun Hing, China, to Foreign Mission Board, Richmond, VA, 30 November 1943; Margie Shumate, Sun Hing, China, to C.E. Maddry, 31 December 1942, Shumate Papers, IMB; Auris Pender, West, MS, to C.E. Maddry, Richmond, VA, 19 May 1943, Pender Papers, IMB; Margie Shumate, Toi Shan, China, to Friends, 8 July 1943, Shumate Papers, VBHS.

finished me. You say that after the war I will continue to make appeals all over the southland. You need not worry.... I shall send no more appeals for aid, no not if five hundred Chinese Baptists starve to death before my eyes. If they and their children do starve, I hope that I may die with them, but I probably wont [sic], for I am too healthy, and haven't the courage to deliberately starve to death. Besides, it would be a sin against God.<sup>114</sup>

Miss Shumate appealed to the hearts of the Board members by mentioning dying Chinese, but she knew what she had to do. She does not seem to have realized that she had gone against the policies of the Board. As she had been told, she requested in her next general letter to her friends to send only goods, not money. Despite the threats, Miss Shumate could not be dispassionate and perhaps had difficulties seeing beyond the events at her own station.<sup>115</sup> She saw a problem and knew it could be helped, but, in her mind, only if the Foreign Mission Board or her supporters gave her money. Obtaining help was what was important, not regulations. But that was not how the Board saw the matter. The Board admitted their error and was readily forgiving, as M.T. Rankin wrote, "I can disagree with you in methods and procedure, sometimes rather vigorously, but I can never disagree with your intentions and the whole motive and purpose of what you are doing. With all my heart I thank God for you." In their opinion, she was well-intentioned but misdirected.<sup>116</sup> Miss Shumate realized that without the Board's help she could not do her job properly since it was difficult to rely solely on donations. Moreover, becoming an independent missionary would probably give her a bad reputation because the Chinese may have

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<sup>114</sup>Margie Shumate, Chek Hom, China, to M.T. Rankin, 26 April 1944, Shumate Papers, IMB. Information on the famine that is provided by Miss Shumate is common in the pages of *The Commission* from mid-1943 until mid-1944; thus, it is unknown to which reference Miss Shumate is referring when she wrote that the Board published an appeal for help along with her name. It is possible that the appeal in question is from the end of an article by Miss Shumate entitled "No Food." Margie Shumate, "No Food," *The Commission* 6:7 (July-August 1943): 11, 13, 26.

<sup>115</sup>Margie Shumate, Wuchow, China, to Friends, 15 May 1944, Shumate Papers, VBHS; M.T. Rankin to Margie Shumate, Sun Hing, China, 16 February 1944, Shumate Papers, IMB.

<sup>116</sup>M.T. Rankin to Margie Shumate, 8 June 1944, Shumate Papers, IMB.

wondered about her change of status. Her sense of duty and love for her work forced her to reconcile with the Board.

Exhausted and disheartened, Miss Shumate returned to the United States on furlough much against her will in August of 1944, the day after Miss Pender returned to China. She wrote shortly before her arrival in the United States,

I often wish I were back in Kwongtung. I might starve to death; and there is a remote possibility I might be caught by the [Japanese], but I would gladly have risked it to stand by my post. Dr. Beddoe staged a farce of a Mission Meeting to get us to Kweilin and then we got in the consul's clutches—and here I am, but my heart isn't here.<sup>117</sup>

It did not matter to Miss Shumate that the Japanese had taken her entire field; she wanted to be with those with whom she had lived for so long. By May of 1945, Miss Shumate longed to return to China as soon as possible to help with relief work and interpreting since she believed she was needed there. Indeed, Miss Shumate surely was needed in China because she was a source of help for the Chinese at her station who, she believed, would probably receive little care without her. It was certainly not pleasing for her to learn that the Foreign Mission Board did not want its missionaries to return to China so soon after the war. She did not care about the negative conditions she might face in China; she just wanted to return to help the Chinese, which she constantly told the Board.<sup>118</sup>

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<sup>117</sup>Margie Shumate, Bombay, India, to M.T. Rankin, 13 September 1944, Shumate Papers, IMB.

<sup>118</sup>Margie Shumate, Christiansburg, VA, to M.T. Rankin, 23 January 1945; Margie Shumate, Anna, IL, to M.T. Rankin, 15 May 1945; Margie Shumate to Dr. Williams, [February 1946?], Shumate Papers, IMB. Miss Lenora Scarlett lived in the Mission house assigned to Miss Shumate from about August 1944 until September 1945, when she returned to Kong Moon. Apparently, Miss Scarlett was unable to return to her station during the war. Miss Scarlett's presence in Sun Hing is not mentioned in the IMB's Shumate Papers; thus, it is unknown when Miss Shumate learned about Miss Scarlett's presence in Sun Hing. Miss Scarlett was born in 1883 in Ontario, Canada, appointed to the South China Mission in 1910, and resigned in 1948 because of doctrinal conflicts. Her career was spent in Wuchow and Kong Moon. J.T. Williams to Loila Scarlett, Oberlin, OH, 17 May 1945; Loila Scarlett, Oberlin, OH, to International Red Cross, 2 May 1945; Lenora Scarlett, Kong Moon, China, to Lorene Tilford, Chung King, China, 20 October 1945; Biographical Card, Lenora Scarlett Papers, International Mission Board, Southern Baptist Convention, Richmond, VA, microfiche; Gene Newton to Margie Shumate, Roanoke, VA, 31 January 1946; Margie Shumate, Roanoke, VA, to M.T. Rankin and Gene Newton, 11 March 1946, Shumate Papers, IMB.

Ultimately, World War II ended and the Chinese strove to rebuild their war-torn nation. As before, the C.C.P. was at odds with the Guomindang. Chiang Kai-shek attempted to draft a constitution, convene a national assembly, and promote democracy following an American attempt to help rebuild the country. But the Guomindang could not win because the C.C.P. had more to offer the Chinese, such as land reforms. Knowing that problems lay ahead, Miss Shumate began her journey to China with a substantial amount of relief goods in the spring of 1946, although she dreaded having to face her war-ravaged field. She was glad to return, but worried about what had happened to her station in her absence. She also did not know what she would do now that many of the Chinese workers, including Lai Wai Ching, no longer worked for the Mission. The very structure of the whole organization changed as the Chinese Home Board took over the Baptist work. Miss Shumate longed to move to Toi Shan, another area of her field, to assist famine victims.<sup>119</sup>

In mid-1946 when Miss Shumate and Miss Pender returned to China, they were no longer co-workers—Miss Pender had been transferred to the Pui Ching Middle School in Canton, where she was to teach boys. According to a fellow missionary, Miss Pender had been a successful rural evangelist, but preferred to teach. It was not personality conflict that divided Miss Shumate and Miss Pender, but a need for a teacher in Canton.<sup>120</sup> Miss Shumate understood the transfer, but was upset about it, writing,

I shall miss her terribly if she leaves me, but I wander around over seven counties doing a work which she does not want to do, so we

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<sup>119</sup>Spence, *Modern China*, 483, 487-91; Margie Shumate, San Francisco, CA, to Gene Newton, Richmond, VA, 18 May 1946; Margie Shumate, Roanoke, VA, to Friends, 8 February 1946, Shumate Papers, IMB.

<sup>120</sup>Auris Pender, Canton, China, to Gene Newton, 27 October 1946; Pender Papers, IMB; Louise Hill, interview by author, 20 March 1998. Auris Pender continued to be a Bible and English teacher at Pui Ching until 1951, when she left the South China Mission. In 1953 she worked in a Baptist school in Honolulu, Hawaii. She joined the Singapore Mission in 1954 and served there until 1968. Although she retired in 1969, she returned as a treasurer for the Mission from 1970 until 1971. She died in 1987. News and Information Services, Southern Baptist Foreign Mission Board, Richmond, Virginia, "Miss Auris Pender," rev., 24 March 1980; Foreign Mission News, "Emeritus Missionary Auris Pender Dies," 4 December 1987, Pender Papers, IMB.

can't be together very much even if she were on the same field with me, and it is lonely for her to be alone while I am off among the heathen. But if we do separate, I want you to know that as far as I am concerned and in so far as I know, there is no personal reason why we would be parting company. On the whole we have gotten along happily together when she was on the field, and I admire her very much, but I do believe that the type of work to [which] she seems to be leaning is more adapted to her training and disposition than the work I do.<sup>121</sup>

According to Miss Shumate, she and Miss Pender disagreed on how to reach the Chinese: Miss Shumate was completely devoted to evangelism while Miss Pender preferred education. Judging by her statements to the Board, Miss Shumate wanted a co-worker who would be an evangelist, not a teacher. Had she not requested a married man for the station who could preach? Moreover, Miss Shumate seems to have felt that companionship was still lacking because she traveled while Miss Pender remained in the city. Surely evangelism and education both had a place at the Shiu Hing station, but to Miss Shumate, the senior member of the station by twenty years, evangelism was what was needed the most. Personality conflict may not be the stated reason for Miss Pender's transfer to Canton, but, judging by the evidence, it is entirely possible that the two missionaries would have ultimately had irreconcilable differences over how the station should be operated.

Upon her return to China, Miss Shumate stationed herself in Shiu Hing for relief work as requested by the Mission. Since this area seems to have been hurt the most by the war, it surely needed all the help it could get. To combat loneliness, she took in some children and a family soon came to live in the bottom floor of her home as well.<sup>122</sup> Although she was glad to help, her station was in a terrible state. She wrote,

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<sup>121</sup>Margie Shumate, Roanoke, VA, to M.T. Rankin, Richmond, VA, 23 January 1946, Shumate Papers, IMB.

<sup>122</sup>*Minutes of the Annual Meeting of the South China Mission of the Southern Baptist Convention 1946 1947* (Canton: Ching Wah Printing Co., n.d.), microfilm, located at the International Mission Board, Southern Baptist Convention, Richmond, VA, 33; Margie Shumate, Shiu Hing, China, to Friends, 2 September 1946; Margie Shumate, Shiu Hing, China, to Friends, 14 April 1948, Shumate Papers, IMB.

We are having a post-war depression. The crops have been bad for several seasons and many people are slowly starving. War clouds hover over us. Business is half dead. The spiritual darkness seems as deep as ever. Piles of debris and shells of houses with gaping windows and doors remind one continually of the ravages of war.<sup>123</sup>

Again she promised to try to stop the special gifts from coming. This time Miss Shumate argued that hers was a particularly difficult situation financially because her field was so large. But, Miss Shumate tried to please the Board and continued only to request funds from every legitimate source to rebuild her work. She also began what would be the center of her work for the rest of her career—working with the young and paying close attention to all of their needs, including the need for a Baptist school to rival the Catholic school. This long-awaited Kin Kei School, which replaced the old Kwong To School, finally opened for a fall term in 1947, as did a kindergarten. The work with the young gave access to Miss Shumate's preferred method of evangelism, working with adults, because she was often invited into the homes of her students.<sup>124</sup>

As Miss Shumate had done so many times before, she began to request a married couple for the Shiu Hing field. The primary reason Miss Shumate requested help was to free her to do more rural evangelistic work, arguing that she was too old to work with the young and, although it is unstated at this time, she did not like educational work. After decades of waiting, Miss Shumate finally had a married couple, James and Corinne Hollis, as her co-workers and, eventually (she hoped), to be her successors. James Dewey Hollis was born December 28, 1922 and a graduate of the State Teacher's College of Alabama in

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<sup>123</sup>Margie Shumate, Shiu Hing, China, to Friends, 2 September 1946, Shumate Papers, IMB.

<sup>124</sup>Margie Shumate, Shiu Hing, China, to M.T. Rankin, 18 November 1946; [Margie Shumate], China, to Friends, 25 December 1946; Margie Shumate, Shiu Hing, China, to Friends, 20 August 1947, Shumate Papers, IMB; "Minutes of the Executive Committee of the South China Mission," dated 1 January 1948, microfilm, located at the International Mission Board, Southern Baptist Convention, Richmond, VA, 2; Margie Shumate, Shiu Hing, China, to Friends, 29 January 1948; Margie Shumate, Shiu Hing, China, to Friends, 14 April 1948, Shumate Papers, IMB.



1944, as was his wife, Emma Corinne Dickson Hollis, who had been born on May 6, 1923. After their 1944 marriage, both received religious training, Rev. Hollis at the Southern Baptist Theological Seminary and Mrs. Hollis at the Carver School of Missions and Social Work after a brief teaching career. They both felt called to Mission work in China at almost the same time as a result of attending lectures and were appointed on April 7, 1948. On September 21, 1948 they arrived in Hong Kong and were met by Miss Shumate. They took up residence in Canton and began language training almost immediately, employing a Chinese woman to care for their young son, John, while they studied. The Hollises mixed disappointment with relief because China was not quite what they had expected, but eagerly awaited their move to Shiu Hing, which seems to have removed any traces of the previous decade's bombings by this time. Although Miss Shumate does not mention their relationship at all in what survives of her correspondence, Rev. Hollis stated that they got along well.<sup>125</sup>

Then, in 1949, it all came to an abrupt halt. After decades of close supervision, the Shiu Hing field Christians were on their own. The few years of hope after the war that centered on rebuilding, the young, and the promise of co-workers was suddenly over. How effective nearly ninety years of Southern Baptist missionary work were would be put to the test. In January 1949, Chiang Kai-shek resigned, leaving Li Zongren to cope with the Communists, who increasingly called for the defeat of the Guomindang. The Hollis family left China for Macao in June. On October 1, 1949, the Guomindang was defeated and Mao Zedong proclaimed the communist People's Republic of China. On October 18 Communists took Shiu Hing. Miss Shumate remained in the city as she had planned. But, at the end of 1949, Miss Shumate was forced to flee from what had become her home.

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<sup>125</sup>Margie Shumate, Shiu Hing, China, to M.T. Rankin, Richmond, VA, 15 March 1947; Margie Shumate, Shiu Hing, China, to Friends, 4 September 1948, Shumate Papers, IMB; [James D. Hollis], Cullman, AL, to the author [September 1998]; Sections of a memoir written by James D. Hollis included in [James D. Hollis], Cullman, AL, to the author, [September 1998]; James and Corinne Hollis Service Record, International Mission Board, Southern Baptist Convention, Richmond, VA, hereinafter cited as Hollis Record, IMB.

Although she had long known that that day would ultimately come and she had attempted to prepare her station for the possibility of her evacuation, it did not make leaving any easier.<sup>126</sup> She wrote, "Leaving was mighty hard. It was hard for me to be pulled up by the roots, as it were, after thirty five years of labor, and to have to try to get transplanted to some new field. It was doubly hard because I felt that I was leaving my people almost on the brink of hell."<sup>127</sup> She had struggled on with her normal work until the end, knowing that evangelists would have to be among the first to go, since Communists would not recognize her work as a service to the Chinese. The atheistic Communists destroyed what they could of her life's work and her dearest friends, the Chinese Christians, would suffer terribly as they attempted to practice their new religion. She had done what she could to help the Chinese Christians by leaving upon their request, since her presence could have threatened them.<sup>128</sup> But there was nothing more she could do. Her life would never be quite the same. Leaving was especially hard because she knew she would not be able to return to mainland China that those left behind would suffer. And she was correct, the transition to a new Mission would be trying.

The Communists, with the aid of the Soviet Union, supported working-class leadership. This was the party that would restructure and revitalize the nation following decades of unrest and warfare. Peasants were helped and social problems were addressed by the Communists, two areas that had needed attention for decades. The People's Liberation Army divided China into six regions, each with its own leaders and military. The C.C.P. was in complete control—no one could speak out against it. The Guomindang

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<sup>126</sup>Spence, *Modern China*, 510-12. The Hollises served in Macao until August 1957 and in August of 1958 began work in Kowloon, Hong Kong, where they remained until their retirement in 1989. Hollis Record, IMB; Andrew L. Shumate, Roanoke, VA, to Mary Elizabeth Fuqua, Richmond, VA, 14 November 1949; Margie Shumate, Shiu Hing, China, to B.J. Cauthen, Shanghai, China, 5 May 1949, Shumate Papers, IMB; Margie Shumate, Hong Kong, to Friends, 20 December 1949, Shumate Papers, VBHS; Margie Shumate, Shiu Hing, China, to Friends, 29 January 1948, Shumate Papers, IMB.

<sup>127</sup>Margie Shumate, Hong Kong, to Friends, 20 December 1949, Shumate Papers, VBHS.

<sup>128</sup>Margie Shumate, Shiu Hing, China, to Friends, 10 October 1949, Shumate Papers, IMB; Ibid.

was relegated to Taiwan.<sup>129</sup> The heyday of Mission work in China had come to an abrupt and painful end.

Following the evacuation, Miss Shumate chose to work in Aberdeen, Hong Kong (which was now a part of the South China Mission and a predominately Roman Catholic area), spending much of her time among refugees from China. She contemplated moving to Bangkok, Thailand because the need was great there, but decided that although some of Bangkok's Chinese spoke Cantonese, to work with the others required learning a new dialect, which she felt she was too old to do. She would have preferred to remain in Shiu Hing, but Aberdeen was an acceptable place. As before, Miss Shumate allowed some of the Chinese to live with her, including a servant. Her work remained the same: visiting homes, giving away tracts, holding meetings, and working with the young, teaching, playing games, and singing with them. She also continued her church-building, this time for refugees in Wong Chuk Hang, and a church was dedicated there in November of 1950. But Miss Shumate feared her time in Asia was limited because she believed the Communists would capture the entire continent. She continued her work, but made sure that she would have nothing, such as young children, that might hinder her hasty departure. She was correct in preparing for the worst because she again had to be forced out of her field of labor. This time, the consul suggested that all Americans leave. Miss Shumate realistically decided to leave while she still had the chance and because she was needed elsewhere.<sup>130</sup> Again, leaving would be difficult:

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<sup>129</sup>Spence, *Modern China*, 514-17, 522, 536, 525.

<sup>130</sup>Margie Shumate, Aberdeen, Hong Kong, to B.J. Cauthen, 4 April 1950, Shumate Papers, IMB; "South China Mission," *The Commission* 10:6 (June 1947): 29; Margie Shumate "Miss Shumate is Working in a Fishing Village Near Hong Kong," *The Commission* 13:7 (July 1950): 24; Margie Shumate, Aberdeen, Hong Kong, to Friends, 15 February 1950; Margie Shumate, Aberdeen, Hong Kong, to Friends, 11 January 1951, Shumate Papers, VBHS; Margie Shumate, Aberdeen, Hong Kong, to B.J. Cauthen, 3 September 1950, Margie Shumate, Aberdeen, Hong Kong, to B.J. Cauthen, 15 July 1950, Shumate Papers, IMB; Margie Shumate, Aberdeen, Hong Kong, to Friends, 26 July 1950, Shumate Papers, VBHS; Margie Shumate, Bangkok, Thailand, to Friends, 2 July 1951, Shumate Papers, IMB.

It will grieve me to leave my new field of labor. In some ways I have been happier than I was up in the interior, for I have opportunities to teach Bible classes to groups of young people. In Sun Hing the people were so bitterly antagonistic to Christianity that we could reach only the old. In Shiu Hing the young folks were too busy to attend a Bible class.... Then, too, I hate to leave our new church at Wong Chuk Hang when we are just getting a good start with the work. However, God knows all about it, and I can leave His work and my own future in His hands.<sup>131</sup>

As before, she reluctantly had to leave her field of labor completely in the hands of God and start anew elsewhere.

In the spring of 1951, Miss Shumate left Hong Kong just as many other Americans had done before her, not knowing that conditions would soon change and that she could have remained there. Almost at the same time, she lost her connections to China because it became too dangerous for her to write to her friends there. With her departure from Hong Kong and the loss of contact with her friends, her ties with China were virtually severed. She had lost much of what she valued the most, and had little hope of regaining any of it. Since she had decided to leave Hong Kong, she would have to radically alter her way of life and attempt to make the best of it if she wanted to remain on the foreign fields. The transition was not easy.<sup>132</sup>

Upon the request of the Thailand Mission and what she termed a Call from God, Miss Shumate took up residence in Bangkok, Thailand, a primarily Buddhist city. She was relocating in Asia like many other missionaries who had been forced to leave China. She did not know how she would fit into the Mission because she knew neither Swatow nor Thai, the two dominant languages. She longed to live as she had in China, among the Chinese and away from the city. But, the work in the city was barely established (Southern Baptist work began there only in 1949) and she was needed there. She would

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<sup>131</sup>Margie Shumate, Aberdeen, Hong Kong, to Friends, 11 January 1951, Shumate Papers, VBHS.

<sup>132</sup>Margie Shumate, Aberdeen, Hong Kong, to Friends, 2 March 1951; B.J. Cauthen to Margie Shumate, Aberdeen, Hong Kong, 5 March 1951, Shumate Papers, IMB.

have to adapt and did so fairly well. By the beginning of summer, she had started work in earnest, residing above the Hoi Tin Lau Chapel on Bean Curd Alley, which was in a Chinese neighborhood, although the Board wanted to have her live more safely in a Mission house. Despite the unsanitary conditions and noise, she wrote that she was willing to stay because she believed she was more like the Chinese than the Americans and felt her work would be best done if she lived among the people. She was used to living among the Chinese; she was neither used to living in a missionary community nor among the non-Cantonese. Much of her time was spent visiting and working in the chapel. She eventually invited some of the Chinese to live with her and help her with the work as she had done in the past. Much of her work was among the young, just as in Shiu Hing during her last years there and in Aberdeen. Although she did not enjoy teaching English, she did so because she believed it brought people to the chapel.<sup>133</sup> She would do what she could to spread the Gospel. Miss Shumate was attempting to follow her former way of life and find some form of happiness in her new work, making adjustments and enduring hardships if necessary. Again, her sense of duty outweighed her own preferences.

On October 18, 1952, Miss Shumate left for furlough, leaving her chapel to be run by Miss Jenell Greer, who had arrived in 1951 and knew Swatow, the primary language of those who visited the chapel. Miss Shumate knew she wanted to return to the mission fields and was willing to return to Thailand, but thought that Malaya might be a better option since she had difficulty mastering Swatow. She had not been in Thailand long

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<sup>133</sup>Margie Shumate, Bangkok, Thailand, to "Dr. Cauthen and all the Folks," 4 April 1951; Margie Shumate, Hong Kong, to Friends, 13 August 1953, Shumate Papers, IMB; Louise Hill, interview by author, 20 March 1998; *Your Guide to International Missions* [serial on-line] (Richmond: International Mission Board, Southern Baptist Convention, 1997, accessed 4 October 1998), available from <http://www.imb.org>, Internet; Margie Shumate, Bangkok, Thailand, to B.J. Cauthen, 29 April 1951; Margie Shumate, Bangkok, Thailand, to B.J. Cauthen, 25 April 1951, Shumate Papers, IMB; J. Winston Crawley, "Thailand (Siam)," *The Commission* 18:3 (March 1955): 17; Margie Shumate, Bangkok, Thailand, to B.J. Cauthen, 20 August 1951; Margie Shumate, Bangkok, Thailand, to Friends, 27 January 1954; Margie Shumate, Bangkok, Thailand, to B.J. Cauthen, 25 October 1951; Margie Shumate, Bangkok, Thailand, to Friends, 2 June 1951, Shumate Papers, IMB; Margie Shumate, Bangkok, Thailand, to Friends, 7 January 1952, Shumate Papers, VBHS; Margie Shumate, Christiansburg, VA, to Doctor of the Baptist Foreign Mission Board, Richmond, VA, 2 March 1953, Shumate Papers, IMB; Margie Shumate, Bangkok, Thailand, to Friends, 7 January 1952, Shumate Papers, VBHS; Margie Shumate, Bangkok, Thailand, to Friends, 2 June 1951, Shumate Papers, IMB.

enough to become too attached, and was able to assess her new situation objectively. Simply, she was upset by the language barrier that did not give her access to those in the more interior areas where she longed to work.<sup>134</sup> To move where Cantonese was spoken more often would allow her to live as she had lived before. Perhaps her pioneering spirit made her want to leave as well because there were already several missionaries in Bangkok and she longed to work with those who had never had the opportunity to learn of Christianity, just as she had done in China. In her opinion, Bangkok was not the ideal place for her.

Since the Board argued that, contrary to what Miss Shumate believed, she had made valuable contributions to the Thailand Mission and that she was needed more there than in Malaya, she returned to Bangkok in 1953. Because she believed she could be better used elsewhere than the Hoi Tin Lau Chapel, Miss Shumate founded New Hope Chapel on Song Wat (Wad) Road. She lived there and soon attracted many children with whom to work. She was willing to do whatever she could, but spending the remainder of her career doing children's work and teaching English does not seem to have been her choice, but, rather, her best option. Despite the hardship, she did make progress in the work and after about one year she opened a church to replace the chapel. Although she was helped occasionally by Dorothy and Deaver Lawton, doubtless most of the success can be attributed to Miss Shumate. But Miss Shumate still was not content because she felt that no one else in the Mission was interested in her work although she needed help since she could not be effective without fluency in Swatow. Earlier in her career she had been able to

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<sup>134</sup>Margie Shumate, Bangkok, Thailand, to M.T. Rankin, B.J. Cauthen, Richmond, VA, 30 August 1952, Shumate Papers, IMB; "Minutes of the Annual Meeting of the Thailand Mission, June 9-11, 1952," microfilm, located at the International Mission Board, Southern Baptist Convention, Richmond, VA, 2. Dorothy Jenell Greer was appointed in 1942 to Hawaii, where she served until 1946. From 1947 until 1950 she served in China and in 1951 she arrived in Bangkok, Thailand, where she served for the rest of her career. Biographical Card; Maxine Stewart, "Missionary Jenell Greer Retires After 40 Years," 7, Greer, D. Jenell Communication File, International Mission Board, Southern Baptist Convention, Richmond, VA; B.J. Cauthen to Margie Shumate, Christiansburg, VA, 20 May 1953; Margie Shumate, Christiansburg, VA, to B.J. Cauthen, 30 April 1953, Shumate Papers, IMB; Mrs. D. Rudolph Russell, "Thailand (Siam), Calendar Year of 1951-52," microfilm, located at the International Mission Board, Southern Baptist Convention, Richmond, VA, 1; Margie Shumate, Bangkok, Thailand, to J.B. Cauthen, Tokyo, Japan, 31 July 1952, Shumate Papers, IMB.

work alone, so it had been possible for her to be successful without a great deal of support from the Mission. To lose that ability seems to have been difficult to bear. Already, she had no desire to return after her next furlough. By mid-1955, she wrote that she was ready to leave Thailand forever and relocate in Malaya, although she loved the people with whom she worked in Bangkok. As help for her was found, she began to want to retire. Her work was done, and the noise and problems were getting to be more than she could bear.<sup>135</sup>

On July 13, 1957, Miss Shumate left Thailand, never to return. Dorothy and Deaver Lawton had come to take over her work permanently.<sup>136</sup> Despite the hardships of Thailand, Miss Shumate did not want to retire. She wrote, "It is hard to realize that I am an old lady and that I am soon to retire. I shall probably never be happy away from the Orient since I have spent more than forty-two years here, but I shall just have to make the best of it."<sup>137</sup> Leaving Thailand might have been preferable, but not Asia and her work. Despite what she had written before, she was too attached to her work to want to leave it completely.

After visiting Southern Baptist Mission work in a variety of countries, Miss Shumate arrived in the United States ready for a year of visiting church groups to tell about:

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<sup>135</sup>B.J. Cauthen to Margie Shumate, Christiansburg, VA, 20 May 1953; Margie Shumate, Christiansburg, VA, to B.J. Cauthen, Richmond, VA, 30 April 1953; Margie Shumate, Bangkok, Thailand, to Friends, 27 January 1954, Shumate Papers, IMB; Margie Shumate, Bangkok, Thailand, to Mary E.H. Steger, 31 December 1953, Shumate Papers, VBHS; Margie Shumate, Bangkok, Thailand, to B.J. Cauthen, 1 November 1954, Shumate Papers, IMB; Gladys Hopewell, "Report of the Statistician and Historian for 1953," microfilm, located at the International Mission Board, Southern Baptist Convention, Richmond, VA; Margie Shumate, Bangkok, Thailand, to B.J. Cauthen, Richmond, VA, 28 June 1955; Margie Shumate, Bangkok, Thailand, to J. Winston Crawley, 22 August 1955; Margie Shumate, Bangkok, Thailand, to B.J. Cauthen, 7 September 1955, Shumate Papers, IMB.

<sup>136</sup>Margie Shumate, Bangkok, Thailand, to Friends, 1 March 1957, Shumate Papers, IMB. Dorothy Dodd Lawton and Deaver Monroe Lawton were born in China. In 1935, Rev. Lawton was appointed to China and, after their 1936 marriage, so was Mrs. Lawton. After ten years in Thailand, the Lawtons moved to Taiwan in 1961 for the remainder of their careers. Biographical Cards; Groce Funeral Home, "Rev. Deaver M. Lawton," 1, Lawton, Deaver M. (Dorothy) Communication File, International Mission Board, Southern Baptist Convention, Richmond, VA.

<sup>137</sup>Margie Shumate, Bangkok, Thailand, to B.J. Cauthen, Richmond, VA, 15 June 1957, Shumate Papers, IMB.

her work. By February 1958, Miss Shumate wrote that she was ready to return to the foreign fields, perhaps to Malaya or Hawaii so she could continue to live among the Chinese, arguing that she left Bangkok only because the Lawtons were ready to take over her work. She also seems to have contacted the Home Mission Board asking to do whatever they needed to be done and hoping to find a city in which a substantial number of Chinese lived. She wanted to work, not do deputation work for the remainder of her life. She wrote that she could have accepted an offer to work in California among the Chinese, but she preferred Southern Baptist work. An opportunity came in the second half of 1958 when a Brooklyn, New York Chinese family offered her an apartment in their home. Miss Shumate relished the thought of working in a multicultural environment doing whatever she could to help the Baptist Church and looked forward to her new career. It was as close as she could get to her former work. She retired from the Foreign Mission Board on October 1, 1958, which freed her to make such a move and live the remainder of her life productively, doing the missionary work she loved.<sup>138</sup>

But Miss Shumate never got to Brooklyn because she suffered a heart attack around the time of her retirement and died in Lynchburg, Virginia's Baptist Hospital on October 16, 1958. Her funeral was held at Christiansburg, Virginia's Main Street Baptist Church and she was buried in Pearisburg's Birchlawn Burial Park. In the years following her death, her memory lived on in numerous ways; for example, the chapel at Pearisburg Baptist Church was named for her, a publication building in Bangkok was also named for her, and, continuing her pioneering spirit, the remainder of her estate provided the Board with money for Mission houses in Vietnam, where Southern Baptists were given permission to begin work the month that Miss Shumate died.<sup>139</sup>

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<sup>138</sup>Margie Shumate, Christiansburg, VA, to J. Winston Crawley, Richmond, VA, 17 September 1957; Margie Shumate, Christiansburg, VA, to J. Winston Crawley, Richmond, VA, 21 February 1958; Margie Shumate, Christiansburg, VA, to Friends, 4 September 1958; J. Winston Crawley to Margie Shumate, Christiansburg, VA, 15 September 1958, Shumate Papers IMB.

<sup>139</sup>J. Winston Crawley, Richmond, VA, to LT Baptist Church, Bangkok, Thailand, 17 October 1957, telegram, Shumate Papers, IMB; "Miss Margie Shumate Dies," *Religious Herald* 131:42 (23 October



With so much devotion to her work, determined nature, and love of the Chinese, perhaps it is not surprising that Miss Shumate died so soon after retirement. She had plans to work in New York, but it would not be the same—she would not be in Asia. After living as the only Westerner in a completely Chinese environment and even adopting many Chinese practices, perhaps Miss Shumate suffered culture shock upon her final return to the United States—she had to adjust to what had become a foreign culture because she was to remain in the United States for the rest of her life. Furloughs had been different since she knew she could always return to Asia. One must sympathize with Miss Shumate who, since 1937, had undergone tremendous hardship as she faced war, famine, evacuation, and adaptation. She seems to have felt so deeply the need to spread the Word among those who had not heard it that she could not relinquish what she believed to be her duty even in retirement. Hers was a life that had been completely centered on her Call.

How can one draw conclusions about Miss Shumate's life? At first glance, her career was a failure since the Communists did what they could to destroy the work she had done over thirty-five years in China. But, there is more to the story. Miss Shumate underwent a tremendous transformation from one who had terrible difficulties accepting China to one who could not live happily without it. She had become what she initially never wanted to become—a woman, like Miss North, whose love for her work could blind her to all else. It may be argued that Miss Shumate was in fact even more blinded, since Miss North did take the other needs of the Foreign Mission Board into consideration, while Miss Shumate did not seem to do so as often. One also may argue that Miss Shumate was too attached to her work, as demonstrated by her difficulties after World War II while waiting to return to China and way of life in China, and had difficulties accepting missionaries who were not exactly like herself. But, one cannot deny the love of Miss Shumate for her work and her achieved goal of spreading Christianity to the small villages

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1958): 6; Church Meeting Minutes, 9 September 1959, Record Book, PBC; Louis E. McCall, "A Living Memorial for the Word of Life," *The Commission* 26:3 (March 1963): 7; Foreign Mission Board Minutes, 10 December 1959, (accessed 4 October, 1998), Internet; Winston Crawley, "Missionaries for Vietnam," *The Commission* 22:6 (June 1959): 3.

of China. She gave up a comfortable, regulated life in rural Virginia to live with almost no luxuries by Western standards in far-off China at a time when communication was difficult. Her dreams of a Christian China were unreasonable, she knew, but she labored on, doing what she could. She was even willing to risk her life and defy her government to be with her people. Her strength and love are obvious during the wars because she was willing to face what most cannot bear to even imagine. Her sensibility made her follow the Board's orders, even if her work would be hindered. She lived on the edge, though, doing as she pleased most of the time, only giving in when the Board required her to do so. Her trust in God was an obvious sustaining power throughout her career. Other missionaries were devoted and brave, but Miss Shumate's frantic, single-minded devotion, progressiveness, opinionatedness, and stubbornness combine to make hers a story worth telling. In the end, Miss Shumate was a success because she lived out her dreams and achieved her goal of converting many others to Christianity.

Appendix I<sup>1</sup>

Henrietta North



Margie Shumate



Alvada Gunn



Auris Pender

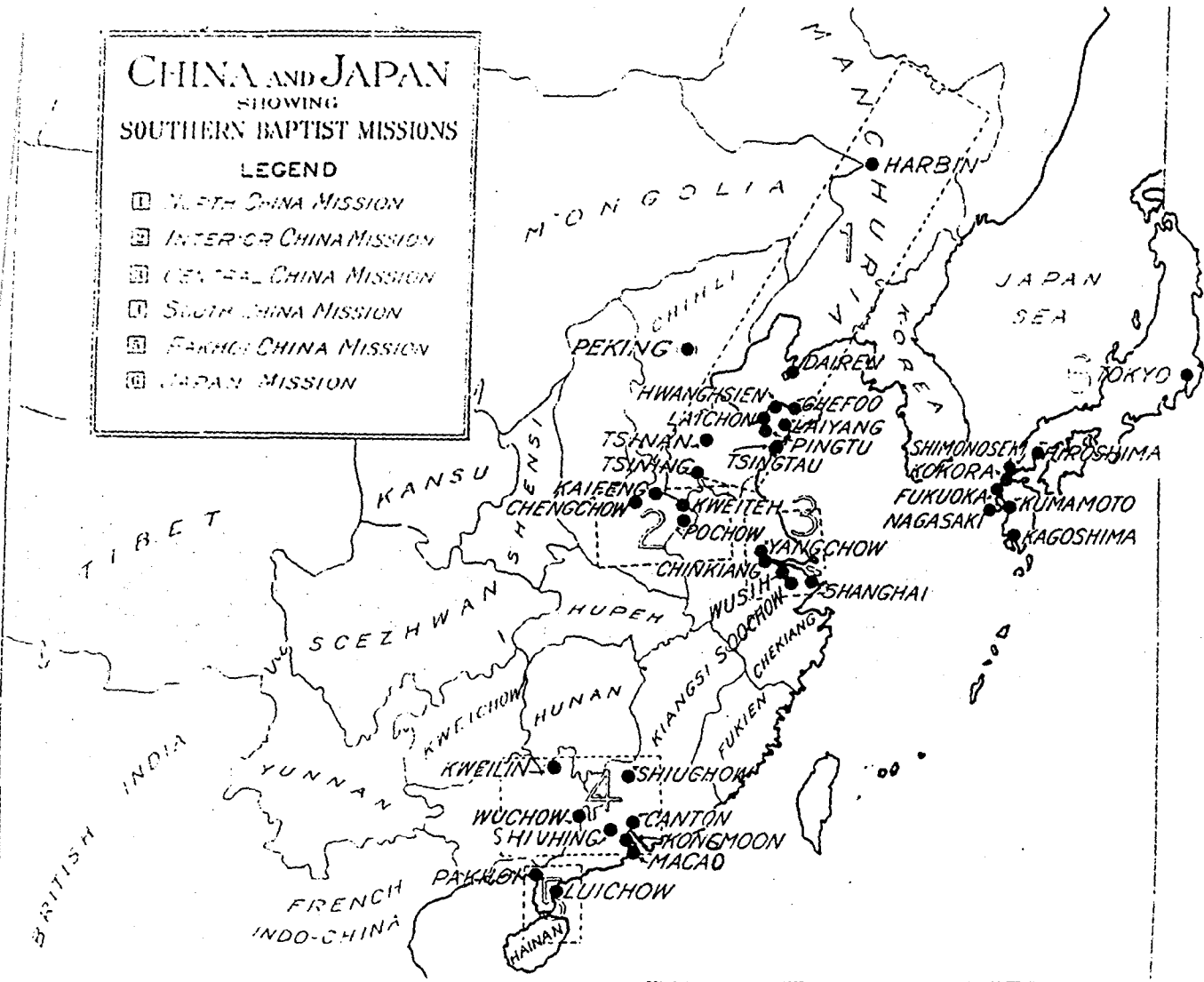
<sup>1</sup> Photograph of Miss North from *Missionary Album* (1913), 17, located at the Virginia Baptist Historical Society, Richmond, VA; Photograph of Miss Shumate from Mary M. Hunter, ed., *Southern Baptist Foreign Missionaries* (Nashville: Broadman Press, 1940), 116; Photograph of Miss Gunn from "Some of Our New Recruits for China and Japan," *Home and Foreign Fields* 4:9 (September 1920): 20; Photograph of Miss Pender from Pender Papers, IMB.

Appendix II<sup>1</sup>

# CHINA AND JAPAN SHOWING SOUTHERN BAPTIST MISSIONS

## LEGEND

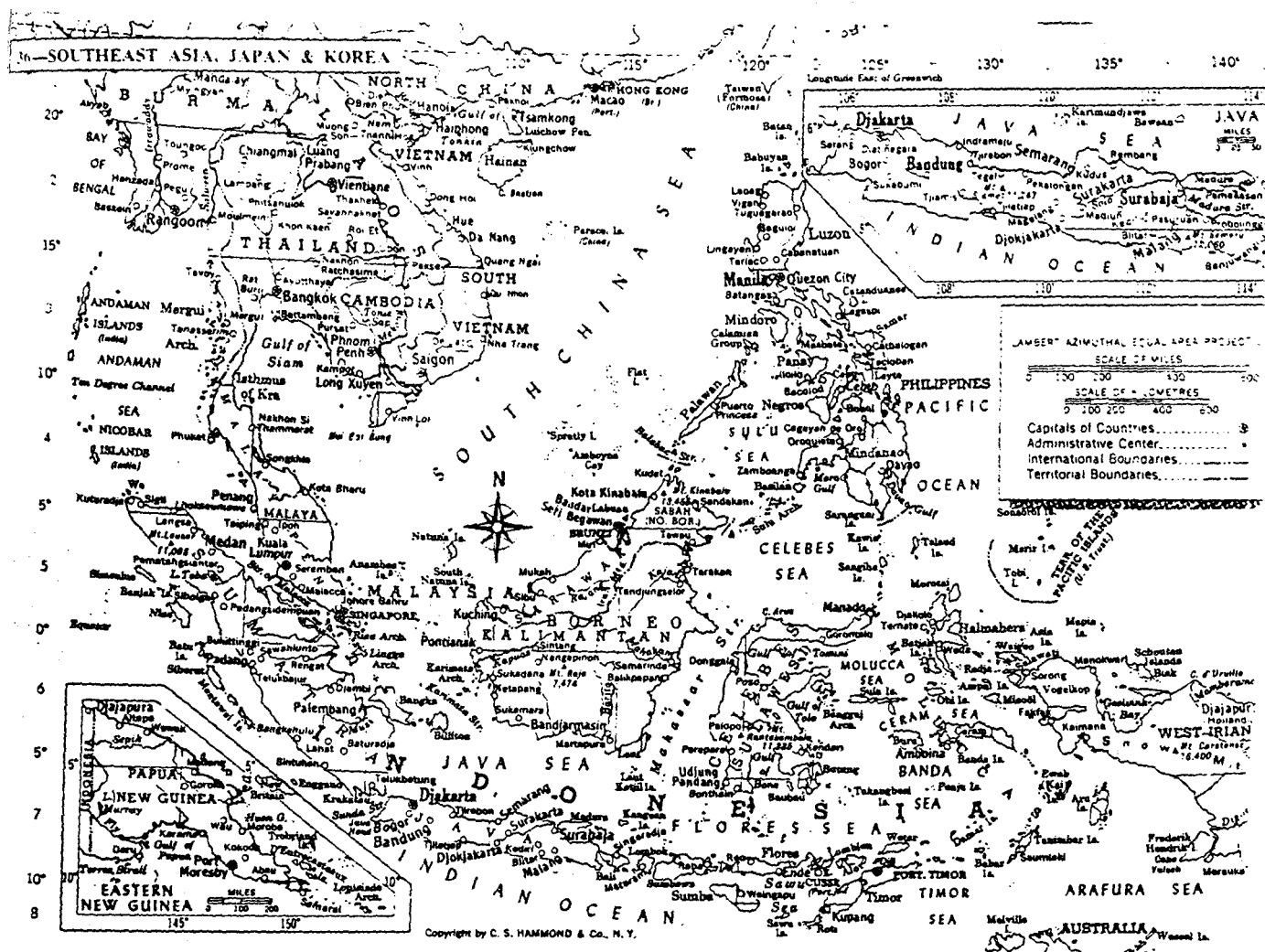
- 1 NORTH CHINA MISSION
- 2 INTERIOR CHINA MISSION
- 3 CENTRAL CHINA MISSION
- 4 SOUTH CHINA MISSION
- 5 FAR EAST CHINA MISSION
- 6 JAPAN MISSION



<sup>1</sup> Map of the China and Japanese Missions of the Southern Baptist Convention from Mary C. Alexander, *Seedtime and Harvest in the South China Mission of the Southern Baptist Convention, 1845-1933*, rev. ed.. (Richmond: Foreign Mission Board of the Southern Baptist Convention, 1934), between pages 138 and 139.

Appendix III<sup>1</sup>

<sup>1</sup> This map is Miss Shumate's drawing of the Sun Hing field. Shiu Hing is located in Ko Yiu County to the north and Hoi Peng and Yan Peng Counties to the southeast constitute half of the Sz Yap. Margie Shumate, Shiu Hing, China, to Friends, 22 June 1935, Shumate Papers, IMB.

Appendix IV<sup>1</sup>

<sup>1</sup> This map shows Hong Kong and Bangkok, Thailand, in relation to South China. *The Hammond World Atlas, Superior Edition, (Maplewood, NJ: Hammond Incorporated, 1976), 36.*

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### **Primary Sources**

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##### **Shumate Family Papers**

The Shumate Family Papers are a large collection of genealogical charts, letters, notes, clippings, and other materials related to many branches of the Shumate family. There are folders of material, but the best sources are notebooks containing organized genealogical charts and other documents. While Miss Shumate's branch of the family is not the focus of the Shumate Family Papers and Miss Shumate herself is barely mentioned, information on the births and deaths in her immediate family provides information that could not be found in such a complete and accurate form elsewhere.

Virginia Baptist Historical Society, University of Richmond, VA

##### **Margie Shumate Papers**

The Margie Shumate Papers consist of sets of letters from Miss Shumate to Ruby Jane King Louthan, Mary Easley Hill Steger, and Mrs. M.S.M. Scales. In addition, there are two boxes of miscellaneous information and letters. The letters to Mrs. M.S.M. Scales are of exceptional value although the collection stops in 1928. Letters from almost every year of Miss Shumate's career are included in this collection.

### **Institutional Records**

International Mission Board, Southern Baptist Convention, Richmond, VA (Formerly the Foreign Mission Board, Southern Baptist Convention)

#### **Communication Files**

##### **Greer, D. Jenell**

This file provides basic information on Miss Greer, who took over Miss Shumate's work at Hoi Tin Lau Chapel in the Thailand Mission.

##### **Lawton, Deaver M. (Dorothy)**

The Lawton file contains basic information on the two missionaries who took over Miss Shumate's work at New Hope Baptist Church in the Thailand Mission.

## Missionary Correspondence

### Robert E. Chambers Papers

Even though the Chambers do not seem to have ever lived at the Shiu Hing station, their letters provide information on the station and basic information on these two missionaries.

### Arthur R. Gallimore Papers

These papers contain basic information on Mrs. Gallimore (then Miss Stephenson), who was assigned to work in Wuchow while Miss Shumate was there, but decided instead to work at Yingtak.

### John L. Galloway Papers

The Galloway Papers provide basic information on Mrs. Galloway's life, including her prior missionary experience. Unfortunately, the letters from around the time of Mrs. Galloway's visit to Shiu Hing in 1917 contain no information on Miss Shumate, although Miss Shumate often wrote that Mrs. Galloway helped her to accept China during this visit.

### Rosewell H. Graves Papers

Since R.H. Graves was the founder of the Shiu Hing station in 1861, letters contained in his papers for this time period contain information about the early history of the Shiu Hing station. Basic information on R.H. Graves is also included in these papers. The Graves Papers are exceptional because they contain a variety of different types of documents.

### Anna M. Greene Papers

Mrs. Moore's papers give excellent details of Shiu Hing during her time there, thus providing important information on the development of the Shiu Hing station. Basic information on Mrs. Moore is also included in these papers.

### Alvada Gunn Papers

Miss Gunn's official correspondence with the Board provides much-needed information on a missionary who was not appreciated by her co-workers. Unfortunately, Miss Gunn wrote few letters to the Board, thus making a complete character analysis of her difficult.

### Annie J. Kennon Papers

Although there is only one reference to Shiu Hing in Mrs. Camfkin's papers, it is significant because it was during her brief time in Shiu Hing that the school began to take in boarders. Her papers are useful in providing some of the history of the Shiu Hing station and basic information on Mrs. Camfkin.



### W. Dawson King Papers

These papers contain basic information on two of Miss Shumate's early travelling companions.

### Mary Jane McMinn Papers

Although these papers, which provide basic information on Miss McMinn, have little information on Shiu Hing, it is evident that she spent a significant amount of time there.

### Julia Meadows Papers

Miss Meadows' papers contain basic information on her and a request for an additional missionary at the Shiu Hing station prior to Miss Shumate's arrival there. Unfortunately, the papers contain no mention of Miss Shumate, who wrote that Miss Meadows supported her decision to become a missionary.

### Clinton P. Morris Papers

The Morris Papers contain basic information on two of Miss Shumate's first missionary acquaintances.

### Henrietta F. North Papers

Miss North's official correspondence with the Foreign Mission Board provide insight into what type of work she did and her attitude toward missions. These papers also chronicle the history of the Shiu Hing mission fairly well. In addition, Miss North mentions Miss Shumate and her activities often, as well as her own opinions of Miss Gunn.

### Sallie Auris Pender Papers

Auris Pender's official correspondence with the Board gives a fairly detailed description of her missionary career in China from 1937 until 1949. Unfortunately, Miss Pender wrote almost no letters to the Board during her first two years in China; nevertheless, she does provide information on her activities and attitudes toward Miss Shumate and the work in the Shiu Hing field.

### Sallie Priest Papers

These papers provide basic information on Miss Priest, who was one of the first missionaries Miss Shumate met in China. Unfortunately, these papers provide no information on Miss Shumate's visit to Shanghai.

### Elizabeth Rea Papers

These papers provide basic information on the missionary whose place Miss Shumate took in Wuchow.

### Lenora Scarlett Papers

Miss Scarlett's papers contain basic information on her and her year in Sun Hing, which is not found in so much detail elsewhere.

### Margie M. Shumate Papers

The Shumate Papers are an almost complete collection of Miss Shumate's letters to the Foreign Mission Board and their responses. These letters contain confidential information not found elsewhere and numerous facts about her early life. In addition to regular business correspondence about requests for money and missionaries, Miss Shumate wrote about her feelings and the conditions in China in these letters. The collection contains few letters from the 1922-1930 time period, but, otherwise, is an excellent chronicle of her career from its beginnings until her death in 1958.

### Edward Thomas Snuggs Papers

The Snuggs Papers contain basic information on two missionaries who were assigned to assist Miss North at the Shiu Hing station. Their letters describing the work at Shiu Hing are of exceptional quality.

### Reba C. Stewart Papers

Miss Stewart's papers provide basic information on the missionary who took over Miss Shumate's work in Wuchow.

### Service Records

#### James and Corinne Hollis

These records contain basic information on Rev. and Mrs. Hollis, especially information on their careers following their departure from Canton.

### Foreign Mission Board Minutes

Foreign Mission Board Minutes, 16 June 1914. Accessed 1 September 1998.

These minutes contain information on Miss Shumate's appointment.

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These minutes include information on how the Board used the funds Miss Shumate bequeathed to it.

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These minutes contain information on the Holiness Baptist missionaries who were also stationed in Shiu Hing.

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These official documents of the Thailand Mission contain information on the Mission during Miss Shumate's time there.

## Other

### Articles

"Miss Margie Shumate Dies." *Religious Herald* 131:42 (23 October 1958): 6.

This obituary contains information on Miss Shumate's funeral and burial.

"Our New Missionaries." *Foreign Mission Journal* 65:3 (September 1914): 76-78.

A brief biography of Miss Shumate is included in this article.

"Some of Our New Recruits for China and Japan." *Home and Foreign Fields* 4:9 (September 1920): 20.

This page contains a photograph of Miss Gunn that was used in the appendix of this paper.

"South China Mission." *The Commission* 10:6 (June 1947): 9, 32.

This article provides information on the South China Mission in 1947, especially which cities were main stations for the Mission.

Crawley, J. Winston. "Missionaries for Vietnam." *The Commission* 22:6 (June 1959): 3, 32.

Winston Crawley's article provides information on the founding of the Southern Baptist Mission in Vietnam, which is where the Board spent the money given to them by Miss Shumate in her will.

\_\_\_\_\_. "Thailand (Siam)." *The Commission* 18:3 (March 1955): 17, 28.

This article provides information on the formation of the Southern Baptist Mission in Thailand and what it was like.

Ford, Jessie Ruth. "Margie Shumate: The Lottie Moon of Our Generation." In *His Friends*, Richmond: Woman's Missionary Union, n.d.

Jessie Ruth Ford's article provides information on the first half of Miss Shumate's career as a missionary. Although there is no publication date, the article was probably written in the 1930s, prior to the war years. The book is a collection of biographies of missionaries. Miss Ford was employed by the Foreign Mission Board and her correspondence with Miss Shumate is in the International Mission Board's Margie M. Shumate Papers.

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This letter is one of the few descriptions of Miss Shumate's activities during the war years that was not written by Miss Shumate.

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"Missionary Miscellany" contains information on several missionaries, including Miss North, whose obituary is in this article. Since information on Miss North's early life is scarce, the article was particularly helpful to this paper.

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These articles by and about Miss Shumate provide insight into her attitudes toward her career as a travelling evangelist and her devotion to the Chinese. The article "Homing Thoughts" gives insight into her attitudes toward her years at the W.M.U. Training School as well.

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Miss Anderson's book provides a first-hand account of Protestant mission schools by a missionary to China. Included in this book are the purposes of mission schools, how they were operated, and their history.

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Rev. Tupper's history of Southern Baptist foreign missions from 1880 to 1890 provides some background on the life of Miss North. This information is helpful because little about her early life is contained in her correspondence with the Foreign Mission Board.

## Church Records

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### Record Books

These records barely mention Miss Shumate's career, but do provide evidence of her and her immediate family's involvement with the church.

## Interviews

Hill, Louise. Personal Interview. 20 March 1998

Mrs. Hill was assigned to the South China Mission along with her late husband, the Rev. Eugene L. Hill, in 1935. She was an especially helpful source because she lived in South China, knew Miss Shumate and Miss Pender, and had traveled to Shiu Hing and Sun Hing.

Ricketson, Corella. Personal Interview. 9 March 1998

Mrs. Ricketson is the Associate Director for Cross-Cultural Education at the Missionary Learning Center in Rockville, Virginia and a former missionary to Taiwan and the Philippines. She provided personal insight into what it is like to be a missionary, information on what missionary work and life were like in the first half of the twentieth century, and information on current training practices.

## Letters

Childs, Helen, Rich Creek, VA, to Cara Griggs, University of Richmond, Virginia, 8 April 1997.

Mrs. Childs' letter contains a variety of interesting facts about Miss Shumate's life. Moreover, her letter provided some interesting leads to other sources.

[Hollis, James], Cullman, Alabama, to Cara Griggs, Richmond, Virginia, [September 1998].

Rev. Hollis' letter is primarily responses to my questions concerning Miss Shumate and her work and the careers of the Hollises. Pages of Rev. Hollis' autobiography and photocopied photographs are included in this letter as well.

Olson, Cathy, Bristol, Virginia, to Cara Griggs, University of Richmond, Virginia, [April 1997].

Ms. Olson is the Alumni Director at Virginia Intermont College, of which Miss Shumate is an alumna. Ms. Olson provided information on Miss Shumate's college activities.

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*Annual of the Southern Baptist Convention, 1906, Containing the Proceedings of the Fifty-First Session, Sixty-First Year, Held at Chattanooga, Tenn., May 11-14, 1906, and Reports of the Boards of the Convention, General Denominational Statistics and List of Active Pastors.* Nashville: Marshall & Bruce Co., 1906

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*Annual of the Southern Baptist Convention, 1908, Containing the Proceedings of the Fifty-Third Session, Sixty-Third Year, Held at Hot Springs, Arkansas, May 14-18, 1908, and Reports of the Boards of the Convention, General Denominational Statistics and List of Active Pastors.* Nashville: Marshall & Bruce Co., 1908.

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These seventeen annual reports of the Southern Baptist Convention were used to reconstruct the history of the Shiu Hing station.

*Annual of the Southern Baptist Convention 1915 Containing the Proceedings of the Sixtieth Session, Seventieth Year, Held at Houston, Texas May 12-17, 1915 and Reports of the Boards of the Convention, General Denominational Statistics and List of Active Pastors.* Nashville: Marshall and Bruce, 1915.

The report of the South China Mission contains information on what the South China Mission and, more specifically, Shiu Hing, were like prior to Miss Shumate's arrival. Although she is listed as a member of the Mission, she was not there in 1914. It also notes the commissioning and sailing dates of Miss Shumate.

*Annual of the Southern Baptist Convention 1916 Containing the Proceedings of the Sixty-First Session, Seventy-First Year, Held at Asheville, N.C. May 17-22, 1916 and Reports of the Boards of the Convention, General Denominational Statistics and List of Active Pastors.* Nashville: Marshall and Bruce, 1916.

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Estep, William R. *Whole Gospel, Whole World: The Foreign Mission Board of the Southern Baptist Convention 1845-1995*. Nashville: Broadman and Hollman, 1994.

Estep's book provides an excellent survey of what the Foreign Mission Board was like during Miss Shumate's lifetime. Biographies of the Board's leaders were helpful as aids to identify those to whom Miss Shumate was writing.

Flemming, Leslie A., ed. *Women's Work for Women: Missionaries and Social Change in Asia*. Boulder, San Francisco, and London: Westview Press, 1989.

The articles by Jane Hunter, Louise Flemming, and Marjorie King are an excellent source for what influenced many women to become foreign missionaries to China, the attitudes of these women to the Chinese, and how missionary women promoted the traditional role of women in the United States among the Chinese.

*The Hammond World Atlas*. Superior Edition. Maplewood, NJ: Hammond, Inc., 1976.

This atlas provided a map of Thailand for the appendix.

Isaacs, Harold R. *Scratches on Our Minds: American Images of China and India*. Westport: Greenwood Press, 1958.

Although this book is about China and India, slightly over one half of Isaac's work is on China. Because Miss Shumate was an American, this book was helpful in describing any preconceived notions she may have had about China.

Latourette, Kenneth Scott. *A History of Christian Missions in China*. New York: Macmillan, 1929.

A significant portion of this lengthy book covers Protestant missions in China. Its meticulous coverage of Protestant missions provides information on the general trends in missionary work from 1901 until 1926 and enables a comparison of the Southern Baptist Convention's South China Mission to other missions.

Li Yu-ning, ed. *Chinese Women Through Chinese Eyes*. Armonk, NY and London: M.E. Sharpe, Inc., 1992.

The first section of Li's book, "Historical Interpretations," describes the lives of Chinese women throughout history. The roles and statuses of Chinese women and how they were influenced by Western missionaries as described by Li and the contributing authors are essential to this paper since Miss Shumate worked primarily with women.

Littlejohn, Carrie U. *History of Carver School of Missions and Social Work*. Nashville: Broadman Press, 1958.

This informative book was written by a president of the school who obviously had a strong emotional attachment to the institution. Despite this obvious bias, the information on the founding of the school and the faculty and staff listings for the years that Miss Shumate attended the school provides important information on Miss Shumate's training.

May, Ernest R. and James C. Thomson, Jr., eds. *American-East Asian Relations: A Survey*. Cambridge: Harvard University Press, 1972.

This book provides a survey of American and East Asian relations from 1784 to the late 1960s. Although the focus of this book is historiography, it contains information on the relationship between China and the United States.

Scales, T. Laine. "'All That Fits a Woman': The Education of Southern Baptist Women for Missions and Social Work at the Women's Missionary Training School, 1907-1926." Ph.D. dissertation, University of Kentucky, 1994.

This dissertation provided invaluable information on the formation of the W.M.U.'s Training School in Louisville, Kentucky, the attitudes of Baptists to female church workers, what it was like to attend the Training School, and who went to the Training School.

Spence, Jonathan D. *The Search for Modern China*. New York: W. W. Norton and Company, 1990.

Spence's lengthy book provides information on Chinese history, thus placing Miss Shumate's work in China in context.

Varg, Paul A. *Missionaries, Chinese, and Diplomats: The American Protestant Missionary Movement in China, 1890-1952*. Princeton: Princeton University Press, 1985.

This book covers the Protestant missionary movement during Miss Shumate's early life and entire career in China. This book contains information on how China missions were regarded by Americans and American missionaries.

Xi Lian. *The Conversion of the Missionaries: Liberalism in American Protestant Missions in China, 1907-1932*. University Park: The Pennsylvania State University Press, 1997.

Xi's book provides another view of Chinese history and a comprehensive study of how American missionaries reacted to the political changes in China. In many cases, the missionaries had to alter their methods to adapt to the new Chinese ways.

*Your Guide to International Missions*. Serial on-line. Richmond: International Mission Board, Southern Baptist Convention, 1997. Accessed 4 October, 1998. Available from <http://www.imb.org>.

This guide provides information on the religions of Thailand.