

A
SUNDAY
SCHOOL
TOUR *of the*
ORIENT



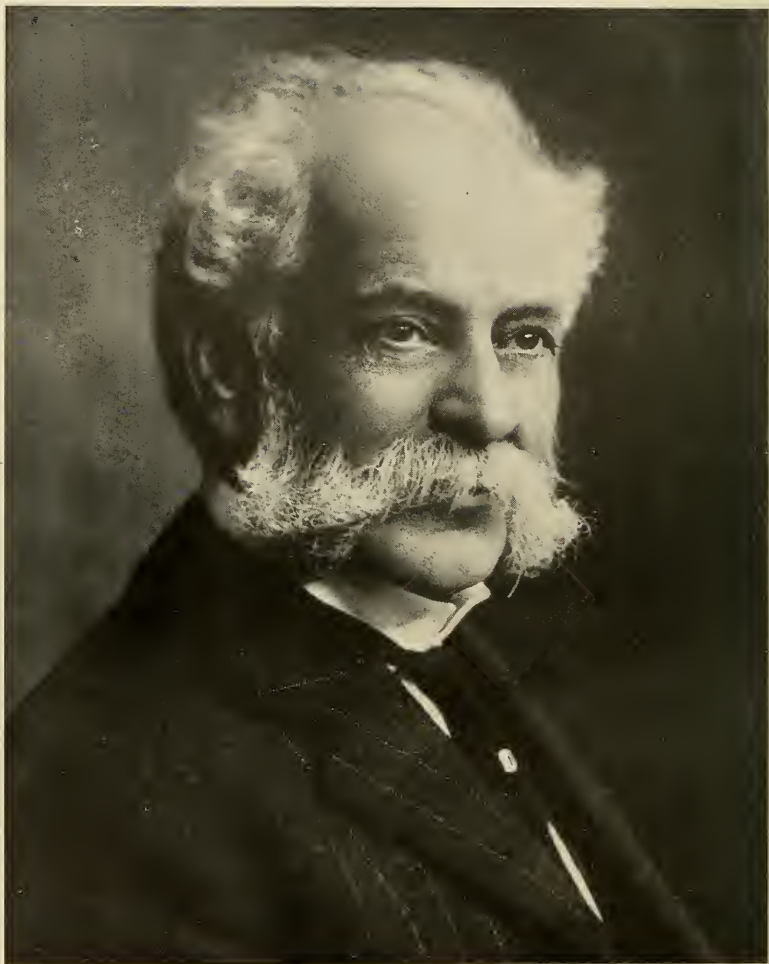


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W. H. King

A Sunday School Tour of the Orient

*By a Commission authorized by the World's Sunday
School Association*

BY

FRANK L. BROWN

Joint General Secretary, World's Sunday School Association

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INTRODUCTION

One of the delegates from India to the World's Second Sunday School Convention which was held in St. Louis, U. S. A., in September, 1893, was the lamented Dr. Phillips, who, according to his statement, came the long journey to urge upon the American Sunday Schools the support of an assistant in the great work which, under God, he was directing in India. But when he heard of the crying needs of Japan, he said: "If the Sunday Schools of America will undertake the work of promoting Sunday School organization in Japan, I will cheerfully return to my field alone," whereupon a tacit understanding was entered into by the American section of the convention to inaugurate the work in Japan, and a small sum of money was pledged toward its support. No further step was taken, however, until a meeting of the International Executive Committee at Chautauqua in the following year, where our greatly beloved leader, B. F. Jacobs, laid before the International Executive Committee additional information concerning Japan. In a brief but pathetic address he reminded the committee not only of its agreement, but of the open door of opportunity which awaited its action. So profound was the impression made by Mr. Jacobs' remarks that after some moments of perfect silence it was suggested that prayer be offered for guidance. It seemed as though the Holy Spirit filled the room where the committee was gathered. Arising from their knees, the members of the committee

pledged nearly \$3,000 for Japan, and a vigorous campaign was entered upon to find some one to introduce the work.

The attention of the committee was drawn to Mr. T. C. Ikahara, a Japanese student in the Hartford Training School, who came to America to prepare himself for Christian work among his own people. Mr. Ikahara made a very favorable impression, and the result was the turning of his attention especially to preparation for leadership in organized Sunday School work. After six months' further study and four months in India with Dr. Phillips, he took up the work in Japan, and for a time his efforts were attended with most satisfactory results. For some reason unknown to the committee, after some eighteen months of what appeared satisfactory work, he became discouraged and the work was abandoned. The committee, greatly disappointed, decided to send an American to Japan as a commissioner from the World's Sunday School Association. After many months of searching, the name of Mr. Frank L. Brown, Superintendent of the Bushwick Avenue Methodist Episcopal Sunday School, Brooklyn, was suggested. It was known that Mr. Brown had recently given up his business in order that he might devote his entire time to religious work. Being approached, he gave serious consideration to the proposition, and finally decided if financial support were assured sufficient to cover the expense he would make the effort.

Mr. H. J. Heinz had visited Japan and was well informed as to conditions. He expressed his deep interest in the proposition to send a commissioner to that country. After a conference covering a good part of two days, Mr. Heinz said: "If Mr. Brown will go to Japan I will be responsible for the necessary expense." The following six months witnessed a voluminous correspondence, many conferences

and interviews with the Mission Boards represented in Japan and Korea, and in November, 1906, Mr. Brown sailed westward with his face toward the Sunrise Kingdom. As a result of the correspondence above referred to and the coöperation of the various Boards, preparations for Mr. Brown's visit had gone forward in many parts of Japan and Korea. He received a cordial welcome and enjoyed the enthusiastic coöperation of the leaders of Christian work in that country.

In a brief stay of four months every important part of Japan and Korea was visited, and so hungry were the Christian Japanese and Koreans for information regarding the Sunday School that everywhere an intense interest was manifested, which, under God, has been attended with marvelous results. I regard Mr. Brown's visit to Japan and Korea, time element considered, as one of the most successful efforts in the interests of Christian work the world has ever witnessed.

In the year 1911 Mr. Brown made a second visit to the Orient, and his reports to the World's Sunday School Association of the wonderful progress and opportunities for work there made a profound impression upon the leaders of our Sunday School work in America, so that the decision to make a tour of the Orient by a company of Sunday School men and women immediately preceding the Zurich Convention was a logical sequence.

The story of this tour is graphically told in the pages which follow. This was made in 1913, only seven years after Mr. Brown's first visit to Japan and Korea in 1906.

In 1912 the Fifth Annual Rally of the Sunday Schools of Tokyo was observed. A photograph upon my desk shows the presence of more than ten thousand Sunday School men, women, and children in a park in Tokyo. A part of the exercises of this rally was the sending up of a large balloon carrying

a great streamer upon which was painted in letters several feet in length three words, "God Is Love." This was the message which the Sunday Schools of Japan sent over the city of Tokyo, to be read by many thousands. After sending up the balloon this great company with banners and music marched to the palace, and saluted the Mikado. The compliment was graciously received, as was indicated by the hoisting and lowering of the national colors by direction of the Emperor, who afterward expressed regret that he had not more fully understood the significance of the visit.

Combining the history of the wonderful development of organized Sunday School work in the Orient during the past seven brief years with the probabilities of what will be accomplished through holding the World's next Convention in Tokyo, two years hence, there will be material for a story of the growth of the Kingdom such as the World has never heard. To Him whom we love be all the glory.

GEORGE W. BAILEY.

Philadelphia, October, 1914.

CHAPTER I
HOW IT CAME ABOUT

WHEN WILL OUR TURN COME?

I hear the children crying in the night —
The little children: "God of Stars and Sun,
We do not like the darkness; send down light,
From where there is so much to where there's none:
Fireflies and flowers we love, and all things bright,
But in our hearts it's dark: Dear God, send light!

"A little Child, we've heard, Thou once didst send —
Light to the heart of all the world to be,
And so we think, dear God, Thou didst intend
Some light for little children such as we.
For what a child can bring a child can take;
Then give us light, dear God, for that Child's sake.

"And if it be there is no light to spare —
Dear God, forgive if what we ask is wrong,
We're only *heathen* children — Is it fair
That others should have all the light so long?
We would not wish that they should have our night,
But when will our turn come to have the light?"
—*Selected.*

CHAPTER I

HOW IT CAME ABOUT

Eleven years ago one of America's industrial leaders was visiting the Sunrise Kingdom, wandering through the art shops of the empire, absorbing the beauty of the scenery, noting the hum of the business life, and the expression on every hand of the genius of a dominant race. He was on a voyage of discovery. His largest interest was in folks, not things, for it is folks that bring things to pass. Trained to a keen judgment of men as the cornerstones of business success, he discovered in the mental and physical alertness of the Japanese people the material for splendid nation building. His contact with the bright, progressive children of Japan in public schools and Sunday Schools gave to him as a lover of children and a dreamer of dreams a vision of the nation to be, if but the Christ touch through religious education should be felt in the construction of character.

Returning to America, his vision grew upon him. He conferred with other dreamers of a World Empire under the love sway of Jesus Christ: with Dr. George W. Bailey of Philadelphia, then chairman of the Executive Committee of the World's Sunday School Association, with Mr. E. K. Warren, Mr. Fred A. Wells, Mr. Marion Lawrance, Mr. Wm. N. Hartshorn, and other leaders.

At the great International Sunday School Convention at Massey Hall, Toronto, where five thousand were in attendance,

Mr. H. J. Heinz — for he was the seer referred to above — urged that great convention to take Japan upon its heart; spoke of the great Sunday School possibilities of that people, and offered to make possible the financing of the organized Sunday School work of the empire. The convention promptly endorsed the proposal to extend the Sunday School work of Japan.

Other conferences followed, and finally a commissioner was selected to go to Japan, to assist in the organization of the Sunday School work and to carry the heartfelt greetings of the host of seventeen million Sunday School workers of America.

The commissioner's visit was made in the winter of 1906-7. National and missionary leaders cordially coöperated with strong letters of introduction. The National Sunday School Association of Japan was formed, embracing 1,200 Sunday Schools and 100,000 members. A Japanese secretary was named — Rev. T. Ukai — graded lessons and a library literature were developed, conventions held, and the organization of Japan into twenty-eight Sunday School districts was completed.

The commissioner's tour included Korea and China. Some foundational organization work was done, leaders were conferred with, institutes held, and the journey continued through India and completed at the World's Convention at Rome in May, 1907.

The report at this Rome convention of the enthusiasm of the Japanese and other people of the Orient for Sunday School extension inspired Mr. Heinz to suggest to the Convention the plan of an Oriental tour of Sunday School business men and Sunday School specialists who should in Japan divide into groups holding conferences and mass meetings in the principal cities.

The same evening, after discussion of the question, Bishop Hartzell offered the following resolution:

Your committee, to whom was referred the question of a world-wide tour in the interest of the work of the World's Sunday School Association, report in favor of the proposition, and suggest:

First. That the tour be known as "The World's Sunday School Visitation."

Second. That the object shall be to confer and coöperate with Sunday School workers, especially in Japan, India, and China, for the purpose of extending and improving the work and encouraging the workers.

Third. That the visitation party should be composed of practical Sunday School workers, willing to bear their own expenses, and who are ready to give their time and efforts for the extension of the Kingdom of Christ through the Sunday School.

Fourth. It is suggested that a committee of five be appointed with full authority to make all necessary arrangements for the visitation.

(Signed) J. C. Hartzell, Africa, Chairman.
H. J. Heinz, U. S. A.
Carey Bonner, England.
Marion Lawrance, U. S. A.

While these extensive plans were unfolding, Dr. and Mrs. Hamill made a helpful visit to Japan and Korea, and a World's Sunday School Association commissioner made a second visit to Japan, completed the organization of the Philippine Islands Sunday School Union, and extended the organization work in China and Korea.

In the development of the larger plans of the World's

Sunday School tour party three things were now necessary:

- First. To secure the personnel of the party.
- Second. To obtain testimonials from the highest officials of America.
- Third. To arouse the national leadership of the Orient to the value of religious education through the Sunday Schools and to coöperate with the Sunday School workers and missionaries.

The tour party of twenty-nine, with Mr. Heinz as chairman and Mr. Brown as secretary, was completed in January, 1913. The deeply interesting story of the assembling of this party at San Francisco and the trip in the Orient and through Siberia and Europe to the World's Sunday School Convention at Zurich, in July, 1913, is a romance of modern Sunday School work and will be found in the next and succeeding chapters of this book.

Of greater importance than the organization of the party was the assembling of a series of impressive credentials from America's leading men that should show in a revealing way to the leadership of Japan and other nations the value of the Sunday School as an institution of constructive force in the life of the American people.

These letters of introduction came from the secretaries of leading missionary boards, from such national leaders as Hon. Charles W. Fairbanks, Hon. John Wanamaker, Mr. Harry A. Wheeler, president of the Chambers of Commerce of the United States; W. H. Stevenson, president of the Pittsburgh Chambers of Commerce; Viscount Chinda, Japanese Ambassador at Washington; Hon. Y. Numano, Acting Consul General at New York, and David Starr Jordan, president of Leland Stanford University.

President Taft gave a note of cordial introduction. The letter of Hon. William Jennings Bryan, Secretary of State, is typical of a number of these letters:

Chambers of Commerce, Boards of Trade, and Merchants' Associations.

GENTLEMEN: It gives me pleasure to bring to your favorable consideration and courtesy Mr. H. J. Heinz of Pittsburgh, Pennsylvania, and his traveling companions, who are upon a tour of the world in the interest of the Sunday School.

Mr. Heinz is one of the leading business men in the United States, and his associates are also men of prominence in the business world. They are entitled to the confidence of those among whom they go. Their mission is one of universal interest, and anything you can do to secure them a hearing will be gratefully appreciated by them and by Christians throughout this country.

The Sunday School is a permanent institution and an important factor in the progress of our country. Anything that improves the condition of the youth of our land, as the Sunday School does, vitally concerns the entire community. The religious training of the young raises the standards of society and benefits business as well as other conditions. Commending Mr. Heinz and his associates to you, I am,

Very truly yours,

(Signed) W. J. BRYAN.

Mr. Wanamaker's letter beautifully expresses the spirit of the Sunday School workers of America in its outreach for God's children in every clime:

"The message they carry to the brethren abroad is a message of affection, sympathy, and good cheer from many thousands of Christian workers marching together under the banner of our Lord, bearing the hope of every Christian heart as expressed in the great fact of one Bible, one faith, one

Saviour, one eternal home for believers of every language, every nation, and every color — for we all be brethren.”

The letter of Mr. R. Ichinomiya, the New York agent of the Yokohama Specie Bank, was addressed to Count Okuma, then ex-Premier of Japan and Japan's leading statesman and president of the great Waseda University, Tokyo, enrolling 8,000 students:

Count Shigenobu Okuma, Waseda, Tokyō, Japan.

DEAR SIR: We take pleasure in commending to your courteous consideration Mr. H. J. Heinz of Pittsburgh, Pennsylvania, and his associates, who are visiting Japan on their way to attend the Seventh Convention of the World's Sunday School Association to be held at Zurich, Switzerland, in July, 1913.

Mr. Heinz is among the most prominent business men in this country, and his associates are also men of high standing in the business circles. The Japanese Commercial Commission, headed by Baron Shibusawa, were entertained most hospitably by Mr. Heinz on the occasion of their visit to this city and his industrial plant during their stay in this country.

While their principal interest will be in investigating the religious education of the young, they will also be glad to learn at first hand something regarding the commerce and industry of Japan.

We feel confident that you will enjoy meeting these gentlemen and will extend to them every facility to add to the pleasure and enjoyment of their stay in Japan.

Yours very respectfully,
The Yokohama Specie Bank, Limited.
(Signed) R. ICHINOMIYA, Agent.

In this letter Mr. Ichinomiya refers to the visit to America of the most important commission that had gone out from Japan. Of this commission Baron Shibusawa, Japan's great

Copies of the general letters of introduction were forwarded to national leaders, consuls, chambers of commerce, leading missionaries, and Sunday School representatives in Hawaii, Japan, Korea, China, and Russia, and a schedule arranged covering a stop at Hawaii, six weeks in Japan, two weeks in Korea, and three weeks in China, arriving in Japan March 18th, and leaving China via the Trans-Siberian route June 2d.

As a part of this general Oriental visitation, Rev. A. M. Williams, a Sunday School specialist of the Presbyterian Church, left San Francisco December 26th to make a visitation of the Philippines, Hong Kong, Canton, and Shanghai, planning to join the general party at the convention of the National Sunday School Association of Japan at Osaka, April 1-3, not long before the bursting forth of the cherry blossoms, which typify Japan's perennial beauty and the hope of Japan and the Orient through the blossoming out of its childhood into Christian character through the teachings of the Sunday School.

In every bit of the planning God's guiding hand was wonderfully manifest, and when the members of the party were advised to meet at San Francisco prepared to sail March 1st by the steamship *Tenyo Maru* of the Toyo Kisen Kaisha line, everything indicated the success of the plans made. But few of the party dreamed of the wealth of welcome that lay ahead and the measure of service to the kingdom that was to be made possible in the months following. Mr. Heinz's careful attention to the details of the planning, and his emphasis upon the importance of the presence of strong Sunday School business men as members of the party, were among the factors that greatly contributed to the tour's success.

And now with this understanding of the purpose and aims

and plans of the "29 Sunday School varieties," as the party came to be known, let us proceed westward on the fascinating journey to the lands which catch the imagination of the traveler and which are destined to play an immense part in shaping the destinies of the world of the Occident as well as the Orient, in the years just ahead of us.

CHAPTER II
AT THE GOLDEN GATE

CHAPTER II

AT THE GOLDEN GATE

From eleven states and provinces they came, these 29, innocent as to experience in Oriental travel with three exceptions, but eager, anticipating, prepared for a six months' tour in belting the world, with Zurich as the goal.

The secretary of the party had warned each member of the strain incident to six months of traveling, and told all to keep sweet, and urged that all biliousness be eliminated from the body and spirit, preliminary to a start. Through the kindness of Mr. Mothersill, a sufficient supply of his remedy was on hand to help those of the party whose friends had asked to be written to in case anything came up and who were afraid they would have to write too often. And then it was thought well to put a check upon that fellow who wanted six meals a day, three down and three up.

The Stewart Hotel of San Francisco was the rendezvous for the party. The members had reason to remember pleasantly the courtesy of the hotel manager and of Mrs. Berry Goodwin, who was stopping at the hotel, and whose ministry to the girls of the dive district of San Francisco is "ringing bells in the far away."

As these friends gather in the hotel corridor, or at the dining tables, let us be introduced, for most of us have not met before. Mr. H. J. Heinz, of Pennsylvania, our chairman, smiling, thoughtful, self-forgetful, never for one moment

quiet in body or brain, excepting in repose; Mr. Clarence Heinz, one of his sons; Mr. and Mrs. James W. Kinnear, Misses Jeannette and Esther and Master James Kinnear, of Pennsylvania; Mr. and Mrs. Harry Morton and their son Robert, of California; Mr. and Mrs. Edgar H. Hall, of Massachusetts; Mr. T. F. Harrison and Miss Daisy Chown, of Ontario; Dr. Charles E. Wilbur, of Pennsylvania; Miss Margaret E. Brown, of Nebraska; Miss Eloise W. Snell, of Iowa; Mr. and Mrs. William G. Landes, of Pennsylvania; Prof. Alvin W. Roper, of Indiana; Mr. Fred P. Stafford, of New York; Miss Anna B. Jones, of Ohio; Mrs. Douglas Smith and son Kenneth, of Illinois; Miss Mary F. Moore, of Kentucky; Mrs. Julia Hotchkiss, of Pennsylvania; and Mr. and Mrs. Frank L. Brown, of New York.

And there is a variety of talent represented here. Mr. Heinz, a manufacturer, is chairman of the Executive Committee of the Pennsylvania Sunday School Association and on the Executive Committees of the International and World's Sunday School Associations; Mr. Kinnear, an attorney, is on the Executive Committee of the Pennsylvania State Sunday School Association, the teacher of a Bible class of 300; Mr. Hall, a manufacturer, is chairman of the Adult Committee of the Massachusetts State Sunday School Association, and teacher of a class of 100 adults; Mr. Harrison is a merchant and a Sunday School superintendent; Mr. Morton is a merchant, a Sunday School superintendent, and chairman of the Executive Committee of his State association; Mr. Stafford, a merchant, is a Sunday School officer and president of his county association; Professor Roper is our musician; Dr. Wilbur is an editor and publicity man; Miss Brown is secretary of the Nebraska Sunday School Association, an elementary specialist, and formerly superintendent of public schools



THE GOOD SHIP "TENYO MARU"
CREW MUSTER ON SHIPBOARD



SOME OF AMERICA'S CHOICEST
JUST BEFORE STARTING, SAN FRANCISCO

in her county; Miss Snell is superintendent of the secondary division of her State; the other ladies of the party are, most of them, Sunday School teachers; Mr. Brown is a Sunday School superintendent and a former banker.

And now, after this lengthy introduction, let us look about San Francisco a bit. Mr. C. E. Fisher, the smiling secretary of the California Association, has been busy planning for the two days here and in Oakland.

After the last shopping for forgotten things which there would be no opportunity of buying later — a necktie or collars, a thermos bottle, a steamer cap, buttermilk tablets, or cloth shoes to be put on when entering Japanese homes or temples — we went on board one of the palatial ferry-boats which ply between San Francisco and Oakland. The ladies of the party were tendered a luncheon and reception by the ladies of the Graded Union at Oakland. In the centre of the table was a little toy ship named *Tenyo Maru*, with the Conquest flag at the topmast. The place cards were in the form of little ships with the Elementary seal at the bow. At each place were tiny American and Conquest flags.

The men of the party were meanwhile given a reception and dinner at the Oakland Hotel by the Oakland Chamber of Commerce, a body of 400 stalwart looking men, of which Mr. Harry Morton, of the party, was a member. The Mayor of Oakland spoke of the great future of their city, now numbering 200,000. The largest ships can be cared for at the wharves soon to be built; unusual electric power is generated by taking advantage of the fall of a stream back in the mountains; the climate is mild and bracing, and the homes and floral life superb.

Mr. Heinz's response to the welcome dwelt upon "Sentiment in Business," emphasizing character and teamwork as

the great essentials to success. The obligation of the business men of the nation to build religious character into childhood and youth as the country's greatest asset, without which all money-making was valueless, was spoken of, and the sentiment applauded by the business men present.

Autos then whirled the ladies and gentlemen of the party through Oakland and over Alameda and Berkeley, a circle of fascinating towns and cities abounding in sunny hill-slopes on which are built as beautiful and varied a style of bungalows as can be found in the country.

At Berkeley the buildings of the university, where Mrs. Hearst and other wealthy women have put so much of money and splendid planning, were inspected. The buildings of white marble follow the Grecian style of architecture, with Corinthian pillars and noble façades. The Greek open-air theatre is a magnificent sight, a replica of the one at Athens. Here under this beautiful California sky the graduates of the university assemble for their annual commencement, a scene of color and beauty that might well rival the assemblies of the ancient Greeks.

At Oakland the party was privileged to see an astonishing display of preserved California fruits and flowers. By some process known only to the attendant and his daughters, the form and color of fruit and flower are preserved as freshly as when in full bloom and fruitage. The visitor marvels at the art which preserves in fadeless form these choicest expressions of the Creator's handiwork.

In the evening the whole party was given a cordial reception by the Alameda County Sunday School Association at the Congregational Church, and a hearty "Godspeed" extended.

Chinatown was visited the next day — not its doubtful

section, but the Presbyterian Mission Building, where missions in miniature were seen in the Sunday School scholars gathered, who represented Japan, China, India, Korea, and the Philippines. A four-year-old Chinese tot recited without a break all the names of the sixty-six books of the Bible. She did not stumble once over Deuteronomy or Habakkuk. The young people gave a fine exhibit of their training, in song and recitation. The gorgeous dresses and bright faces of these black-eyed children of the Orient gave the party a foretaste of the millions they were to see under many conditions before the journey's end.

The men of the party had the privilege of visiting the printing rooms of the influential Chinese paper and received press copies of the day's paper from the hands of Ur Ng Poon Chew, the distinguished Chinese editor. Sun Yat Sen, who promoted the revolution that upset the Manchu dynasty, was in close relation with the editor of this paper.

That evening the San Francisco Sunday School people gave an elaborate good-bye reception at the First Congregational Church. After addresses of welcome by the pastor, Dr. Wilbur, Mr. Kinnear, Mr. Landes, and Miss Brown made appropriate responses. Members of the party, tall, short, thin, and fat, were called to the front and introduced in turn, and the hospitality for which San Francisco is noted was extended the guests, refreshments were served, and a prayer for the party's mission offered, the evening closing with a hearty "God be with you till we meet again."

Saturday morning, March 1st, was a busy and eventful one for the party in doing the last needy things, writing home messages, getting trunks and themselves aboard the good ship *Tenyo Maru* (meaning "heavenly sea ship"), a ship of 22,000 tons, one of the three splendidly appointed steamers

of the Toyo Kisen Kaisha line, under skilled Japanese management.

The first thing aboard was to find your stateroom and bestow your baggage, then look in the cabin for mail, and chat with friends. Some of the shore friends must have a picture of the party, and so we are hustled up to the upper deck under General Heinz, and the first of a long series of trip photos was taken.

San Francisco friends of the party are there: Bishop E. H. Hughes, Dr. Bovard, and Dr. Johnson, the latter Superintendent of Missions at San Francisco, and who was decorated by the Emperor of Japan for his service to Japanese on the coast.

The gong sounds for "All ashore!" the gangplank is drawn, Mr. Heinz's son Howard, who has stayed for the last moment with his father, leaps to the dock just in time to avoid a round-the-world journey, and the vessel moves slowly along the wharf and out into the bay.

As the steamer moved away, we noticed a Chinese family on the pier scattering hundreds, perhaps thousands, of printed slips of paper on the water — Chinese prayers for a safe voyage for the steamer which was carrying to the Orient some of their loved ones.

We head for the Golden Gate. The city of San Francisco, magnificent in its resurrection, fades from view, the Seal Rock and the Cliff House are passed, the land dims in the distance, the long ocean swell is on, and America, which we are not to see again for six months, passes from view.

CHAPTER III
A MID-OCEAN PARADISE

CHAPTER III

A MID-OCEAN PARADISE

We were to be aboard the *Tenyo Maru* for eighteen days before we sighted Yokohama, a journey broken by one stop at Honolulu six days out. Two things it was, therefore, essential to know: the limitations of our floating home, and the dispositions of our neighbors and the limitations of our own dispositions, personal and physical. The physical disposition of many was the limitation of their berth, and they were wiser than some who were more anxious to make a record than to cultivate internal peace.

For a few days, therefore, there was a painful shrinking from the gaze of others, and then, the struggle over, some monosyllables were exchanged from steamer chairs, which gradually expanded into sentences. The morning walk on deck when a side swell was on brought folks occasionally to a point of contact, excuses were made, and at the next passing you were friends. Corners of the mouth began to turn up instead of down, and shortly all but snobs or pessimists were on greeting or speaking terms.

A voyage of discovery about the vessel brought to light that it was a steamer of 22,000 tons, four decks, 575 feet long, 63 feet in breadth, built in Japan, three turbine engines, the furnaces consuming California oil from San Francisco to Yokohama and Japan coal from Yokohama to San Francisco. About fifteen knots an hour are made and the daily run posted

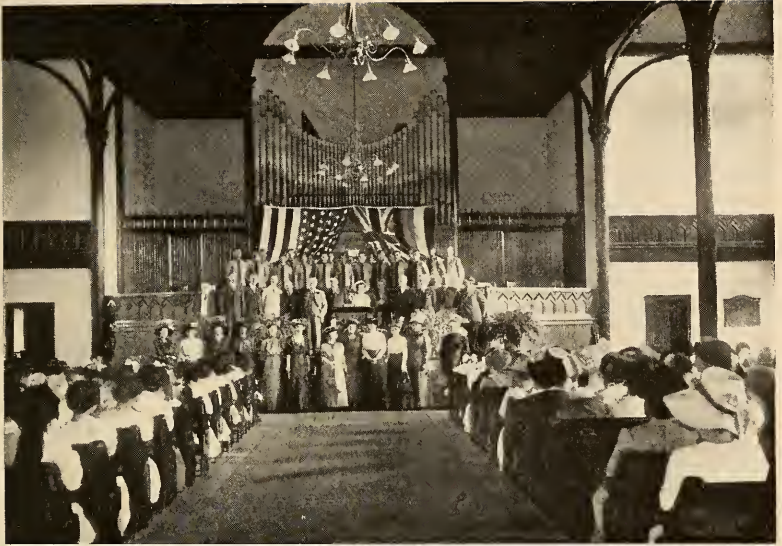
at noon was always a time of expectancy. The vessel accommodates more than 1,100 passengers, all classes.

The staterooms, music room, lounging, and other rooms are furnished luxuriously, and every courtesy possible is extended by the ship's officers, some of whom are Japanese.

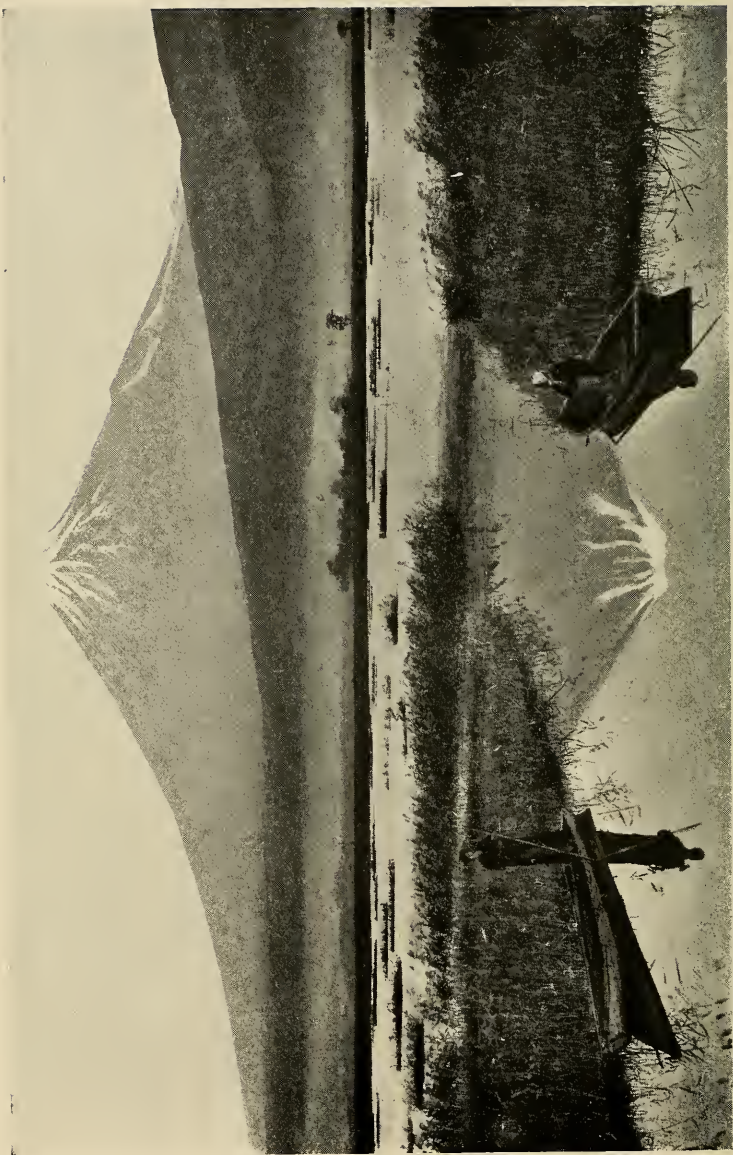
After the first adjustment to conditions, the time on ship-board slipped by rapidly. Especially was this true with our 29, who found much to talk about. The dining arrangements claim first attention. Our party was arranged at four tables on one side of the dining-room. Our chairman kept the party rotating about the tables to promote acquaintance. It should be said for the chairman and others of the business men of the party that, true to their business instincts, they drove a hard bargain with Father Neptune, and did not miss a meal. Some of the State secretaries seemed to have had some internal difficulties in their organizations that detained them occasionally.

Breakfast at 8:30, "tiffen" at one, and dinner at seven, with soup at eleven, tea and crackers at four, and a later repast at ten, keep the passengers fairly busy and satisfied.

At ten o'clock the party gather in the music room, weather permitting, for morning devotions. Sometimes the music would strike the high C's, sometimes we would be backsliding, sometimes there would be mute appeals from white faces to make the devotions "short meter," but, nevertheless, the memories of those mornings, with the songs of the sea and the Scripture references to God's loving care of his children, will linger long and precious. Business came into the session, the daily log was read in humorous vein by Mr. Stafford, the scribe, a class in Japanese words and phrases was drilled, committees were appointed on everything within the ken of mortal man, important letters read, and visitors introduced.



KAWAISHAO CHURCH, HONOLULU
SUNDAY SCHOOL RALLY, KAWAISHAO CHURCH



FUJIYAMA, JAPAN'S SACRED MOUNTAIN

The balance of the morning was consumed in shuffleboard, deck quoits, tennis, baseball, and deck tramping.

Committee and general meetings were held daily in the chairman's room at four, when matters of importance relating to the work confronting us in the Orient were discussed, and the social touch completed with tea, California olives, etc.

At one of these "four o'clocks" a distinguished Japanese, Dr. Takamine, a resident of New York, was invited by Mr. Heinz, and introduced. Dr. Takamine, by several medical inventions of the highest value, had made an illustrious reputation in America as well as Japan. He graciously interested himself in the plans of the party, and when the vessel approached Honolulu cabled to Baron Shibusawa at Tokyo and helped to make possible a great welcome in Japan.

We were in wireless touch for several days with San Francisco, and later Honolulu, and the daily cable news was printed and distributed at dinner each night.

Two or three times on the voyage the hoarse blast of the steamer's whistle was heard calling all hands to the fire drill. Within a few minutes buckets were in readiness, water spouted from the hose nozzles at different points, and the boat crews took their places prepared to lower the lifeboats.

March 4th, Inauguration Day, was duly celebrated by the ship's company in a patriotic service. After dinner all assembled in the dining-room, which was gloriously decorated with American, Japanese, and English flags and bunting. Mr. Heinz presided. A Harvard professor, a Japanese doctor, and a missionary from Shanghai, the latter a relative of President Wilson, spoke, and a missionary from the southland pronounced the benediction. The Philippine band gave added zest to this American event celebrated on a Japanese ship. The program is worth noting:

A TOUR OF THE ORIENT

CELEBRATION

In honor of the inauguration of
HON. WOODROW WILSON
PRESIDENT OF THE UNITED STATES

Dining Saloon, S. S. *Tenyo Maru*

At Sea, March 4th, 1913.

“The name of America, which belongs to you in your national capacity, must always exalt the just pride of patriotism.”

— *Washington's Farewell Address.*

PROGRAM

- (1) Prayer Rev. J. J. Chapman, of Virginia
- (2) Overture..... *Tenyo Maru* Orchestra
- (3) Chorus “Battle Hymn of the Republic”
- (4) Address “America and Japan”
Dr. Jokichi Takamine of New York
- (5) Chorus “The Star Spangled Banner.”
- (6) Piano Solo Medley of National Airs
Prof. A. W. Roper, Indiana.
- (7) Address “Our New President”
Dr. Samuel I. Woodbridge, Kentucky.
- (8) Chorus..... “America”
- (9) Address “Universities and the Nation”
Prof. Francis G. Peabody, of Massachusetts.
- (10) Benediction.....
Rev. W. H. Hudson, South Carolina.

At the close of the program the Japanese present gave three “hurrahs” for the President, and the Americans three “Banzais” for the Japanese Emperor. It was a great evening.

On Thursday, before landing at Honolulu, Mr. Heinz entertained the missionary men in his stateroom. Mrs. Kinnear, of Pittsburgh, became hostess to the wives of the missionaries, and Miss Brown had a party for the missionary children in her room. Miss Brown used the Conquest and

Christian flags for decorations, the steamer trunks for seats, and the nine children had a gay time with games, stories, songs, and candy.

Every evening moving pictures, music, or lectures on Japan or China helped to while away the time, but after six days the fact that we were to land shortly at Honolulu gave joy to us all.

In the very early morning of March 7th we passed the leper island of Molokai, forty-eight miles from Honolulu and 2,000 from San Francisco. Fertile, beautiful, majestic in its mountain lifts, the island is yet desolate in one respect, for here nearly 600 lepers are shut away for life. Their settlement by the sea, with frowning mountains behind, is organized into a community with four churches, halls for debating and singing societies, a moving-picture auditorium, hospital, and provision for outdoor sports, such as baseball. There is leper government, too, through their own magistrate and court officers.

By making their life thus attractive, it becomes easier to remove to this island those at Honolulu and elsewhere who suffer from this disease. Only those who have seen leprosy in the East can appreciate what it means to a leper to be considered an outcast and not a citizen.

The lights of Diamond Head, our national government fort, near the water's edge, were the first notification that we were nearing Honolulu, and a few minutes later we had dropped anchor in the harbor of this mid-Pacific paradise. The city fringed the long circular sweep of shore. Residences and hotels, set in graceful palms, stretched along the water's edge well up to Diamond Head. Back of the business section of the city rose the hills, terminating in a jagged skyline. The red of the soil contrasted with the bright green of the ver-

ture. These hills were dotted with hundreds of beautiful bungalows, vine covered, set in masses of palms and bougainvillæa of brilliant hues.

After breakfast, at seven, we were lined up on deck for medical inspection, and after a number of excursions to the rooms by the stewards to bring to light missing passengers, we swung alongside of the dock to disembark for the day.

At the gangplank we were met by the Hawaiian Committee, consisting of Rev. H. P. Judd, Rev. John T. Erdman, Rev. A. A. Ebersole, Mr. Theodore Richards, Rev. John H. Wadman, Mr. Henry Castle, Dr. Doremus Scudder, Mr. Atherton, and genial Bishop Naphthali Luckok, who was in Honolulu holding a Methodist Conference. Autos were in waiting for our party, and soon we were whirled through the city streets and the main road along the sea to the wonderful aquarium, noted the world over for the finest collection of fish of brilliant hues and strange forms. Here, outside of the aquarium and with a background of royal palms, we had our pictures taken. The trip covered the barracks at Diamond Head, the Mid-Pacific Boys' School, where thirteen different nationalities were gathered in one school, and the girls' school, where the exquisite singing by the girls of many nations moved us to tears. Then the college grounds were visited, set in royal palms and gorgeous foliage. Masses of the purple bougainvillæa aroused exclamations of delight all along the journey. Up the valley we went several miles to the Pali, where the valley ends abruptly in a great cliff set between two guardian peaks. Over this cliff the conquering King of Hawaii, having defeated all the chiefs of the various islands, drove the retreating enemy, 4,000 of them, to their death a thousand feet below.

A bronze tablet set in the red coral rock tells the story of

this defeat. Mr. Heinz ordered the tablet restored and enclosed in plate glass at his expense as a memorial of our party's visit, and his offer was accepted by the Daughters of Hawaii. The mists had gathered about the Pali and hid the view from the cliff; then as we waited the mist banks cleared, revealing what some of our party declared the finest vista they had ever seen of cultivated plain stretching out to the sea.

Lakes dotted the landscape, and the rich red and browns of this volcanic soil gave a glorious setting for a carpet of bright green. But we had but one day here, and we were hurried off down the valley past choice homes with beautiful grounds surrounding, to the Bishop school for native Hawaiian boys and girls. Mrs. Bishop was the last real descendant of the old royalty, and left a good share of her fortune to maintain this school. In fact, this spirit of generous giving for church and educational purposes at Honolulu is wonderful. The wealthy residents give hundreds of thousands of dollars to advance the work of education among the thirty thousand children of school age, embracing Portuguese, Chinese, Japanese, Filipinos, Koreans, and children of the South Sea Islands, and here each morning these children of many races salute the Stars and Stripes as their flag and sing the national anthem, two thousand miles from America, with as much appreciation of what it means to be an American, and possibly more, because of their needs, than in many a schoolhouse on the mainland.

In the Bishop grounds is the wonderful museum, with the treasures of the trappings of the royalty of Hawaii — great plumes of feathers formerly carried in royal processions, gorgeous headgear and capes and robes worth hundreds of thousands of dollars, made from the feathers of the songbird, now extinct, that once was numerous on the islands. Under

each wing there is a tiny tuft of yellow against the black, and this yellow tuft was taken from the bird to constitute, with millions of other tiny tufts, a royal robe. The last wearer of the robe, Queen Liliuokalani, or "Queen Lil" for short, who surrendered the government of the islands to the United States, is now a quiet resident of Honolulu. We saw her modest home, and there are many of her relatives with empty titles who reside at Honolulu.

In that museum is a replica of the great crater which is on an adjoining island and is constantly boiling, but rarely breaks over. A life-size group of natives is shown making their native dish of poi. This is made from a root similar to our calla lily. This root they beat into a sour paste that takes the place of bread. One of the party who had a taste of it on a previous visit said it was sufficient to last a lifetime. It is eaten by the natives by dipping their fingers in the dish, giving them a twist, and hence to the mouth.

A group is shown making the native cloth, which was made from the pulp of a tree and then beaten into softness and form. Carvings of their ancient gods in stone and wood, something similar to the Alaskan totem poles, are shown here.

The Hawaiian people are gradually dying out or lost by intermarriage with the Chinese and Japanese. Strange to say, the children of such marriages are vigorous and progressive and among the best of the population of these beautiful islands.

From the museum we were taken to luncheon at the Central Congregational Church and waited on by the ladies. The delicious, fresh pineapple will not soon be forgotten. Dr. Scudder presided. We were honored by the presence of Governor Walter F. Freer. Addresses of welcome were made and responded to. One thing was clearly manifest in all that

was heard and seen: These enterprising workers propose to round out the splendid educational and Christian work of these islands and make types that can be transferred to the different countries of the Orient as these bright young people and their parents return to their homes.

After luncheon the party adjourned to the old Kawaishao Church, the oldest in the islands, built of coral rock. This church was supported largely by the royal family. Here there was a great Sunday School gathering of children, Hawaiians, Portuguese, Japanese, Filipinos, Chinese, and other nationalities. The singing was wonderful. The glee club of young men, dressed in natty suits, was fine. Mr. and Mrs. Landes sang and Professor Roper played. The glee club sang the Hawaiian national air, followed by their farewell song, and gave their musical word for good-bye, "Aho!"

At five o'clock we were on board ship, tired but happy. One of the last to cross the plank was Mr. Heinz, who had waited to buy out a vendor of bright-colored paper wreaths and scarfs, and in these "glorious garments clad," he came aboard.

As we steamed away from the pier a bunch of boys competed for the privilege of diving for the stream of coin scattered by passengers upon the water. Skilfully they would gauge the descent of the coin into the water, and recover it before it had gone too far below the surface.

We moved out from Honolulu "in the glory of the sunset, in the purple tints of evening," bound westward for that long voyage of eleven days, during which we were destined to see no vessel. We gathered at the forward deck and sang "Softly now the light of day," as the sun sank in the west and the clouds at the sunset were suffused with rose and saffron and deep red, and then "Jesus Saviour, pilot me," as we looked out upon the pathless sea, 4,000 miles of which we should

cross before we should see the shore line of Nippon. Behind us shone from the land one brilliant shore light, a suggestion of God's eternal love-watch over his own.

Halfway up to the zenith was the crescent of the new moon, and just below that, Jupiter, the evening star, shone with a brilliance possible only in a southern sky. Tennyson's lines from "Crossing the Bar" leaped to our lips:

"Sunset and evening star and one clear call for me,
And may there be no moaning of the bar, when
I put out to sea."

On Monday night, March 10th, we retired, to wake up Wednesday morning, March 12th. No one was excepted from this long sleep. This sleep occurred at the 180th meridian of longitude, where we dropped a day into the mid-Pacific. Going westward with the sun, we had been gaining an hour every thousand miles of travel. The accumulation of these hours to twenty-four is adjusted where it will do least harm by omitting a whole day, and, crossing that Rubicon, the world goes on as usual. Going eastward, you put in an extra day, and it is here possible, you see, for two Sundays to come together in one week, if the captain so disposes, and there are enough ministers aboard to go round.

One bright day succeeded another. Flying-fish were spied skipping across the teeth of the waves. The ship's organized sports were on — potato races, chalking pig's eye, blind fencing, pillow fight over spar, ginger ale and cracker roll, egg and spoon race, shot put, broad grin, suit case race, and whistling races. Women played the men at baseball, the men dressed in hobble skirts.

One evening a concert was given. Our men sang "Johnny Schmoker," as a stunt. The vice-president of the Reading



SURF RIDERS, HONOLULU
THE CAPITOL, HONOLULU



AT THE AQUARIUM, HONOLULU
A HONOLULU CHRISTIAN GIRLS' SCHOOL
BISHOP LUCKOK AND PARTY, HONOLULU

Railroad performed on bones or clappers. Professor Roper gave several selections. Dr. Takamine and Dr. Woodbridge gave interesting talks on Japan and China.

The daily ten o'clock meetings of the party were continued. The devotional leader was changed each morning, the "log" grew daily more spicy as increasing acquaintance gave added interest to party episodes. Missionaries added blocks of information to the party store. Mr. Obee, a missionary from Nagoya, Japan, drilled the party in Japanese phrases and customs. Miss Brown composed the party song, "On to the Orient," which became the subject of frequent practice, sung to the tune of "Loyalty," and the party's cry was finally evolved by Mrs. Hotchkiss.

The party was divided into four groups, with a leader for each, to visit the leading cities of Japan, and the itinerary of each laid out and the plans for the different gatherings discussed. Committees on transportation and details relating to the party's comfort ashore were named. The chairman forgot nothing that would contribute to the welfare of the party, even providing for the cabling to America regularly of the health of its members, this information to be forwarded from Pittsburgh to each home interested.

March 17th came almost too soon, and an air of expectancy pervaded the ship as we drew near Japan. Wireless messages were received from Japanese friends welcoming the party, 1,000 miles from land, and appropriate responses sent. Letters homeward were completed, and everything was made ready for the morrow.

CHAPTER IV
AT THE GATE OF THE ORIENT



DESCENDING THE GANGWAY, YOKOHAMA
IN THE PARLOR OF THE "TENYO MARU" JUST BEFORE LANDING



THREE LASSIES OF TOKYO
CHILDREN IN HONGWANJI TEMPLE GROUNDS, KYOTO
AT CHAMBER OF COMMERCE BANQUET, YOKOHAMA

CHAPTER IV

AT THE GATE OF THE ORIENT

On the morning of March 18th the passengers were early on deck. The chill of the morning warned the party that we were much farther north than Honolulu. We strained our eyes for a vision of peerless Fujiyama, Japan's sacred mountain, 12,365 feet high, which rises majestic, snow capped, a sight never to be forgotten. The fog over the bay prevented the sunrise view. As the fog slowly lifted, we made out the high cliffs of the harbor, and slowly steamed toward Yokohama.

The Japanese medical inspectors and attendants came aboard and we were duly counted and looked over. The tugs brought a delegation of newspaper reporters, and one newspaper woman. We were snapped right and left. One man brought a bunch of the *Japan Times*, issued that morning, with the compliments of the editor, containing headline accounts of the visit of the "Business Men's Sunday School Tour Party," as we came to be known throughout Japan.

The wife and son of Mr. Asano, the president of the Toyo Kisen Kaisha Steamship Company, owners of the line on which we sailed, came aboard to greet us as a special courtesy to our party. Several of the officers of the Sunday School Association of Japan also came out in the tug. As we caught sight of Mr. Ukai, the genial chairman of the Board of Man-

agers of the Association, we shouted "Banzai!" to the delight of our Japanese friends.

These officers brought artificial white roses to distinguish the party, the welcoming party wearing red roses. As we drew alongside of the wharf a host of friendly faces appeared. Bishop M. C. Harris was there, honorary Methodist Bishop for Japan and Korea. Mr. Heinz, in high silk hat, stood at the steamer's landing and was the centre of interest for newspaper men. Up the gangplank came important officials, the president and officials of the Yokohama Chamber of Commerce, Mr. Sammis, the United States Consul General at Yokohama, the Mayor of Yokohama, and other officials.

Introductions followed and then the party gave with a will our cry:

World's S. S. A.,
The globe we span,
We greet and say
"Banzai! Banzai!! Banzai!!! Japan!"

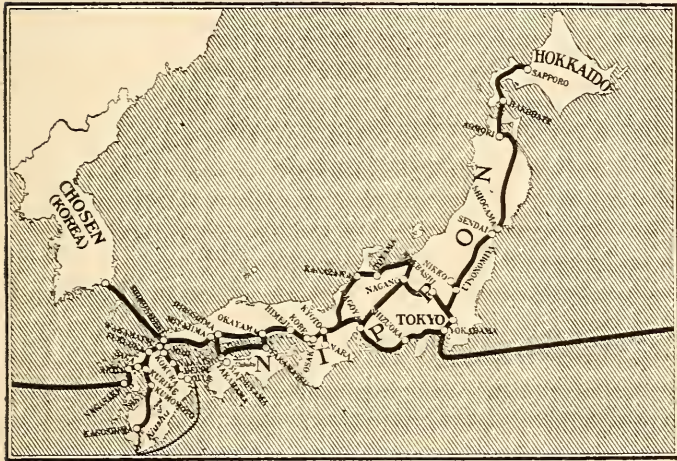
And the Japanese friends shouted back their approval.

Then came baggage inspection, greatly facilitated by the good offices of the Missionary Reception Committee efficiently directed by Mr. Coleman.

The party was to have here its first experience with the jinrikisha, or man-carriage, invented by a missionary, and the popular carriage in Japan and the port cities of China as well. As we emerged from the custom-house, the alert proprietors of these two wheeled vehicles lined up, and soon twenty-nine of these carriages were conveying their shouting passengers along the water front to the Grand Hotel, where luncheon was to be served. All went well until it came to settlement for the carriages. Then the difficulties of a foreign language

were apparent. The man who was told ni-ju-go (25 sen) equal to $12\frac{1}{2}$ cents of our money, and gave instead 50 sen, wished he had paid a little better attention to the Japanese kindergarten lessons on board ship. But experience is a sharp teacher, and the Japanese riksha man can usually be depended on to charge or accept the right fare.

In the afternoon the entire ship's company was invited to Tokyo, to the home of Mr. Asano, the president of the



steamship company. This is one of the finest homes in Japan. In the garden were Japanese stone lanterns, storks, pine trees bent into odd shapes by Japanese art when the trees were young. At the door we were obliged by Japanese custom to put on slippers over our shoes in order not to injure the thickly padded rice matting. Strange looking Japanese demons looked out upon us (in wood) from either side of the staircase; beautiful vases, rare screens painted in the

martial figures of old Japan or decorated in cherry blossoms, pines, or chrysanthemums or plum branches, gave everywhere the touch of Japanese genius. The host and his family waited at the inner doors, or rather rolling screens; interpreters conveyed our salutations, and our friends bowed with the grace only found in Japan. We felt how rude we were as Americans in comparison, how thoughtless of life's fine courtesies. When seated, the gayly dressed Japanese girls waited upon us with tea and Japanese cakes and candy and custard.

We then looked over the beautiful home and were served with ceremonial tea, a thick green fluid which was brought by the daughter and granddaughters of Mr. Asano and served with a certain set of steps and bowings. Then came a Japanese entertainment: jugglery, playing on the goto, bewa, etc., a sort of banjo music, to which accompaniment they sing in a monotone the legends of old Japan.

Returning to Yokohama, an hour's run from Tokyo, we were glad for a night's rest ashore, after three weeks on the ocean.

The clatter of the wooden shoes upon the hard pavement of the streets in the early morning was sufficient of an alarm clock to the American traveler. After breakfast some of the party took the trip to Kamakura, the old capital, to see especially the Dai-butsum ("great image of Buddha"), a bronze image 135 feet high. This is next to the largest image of Buddha in Japan, the largest being the Dai-butsum at Nara, which is 138 feet in height. The party climbed up by ladders into the body and head of the Buddha. The temple of Hachiman, the God of War, nearby, is a noted one. The armor of old Japan in this temple is of special interest. The walk over the long bridge to the Island of Enoshima, near Kamakura, will reward the traveler because of its caves, its

scenic beauty, old temples, and winding walks around the bluffs.

The party was entertained by the Chamber of Commerce at Yokohama with an elaborate dinner. The American Consul, the Mayor, the president of the great dock company, possibly the largest in the world; the president of the great Formosa sugar industry, and the vice-president of the Yokohama Specie Bank, Japan's largest bank, were among those present.

The Mayor spoke of the cordial relations existing between Japan and America since the day when Commodore Perry landed at Yokohama, and of the need of cultivating these relationships in view of the inevitable increase of commerce between the two countries with the opening of the Panama Canal.

The president of the Chamber of Commerce voiced the welcome of the business men of the city to the American party which had come not simply to see the industrial life of Japan but to bring as Sunday School men help in the solving of Japan's spiritual problems.

Consul General Sammis presented figures showing the large increase in the imports into Japan of American products in the recent past, the value of Yokohama as a port, and of the importance of conserving Japan as a market for American goods.

Mr. Heinz and Mr. Kinnear responded fittingly for the party.

A visit to the silk shops followed the dinner, and the party watched the skilful Japanese artists painting their wonderful fans. These were presented as souvenirs to the guests, as well as candy made into exquisite floral designs.

From the silk shops jinrikishas were secured to bear the party to the Shilo Church, where was witnessed the first one of many large rallies of the Sunday School children and young

people of Japan. There were 1,100 in the gathering, and they made a picturesque throng; girls in their best kimonos of many hues, and the boys almost invariably with military caps. One group of the children sang, "Jesus loves me," in English. A class of teen-age boys, numbering seventeen, sang a song. Miss Brown displayed the flags she had brought from home, that of the United States and the Conquest and Christian flags, and told her purpose to add the flag of each country visited until her return home to Nebraska. This was the first occasion on which the addresses had to be interpreted and was therefore an interesting experience. It takes about twice as long to interpret in Japanese as to give the same thought in English, owing to the necessity of so reconstructing the thought as to adapt it to Japanese life and understanding.

For the first time the members of the party sang here their party song:

ON TO THE ORIENT

Written on Board S.S. *Tenyo Maru* for
the World's Sunday School Commission.

(Tune — *Loyalty to Christ.*)

Across the waters blue

We bring a greeting true.

The world for Christ, the world for Christ, the world for
Christ, we sing.

At Rome in nineteen seven,

The signal call was given,

The world for Christ, the world for Christ, the world for
Christ, we sing.

Chorus: On to the Orient!

On to the Orient!

Cried the World's Committee, on!

We moved at that command.

In the Orient we stand.

Commission Four, Commission Four, Commission Four are we.

So now we want it known
How our Sunday Schools have grown.
The world for Christ, the world for Christ, the world for
Christ, we sing.
In America 'tis well,
And this we gladly tell,
The world for Christ, the world for Christ, the world for
Christ, we sing.

Before the journey's end
A week in Zurich spend;
The world for Christ, the world for Christ, the world for
Christ, we sing.
In the World's Convention there
We surely want to share;
The world for Christ, the world for Christ, the world for
Christ, we sing.

—*Composed by Miss Margaret Ellen Brown, General Secretary Nebraska, U. S. A., State Sunday School Association.*

At the close of the entertainment tea was served around a table in an adjoining room. Boxes of flowers were brought in for the members of the party.

The closing functions at Yokohama consisted of an evening gathering at the Kaigan Church under the joint planning of the Sunday School and public educational people of Yokohama. We found that the educational authorities of Japan were deeply interested in an inquiry as to the relation of the Sunday School and public education, and the subjects that they wished discussed here and elsewhere bore upon the nature, methods, and the results of Christian education through the Sunday School. Ninety-eight per cent of those of school age are in attendance upon the public schools of Japan. This is a remarkable record, possibly not equalled in the world, and the system of education covers every step

from the kindergarten to the many normal schools and the great universities at Tokyo.

The problem in Japan is not that of education. The problem there is the same as that in every other nation: the production of character upon which education must be founded if the largest and best use is to be made of knowledge. The old religions of Japan, it is felt, are not producing this character and there was therefore a very eager interest to discover if the Sunday School, teaching as it does the great ethics of the Bible and founded in a spiritual experience, should prove to be the missing link in the plan of a complete education; and the fact that many of the members of this party were business men who were giving very largely of their time and means to the development of religious education through the Sunday School aroused a natural curiosity to learn from such men how far the Sunday School had proved equal to the needs of producing moral character and religious life in America and conserving patriotic devotion.

The fact that 17,000,000 were now enrolled in the Sunday Schools of America and that many of America's foremost men, including the President and Vice-President of the United States and the Secretary of State, were the products of the Sunday School, gained a favorable hearing to the presentation of such facts to the audience at Kaigan Church and to other gatherings in Japan. The fact that Christian education through the Sunday School was a natural supplement to the education of the public school was noted with interest, for America and Japan are alike in that religion as such is not taught in the public schools.

After the evening gathering a social time was spent in a little building adjoining the Kaigan Church, in which was held the first religious service on shore when Commodore Perry landed.



TEMPLE OF HACHIMAN, KAMAKURA

DAI BUTSU, KAMAKURA

GUIDE HACHIMAN TEMPLE

BEGGAR AT TEMPLE GATE



A DOORWAY SCENE, YOKOHAMA
STREET IN KYOTO
GIRLS DRAWING CART, KYOTO

At Yokohama is located the splendid Union Church, where visitors find a welcome always. Here, on the first Sunday of our stay in Japan, Dr. Wilbur of our party delivered one of the helpful messages which proved a benediction to missionaries and native workers all along the journey, at Nagoya, Mokpo, Seoul, Nanking, Peking, Mukden, and on train through Siberia. As the publicity author of the party, and in the distribution of 500 bunches of Sunday School literature at various points, Dr. Wilbur was of great service as well as in his special Sunday School messages.

The stirring Sunday School messages of Mr. Harrison, Mr. Stafford, Mr. Landes, Mr. Hall, Mr. Kinnear, Mr. Morton, and the ladies of the party, here and throughout the Orient, were listened to with marked attention and appreciation.

In Yokohama there are some 12,000 foreigners, principally English and American. Most of the foreign residences and many of the Christian educational institutions are located on a bluff commanding a splendid view of the harbor and shipping. The Sunday School work at Yokohama is well and intelligently organized, and the entire mission development here is a credit to the various mission boards that are represented in this city. The generous welcome of the people was a choice introduction to the spirit of courtesy which followed the party throughout the empire.

The splendid endorsement by America's leading men and by the newspapers of Japan of the spirit and purpose of the visitors was caught up by the press and by leaders all through Japan and contributed immensely to the general success of the tour.

On the morrow we are to be in Japan's capital city for a series of events of unusual interest.

CHAPTER V
TOKYO AND ITS WELCOME



COUNT SHIGENOBU OKUMA
PRIME MINISTER OF JAPAN



TOKYO WELCOME BANQUET
SUNDAY SCHOOL RALLY, AOYAMA GAKUIN, TOKYO



MEN'S RALLY, Y. M. C. A. HALL, TOKYO
SUNDAY SCHOOL RALLY AT SIXTH NATIONAL CONVENTION BEFORE IMPE-
RIAL JAPANESE PALACE, TOKYO



BRIDGE OVER MOAT, IMPERIAL PALACE, TOKYO
IN BARON SHIBUSAWA'S GARDENS, TOKYO
A TOKYO STREET SCENE

CHAPTER V

TOKYO AND ITS WELCOME

We had paid a flying visit to Tokyo, the fifth city of the world, but now we were to spend several days in the bustle of the capital city. We left Yokohama at 8:50 A. M., arriving at Tokyo at 9:30 in special cars provided by the courtesy of the government, which controls the railroad between Yokohama and Tokyo. Autos are in waiting at the great Shimbashi station. These autos are decorated with American and Japanese flags. We are hurried off to Mr. Okura's Art Museum, which is open this morning especially for our party. The rich collection of ancient idols, curios, paintings, and screens, is probably not rivalled in Japan. These treasures of Japanese art had been at one time stored in Japanese temples, the gifts of its worshippers. In the anti-imperialist riots during the Restoration the temples were threatened with destruction, and at that time Mr. Okura begged that these wonderful Japanese art productions be spared, and he bought them for his collection.

From Mr. Okura's we went to partake of an elaborate Japanese dinner tendered the party by special invitation of Mr. Asano at his Tokyo home. As soon as we gathered in his beautiful home, tea and sweets of many sorts were served. Then we were seated at a long table with two lacquer trays before us, one three or four inches higher than the other — the lower tray for the purpose of holding surplus dishes,

glasses, and vegetables, and the higher one for the more important dishes. A pair of chopsticks completed the outfit, and though knives and forks were furnished, as a matter of courtesy to the guests, very few of the party used these American necessities. Soups and whole fish, lobster, rice, beans, bamboo sprouts, were in turn attacked with the chopsticks with varying degrees of success. Mr. Heinz seemed to have a desperate time to get a mouthful, and we fear went away hungry.

The fish served was a special one, expressing gladness. In fact, nearly everything in Japan has a hidden meaning, missed by the stranger unless you are so fortunate as to have a Japanese friend to explain. Their reverence for age, for instance, is beautifully shown in their care of old trees. A red slip with a gift marks it as a token of special friendship, and other little things may be indications of high honor.

From Mr. Asano's the party went to the great gathering of Sunday School children at "Aoyama Gakuin," the college buildings of the Methodist Compound. The large building was jammed with an audience of between 3,000 and 4,000, despite the hard rain. The singing was splendid. After various speeches each one of the five districts represented in the Sunday School gathering sent up balloons of large size and various colors. Attached to each of these balloons were streamers and on each one was a saying of Christ, such as "I am the Light of the World," "I am the Way, the Truth, and the Life." The commission sang its song and gave the commission cry. A moving picture was taken of the party, and at the banquet tendered on the next evening these pictures were shown, to the delight of the visitors and audience.

Following the Sunday School rally a reception was given, attended by the missionary body of Tokyo, at the home of Mr. Davison.

In the evening at the Y. M. C. A. there were a large number present. Mr. Landes and others presented the greetings of the organized Bible classes of America, particularly those of Mr. Wanamaker's adult class of 900, which had deputed Mr. Landes to bear their special greeting to the men of Japan as follows: "Tell the men on the other side of the world that the Bible is the best book and Jesus Christ the only Saviour."

Tokyo covers many square miles of territory. The houses have usually tiled roofs and are one story in height; the shops open to the street and the alert shopkeeper seated on rice-matted floors just within, waiting for customers. These merchants always welcome you with a smile, and if no purchase is made, they are just as smiling and courteous as if you had bought out their shop. They live with their families behind these shops which at night are closed in by screens or shutters.

The main streets are entirely lined with shops. The people seem always busy, going or coming, and loungers are the exception. The families are brought up as a rule to certain trades and pursue these from generation to generation. The same is true of China. The small return for labor, where labor is so abundant, makes it necessary for every member of the family to keep occupied in order to sustain the home, especially with the increased cost of living which is reflected in Japan as well as America. Men take the place of horses and pull and push carts loaded with immense burdens and they accompany their movements frequently with a song or intonation. Little girls and boys are carrying upon their backs their smaller brothers and sisters, and do it contentedly. Only occasionally do you hear these babies cry.

The streets of Tokyo have undergone great improvement under a well-developed city plan. The avenues are being

widened and there are many beautiful parks. Public buildings of good proportions are being erected. The newly constructed business buildings are often several stories in height. The frequency of earthquake vibrations has to be considered, however, in Tokyo, so that skyscrapers are not possible there. The canals which penetrate the city give opportunity for the economical movement of commerce. Electric car lines cover the city very thoroughly.

The homes here, as elsewhere in Japan, are shut out as a rule from observation by board fences and the beauty of the Japanese gardens is therefore only seen as a matter of privilege. Once within the restrictions of these fences, the visitor would see in the smallest space a reproduction of Japan's scenic life even though in miniature; little mountains, stunted pine and plum trees, stone steps set in odd relation to each other, little streams crossed by unique bridges, bronze storks, bushes cut in forms of birds and animals — all these may be found in comparatively small area. In fact, the Japanese do not put their best foot foremost. They will speak very humbly of what they have. In visiting the shops, the poorest goods are likely to be shown first and for only the interested are the best things brought out.

After a night of rest, the splendid Chamber of Commerce building is visited. Here tea is served and the party is introduced to the leaders of Tokyo's industrial life by the honored President of the Chamber of Commerce, Mr. Nagano.

From this reception we were taken to the government schools where the silk industry is taught. Here the whole process of silk-making was shown to us under the guidance of Baron Shibusawa, the general of Japan's industrial development. We watched the steps of development from the silkworm to the cocoon stage, the separation of the cocoons

into various sizes, and then the hot water-vats where the girls skilfully gathered threads from eight of the cocoons to make one strand of silk, these in turn going into skeins and then shipped to America to be made up into silk fabrics.

A fine luncheon followed at the home of Baron Shibusawa. The ladies were separately entertained by the Baroness. A little later we were made welcome to the beautiful Japanese garden of the Baron with its pines, winding walks, sweet little bridges over quaint streams, and wisteria arbors. Three times during the walk we came to surprise arbors where tea was served by our courteous hostess. The picture of the Baron and the party was taken on the steps of an imported Korean temple.

Later in the afternoon a reception at the home of Count Okuma, now Premier of Japan, was given. Count Okuma represents the democratic tendency in Japan as contrasted with the system of bureaucracy, controlled by the "Genro," or elder statesmen, the great political clique, which has been for years the power in Japan. Count Okuma is revered as Japan's great sage. He is a natural orator and promotes every movement that will build up his nation. His bright eye, expressive face, his features and hands emphasizing his speech, and his genial and genuine courtesy, made an impression long to be remembered. His grounds were thrown open to us, and after serving tea, the Count spoke at length, voicing his pleasure that we had come on this mission to serve Japan's great need, and spoke of America as Japan's great teacher from whom she had been learning since the days of Commodore Perry. He said that he hoped the next World's Sunday School Convention would be held in Tokyo. He said that America was doing more for the moral improvement of Japan than all the rest of the world, through

the missionaries, and that Japan must look to America for all that is best in western civilization. In the address made later in the evening, he said, placing his hand on his head and heart in turn: "Japan may furnish me food for my head, but America must furnish me food for my heart," expressing in this way his sympathy with the purposes of the party. Count Okuma was the President of the great Waseda University, with 8,000 students.

The evening gathering at the hotel was a fitting climax to Tokyo's welcome. The Mayor of Tokyo, Baron Sakatani, members of the Chamber of Commerce, educational leaders, Japanese Christians and missionaries united in a splendid reception to the party. The great dining-hall was festooned with the flags of the two nations. One enormous flag in the centre of the room had upon it the Japanese and American flags with an outline of a cross and crown between the two flags, and this design was reproduced in smaller flags which were in the hands of the children at the rally of the previous afternoon. Between the courses verses of familiar hymns were sung. At the conclusion of the repast Professor Roper played the national airs of Japan and the United States. The Mayor, Baron Shibusawa, and others, in an official way, extended the welcome of Tokyo to Mr. Heinz and the party. They spoke of the fact that Japan had developed its industrial, educational, and military life, and that the large need at this time was the development of the spiritual, and that this had been neglected. Again and again, here and elsewhere, these leaders expressed the opinion that the visit of the party had come at a strategic time, in meeting Japan's need for the development of the spiritual.

Mr. Heinz responded fittingly to these splendid manifestations of the spirit of welcome, as follows:

“The first touch of the kindly welcome of your nation was experienced during the long voyage from San Francisco in the personal acquaintance and marked courtesy of your eminent countryman, Mr. Takamine, known the world over for his distinguished service in promoting the good health of the nations, in relieving suffering and prolonging life. Again, when a thousand miles from your coast, our party received welcome messages from your gracious people for all of which we are deeply grateful, and now as we touch your shores we are overwhelmed with these splendid courtesies.

“We come to you with a message of good-will and friendship. In our relations with you as a nation, our Republic has stood for peace, from the days of Commodore Perry, to whom you opened your ports, to the time of President Roosevelt and the treaty of Portsmouth, and of President Taft, who has sought to make war between great nations impossible. And this has been the attitude of your great Empire, whose three wars in the last two centuries have been in self-defense and for national honor. At times, agitators in the jingo press have sought to disturb our peaceful relations, but the American people are determined that our friendship shall remain undisturbed.

“Our nations are one in the purpose to give every child born under our flag a chance for the best in education, and your marvelous record in establishing universal education of the highest type, within so brief a time, is the astonishment of the world, and has of itself given a deathless lustre to the name of your recently deceased Emperor.

“In industrial enterprises we, too, are brothers, and under the leadership of such generals of industry as your president, Mr. Otani, and Baron Shibusawa, and other great leaders, Japan has taken first rank in her business achievements. I was greatly impressed with the type of business leadership represented in the Japanese Commercial Commissioners, whom we had the honor and pleasure of entertaining in our city, Pittsburgh, a few years ago.

“There remains one other great field of achievement in which these nations should be united, and without which all

success in war, in commercial life, and education is useless. I refer to the development of the character of the youth of the land through religious education. This, if achieved, will be Japan's crowning glory. This should command the best thought of your educational and business leadership.

"You have sent many commissions to our country. Why not send one charged with the important mission of discovering the best plans for the moral and religious foundation of your youth? The result would, I believe, enrich Japan's future beyond your highest thought. Great hosts of our professional and business leaders are giving their time and money to the cause of religious education through the Sunday School, as the finest contribution to the welfare of the nation, in character building, in patriotism, and good citizenship.

"I again thank you for your great kindness and consideration to our World's Sunday school Commissioners."

The moving pictures of the Sunday School rally of the previous day were then thrown on the screen as a surprise, and the visitors saw themselves in moving-picture form as they had been caught in their coming and going to the rally.

The final day in Tokyo was Sunday and this day was occupied with the visitation of Sunday Schools and the holding of a large workers' rally in the afternoon at the Y. M. C. A. At this workers' rally a resolution was enthusiastically passed urging that the world's next convention come to the city of Tokyo. The welcome of the capital city was complete, and from this point the party was to divide into groups carrying the word of greeting and of inspiration to some forty of the strategic centres of Japan.

In the next chapter we shall follow the group, going northward.

CHAPTER VI
NORTHWARD TO THE SNOW LINE

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NORTHWARD TO THE SNOW LINE

Leaving the busy centres of commerce, Yokohama and Tokyo, where the welcome of the general party had been so munificent, a group of fifteen went northward with Nikko, Utsunomiya, and Sendai as the stops for the main party, while a smaller group was to speed farther northward to Hakodate and Sapporo at the extreme north, points rarely visited by the traveler. In fact, outside of a visit to Nikko, which is taken by most tourists, the trips northward and westward are largely ignored by travelers who usually go southward from Tokyo on the main line to Nagasaki, but, in doing so, a great deal of Japan's most beautiful scenery is overlooked and some of its most important centres neglected.

It was on March 24th, early on Monday morning, that the party arrived at Nikko. There is a Japanese proverb which says, "Never say 'kekko' (beautiful) until you have seen Nikko," and the wisdom of this proverb is appreciated by every traveler who catches a glimpse of this famous temple city stretching up the mountainside to the groves of great pines enshrined in which are some of Japan's most famous temples.

Approaching Nikko along the main road, there is an avenue of many miles in length, on either side of which is a crypteria of cedar trees hundreds of years old. It had been the custom of the reigning Shogun and his vassals for many years to

make an annual pilgrimage along this avenue, lined with these majestic trees, to the temples of Nikko and to the tombs of Iyeyasu and others of the famous leaders of Japan. In the old days a party preceded the Shogun's approach with branches of trees in order to sweep the avenue clear of evil spirits.

Going through the main street of the village, a wonderful bridge of gold lacquer, which spans one of the most beautiful and turbulent streams of Japan, was crossed by the Emperor alone on this annual visit and was then closed until the following year.

On the occasion of the visit of the party, luncheon was taken at the Nikko Hotel and the party proceeded up the main street of the village on either side of which were the curio stores, smiling Japanese inviting purchases. Some of the merchants sent out their scouts to accompany the party, and later guide them to the stores.

Leaving the village a bridge is crossed and the stone steps were ascended leading up to the temples and shrines. Here is found the temple of the "Three Monkeys," these figures being carved on the exterior. One of these monkeys has his fingers in his ears, another upon his eyes, and another upon his lips, signifying, "Hear no evil, see no evil, speak no evil." The temples are beautiful in lacquerwork of gold, deep reds, and yellows and blues. They are kept in excellent repair by the gifts of royalty. Marvelous screens adorn the rooms, and you hear the deep-toned temple bells. Here shoe coverings are furnished visitors who are conducted through the rooms by robed Shinto and Buddhist priests.

The ceilings of these temples and the exterior are carved in marvelous representations of birds and fruits and animals. Reverent worshippers bow before the images of Buddha or

other idols. Hands are clapped thrice to arrest the attention of the temple god, and the lips move in prayer.

In one of these shrines there are rooms where students come, and for days kneel in prayer before an image of Buddha, going without food or water, in religious contemplation. Surely the God who knows the spirit of the worshipper does not fail to answer this silent quest for Himself.

But the principal interest in Nikko centres about the shrines of the great leaders. These gorgeous mortuary shrines were built in memory of Iyeyasu, the founder of the Tokugawa Shogunate. His grandson, the third Shogun, is buried here also. These shrines were built about 1617 and have been embellished from time to time through the rich gifts and offerings of the dai-myos throughout the country up to the time of the Restoration (1868), when the Shogun abdicated in favor of the Emperor and handed over to him all the civil and military power. The ancestral shrines of the Mikados are at Yamada. The Nikko shrines are approached by a series of stone steps. The stone coping on each side, and the steps themselves are covered with moss, for under these enormous pines that shade these temples the sun does not easily penetrate. The passion of the Japanese youth for hero-worship cannot be understood by those in western lands. This spirit of loyalty is carefully cultivated by Japanese leaders and out of it is developed a national unity that makes the Japanese count not the cost of personal sacrifice for the country they love.

Leaving Nikko, the party arrives at Utsunomiya, a station on the way to Sendai, at seven o'clock in the evening. A stay at that place had not been contemplated, but it was found there was an hour here to spare while waiting for the Sendai train. A missionary by the name of Mrs. Fry, a courageous

little woman, is the sole foreign worker at this place, and she pleaded so strongly with the members of the party to hold a meeting at her little chapel, that, although it was late, the visitors were glad to follow her request. There was a band of fifty boys and girls that met the party at the depot as they landed at Utsunomiya and sang "Jesus loves me."

The meeting-place was one mile from the station; the rain made walking very unpleasant, but these boys and girls, and some fifty Japanese young women, ran alongside of the jinrikishas and marched in procession to the meeting-place.

A reporter of the local Japanese paper, who up to that time had no good words to say for the little missionary and her work, begged for the privilege of attendance at these meetings and to take a picture of the party and to report the meeting. It appears that the great Tokyo and Yokohama dailies had made such elaborate reports of the visits and receptions at those two places that the press all through the country were awaiting the visit of the party in order to follow the lead. As a consequence, the coming of the members of the party to Utsunomiya was to be duly heralded and reported.

Returning from the meeting, the party was accompanied back to the station, and as the train moved off, the children ran alongside for a little bit singing in English "God be with you till we meet again." Tears filled the eyes of many of the party at this beautiful expression of interest.

After a night's rest in the sleeping car, which had been provided especially for the comfort of the party, the train was boarded at four o'clock in the morning, two stations from the city of Sendai, by five missionaries and some native workers in order to extend a preliminary greeting. At the next station three more came on the train, and some had to walk eight miles at that early hour in order to make this possible.

When the train drew up at Sendai at 4:30 in the morning, there was a welcoming crowd of 600 of the leading city officials, citizens, missionaries, and native workers. A rousing welcome was extended and the party conducted to the waiting-room at the station to be served with breakfast. Here the Mayor was present in person and gave his greetings.

At 5:30 the group boarded another train making a side trip to Shiogama. At that place a large delegation was assembled. Specially prepared fireworks were sent up in great numbers, and the balloons and pennants all indicated a warm welcome. About one hundred business men and city officials were waiting in a dignified line to receive the guests, and this at six o'clock in the morning. The school children were out in good numbers. Two Shinto priests were there with the Mayor to bid the party a hearty welcome and to escort it to an inspection of the famous temple. The visitors were admitted through an entrance only used by royalty, a mark of signal honor. At the shrine refreshments were served and the formal welcome was made by the Mayor, to which Mr. Harry Morton, as chairman of the group, responded.

From Shiogama two government yachts, gayly decorated, were placed at the service of the party, bound through the famous Thousand Islands strung over the beautiful bay to the Island of Matsushima. This is a charming place. When the yachts reached the wharf a large number of school children met the visitors and ranged in two lines, the boys in one group and the girls in another. More skyrockets were sent up.

It was now snowing hard and the great flakes upon the pine and cedar trees made a beautiful picture. The party climbed over the hills and through the caves and visited another old temple. Before this temple is a large gate, which is never opened except for some member of the royal family

or very distinguished guests, and this was opened for the guests.

Luncheon was served in a Japanese inn. The cook to prepare this luncheon had been brought up especially from Tokyo at the expense of the hosts. The Governor had made special effort to see that nothing was left undone for the safety of the party and had sent a detachment of soldiers to accompany the yachts.

As the visitors came to the wharf, on the return trip, the school children bowed low their farewell. The party returned to Sendai at 1:30 and at the station was met by 1,200 Sunday School children ranged on one side of the road, and about as many children not attached to Sunday Schools on the other side. The Mayor, the Chief of Police, the members of the Chamber of Commerce, and hosts of citizens, probably numbering from 15,000 to 20,000 were there to give Sendai's welcome to the guests. The commission cry was given, ending with a "Banzai," and the great throng responded with a real, mighty "Banzai!" The party was conducted to the homes of the missionaries for a little rest.

It was now raining, instead of snowing, but this made no difference to hosts or guests. The guests were first guided through a building for an exhibit of the products of this province, and then taken to a large reception hall. The city officials had covered the stairs and floors of the building with cloth, at a large expense, so that the foreigners would not be required to take off their shoes. This mark of high courtesy would seem to be possible only to people trained for centuries to a first consideration for the comfort of guests.

In the centre of the hall was a long table for the missionaries and the Sunday School guests. The Japanese men were ranged on one side of this table and the Japanese women on



THE GOLD LACQUER BRIDGE, NIKKO
IN AN IRIS GARDEN
A PAIR OF JAPAN'S PRODUCTS
VENDER OF MOLASSES CANDY



HOKADATE SUNDAY SCHOOLS
SENDAI SUNDAY SCHOOL GROUP AND BUDDHIST PRIESTS

the other side. Tea and cakes were served and each one was given a box of candy to take home. The Mayor of the city made a very fine address which was responded to by the chairman, Mr. Landes, Mr. Stafford, Mr. Hall, Miss Brown, and Miss Snell. At the conclusion of this meeting a photograph of the company was taken on a beautiful hillside just before sunset, and later a copy of this photograph was presented to each member of the group.

In the evening the party was turned over to the missionaries. Addresses were made to a gathering of some 600 of the students of the Sendai schools, for Sendai is one of the finest Christian educational centres in Japan. The whole atmosphere of the place is pervaded with a high educational tone, and the intelligent and dignified bearing of the people that are met is noticeable. Christian missions have reason to be proud of the splendid exhibit of their work in this centre.

As the party left Sendai one of the officials was asking from what Sunday School in America these visitors came. The reply to that question revealed the fact that all America was honeycombed with Sunday Schools.

The missionaries assured the chairman of the party that this day at Sendai meant more for the cause of missions and the Sunday School work than anything that had taken place at any previous time, and the visitors counted the day one of the greatest in their memories.

The principal party returned to Tokyo, but Mr. and Mrs. Landes, accompanied by Rev. Kakichi Ito, of Sendai, who was to act as official interpreter, proceeded northward to Hakodate and to Sapporo, the latter on the Island of Hokaido, the northernmost island of the Japanese group.

At Hakodate the Imperial Government Railway sent two of its officers to conduct the party to Sapporo, a distance of

250 miles. Sapporo was reached Thursday evening, March 26th. A local committee and many native Sunday School workers, pastors, and town officials were in waiting at the station when the train arrived and escorted Mr. and Mrs. Landes to the Railway Club, where dinner was served.

In the evening two very helpful and important meetings were held. The first meeting was for native workers and the audience was made up entirely of native teachers, superintendents, and pastors, and was held from 7 to 8:30 o'clock.

Following this, a mass meeting with an audience of about 700 was held. This gathering was made up largely of students from Sapporo Agricultural College, which became a few years ago a department of the North Eastern Imperial University. Professor Clarke, of Massachusetts, took a leading part in the organization of this college. He was there but a short time, but left behind him a lasting impression. Among those who came under his Christian influence was Dr. Nitobe and Dr. Sato, both of whom came later to America to Johns Hopkins University when President Wilson was a student there. Both have since visited America as exchange professors.

Sapporo is the capital of Hokaido and is the educational centre of the island. The population of the city is about 80,000. No missionary educational work is done here but the foreign teachers in the government school are all Christians; classes for Bible study are permitted.

Hakodate was the next town to be visited. This is a city of 100,000 population. Two splendid meetings were held here: one in the Methodist Mission School for Girls, and the other in the Methodist Episcopal Church. There was at both meetings an audience of about 700.

In this island the snow continues the winter through, and

the snowplow had to cut the way for the visitors through the snowdrifts, but there was a warmth of welcome that will not soon be forgotten, and the message of Mr. Landes and the sweet songs sung by himself and wife will linger long in the memories of the enthusiastic people at these points.

Both the Sendai and Hokaido parties returned to Tokyo filled with enthusiasm for their trip and with the highest appreciation for the splendid courtesies of city and railroad officials all along the line.

CHAPTER VII
A JOURNEY WESTWARD

CHAPTER VII

A JOURNEY WESTWARD

Visitors to Japan rarely make the western coast. The chief line of travel is directly south from Tokyo to Nagoya and to Kyoto, which cities present countless attractions to the shopper and to those who love Japan's beautiful lacquered temples. Several of the party left Tokyo on March 26th for a westward journey, winding up through the beautiful mountains, penetrating tunnels, emerging from those tunnels upon bits of scenery that would rival that of Switzerland. Mountain streams wind along the valleys, and the houses perched on the hillsides remind one very much of the Swiss architecture.

This party consisted of Mr. and Mrs. Morton, Mr. Harrison, and Miss Snell. Upon arrival at the station at Toyama, they were cordially greeted by a company of missionaries and Japanese. Included in that group was a Japanese lady whose daughter is at Vassar College. This girl has charge of the mission study work in that college for the Senior class and had committed to the care of one of the travelers a present from America for her far-away mother. One can imagine with what keen pleasure such a gift was received.

At this point two meetings were held, and the band of faithful workers seemed overjoyed that the city had been visited. Before the addresses, a cordial address of welcome was given the party by Saburo Takai, a sixteen-year-old

boy. This was translated by Dr. Chiba, who was the interpreter of the party, as follows:

"Honorable guests and ladies and gentlemen: I deem it great honor to extend our hearty welcome to you who have come, with commission given of God, to this insignificant corner of west coast of Japan. You give us great stimulus and encouragement to do good for God and for humanity. Your earnestness in presenting your sacred cause overwhelms us.

"Friends, I am told that long, long years ago, in Rome, they used to ring bells early in the morning. When the sound of the bells from all the churches was heard as if to say: 'Get up, and pray to God for the work of the day,' then they were all obliged to get up, and the whole family, from master to servants, all joined in their prayer to God for the day, and their work was blessed.

"Now, friends, let us not think of this as a thing of long past, of far-away Rome, but let us make it the thing of the twentieth century and of all of us. Though we are separated by the seas, may we from this side of the ocean, and you from that side, ring the sacred bells to extend His Kingdom and to elevate humanity; and let us wake up the slumbering world.

"May God bless you in your journey round the world."

One of the students of the Toyama Middle School composed a brief letter to one of the party which will be of interest, and certainly for a beginner in English he did remarkably well:

"My noble Teacher:

"I am student of Toyama Middle School, my name is Tomotsu Asagi. Thank you very much for your kindness a short time ago. When I listened to you at Nippon Kirisuto Kyokai, I felt very pleasant and yearn for you. I am sorry I heard that you start here by ten. I hope to have a teacher like you. I cannot forsake you. Ah, the sorrow of parting



HON. BUEI NAKANO,
PRESIDENT CHAMBER OF COMMERCE, TOKYO



SENATOR SIROKU EBARA



BARON EIICHI SHIBUSAWA



BARON Y. SAKATANI
MAYOR OF TOKYO

when one would but cannot tear oneself away as is this case. But I can do nothing. I have no a good way, but I have only a good way, it is to write to me. If you have nothing better to do, though after you returned to your country, please write to me often. So will do I."

These Japanese boys do not lack ambition. In very many places in Japan the largest attendance at the meetings was that of the students of the Middle and High schools. These students are alert for the best; while many of them have relinquished Buddhism and do not believe in any religion, they are natively religious and need only to be guided along channels that will secure the consent of the intellect as well as the heart in order to become the strongest sort of Christians.

Among the frequent visitors to the meetings that were held throughout the Empire were Buddhist priests. These priests seemed eager to learn the latest advances in Christianity. Some of them are broad-minded people and recognize the superiority of Christianity to much that is taught in their religion.

Not far from Toyama a missionary met a Buddhist priest walking across the country. From the folds of his kimono the priest pulled out a Bible. This Bible was carefully marked. The missionary asked the meaning of the marks, and was informed that one set referred to passages in which Buddhism and Christianity were largely agreed. Another set were those selections in which Christianity was distinctly superior to Buddhism, while a third series related to passages upon which further light was desired. The priest said that he frequently used the Bible in his temple service without mentioning the source of the selections.

From Toyama the party proceeded to Kanazawa, one of the most beautiful cities in Japan. The people are enter-

prising, and the city is laid out in splendid form with attractive parks. Pottery is one of the chief industries. There is a strong educational work developed here, under the Presbyterian and Methodist churches. The meetings included a welcome banquet by the Chamber of Commerce. Rev. J. G. Dunlop, who was one of the first Sunday School workers for Japan, under the World's Sunday School Association, acted as interpreter, and helped the party greatly in their work. From Kanazawa the road lay down the west coast with Kyoto as the next point of interest.

Kyoto is the city of wonderful temples, for this is the headquarters of one of the chief Buddhist sects, but side by side with the activity of the Buddhists, Christian work is advancing. Mr. Gorbold, one of the leading missionaries at this point, is conducting an excellent work in establishing missions in different parts of the city. The celebrated Doshisha College is located here. From this college hail some of the great preachers and leaders of Japan. It was one of the first Christian institutions of Japan. The founder and first president was Joseph Neejima. He is considered one of the three great educators of Japan, all of them now dead.

The splendid Y. M. C. A. Building, erected by Hon. John Wanamaker of Philadelphia, is here, and one of the public meetings was held in this building. Kyoto is headquarters for Damascene ware and works of art.

In our tours through the city with Mr. Gorbold we alighted at one of the busy corners adjoining which was a mission building. A song or two and a little talk in the open and a crowd is gathered and conducted at once to the room. Mr. Heinz was at one of these enthusiastic mission meetings. Mr. Gorbold asked the boys to smile, and as they did so, reminded Mr. Heinz of these live ivories. Mr. Heinz had a special

interest in a collection of ivories, but probably had never seen an exhibit quite so interesting.

The Miyako Hotel, which was the home of a number of the party, is situated high up on the side of the mountains which encircle the city, and commands a magnificent view. As a special courtesy, the table of the members of the party in the dining-room was specially decorated in colors, and the word "Welcome" could be seen in many places around the room. This was the first real rest that the party had had and they thoroughly enjoyed every moment of their stay in this paradise of the traveler.

At the close of the meeting at the Y. M. C. A., in which there were special greetings from the Chamber of Commerce officials, souvenirs of the city were presented as a mark of special distinction.

The party united at the Sunday morning service with the splendid body of missionaries. This service was held at the Doshisha Chapel.

CHAPTER VIII
THROUGH THE HEART OF NIPPON

CHAPTER VIII

THROUGH THE HEART OF NIPPON

Unless one has been in the interior of Japan, he has not seen Japan. The cities are modernized somewhat as to the dress of the people, for many Japanese men now wear foreign clothes. The buildings are modernized, in part, along the chief streets. An attempt is even made to modernize the business signs so as to attract foreign trade. For instance, "Furs made for ladies out of their own skins," "Shirts washed inside and out," "Cows' milk wholesaled and retailed."

Certain English phrases are cultivated by the curio men. "We are waiting for you gentlemen" was heard by us several times as we returned from the temples of Nikko and found welcoming smiles and welcoming voices and welcoming tea on either side of the main street.

The incessant going and coming in the cities is quite American, too. The necessities of the Japanese home as heretofore referred to, especially in view of the requirements for attendance of the children at the schools, places the burden of home-sustaining upon all members of the household who can work, and one sees few idle people in Japan. Little children are carrying on their backs their little, and often big little, brothers or sisters, and cheerily doing their part in the upbringing of the home, and there are babies, babies, everywhere. Japan and Russia seem the only two nations which are making any special progress in the birth rate.

One of the party groups made its way westward from Tokyo and then southward through the backbone of Japan, with stops at Maebashi and Nagano, traversing valleys flanked by picturesque mountains.

These valleys are cultivated in small patches to barley and rice, wheat and millet, carefully irrigated wherever possible by streams. These patches are carried up the mountainsides a long distance, carefully terraced by stone walls, the stones cut and finely adjusted, giving an appearance of artistic finish and neatness in every detail of the scenery.

These Japanese cannot seem to do anything inartistically. The patches of grass, a few feet wide, separating the little bits of farms, are curved in graceful forms. Rarely do you see a straight line in Japan. The curve, the irregular, is seen in the shaping of their bridges, the winding of their walks, and the very steps across their little streams. An American artist could not understand why a bridge across a little body of water went along in zigzag shape. He said a straight line was much better and would save time, and had failed to see that the unusual was the very heart of Japanese art.

Along the country roads you meet an occasional jinrikisha and the frequent water carrier. The latter may be man or woman. The two heavy buckets of water are suspended from either end of a pole, and the pole carried on the shoulder. The carriers often go along on a half run.

The folks you meet are very friendly; a hearty "Ohayo" (good morning) will bring back a response always, and the boys will salute promptly if you stop, touch your hand to your hat, and say, "Ski," meaning, "Do you like me?"

These country farmhouses are often thatched with rice straw, and the farmers will wear hats and capes made of this



REV. T. UKAI

CHAIRMAN BOARD OF DIRECTORS NATIONAL S. S.
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REV. H. KAWASUMI

SECRETARY NATIONAL S. S. ASSOCIATION
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MR. N. KATO
CHAIRMAN EDUCATIONAL COMMITTEE NATIONAL S. S.



REV. KAJINOSUKE IBUKA, D. D.
PRESIDENT MEIJI GAKUIN

straw. This is frequently a wet-weather protection, and on their feet in wet weather they will wear high-tide wooden shoes, the wooden uprights possibly six inches long. These shoes are held to the feet by a thong which passes between the big toe and the next one.

The roofs of the village and town houses are as a rule tiled, the roof with a slight inward curve and projecting over as an eave. They say this curve in the tile is to prevent the evil spirits from lodging, as these spirits move only in straight lines. But I think the sense of artistic beauty is partly responsible.

On the roof of a new house a tree is often fastened during construction to deceive the spirit into thinking that the house is a grove and not a dwelling, so that it will avoid abiding there.

Maebashi was reached in a few hours after leaving Tokyo. A late lunch was served by the welcoming friends, and then the party hurried to the church for a children's rally, followed by a workers' meeting. The church was well filled, and a most interesting meeting was held, Mr. Stafford and Miss Brown speaking.

The evening meeting was a general one which many non-Christians attended. In this city of about 40,000 the work was in charge of but three missionaries besides the native workers. Dr. and Mrs. Pedley, Congregational missionaries, cared splendidly for the party.

Leaving Maebashi March 28th, early in the morning, Nagano was reached at 2:30 in the afternoon. These Japanese cars are not built for tall folks, and any tall people should bow their heads as gracefully as possible on entering the cars, or else there will be a reminder to carry in the form of a forehead ridge.

These roadbeds in Japan are mostly narrow gauge. Plans are in view for broadening the gauge, but the expense of this would be enormous, and must wait on other more necessary improvements. The roads are government owned, and one could not ask for finer management and detailed courtesy than is shown by every official and subordinate. To serve the government as an employee is considered a thing of distinction, and it may be said for the comfort of American travelers that tips are rarely taken by these railroad employees.

The cars are of three classes. First-class is used principally by nobility and Americans who want style, and it may be as a deliverance from the smoke nuisance, which you find frequently in the second-class cars, for the cigarette is found everywhere in Japan. Women and men smoke. The school regulation which prohibits smoking on public school premises is doing much to make better habits on the part of the young people of Japan. School girls especially are rarely found smoking.

To the credit of the Japanese be it said that there is now a law which prohibits minors from smoking. This law was introduced in the Diet by Mr. Nemato, a Methodist member of the House of Representatives.

As you enter the second-class car you will find cushioned seats running the full length of the car. Our Japanese friends bring a blanket with them. These blankets are frequently handsome. They spread this over two seats of space, sit on their feet in the usual fashion, and place their ample bandana handkerchiefs, in which their belongings are tied up, alongside of them on the blanket. They are likely to smoke parts of half a dozen cigarettes in a short time.

It is related that an American traveler, who thought he knew a little Japanese, placed his suitcase in the car rack.

In a turn in the road the suitcase was dislodged and came down on the head of a Japanese. The American said fervently, "Arigato" (thank you), instead of "Gomennasai" (excuse me).

At the stations en route you hear the cries of the vendors of oranges, tea, sweets, and luncheon. "Bento" (luncheon) is a very musical and welcome cry for those who like Japanese food of plain rice put up in a neat wooden box with a second story of various condiments of daikon (a root of strong flavor much eaten in Japan) or bamboo sprouts, fried egg, chicken, or fish. A pair of chopsticks is furnished and a napkin with each box, and your Japanese friends will reward you with a surprised smile if you can pick up the food cleverly with the chopsticks. A pot of tea costing a few sen (1 or 2 cents) completes the meal.

On the way to Nagano we passed through the home village of Joseph Neejima, referred to in the previous chapter. As a boy, Joseph had found a bit of the New Testament, made his way to a port, and persuaded a Christian captain, Joseph Hardy, of Massachusetts, to take him to America, where he could learn more of the Christian Bible and secure an education. We saw on the way the roof of the temple in which Neejima preached when he returned to Japan.

We passed Karizawa, the summer home in the mountains where hundreds of missionaries and other foreigners spend their vacations. During all the morning we were in sight of an active volcano. In the disturbances in Japan in January, 1914, this volcano was in eruption with others.

Arrived at Nagano, the station boys are at your window. Through the window you pass your baggage. For a few sen a package you can have the baggage finely handled.

A children's meeting was awaiting the party at the little

Methodist Church, and the children were made happy by Miss Brown's flags and stories. Brought up on the hero stories of Japan, the story has a great charm in Japan. Around their cities you will find story houses where men and women sip their tea and listen to the professional tellers of Japanese legends.

At the close of the meeting the party was taken to a very famous temple, for this is a strong Buddhist centre. There are thirteen acres in the temple grounds. These grounds are frequently used as playgrounds for the children.

From there we go to a great hall where city functions are held, and are given a most formal reception and banquet by the Chamber of Commerce.

Standing on the porch of this hall, seventeen villages were counted in the valley before us, and the inhabitants number many thousands. From the hill on the other side of the hall thirty villages may be counted. Five American and two English missionaries are doing the work in this place and vicinity.

At the evening meeting there were many more non-Christians than Christians, and there were some present who did not know what the Bible was.

From the close of the meeting until midnight there was a delightful hour of fellowship with the missionaries, and then at midnight the train was taken to speed the party from this beauty spot of nature to the city of Kyoto.

CHAPTER IX
FROM TOKYO TO NAGOYA



AT THE HOTEL SHIDZUOKA
A STREET MISSION SUNDAY SCHOOL



WHERE HORSES ARE RARE
"A CHARGE TO KEEP I HAVE"
BOY STREET MUSICIANS

CHAPTER IX

FROM TOKYO TO NAGOYA

The main party, including Mr. Heinz, left Tokyo for southern points. At the station were some distinguished Japanese to see the party off. This follows the invariable custom of meeting friends on arrival and speeding the parting guest. It is a beautiful custom and involves a large outlay of time and the payment of the station fee to pass visitors to the train. When an official is thus met, uniformed soldiers stand rigidly to their posts, the bows and salutes are very ceremonious, and an order of precedence prescribed by custom is closely followed as the party moves away from or to the station. Sometimes these receptions and farewells attain huge proportions in case of scholars and generals, high officials, and of course members of the royal family.

In the case of our group, this fine spirit of courtesy was extended at every place visited, and we had frequent occasion to draw comparisons entirely favorable to Japan between the two nations in the expression of respect and honor. And with this expression of interest in the guest there is always an apology for the poorness and inferiority and inadequacy of the welcome, the home, the meals, and themselves, when no expense has been spared and no sacrifice thought too great to entertain the visitors.

So exacting is this spirit of hospitality that people, poor people often, will impoverish themselves in entertainment

so that they will not fail in the last detail of attention. A missionary said that he would often not advise Japanese friends of his expected coming, so that they would not go to expense that they could ill afford.

The beautiful thing about it all is that all this lavish expenditure will be made, and the minutest details thought out, without the guests realizing all that it has involved. The Japanese hide their pain and suffering and sacrifice, make light of their sharpest sorrows, so that offence and pain to others may not be given. And little touches of their life have a meaning that may be known only by the initiated. And if you offend, as is possible as a blundering American, in appreciating this, or offend in some open way, because we have not been trained to as fine sensitiveness in social matters, by no word or look on the part of your hosts will one ever know that a wound has been made. You may go away under the impression that you have honored your hosts and performed every social obligation, when the gaps have been many from the standpoint of an etiquette that is the product of centuries of cultivation. So let us take a seat as scholars and learn some things from our skilled Japanese teachers.

From Tokyo the main line runs southward to Shidzuoka. Our Japanese interpreter and friend, Rev. T. Ukai, chairman of the Board of Directors of the Japanese Sunday School Association, whose beautiful spirit drew to him our whole party, explained the points of interest on the journey. Prosperous looking valleys and villages are passed. We swing out into the open and suddenly there is a cry "Fujiyama!" and Japan's greatest mountain bursts on our view. For an hour we circle part of this wonderful cone, the first art production of every schoolboy, and expressed in myriads of art forms.

The clouds had compassed the mountaintop when we first saw it, obscuring a clear view, but in about half an hour we came to an angle where all but a trifle of the top could be seen, and we saw the crown of white piercing the blue, the mountain-sides sloping gracefully to the plain. The exclamations of delight were many. Not the least pleased were the Japanese travelers on the car who were happy to see their sacred mountain so enthusiastically admired by the Americans.

This mountain is worth of itself a visit to Japan, and when to this must be added the Inland Sea, and the Switzerland views which are common to many parts of the empire, there is never a traveler with any sense of appreciation but that desires to make a second trip to this Wonderland of the Orient.

Shidzuoka is in the midst of the great tea-producing territory of Japan. More than thirty million pounds of tea are shipped from this port alone, being three fourths of all the tea sent from Japan. The country for miles around is planted to tea bushes, which are about two feet high. From these bushes they get a first, second, third, and fourth picking, the first picking being of buds which are considered very choice, and for which wealthy Japanese pay as high as \$10 a pound. These buds are used often for ceremonial tea. During the season a vast company of employees are engaged in this tea picking.

At the train at Shidzuoka the Mayor of the city, members of the Chamber of Commerce, and other officials met the party and conducted the guests to the hotel, where a luncheon was served, including some of the splendid fish for which Japan is justly noted and of which we never tire.

After luncheon we were taken in rickishas to the Industrial Building, where the wares of the city, which is a large manufacturing point, were attractively exhibited. Lacquerwork

is a specially fine product here. Baskets of luscious oranges were presented to the ladies by the Shidzuoka Orange Growers Association, and tea and cakes were served through the courtesy of the Chamber of Commerce. In the afternoon a mass meeting was addressed on Sunday School topics.

Sangan Hill, from which a magnificent landscape is observed and which commands a fine view of Fujiyama, was our next objective. A tea house at the summit gave opportunity for rest and refreshment after the long climb. Returning, we were conducted to an old temple with some unusually fine carvings of birds in the ornamentation. Here we were admitted to the gate of the inner shrine, an honor rarely accorded. The bell tolled for evening prayer while we were there, and we stood in the quiet of the temple enclosure with a prayer that the heart of God might be revealed to these His children who were groping after something, they knew not what, ignorant but sincere worshippers.

The evening banquet at the City Club was a gorgeous affair. Japanese ladies, the wives of distinguished city and other officials, acted as a reception committee. At the banquet a box of Shidzuoka's famous tea was presented to each member of the party. A picture of the party group, as it had been taken on our arrival at luncheon, was at each place as a testimony of the enterprise and courtesy of our hosts. The addresses of welcome were clothed in choice language.

Following the banquet, an evening entertainment was given in an adjoining room. Missionaries and Sunday School pupils were invited as a special treat. Feats of jugglery, with knives and torches, by a remarkable family of entertainers, kept the interest on edge. Several beautifully dressed Japanese girls showed in pantomime the sowing and winnow-



WAITING FOR THE CROWN PRINCE, NAGOYA
LAUNDRY WAGON
PROCESSION HONGWANJI TEMPLE, KYOTO



METHODIST PROTESTANT KINDERGARTEN, NAGOYA
ATTENTION!

ing of rice. The playing of the goto and bewa made a thorough Japanese evening of it.

The next morning these good people of Shidzuoka came with us to the train, as is their custom. And the baskets of oranges furnished refreshment and a sweet memory of this place, which deserves from every tourist a visit on the way to the South.

Nagoya, the next stop on the way to Osaka, has many claims for the special attention of travelers. It is Japan's fourth city as to size and general importance.

Our visit timed with that of the Crown Prince. The streets were filled with happy throngs. The parade of the splendidly disciplined students of the schools was taking place. The exhibit of this marching host would have done credit to any nation, the boys with soldier caps, the girls with red or purple skirts worn over their kimonos.

After luncheon the Industrial Building was visited. From the rear of the building a winding path led among shading pines to a quaint Japanese cottage of great age. The paper screen door was open and a group of Japanese artists was discovered, painting birds and pines, lakes and mountains. With marvelous skill some sketches were made while we waited, and presented to us as souvenirs.

Nagoya is famous for its ancient castle with walls of enormous stones, moss covered in spots. Surrounding the castle is a wide moat. A white tower, many stories high, rose above the walls. During the feudal wars this tower withstood the attacking party for some time. Boiling oil was poured upon the assaulting party from openings above the gate. The rooms of the palace have as frescoes Japanese pines, cherry trees, and birds, and scenes from the old life of Japan. Panels of carved birds and fruits decorate the rooms. One of the

floors is a musical one, called the nightingale floor, giving out a birdlike note to the tread. It is said this was to give warning of the coming of unwelcome visitors.

At Nagoya can be seen an American innovation in the form of a great department store. The proprietor is called the "John Wanamaker of Japan." He was one of the Japanese Commercial Commission, and in his office is a picture of this commission as it was taken in Mr. Heinz's business establishment in Pittsburgh, and afterward presented by Mr. Heinz to each member of the commission. The reception accorded Mr. Heinz and the members of the party in this great store was therefore one of unusual interest to all. The Mayor and members of the Chamber of Commerce were part of the reception party. Tea and cake were served, and the treasures of this four-story establishment, with a rotunda clear to the roof, were shown. The dolls, for which this city is renowned, were of special interest to the ladies.

In the afternoon the pastors and Sunday School workers met in a mass meeting. Mrs. Kinnear's story of the Cradle Roll movement in America excited large curiosity, and Mr. Landes told of the growth of the teacher training plans.

In the later afternoon the party visited the famous pottery works, and saw the process from the crushing of the stone to the decoration of the china. Purchases of the ware were hard to resist. The courtesy of the officers of the company was constant.

But the Crown Prince was leaving shortly, and so the visitors hurried to a place in the lines near the railroad station at an angle where a full view of the Crown Prince and his party could be obtained. The dense crowds were lined on either side of the streets, and in perfect order and absolute good nature. A courier announced the coming of the young

Prince. Heads were bared, and in perfect silence the people stood while the jinrikisha of the Prince passed by. The position and the presence of so large a group of Americans attracted the Prince, who looked intently at the party, which joined heartily in the expression of loyal interest in this representative of a great house and a great empire.

Shortly after the train of the Prince pulled out the party left Nagoya for the temple city of Kyoto, and thence to Osaka.

CHAPTER X

OSAKA, THE PITTSBURGH OF JAPAN

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OSAKA, THE PITTSBURGH OF JAPAN

The fact that the Seventh Annual Convention of the National Sunday School Association of Japan was to be held at Osaka made this city a goal of special interest to the tour party. But Osaka had other just claims for attention. Situated on an arm of the sea, ships ply its waters, and its many canals threading the city are alive with burden-bearing vessels. By many, Osaka is called the "Venice of Japan." Many bridges cross these canals. The streets are filled with heavy-laden wagons pulled and pushed by humans, for the horse is little in evidence. Jinrikishas are spinning along, the men shouting "Hi!" to clear the way.

And then Osaka, with its 1,300,000 of population, is Japan's second city. Its great dailies have an enormous circulation. At the railroad station the reporters of these Yankee-spirited papers met us and secured snapshots of Mr. Heinz and the party. The editor of their largest paper, a man of brilliant parts, interpreted for the Governor of the Ken at the banquet tendered the party by the officials and leaders of the city.

One of the most famous of Japan's castles is at Osaka. In the walls are enormous stones. A deep moat surrounds these walls. Within the walls there is room for an army of soldiers and retainers, who were perfectly secure in their fastness.

A great bronze bell is another of the attractions, the next in

size to the great bell at Moscow. As you stand within the bell you will note the names of the officers and men who died in the Japanese-Russian war engraved around the bell. And the fine courtesy of the Japanese people is shown in the fact that the names of Russian officers who fell in battle are also engraved there alongside of their own heroes. The brave men of both armies are equally honored by the nation.

The reception tendered the American party by the provincial and city officials, pastors, Sunday School workers, and missionaries was a notable affair. The address by Dr. Miyagawa, on behalf of the Christian community, was a remarkably strong appeal for religious education from childhood up. The party sang their song, "On to the Orient," and this with the Sunday School "Banzai" seemed greatly enjoyed by our hosts.

The Seventh National Sunday School Convention at Osaka did credit to effective planning by Japanese leaders. There were Sunday School addresses and conferences for both missionaries and Japanese on vital subjects. The parade of the Sunday School children of Osaka and Kyoto was made picturesque by banners and by individual flags with the picture thereon of a Japanese and American flag and the Cross and Crown between. These flags in silk were later presented to each member of the party at the Young Men's Christian Association Hall where the schools assembled.

The children marched to the convention hall in the rain, some of them traveling six miles. A souvenir of a picture of Christ blessing the little children was presented to each of the children.

In that assembly great enthusiasm was evoked by the vociferous singing by the children of "I'm so happy," led by the irrepressible Mr. Gorbald, who came down from Kyoto to



JAPAN'S SEVENTH NATIONAL S. S. CONVENTION, OSAKA
THE MEN AND WOMEN OF TO-MORROW



REV. H. KOZAKI, D. D., PRESIDENT NATIONAL S. S. ASSOCIATION
OF JAPAN, AND FAMILY
REV. K. MITO, SECRETARY S. S. WORK METHODIST CHURCH,
AND FAMILY

take part. The dramatic recital of a hero story by one of the Japanese entertainers was in keeping with Japanese custom at children's festivals. After the response by Mr. Heinz to the words of welcome, Madame Hiro Oka was called to the platform to make a brief address. Madame Hiro Oka is at the head of one of Japan's important banks. She is a member of Dr. Miyagawa's church at Osaka, is a forceful speaker, and has an impressive personality.

In her address to the convention, she said that many in Japan are seeking to get a little from religion and a little from education, leaving out Christ. She said that she hoped this convention would tell Japan that Christ must be included in any plan of worthy life education.

Mr. Heinz suggested that Madame Hiro Oka be named as one of the delegates from Japan to the World's Sunday School Convention at Zurich, and upon motion of Dr. Kozaki the convention took unanimous action upon this proposal. This is said to be the first time in the history of Japan when a woman has been elected a representative from Japan to a gathering of this sort. Dr. Kozaki and Dr. Ibuka were named as co-delegates to the Zurich convention with Madame Hiro Oka. Later it was found, to the regret of all, that the physician was unable to give his consent to the going to Zurich of this distinguished Japanese lady.

The convention lasted for three days. The closing meetings were distributed over twelve different churches, a member of the party and a Japanese being designated for each church.

The convention voiced by unanimous action its call to the Zurich convention to hold the next World's Convention at Tokyo in 1916. This action may be found to be one of the most important ever taken in its relation to the moulding of the future religious life of this nation.

In the special conferences at Osaka, held by Mr. Heinz with Japanese and missionary leaders, broad plans were laid looking to the thorough organization of the Sunday School work of Japan and the engagement of a specialist to promote the training of a Sunday School leadership in theological seminaries, schools, and churches. This specialist later was appointed in the person of Horace E. Coleman, with the hearty coöperation of the Japanese and missionaries.

From Osaka the chairman and secretary of the commission returned to Tokyo for conference with Count Okuma, since appointed Premier, and with other important leaders, looking to the development of plans for the World's Sunday School Convention at Tokyo, and to arrange for the proper representation of Japan at the Zurich convention, so that the invitation might be strongly presented. Calls were made as well upon the Mayor and at the home of the good friend of the party, Baron Shibusawa. Mr. Heinz's tact and skill were in evidence in the unfolding of the plans.

While at Tokyo a brief conference was had with Dr. John R. Mott, who was engaged in the last of the series of great conferences around the world in the interest of missions. These conferences were promoted by the Continuation Committee of the Edinburgh Conference. In these conferences, participated in by native and missionary leaders, the Sunday School note had been voiced so strongly and so insistently that Dr. Mott expressed himself as convinced that the time was ripe for a great Sunday School advance, and promised to help forward the plans looking to an extension of this important interest.

A few days later the chairman and secretary rejoined the party at Kobe.

CHAPTER XI
A TRIP TO SHIKOKU

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A TRIP TO SHIKOKU *

This trip was begun immediately after the close of the convention at Osaka. The party, consisting of Mr. and Mrs. Hall, Dr. Wilbur, and Mr. B. Otsume, the interpreter, was made up partly in Kyoto and partly on the train down from Kyoto to Okayama.

The Island of Shikoku is one of the secondary islands of the Empire of Japan. It, however, has a large population, and many cities of from 12,000 to 100,000 population.

The tide of the tourists that has so largely touched Japan for the last ten years has turned aside from Shikoku, and this was the only party that had ever landed on the island, and this fact was kept to the front in all the addresses made by the islanders. It seemed to make the hearty welcome extended still more hearty.

The island can be reached by crossing the Inland Sea of Japan. This sea is full of islands, and is one of the most beautiful sheets of water to be found in the world. This is due in part to what nature has done, and in part to what man has done, terracing and cultivating the islands to the utmost. Almost spontaneously a comparison was made with the scenery of the Thousand Islands, and unanimously the palm given to the Inland Sea. The islands are larger and the distances between them greater.

* Written by Dr. Wilbur.

The party left the train at Okayama. A short trip by rail brought them to Onomichi, where a ferryboat awaited their crossing to Takamatsu. This is a town of 100,000 people, and the missions here are under the Southern Presbyterian Board. A hearty welcome was extended by Mr. Hassell, of that board, and by all the officials of the town and of the Chamber of Commerce. A short address was made by the Mayor and responded to by the party. A beautiful basket of flowers was presented to Mrs. Hall. The party was entertained by Mr. Hassell.

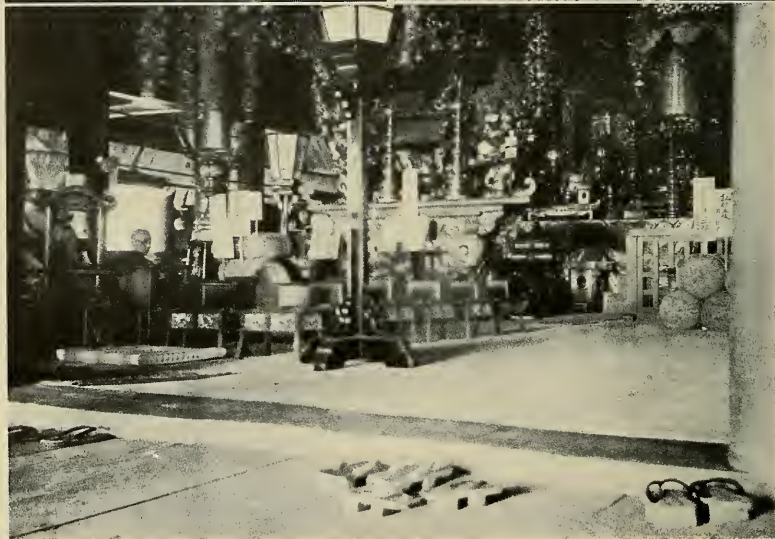
The great pride of Takamatsu is its beautiful park, and it is indeed beautiful. Few, if any cities in the world of its size, can boast of one for which nature and art has done more. At the rest room of this park the party was formally received by the Governor of the province, the Mayor of the city, the chairman of the Chamber of Commerce, and many other dignitaries. The Governor was a graduate of Yale University, and as he could speak English, he made the chief address. Others addressed the party through the interpreter. Responses were made by Mr. Hall and Dr. Wilbur.

The camera was produced, and a beautiful picture taken of the party. A walk through the park, with an explanation of its peculiar features and beauties, concluded the afternoon. In the evening a mass meeting was held in the Mission Church in which the message of the party — "The necessity of Christian Education and the Sabbath School as the means thereto" — was delivered with great frankness, as it had been in the afternoon, and it was received with the same cordiality.

The boat not departing until 2:30 A. M., the party slept, as best it could, in a Japanese hotel, and took the boat at that hour.



SUNDAY SCHOOL RALLY, PALACE HILL, MATSUYAMA, SHIKOKU
PARK IN TAKAMATSU, SHIKOKU



A JAPANESE TORII, KOBE
AT BEAUTIFUL MIYAJIMA
TEMPLE INTERIOR

A ride of nine hours brought the party to Takahama, the port of Matsuyama, where they were met by Mr. Worley, of the Presbyterian Board, and his evangelist. A half hour by rail brought them to Matsuyama. This is no mean city, though not so large as Takamatsu. It does not appear on the map, in many instances, because it is inland a little distance, and because Dogo natural mineral springs are near and have taken the place on the railroad maps, as most of the travel is to that place.

Most of the great denominational boards are here represented by mission stations and native pastors, and a large number of missionaries here met the party. Mr. Worley had the party in his charge, and was indefatigable in his care for them, showing them every possible courtesy during the whole visit. In this he was cordially joined by all the other missionaries.

The day was Sunday. The first meeting was a Sunday School rally held on the top of the beautiful Palace hill, 500 feet high, just back of the town. Here, under the shadow of their old feudal castle that crowned the top, 500 children met the new and the old in close contrast. After singing by the children a lad of twelve gave an address of welcome in splendid style referring to the time when Commodore Perry opened Japan to the world as the beginning of their civilization, an event for which they were thankful. A pretty little lass presented a basket of flowers to Mrs. Hall. In the evening a meeting in the interest of Sunday School work was held, at which teacher training and adult work were presented to a large audience in the Presbyterian Church.

On Monday the party found itself in the midst of the cherry blossoms, for which Japan is so famous, and enjoyed them to the full. In the afternoon a reception and banquet were

given the visitors by the Chamber of Commerce, all the leading officials being present. A general mass meeting in the City Hall concluded a full day. At this, the distinctive message of the party was delivered to the prominent people of the town.

Tuesday morning, April 8th, 8:15, witnessed the departure of the party for Imabari. At twelve o'clock landing was made by lighter, and a hurried dressing at a Japanese hotel brought the visitors to the first meeting at one o'clock, a banquet by the business men. Here the same message was presented. At 4 P. M. a Sunday School rally was held in the Congregational Church, and 450 children presented a most remarkable program for the final educational meeting.

This is a town of 12,000 people, but with no missionary or foreign worker. The religious work is in the hands of a most cultured and efficient pastor, Mr. Tsuyumu by name. The visit of the party showed the strong grip this pastor and people have on the whole town.

Upon the departure of the visitors, Wednesday morning, the government officials, the pastor and elders of the church, and a vast multitude accompanied them to the wharf. One surprise after another was sprung. First, a band began to play as the party took the lighter, then rockets shot the Japanese and the United States flags into the air, where they floated gracefully; then came farewells and wavings of handkerchiefs.

The whole visit seemed to be productive of much good. The missionary said the visit enabled him to meet people he had tried in vain to reach for four years. Some days later the following was received from Yoshitaro Abe, Mayor of Imabari:

"It was a great blessing that you came to our town; all our officers have decided to attend the Men's Sunday School."

CHAPTER XII
FROM KOBE TO SHIMONOSEKI

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FROM KOBE TO SHIMONOSEKI

From Osaka to Kobe is but an hour's journey by rail. The port of Kobe is one of the most important in Japan. The harbor is usually filled with great ships. The approach to Kobe by steamer is always interesting. The waters of the eastern coast of Japan are filled with fish, which find in the Inland Sea a natural breeding spot. Fishing smacks crowd these waters, and, viewed from the deck of an incoming steamer, these fishing boats, with sails all set in the same direction, resemble a great flock of white birds.

The high hills, on the slopes of which the city is built, are very picturesque with groves and temples, and high upon the side of one of the hills these horticultural artists have grown an enormous anchor of green, which can be plainly seen from incoming steamers.

The inhabitants of Kobe and visitors to this port climb the hundreds of winding stone steps to the temple and pleasure resorts on the hills back of Kobe, from which at sunset a wonderful view is obtained of city and harbor and shipping.

Kobe is renowned, too, for its climate, hotels, and shopping opportunities. Many foreign firms make this city their headquarters, and foreigners are seen continually about the streets. Some splendid educational work is carried on. This is one of the foremost centres of what is known in America as the Congregational Church, and here known as the "Ku-

miai." The Girls' High School in connection with this mission is one of the finest in Japan. The singing of these girls is noted for its fine quality.

The Southern Methodist Church has at Kobe the celebrated Kwansai Gakuin, of which the honored and venerable Dr. Newton has been the directing force for many years.

This college and theological seminary, through lectures and correspondence courses, has specialized on Sunday School work for some time. Its special Sunday School library is probably the best in Japan. Through the offer of Dr. H. M. Hamill, of Nashville, Tenn., who, with Mrs. Hamill, visited Japan and Korea some six years ago, bringing the inspiration of their great skill to the Sunday School workers of the empire, a model Sunday School training building is in prospect in connection with the college, and Mr. Heinz has offered to supplement the offer of Dr. Hamill and make possible for this busy centre a school that should adequately train a Sunday School leadership.

The welcome of the party to Kobe was an enthusiastic one. Owing to the necessary absence of Mr. Heinz at Tokyo, and of other members of the party who were in other tour groups, a reception by the officials and Chamber of Commerce was not planned for here, but these officials contributed liberally toward the Sunday School Association, and a member of the Chamber of Commerce, Mr. Murumatsu, a leading merchant, a superintendent of one of the best organized Sunday Schools of Japan, and an enthusiastic worker, acted as chairman of arrangements.

The conversion of Mr. Murumatsu is of interest. He was visiting New York for the first time, and, out of curiosity, attended a city church. He went out unwelcomed, and wondered if that was the true spirit of Christianity. He deter-



PRESENTING KOBE'S WELCOME
PRESBYTERIAN SUNDAY SCHOOL, OSAKA



MISS KIJO NIWA, A SUNDAY SCHOOL TEACHER
CHILDREN OF MR. K. MURAMATSU, KOBE
AT THE TOR HOTEL, KOBE

mined to make another test. At the church door the following Sunday was one of the Young Men's Christian Association secretaries, who warmly greeted him and invited him to a nearby Y. M. C. A. Meanwhile this secretary sent word ahead to the assistant secretary to give this Japanese friend a special welcome. From that resulted his conversion, and he is one of the staunch supporters of the Y. M. C. A. at Kobe.

Three great meetings were held at Kobe. The Sunday School leaders estimated an attendance of 2,500 at each meeting. The Y. M. C. A. hall was filled to overflowing. Rev. K. Mito, the skilled secretary of the Sunday School work of the Japan Methodist Church, gave a cordial welcome to the party.

The program rendered by the local Sunday Schools was of a high order, and reflected great credit upon the workers. Fifty Sunday School classes were represented, all with banners. Thirty-five banners, representing the number of schools present, were given to the party to be used in the decorations at the Zurich convention.

The address of welcome, given in English by one of the boys, was greatly enjoyed by the visitors, and in its enthusiasm and courtesy deserves a place in these annals:

"On behalf of the Sunday School children of Kobe, I desire to give a few words of welcome to the World's Sunday School Commission Party.

"You have had a very long voyage over the ocean, and perhaps you are tired from the journey, but under the care of God you are all here safe and sound. Indeed, God is love, and happy are his followers.

"I can hardly express our hearty thanks for your coming to Japan to see us and giving us this pleasure by attending our 'Welcome Meeting.' We know that the ocean is big and great, but your love to us is greater and deeper than the ocean

you crossed. How can we return your kindness and love? We are young now. When we are grown to manhood and womanhood we shall all be strong soldiers and fight bravely for the love and justice of God, and try to establish the 'Kingdom of God' on earth. This is the only way we can do it.

"I am sorry to say that to-day we have no way of entertaining you, but make yourselves at home and be good enough to accept our heartiest welcome."

Leaving Kobe, April 5th, one of the groups stopped off for over Sunday at Himeji, a city of over 50,000 people. Mr. and Mrs. Briggs, Baptist missionaries, who met the party at the station, are the only missionaries at this important point, and supervise a territory of 500,000 people. Still some people think there is no need of more missionaries in Japan.

Upon arrival the party was conducted to the home of Mr. Briggs, where in the evening a very formal reception was given by the Japanese Christians. The guests were asked to sit on cushions on the rice mats while being entertained with the native music, and then were served with ceremonial tea. Three hours in this cross-legged, backless posture on a stretch, or without a stretch, is no small stunt for a novice. It is only matched by the patient courtesy of the Japanese people through a three-hours' meeting in listening to the long speeches of Americans, which may have missed the mark because of the failure of the speaker or interpreter, but by no change of feature on the part of one in the audience is this failure known. To leave the room when a visitor is speaking would be the highest discourtesy.

Mr. Landes and Miss Brown spoke here in response to the cordial address of welcome.

Sunday afternoon a splendid rally was held in the park of the old castle. This castle dates back to the feudal days of

Japan and was once a part of the dai-myos estate. One Sunday School came ten miles to participate in this rally.

The evening meeting was impressive. It was held in the audience room of the public school building. Some 700 people were present, and Mr. Briggs said that not more than forty of them were Christians. The Mayor, members of the City Council, and the principal of the public school, were in attendance and listened attentively to the addresses by Mr. Kinnear and Miss Brown.

The railroad journey southward skirts the beautiful Japan Inland Sea. A trip on the Inland Sea is, of itself, worth a visit to Japan. Innumerable islands dot this sea; many of them are inhabited and cultivated to the tops of the hills. The people are largely fishermen, and their boats, white-sailed, dot the water like great sea-gulls. By moonlight from the steamer deck this journey is a dream of beauty.

From the train glimpses of this wonderful sea are seen through the pines which fringe the shore, and the whole journey becomes a kaleidoscope of nature. The sweep of the train around these shore curves is all the more beautiful in the views of the splendidly built stone bulwarks which project against the encroachment of the sea, and one becomes more of an optimist in looking at the faces of the happy fisher-folk in the villages that dot the shore.

Okayama is reached just in time for lunch on Monday. Who can ever forget a visit there, including the wonderful garden with its storks and shrubbery, counted one of Japan's three great beauty spots? The welcome of Dr. and Mrs. Pettee, the veteran missionaries of the Congregational Board, and of Miss Adams and Miss Wainwright, of the same board, had that sort of New England home touch that goes to the spot when ten thousand miles from home.

At Okayama Miss Adams and Miss Wainwright have developed a slum work of such high value that the Japanese have come in as glad and voluntary subscribers. A school for the poor children and a dispensary have done much to transform conditions in a needy part of the city. Miss Adams shows picture postcards of these poor children grouped in a bath tub as a first step to "godliness."

On Sunday, at Okayama, Mr. and Mrs. Landes participated in a large Sunday School rally; attendance 1,800. A workers' conference in the afternoon brought 200 earnest workers together. The leader of the Sunday School work of this city and ken is Mr. Otagoro Komoto, an official of the ken — a Sunday School superintendent, a splendid type of a progressive Japanese, who is anxious for the best things in religious education for the Sunday School.

The Mayor and city officials were present at an evening gathering of 500, and gave welcome addresses.

Kure, a city of 100,000, was next visited. The government navy yards are located there. One missionary family only is stationed in this entire city. A good meeting, with 200 in attendance, was addressed by Mr. Landes.

Hiroshima is the last stop but one on the run to Shimonoseki from which point steamer is taken to Korea. The "Lady of the Decoration" wrote her story from the kindergarten school of Hiroshima, which is a part of the splendid educational work for girls conducted here by the Southern Methodist Church. This kindergarten has been developed largely by a skilled worker, Miss Marguerite Cook, sister of Mr. Edward F. Cook, of the Foreign Missionary Board of the Southern Methodist Church. The writer met Miss Cook in Japan seven years ago. She produced the first series of Beginners Sunday School lessons for Japan, illustrated from Japanese life in

part, and fashioned as to material largely after the lessons in use in America. This course became part of a graded series covering eleven years.

Miss Cook and Miss Howe, of Kobe, have done much to introduce and popularize kindergarten instruction and methods in Japan. The kindergarten building at Hiroshima, erected by funds from the Georgia Epworth Leagues, would do credit to any institution in America.

Hiroshima has a magnificent parade ground, where the Japanese are put through their practice work before transfer to service. It was a busy spot during the Japan-Russian war.

The dai-myos garden, hard by the Methodist Girls' School, is possibly the most beautiful privately constructed garden of this sort in Japan. It has been presented to the city. In the heart of this garden is a lake, the arms of the lake crossed by quaint bridges. Rarely are these crossings on straight lines. Often they are curved bridges or planks laid on stones irregularly placed. Storks, quaint Japanese houses, wisteria arbors, shaded winding walks under pines, flaming bushes, with here and there a glimpse of the winding river and city bridge, and protecting mountains clad in their spring green, make a memory of rare beauty.

When seven years ago the first Sunday School visitation of Japan was made, a series of meetings was held at Hiroshima. Sixty of the girls of the Methodist School, many of these girls coming from strongly Buddhist homes, when they heard the call to Sunday School service, gave their hearts to Christ and dedicated themselves to this work. They went out by twos, teaching the Sunday School lesson in some twenty mission schools about Hiroshima, these mission schools being held in homes rented for Sunday for Sunday School purposes. And

these girls gave this as their reason for this step: "Where so much that is grand and noble is being done in the world, must we not have some part?"

To one of these little Mission Sunday Schools at Hiroshima a little girl came one day. Her father was a Buddhist and a brewer. The little girl later went to the Girls' School. When Scripture texts were recited, she would afterward, by instruction of her parents, wash out her mouth with water, to cleanse out these texts. When she prepared to go to Tokyo, later, to complete her education, she found a Bible and hymn book placed in her satchel by the teachers of the school. At first she was tempted to leave them behind; she finally kept them as a memento of her school days. But the influence of the school followed her. She became a Christian, and was disinherited by her father. When she came to a decision as to her life work, she chose to become the matron of a great factory at Osaka, with 2,500 girls under her care; she associated with her Christian assistants, and is devoting her life to the task of atmospherizing with Christian influences that great company of operatives.

During the party's visit at Hiroshima three meetings were held, all largely attended, addressed by Mr. Harrison, Mr. Kinnear, Miss Brown, and Miss Snell. Exhibitions of local Sunday School work were given under direction of Dr. Hexford, of the Presbyterian School, and others.

A great men's gathering was addressed by Mr. Kinnear on purity as a life and national asset. A banquet, attended by 200 business men, was arranged by the Chamber of Commerce in one of the beautiful restaurants so common to Japan. It was an elaborate affair and did not conclude until after midnight. The president of the Chamber gave a splendid welcome address, suitably responded to by the men of the



JAPANESE WORKERS' CONFERENCE, OKAYAMA
SUNDAY SCHOOL MASS MEETING, HIROSHIMA



BOYS' CLUB, OKAYAMA
OKAYAMA RALLY

party. The fact that the visitors did not drink their toasts in wine made a profound impression upon those present. One of the prominent Japanese present was so impressed that he has readjusted his life and now regularly attends the church.

No visitor to Hiroshima should fail to make the short run to Miyajima to see a bit of nature's choicest handiwork. It is really a wild glen opening out upon the water. A great torii — a gate made of two uprights united at the top by a curved piece — stands out in the water. Nearby is a temple. Pleasure buildings are about, and little cottages cling to the steep sides of the glen overlooking a leaping stream crossed by odd bridges.

Shimonoseki, on the straits of the same name, is interesting. Here the entire party, coming from their group work, concentrated for the trip to Korea, or "Chosen," as it is now called by Japan. Across the straits is the great mountainous Island of Kyushu, where we are to be for a wonderful week following the Korean trip.

The stay at Shimonoseki was too brief for special meetings, but there was a little opportunity to meet the good people here, and the welcome was a continuation of that same hearty expression of good-will which had met the party at every step of its journey. The railroad officials vied with each other in promoting the comfort of the visitors by special care and courteous attendants, the railroad officials themselves conducting the party at times.

From April 11th to 24th we are to be in Chosen, "the land of the morning calm." We had traversed the main island of Nippon from Hakodate on the extreme north to Shimonoseki on the south, and from Shikoku farthest east to Kanazawa on the western coast.

CHAPTER XIII
THE NEW KOREA

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THE NEW KOREA

Wise travellers take the journey from Shimonoseki, Japan, to Fusan, Korea, at night. "There's a reason" that goes as deep as the centre of your digestive system. The large, commodious steamers put at service by the enterprising Japanese companies to care for the increasing Korean trade are reducing perceptibly the discomforts of the day journey, but if there is a possibility of choice, start at night.

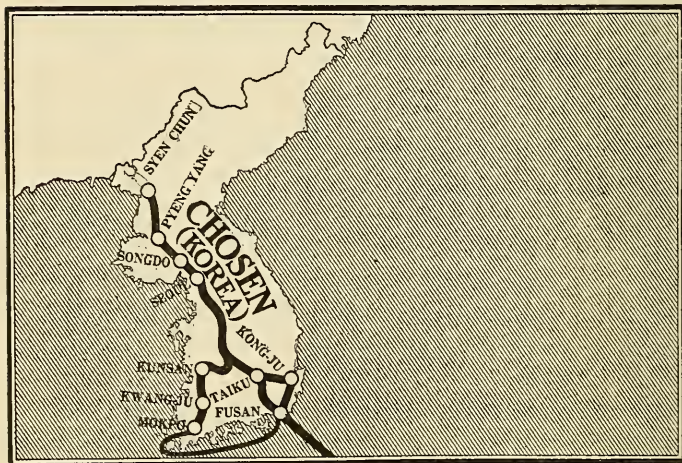
As you leave the Shimonoseki harbor you note the port of Moji, with columns of smoke coming from the many chimneys of its manufacturing enterprises. For an hour or more you are in the straits, the shores on either side charming the eye with headlands and cottages, shrines and pleasure resorts. The strait broadens, islands spring up as if by magic between you and the receding shore line, the slant of the sinking sun brings all into a setting of gold, the fleck of a distant sail catches the same golden touch, and heaven seems a bit nearer than usual.

During the night we pass over that part of the Sea of Japan made famous by the crushing of the Russian fleet. On one of the islands not far distant one of the Russian ironclads was beached after an attempt at flight.

The next day we strain our eyes for the first glimpse of Korea, and make out the bare cliffs on either side of Fusan Harbor. As we enter the harbor we note at the right the

leper colony, where many of the lepers in Korea are segregated.

Fusan presents a vastly different appearance from the first visit of the writer seven years ago. The city stretches along a narrow shore and then climbs a rather steep hill. Before the advent of the Japanese, a rock hill at the centre of the city was a serious hindrance to travel and growth. The Japanese have dynamited this hill, using the stone in



the extension of the city out into the harbor, and a valuable addition is thus made to the city area. On this extension splendid terminal facilities to the Korean Railway have been constructed and public buildings and warehouses and business blocks built. The Japanese spirit and life are in constant evidence. The Koreans have been given large employment in the construction work, and have also been taught valuable lessons in enterprise and system.

This reconstruction of the city of Fusan is but an example of what is going on all through Korea since the Japanese occupation, in government works of public utility and education. If with this had gone a constructive religious energy to provide moral as well as material foundations for the new Korea, the results would be impressive. But this is where the Christian church and Sunday School have their opportunity of service under the new government.

The adjustment of a nation to a new order of government is never an easy task, and the task has been rendered more difficult in Korea through the exploitation of the Koreans by the early promoters from Japan, and by the action of some military subordinates whose exercise of authority occasioned natural opposition and hatred.

Gradually the broad purposes and ideals of the Japanese are becoming known to the Korean people, and with the softening of the first revulsion of feeling there is an accommodation to the new plans, and a larger contentment. With the acceptance of the new government has come a purpose, through education and religious experience, to gain that new freedom of mind and spirit which gives individual strength and character and true enjoyment of life.

Japan is pouring millions of money into the physical and educational improvement of Korea, and the outlook is that in a few years Korea will rank with Japan in solidity and attractiveness. The natural physical beauty of Korea as a country of broad valleys and extensive mountains and rich plains has been seen at disadvantage. The mountain slopes have been bared of their forest life by the improvidence of the people, until in many places underbrush has been substituted for wood fuel. Now Japan is replanting these mountain slopes with millions of young pines and other trees. Methods

of gardening are being taught, and the whole industrial life of the people is being improved. Broad highways are being thrown up from the valleys, magnificent as to width, height, and solidity of construction. The railroad stations are adorned with cherry and plum trees. The railroad rolling stock matches that of our best roads in America, and the attention of railroad officials and clerks is extreme in its thoughtfulness.

The old system of graft which made every Korean who had any resources the prey of the Korean officials has been done away with, and the civil government of Japan is seeking to administer justice fairly. A system of property registration has been adopted all through Korea. The quality of the government officers is high. Judge Watanabe of the Korean Court of Appeals is an eminent Christian layman, and was the first president of the Sunday School Association of Japan.

The Japanese primary schools are gradually replacing the Christian day schools, which have been the only opportunity of primary education in Korea. These schools were natural Sunday School centres, and this makes all the more necessary the use of the Sunday School for primary Bible instruction.

Splendid examples of hospital construction and administration are being erected by the Japanese, and these institutions, inspired by similar Christian hospitals in Korea, will lead to the substitution of modern for superstitious methods of treatment of sickness.

Yet with all this emphasis upon the physical expression of a higher civilization, the Japanese realize that they need help in producing that which underlies all government, and without which no government can permanently endure—namely, the character of its citizens. Education and physical



BOYS FROM KONG-JU METHODIST SCHOOL
A LITTLE BURDEN BEARER
A KOREAN FUNERAL



STANDARD OIL CANS ON A KOREAN RACK OR "JIGGIE"
RETURNING FROM CHURCH
A STRAW-THATCHED SCHOOL

comforts will not accomplish this. The moral character of the future Korea is of first importance. This can only be conserved by the expulsion of the brothel from Korea and the bringing in of the Christ as the spiritual dynamic in the making of a loyal and clean and strong citizenship.

Korea has a history of 4,000 years, and its earliest records go back to B. C. 1122, when Korea became a dependency of China and received from the Chinese arts and politics. The highways are pointed out to-day along which the Chinese commissioners came, and the gates through which they passed to receive the annual tribute. The arts were, in turn, passed on to Japan, and the Korean artisans imported into Japan became the founders of much of Japanese art. The Chino-Japanese war (1894-5) gave Korea independence from China. The Russo-Japanese war (1894-5) made Korea practically a dependency of Japan, and in August, 1910, the formal transfer to Japan was made.

When the Christian missionaries went to Korea just a few decades ago, in the persons of Dr. George Heber Jones and Dr. H. C. Underwood, they found a people without special religious affiliations, as Buddhism, imported from China, had lost its grip upon the people and was largely decadent. The presentation of a vital Christianity met the needs of the people exactly, and over 220,000 have been brought into the Christian church as the result.

The Sunday School interest, which is the Bible studying service of the entire church, an almost ideal condition in Korea, numbers 2,392 Sunday Schools, with 171,632 scholars and 6,631 teachers and officers.

Two Bible Societies, the British and Foreign, and the American, have in the last three years circulated 1,113,319 copies of the Bible and portions.

The new Korea will reach its best when, discarding all national ambitions, it shall realize that its destiny is to become a great evangelistic force in the Far East, even as the Jews were selected for this great national task in the near East.

CHAPTER XIV
A MOUNTAIN JOURNEY

CHAPTER XIV

A MOUNTAIN JOURNEY

In order to carry through the extensive plans for the Korean visitation, the party had gone from Shimonoseki to Fusan in two steamer groups. At Fusan Rev. James G. Holdcroft, the general secretary of the Sunday School committee for Korea, was awaiting our arrival, together with Messrs. George and R. E. Winn, of the Presbyterian work at Fusan.

Four divisions of the party members were then made—a Kwanju group, a Fusan group, one for Pyeng Yang and Syen Chun, and one for Songdo. These groups were so organized as to include good speaking material in each. Mr. Heinz and some of the party went straight to Seoul, the Korean capital, where the four groups later converged for the National Convention.

At Fusan three days were spent by Mr. and Mrs. Morton and Miss Snell. The anxiety of these Korean people for Sunday School instruction was pathetic in the extreme. They simply begged the party to remain longer.

A conference for all the missionaries in the section was held at the home of Rev. A. Mackenzie, of the Presbyterian School, and lasted the entire afternoon.

From Fusan the Morton party went to Kong-Ju, a very interesting city, seventeen miles from the railroad on the way to Seoul, and this journey of seventeen miles was taken by rickisha, which is the Korean as well as the Japanese car-

riage. The ordinary means of travel, however, is the pedal method. The Koreans think nothing of going fifty to one hundred miles on foot, and you can see them on the country roads singly and in groups using nature's cheapest method of transportation. Clad in their long white coats or in white muslin short coats and baggy trousers, the effect is always interesting.

At Kong-Ju a three days' institute was held, and the interest was intense. One man came seventy-five miles; two, fifty miles, and several twenty-five miles, in order to take advantage of these meetings. Rev. W. C. Swearer, Rev. Corwin Taylor, Rev. Earl Cranston Williams, and Dr. Van Buskirk devoted their entire time to the success of the meetings and the comfort of the party.

At a Sunday School demonstration at the suburb of Kong-Ju-One, seven miles farther in, the tithing system is practised by the Christians in a unique way. These Koreans set aside daily every tenth spoonful of rice needed for their daily use as an offering for the work of missions. This rice, on the day the party was there, was purchased by a member of the group.

A very pleasant feature in connection with the group meeting in the Kong-Ju section was the presence of about one hundred young students, who met the party, upon arrival, one mile from the city, and when leaving accompanied the visitors to the station in Pauline fashion, and were evidently deeply moved at the departure of these Sunday School friends who had come so far to bring a message of help and cheer.

The group that was to take the mountain journey arrived April 11th at Fusan, and was at once taken in hand by that enthusiastic Texas product, Rev. M. L. Swinehart, a natural

Sunday School promoter, whose Sunday School organizing genius added 2,500 in about two years to the Sunday School membership of the Southern Presbyterian Church, and these from purely heathen families. His plan is to go into a village with a new missionary, talk to parents and children, give out "surplus material," Sunday School picture-cards, from American Sunday Schools, and start a school. The Beatitudes, Lord's Prayer, Twenty-third Psalm, and other scripture are taught, and the new missionary gets his training in breaking new ground. Mr. Swinehart has demonstrated for all of Korea that children from heathen homes can be won to the Sunday School as well as those from Christian families.

The Mokpo-Kwangju party left Fusan by steamer with Mr. Swinehart at 6 P. M., April 11th, to go around the end of Korea from Fusan to Mokpo. This trip proved very interesting, for the steamer sailed in and out among the islands all the way. The voyage was unusually quick, although Mokpo was not reached until noon of the 12th, two hours late. In the absence of a pier at Mokpo, the party had to go ashore on a "sampan," a broad-bottomed boat which we were destined to use many times before the journey's end. The sampan is usually sculled from the rear.

A short rest and we were introduced to a little of Korean life at the Girls' School. Saturday night there is a conference of missionaries, and on Sunday morning Miss Brown has her first experience in speaking to a divided house. A high curtain down the centre divides the men from the women. Of course, she must stand on the women's side of the platform in speaking, and out of sight of the men. The women here are not quite so much in the limelight as their suffragette sisters in America. All are seated upon the floor, and there seems no waste space.

An afternoon service, all in Korean, and an English service with the missionaries in one of their homes, and a talk by one of the party at the evening meeting, complete the day.

The next morning we leave Mokpo at eight o'clock and, strange to relate, enter an auto for a ride of sixty miles over as fine a road as may be found anywhere in America. The road was built by the Japanese, one of their fine national highways, and had been opened only three months before. A railroad, by the way, is building from Mokpo to Seoul, so that the journey can now be made by rail. Before the auto road was completed a part of the distance was travelled by riverboat and part by horseback or carriage.

About two miles out from Kwang-Ju we were greeted by the boys and girls from their respective schools, and then by the people, a gathering in all of 300. The brilliant display of color in these "Sunday go to meeting" dresses of the girls can be compared only to the rainbow. The party alighted and walked part of the distance back to town with the welcoming party, which pleased them very much.

An afternoon meeting with the missionaries was held. At the night meeting for workers in the assembly hall of the Boys' School, Miss Brown used the blackboard in illustrating her talk, and was told by the missionaries the next day that the Korean men could not understand how a woman could know so much. It appears the lady missionaries in Korea have confined their work entirely to the women and children, and it was therefore a surprise to the men to have a woman stand on the platform and talk as well as a man.

The next morning a horseback ride, three and one half miles up the mountain trail to an old temple, gave some recreation and excitement, for the path was steep and narrow in places.



鎮南浦叫午教美監理會主日學
 生徒親睦會以紀念



A SOUTHERN PRESBYTERIAN SUNDAY SCHOOL GROUP
 CHINNAMPO METHODIST SUNDAY SCHOOL



A BLIND KOREAN S. S. SUPERINTENDENT AND GRANDDAUGHTER
BLIND SORCERESS, FIRST HOME DEPARTMENT MEMBER IN KOREA
FIRST CRADLE ROLL MEMBER IN KOREA
BLIND WANG

At the large Sunday School rally in the afternoon there were 1,000 people in attendance, and as many men and women as there were children. It was great! After this meeting the boys gave the party a reception. They had prepared Korean food for the guests, and a little badge of silver had been struck off especially for the party as a memorial of the visit.

Many walked thirty miles to the evening service, and the Sunday School scholars for two and three miles around had walked in. Some of these schools were those organized by Mr. Swinehart only six months to a year before, and they recited, without an error, the names of the books of the Bible, the Commandments, the Apostle's Creed, and the Beatitudes.

At six o'clock on the morning of April 16th we bid farewell to the missionaries and start for Kunsan. The first twenty miles of this mountain journey are made by rickshaw, one man to pull and one to push. Before leaving the city, they stop at the corner shop to get some extra shoes, for their rice straw sandals do not last on long journeys. It seems one push-man failed to appear, which caused some trouble, for when they stopped for the shoes they were soon in a heated discussion, and we were given the experience of witnessing a coolie fight. This consists usually in a desperate effort to get hold of the opponent's queue and drag him around by his hair until he is exhausted. The arrival of Mr. Swinehart settled the disturbance.

At about eleven we reached the village, where the chair coolies were awaiting us. Lunch was eaten by the roadside, and by noon we were in rattan chairs swung between bamboo poles, these poles supported on the shoulders of the four coolies. Unfortunately the weight of one of the tour party (whose name we will not divulge, for the sake of his heirs and

namesakes) was too much for one of the poles, and it snapped, but the emergency had been provided for, and the party swung on, crossing the mountain range, over rivers and through valleys, for a distance of twenty-five miles, to the station. A three hours' rail ride brought us to Kunsan at 11.30 that night, and with horse and buggy we are driven to the home of the missionaries ready for a good rest.

The first gathering at Kunsan was for the workers. In the afternoon eight schools with beautiful Korean banners united in a rally. The sight was indeed a picturesque one. These banners were afterward presented to the members of the party.

A splendid general meeting at night and a visit to the Girls' School in the morning for a conference with the missionaries completed the services.

The next objective was Seoul, eight hours distant by rail, to which point the four parties were converging for the greatest Christian demonstration held in the Orient.

CHAPTER XV
FUSAN TO SYEN CHUN

CHAPTER XV

FUSAN TO SYEN CHUN

Two groups, one headed by Mr. Landes, the other by Mr. Kinnear, moved northward from Fusan on the main line of railway toward Seoul and beyond. The first group had Taiku and Songdo as objectives.

It is a novelty to find yourself in American-built cars drawn by American-built locomotives on a broad-gauge railway after experience on the narrow-gauge railways in Japan. In Korea the roadbed, cars, and the attention of railroad attaches are nearly ideal.

As you look out of these car windows from cushioned seats you note a sharp contrast with Japan in the character of the houses and the appearance of the villages. Instead of the frame buildings of Japan, with tiled or thatched roofs, we see mainly mud buildings, straw thatched, with mud or straw fences instead of the board fences of Japan. The cleanliness of Japan is also lacking. A few years back the various smells of the Korean cities and villages, through lack of sanitary regulation, were very noticeable. The Japanese should be given credit for reforming these conditions wherever they have had a chance.

In southern Korea the colonization plans of Japan are bringing in Japanese settlers as farmers and merchants. It is estimated that some 250,000 immigrants have been brought in since the occupation. Gradually the Koreans are moving

farther north. Buildings of Japanese construction are everywhere in evidence. Fusan seems largely Japanese. At the railway stations there is a mixture of railway employees in blue suits and brass buttons, the soldier police in khaki uniform, and the Koreans, of the better class, in long white or gray or black coats, with cone-shaped horsehair hats tied under the chin, and the laboring class in short white jackets and baggy trousers, the latter carrying on their backs the racks on which immense burdens are borne. It is said that a Korean laborer carried a 500-pound trunk for many miles in this way.

And now you will get off with Mr. Landes at Taiku, a city of southern Korea, of 40,000 population.

Taiku station is occupied by missionaries of the Presbyterian Board, and a splendid educational and evangelistic work being done. The students of the Boys' School were addressed and conferences held with the native workers and missionaries, with a total attendance of 1,000.

At Taiku you will meet Blind Wang, a converted sorcerer, who has worked out a system by which the blind of Korea are now being taught to read the Bible. His first effort produced a series of tin squares made from Standard Oil cans. These cans, by the way, are among Korea's favorite household utensils. These tin squares he punched with marks which represented Korean syllables and words. These were strung together for purposes of reading. From this crude arrangement plates were finally produced to give these raised characters in page form, and now, through funds raised by Mr. Landes among the Sunday School friends in Pennsylvania, portions of the Bible are reproduced, and the blind of Korea are being taught to read.

Leaving Taiku, we will pass Seoul and get off at Songdo,

the ancient capital of Korea. Here the Methodist Episcopal South missionaries are in control. Their splendid educational and other buildings are built of granite, cut from the mountain nearby, and cost less than frame buildings in America. There are 250 students here. Two large mass meetings, a conference with native workers and missionaries and the students in the schools, gave audiences numbering about 2,000.

A field-day exercise at Songdo brought together 3,000 people. This affair was held on the grounds surrounding an old Confucian temple. One of these field-day sports was a race between boys to a spot where they were to give, by writing on slates, answers to certain questions on the life of Christ, and then return to the starting point. The best answers and the quickest time made were rewarded by prizes distributed by three dignified looking judges.

At Songdo, on a brilliant moonlight night, we saw the Korean women washing clothes in the stream. This they do by beating the clothes on stones, and then hanging them on bushes to dry. The many hues of Korean costume makes wash-day, or wash-night a time that puts Joseph's coat in the shade. That night a weird effect was produced by the Korean women, dressed in white, wending their way to the church. Under the brilliant moon this procession in white had an almost uncanny result.

At Songdo there is a blind Sunday School superintendent who commits his entire program to memory for each Sunday: Scripture, hymns, and all. He came to the station to say "good-bye," and asked that we send as his message to America, "John three, sixteen," and urged the people of America to keep on praying for Korea, and not to be discouraged.

Pyeng Yang and Syen Chun, both north of Seoul, were the goals of the fourth group, led by Mr. Kinnear. At these two

places in northern Korea Christianity has been well developed: by the Methodist, Presbyterian, and Congregational churches at Pyeng Yang, and by the Presbyterian Church at Syen Chun.

As we passed through the station at Pyeng Yang we witnessed a remarkable welcome. Several hundred Korean Christians were drawn up on either side of the roadway. Beyond was a host of the Sunday School boys and girls of Pyeng Yang, each school with its banner, the boys on one side, the girls on the other. The military salute of the boys, the graceful bow of the girls, will not soon be forgotten. Just beyond these Sunday School scholars was a well, in a railroad enclosure; this well was sunk by King Kija, a contemporary of King David of Israel. By this old well walked the boys and girls of Korea, who had as their refuge the "fountain opened in the house of David for sin and for uncleanness." And these children and young people walked four miles to give this welcome. Some of the boys in the Methodist Boys' School at Pyeng Yang a few years ago gave up their Christmas holidays in order to do evangelistic work in the surrounding villages, with the result that more than 3,000 converts were reported. And they were mere boys of sixteen to eighteen years. Such material is worth saving.

The welcome at Mr. Holdcroft's home was a very enjoyable event. The Japanese Governor, Mayor, Judge of the Supreme Court, and other Japanese officials and pastors were present, and expressed gracefully their welcome. About one hundred of the boys and girls of a Sunday School thirty miles away were waiting for us outside the house. They had come all this distance to welcome the party and to present us with a picture of the school. The boys were in military costume, and the girls in varicolored dresses, and together they gave us a vision of the Korea-to-be.



THE WORLD'S SUNDAY SCHOOL SALUTE, PYENG YANG
SUNDAY SCHOOL GATHERING, PRESBYTERIAN CHURCH GROUNDS,
PYENG YANG



A KOREAN BABY CARRIAGE
THE HAT OF A MOURNER
A TYPICAL KOREAN MISSION DAY SCHOOL

It would take a full chapter to describe the great meetings at Pyeng Yang alone. Just imagine an audience of 1,600 Korean boys and girls in either wing of a building, the wings built at right angles, the speaker addressing both wings from this angle. The World's Sunday School salute (clasping hands over the head) was a beautiful sight. Then an audience of 1,500 men in white and gray and black suits, principally white, with the conventional hat of horsehair tied under the chin. Then another audience of 1,500 Korean women, white gowned and with white turbans as a headdress, and all are listening with an eagerness that moved one to do his best.

At the close of one of these meetings we shook hands with one Korean who had, during the year, invited 3,500 individuals to Christ.

Mr. Heinz came to Pyeng Yang from Seoul for this day of wonderful meetings. His beautiful testimony to his own mother at the great gathering of Korean women is a treasured memory of that day.

The party responded to an invitation of the Japanese officials to assist at the dedication of a new Government Girls' School. This dedication to the purposes of education was a solemn affair. After the addresses, the principal approached the platform, the whole audience oppressively silent; he slowly unfolded a roll wrapped in a furoshiki, or large colored handkerchief, which the Japanese use extensively in shopping, wrapping school books, etc., and proceeded to read impressively the Emperor's rescript published twenty-four years ago, and which expressed the wish that there should be no one in the empire who should not have an opportunity to be educated. Slowly the principal folded the scroll, replaced it in the furoshiki, bowed, and retired, but facing the

platform. A school girl came forward with measured steps, bowed low, unfolded her manuscript slowly, read, and retired in the same way. A chord upon the little organ, and all were on their feet, the Japanese national anthem was sung, and the ceremony was over. Then tea and cake, which come before and after, and I was going to say between, ceremonies and functions, was served.

We bid good-bye to the friends at Pyeng Yang with regret. Their friendship is very touching, especially that of the Koreans, who appreciate to the full any little attention or service. At the station a large number of these earnest people had gathered. We went down to the station in a man car, not a horse car, holding a dozen passengers, run on tracks and pushed by men, for several miles. We sang "God be with you till we meet again" as we moved out from the station northward to Syen Chun.

We passed through valleys covered with rice and barley patches, and with the mountains always in view. You can never get away from the mountains in Korea. Korean villages appeared here and there, donkeys piled high with wood or charcoal toiled slowly along the highways, and the hillsides were dotted with the round mounds of the dead.

At Syen Chun, the Presbyterian centre, some hours to the north of Pyeng Yang, the welcome was strong, the services impressive, and the conferences with the missionaries mutually informing. A baseball game between the Korean high-school boys and the men of the party and missionaries was an affair of no mean importance. Most touching was the visit upon the party by the Korean pastor and elders, the pastor for a year one of the conspiracy prisoners, but discharged. The prayer of one of the elders, in which he prayed for us and for Korea with broken voice, brought tears to our eyes. Out of

their poverty these men pressed a few gifts of brass upon the party.

Syen Chun is beautiful for situation, surrounded by hills, as is Songdo and so many of the Korean cities.

The missionary homes are constructed largely in Korean style, with mud walls, tiled roofs built on a graceful curve, and the supporting and roof timbers showing on the exterior and interior. I addressed at Syen Chun a primary day school seated on rough benches in a low ceiling Korean building with straw and matting on the earth floor. I had to stoop low in entering the door and in moving around, for I found in Japan and Korea that they have not designed their construction for six-footers.

The last evening of our stay we had a round table dinner at one of the missionary homes. Missionaries take their turn in providing these meals. It was fine. And after the evening service we gathered for a good sing—not hymns, but college songs and favorites—with these missionaries, many of whom are young people who have come out of our colleges, bright young people who have caught a vision of service to the world and who are doing heroic work; and one of their rare experiences on the field is to meet a bunch of folks, like our party, and with the serious work, to also have some social times of the best sort. And they said that for years they had not had such a royal good time.

From Syen Chun the men of the party went north several hours on the railroad for an itinerating trip into the country. And that was the best fun of all. We took lunches and baggage for emergencies. At the station we found some little Korean nags waiting for us. There was fire in their eyes and a good kick to their heels as they faced us. But we were game if they were. We first climbed the hillside and ate our

lunch of eggs and sandwiches and cake. Our Korean boy, with the lack of thoughtfulness characteristic of this people who live from hand to mouth, had sent the water ahead on the baggage horse. We sent him racing, as fast as they go here (which would never make first base on a three-base hit), after the water, in order to learn his lesson. Finally we were ready and all swung into the saddle. The stirrups were high, of course, for my long legs, but we managed to lengthen them a little (the stirrups, I mean, not the legs), and the nag jogged along—little short steps that kept you stirred up inside, so that we had three stirrups on the one animal. And I looked like a veritable Don Quixote with my legs almost touching the ground. But we got along pretty well—climbed a highland and got a view of river and mountain and plain that compensated for all the troubles. Then we descended to the plain, and we “came to a river and we couldn’t get across,” as we used to sing. But we signaled the boatman, and he brought a flat boat over, and we all, horses and men, managed to scramble aboard with sundry splashings and kickings. As we came to the other side we found a drunken Korean woman occupying the whole of a narrow plank which was our bridge over the black mud. She was finally disposed of, and we got aboard our fiery steeds and wound along the narrow path, with a ditch on either side into which we were threatened a forcible introduction by our animals. But it’s a long path that has no turning, and we swung into a great high road thirty or forty feet across, built by the Japanese—seventy-five feet above the valley—a great military highway leading north to Manchuria. We travelled several miles along this highway, over beautiful plains with rich soil, past several villages with straw-thatched houses and barns. Soon couriers on bicycles met us and hurried back to tell the folks

we were coming. At last the church was reached, situated in the midst of a smart market town. And I alighted with mutual satisfaction to the animal and myself. After the meeting at the church we ate our meal of canned goods and crackers and bread—prepared by our little Korean cook boy—and about five o'clock made our return journey by fresh steeds. The one I rode was a little shorter than the one I had had before. I stood it as long as seemed best, and finally concluded it was cruelty to animals and men, and so walked some of the journey. We passed a well, situated out on the plain. The women were carrying their earthen jars to the well, just as in Rebecca's time, and then gracefully balanced the big jars on shoulder or head. I thought of the unchanging East, for the customs have been the same for thousands of years. Who attempts to change an Eastern custom, rooted into centuries of observance, has a great job.

We came to the station in the dark of the evening, took train to the terminus of the Chosen railway at the Yalu River, where was fought the first great battle between the Russians and Japanese. Here we inspected the magnificent steel bridge reaching over to Manchuria. Taking the night train southward, we were at Seoul in the morning, and glad to once more see the entire party, which had been separated in the visitation of different points in Korea.

CHAPTER XVI
AT KOREA'S CAPITAL



SUNDAY SCHOOL FIELD DAY, SONGDO
GREATEST SUNDAY SCHOOL GATHERING IN ORIENT, OLD PALACE
GROUNDS, SEOUL. 15,000 PRESENT



SUNDAY SCHOOL PROCESSION, OLD PALACE GROUNDS, SEOUL
A FUEL MERCHANT, SEOUL
A TYPICAL KOREAN BUILDING AND GROUP OF GIRLS

CHAPTER XVI

AT KOREA'S CAPITAL

Seoul is becoming one of the great capitals of the Orient under the constructive energy of the Japanese. Millions of yen are being expended on its transformation.

The narrow streets are being replaced by broad avenues. Sanitation is rigidly insisted upon, and the disease-breeding conditions of the past are being eliminated. Roads are undergoing improvement and a park system is under development.

The public buildings constructed in recent years would do credit to any great city. The government bank here is probably the costliest in the Far East. The Japanese section of the city is of comparatively recent construction and is very substantial.

Seoul, like other Korean cities, is built with a main street through the centre of the city running north and south, and intersected midway by another running east and west. At the terminus of each street is a gate named according to location—North Gate, East Gate, etc. These gates, as in Bible times, are places of congregation. Here the elders of the city were wont to gather in Bible times, and the highest compliment to a virtuous and thrifty housewife in those days was to have her name praised “in the gates of the city.”

The city is surrounded by majestic mountains. Over the crown of these you can make out the city wall, 500 years old,

winding along like a huge snake, an ancient defence, but useless to-day.

One of the old quarters of the city was used by Korean gentlemen who had grown impecunious, and there were many such. If a man became a little prosperous, there were two methods of relieving him of his surplus: the collector for the official, who suggested that a division of the property be made for the benefit of both, and the man's poorer relatives, who invited themselves, and kept their hands in his rice bag, as it is expressed, until it was sufficiently reduced. One cannot wonder, under these circumstances, why Koreans make no pretence at display.

The Christian work at Seoul is highly creditable. The Bible Training Institute founded in memory of Dr. Pierson is here. The Severance Hospital stands as a monument to a Christian philanthropist. Other Christian hospitals and dispensaries here minister yearly to thousands, many of whom receive spiritual healing as well. When one knows the practices of the past, when all pain was treated on the basis of the indwelling of an evil spirit, he will be thankful for the blessing of medical missions. The bodies of children have been punctured with long needles to drive out the evil spirit responsible for a stomachache. Scars on the heads of children are the result of burning with hot irons, and to see a bunch of these scarred heads together, as I did at Pyeng Yang, is pitiable.

The combination of the college work of the Methodist and Presbyterian churches at Seoul is one of the recent advance steps. The Theological Seminary here has been a union affair for some time.

The party arrived at Seoul April 19th, when the cherry and plum blossoms were in full bloom. In the afternoon occurred

a great Sunday School rally, the most wonderful demonstration of Sunday School strength seen in the Orient. The day was perfect. The place selected for the rally was the old Palace grounds where formerly the blood of Christian martyrs had been freely shed. From all directions the Sunday Schools came marching with banners and music, until 15,000 were concentrated upon the grounds. So perfect was the organization that this great company was quickly adjusted to the line of march within the grounds, and, preceded by the Korean Salvation Army band and the flags of Japan, Great Britain, and America, and the Christian Conquest flag, marched and countermarched, singing as it went. It was reviewed by the Japanese officials, missionaries, and members of the tour party. Dr. Underwood was the general director. As the great company of adults went by with the children, a Japanese official turned to me to say that he thought the Sunday School was simply for children, an idea which strangely prevails in a few spots in America. I told him of the two to three million adults in the organized Bible classes of America, and of the splendid results of such membership in promoting character and loyalty.

And now the great crowd is seated on the ground, brilliant in the hues of pink, red, yellow, blue, green, orange—a gorgeous rainbow effect against the near background of pine and blossoming azalea bushes, cherry and plum trees, and the further background of pine-covered mountain with jagged crest.

Dr. Underwood is calling for order with uplifted baton. The band and singing host unite in "Onward, Christian Soldiers," and "Jesus loves even me." The exercises and songs by various schools would be creditable to any American Sunday School gathering. Mr. Heinz and others spoke the

greetings of the American Sunday Schools, and the World's Sunday School salute was given. As they sat there so earnest, so hungry for the message, one thought instantly of that other multitude under an eastern sky on the hillside by Galilee, for whom the Master yearned and whom He fed with the earthly bread and the Bread of Life.

Peacefully the multitude dispersed after the Doxology, the people joining in a fervent "Amen."

That evening a conference of extreme importance was held at the instance of Mr. Sekiya, the Japanese Minister of Education. Judge Watanabe of the Court of Appeals was present, together with Japanese officials and educational leaders in Seoul. Some of our men were there, and after an opening address by Mr. Kinnear, on "Religious Education," the Minister of Education and others asked a large number of questions as to the history, purpose, and plans of the Sunday School, and the curriculum, methods of training teachers, and relation to the public school. Those inquiring seemed entirely satisfied with the answers. The Minister of Education requested a list of the best books upon the Sunday School.

It was felt that this meeting had done much to dispel suspicion as to the intent of the Sunday School movement and to lend encouragement to the religious education of the youth of Korea. Word has come that some of these prominent officials have since joined the Presbyterian Sunday School at Seoul, as scholars.

A dinner was tendered the party as a special courtesy by Governor General Terauchi at his residence. The Governor urged the party to introduce Christian education through the Sunday School, and impressed the importance of cultivating through it the spirit of loyalty to the government such as is

promoted by the Sunday Schools of America for their government.

The Seoul Chamber of Commerce gave all of the party a dinner at the Bank of Chosen. This building cost \$2,000,000. At this dinner a number of Japanese noblemen and distinguished men were present.

Several of the party, by permission of the Japanese authorities, called upon Baron Yun, who was under trial on the general charge of conspiracy. We were accompanied by the secretary of the Governor, Hon. M. Komatsu, Director of the Foreign Bureau, a distinguished author, a graduate of Columbia University (New York), handsome and gracious, and who was unflinching in his attentions to the visitors. Baron Yun was more than pleased to see us, to receive messages from the Sunday School friends in America, and to learn of the Zurich convention, and of the visitation of our party to Korea.

The visitors were kept busy at Seoul addressing a series of great Sunday School gatherings at different churches, and visiting the schools and hospitals. At the farewell meeting at the Methodist Church the members of the party were all seated at the front of the room. After graceful addresses by Mr. Cynn and others, brass bowls and plates were presented to each member of the party as souvenirs.

A reception by the American Consul-General, Mr. G. H. Scidmore, at the Consulate General, followed. There we were privileged to meet with one of the sweetest women seen in our travels, the mother of the Consul-General, whose face and life radiated sunshine.

The next morning we took the train southward for Fusan. The day was made a bright one by the narration of the interesting experiences of the several parties.

At Fusan we bade farewell that night to the missionaries,

and to Korea. As the steamer swung slowly away from the pier, we sang with a new appreciation, "God be with you" and "There's a land that is fairer than day." Then Mr. Heinz suggested his mother's favorite, "Oh, think of the home over there," and that home had a new meaning as we thought of the ships of faith coming home from many lands, bearing multitudes which no man can number, of many races, but with one King, one Father, One Saviour and Lord, and dropping anchor at last at the "Homeland of the Leal."

The lights of Fusan faded gradually from view, and we made ourselves comfortable for the night, to wake up in the morning at Moji, Japan, just opposite Shimonoseki, for we were to spend two wonderful weeks in the Island of Kyushu, the Switzerland of Japan.

CHAPTER XVII
IN THE HEART OF A CRATER



STARTING FROM BEPPU STATION
WELCOMING CROWDS
ON THE WAY TO BEPPU. LUNCH TIME ON TRAIN



BEPPU'S MAYOR, WELCOMING COMMITTEE AND GUESTS
AN AMERICAN EAGLE, BEPPU PARK
THE WELCOMING FRIENDS AT STATION, BEPPU

CHAPTER XVII

IN THE HEART OF A CRATER

The great Island of Kyushu, separated from the Island of Nippon by the straits of Shimonoseki, is little known or visited by American tourists. Most of these tourists after visiting Tokyo, Nikko, Kyoto, and a few other points, reach Shimonoseki by rail or boat, cross to Mogi on the Kyushu side of the strait and then take the train straight for Nagasaki, there to pick up the steamers for Shanghai or Manila. It would be infinitely better to take a later steamer from Nagasaki and devote at least a week to a survey of Kyushu, which, in historical interest and scenic grandeur and beauty, is possibly unmatched anywhere.

From Kagoshima, the southernmost point, Admiral Togo and many great leaders of Japan have come. The Satsuma Clan from southern Kyushu, and the Choshu Clan in southwestern Nippon, placed the present dynasty on the throne. Kyushu has been the scene of great battles between clans contending for mastery. Kumamoto, at the heart of Kyushu, is rich in historical lore. From here came the band of Japanese pledged to Christianize Japan. Between Kumamoto and Kagoshima lies the Japanese Switzerland, unrivaled for its natural beauty of river and gorge and mountain lifts. On the east are the famous hot springs of Beppu, renowned for their curative powers for rheumatic and skin and other complaints. Great manufacturing centres such as Kurime and Moji are

here. The bulk of Japan's coal, exported to many points, comes from this island. One of the greatest government steel plants of the world, employing 10,000 hands, is located here.

This island is extremely conservative, and because of this has not come to the attention of travelers as much as the more progressive Island of Nippon, but its natural resources and beauty, and the growing enterprise of its citizens, are bound to win it a deserved place on all travel schedules.

Shikoku and Kyushu, the two lower islands, call themselves "Rural Japan," and lament that they have so little of interest to show visitors. But it is a Japanese characteristic to speak modestly of one's self and one's possessions.

Before taking the train at Moji for Beppu, we took the launch to Shimonoseki to get some long-deferred mail. And on such occasions, ten thousand miles from home, you see human nature in its most natural expressions, beaming delight as an anticipated letter is found, keen disappointment in a failure to hear from a loved one, a swift scanning of letters to see if the news is good or bad, and then quickly open the next, and all to be read and reread in the days intervening before the next mail. And the good father of the party, Mr. Heinz, goes about sharing in the joys and disappointments, leaving his own letters unread until later.

At the Moji landing we were met by the missionaries and the railroad station master, who conducted us to the station and served us with tea. Think of an American railroad official showing such marked attention to guests.

We are to return to Moji later on for meetings, so we are ushered aboard a special car for the four-hours' run to Beppu on the northeastern coast of Kyushu. This ride about May first is one of rare pleasure.

It was a warm day, and coming from the cool of Korea we appreciated the fact that we were in the sunny south of Japan and must adjust our clothing to the change. The scenery along the route, of shore and islands and mountain ranges and fertile and carefully tilled valleys, was magnificent. The best yet, said some of the party. These Japanese farmers make the land look like a garden spot. The barley, planted in small plots and up the hillsides as high as they can be cultivated and carefully terraced with granite fronts, was well up and green as in our late May or June. The white and black curved tile roofs of their homes, the little gardens attached to each home, these gardens a miniature of some beauty spot set with stunted pines and plums and azaleas, add to the variety and beauty of this kaleidoscope of nature as the train moves by.

A station or two this side of Beppu some of the officials of Beppu board the train, as is the custom in welcoming those they think to be distinguished guests. The Vice-Mayor, the representative of the Governor, the president of the Chamber of Commerce, the editor of the newspaper, are usually in this delegation, and introductions and low bows and exchange of cards and words of greeting take up the time until the train reaches the station.

This was the first time a foreign party of this size had visited Beppu, with its thousand hot springs, and the city officials were on their mettle. As we filed out of the car we passed a long line of the various reception committees of citizens, Patriotic Daughters, school officials, missionaries, and native pastors. As we moved out of the station bombs were discharged as a note of welcome. Our ears caught the strains of "Yankee Doodle," "Columbia, the Gem of the Ocean," etc., played enthusiastically by the waiting city band. The

whole city of 20,000 people seemed to be drawn up at the station. With great form we filed into our jinrikishas, and the Mayor in his high silk hat led the long line of human carriages away from the station. Mr. Heinz and Mrs. Landes occupied the only horse-carriage in Beppu. We were delighted to see at every doorway large Japanese and American flags crossed in token of union. We understood afterward that the Mayor, a Christian, had ordered 20,000 flags and told the people to buy them, and the whole city was decorated. We shouted our "Ohayos" and "Banzais" to delighted crowds as we passed. Even the Buddhist temple was decorated. We passed a garden which had a great bamboo arch with the words "Welcome" wrought out in bamboo. Just within a large American eagle was constructed of pine in honor of the visitors, and was suspended between the trees of the garden. The wings must have been some twenty feet from tip to tip. Some of the party were escorted to Japanese hotels, and some to the small foreign hotel away up the mountainside, from which a magnificent view of Beppu harbor, with its beautiful sweep of shore, was obtained.

Beppu lies in the heart of a great volcanic crater, probably ten to fifteen miles across. One hundred years ago an edge of this crater fell into the sea and out of sight, and a great mountain, called Beppu Mountain, appeared. The curve of the shoreline adds to the attractiveness of the scene. Hot springs and boiling mud and steaming earth here and there are the only remnants of the terrific force which, ages ago, played at the spot where now 20,000 people have built their homes and are earning their livelihood by taking care of the million visitors annually who seek the mineral baths here for the cure of rheumatism and stomach troubles. The baths are boiling hot, and within a few feet of each other may

be found springs coming from different stratas of earth, one containing iron, another carbonate of soda, another sulphur. And people go from bath to bath and steam themselves in nature's Turkish bath. There seems to be much laxity in the dress of the people. Some things that seem to a stranger as loose in the customs of Japan are a part of centuries of observance, and are often entirely devoid of wrong intent. As Christian standards of dress and conduct have gradually permeated Japan, there is a decided improvement in many respects. The public baths are now ordinarily separated by partitions for the sexes, and in places public notices call for carefulness as to dress.

But Beppu had not exhausted its welcome. A great public meeting was held at one of the public schools, the Mayor presiding, and 1,300 being present to listen to the addresses, or lectures, as the Japanese call them. The boys of the school gave a fine exhibition of military evolutions in the schoolyard, using the German army step. The girls also gave what would be the equivalent to our folk dance at home. From the school we went to one of the largest Japanese restaurants, or riori, for luncheon, as the rain prevented the garden luncheon. These Japanese restaurants, where foreign food is served, are very common in Japan. Frequently they are used as feast places, where sake, the rice wine, is drunk, and the geisha of Japan entertain with music and dancing.

The welcome committee exchanged our shoes for slippers. The Japanese ladies of distinction escorted our ladies to the open second floor of the restaurant, one large room strung with American and Japanese flags. At the farther end are the two honorable places, decorated with a few beautiful Japanese pines stunted and carefully bent to give the branches a certain trend and effect, and we occupied those most honorable places.

Tea and cake were first served, while the hosts sat at one end of the room waiting courteously — one hundred of them — until we had finished our tea. Then the signal was given and we filed into the large third-story room, where luncheon was served by Japanese ladies, who themselves would touch nothing until their guests had completed the meal. And there was no sake served, for the word was given that we only took mineral waters. Then followed speeches of welcome by the Mayor, president of the Chamber of Commerce, Japanese pastors, and public officials for the ken, or district. After the replies the fireworks started up — bombs and parachutes. From three of the latter hung, high up in the air, Japanese and American flags. From an ingenious mast contrivance three sets of flags were liberated, American and Japanese flags alternating, and the word "Welcome" between.

And, mind you, all of this occurred while the California land bill matter was in the air, and the press in the next city was calling upon the people to go to war at once, for the Japanese people have been and are greatly disturbed by the discrimination against their nation in the California bill. We were besieged by newspaper men at every point for an expression of our views, and in the public meetings we spoke on the subject by request, and sought to let the real situation be known and to inform concerning the friendly sentiment of the mass of our American people. Touching the strategic centres as we did, nearly thirty-five of them, our presence and spirit and message did, we hope, help toward a better understanding between the two nations. The Japanese people are exceedingly friendly, our trade relations are important. But they are a proud and sensitive people, and our politicians in America are apt to go further than is wise and just in class-

ing the Japanese with other nations, some of them from the Occident, who are vastly inferior, and who are admitted to rights of citizenship denied a nation which has 98 per cent. of its children in the public schools.

At Beppu 2,000 gathered at the evening mass meeting for the messages of the party on "Religious Education," and on "Business Men and the Sunday School."

A walk over the hills on the following day gave us the first day's outing we had had from the steady program of receptions, and we drank in the joy of the day and the beauty of mountain and village and sea. The peasants we passed seemed to be pleased with our salutation "Ohayo" (pronounced like our Ohio). We visited several of the steaming lakes that lie within this crater zone, one of them a beautiful blue, and bottomless, apparently. Eggs for our dinner were cooked by simply placing them in this water for a few minutes. A red lake was also visited, the soil of which was a red clay. In our honor no fees were charged at any point. We visited the clay works, the brick being hardened by the heat from the steaming earth, and the clay boiled up with constant startling explosions. In one of the villages the bathers at the bathing places would shut themselves in a steam room and dry-heat rooms all made from this same volcanic soil. One felt strange at times in the midst of these suggestions of stored-up forces which might be suddenly let loose. But so young men sometimes play with the fire of temptation and take their chances with the day of judgment.

When one considers that the Christian membership of Beppu is only one hundred in an extremely conservative city, the demonstration here can be better measured and its force for good determined in laying the foundation for a Christian advance later on. And this same thing can be said of all the

remarkable gatherings in this Island of Kyushu, where ten important centres were visited.

The party subdivided from Beppu. The ladies and several of the men took their chances in reaching Kagoshima, on the extreme south, by a coastwise steamer. While they lived to tell the tale, there was a certain lapse, or hiatus, or interval, concerning which the members of that group are silent. But it is said there were miniature eruptions and boiling over that bore a strong resemblance to the kind witnessed in Beppu and vicinity. We shall leave them in Kagoshima for the present, to recover, while we follow the two groups which move on to Kagoshima by rail, scheduled for important cities on the way.

CHAPTER XVIII
OITA TO FUKUOKA

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OITA TO FUKUOKA

One of the newspapers of Oita was demanding war at the time of the arrival of our party at that city, but there was no evidence of unfriendliness in the welcome given to the visitors by the citizens of the place. The Buddhist priests here, as in many other places, showed a keen interest in the coming of the party, and a broad and charitable spirit. One of the priests showed Mr. Heinz his boys' orphanage, and together they discussed plans for bringing in a better day in the religious education of the young. He showed Mr. Heinz bank accounts of the twenty orphans in his care, invited him to the temple, and opened a revolving bookcase twenty feet in diameter containing hundreds of books. The next day he sat at the right in the great meeting, was invited later to tea, and distributed fans to the party.

Oita is the capital of the province, and probably the most conservative city in this section of Japan. But just here some strong meetings were held. These included an address by Miss Brown, of Nebraska, at the large Girls' School. Miss Brown's former relation to the public school work of her state, as superintendent of the public school work of her county, gave her a splendid hearing. She was hardly prepared, however, for the question which followed when the girls asked her views, as an American, on "courtship." This subject is, of course, of world-wide interest to girls, and the

Japanese girls were especially interested, as they have nothing to say as to who shall court them. This is all arranged by a "go-between" employed by the parents of both parties for this purpose, and the bride to be may not see her husband but once before the ceremony. How much Miss Brown spoke from theory and how much from experience has not been told outside of the school. Under such circumstances a little Methodist "experience" is always good to fall back upon, as the Methodist itinerants always found when sermon material ran short.

The formal gathering at the City Hall was an unusual affair. More than 2,000 were present. The Mayor presided, the Governor was present, and the educational people and members of the Chamber of Commerce participated. People heard a Christian message that had never before listened to one. In fact, this feature of the entire visit was remarkable. In the fifty places touched in Japan, some 30,000 to 50,000 Japanese, thousands of them officials and leaders, have had opportunity to listen for the first time to Christian messages and from men not paid for the work, and the hearing was always an eager one. One result at least should be that these leaders will be disposed to give the Sunday School a fair chance.

At this City Hall meeting Mr. Heinz pulled out his watch to time his reply. The speech ran on faster than the watch, and might even have taxed the patience of a Japanese audience as to length (and that is saying much) if he had not suddenly discovered that the watch had stopped going.

In Oita Dr. Peters, of the Reformed Church, has conducted a Bible correspondence course with 2,000 Japanese. He advertised for names of those who desired to connect themselves with such a course. A similar plan has been tried elsewhere in



BUDDHIST ORPHANAGE, OITA
IN AN AZALEA GARDEN, KURIME



MR. JAMES W. KINNEAR AND A GROUP OF OUR INTERPRETERS: REV. T. UKAI, REV. K. SADO, REV. M. MATSUMOTO, REV. K. MITO



ANOTHER INTERPRETER
REV. M. MITANI

Japan, and it has been found that there were thousands of non-Christian Japanese, many of them heads of villages and educators, who were open to light through such a course. This sort of Home Department plan seems capable of large extension in Japan.

The Oita party, with Mr. Landes in charge, next visited Nakatsu, where 496 of the government school students were addressed. These students gave an exhibition of fencing and jiu jitsu, a favorite exercise of the students. A short conference with the missionaries and native workers was held in the afternoon, and a mass meeting in the evening, attended by 600, despite a great downpour of rain.

The welcome party at Kokura included the Mayor and twelve of the city officials. At the afternoon meeting Professor Roper delighted the Japanese with his piano work, and the important work of holding the 'teen-years for character making was presented by Miss Snell. Mr. Hall spoke of the work for adults. The Mayor and public school officials were present.

From the church we went to a social meeting at the Lutheran Church, and partook of tea and delicious sponge cake, the Mayor and pastors meanwhile asking questions on Sunday School work and the San Francisco situation. How to get parents interested in the Sunday School was a crucial question. Unfortunately, in Japan the Sunday School has been considered too largely a child's school, and this conception of the work of the school needs broadening.

The cablegram sent by the party to Secretary of State Bryan in the interest of an adjustment of the San Francisco affair was spoken of with great appreciation by the Mayor and officials.

A fine banquet was later provided for the party by the

Mayor at the City Hall. Here he spoke his welcome and later attended the mass meeting with 600 present. Addresses were made by Mr. Stafford, Mr. Hall, and Miss Brown on religious education.

From Kokura we took trolley to Yawata, where 10,000 men are employed in the immense government steel works. The iron for these works is brought from China, and the coal is mined close by. Everything in the iron line up to 14-inch guns can be produced here. It is a shipping port for large vessels.

Japanese and American flags decorated the hall of the training school where we addressed a section of the employees and the wives of the officials of the works, and were afterward taken to dinner at the Officers' Club.

We met here the pastor of the Japanese Congregational Church, who is employed by the steel works to visit the employees and improve their condition. There are 100 of the employees in his Bible class, and he has a strong Sunday School.

At Wakamatsu, nearby Yawata, we were met by the Mayor, president of the Chamber of Commerce, and pastors. A tender was put at our disposal, and despite the rain we inspected the harbor and the wonderful coal-shipping facilities. More than 4,000,000 tons of coal are shipped annually from this port.

A welcome meeting at the principal restaurant at Wakamatsu gave us the opportunity of hearing from the officials of the city and to respond from our hearts for their beautiful manifestation of friendship for America.

By tender, ricksha, and trolley we reached Moji and the Bankers' Club, where the strong business men of that growing and enterprising city gave a banquet and a remarkable hear-

ing to the messages of the men of the group. Nowhere in Japan had we faced a more substantial group of business leaders, representing some of the greatest shipping, railroad, manufacturing, and banking interests of the empire. Japan's opportunity of developing its moral resources through Christian education was presented by Mr. Stafford, Mr. Hall, and the writer. Professor Roper's playing was a feature. The California situation was here a topic of interest.

Miss Brown held the interest of a group of Christian workers at a church meeting later as she illustrated by the blackboard the methods of lesson presentation.

Fukuoka, a ken town of 100,000 and a busy manufacturing centre, gave a remarkable welcome to the travelers, in view of its conservative position and the fact that it had never before given official recognition to a Christian party. The Mayor and officials, with the missionaries and native pastors, escorted some of the party from the station, the trolley car being specially decorated for this occasion with Japanese and American flags

A little later other members of the party arrived and all were conducted to the City Hall, where an elaborate menu was served, the Mayor and Governor and a few officials being present.

Following the banquet the industrial exhibit was visited and a manufactory for the making of moulded and decorated dolls, for which Fukuoka is famed. From a hill in East Park a wonderful view is obtained of Fukuoka harbor and city. Nearby is a wisteria arbor, the finest and most extensive in Japan. It was in full bloom, and with its branches extended for hundreds of feet. To take tea under this arch of purple is an experience worth a visit to Japan.

In the evening the City Hall was opened for a meeting of

the party. More than 600 representative people were present. Girls from the Methodist Girls' School sang, Professor Roper played brilliantly, Mr. Hall sang a solo, our commission song and our "Banzai" were heard, and messages were given.

Kurume proved to be of fascinating interest as a great manufacturing city, but one not often visited by travelers. The Mayor, officials, and representatives of the strong Chamber of Commerce were at the station to welcome us. The Japanese Congregational pastor here is an enterprising man with strong business aptitude.

Our first visit was to the azalea nursery, where azaleas of rare color and richness of bloom were gathered, and we had our pictures taken under an azalea arbor while eating some of their delicious rice candy. We were then taken to a flower show, where Admiral Togo and other figures were outlined in floral designs. A workers' meeting at the Lutheran Church was addressed by Dr. Wilbur and Mr. Harrison.

In the evening a splendid banquet, combining both American and Japanese dishes, was provided by our hosts, the Chamber of Commerce. Examples of the beautiful basket lacquer work, which is one of the many notable articles manufactured here, were presented to the guests. At the rooms the party inspected with great interest the fine lanterns and umbrellas produced at this place.

After the banquet the meeting of the citizens and Sunday School workers was addressed by Mr. Hall, Mr. Stafford, and the writer, and the importance of promoting close business relations between the two countries emphasized.

That night we were cared for in a Japanese hotel, as there is no foreign hotel at this place. Thick mats were spread upon the floor and mosquito curtains drawn about. In the morning we washed at the metal basin in the court, and

enjoyed a breakfast of fish, eggs, and steak. And the spirit of courtesy in those who served would grace the finest home in America. We did not know until the next day that a special guard had been placed about the hotel by the city authorities to insure our comfort and peace.

In the morning we made an inspection of the cloth weaving and basket lacquer works, bade our genial hosts good-bye, and took train for Fukuoka, and thence through the heart of Kyushu for Kagoshima.

CHAPTER XIX
FROM KAGOSHIMA TO NAGASAKI



AS THEY LEFT THE COAST STEAMER, KAGOSHIMA
SUNDAY SCHOOL TEACHERS IN JAPANESE GARDEN, KAGOSHIMA
MISS FINLEY'S HOME, KAGOSHIMA



KAGOSHIMA SUNDAY SCHOOL RALLY
CITY BANQUET, KAGOSHIMA



NORMAL SCHOOL, SAGA

CHAMBER OF COMMERCE BANQUET IN JAPANESE RESTAURANT, SAGA



MR. J. M. SUGANUMA



GOVERNOR T. TANIGUCHI

CHAPTER XIX

FROM KAGOSHIMA TO NAGASAKI

It was only a few years ago that the railroad was completed to Kagoshima. To penetrate the mountain barriers and overcome other natural obstacles required the perseverance, patience, and skill which are native to the Japanese character. But the task is completed, and now a natural wonderland, rivalling Switzerland, is open to the tourist.

You follow a stream most of the way from Kumamoto to Kagoshima. This stream winds through rocky fastnesses, now broadening out into a placid expanse, now concentrated into a narrow, leaping, rushing, roaring cataract. Boats of burden ply the stream farther down. Cottages and hamlets cling to the rugged mountain slopes. These slopes, cultivated on every available level by the Japanese gardener, combine the effect of garden and forest. The height of the mountains is inspiring. The gorges make you feel at times aghast. And you wonder after the journey at the handiwork of God which has hidden away in the corners of the earth such perfection of creative beauty.

At the station nearest Kagoshima the city officials press their cards upon us, and we are glad to give ours in return. The news has gone ahead that the largest American party that has visited Kagoshima is coming, and nothing is left undone to make the welcome complete.

At Kagoshima the whole reception was overwhelming.

The Governor's deputy, the Mayor, officials, newspaper men, missionaries, and Japanese pastors are there with a genuine welcome. And Miss Finley, who had made the arrangements for the party, was on hand, the sole Methodist missionary in that important centre. Those members of the party who had reached Kagoshima by steamer from Beppu were there to add to the welcome. They had not been idle we found. Mr. Kinneer, by invitation of the principal of the Koto Gakko, had spoken to the students on the value of Christian character. This message meant much to the young men, coming as it did from a lawyer. This was the only time a Christian layman had spoken here excepting Mr. Bryan, who delivered here, and elsewhere in Japan, his lecture on "The Prince of Peace."

Kagoshima is surpassingly beautiful in its location, built around a sweep of shore and up the slope of the high hills. Out in the bay is the island on which is the great volcano Sakura-jima, whose recent eruption brought devastation to the island and large destruction of life. The ashes from this eruption were distributed over most of the Island of Kyushu. From the hills back of Kagoshima the city, bay, island, and this volcano present a scene of picturesqueness and grandeur. The volcano is 4,000 feet in height. It had not been in active eruption for one hundred years until recently.

Kagoshima is the native city of Saigo, Togo, Marshal Oyama, and many of the great men of the nation, and feels a natural pride in its history. Its young men, who are larger in stature than farther north, walk with uplifted head and a manly stride and bearing.

The first contact of this city with foreigners was at the mouth of cannon, when fifty years ago an English fleet suddenly appeared in port to bombard the city because an Eng-

lishman had been cut down on the streets of Tokyo by the sword of a samuri, or soldier, from Kagoshima. But as late as 1877 the city stood out against an acknowledgment of the rights of foreigners.

For five hundred years the ken acknowledged the rulership of the Shimalzu family. It was our privilege to be specially entertained in the gardens of Baron Shimalzu, a lineal descendant of the family, and some of the precious suits of armor belonging to the family were, as a mark of special courtesy, brought to the banquet hall at the reception given by Kagoshima leaders.

This reception compared in elaborateness with any planned in Japan. To it were invited the Governor and his wife, the Mayor and his wife, Baron Shimalzu, Baron Narahara, members of the Chamber of Commerce, and prominent members of the bar.

Reception rooms and banquet hall were ablaze with the flags of both nations. Two magnificent American and Japanese flags hung over the welcome archway. Flags were festooned to branches of trees. The designs on the lanterns represented the crossing of the two flags. The menus bore the imprint of these flags. Nearly 200 of the leaders of Kagoshima were there. The missionaries were guests of honor with us. No liquor was served anywhere, which was a remarkable deference to the guests.

The little Japanese Methodist minister, Mr. Yanigahara, after a brief conference with the Mayor, asked the "blessing of the Lord God," as he expressed it, upon the meal, the first time this was ever done at such a function in Kagoshima, for the city is strongly Buddhist and Shintoist.

The responses of our party to the words of welcome, and especially the address of Mr. Kinnear, seemed to be greatly

appreciated, and were heartily applauded. "America" and the "Japanese National Anthem" were sung. An entertainment followed, with the Japanese flute, goto, bewa, and whistling with a leaf, the latter a feat peculiar to Kagoshima. Professor Roper played and Mr. and Mrs. Landes sang. A Japanese arose and called for three cheers for the Sunday School party, to which we responded with three "Banzais."

I had the opportunity of a call upon Governor Yamaguchi and had a long talk with him about Sunday School work in America. He urged that we develop such work in Kagoshima through the pastors, and manifested a deep interest in the products of the Sunday School in making individual character, and in community results. We have sent him several of the books of the World's Sunday School Conventions. Since the return of the party we have been saddened to know of the death of the Governor's son, but gladdened, too, in knowing that he died a Christian through the results of the visitation of Miss Finley and the Japanese pastor.

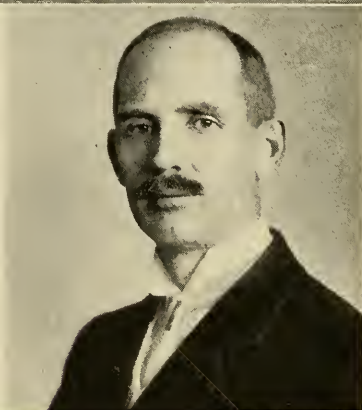
The Sunday School rally on Sunday was a splendid demonstration of Sunday School interest.

Miss Finley reports some precious fruits of the visit of the party. The Mayor has made special inquiry as to the Sunday School. A class in the study of the life of Christ has been started after school hours by direction of the principal of one of the public schools, with fifty picked students, to see what the effect may be in character making. A Bible class, composed of hospital nurses, is being taught by Dr. Murata. The clerks in the city have a Bible class, and now have asked that their wives be given an opportunity to form a class.

Upon our leaving the good people of Kagoshima, the Governor did us the great courtesy of personally accompanying us several stations. When he left us at the second station,



READY FOR THE HILL CLIMB, NAGASAKI
PUBLIC RECORDS OF GIFTS TO INSTITUTIONS
A BURDEN BEARER, NAGASAKI



STONE LANTERN AND TORII, TOKAIDO
MR. HORACE E. COLEMAN
Chairman Missionary Reception Committee
ARCHED SACRED BRIDGE, KAMAKURA

we shouted, "What's the matter with the Governor? He's all right!"

Since the volcanic eruption, Mr. Heinz has cabled the sympathy of the party for the stricken people of Kagoshima in substantial form, for we have felt a personal attachment here, as in many other places in Japan.

On the northward journey one group stopped at Kumamoto, where a royal reception was given. This city has a wonderful old castle, and is the centre of some strong Christian work. The first audience was composed of the students of the Boys' School (Lutheran Mission). The party then went to the Leper Hospital — a sad spectacle, but a beautiful work "in His name." A big banquet and reception by the Governor, Mayor, business men, and Chamber of Commerce was given, followed by a mass meeting, at which there were 900 present, mostly government school students. A workers' meeting of 250 and a children's meeting of 450 was also held.

At Kumamoto several members of the party took the opportunity of a climb of Mt. Aso, an active volcano. Suicides by despondent Japanese frequently occur at this volcano.

Kumamoto is the home of the famous Kumamoto Band which under a tree, which still remains, pledged God and each other to promote Christianity in Japan. From this band came many of the strong present-day Christian leaders, including Dr. Kozake, the president of the S. S. Association of Japan.

The Saga party was met at the station by Mr. Peeke, the cheery missionary of the Reformed Church. The Mayor, president of the Chamber of Commerce, and other officials, were at the station, and later called in person, and also the president of the Court.

Eight meetings were planned for our day in Saga. Several of these were gatherings of students in the Commercial and

Normal schools. The Mayor expressed special pleasure with the address to the Commercial students on foundation stones of character.

Miss Kinnear, a college girl, told the girls of the Normal School of a day in a large Christian American College. The girls were so greatly impressed that the following Sunday thirty of them attended the Reformed Church to learn more about Christianity.

The afternoon meeting, attended by the business men and leading citizens of Saga, was a remarkable one in its outpouring of numbers and in its intense interest. The Mayor presided, and the messages were straight declarations of the sufficiency of the Bible and Christianity in building personal and national character.

The banquet in the evening, at a beautiful restaurant, was attended by the Governor and other high officials and business men. The company of 150 sat on the floor in the form of a hollow square. Cushions were provided for the comfort of the guests. Japanese food was served on low tables by beautifully gowned geisha girls, who behaved very decorously. We declined, however, the suggestion that the girls dance for us, and this act strengthened the hands of the Christian women who are opposed to the geisha class.

The speeches by the officials were elaborate. Specimens of the celebrated Arita pottery and boxes of cake were presented to us by the manufacturers. Our powers of endurance as squatters upon Japanese mats were well tested. The fact that we did not take the sake, or rice wine, was an important influence here. And sitting near the high officials we were able to put in some strong strokes for the Sunday School and religious education. The Governor had visited America and understood English very well.



METHODIST GIRLS' SCHOOL, NAGASAKI
LOADING COAL ON STEAMER, NAGASAKI



FAREWELL TO TOUR PARTY, NAGASAKI
OUTDOOR ATHLETICS, SAGA

On the run to Nagasaki we stopped at the Arita factories by special invitation of the manufacturers, and saw the moulding and decoration of this substantial and wonderful ware, known for its blue ornamentation, and which is so widely used in America. The courtesy of the people was marked, the streets were decorated with the flags of the two nations in honor of our coming, and the military reception at the station by the column of Sunday School boys was especially fine.

We were all glad to get to Nagasaki, where we were to be for three days before sailing for Shanghai. A series of meetings was held at the fine Methodist Girls' School and other schools and churches.

On the Friday of the party's presence at Nagasaki a large English warship entered the harbor. On Saturday morning some of the English officers of this vessel went over to the Methodist Girls' School, of which Miss Russell is the superintendent, and requested to have a service for the benefit of the sailors in the chapel of the school.

This request of course was granted, and between two and three hundred Union Jack sailor boys marched over from the landing about ten o'clock and filled the chapel of the school

There was no minister, but Mr. Kinnear did the talking, and Mr. and Mrs. Landes sang. Dr. Schell of the Methodist Church, who was traveling in the Orient, happened in at the service, and made the opening prayer. Rev. Frank N. Scott, principal of the Methodist Boys' School at this place, which is one of the finest educational institutions in Japan, presided.

Mr. Heinz rejoined the party at Nagasaki, coming by steamer to Nagasaki. He had been at Tokyo in the interest of a secretary for the Sunday School educational work in Japan, and to promote the final steps looking to the proper

backing of the World's Sunday School Convention at Tokyo, in 1916. He came in time to address the Sunday School rally at the Young Men's Christian Association and was interpreted by Mr. Suganimo who had been of such splendid service to the party at Beppu and other places. The girls from the Methodist Girls' School sang "Shout the glad tidings, Messiah is King." From the Y. M. C. A. we marched to the jetty, from which the tender was to take us to the ship. The missionaries bade us farewell. We sang "God be with you," the children who lined the shores for thousands of feet, upon signal, shouted their "Banzais," and we moved from the shores of Japan, with memories that shall never fade, of its gracious people, its beautiful hospitality, and with a conviction of Japan's great need of a spiritual power that should match its material and educational progress.

Bishop M. C. Harris, of Japan and Korea, keenly interested in the party's coming, has written briefly his convictions as to the visit:

"Your visits to Japan and Korea will ever be memorable. 'Twas epoch-making, providential, life giving. The like of it has never before been seen. The grateful heart of Japan has been shown to these Americans — the lovers of children, and who care for the young tremendously."

CHAPTER XX
A TRIP TO THE PHILIPPINES

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A TRIP TO THE PHILIPPINES

When one has come as far as Japan, the additional trip to the Philippines should, by all means, be included. And especially so in view of the small additional cost, and the fact that the steamers making the round trip from Nagasaki to Manila almost invariably stop at Hong Kong and Shanghai going or returning. And this means possibly the inclusion of Canton, only a night's steamer ride from Hong Kong, and Nanking, and the Yangtse Valley — Nanking being about six hours' ride from Shanghai, and on a good railroad.

Our Philippine Island possessions are well worth a visit, in view of their scenic attraction and because of the splendid constructive work which Uncle Sam has been accomplishing there since that little event in Manila Harbor a few years ago. These islands are an illustration to the Orient of the fruits of a Christian civilization, and the experiment there is being studied and copied in the interest of the development of two thirds of the human race inhabiting these lands of the Far East whose shores are swept by the Pacific and Indian oceans. This is one of those providential and unforeseen results of the Spanish-American war.

I have spoken of the work of the United States in the islands as an experiment. This does not apply to those humanitarian physical and educational plans which are being developed. It refers rather to the testing out of a people who have not as

yet proved in any special way their capacity for a strong and sustained leadership, and I think it is the conviction of all who have studied the conditions on the ground that it will be some years before the government of the islands can be handed over to the Philippine people with an assurance that the well-laid plans of our government in the islands will be adequately conserved. There are temperamental difficulties to be considered, a national ambition which needs the ballast of experience, an eagerness to advance as the result of the educational opportunities given, and which requires the guidance of disciplined minds. It is scarcely reasonable to expect that such leadership should be produced out of the conditions of the previous régime, and the incumbency of the United States has covered too brief a period to develop it, and the best of the Filipino leaders would regret any reversal of present progress, by unwise assumption of authority, that would leave the new government the prey to strife and warring ambition.

Reference has been made to the educational privileges now afforded the young people of the islands. One third of those of school age have now the opportunity of education as high as the university. More than a thousand American school teachers were utilized in the inception of the plan, and these are replaced by Filipino teachers as fast as the latter are educationally qualified. When one remembers that educational opportunities were withheld from the people for centuries by the Spanish, who were termed the Estrado, or gentlemen class, the greatness of the change can be appreciated. With this change has come the real danger that the young people, when educated, will consider themselves superior to work of hand labor, and this very result has come to pass in many cases. Often these young people look only for positions under the government, but the necessities of living



SECOND NATIONAL S. S. CONVENTION OF THE PHILIPPINES
GIRLS AT LINGAYAN METHODIST SCHOOL
WOMEN'S BIBLE TRAINING SCHOOL



FILIPINO HOUSE OF BETTER CLASS
PROTESTANT PARADE, MEXICO, PHILIPPINES
A PHILIPPINE BRIDGE

compel labor, and the government has met the conditions by training students in carpentry, weaving, and other practical arts. The annual competitive manual exhibit of the Philippine schools has done much to promote industrial skill and to fit the young people of the islands for practical living.

With the introduction of education, which is being extended as rapidly as possible to include all of school age in the islands, has come a serious break with the superstitions that have been practised by the old church of the islands. The introduction of Protestantism, that came with the passing away of the Spanish rule, fostered a spirit of independent thinking. And this great body of educated young people, unable to give allegiance to the claims of the old religion, are facing the new century — a challenge and a call for spiritual guidance to the American Sunday School leadership.

That challenge has been partly answered. Three years ago, in response to the need, the World's Sunday School Association sent the writer as a commissioner to the islands reinforced with strong letters from President Taft and men in high standing in America. The Filipino leaders and missionaries united enthusiastically in a plan for the formation of a Philippine Islands Sunday School Union. Governor-General Forbes and Bishop Brent gave the encouragement of their presence and made addresses to the gathering of delegates from more than twenty provinces of the Philippines, and the new organization was launched at a meeting where 2,000 were in attendance. A Filipino, Rev. Emiliano Zarco, was elected the first president; Rev. Jesse L. McLaughlin, secretary, and Rev. Harry Farmer, chairman of the Educational Committee. Rev. James B. Rodgers, D. D., was made the representative upon the International Executive Committee.

Headquarters were established in the building of the Methodist Publishing House. Institutes were held by the commissioner, model Sunday School sessions conducted, and an exhibit of best things in Sunday School work shown. In the interval, Mr. McLaughlin, through the distribution of an attractive button of the Sunday School Union and by conventions and institutes, has greatly stimulated the growth of Sunday School membership, which now numbers 36,000 in 700 Sunday Schools.

But we have not as yet given you the opportunity of a personal visit to the islands. About four days out from Nagasaki you sight the shores of northern Luzon, luxuriously green. Those four days have brought you to the tropics, and if wise you have adjusted your clothing to the change and will be arrayed in flannel or white linen or pongee suiting.

Passing the forts at Cavite, which Dewey stole by so quietly with his ships in the early morning, you enter a wonderful land-locked bay fifty miles in length, an ideal place for maneuvering a fleet. At the farther end of the bay is Manila. As you near the dock the tender brings to you special friends. The pier is lined with a "white-robed throng," not all of them, however, on their way to heaven.

Of one thing you are thankful as you meet the customs officers, and that is that you are in a dependency of Uncle Sam, and the way is smoothed for your departure by that energetic, smiling "get there" McLaughlin, whose auto whirls you to your destination. You first pass through the Intra Mura, or inner city, within the walls of which the old Spaniards would shut themselves away from the diseases which consumed the people of the city. But the introduction of pure water from the mountains, a government ice plant, a \$250,000 hospital, perfect in its appliances, and a complete

system of sanitation have so completely revised conditions that the death rate of Manila is now among the lowest in the world.

Beyond the walls you pass the shore parkway, called the Lunetta. Part of this is made ground, a great breathing space, where on evenings the populace comes to hear the playing of the famous Constabulary Band. This band is led by a negro. The band made a great reputation in its tour of the United States.

You pass old cathedral buildings constructed in Spanish style, substantial business blocks, homes with extensive piazzas and surrounded by rich shrubbery and palms, the substantial Young Men's Christian Association buildings, and the splendid Government Normal School and college buildings.

With the erection of the fine new hotel, Manila makes a rightful appeal as one of the most attractive spots in the world for the traveller.

You will visit the Bilidid prison, where the prisoners learn to become artisans, and upon their return to the provinces from which they have come find such profitable occupation that they rarely return to the prison. And your heart will beat a little faster than usual as you stand on the observation platform commanding a view of the exercises of the prisoners, and at command the splendid prison band plays the "Star-Spangled Banner," while the heads of the prisoners are bared and their caps held to their left breasts, and you look up and see Old Glory waving at the prison mast, the pledge of a square deal and a fair chance to every one, despite race, color, and condition, who comes under its protection.

If you can spend a week or two in the islands, you should take the steamer to the south and visit Iloilo and the educational work of the Baptist and Presbyterian missions. The

Episcopal and Congregational mission, to the Moros, too, will repay visitation. A wealthy New York City lady has recently gone there to coöperate with Bishop Brent in bringing the Gospel to this warlike, backward tribe.

You will want to visit Baguet, high among the mountains of Luzon, north of Manila. A magnificent automobile road has been constructed from the railroad station to this mountain resort, to which in the heated season the government is transferred, and where missionaries find some relief from the oppression of the summer term. The scenery on this auto road is unusually impressive in its grandeur.

At one of the places of northern Luzon — Vigan — Mr. McLaughlin, who is the agent of the American Bible Society as well as the secretary of the Sunday School Union, recently distributed several thousand Bibles in return for an admission fee to some Bible cinematograph pictures. The priests of the Catholic Church were aroused and opened a cinematograph show, requiring these very Bibles as an admission fee. The people were then called to the public square, and the Bibles publicly burned, but the result was the disposition by Mr. McLaughlin of several thousand more Bibles. This modern Ephesus Bible burning will make for the furtherance of the Gospel.

The writer took part in a parade at Mexico, north of Manila, to celebrate the tenth anniversary of the introduction of Protestantism in that province. We were entertained at the home of a converted Filipino, who had turned his theatre into a Christian church. Several thousand took part in the parade, led by native bands, and beautiful banners interspersed the line of march. Bombs and firecrackers were exploded as an evidence of the joy of the people. Two floats spoke their own story. One represented a great Bible seven

feet long by four feet thick, with a huge chain about it padlocked. The other represented an open Bible, four young men, Matthew, Mark, Luke, and John, writing, in open books, the Gospels. A painting of the rising sun as a prophecy of the better day for the islands, under an open Bible, completed the lesson of the float. And from the windows and doors of hundreds of nipa (straw-thatched) shacks of the town of Mexico that day brown-faced boys and girls and men and women read the object story of the floats and caught the note of enthusiasm of the marchers, an enthusiasm undiminished by the clouds of fine dust raised from the roadway.

The element of enthusiasm in the Filipino nature finds special expression in baseball, which has been introduced here by the American school teachers, and seconded by the missionaries and the Y. M. C. A. In fact, China, Japan, and Korea have adopted this sport. Before the entrance of Uncle Sam cock-fighting was the great sport in the Philippines. Even now it is a common sight to see a bunch of Filipino men with their favorite rooster, betting on the merits of the birds, and all labor is often suspended in favor of these contests. But baseball is, with the younger men, taking the place of the cockpit. The boys play ball with great skill. They are natural athletes and their "rooting" knows no bounds.

In the early part of 1913 Rev. Alfred M. Williams, of Portland, Oregon, spent a month in the Philippines as special delegate of the World's Sunday School Association. He assisted in several conventions arranged by the Philippine Islands Sunday School Association and served the cause in other ways. Mr. Williams is the Presbyterian educational superintendent of Sunday School work on the Pacific coast. After finishing the survey of the Sunday School situation in the Philippines he spent several weeks with Rev. E. G.

Tewksbury, Sunday School Secretary for China, in work at Hong Kong, Canton, and about Shanghai. Following this, Mr. Williams joined our tour party in Japan for a few days. From his report of the condition and needs of Sunday School work in the Philippines, the following is quoted:

“Two hundred and seventy registered delegates attended the Manila convention, fifty-six of whom were pastors, and thirty-seven superintendents. A large number of the delegates were young people, many of whom are graduates of the best schools in the islands or students in the same. A convention was held in Candon, a city in the northern part of the Island of Luzon. This convention was attended by the Ilocano tribes. Eighty-five delegates were registered, but full 200 attended the several sessions. Many of the delegates walked to the convention, bringing their own rice. The convention for the southern islands was held at Iloilo, where for five days a large company thought and prayed together about the work of the Sunday School. Two men were present who had each walked 120 miles to attend this convention.

“The missionaries are without exception Sunday School people. The schools of the several missions give courses in religious pedagogy and Sunday School management. Their faculties assist in institute work in provincial centres during vacation, and in some cases supervise their students in doing Sunday School extension work in the provinces. The missionary dormitory with its successful Bible class work is coming to be one of the prominent missionary methods in the islands.

“While there is some excellent Sunday School work in the cities, the work out in the provinces is often very crude. It is a promising fact that the Filipino pastor has been trained for Sunday School leadership. There is need for improved lesson courses and for other Sunday School requisites. There should be published in every dialect a simple manual of organization. Extensive and appreciated use is made of surplus material sent from the Sunday Schools of America.”

From Manila it is two days by steamer to Hong Kong, where the English are in control. The city is built in terraces up the side of "The Peak." From the fort on the top one of the world's greatest panoramas of city, harbor, and shipping is seen. At Hong Kong Mr. Williams and Mr. Tewksbury held important meetings.

A night ride by steamer brings one to Canton with its teeming millions. Here are located the Canton Christian University, other important educational institutions, hospitals, and Christian missions. A temple of 500 idols will claim a visit. A two days' institute was held by Mr. Williams and Mr. Tewksbury. Following these meetings, Mr. Williams returned to Hong Kong and proceeded to Shanghai. He visited the work in Nanking and Hangchow and then joined the tour party in Japan.

CHAPTER XXI
THE NEW CHINA

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THE NEW CHINA*

Political affairs were moving rapidly in China when we arrived, and they are still moving there in the same manner. You must read the latest telegraphic reports regarding China or you are liable to be reading ancient history. There never was a country making such gigantic strides toward western civilization as China is making to-day; but it has some distance to go, and it will therefore be a long time before it is abreast of some of the nations of the Orient.

There is no question but that the Chinese were a great people, and they have had a wonderful national existence. While other nations came into existence, ran their course, and disappeared forever, the old Chinese Empire continued to flourish for ages.

The origin of the great Chinese Empire is lost in antiquity, but we know that away back before the days of Moses there lived a people in the broad plains and valleys of China out of which grew the Chinese Empire. As we reached China but a little time after the new ship of state had been launched, we felt that we were standing by the newly made tomb of a mighty empire, one which had served well its day and generation, but which in the march of time had outlived its usefulness.

We looked at the palace in the Forbidden City in which Prince Pie Yi, the last ruler of the Chinese Empire, is con-

*Written by Mr. James W. Kinnear.

fined. He was born Feb. 11, 1906. He succeeded to the throne with title Hsuan Fung, Nov. 14, 1908 and abdicated Feb. 12, 1912. Though provided with ample means to maintain him in accordance with his former rank, he is nothing more than a prisoner. It was hard to realize that the great Chinese Empire, which outranked in age all other nations, was now an institution of the past. Truly, time is a great leveler of all human creations.

While still in Korea we were startled and delighted when we read the call of the cabinet of the new nation for the prayers of all Christian people in behalf of the new Republic of China. We were startled because of this unusual proceeding for an oriental country, and delighted because of what such a request meant to the Christian world.

The following is a copy of the resolution requesting the prayers of all Christian people adopted by the cabinet of the new Chinese Government, approved by its provisional President, Yuan Shih-Kai, and telegraphed by the Chinese Government to all provincial governors and other high officials within whose jurisdiction there were Christian communities, and also to all leaders of Christian churches in China, both Catholic and Protestant:

“Prayer is requested for the National Assembly, now in session, for the newly established government, for the President yet to be elected, for the constitution of the Republic, that the Chinese Government may be recognized by the Powers, that peace may reign within our country, that strong, virtuous men may be elected to office, and that the Government may be established upon a strong foundation. Upon receipt of this telegram you are requested to notify all Christian Churches in your province that April 27th has been set aside as a day of prayer for the nation. Let all take part.”

It was thought by some that this request for the prayers of the Christian people was a political move on the part of designing politicians, but to us it had the right ring, and we were assured by many of our missionary friends in China that this request for prayer was genuine and had its inception with the Christian members of the cabinet.

Bishop J. W. Bashford, of the Methodist Episcopal Church, who has been located at Peking, China, for many years, told us that a committee representing the officials of the new government called upon him and asked his opinion as to the adoption of the Christian religion as the state religion of the new republic. After a few days' consideration the Bishop replied that in his opinion it would be a great mistake to take such an action. He called their attention to the fact that there was only a handful of Christians in China compared to the great non-Christian masses of Chinese, and suggested that the new constitution should merely provide that every person within the Republic of China should have the right to worship God according to the dictates of his own conscience. We understand this course was finally agreed upon.

The new Republic of China is a government of young men. As we looked down from the galleries upon the house and senate of the national assembly, we noticed that the members were nearly all young men and that a majority of them had lost their queues and were dressed in American costume. Many of the leaders in both houses are young men who were educated in America, and the new government seems to be patterned largely after the American Republic.

The Hon. C. T. Wang, who was vice-chairman of the Senate at the time we were in China, is an earnest Christian, a young man who was educated in this country, and for a period of years was a travelling secretary of the Young

Men's Christian Association. As such he travelled extensively throughout the United States, and judging from the remarkable address he delivered at a dinner given to our commission in the city of Peking, he had breathed in the spirit of our American institutions.

We were told by some of the Chinese officials that the constitution of the new republic would likely provide for both an educational and a property requirement for those who were to exercise the right of suffrage, and also that it was contemplated to provide that the president of the Chinese Republic should be eligible but to one term of office of six years' duration.

At the time we were there the provisional national assembly was wrestling with the preparation of the constitution of the new republic; but little headway was being made, owing to the fact that the general assembly and the provisional president, Yuan Shih-Kai, were somewhat at loggerheads.

We were received by the provisional president, Yuan Shih-Kai, who has since been elected President of the Republic of China in the most simple and democratic manner. He is a man who has had great experience as a soldier and no little experience as a statesman under the old Chinese régime. He impressed us all as being a strong character, and certainly such a personage is needed to hold together the great Chinese people during their transformation from an unlimited monarchy to a democracy.

President Yuan Shih-Kai seemed to be holding the reins of the government with a strong hand. As our party sailed up the Yangtse River we passed a body of Yuan Shih-Kai's soldiers who were camping quietly across the river from a province which was disposed to repudiate the authority of the new republic, but which has since become loyal to it.

The following story was related to us regarding President Yuan Shih-Kai. We cannot, however, vouch for its authenticity. It is said that some one made the remark to the new President that with his military prowess he was now in a position to become a king. Quickly Yuan Shih-Kai replied, "I would rather be a Washington than a Napoleon."

One of the great problems in China at the present time, as it appears to the casual observer, is to convince the leaders that the reconstructions of China must be brought about by a steady, rather than a precipitous, advance.

Some of the leaders of the new government of China are the product of western learning, some have come in contact with the western world in other ways, but all of them have caught the trend and spirit of western institutions. These men and their followers seem determined that New China shall forthwith adopt all that western civilization has to offer. Naturally Old China holds back, as her education, training, and ideals are so different from those of the West.

The leaders of the New China must be held in check and be content to pause occasionally until Old China has an opportunity to draw a long breath and become adjusted to the advanced steps already taken. No forced reconstruction of China in advance of the will and ideals of the people can be permanent.

We were not surprised to hear that President Yuan Shih-Kai had issued an edict favoring Confucianism, for the reason that the great masses of Chinese are believers in Confucius, and his code of morals and philosophy is the only code they know anything about. It, therefore, behooves the president, and the general assembly of the new republic as well, during the years of reconstruction, to walk very circumspectly and carefully between the old China and the new.

China is larger than the United States and our great Territory Alaska combined. This vast country is divided into five provinces, occupied by the five races of the Chinese people, to wit, Manchuria, Thibet, Turkestan, Mongolia, and China. The flag of the new republic is composed of five stripes of different colors, each stripe representing one of the races above named.

The red represents the province of China, the yellow Mongolia, the blue Manchuria, the white Thibet, and the black Turkestan. These five colors blend beautifully together, representing the Republic of China. There is still some fear that finally the province of Manchuria may be lost to the new republic. What the outcome will be in this regard time alone will reveal.

The great mineral resources of China are practically untouched, largely due, first, to the fact that the old Chinese superstitious idea that evil spirits come out of openings made in the ground has prevented mining operations, and, second, to the lack of means of transportation.

There are yet but few railroads constructed in China. The great Yangtse River is the main thoroughfare into the interior, and has been for ages. It is wide and deep enough to allow large ocean steamers to navigate safely up the river six hundred miles to the city of Hankow. Smaller steamers are able to go one thousand miles farther up the river.

The Chinese have a very kindly feeling for all Americans. They believe, and with reason, that America has rendered their country great assistance in maintaining the integrity of its territory, as well as in many other ways.

We give below, almost in full, an address delivered by the editor of *Chinese Progress*, of Shanghai, to our commission in the city of Shanghai, for the purpose of showing

the high esteem in which American citizens are held by the Chinese:

“China is often misrepresented and misunderstood in many ways by those who never had the chance of visiting the country. To most of them she is but an uncivilized or half-civilized country, and her people as a whole are no better than a big gathering of laundry coolies and rat eaters. However, in spite of the fact that China differs in many ways from the western nations, she has a civilization of her own — a civilization of which we as Chinese are very proud — and so are those foreign friends who have come to know it and learned to appreciate it more and more. Your visit, dear friends, will, therefore, not only help to dismiss such false conceptions concerning our nation, but also to establish a better understanding and a stronger relationship between the two great republics of the West and the East.

“But we are not here to welcome you for this reason alone. We want to extend to you our heartiest welcome because you are citizens of the United States, the country that is most friendly to us among all the nations. For your nation stands for righteousness and justice, and has set an example to the world of a real, popular government. Your people and government have repeatedly come to our help when we were in great crises and need. The returning of the Boxer Indemnity fund to us for educational purposes, and the recent withdrawal of your share from the sextuple loan group, are but a few of the kind deeds your government has done for us, not to mention the good work done by the hundreds of your missionaries in this land in evangelizing the nation and uplifting the people. Year before last, when we were struggling hard for freedom and liberty, your people showed us greatest sympathy, and by urging the other powers not to intervene greatly helped the success of the revolution.

“Moreover, we are here, dear friends, to welcome you because you are the representatives of the World's Sunday School Association. The Sunday School is an institution which holds the religious education of the younger generations as

the fundamental basis in building up a strong, righteous, and peaceful nation.

“The problem of moral education had never such an important place in China as it has to-day. The old ethical teachings of Confucius and many others are greatly revolutionized by recent changes, and the new moral standards are not yet established. It is a kind of moral unrest. Are we going to leave our younger generation without moral training and religious education and allow the country to be demoralized? Certainly not. The success of a popular government is based entirely upon the ability of self-control in the individual, and the power of self-control in the people must be trained when they are young. The Sunday School is the ideal means for filling this gap. However, the Sunday School work in China is still in its infancy, and it is just now opening to a new epoch. This large audience before you now will give you some idea of the great task before us and the possibilities of this work in China. For there are thousands of children in this country who are not reached by the Sunday School workers and are left wandering around like sheep without a shepherd. Although your visit in China this time is going to be a short one, yet your presence and your zeal and success in Sunday School work will be an inspiration to us, and your valuable suggestions will be a great help to the work here. How we wish you could stay a little longer in order that you might help us in working out the various problems which are confronting us now. But as you are en route to Switzerland with an important mission we have for the present to be satisfied with this short visit. Later on we hope you will come to China again.”

At Shanghai we had the pleasure of meeting that remarkable Chinese statesman, the Honorable Wu Ting Fang, formerly ambassador to the United States. In an address at a little dinner which we attended in the city of Shanghai he outlined his moral belief, and referring to Christian education, said: “I wish you could convert every young Chinese in this

republic to Christianity. We need it." His viewpoint was that of a statesman looking to the best interests of the nation.

The basis of entrance into civil service under the régime of the old empire was a knowledge of Confucian classics. Applicants were required to pass a most rigid examination, during which they were confined in stalls for days at a time and subsisted on rice and water. It is said that some applicants tried over and over again for a period of fifty years to pass this examination without success.

This old system of education has passed away. The rows of examination stalls in which students were confined while undergoing examinations belong now to the past; they have nearly all been torn down, and a new era of education has dawned on China. A modern system of practical education is being installed for both men and women. If the ignorance and superstition of the masses are to be overcome, it must be brought about through the education of the youth. The people are the greatest asset of any nation, but the value of the asset depends upon the intelligence and character of the people. Now that China has joined the ranks of self-governing people, what she needs most is Christian education. In addition to a public school system China needs the modern Sunday School as an auxiliary force to the direct evangelistic work.

While most western nations have missions in China, somehow the Orient as a whole looks more to America for help along the lines of Christian education than to any other country. In some way the spiritual condition in America has an immediate effect upon the people of the Orient. When the spiritual thermometer rises in America, it rises in the Orient. Should it fall in America, it will fall in the Orient. It behooves us then to keep the fires burning brightly upon

the altars of this country, and in so doing we may feel sure that we are having a mighty influence upon the nations of the East.

The doors of China are now open to Christian education, but to evangelize and Christianize the masses of China would seem on the surface an endless undertaking. One cannot, however, measure the progress of Christian education by statistics. There is a dynamic force in Christianity, and countries which to-day are making but slow spiritual growth may to-morrow be convulsed with spiritual energy, and verily a nation may be born in a day.

The new Republic of China, with its magnificent country and vast resources, has great possibilities. When Christian education once lays hold of the hearts of its citizens it needs no prophetic eye to see that out of the ruins of the old Chinese Empire will come forth a mighty nation, one that will equal, if it does not excel, any nation of the western world.

CHAPTER XXII
A JOURNEY TO FOOCHOW

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A JOURNEY TO FOOCHOW

While the main party was en route to Shanghai, Mrs. Emaroy J. Smith and her son Mr. Kenneth Smith were in the important city of Foochow, China. The fascinating story of this trip, from the pen of Mrs. Smith, follows:

Now comes the part of our journey that we dislike most — embarking in the small vessel *Hæan* of the China Merchant Line en route to Foochow. We are glad to find aboard Miss Helen Crane, our former fellow-passenger of the *Tenyo*, who sat next us at table during our voyage across the Pacific. Miss Crane, accompanied by Miss Wells of Shanghai, is going to Foochow to open work for the Y. W. C. A., in response to the awakening caused by the Mott meetings, during which six hundred young women had signed cards expressing their desire to study the Bible and inquire into Christianity. How fortunate they are to have Miss Crane — bright, attractive, versatile, a graduate of Bryn Mawr — respond to that call for service! Could her life be better invested than answering this call from the Orient where she will seek to establish Christian ideals for the girls of China?

English missionaries were driven out of Foochow forty years ago. Less than twenty years ago eleven missionaries laid down their lives as martyrs; now there are 12,000 students in modern colleges.

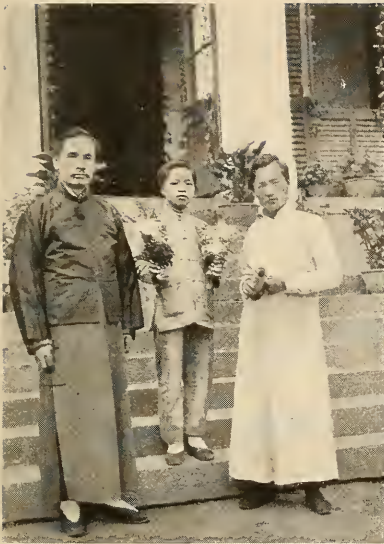
Miss Crane and Miss Wells, with two young Germans in Chinese mail service, made up our first-class passenger list. We were told there were 150 second-class passengers below us, but only knew this from the fumes of opium that escaped

from below. The weather was unfavorable. We were shut in by a dense fog that the captain said was worse than anything he had known for fifteen years on the China coast. Without wireless telegraphy or the modern equipment of the larger vessels to aid us in an emergency, we were relieved when the fog lifted and we were able to make the mouth of the River Min going in with the tide. A party of friends, among whom were Mr. and Mrs. George Hubbard, missionaries of the American Board, Miss Martha Wiley, and Miss Deahl, came out in a launch to meet us.

We were surrounded as soon as our vessel anchored with numberless sampans propelled with long oars by Chinese women. There was great confusion, all of them shouting and struggling for first place next our vessel, in order to secure cargo or passengers. We stepped in one at the risk of our lives. A slender, sinewy Chinese woman, dressed in blue, her black hair coiled in the neck and adorned by a bright flower, stood erect in bow of boat and pushed us away, with her long pole, from the other boats knocking our sides. She then began to use the pole in the water, her strong body swaying back and forth in graceful motion. Her movements reminded us for a moment of the Venetian gondolier, but there the likeness ended. Our boat-woman's mother was pushing paddle in stern of boat, with grandchildren scrambling about her. On these boats children are born, live, and die, sometimes four generations living together.

What is this large, stately looking vessel coming alongside us, with large sails wide-spread? On its bow are painted in colors two big eyes. This we are told is a "Ningpo Junk." Our boat-woman now works swiftly, taking a long pole on the end of which is a hook; she fastens it securely to the side of this passing ship, and thus we are towed to the landing at Foochow City.

Here excitement reigns supreme. There is much shouting and confusion. One wonders how they are to be extricated from it all. We pass from our sampan to another craft and still another before the wharf can be reached. Miss Wiley alights to find coolies and sedan chairs. She shouts loudly



PASTOR HSU CAIK HANG, FOOCHOW
GIRLS AT MR. CHANG'S PARTY, SHANGHAI
UNDER A CHINESE ARBOR, FOOCHOW



CHRISTIAN HERALD ORPHANAGE, FOOCHOW
BOYS OF INDUSTRIAL SCHOOL, BEACON HILL FARM, FOOCHOW
STARVING MANCHU SOLDIERS AT SAME FARM

in Chinese to keep the party together, and finally we make our way up South Street. We can never forget that memorable ride of nearly four miles in our sedan chairs.

Now we are seeing China. Shanghai was not China. Here is the narrow street, irregularly paved with stones, swarming and seething with Chinese of all classes. Here is the field woman, her hair decorated with silver pins, and large silver rings in her ears. From the ends of a pole carried over her shoulder are suspended heavy buckets. As she passes, you are aware of unpleasant odors and wish you had brought your smelling salts. You discover she is the sewerage channel for conducting refuse from city to field.

Old Chinese women with bound feet are sitting in the doorways; dirty, half-clad children play in the streets. A stream of sedan chairs shouldered by coolies is constantly passing. Sometimes the occupant of these chairs is a Chinese lady belonging to the official class, sometimes a merchant, or it may be a European. The coolies constantly shift the heavy poles from one shoulder to the other. We notice there are deep furrows in their shoulders. There are also deep lines upon their faces that indicate the hard physical toil they are daily subjected to. Their muscles rise in great ridges on limbs and arms, suggesting the strain to which they have been put. As they travel over the rough stone pavement, they shout as they pass to open up the congested street. We pass the fish-market, the open shop where Chinese artisans are working on silver and hammered brass, lacquer, and embroidery.

We were not sorry to arrive at the American Board Compound — we enter a court leading to the house of our lady missionaries. It is bright with flowers, and presents an inviting and attractive picture, in strong contrast to the noise and the motley throng we leave in the busy street. Here we were made most comfortable and very hospitably entertained during our sojourn in Foochow.

One day we visited the Christian Herald Orphanage, where we took pictures of the boys working in the garden. The young man who has charge of the garden gave me the following list

of vegetables that the boys raised: watercress, red spinach, green peas, long bean, snake gourd, sword bean, corn, egg-plant, calabash, onion, leeks, pumpkin. Pastor Hang, of Foochow, is at the left of picture, and the boy, holding bouquet of flowers that were later presented to us, we were told, had already shown a very marked tendency for raising flowers and vegetables.

A special program was prepared for us here, the children speaking pieces and singing songs. We were asked to take seats on the platform and to make a speech. We gave them some words of greeting from children of the United States, and told them how American children loved to sing the same songs, study the same Bible, and to work and play as they do.

The day that stands out above all others as affording the purest, richest enjoyment while in Foochow, was the day spent at Sharp Peake. Mr. and Mrs. George Hubbard, Mr. Miner, head of the Methodist Boys' Academy, Miss Wiley, and Miss Deahl, Kenneth, and myself, with Mr. Ding, an earnest young Chinese, who has charge of industrial work in Foochow, make up our party.

Early in the morning we go aboard our steam launch, which we have chartered for the day, and sail up the beautiful Min River. We pass mountainous islands. From the shore rise towering terraced cliffs, which have been compared to those of the Rhine. The Min compares not only with the picturesque beauty of the Rhine, but has as well the charm gathered from the past of its own traditions. There stands a tower erected by a wife to welcome back her husband from a long voyage, but, when he saw the strange mark, he concluded he had mistaken the estuary, and sailed away never to return. We pass the old arsenal, partly destroyed by the French fleet.

We land at a small fishing village on the shores of Sharp Peake Island. Our coolie carries on his shoulder the huge lunch baskets generously provided by our kind and thoughtful Mrs. Hubbard, who has been unfailing in her attention since our arrival. The people of the village gather curiously about us as we land, but most of them, especially the women and children, ran frightened away when the kodak was

pointed toward them, so there was left in our picture only the members of our party, our coolie carrying the lunch baskets, and a few boatmen.

We climb up the hill, the sides of which are planted with young pine trees and terraced with growing crops. Some one has been working here to beautify this hill. On reaching the top we view a group of workmen, starving Manchu soldiers and boys sent up from the city by Miss Emily Hartwell. Now that the Manchu dynasty has been overthrown, their stipend has been withdrawn by the government. Thousands of these men, who have no trades and no means of earning a living, are facing starvation.

We find a substantial cottage at the top of the hill. At the entrance is gathered a group of fine Chinese boys, who have led their goats up for our inspection. Miss Hartwell has discovered that Sharp Peake lends itself well to goat raising, that the goats will not only browse over the hills, taking care of themselves, but furnish milk as well. Another boy has brought his ducklings. Boys in China love pets as well as American boys. They love to tend and feed and watch them grow. We are now carried in sedan chairs up Beacon Hill. Here a wonderful view is obtained of both sea and river. We look across the valley — one hill is occupied by a telegraph station, one by Anglican, one by Methodist, and one by Congregational sanitariums. These are resorts where the tired, worn, or sick missionaries may come from the city into this fresh mountain and sea air to recuperate from their arduous labors.

At the top of Beacon Hill are the remains of an ancient landmark, an old stone structure, upon which the beacon fires were lighted, now superseded by the telegraph. At the time of our visit the workmen had been borrowing stone from this structure to work into the foundation of the new Morrison cottage. When our lady missionary discovered this, she was greatly disturbed that one of those historic stones should be displaced. She immediately informed the man in charge that no pay would be forthcoming until all the stones had been carefully replaced. From Beacon Hill we travelled

in our chairs up and down the mountainsides to the American Board Sanitarium. This is arranged to afford living accommodations for several families during the summer. It was vacant now and we took possession of one apartment, where we spread the table with the appetizing contents of our bounteous baskets.

One evening we went to the new Manchu Church in the Tartar quarter. We found it filled with men, women, and children expectantly awaiting our arrival. There were special decorations with the word "Welcome" over the platform. Some young men sang the hymn "Blessed be His Name" — having committed it in English for this occasion. The primary children sang several songs accompanied on the organ by their teacher. The young Chinese pastor spoke some ardent words of greeting and welcome, to which we responded. It was a beautiful sight to see the eager, attentive faces of the audience. We were told the people were flocking here since the old restrictions have been removed which segregated them. They were formerly allowed no association with Chinese or foreigners. After the meeting the young men had provided cakes and sweetmeats for us, which were arranged on a small table decorated with candlesticks, flowers, etc.

We visited the East Gate Industrial School, where we found Mr. Ding Bing Yeng in charge. We went into a small room adjoining his office, where on a bed in the corner lay the old woman who had picked him up as a waif and adopted him when a lad. She was a pitiful looking object, with sightless eyes, and lay here day after day praying to die. We were told that often at night Mr. Ding was kept awake by the upbraiding of this sick, repulsive looking old lady. She often complained of his abusing her, but he ministered to her tenderly and patiently, expressing a very beautiful Christian spirit.

We saw the women, men, and boys busily working at their looms weaving cloth, braid, rugs, etc. Here were rescued girls who had been sold as slaves by husbands and fathers. One young girl sat spinning with a baby in her lap. Her

husband had sold her to the Hunan soldiers. She had cut off her hair, believing they would not want her if she was thus disfigured.

In the afternoon we went to the Hartwell Memorial Church, where there were gathered about 350 Bible women and day school pupils. There was an address by the pastor; the children sang songs; two earnest talks were given by Chinese women, to which I was invited to respond. After the meeting we went in to see the girls' day school and partake of refreshments that had been provided.

A dinner was given in our honor that evening. Mr. Beard, president of Foochow College, with some of his teachers and students, was present. This was a real Chinese feast. The dishes consisted of a great variety of courses, among which were clams, mussels, snails, shark's fins (a rare and expensive delicacy), pigeons' eggs, meat dumplings, stewed biba, orange soup, the latter served last, and many other delectable dishes too numerous to mention.

Having long known of Dr. Kinnear's work, we were glad of the opportunity of visiting his new hospital. We saw him treating the eyes of a procession of poor Chinese men. One man lay on a cot with bandaged eyes, having just gone through an operation for the removal of cataracts, a practical demonstration of the restoration of sight to the blind. We saw a young man with a shoulder cut open, the doctor having just removed a dead bone. It was hard to believe this fine building could have been built for \$8,000.

One day we were entertained by Mrs. Sites for tiffin, Mr. Sites showing us through the fine buildings of the Methodist College. An English lady, Miss Crump, was also a guest, and later showed us her lace industry, a very unique work she has developed, teaching many of the wives of coolies lace-work, and at the same time to read and study the Bible. She has in connection with this a room fitted up as a chapel where religious services are held every Sunday morning.

We enjoyed a call upon Miss Garretson, principal of the Girls' School at Ponasong. This school has a fine, intelligent body of students. We were shown through the girls' dor-

mitories, and then taken to the roof of the building, where a far-reaching view is obtained of the surrounding landscape. One observes how the high places about the city have been occupied by Christian work. We look in one direction and see the Methodist School building rising from Nantei Island; in the opposite direction rises Foochow College, marked by the White Pagoda. We know that from these colleges will come forth men and women who will be the future leaders of China. They will receive in these Christian institutions of learning ideals and visions which will help them to uplift the oppressed of their own people.

CHAPTER XXIII
A SHANGHAI DEMONSTRATION



YUAN SHIH-KAI, PRESIDENT CHINESE REPUBLIC



SUNDAY SCHOOL FIELD DAY, SHANGHAI
INDOOR MEETING, FIELD DAY, SHANGHAI

CHAPTER XXIII

A SHANGHAI DEMONSTRATION

Our trip of two days from Nagasaki, Japan, to Shanghai, was made on quiet seas, and we were glad once more to be on shipboard to compare notes and get a much-needed rest. The yellow character of the water as we neared China appraised us that we were in the long tongue of the Yangtse-Kiang River, thrust 100 miles out into the China Sea. We dropped anchor at the bar in the evening, waiting for the rising of the tide to slip over into the river. By 11 o'clock we have passed the splendid Bund of the several foreign concessions, lined with massive buildings, and the tender ties up to the dock. Friends of other years are here to greet us, and the jinrikisha and tram cars take us to our destination. It seems hard to realize that we are in China, the giant of which Bizmarck said, "Let sleeping dogs lie," and after the sleep of thousands of years, China is stretching itself, is gradually discovering itself, its strength and resources, and for the next century will be the most interesting country in the world. When one thinks of how China has been decimated by wars, plagues, and bad sanitation, how babies have been dying off in myriads because of poor care, and done away with because they were girls, and that yet 400,000,000 of Chinese are left, we wonder what the China of to-morrow will be when cleaned up, educated, and made a Christian nation. It may some day constitute one third of the human

race, and a third with the virility and qualities that will dominate the weaker races.

Just before our landing at Shanghai America had recognized the Chinese Republic. This step was one that brought great joy to China, and everywhere we went the enthusiasm was great. This recognition, following the many evidences of America's interest in China, such as the return of the Boxer Indemnity money by Secretary Hay, and the Famine Relief work from America, gives America a great chance in the reconstruction of China. The Chinese, who are naturally practical and suspicious of motive, see that America is unselfish in its interest in China. The fact of the withdrawal of America from the six-power loan has given the Chinese increased confidence in America, for the loan was not popular in China.

One of the first to greet us on the tender as we left the ship was Rev. E. G. Tewksbury, the genial and active secretary of the Sunday School Union of China. For weeks Mr. Tewksbury had been planning for the party's coming, and had arranged a schedule including Shanghai, Hangchow, Foochow, Soochow, Nanking, Kiukiang, Wuhu, Hankow, Tsinanfu, Peking, Tientsin, and Mukden. For these cities a Tri-Educational plan had been arranged, including a day of sports for the Sunday Schools (an entirely new feature for China), ocular demonstrations of the "Sunday School of Yesterday" and the "Sunday School of To-morrow," and the mass-meeting idea.

For these series of meetings the general theme was "The Exaltation of the Word of God." Thousands of copies in Chinese of President Wilson's address on "The Word of God" were distributed at the meetings.

Under Mr. Tewksbury's guidance, with the help of the

World's Sunday School Association, it may be of interest to know that a library of choice Sunday School books has been translated into Chinese, a series of attractive graded lessons developed, and a teacher training course promoted, and the ideals and methods of the Sunday School vastly improved.

The Chinese Chamber of Commerce gave our party a tiffin and entertainment upon our arrival. The Sze Yue Gardens, in which this function was held, were attractively decorated with Chinese and American flags.

The banquet was Chinese in character:

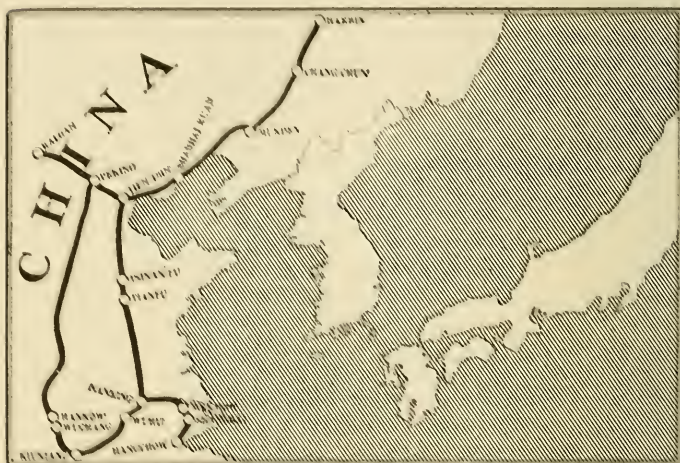
Potage of bird's nest with pigeons' eggs
Boiled samli fish
Fried shrimp and green peas
Broiled shark's fins
Fried tripes and livers of fowl
Spring chicken and ham
Roast goose with pancakes
Cherry pie
Cheese
Desserts — Coffee and tea

The Chinese jugglers entertained us with some wonderful feats. The speech by Wu Ting Fang, ex-Minister to Washington for many years, was cordial, and he urged us to do all we could to Christianize China. Mrs. Hotchkiss read an original song poem on America and China set to "America." The men of the chamber were dignified, fine-looking Chinese of prominence, who are the leaders of the industrial and commercial life of Shanghai.

Shanghai is a mixture of the foreign and Chinese. There are splendid buildings, foreign residences set in shrubbery, gardens, apartment houses, hospitals, orphanages, and schools. The great French Catholic monastery, where fine lace is made,

is one of the features of interest here, as well as the St. John's University, one of China's finest Christian educational institutions.

Two Mt. Holyoke College girls, who were seniors together



a few years ago, have charge of a Christian school here, and are enthusiastic in their work. One of our party, Miss Jeanette Kinnear, is herself a Mt. Holyoke girl, and you can guess they had a good time together. And these girls are a type of the college young people who we are finding all through China, giving a trained mind and the enthusiasm of a great life motive to the building up of China. They are on the right track, too, for if you would catch a Chinaman you must start early, and Christian education is the solution of the grave problems of China.

The day after our arrival occurred the most notable Christian demonstration in China. Ten thousand of the Christians

and Sunday School scholars of Shanghai gathered in one of their parks or gardens called Chang Su-ho's Gardens, for a great Sunday School day. Beautiful flags and banners were in evidence. Sports were indulged in, including the finding of 1,000 eggs hidden about the grounds. There were addresses by Wu Ting Fang, and our party, and our party song, and our cry:

World's S. S. A.,
We're here to-day,
To greet and say:
"Man Sevai! Man Sevai!"

This "Man Sevai" means 10,000 years, and is equivalent to the "Banzai" for Japan.

The "Welcome Address" by the editor of *Chinese Progress* was remarkable. The editor is a type of hundreds of young Chinese who have been to America for their education, caught the spirit and ideals of America, and are devoting themselves to the reconstruction of China.

Day fireworks were shot up, of the Chinese variety, great birds and animals floated in the air (in paper), the Chinese flag and American flags attached to a parachute formed one of these bursts, and attached to one parachute was a banner having on it in Chinese "The Word of God."

There are "eats," lots of them, Chinese sweets, and food cooked in grease, nicely browned. Many of the girls were dressed in the Chinese custom of silk coats and pantaloons, while the boys and men wore long coats reaching to their feet, and opened somewhat on either side. This is rather a reversal of our western style. Many of the women now, however, are changing their form of dress to long skirts.

The Shanghai papers were enthusiastic about this Sunday School gathering, which reminded one of Brooklyn Anniver-

sary Day. The Shanghai *Mercury* said editorially: "Never have we seen in any Chinese gathering faces more eloquent of fine character, complete self-control, or greater benevolence. Young Shanghai, a type of young China, freed from many of the fetters of old superstitions; emancipated in the case of the women, from the effects of millenniums of enforced ignorance and seclusion; bright, cheery, intellectual types which any country might well be proud of, and which, if China is to be reinvigorated at all, may be trusted to perform the task. If it grows and grows and grows in China, as we hope to see it do, the days of crying wrong and universal corruption, and of all the grosser evils, are numbered. To wrong in all shapes, the Sunday School spirit is an enemy, open, earnest, determined."

At the welcome meeting by the missionaries of Shanghai Consul General Wilder presided. Americans are proud of him. He is a temperance man and a brilliant speaker, a manly type of a man from the good State of Maine. He spoke of the influence of the Sunday School in shaping his life, and said that the best news that he had received had just come from the Sunday School teacher of his fourteen-year-old girl in America, that his daughter was about to join the church. His faith in China and the Chinese was expressed in glowing terms.

The native city of Shanghai is a typical Chinese city of 500,000, walled in and entered through certain gates, these gates closed about nine o'clock in the evening. Narrow streets about eight or ten feet wide held a multitude of Chinese jostling each other. Smells of "fifty-seven varieties," and more, came from every direction. Predominating was the smell of cooking, with lots of grease in evidence. The Chinese are eating, some of them, all the time. They eat, not ac-

ording to the clock, but their pocketbook, and if they make a little extra, a feast is in order. Eighty per cent. of the Chinese are of the coolie class, toilers in city or country, getting from 15 to 25 cents a day Mexican, equal to $7\frac{1}{2}$ to $12\frac{1}{2}$ cents of our money. To be sure, rent is not high and clothing is not expensive, and but little of it is in evidence with the coolie class, and food is cheap. A few cash brass pieces, ten equalling a cent, will buy a bowl of rice.

Every place on a Chinese business street is a store of some sort. The people live in the rear, and every member of a Chinese family is a worker. They work at the ancestral trade; once a merchant, always a merchant. And the families are united in clans, with the head of the clan the ruler, and this is the basis or unit of real democratic government in China. If a crime has been committed by a member of a clan, the clan is responsible for delivering up the guilty member.

Then there are guild houses here. The merchants meet in these houses to discuss their business. There are no saloons in Chinese cities, but there are tea-drinking shops everywhere, and these are always crowded. The hours of the Chinaman are long, especially the coolie class. You will hear them chanting or grunting their cries, while carrying burdens together, at 6 in the morning, and they will work pretty steadily. But they like to stop a bit and fan themselves and eat or drink their tea. And it doesn't pay you to hurry them beyond a certain point.

It does not pay on a summer day,
To hustle the bland Chinese,
For the white man sweats and fumes and frets,
While the yellow man sips his tea.

At the end of the day there's a tombstone gray,
Which worries the Chinaman least,
For the chink is ahead, and the chump is dead,
Who tried to hurry the East.

So you learn to be a philosopher in the East, and to get along as best you can with the help here. And don't be surprised if, little by little, your good things disappear. I was at dinner the other night with a family whose dozen silver forks had been reduced, one by one, to seven. John Chinaman will move your things about the room, and if he sees that you don't notice the change, some ornament suddenly disappears. And he sells it to a receiver for a little and has a feast. And these receivers of stolen goods you find all over China.

Our time at Shanghai was soon gone, and we moved into the interior. For real China is not found in the port cities, and Shanghai is one of the wickedest and worst of the port cities of the world. The story is told of a Chinaman who brought his son to Shanghai to be educated, but when he saw the wickedness of the city he was about to turn back, when he discovered a Young Men's Christian Association, and put his boy in the care of that institution.

The resident or visiting foreigner is often responsible for the immoral condition of these ports. President Taft once told me that if the character of such visitors or residents was of the same stamp as the missionary, the impressions made by American and foreigners generally upon the Chinese would be vastly different.

CHAPTER XXIV
HANGCHOW, SOOCHOW, AND NANKING



SOOCHOW SUNDAY SCHOOL RALLY
YOUNG CHINA FOR CHRIST. SOOCHOW MEETING



IN A SEDAN CHAIR, SOOCHOW
SUNDAY SCHOOL GROUP AT FIELD DAY, SHANGHAI
AN "AUTO" GO BUT WONT, SOOCHOW

CHAPTER XXIV

HANGCHOW, SOOCHOW, AND NANKING

From Shanghai one of our parties took rail for eight hours to Hangchow to the south of Shanghai. And an interesting city is Hangchow. There is here a Chinese population of 750,000. Like all Chinese cities, it is walled. Marco Polo in his travels found Hangchow and described it as the most splendid city of the world. It is located on West Lake, which is surrounded with interesting buildings. On one side is Thunder Pagoda, 350 years old, built, as are all of the Chinese pagodas, in odd numbered stories. The legend as to this pagoda is that a certain witch brought diseases to Hangchow. By some magic she was transformed into a snake, and the snake was covered by a saucer and a pagoda built over it, and the diseases were supposed to be stopped. On the other side of the lake is the Needle Pagoda, a sharp-pointed pile about thirteen stories high. These pagodas are usually on hill-tops and can be seen for miles. They are supposed to be the link between the forces of earth and air, the bad spirits of the earth running up these pagodas into the air.

This fear of spirits underlies much of the life of China. We passed along a long valley of the dead, where many monuments hundreds of years old were erected to widows who remained widows to their death. This valley was a propitious spot for burial, as it opened out into the lake and so joined

the forces of the wind and water — a favorable omen. New houses have tree branches attached to the top timbers to deceive the spirits into thinking the house is a tree, and so not enter the dwelling. We saw spirit boxes at the outside of a city gate to catch the wandering spirits. Walls are placed outside of temples, etc., to turn the spirits aside, for they are supposed to fly only in straight lines.

Along the Hangchow valley road were occasional rest-houses. Wealthy Chinese would place large pots of tea at these houses to refresh the travellers.

In the dreadful Tai-Ping rebellion Hangchow lost nine tenths of its population. Now five dialects are spoken in the city. The Manchu quarter is being reconstructed into fine public buildings and wider streets, after the expulsion of the Manchus in the recent revolution. The Chinese do nothing for these Manchus. In Dr. Mains's hospital I found a group of Manchu women doing needlework for food, as the Chinese will not give them work and they would starve otherwise. This hospital, by the way, established by the English Episcopal Church, is one of the most famous in China, thirty-two years old, all developed by Dr. Mains, a canny Scotchman. About 25,000 cases are treated annually. And this is only one of many Christian hospitals in this land treating the desperate cases of these Chinese, who bring on disease by their filth, infest the highways and beg piteously for help. Often these hospitals take in these cases, and after curing them put them at work. "I was sick and ye visited me; naked, and ye clothed me." I saw a beggar who was picked up on the highway in a filthy condition and taken into a hospital for treatment by one of our choice American girls, who said to me, with a thrill in her voice: "How I wish there were two of me instead of one, as I see the needs of these people."

At Hangchow we saw the splendid Presbyterian College which is located on a high bluff overlooking the river. A group of fine Southern Presbyterian young people were doing the work. The river here sweeps around in a great "Z," and the college is called the "Z" College. A tidal wave three to four feet high comes up here twice a day with a great roar — a remarkable freak of nature.

In the city we went into one of their large drug shops, where \$750,000 of medicine is sold annually to the poor people of China; but how much of these wares really helps is very doubtful. They put a variety of things in their pills, hoping that some one thing will cure; not so unlike some American patent medicines. A number of deer are here, and these deer are killed off and dried, and the whole deer, horns and all (hence hartshorn), is ground up into the pills.

Nearby is a high temple hill, from which we obtained a wonderful view of Hangchow and its tiled roofs. We saw the open space where the governor's palace was burned a year ago in the revolution when the government peacefully went over from the Manchus to the revolutionaries. On this hill was a Temple of Hell, and a weird place it was with dragon carvings, hideous faces, and an inner room where the devil was supposed to dwell, in which a red light shone, and from which strange sounds came to frighten the people. But, thank God, this temple worship is being done away with. All over China the revolutionaries broke these gods in pieces, and the people saw that they were after all but stone and wood. In their Sacred Mountain a wholesale destruction of these idols occurred. And now these temples are being used for churches and Christian schools and Young Men's Christian Association buildings. Soldiers are quartered in them, and the accoutrements of the soldiers were hung around the necks of the gods in

one place near Shanghai. But as these old religious temples are passing away, it becomes all the more necessary that something worth while be substituted.

Not far from Hangchow are two large temples. Hangchow is in the midst of a great silk district. Mulberry trees are cultivated all along the line of the railroad. To these temples the people come, sometimes 5,000 to 10,000 a day, to pray for a good crop of silkworms. There is a strong spirit of devotion in these people. It only needs right direction.

At Hangchow we witnessed a fine rally of the Sunday Schools. We saw here the first Christian of this section, an old lady converted forty-five years ago. And the missionary who led this Chinese woman to Christ, Mrs. Stewart, was in the gathering.

The missionary body, about thirty-five in number, gave us a fine evening reception. They were glad to see new faces from the homeland, as we were glad to catch the inspiration of their devotion.

We used here in transportation the sedan chairs, constructed of bamboo poles with a rattan seat. These chairs ride very easily on the bare shoulders of the coolies, who, when they change shoulders or teams, give a shrill cry. They go singing along or shouting or calling responsively.

The Hangchow party returned to Shanghai, and thence westward on the main line to Soochow and Nanking, up the Yangtse valley.

This valley bore the brunt of the great Tai Ping rebellion during which millions of lives were sacrificed. Soochow is but a few hours from Nanking. The missionaries were at the station and guided the party to the canal which runs about the old City Wall. Launches were entered and the boat moved around to the City Gate. Near this spot General



CHAMBER OF COMMERCE, NANKING
PRESENTATION OF TEACHER TRAINING DIPLOMAS, NANKING



SUNDAY SCHOOL FIELD DAY, NANKING
DESERTED EXAMINATION HALLS, NANKING.
CHINESE AND CHRISTIAN FLAGS

Gordon was shot while conducting an attack during the rebellion. On the bank of the canal a caribou cow is the power operating a series of buckets for purposes of irrigation, a favorite method along the Chinese streams.

The missionary pointed out a place in the stream where a boat, on which another missionary was riding, had overturned. With great difficulty he got ashore, but could get no help from the people to dry his clothes, and finally in that condition had to find his way home after a long walk. The reason for their failure to help is that the Chinese believe that if a man falls overboard the evil spirit may have designed his death, and to help him would bring the displeasure of the spirit; or if a rescue was attempted and failed, the man's spirit would pursue the rescuer; or, if the man was rescued, he could burden his benefactor thereafter with his support. Economic and other reasons therefore united against a rescue.

While waiting for the second division of the party, let us climb the City Wall and survey the city. That substantial group of buildings is the Southern Methodist Compound. The Soochow College in this compound stands high in the quality of its output. Great piles of overgrown rubbish within the walls testify as to the severity of the destruction of the city during the old rebellion. That pagoda yonder is at the foot of a long business street running across the city, and which terminates in a temple. The legend is that the temple is the head and the pagoda the tail of a great dragon whose backbone runs under the business street, and no well is dug in that street, otherwise the backbone of the dragon may be disturbed. And this is simply one of thousands of similar beliefs that have enslaved the intelligence of the people.

After inspection of the buildings in the compound we are entertained at luncheon at the homes of the missionaries, and

then start for the meeting. Some chose sedan chairs, and some, including several of the ladies, preferred donkeys. Each donkey had a string of bells around his neck. The donkey driver walks in front, beside, or behind, according to the temper of the animal and the direction taken by the donkey's understandings.

Imagine a procession, a good two United States city blocks in length, and perhaps more, going through these narrow streets, over narrow stone bridges, along foul-smelling ways, and attracting the curious natives at every turn. But even a worm will turn, much more a donkey, and the piling onto one of these unfortunate animals of the weight and dignity of a representative of the bar of Pittsburgh was too much for good nature, and at one of the bridge crossings the donkey took counsel with himself, and promptly floored his opponent. "Oh, why should the spirit of mortal be proud?"

But the Sunday School meeting was a good one, despite this slight interruption to the course of human events. The special demonstration of the teaching of a model primary class was unusually interesting. These Chinese are born teachers and imitators. They only need to be shown how. A visit to the extensive industrial work for Chinese women followed, then another jolly donkey ride to the station, where a special car was in waiting for Nanking.

All the party joined at Nanking, the old capital. Carriages here conveyed us from the railroad station for a ride of five miles to the city proper, where we were to stay over Sunday, mostly in missionary homes. It was good to taste some strawberries and green peas raised on the place. The Chinese are fine gardeners, and one can live comfortably in China if you can stay at home. But in going about the country itinerating, as the missionaries must do to reach the

people, you have to take great chances of fleas, lice, insects, and food, not to mention smallpox and a few little things of that sort. It will take several generations of education to clean up this condition. And with perhaps only 10 per cent. of the people in schools, the process is naturally slow.

Besides the Christian day schools and colleges, which you will find at practically every important point in China and in many of their villages, there are also village and city public schools; rather, groups of children taught by licensed Chinese teachers. The parents of these children pay for this education, and the fees support the teacher. But the plan is only partial, for China has no general scheme of education as yet.

One of the interesting sights of Nanking are the old examination houses, or stalls. Here I saw long rows of such stalls, each stall three by four or five feet, which accommodated in all nearly 20,000 students who came to this centre for the examinations in the old Confucian classics. For three days they were shut into these compartments composing their essays, which were the basis of government position. The strain was something enormous. The poorest in the realm could compete. With the substitution, a few years ago, of English courses for the old Confucian classical system, these examination stalls were no more used. Weeds have grown up in these long passages, where once the scholars of the empire strove for place. Nearby, there is a famous old Confucian temple with heavy iron gates, the bolts rusted, the enclosure overgrown with tall weeds, the building going to ruin. The Confucian priest, with the temple and these examination houses partly in ruin, seemed a part of old China, which for thousands of years has existed while world empires have come and gone. And now the new China is here

to meet age-long customs and prejudices. Nothing but the vitality of a Christian faith can meet the needs of the new day.

Nanking is the natural educational centre for central China, as Peking is for the north. Nanking University here has a strong spirit and a great mission. The quality of the students is high. This is the ideal place for the training of a Sunday School leadership for central China. The university is ready to undertake a special department for this purpose. And no greater service can be done for these millions of central China, who, if they are to advance at all, must advance through the power of the word of God, than to make such a leadership possible by the promoting of a strong Sunday School department at this university.

A remarkable thing about the colleges and Christian schools in China, Mr. Tewksbury stated, is that 87½ per cent. in these institutions are now Christians and 60 per cent. of these are in church work. Missionaries recognize that in a comparatively few years the Chinese work must be carried on by Chinese, not by themselves. It is all the more important, therefore, that the leadership now in training should be trained in Sunday School methods, and not to attempt to do this work in ten to twenty years after the mould has set.

One of the interesting things of the stay at Nanking was the presence of Rev. Charles Leaman who was at Nanking 35 years ago, and who pointed out in the Sunday School gathering a teacher who was the first pupil as a little girl in his Sunday School. And so the dividends come in.

At Nanking 3,000 of the members of the Sunday Schools and Christian schools met in a great field day. They marched and countermarched in the seminary grounds. The breeze was fine, and showed to splendid advantage their beautiful silk

banners and flags and school uniforms. The Chinese Christian flag, "By this sign conquer," was prominent.

The crowd gathered under a big tent constructed of bamboo poles covered with matting. The audience of intelligent looking Christian young people and fine-looking Chinese men and women was very impressive. A demonstration was given on the platform of an old-time Sunday School with disorderly children, superintendent ringing a bell, etc., and an up-to-date Sunday School with young men as teachers of small classes, everything orderly and interesting. One hundred of the young men and young women were awarded certificates from the China Sunday School Union for passing examination in the first of ten books in the new teacher training course, and they were proud to receive these certificates at the hands of Mr. Heinz and Dr. Wilbur as the first to be presented in China. A seal was affixed for the first book and there are spaces for nine other seals to be added when the other books are read.

A banquet was given the men of the Nanking Chamber of Commerce, and great enthusiasm was shown as references were made to the friendly relations of the two republics, and as we voiced our faith in the China of to-morrow.

In reply to the address of welcome, Mr. Heinz made a complimentary reference to the Chinese flag, and then referring to the colors of the flag, said:

"When China is Christian, the black will stand for sin, the red for sacrifice and salvation, the white for purity, the blue for loyalty, and the gold for Christian character. If with China's business integrity and intelligence there can be added Christian education, it will become one of the mightiest nations of the earth. To accomplish this, the children of the nation must be trained up in the nurture and admonition of

God. Ninety per cent. of the great business men in America are Christian men. Identify your children with the Sunday School where the Bible, the great Christian classic, is the textbook."

An address by Mr. Kinnear was also called for. Referring to the recent founding of the Chinese Republic, he said:

"Your Ship of State is launched, but you need triple screws and turbine engines to make it forge to the front. I think of our thirteen original colonies as I see that your representatives are wrestling with the same problems. Political aspirations stood in our way as in yours, and many could not see then that the whole was greater than any of its parts. Then it was proposed that the political convention be led in prayer, and from that day God has guided our republic. And so China, a few weeks ago, asked that a day of prayer be made for the new republic, and the news was flashed around the world, and the Christian nations were united in prayer for China.

"Given ten years of quiet, China will forge to the front. The greatest asset of a nation is not its wealth, but its people and the character of the people. England and America have based this work of character building upon the Bible, and if this nation does the same, it must become great.

"We are here as business men interested in the Sunday School. America and China clasp hands to-day for Christian education. We commend the Sunday School to you as the best thing we have."

At Nanking and elsewhere we noticed that the queue had practically disappeared. At Hangchow an edict had been issued that all queues were to be off in four days, and they took the "cue." And the Chinese look a lot better without these queues, too. And their shirts at the back are less greasy. But the Chinese wives weep and lament, for they can no longer, as the suffragettes of the Orient, grasp their husbands' queues and pull them around the floor. And a new mode of

fighting has to be invented, for the old method was to take hold of the end of the queue and then kick the person's stomach.

The Chinese are fighters in some ways. They are fighting the opium business hard and want to have the traffic stopped, even before the term fixed for the final discontinuance of the business. And England must face its moral responsibility in assisting China to do this by accepting a loss on the opium held in warehouses in China and imported from India.

They are fighting the cigarette, too. These cigarette companies are offering about twelve cigarettes for a cent in an effort to force this business upon China; the company is the American and British Tobacco Company.

At a railroad station, opposite a sign advertising the cigarette, was another sign in Chinese showing a Chinaman with a flag, and saying: "The cigarette ruins the health, wounds the brain, and causes disease. I admonish my brethren to beware of cigarettes." This sign was put up by the Reform Society. Cities have taken vigorous action against the cigarette selling, and then the cigarette companies have sent their agents to give cigarettes away in order to fasten the habit on the people. It makes one's blood boil to think how China has to fight off these companies who come from Christian nations and will not give the people of China a square chance.

CHAPTER XXV
IN THE CONFUCIAN COUNTRY

CHAPTER XXV

IN THE CONFUCIAN COUNTRY

While the river party is on its way to Hankow, the group, headed by Mr. Landes, left Nanking by the Pukow Railway bound for Peking by way of the Confucian country. This is in the Shangtung Province, known as the Holy Land of China, and was the scene of much of the revolutionary uprising against President Yuan.

The first stop was made at Yen-Chow-fu, after an all day ride. During the afternoon, Mr. Chapin, who is the author of many of the interesting articles in the *National Geographic Magazine*, boarded the train with his wife and son, for they were on their way to these spots of such wonderful historic and scenic interest, including the grave of Confucius and the Sacred Mountain. Since both parties were going to the same places, Mr. Chapin and family stopped off at Yen-Chow-fu to spend the night.

No foreigner lives in this place, so Rev. Mr. Hanson, of the Methodist Episcopal Mission, had kindly come down from Tianfu to make arrangements for the party. It was 10:30 at night, and a beautiful moonlight, and there was a twenty-minutes' ride on Chinese wheelbarrows ahead of the party. This mode of conveyance is better or worse felt than described. The large single wheel is in the middle of the barrow, and on either side of the wheel a platform. You sit on either edge of this platform, according to its need of balancing, your feet

hanging over, and the barrow pusher skilfully balances and propels the machine, aided by a strap around his neck, the ends of the strap attached to the barrow handles. Every jolt of this Chinese auto has its echo in some part of your diaphragm. It is a sure cure for liver complaint, stomach trouble, insomnia, inertia, and vanity. But the machine "gets there" finally, and as you alight you wonder what article in your personal constitution is missing from the list.

The squeak of those machines is as the sound of many pigs, yet it is not sufficient to disturb the slumber of the Chinamen resting quietly on the ledges along the street as you pass. For there are a lot of non-rent-payers in China as in India who have God's limitless sky as the dome of their home, and the watching stars as their protectors.

The party alighted at a native Christian schoolhouse where, by the thoughtfulness of Mr. Hanson, cots had been arranged. He had brought provisions also, and there was a splendid lunch all prepared. It was indeed a merry group that sat about eating and telling stories until midnight.

At five o'clock on the morning of May 20th the party was up, breakfast over, and at 6:30 was on its way to visit the grave of Confucius, twelve miles distant, and near the village of Tian, where Confucius was born and where he spent the greater part of his earlier life. The conveyances were the famous two-wheeled Pekinese carts and donkeys, scarcely less upsetting to the organization of the department of the interior than the wheelbarrow. One ceases to wonder at the endurance and patience of the Chinese character when he sees or feels these inventions of the evil spirit, which seem to have been built to wreak revenge upon the human body and spirit.

The greater part of the day is spent in visiting the grave



A CHINESE AEROPLANE, AT THE SACRED MOUNTAIN
ON THE WAY TO THE TOMB OF CONFUCIUS



CADETS FROM M. E. BOYS' SCHOOL, TIAN-FU
A CHINESE FUNERAL

of China's great sage, whose ethics have been inwrought into the fibre of the great nation, and whose precepts have given to it the stability of personal, home, and national life that has persisted for twenty-five centuries. The party visited the Confucian Temple within the Sacred City. Near this place Confucius, his son, grandson, and many relatives and disciples are buried.

The grave of Confucius is well preserved and bears the date of his burial 479 B. C. It is located in a plot of ground that has been set apart as a burial place for those only who are direct lineal descendants of Confucius. These surroundings are to the Chinese holy. Let us pause here for a moment while we read what Miss Mei, a Chinese girl of Kiu Kiang, tells us what she has gathered of Confucius and his teaching:

Possibly no man in any country has left so decided an impression on his countrymen for so long a time as Confucius upon the Chinese. He was without question a great man, and was wise far beyond the men of his age. He was a reformer and taught the highest principles of pure morals and good government.

Legends tell how the birth of Confucius (550 B. C.) was heralded by strange signs and appearances, and how the mother heard music and a voice saying, "Heaven is moved at the birth of thy holy son, and sends down harmonious sounds." He developed into a thoughtful child, and when fifteen years old gave himself to study. He married at nineteen, but his married life was unhappy and after a year or two he was divorced. He was appointed keeper of the stores of grain, and after a few months was made the guardian of public fields and lands. Giving up his position, he became the teacher of an earnest band of students, and thus commenced his career. Many young men, sons of nobles, became his scholars. He travelled for a time, visiting great cities and courts of emperors, and being everywhere received with great honor. He

was distressed at the loose way in which the government was administered, and he put his own principles which he had framed to the test. Crime diminished somewhat under his rule, but the tendencies of the times were against him, yet he struggled on, and never lost confidence in himself or his mission. His life was a standing protest against the iniquities of his time. One morning (478 B. C.) he walked in front of his door, saying:

“The great mountain must crumble;
The strong beam must break,
And the wise man withers away like a plant.”

Soon he took to his bed, saying, “My time is come to die,” and after a few weeks’ sickness he passed away.

In his teaching he did not refer to future life, and had little to say about the gods. He taught that man is master of his own happiness and destiny. He was a reformer rather than a religious teacher. He emphasized filial obedience as the most important duty, and the idea of filial piety is carried up to the government. The common people must respect and obey the officers as fathers; lower officers must look upon higher officers as fathers; and all must look to the emperor as father, and he in turn must look upon his people as children. In his teaching also he makes constant reference to ancestral worship. This did not originate with Confucius, but he revived it. He cared very little about worship of any sort; his system was of the earth earthy. All the worship of Confucius is the addition of later days.

His books rule the thoughts and regulate the practice of the most populous nation on earth. On them its literature is founded, to them its morals conform. He taught that the aim of living should be the attainment of perfect virtue by the observance of the five fundamental laws of the relation between ruler and subject, parents and children, husband and wife, friends and brothers, and the practice of five cardinal virtues — humanity, justice, order, rectitude or sincerity, and good faith.

It is not easy to define the character of this great sage. That he was a man of great intellectual power is beyond all question. It is evident that he had great reverence for the men of olden time, and devoted himself very earnestly to the study of the past. He was thoroughly imbued with the conservatism which characterized the Chinese in his time; and his influence has been potent in perpetuating it. He was humanitarian in his sympathies, and sincerely endeavored to alleviate the sufferings of his fellowmen. In his brief official career he manifested great executive ability. The multitudes of disciples that gathered about him were not drawn by any personal magnetism, nor by the warmth of overflowing affection; for Confucius does not seem to have possessed these qualities in any great degree. It was almost entirely by the force of his intellect that he secured the respect of men, and drew disciples from every direction.

He participated in the worship of ancestors, which was common in his time. This would seem to imply his belief in their continued existence, and to shed some light on his faith in regard to the future. But it is by no means certain that the fact reveals anything reliable to us in regard to his real belief. It may have been a mere acquiescence with the established customs of the time, rather than the outgrowth of the heart's convictions.

He assigns to woman a position of great inferiority. Man is the representative of heaven, and is supreme over all things. Woman yields obedience to the instructions of man, and helps to carry out his principles. On this account she can determine nothing of herself, and is subject to the rule of the *three* obediences: when young, she must obey her father and elder brother; when married, she must obey her husband; when her husband has died, she must obey her son. She may not think of marrying a second time. No instructions or orders must issue from the harem. Woman's business is simply the preparation and supplying of wine and food. Beyond the threshold of her apartments she should not be known for evil or for good. She may not cross the boundaries of the state to accompany a funeral. She may take no steps on

her own motion, and may come to no conclusion on her own deliberation.

In Confucianism proper we find simply a system of human teaching, excellent in the main, concerning the relations of man to man; and the problem which Confucianism has been demonstrating for nearly twenty-five centuries is the insufficiency of a knowledge of the respective duties of human relations without the knowledge of our relations to God.

Confucianism is altogether passive; Christianity is radically active. Confucianism gropes in ignorance of God; Christianity takes hold upon Him and brings Him to us. Confucianism stands in darkness at the tomb; Christianity makes it all radiant with the beams of eternal glory.

The party had lunch at the native inn, and left here the Chapin family, who did not need to go on as rapidly. By fast driving (used in the comparative degree) the donkeys make the trip of six miles across country to another station, arriving just in time for the 2:30 train. By 4:30 Tianfu is reached, and here a great welcome is given by the students of the Boys' School of the Methodist Episcopal Mission. A reception company of these students in cadet uniforms was at the station, with drum and bugle corps, as an escort to the Mission Compound, to which the visitors were carried in sedan chairs. This was another interesting procession to match the Soochow party. On arrival the visitors were taken to the grounds where the new Girls' School is to be erected, and here there was a great outdoor meeting addressed by Mr. Landes, Miss Brown, Mr. Harrison, and Mr. Stafford.

Following this came the program of athletic events, which the Government School attended in a body. Thousands of visitors were there. These sports mean much to the young people, for competitive athletics of this sort are a recent introduction in China. Especially are athletics new to the



CARVED MARBLE PILLAR, CONFUCIAN TEMPLE, TIAN-FU
CONFUCIUS' TOMB NEAR TIAN-FU
ROADWAY TO CONFUCIUS' TOMB



ON GROUNDS NEAR BOYS' SCHOOL, TIAN-FU
TUG OF WAR, S. S. FIELD DAY, TIAN-FU

girls of China, for the past custom of foot binding has made such exercise impossible. Even now one of the sad sights of China is to see the women along the street leaning on others as they walk, for their poor stubs of feet make independent walking impossible. With the liberation of the feet through royal edict, and the liberation of the mind and body and souls of the Chinese women, there is no limit to which their natural splendid physical and mental ability may not carry them. Their eagerness for knowledge is shown in the large numbers of older women who are found in the Christian industrial and other schools, patiently, persistently, learning to read, despite what to most American women would be insuperable obstacles. When we know that not more than one in ten thousand Chinese women have been able to read in the past, we can understand what knowledge means to them.

Following the athletic events at Tianfu came an evening mass meeting in the Methodist Episcopal Chapel.

The next day came the visit to Tishan, the great sacred mountain. Coolie carriers were engaged, and the party was carried clean to the top in sedan chairs. The ascent to Tishan is made by a series of stairways composed of 6,300 steps. This long, tedious journey was made without a misstep of any kind.

On the way large companies of pilgrims were passed, going and coming. Among these pilgrims were many Chinese women, hobbling along on their stumps of bound feet, making the weary pilgrimage all the way to the summit with the hope of securing peace to their souls through worship before the Confucian shrine at the top.

Hastening down the mountain, tea was served, and the train taken to Tsinan-fu, where the party arrived at six in the evening. The journey took them through the city streets in

order to reach the homes of the missionaries on the farther side of the city. That night there was no plan but rest, for which all felt profoundly grateful.

The next forenoon was spent at a very unique missionary museum and institute, conducted by the English Baptist Society. Each day the buildings are open from 8 A. M. until 5 P. M., and every hour there is a fifteen-minute gospel sermon by a native pastor. There are hundreds of visitors every day, and frequently thousands. It was one of the most interesting places visited on the tour. The purpose of it all is to teach God in history, nature, and science, and to prove how progress depends upon Christianity. And the Chinese, with their deeply inquisitive natures, are especially susceptible to this sort of teaching.

Robertson, who accompanied the Mott-Eddy party about China over a year ago, was an effective aid in the presentation of the gospel message by the use of his scientific apparatus, which taught the lesson of the unseen forces about us. At Tsinan-fu during those meetings the Governor directed the officials and students to go to the Provincial Assembly building to hear Dr. Mott. Over 800 students there signed the card pledging themselves to read the Bible with open mind, and as they received light, to follow that light to the acceptance of Christ.

On the morning of May 23d there was a gathering in the chapel for the Sunday School Convention meeting. Here there was a roll call of schools and some splendid reports.

Missionaries and native paid workers are responsible for much of the Sunday School work in China. The extension of the Christian primary day school is one of the most satisfactory methods of recruiting Sunday School membership here, and the missions are devoting themselves largely to this

plan. Out of these primary schools come candidates for the Christian boarding-school and college. As the government shall undertake a plan of general education, these primary schools may, as in Japan and Korea, be replaced by government schools, and the burden of Bible instruction will then be thrown principally upon the Sunday School as such.

The facility displayed by the Chinese boys and girls in Scripture, as in other memorization, is remarkable. Their long training in the sheer memorization of the Confucian classics is responsible for this.

One of the surprises of the trip came to Miss Brown, of the party, while she was upon the platform at the Tsinan-fu convention. One of the missionaries stationed there, a Miss Boehne, lived at one time in Miss Brown's native county in Nebraska. Miss Brown did know Miss Boehne was somewhere in China, but the latter did not know Miss Brown was in the country. Imagine the surprise of both as Miss Boehne saw her old friend in the church. And there was a glorious "gab-fest" until the shadows of the evening.

As in all other places, Miss Brown had displayed her flags here, and was told that a Chinese woman had asked a missionary if Miss Brown's husband was a flag maker.

That evening was an open conference with the missionaries. Owing to long absence from home, many of these workers have not had opportunity of keeping pace with the fast-moving Sunday School development, and welcome heartily all plans that can be adapted to the simpler requirements of the mission field.

Early in the morning the party left for Peking, crossing the Yellow River soon after leaving Tsinan-fu, and several times coming in view of the Grand Canal. Cars are changed at Tientsin, and Peking is reached Saturday evening.

CHAPTER XXVI
UP THE YANGTSE

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UP THE YANGTSE

From Nanking the party had divided. One group went to Peking by the new Pukow railroad, visiting Confucius' tomb and the Sacred Mountain, as related in the previous chapter. The writer accompanied Mr. Heinz and the group that took the boat at Nanking up the Yangtse River for a two days' sail to Hankow, visiting several cities on the river en route.

The steamer was a comfortable one, and twenty of the party found excellent rooms. The Yangtse-Kiang River, you know, is the longest in the world. We were to go up some 800 miles. Farther up there are great gorges and rapids, where in the rainy season the rise is over one hundred feet as the waters come down from Thibet. At Nanking the river is broad, and on either side there is an extensive plain with but little rise to the land. Chinese junks with high sterns and mutton sails are seen everywhere. In the fore part of the boats are frequently seen two big eyes, one on either side, through which there is a watchout kept for the spirits that rove over the water.

The navigation on the Yangtse is very dangerous. The channel is a shifting one. Pilots are paid a high figure. The currents are very swift and we made but slow progress against the stream. The scenery grew more interesting as we progressed. Stately pagodas reached up their stories into the air, reminding one of the tower of Babel which was suffered

to be constructed in pagoda form. Villages were passed, each with its turreted walls. The temple bells were heard occasionally from village or hills. Tall rushes lined the shores. Farther back wheat and barley fields were in cultivation.

We started at 8 o'clock A. M. At two o'clock we made our first stop at Wuhu, a city of 125,000 people. We had all planned to stay here for several hours, but the captain was racing for a cargo of tea at Hankow, and only one hour was allowed for Wuhu. Several of the missionaries came aboard and pleaded so hard that several of us stopped off to take the next day's steamer for Hankow. We took jinrikishas, but they were worse than nothing, for the stones of the narrow streets were unfriendly, and we had a bad shaking up. We came at last to an old Chinese theatre, where the Sunday School demonstration was held. What was our surprise to find here 1,300 men and women, and a body of young men and boys from the splendid High School Academy of the American Episcopal Church, and children from the Sunday Schools and members of the Chamber of Commerce. The large building was decorated with large and small American and Chinese flags. These flags decorated some of the city buildings as a token of welcome.

The president of the Chamber of Commerce read his welcome. The drum and fife corps of the high school played some American airs in our honor, including "Yankee Doodle." The boys looked well in their white suits, and we applauded their performance. After reply by Dr. Wilbur and the writer, the president of the Chamber of Commerce was so pleased that he came forward and made another speech.

These Chinese are very interesting. They need guidance, as they lack a certain initiative. Set them going in a line of conduct and they are likely to keep going straight. Our



LANDING AT KIUKIANG
SUNDAY SCHOOL GATHERING, KIUKIANG



CONFUCIAN TEMPLE, WUCHANG
GENERAL LI AND FAMILY, WUCHANG
DR. MARY STONE AND WORKERS, KIUKIANG

interpreter was a bright young Chinese, headmaster of the high school, who spoke English perfectly. In the morning we spoke to a group of Chinese Sunday School workers, and in the afternoon took passage on the China Merchants' ship for Hankow. On the hills at Wuhu is the splendid Methodist Hospital, which treats 19,000 cases a year.

Our first stop at Ngankin was certainly interesting. The city contains many rough men. Many discharged soldiers are here. These soldiers form robber bands that terrorize the country. On the previous trip of the steamer these robbers had boarded the boat and robbed some first-class passengers. The mate used his revolver and handcuffs and fourteen of the robbers were taken to Hankow and thirteen of them shot. This is short shrift, but in China a robber meets with the same fate as a murderer. They say the Chinese are only kept within bounds in many places by such summary justice. They do not respect any lighter sentences, and we must be patient with their methods until a firm government is established.

At Ngankin we were curious of course to see what would happen on this trip. At the landing hundreds of rough-looking men were gathered ready to spring into the boat. They pretend to be hotel runners and get aboard and rob. But after they had scrambled aboard like cats, the first officer took his revolver, knocked one or two of them over, and this settled the trouble, and they scampered away, for they are afraid of foreigners. Another gang attempted to board the steamer later on. They were in a boat, but the comprador, who has charge of the Chinese passengers, had his men lined up and prevented them from getting aboard.

On these Yangtse riverboats are always a lot of smugglers. We watched them as they pulled out bags of salt and other

things from mysterious places on the steamer, from spaces in the wheel box, etc., and then slyly got them ashore just as the steamer was leaving. John Chinaman loves to make his money in these sly ways. Sometimes and often he is caught, and there is the official "squeeze," by which he has to pay for the privilege, or if he is smuggling opium, he may lose his head. We passed by a public execution place at Wuhu where frequently these unfortunates are beheaded or shot.

This system of "squeezes" is a part of China's system, and it runs from those highest up to the lowest. An official, especially under the Manchu rule, may pay a big sum for his position as Governor or other officer. He proceeds as rapidly as possible to make this good by squeezing the taxes and everything in sight; the latter possibly 70 to 90 per cent. The people expect it and no complaint is made, unless the percentage exceeds an understood figure. Then there is trouble. And this has been going on for centuries. The poor farmer has to pay the bill ultimately. If he happens to have a good crop he is notified to hand out, or the robbers come and relieve him. So a Chinaman converts his produce as soon as he can into cash and don't tell anybody what he has. So the whole system of China needs changing, and this will require time and patience, and Christian training.

At Wuhu we saw the flooded district. The Yangtse was high and had been for three successive seasons, and the farmers had lost their crops of rice by the overflow. These refugees crowd around the cities, living in matting covered huts or hovels, and in their rags they certainly looked distressing.

Our last stop was at Kiukiang for a few hours. This is a silver manufacturing place. A splendid Methodist Hospital is here, managed by a wonderful Chinese woman, Mary Stone, as she is called. She was trained at Ann Arbor, Michigan, is

an expert surgeon, and at Kiukiang they care for over 20,000 cases a year, poor and rich alike. While the patients are waiting their turn each day in the waiting room, Miss Stone's Chinese mother, the first convert here, talks to the patients about Christ, and they are helped to see the Master in whose name this loving service is rendered. And this is the plan at the Christian hospitals of China.

At Kiukiang there is a beautiful lake. Beyond this is the Methodist Compound. Here there is a splendid Girls' School, a Boys' School, and a Woman's Training School, where Sunday School teachers are being trained. Thirty-three day schools are being taught by them in this district, and 1,000 scholars are gathered in these day schools, and on Sunday 1,500 heathen children in the city are assembled in Sunday Schools. The city authorities have been so impressed with this work that they have offered a temple for Sunday School use if the equipment can be provided. Miss Hughes is at the head of this training work. She comes from Brooklyn, New York, and is one of the most enthusiastic Sunday School workers we found in China. A great reception had been given Mr. Heinz and the party which had landed from the previous steamer, and a special tent with matting roof and open sides had been erected under the trees for the purpose of the meeting. Vines and flowers were trained about the tent. The birds were singing during the program. The boys and girls recited the Sunday School lesson on Jacob and Esau from memory, and sang the "Glory" song and other songs in English. Mr. Heinz, Mr. Hall, Miss Brown, and Mr. Kinnear spoke.

I met here Dr. Gamewell, the hero of the Peking Legation defences when the Boxers besieged the legation for months. His wife, Mary Gamewell, whose life the Intermediate De-

partment boys and girls are studying in America, was in bed at Kiukiang with a sprained ankle.

I walked with Dr. Gamewell in the night through the narrow Chinese streets down to the boat landing. Dogs were prowling around. Bands of young men were assembled here and there, for there was much restlessness, owing to the opposition of the Governor here to President Yuan Shih-Kai. Through the city gate we went to the river side, where we saw the light of the steamer. Dr. Gamewell spoke of the China of thirty-five years ago when he first came here, when there was not a telegraph wire nor a railroad, and of the China of to-day and of to-morrow. And in our hearts there was a prayer that God would guide this vast empire out of the shadows to the brightness of a great destiny.

Hankow, the last stop for our party on the Yangtse, is at the heart of China. Railroads from different directions converge here. It is the great tea market for China. The foreign concessions along the Bund are imposing as to buildings and grounds.

Upon arrival the party was taken to a noon luncheon tendered by the Chamber of Commerce. A large number of the members of the Chamber were present.

The meeting was a unique affair, the intention being to give the visitors an idea of the regular session of the Chamber. The meeting opened with the ringing of a large bell. The president, Mr. Woo Yew-Rung, then took his place upon a high rostrum, and Mr. Heinz was invited to a seat beside him.

Mr. Tsai, a former chairman of the Chamber, then delivered the address of welcome, saying:

“Ladies and Gentlemen: To-day is the day for the welcome of the American Sunday School Commission by the

Hankow Chamber of Commerce, which is representing all the merchants of this city. That the coming of our distinguished guests happens to be in this bright weather is indeed a matter of joy and pleasure to every one of us.

"From time past China and America have forever been most friendly, and only four years ago we had the honor of being visited by the Commercial Party of your great country, the members of which we greatly enjoyed meeting, and those happy memories are still fresh in our minds.

"Now our country has become a republic, and it was America who first recognized China as her sister-country. Taken from a national point of view, there is a special relationship between these two countries. Taken from a commercial point of view, there is established a strong bond of mutual interest. The closer we draw together, the happier our countrymen will be.

"To the ladies and gentlemen of the Sunday School Commission who have so kindly come to our country and who favor and honor us with their visit here to-day we extend our cordial and most hearty welcome.

"The Hankow of to-day is not like the Hankow of old days, but there is great room for new methods and organizations in which we have to ask our American friends here to-day to direct and instruct us. We have always been aware not only of the friendliness that has been shown to us, but of the spirit and sincerity that have prompted the Americans to take such a course.

"Words can hardly express our inward feelings of love, respect, and esteem for the Americans, and this tour party affords us an unparalleled opportunity to draw aside a little the veil of our hearts. We wish, with all sincerity and earnestness, that the tour party shall have a very happy time, a pleasant trip, a successful conclusion of their noble work, and a 'bon voyage' homeward."

In reply, Mr. Heinz, pointing to the Chinese and American flags on either side of the platform, referred with pleasure to this token of the friendship of the two republics. He said

he had been greatly impressed during his tour with the resources of China — the fertility of the soil and the splendid facilities for transport afforded by this waterway of the Yangtse. The country had lately passed through great suffering, but he was confident it would come triumphant out of its difficulties. It would produce its own Bismarck, who would bind the five great peoples into one.

Mr. Heinz expressed the party's great appreciation of the welcome extended, and told of the purpose of the visit. He was proud of the fact that there were 16,000,000 pupils in the Sunday Schools of the United States and Canada.

An excellent dinner in foreign style was served. A Chinese band furnished the music. Mr. Kinnear proposed the toast "The Two Republics," which was heartily responded to.

At the close, Mr. Heinz asked those present to raise one hand for China and one for America, and then join hands as a figure of union.

In the afternoon a delightful motor-boat trip was made through the shipping districts of the Yangtse and Han rivers. This was arranged through the courtesy of Mr. Wong Kwong, manager of the Yangtse Engineering Works.

The following day, May 23d, was made memorable by the visit to General Li Yuen Hang, Vice-President of the Chinese Republic, who lived across the river at Wu Chang. The party was received by his wife in the official residence. His family consists of three sons and two daughters, one of the sons being a baby in arms.

While the guests were being served at the table with light refreshments, General Li entered, and after the members of the party were presented took his place at the head of the table.

The private secretary of the General is Mr. Quo Tai Chi,

a graduate of the University of Pennsylvania, and he acted as interpreter.

The Vice-President in a short address welcomed the party to Wu Chang, and referred to the cordial relations which have always existed between China and America and the great aid the United States had rendered the new republic by recognizing it as a nation. He spoke of the new republic as a baby which needed careful nursing.

Mr. Heinz made a brief reply and introduced Mr. Kinnear, who spoke at some length upon the great political leaders who blaze the way in order that the people may easily follow; of the sacrifices necessarily made by such leaders, and of the necessity of their having divine leadership.

After the address, General Li consented to have his picture taken with his family, but insisted upon having the baby awakened so as to be included. But the baby was out of humor when awakened, and cried so hard that the picture was finally taken without him.

The party then proceeded to the Young Men's Christian Association building, and after luncheon at the homes of missionaries all assembled at the College Compound of the Protestant Episcopal Church Mission. The contrast between the large compound with its fine school buildings, library, chapel, and dormitory — all for the uplift of the people — and the low shops and narrow filthy streets teeming with human-kind without faith, or hope, or vision, was so great that it seemed like entering an oasis out of the desert of misguided humanity.

At a five o'clock meeting of the students in the large chapel Mr. Heinz and Mr. Kinnear spoke on Christian education.

The return journey to the river by the carts over the rough and uneven stones was a shaking-up to be long felt. The

ride over the river to Hankow was accomplished in a Chinese covered junk, owing to the rain.

A Chinese workers' conference and institute testified to the eagerness of these people for improvement. Mr. Tewksbury explained the teacher training plans. As one result, Mr. T. L. Chang, the chairman of the Committee of Arrangements, a Sunday School enthusiast, and superintendent of the splendid Cathedral Sunday School, advises that his Sunday School has voted that every teacher and officer in the Sunday School should take up a training course, and that twenty Chinese ladies have asked him to teach them the course.

The mass meeting was held at the Cathedral. Bishop Root, whose ministries and statesmanship make him respected and beloved, presided. Previous to the meeting, through the courtesy of the Bishop, a reception to the party was held in his home.

In the Cathedral Sunday School there is a cradle roll and home department and a graded school. Mr. Chang, the superintendent, is one of the most promising of Chinese Sunday School leaders. He has recently completed the full course for the Sunday School Superintendent put out by the Board of Sunday Schools of the Methodist Church, and has his diploma. He attended the training school for workers at Peitaihow, where Mr. Tewksbury had some sixty young Chinese registered as students.

A Sunday School Union for Hankow, Wu Chang, and Han-yang was one of the fruits of the Hankow visit.

The last visit at Hankow was to the large hospital and school for the blind maintained by the Wesleyan Methodist Church of England. This hospital is one of the largest and best equipped in the Orient, and, with the school for the blind, is continuing Christ in the midst of the needy people of Hankow.

CHAPTER XXVII

PEKING, THE CITY OF THREE WALLS

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At Peking the Hankow and Pukow parties joined forces to remain together until the end of the journey. The missionaries had by this time dubbed us the "twenty-nine varieties," and I presume we were entitled to the name by the variation of smile, physique, talent, and disposition. But by the time we had reached the capital all conceit had been shaken out of us, we were ready to adjust ourselves to most conditions of life and fortune, and we were emphasizing the lines of main agreement rather than minor differences, if such appeared. At least such is the effect of travel. What particular varieties we represented is told only in the sanctum where the "twenty-nine" congregated. We were all ready to confess to the "pickle" experience, and the pace had been so fast that we knew from the necessity of hurrying what it was to "catch up" to schedule. And the "olive oil" of harmony soothed our spirits often.

The party approaching Peking from Hankow had a thirty-six hour railway journey through a level agricultural country, but a country parched by a long drought, with famine imminent. We met groups of the tillers of the soil, discouraged by failure, on their way to the south.

Long before entering Peking we knew from the long caravans of camels, with their burdens, that we were nearing the capital. The massive outer wall of the city came into view,

and the station. The faces of missionaries and old friends — of Dr. Lowry and Bishop Bashford and Dr. Martin — were a welcome sight after the long journey.

The three days spent at Peking were marked by some memorable experiences. Through the courtesy of Mr. Williams, the Chargé d'Affaires at the American Embassy, an introduction of the party to Yuan Shih-Kai, the President of the Republic, had been arranged. The reception was held at the winter palace of the old Dowager Empress. A few months before, President Yuan had sent the young Manchu Emperor, who had been kept a virtual prisoner at the winter palace, to the Forbidden City, and the President himself took possession of the magnificent buildings and extensive grounds where the imperious Dowager Empress and her predecessors had secluded themselves, and to which foreigners came very rarely. Our party was the first large group of Americans to be admitted to the grounds.

The palace grounds are surrounded by a body of water which they term the South Sea, from its geographical position. Our jinrikishas, about forty of them, wound around the Forbidden City, a section of Peking where the deposed Manchu Emperor and the Manchu adherents are living in magnificent yellow-tiled buildings, and supported by the money allowed them in the settlement with the republic. The Manchu women paint their faces rather extravagantly, and wear, as combs, fanlike structures of black, some of these combs about a foot high. The Manchu men are erect and fine specimens physically, with pride of race written on their faces. For more than 200 years they have dominated China, but their day has passed. They swept down from the north not far from Mongolia, from whose plateaus the conquering Huns and Tartars and Mongols moved westward to overrun Europe.



LEAVING PEKING. S. W. CORNER TARTAR WALL
GREAT IRON DOOR TO DRAGON THRONE, IMPERIAL PALACE, PEKING
LAMA PRIESTS ENTERING TEMPLE, PEKING



IN THE IMPERIAL PALACE GROUNDS, PEKING
KINDERGARTEN CLASS, LI HUNG CHANG TEMPLE, TIENTSIN

The winter palace is reached only by water. Two royal fairy barges, nicely carpeted, were awaiting us, and we were pushed over the shallow sea to the palace grounds. We feasted our eyes upon a series of buildings roofed with yellow tiles, and decorated in the rich blues and reds and yellows of China. The art of making some of these colors has been lost. The grounds were broken up into gardens and summer houses. Odd-shaped volcanic rocks were placed about these gardens. There were covered walks, the ceilings and panels of which were beautifully painted by famous artists in many varieties of Chinese scenery and customs and flowers and dishes.

We were first conducted over a carpeted path to the beautiful reception room. Here, and in these grounds, the Dowager Empress had held sway. Here the plans were developed to sweep Christianity out of China through the Boxer movement. She little thought that within a few months after her death a company of American Sunday School people would be entertained in her rooms and grounds by the President of the Chinese Republic, and that the same President should, by proclamation, ask all the Christians of China to pray for the welfare of that republic, which was founded on the ruins of the Manchu dynasty. With us on this trip to the palace were Dr. Martin, China's oldest missionary, and Dr. Goodrich, both of whom were among those shut up in the siege at Peking, and who had lived to see this glad new day for China.

In the President's reception room we were received by some of the high officials of the republic, including several generals and admirals and the President's secretary. Around the room, which was enclosed with glass, were rare specimens of Chinese porcelain, bronze, and some fine screens. At the Pres-

ident's request, we were then conducted along the corridor with one side opening toward a little lake, beyond which were other buildings, to his private rooms. This, we learned, was an unusual honor. The room in which we were ushered was adorned with some wonderful vases and screens. We arranged in a circle and soon the President came in, and, as we were introduced in turn, he gave each a cordial handshake and a gracious smile. Old Mr. Martin he greeted with two hands, recognizing him as the teacher of his sons and of many of his high officials. Dressed in plain military costume, President Yuan looked every inch a king. Dr. Martin afterward said that the short muscular limbs of the President suggested the pillars of Hercules.

Mr. Heinz expressed for the party his appreciation of the opportunity of meeting the President, and the congratulations of America as a sister republic. The President spoke of the two republics in the similarity of their ideals and problems, and the necessity of close coöperation and of the sympathy and help of America in working out the plans and aims of the republic. He welcomed the tourists as citizens of that republic and said, "From your country we derived inspiration in our struggle for freedom, and to your government we look for the best example of a great nation governed by a free people." He spoke of the need of capital in developing China's resources.

He then urged that we walk about the grounds, and we were conducted by the secretary and several English-speaking Chinese about the gardens and to the pavilion which was shaped by the Dowager Empress in the form of the Chinese word or figure meaning happiness, and then to the island where the young Emperor was kept a virtual prisoner by the Dowager Empress, and where he died. The gorgeous color-

ings of these buildings could hardly be reproduced by a modern artist.

Nearby was the throne pavilion overlooking the lake or sea. Here was the marble throne where for generations the rulers of the greatest empire in the world had received the homage of a people. And now, one by one, the members of our party sat on this throne, emptied of its power and glory. Our pictures were taken at the bridge which shut the young Emperor from the rest of the world. At the pavilion mineral water was furnished the party, and also at the reception room refreshments were served to us by our officials. One of these officials was the admiral of the old Manchu navy, who practically settled the war by turning over the navy to the republic's service. We left the palace impressed by the strong yet affable personality of the man upon whom so much depends at this juncture. He was businesslike, alert, keen, and his face showed evidences of the wear of his great responsibilities.

Another unique event made our memories of Peking interesting. This was a banquet tendered the party by the Chinese-American Society, which promotes friendly relations between the two countries. A number of us are members of this society. The ride of an hour to the house of a former viceroy, where the banquet was held, was an experience in the sights, smells, and sounds of Peking. We went through clouds of dust, for Peking is noted for its dust storms. But we found a gracious welcome in the Chinese home and gardens of our hosts. We were served at once, as is usual, with tea, and then soon followed a Chinese feast. This is no mean affair. We counted no less than forty separate dishes. Some of these dishes were fearfully and wonderfully made. Nuts, fish, cherries, birds' nest soup, duck's eggs, shark's fins, and delicacies of a similar sort, made a repast thoroughly Chinese.

The several addresses, which were made midway in the eating, were very strong. One of them was by Mr. Wu, who was last year Speaker of the Chinese House of Representatives. The other speaker was Mr. Wang, who is vice-president of the Senate, to whom reference has been made, and who is a young Chinese leader of great promise. He had his training in America and speaks English fluently. His address exalted the American home. He said:

“It is a great pleasure for members of the Chinese-American Union to meet with those who have come from America on their way to the great Sunday School Convention in Switzerland. We appreciate the value of your mission and wish you great success in considering the problems of the Sunday School.

“It was my privilege to study in America for four years, during which time I learned much about your country and its greatness. As secretary of the Chinese Young Men’s Christian Association in the United States, I had the opportunity of coming to know many Americans of all classes. I was in the homes of the rich and those of moderate circumstances. I was in many city, as well as country, houses. Thus I came in close contact with American life in many aspects, but in all my stay in the United States that which impressed me most was the home life of the people. America’s greatness, I do not have the least doubt in my mind, depends upon the home.

“I could understand why she is taking active part as one of the greatest nations in the world when I saw her people at home. It is the highest standards of cleanliness and orderliness of the American homes which leave their effect upon the village and the city. It is the deep spiritual life which makes possible the existence of harmony in an American family. Furthermore, the penchant of most Americans is toward economy and thrift. The economic development of the United States thus may be fairly traced to the good management of the home.

“The greatest hope I cherish for my own country is that its homes may be clean, orderly, happy, contented, and prosperous. There must be first loyalty to the home if there is loyalty to the country. Make the home strong. If we can make every home self-supporting and respectable, then the nation will be but prosperous and happy.

“I recognize that in all Christian countries the Sunday School is an important factor in developing these characteristics, that it keeps the great idea in the world before the children as they grow to manhood, that it works with the home in fostering the highest moral attributes. I have come to realize that the religion of Jesus Christ is the corner-stone upon which true greatness is built. It is my sincere hope that China may accept Him as the leader of this new nation. We wish you Godspeed on your mission of making Him supreme.”

In the Chinese House and Senate, which was visited by our party through special permission, many of the leaders are young men and Christians. Before the republic it was not possible for a Christian to get elected to office.

Our party was also privileged, through the good offices of our American Embassy, to visit the Winter Palace, which is located a few miles out from Peking. This palace and attendant buildings and walks are constructed about a large lake. The money for this construction was appropriated by the Dowager Empress from funds subscribed by the people to carry on the Chinese-Japanese War, and this fact was largely accountable for the failure of China in that struggle. The old Empress certainly showed genius in spending the money upon the palace and grounds. The buildings included her apartments, which, as always in China, are constructed about an open court in which bushes and bronzes and fountains are placed. The colors do not vary much from the rich blues and reds and yellows. The Empress was a lover of

dramatic art, and indulged this fancy on barges which plied the lake. A large theatre on the shore was constructed, and we were shown to the room and seat from which she watched the theatrical effects. In China the plays are ordinarily moral affairs, the women's parts being taken by boys.

Beyond the theatre of the Empress there was a series of buildings extending up the hillside, surmounted by one of unusual impressiveness overlooking the lake. In this was the throne of the Empress. Great marble steps, with carved balustrades, led up to these several buildings. They were tiled in gorgeous yellow. From these buildings a long covered walk decorated with Chinese panel paintings extended along the lake front; flanking this walk on either side was a row of cedars. This walk terminated at a marble boat with two decks and marble side wheels, the boat built out from the land and perfectly reflected in the water of the lake.

You look out from the deck of this boat upon this fairyland in which for years rulers have lived in luxury out of wrongly gotten gains and graft, while the cries of the oppressed and diseased and famine-stricken millions rose to the God of Heaven. But a new day is dawning for oppressed China.

Beyond the Summer Palace the road leads to Tsing Hua, or the Boxer Indemnity College. These buildings are erected out of the American indemnity paid by China in connection with the settlement for the Boxer troubles, and which, by the statesmanlike act of Secretary Hay, was returned to China for the education of the boys and young men of the empire to fit them for leadership.

Seven years ago, while on my first visit to Japan and China, there was on the same Pacific steamer a large group of American college young men and young women, Christians, who had been selected by Dr. Mott and others, at the request of

the Chinese Minister of Education, to become the teachers of this Tsing Hua School, and on this visit to Peking I was glad to find there seventeen, all but two of the original party. They are so happy in their work and surroundings that they had, with few exceptions, contracted to stay for another term. They had prepared a fine dinner for the visitors, topped off with delicious strawberries and ice cream, which, on that warm May day, were indeed refreshing.

There are here 400 students from many of the provinces of China, picked young men, many of whom will become the leaders in government. As the result of the Mott-Eddy meetings at Peking, 100 of these students are now in Bible classes taught by these American college young people, and many of these students have openly confessed Christ. The far result of that act of Secretary Hay cannot be measured.

The visit to the British Legation, where the foreign community was besieged for so long during the Boxer uprising, was a thrilling event to us. We were fortunate in having with us as our guide Dr. Frederick Brown, now of the Peking University, who was the guide to the relieving troops from Tientsin to Peking, a position of grave danger and responsibility. He told the story to us in the chapel which sheltered eighty of the women and children during the long siege when the "Boxerdevils" were using every strategy possible to break in the compound. Strangely, no shot fell in the chapel. A brass eagle as a pulpit reading-desk testified to the gratitude of the Americans for the relief. Dr. Brown told of the dangers of the relieving force on the line of march from ambuscades in the tall grass. Later he pointed from the bridge down the canal which runs under the wall, and through which opening the relieving force came, up to their waists in deep mud, the canal

swept meanwhile by the Chinese guns from the bridge. He showed us cannon shot on the wall of the compound. Over the spot in crude letters you can read, "Lest we forget." On the opposite side from the Legation gate we marked the place where sand bags were piled high, these bags made in part from the silk skirts of the ladies in the compound. And not least in interest was the Gatling gun on the wall, termed the International Gun, because made by four nations, and called "Betsy," as it kicked so hard when it was fired.

When Dr. Martin hastened to the British Legation at the time of the uprising, his first words to Dr. Goodrich, another veteran missionary, as the gate closed behind him, were: "This marks the doom of paganism," and he has lived to partly realize his prophecy.

Typhus was abroad in Peking while we were there. In the next building to where I was stopping one of the most skilful missionary physicians in China died of typhus during our stay — contracted while attending a Chinese who had the fever. It is this splendid devotion of the missionaries through these years that has laid the foundation for Christianity in China. As one Chinese said of a medical missionary: "He must have spoken the truth, for all he got out of it was a grave in China." So the coral insect dies, but the coral island steadily rises to God's blue sky against the pressure of the sea.

Three rallies of the Sunday School Christian forces occurred at Peking. One was a reception by the missionaries, at which the veteran Dr. Goodrich, Mr. Harrison, Mr. Stafford, and others spoke. As a Canadian Mr. Harrison's interesting message was greatly enjoyed by the British as well as the American missionaries present. Later the Chinese workers met for an institute, at which teacher training certificates were presented by Mr. Heinz.

The final meeting in the city was a Sunday School rally, with 1,200 present, at the chapel of the University of Peking, that splendid institution of which Dr. Lowry is president. Years ago Mr. Heinz had the pleasure of meeting Dr. Lowry at Peking, and the two have been fast friends ever since. The university is a credit to Christianity in its imposing buildings, the personnel of its faculty, the high quality of its students, and in its output of trained men, who go out into a wide field of service. Several have become governors, and the demand upon its graduates for the leadership of the new China is greater than its ability to supply.

Above all, this university needs a department for training Sunday School leaders for the north, as Nanking University needs such a department for Central China, and Dr. Lowry is anxious to install such a department as soon as funds make it possible.

The crowning event of our stay in Peking will be related in the next chapter.

CHAPTER XXVIII
CHINA'S MOST SACRED SPOT

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CHINA'S MOST SACRED SPOT

The most fascinating event in the entire program for China was the visit to the Temple and Altar of Heaven, a short distance outside the walls of Peking.

This is the most interesting place in China. Worship at this spot has been conducted since 1644 A. D., and worship in China after this manner dates from at least 2000 B. C. This place was reserved for the worship of the Emperor, and this form of worship has been reserved for the Emperor for 3,000 years. Hence, had any person presumed to go to this altar and openly worship the God of Heaven at this spot before the fall of the Manchu dynasty, he would have been arrested and executed for high treason, on the ground that he was assuming the highest function of the Emperor. The visit of our party to this sacred place on May 26th marks the first time in history when the Chinese people and representatives from America and England have united in worship at this altar, although some services had been held previously under the Y. M. C. A.

Before the Emperor conducted this worship himself the Chinese people had worshipped the one true God at altars throughout China. When the Emperor took over this worship to himself the people turned desperately to idols.

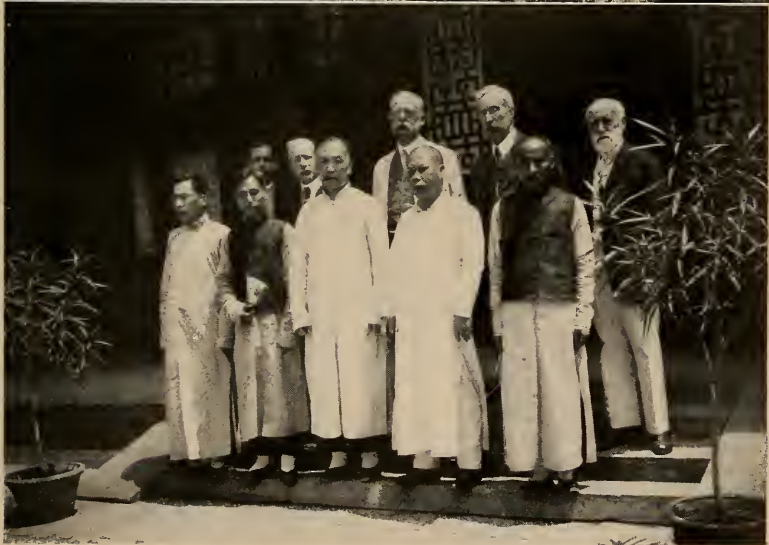
You will understand, therefore, how glad we were to take part in a great Sunday School Field Day at this temple or in the woods surrounding the temple.

To reach this spot we took jinrikishas, passing the splendid legation quarter of the city, and then through the arched gateways in the three walls of the city. These gates consist of iron, and are enormous. We pass the busy market quarter just without the last wall, and then take the highway leading to the splendid park, a mile square, which encloses the buildings of the Temple of Heaven. The buildings themselves are enclosed by a high wall. No woman, not even the Empress Dowager herself, could penetrate to the enclosure within those walls.

The Sunday Schools of Peking were gathered in the park for their great Field Day, the first of its sort attempted in Peking. The beautiful silk dresses of the girls, the choicely embroidered banners, the happiness on the faces of all, marked off this as a day of days.

After brief addresses by Dr. Smith, who is one of China's favorite missionary authors, the company entered through an ornamented gateway into the temple grounds. At the end nearest the entrance there rises a lofty tower covered with tiles whose "hue rivals the azure of the skies." At the base of this building is a platform of marble, reached by a series of steps, the marble composing the side stones handsomely carved to represent dragons and flowers.

To this building it was the custom of the Emperor to come to pray for fruitful seasons. On the annual day of sacrifice the highways leading to the temple were sprinkled with clean sand. No one was to look upon the Emperor as he passed on to the temple. He would spend a part of the time in prayer at the "Temple of Heaven," as the first building was termed. He would then go through a carved gateway leading to a marble tiled walk, on either side of which were pedestals for torches, for the annual sacrificial service was held at night.



TEMPLE OF HEAVEN, PEKING
ALTAR OF BURNT OFFERING
BIBLE TRANSLATION COMMITTEE



PLATFORM OF ALTAR OF HEAVEN, PEKING
ASCENDING THE ALTAR STEPS

At one side is a spot where a tent was erected, and the garments of the Emperor changed for those of a priestly nature. Farther on is another pagoda, not quite as high as the first. Nearby the Emperor each spring plowed a few furrows, as an example, to honor industry. Another tiled walk leads us through a gate which is the entrance to a large court. There are two gates in each of the remaining sides of the court, the whole wonderfully like the plan of Solomon's temple. Gates lead to two other courts, the Altar of Heaven standing in the centre of the last court. The altar is a platform approached by nine marble steps, the side ornamentation being in the form of dragons. In the centre of the platform is an ornamental pedestal, handsomely carved, the very heart of the whole construction. This was ruthlessly broken by the soldiers when Peking was entered, and the shattered pieces lie about the platform. Nine stones compose the inner circle of the platform, the next circle eighteen, and the ninth row eighty-one, the figure nine being dominant in the general plan. Beyond the altar stands a high altar of burnt offering, hollow in the centre, and approached by nine steps. Here the Emperor offered a bullock for the people's sins, and sent up in flames to the supreme ruler of the kings of the earth a list of criminals condemned to death. When we were there a Chinese boy sat at the top of this altar, a type of the new China, whose leaders are giving themselves in sacrifice for the sake of the China that is to be.

Beyond the altar of burnt offering are nine great iron urns for lesser sacrifices.

As I thought of these courts, the altar, the sacrifices for sin, the annual confession of the Emperor as priest, I went back to the Temple of Old Jerusalem, its courts, the sacrifice for sin, its High Priest and the Day of Atonement, and I

wondered what relation there might be between the two. It seemed to indicate that the original worship of the world was that of one God, and that the multiplying of objects of worship was the invention of man or the devil. And now the effort is to turn back the Orient to its great spiritual source.

Bishop Bashford, whose influence in the reconstruction of China has been so marked, said that this place — the Altar of Heaven — was to him the most sacred spot in the world, because of its past, its recognition of the one true God, which might be a *rallying point for a new China*.

The dedication of this altar, therefore, by the united missionary and Chinese Christian representatives, and by the Sunday School forces of China through the leaders present, while a simple, yet was a deeply impressive, service, for here in China was a relic of a religion practised when Melchisedek was priest of the Most High God.

We all stood on the platform of the Altar of Heaven. The sun's heat was intense. The services opened impressively by singing in English "Holy, Holy, Holy! Lord God Almighty." Dr. W. A. P. Martin, eighty-six years old, and for sixty-three years a missionary in China, and the oldest living missionary there, read in Chinese the 90th Psalm. Rev. Frederick Brown of the Methodist Church followed, reading in English Paul's address on Mars Hill concerning the one true God "whom ye ignorantly worship." Then came a prayer in Chinese, offered by Rev. Mr. Meech of the London Mission.

Bishop Bashford's solemn, majestic prayer of dedication, follows:

"Almighty and ever-living God, Thou hast made of one every nation of men to dwell on all the face of the earth; having determined appointed seasons and the bounds of their habitations, that they should seek Thee if haply they might

feel after Thee, and find Thee though Thou art not far from each one of us. And now we, Thy children of alien tongues and nations, bow before Thee on this hallowed spot confessing Thy goodness, bewailing our sins, and seeking to know our duty. Some of our fathers have worshipped Thee for forty centuries after the manner of this place, with a veil cast over their eyes, and yet with Thy love manifested by the preservation of the nation. The times of this ignorance Thou hast overlooked; but now commandest men that they should all everywhere repent, inasmuch as Thou hast appointed a day in which Thou wilt judge the world in righteousness by the Man whom Thou hast ordained; whereof Thou hast given assurance to all men in that Thou hast raised Him from the dead and hast highly exalted Him that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father.

“We thank Thee that Jesus Christ having ascended on high has sent forth the Holy Spirit. We thank Thee that the Holy Spirit has inspired a revelation of Thy will, to make known the ways of life; that He has created a living church; that he has redated history, reorganized society, and is going forth conquering and to conquer. We thank Thee, O Thou blessed Spirit, that Thou hast borne witness in our hearts of divine pardon of our sins; that Thou art revealing to all men Thy mighty works in increasing knowledge, multiplying invention, annihilating space, bridging oceans, establishing justice in the earth, enlarging the sympathies of races, setting aside false religions, overturning outworn empires. We thank Thee that China in convulsions has called upon the Living God for help, that this call has sounded forth unto the ends of the earth, and that people in all nations have bowed in prayer in behalf of this republic. Almighty and Omnipresent Father, for the sake of Jesus Christ our Saviour, hear our united cry for this nation. Recreate China by granting through Jesus Christ our Lord regeneration to the Chinese. Give the Parliament unity, incorruptibility, and a sound mind:

guide the members in drafting a constitution and in selecting a president; preserve his life, and may he rule in the fear of God and in the interests of the people. May all the assemblies and the officers of the provinces and the nation be guided in ordaining just laws and in carrying them out without fear or favor. Strengthen them in maintaining peace, in establishing industry, and in laying broad and deep the foundations of education upon the Rock of Ages. Bless the common people, the fathers and mothers and the children, and grant that through the preaching of Thy word, and through the Sunday Schools springing up in every village, all may learn the way home. Save China and all the nations of the earth, we beseech Thee, through Thine infinite mercy and Thine almighty power. To this end bless Thy church in this land and in all lands, and may all Christians walk the earth not after the law of a carnal commandment, but by the power of an endless life.

“For this cause we bow our knees unto the Father, from whom every family in heaven and on earth is named, that He would grant us according to the riches of his glory that we may be strengthened with power through His spirit in the inward man, that Christ may dwell in our hearts through faith, to the end that we being rooted and grounded in love may be strong to apprehend with all the saints what is the breadth and length and height and depth and to know the love of Christ which passeth knowledge, that we may be filled unto all the fulness of God.

“Now unto Him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us, unto Him be the glory in the Church and in Christ Jesus unto all generations, for ever and ever. Amen.”

Following this impressive prayer, during the offering of which all seemed to feel the near presence of the Almighty, Pastor Li, of the American Congregational Church, led the audience in the Lord's Prayer, and the service was closed with the benediction by Dr. Goodrich.

Since this dedication the papers have reported the restoration of Confucianism in China by example and edict of the President. Too much emphasis should not be laid upon this, for the reasons governing the step may be largely political and in order to retain the support of the conservative Confucian element for the government program, in view of the dissolution of the Chinese Parliament, which represented in good measure the progressive elements of young China. At heart it is not believed President Yuan has changed from his favorable attitude to Christian progress. It is not desired by those who understand the situation that Christianity should be recognized as the State religion. All that is desired is a fair field for its work, and this is guaranteed under the new constitution. The leaven can be trusted to do its own work of permeating the mass.

CHAPTER XXIX

TIENTSIN

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TIENTSIN

We left Peking May 22d in a comfortable day coach bound for Tientsin, from which place the relieving force came that fought the Boxers nearly every step of the way to Peking. Since that event both at Tientsin and Peking a large force of foreign soldiers is attached to each legation, and ample guns and ammunition are stored to withstand future sieges.

We reached Tientsin at 12 o'clock. Tientsin is a smart Chinese city. Crowds are coming and going in the streets, which are broader than in many Chinese cities, as a part of the city was burned during the battle with the Boxers and has been rebuilt on modern lines. Jinrikisha men shout for right of way; carriages and cabs bearing officials and prominent citizens are mounted and driven by coachmen and footmen adorned with tasseled hats and braid.

After locating at the homes of missionary friends we were driven to the Provincial Club, where an elegant dinner was given in our honor by the Governor and government officials of the Province of Chili.

At the table there were five graduates of American universities, bright fellows now in official position in the province. One of them was revising the system of taxation for the province, seeking to apply taxes justly, and to correct the graft, which has been a millstone around the neck of China. Another is a physician, and has a brother now in America quali-

fyng as a food expert. This naturally interested Mr. Heinz very much. The influence of the American universities upon China is shown by the fact that nearly 500 of those in attendance at the Y. M. C. A. Conference at Peking a few years ago had attended American colleges.

Other guests included Mr. S. S. Knabenshue, the American Consul General at Tientsin; Mr. F. P. Joselyn, Commissioner for Foreign Affairs; Mr. Hsu Su Yuan, the Commissioner for Civil Affairs; Mr. Liu, the Commissioner of Education; Mr. Tsai Chih Keng, and the Commissioner of Industry, Mr. Tsu; Mr. and Mrs. Hersey, of the Young Men's Christian Association; Mr. and Mrs. St. John, of the Methodist Mission, and Mr. and Mrs. Evans of the Peiyang University.

The address of welcome by the Governor was interpreted for the visitors by Mr. Lingoh Wang, adviser to the Bureau of Finance, and is translated here by kindness of Mr. Liu Yao Ysung, Director of Finance.

“On behalf of the people of the city of Tientsin, as well as of the people of the Province of Chili, I extend to you, ladies and gentlemen, a most cordial welcome. I hope you will find your visit here most pleasant and successful.

“It is gratifying to all of us, I am sure, that China and the United States have always been good friends. During the many years of commercial intercourse between our two nations we have ever maintained an increasingly close and cordial relation.

“My fellow-countrymen highly admire the American people; new ideas and new ideals coming from America always find ready disciples in China.

“The idea of representative government had its root in the West, but it is in the United States that it has been made to grow to its present standard of perfection.

“We have long cherished the desire of following the good example set up by the United States; with perseverance and

unity of action we have now succeeded in establishing a representative government in China.

"Now, you ladies and gentlemen have visited many parts; you have made observations and investigations of the great changes that have taken place, and are still taking place in this land of ours. I beg you to give us your opinions, and to offer us some advice, which, I am sure, will prove of immense help to us in carrying on our task and improving the conditions of affairs.

"In America the system of education has been highly developed. In China the system is still in its infancy. We have much to learn from you. I hope you are willing teachers as we are willing students.

"There is now a good republic on each side of the Pacific; they have similar forms of government; they have similar ideas and ideals. The people of our two great nations should cooperate in increasing the welfare of humanity and in maintaining the peace of the world.

"Now I beg you to join me in drinking the health of the Great American Republic, and of the members of the World's Sunday School Commission."

Speaking on behalf of his fellow-workers, Mr. H. J. Heinz, the chairman of the commission, said:

"We are very glad to come to China at such a time as the present. There are single years, and even days, that make history very rapidly. Those days and years are the culmination of years of quiet growth. As a volcano quietly accumulates power through the years, so do nations. The labors and tears of many years have had their harvest in this great China during the past few months. We are glad to be here and witness in part China's splendid progress. The nation we represent has taken this new republic by the hand, and we are glad to introduce her into the growing sisterhood of self-governing nations. Henceforth China will stand beside the United States — the two greatest republics in the world.

“The World’s Sunday School Commission heartily welcomes China to this great and growing body. We are not, however, a political body, but a number of business men interested in China’s people. We represent a book — the Bible — and the school where the Bible is the only textbook. That book has made England and America what they are, and we recommend it to China as a solution of some of the great problems which confront her.”

The other speeches had reference to the World Commission’s work, and Sunday School work generally, and not a few speakers touched on the subject of the exceedingly happy inter-relationship of China and America at the present moment.

When the members of the party politely declined the wine offered, the Director of Finance in surprise asked if this was usual in America, and was told that the sentiment was growing for prohibition. He said they were going to fight opium and liquor with America. And not long after, in this very city of Tientsin, \$60,000 worth of opium was publicly burned in nine great cauldrons. At that affair music was provided by a band, and great enthusiasm prevailed and addresses were made by Mr. Chang Pao Ling and Mr. E. W. Thwing, the latter Secretary of the International Reform Bureau in China.

After the banquet Professor Roper entertained the officials with his skilful piano recitation, including the chimes, a new thing for China.

The party then adjourned to the spacious grounds adjoining the Methodist Compound, to enjoy, with the Sunday Schools of Tientsin, the field sports, and to watch the manoeuvres of the splendid regiment of Chinese merchant volunteers dressed in khaki uniforms. These men have so organized in order to protect their shops from looting in time of

trouble, and they showed the result of fine drill work. The field sports included a tug of war, searching for peanuts in the grass, and day fireworks which liberated to view a paper rooster and a whale.

After the drill an address was made by Mr. Slang Kung Sheng, a merchant, captain of the volunteers, who said: "We must have a Christian heart. We must do things that will give the American business people confidence in us to make our industries thrive. I hope that we shall keep our friendship strong."

One of the speakers, in replying, suggested that as China had taken America's constitution, the next largest service America could render was to give China America's classic, the Bible, to foundation the nation in true character and to preserve the nation for its great destiny.

An interesting incident occurred while Mr. Heinz and Mr. Kinnear were on the way to the evening function. The carriage driver in livery and tasseled hat, doubtless feeling the importance of the occasion, snapped his whip at a coolie and was arrested. The crowd gathered quickly, and was getting quite excited and threatening, when Mr. Heinz, with quick intuition, arose in the carriage, waved his arms, and shouted, "Hurrah for America!" The crowd laughed, and a lady missionary, coming up at the moment, explained to the crowd who the visitors were, and the affair blew over.

This evening banquet by the Chamber of Commerce was a full dress function and a brilliant affair. The Provincial Band, one of the finest we had heard in China, played Chinese and American national airs. It was blood-stirring to hear "America," "Yankee Doodle," and "The Star-Spangled Banner" played so correctly, and with such enthusiasm, by these Chinese who had so recently themselves tasted the

sweets of liberty, and imagination ran riot as one thought of the nation to be, if only Christ were incorporated as the moral and religious dynamic of this people.

The walls were hung profusely with flowers and the flags of the two nations, and special mottoes of welcome were displayed about the room. Over the door was a special expression in Chinese of the unity of the two nations.

The toastmaster was a Harvard man, and very gracious. All the addresses were in English and for the large part of the company did not need interpretation.

The Consul General made a brief address, and several of the party in their addresses referred to the necessity for the inclusion of Christianity in the business assets of the Chinese nation; that the real wealth of the nation was in the children and young people who were to succeed the men of the present, and who must be trained to best standards of righteousness if a strong China were to result, and if the republic were to permanently endure.

In reply to the address of welcome Mr. Kinnear spoke as follows:

“Mr. Toastmaster, Ladies, and Gentlemen: The very apt story told by the toastmaster, illustrating how the honor of presiding here this evening was thrust upon him, applies equally well to the present speaker. On account of the absence of the chairman of our commission, Mr. Heinz, the honor, as well as the embarrassing position of trying to represent another, was thrust upon me.

“This is the first public entertainment given us during our journey through the Orient where all present are English scholars and are able to understand English, so we feel very much at home to-night, especially so as the *interrupter* with whom we have become very intimate of late, is notable only for his absence.



CHAMBER OF COMMERCE BANQUET, TIENSIN
SUNDAY SCHOOL FIELD DAY, TIENSIN



“WITH SOLEMN STEP AND SLOW”
AN ANCIENT GRIST MILL
FAMINE REFUGEES GOING SOUTHWARD

“It is a great thing to be in China at this time. We believe this is a history-making epoch in your great country. By far the oldest nation of the world — the Chinese Empire, a nation which served its day and generation well — has just given way to the Republic of China. So we are standing to-day, as it were, not only by the new tomb of this ancient empire, but by the cradle of a new nation with all its future and possibilities before it.

“A few days ago we visited the general assembly of the new republic at Peking, and, as we witnessed the proceedings, a severe contention arose on the floor of the assembly. For a little while affairs assumed an almost warlike condition. We were a little afraid the new baby would scratch itself; but the storm soon abated and tranquillity reigned again.

“We discovered while there that the leaders of the new republic are largely young men, men who have come in contact with the world at large and have felt the heart throbs of the nations of the western world.

“I wish I could whisper into the ears of these young men who are leaders in this latest movement of the political world, as a guide to their public lives, these words of our Lord and Master spoken while on earth to his disciples: ‘Whosoever will be great among you shall be your minister, and whosoever of you will be the chiefest shall be servant of all.’

“We who are here to-night as your guests are optimists of the first rank. (Sunday School workers cannot be pessimists.) We believe that the world is growing better every day. To be sure, you cannot see this progress from day to day, but when you review a century, or even a half or a quarter of a century, the improvement of the world conditions is readily discernible.

“We congratulate you to-night upon the safe launching of your new great ship of state, the Chinese Republic. It will not always have smooth sailing. Occasionally storms will arise, angry seas will rage about it, and tidal waves may almost engulf it. But it is our hope and prayer that Almighty God, the God of all nations, may safely pilot your new nation through all the difficulties and trials which are sure to beset it, and that it may become not only one of the greatest nations

of the world, but one whose flag will mean protection, peace, and happiness to all its subjects, and a guaranty, to every one within its boundaries, of the right to worship God according to the dictates of his own conscience."

The entire party was deeply stirred by the cordial spirit of these hosts and the sincere expression of appreciation and good will.

In the morning Miss Brown and Mr. Tewksbury conducted a workers' institute on lesson preparation and elementary work in a Chinese Christian Church. This church is undenominational. There is a strong movement in China in favor of eliminating denominational lines, and to establish a National Christian Church which shall not import the differences which have divided the Christian body in America into denominations. Many wise leaders are heartily in favor of this union Chinese movement as tending to make a strong, unified Chinese Church.

The Sunday School mass meeting in the afternoon in Li Hung Chang's Temple was a great affair. This temple was erected for public gatherings by a grateful people in memory of China's great statesman.

There was a splendid demonstration on the stage by a model Chinese Sunday School kindergarten class of forty. This was planned by Miss Lewis, the daughter of Bishop Lewis of China, but the lesson was taught by a Chinese teacher. The children sat in little chairs. There was a short prayer, the children kneeling; then joining hands, they sang "Yes, Jesus loves me." Three girls recited the 23d Psalm. They marched around and dropped their Chinese coin offering in a glass dish, the piano playing a march song. The circle then divided into classes of four each, and the children knelt before the chairs and did their home work.

The lesson on Jacob's sons selling Joseph was taught by a Chinese girl, a head nurse in the Government Woman's Medical School, the only such school in China. The dean of that school, Yaman Kiu, is a Christian woman, adopted by a missionary when young, and was educated in America. A good-bye song, and the children marched out.

The address of welcome to the party at the temple gathering was made by Rev. K. C. Tseng, pastor of the Methodist Church.

The principal address was made by a remarkable Chinese, Mr. Chang-Pao-Ling, principal of the Nan-Kai Middle School. This man had a wonderful conversion out of a condition of despair through having his attention drawn to the Bible as a book that might help him. The reading of the Bible and prayer brought him to Christ. He immediately started to put his faith into practice. He declined to make obeisance to Confucius, as was required in the Chinese schools, but was so valuable as an educator and so popular with his scholars that the government finally made him a Fish Commissioner, and sent him to America to relieve them from an embarrassing situation. But Chang-Pao-Ling talked about Simon Peter the fisherman, in making the addresses in connection with his new appointment. Upon his return to China an immense reception was given him by 5,000 students of Tientsin, and the government reinstated him as principal. He is one of the outstanding Christian leaders in China. His address is worth noting. He said:

"The visit of the party has changed our idea of the Sunday School. We find now that business and professional men are interested in the Sunday School and in active Christian work.

"In Tientsin in the last two months even commercial men have been baptized. The party has shown that the work of

teaching is no longer the work of scholars. I hope that through the visit of this party all classes of society will take part in the work of the Sunday School. I hope that as the party goes on to Switzerland they may be blessed more than ever in the discussions of the convention.

“We have passed from the days of the empire. Formerly the scholar was everything. How shall China be prepared for its responsibility as a republican government? There is now more or less of confusion after a short trial. We must use also from foreigners those things that can be adapted to our government, and the thing of largest importance to adopt is Christianity. We must put away selfishness and be patient. Christianity will help us to be patient. We must have a religion sufficient to lift not one country, but the world. We need the Sunday School to lift China.”

In reply to the welcome, Mr. Heinz said:

“I had the pleasure of meeting your illustrious leader, Li Hung Chang, on his visit to America many years ago, when America sought to honor him. You have honored him and honored yourselves in the erection of this beautiful building to his memory. I visited his birthplace eleven years ago when in China.

“The Sunday School is the best business investment in the world. It is the greatest living force in the world. We hope the boys and girls of China will flock to the Sunday School, where the Bible is the one text-book, and Jesus Christ is taught as the world’s Saviour.”

Professor Roper’s piano variations were a source of great amusement and interest to the large audience.

On June 1st, the Sunday following the arrival of the party, a second day of prayer for the new republic was called for in Tientsin. Over 8,000 Buddhists, Taoists, Confucianists, and Christians were united in prayer at a mass gathering. In planning for the meeting, the question arose between the rep-

representatives of the several religions as to what God the prayer should be made. After discussion, all agreed upon prayer to the "Supreme Ruler of the Universe," which was the suggestion of the Christians, a remarkable concession to the dominancy of Christian ideals, and a prophecy, too, of the time to come. It was an expression, too, of the breadth of viewpoint of the priests of these religions, which are so largely decadent, based on a conviction as stated by many of them that their religions lack the element of love and vital spirituality which they recognize in Christianity.

Yuan Shih-Kai, the President of the Republic, was Governor of this province when the secret order came from the Empress to kill all foreigners. On his own responsibility, he declined to obey the order, and protected the foreigners, changing the wording of the order from "kill" to "protect." Since his elevation to the Presidency, he has shown many evidences of his interest in Christianity, in receiving Christian delegations, in endorsing the splendid hospital and philanthropic work of the missionaries, and in placing his own sons in care of Dr. Martin, the veteran missionary, for tutoring.

At Tientsin a remarkable situation was developed by the laying of the cornerstone of the new Young Men's Christian Association building. It is thought by some in America that the Chinese are doing but little to help themselves, but at Tientsin they have themselves purchased the ground for a Y. M. C. A. building at a cost of \$20,000, and during one year raised for building and running expenses, \$68,000. Mr. C. T. Wang made the address at the laying of the cornerstone, and President Yuan Shih-Kai sent a telegram of congratulation. The entire Board of Control, here as in many other places, is Chinese, one of these being Mr. Chang-Pao-Ling, the Vice-President of the Edinburgh Continuation Com-

mittee. This association, under Mr. Hersey's direction, is doing magnificent work, especially among the large number of students in the government schools. Fifty Bible classes have been organized in the recent past with 450 students. Out of that number 46 had been baptized up to the time of our visit.

And this support by the Chinese of Christian work awaits only a demonstration to the community of the practical value of what Christianity is doing. The hospital and educational work introduced by missions is winning an increasingly generous support from the Chinese. "By their fruits ye shall know them."

CHAPTER XXX
KALGAN AND MUKDEN

CHAPTER XXX

KALGAN* AND MUKDEN

These two large cities, well to the north of Peking and Tientsin, are of more than ordinary interest. They are both situated beyond the Chinese wall — Kalgan near Mongolia, and Mukden in Manchuria. From Manchuria have come the conquerors of China, and from Mongolia the restless, roving hordes that have in centuries past descended upon Europe.

While the main party was at Peking, Dr. Wilbur went northward to visit the interesting and important mission station at Kalgan.

Kalgan is one hundred and twenty miles to the northwest of Peking, and is reached by a Chinese government railroad, the first railroad built by a Chinese engineer. The engineer is a graduate of our schools — the Sheffield Scientific School of Yale University. The railroad has now been open for five years, and appears to be standing the test of use very well. In the distance named there is an up grade of 2,500 feet. The tremendous rush of water in the rainy season made some vexatious washouts the first year, but adjustments were made to carry off the excessive flow of that period, and trains are now being run with the regularity of our own, but not with the same frequency. There is one through train each way per day, and the time of travel is seven hours up and six

* The Kalgan portion written by Dr. Wilbur.

hours down. The fare is \$5.40 Mexican, second class, and \$10 first class. Mexican is equal to 50 cents of our money. Third class is carried also. The first is equal to our day coach, the second has a very hard board seat, and there is no carpet or upholstering of any kind; the third is a cattle car, and it carries most of the passengers. No dining-car is run, but boiled eggs can be secured on the platforms, out of a basket of otherwise uneatable Chinese food, and tea is made by the train "boy." He has a little charcoal furnace, and will give you hot water for a half cent. Be sure, however, not to call him "George" or "Charlie," or any other conventional name. His official name is just "boy." That name is on his arm or cap and he is inclined to take offence at any other, if he knows what name is being applied to him.

The first twenty miles out of Peking is through a rich plain, and then begins a gentle rise through the foothills of the mountains. Fifty miles brings us to the centre of the mountain range. In passing through these mountains the Great Wall of China is passed twice. The first passage is under the wall by tunnel; the second passage goes through it. Here Old China must give way to New China. The northern foothills are sandy and desolate; and in many places where the winds draw through the breaks in the hill the sand drifts and stands in great ridges, as the snow blows and lodges in our own country in winter. Soon a richer country is reached, where irrigation is seen, and then comes the well-watered plain in which Kalgan stands.

We had the pleasure of the company of Rev. Mr. Dierberger, wife, and boy, from Peking. At the Kalgan station Mr. Heininger met us with enough of the Peking springless mule carts, so characteristic of middle and northern China, to convey us to the mission compound. In these an entirely

new experience awaited us, of which we prefer to say nothing — the very remembrance is a horror. On our arrival at the compound the scene that presented itself was truly Oriental, almost to the last detail. Several Rebekahs were drawing water from a creaking well; the cows were being milked, while calves frisked about them, awaiting their turn for nourishment; oxen, detached from their carts, had already eaten their fodder, and were contentedly chewing the cud; mules and donkeys were moving about, lashing the thick flies on their thin flanks, and occasionally filling the quiet air with their music (?); men and women, of strange garb and mien, were moving about among those of European dress; children more or less clad, a factor never hidden in the Orient, dashed about among the animals in their sports; all were there save the hog. He is strictly forbidden in the Kalgan compound. The last thing necessary to make the scene complete was for Mr. Heininger to grow a beard; for a beardless man could hardly play the rôle of an Abraham or Jacob, however efficient he may be in his special field of labor. The explanation of this great variety of life lies in the fact that the missionaries among the Mongols and the Chinese had been ordered out of the scene of conflict and they had come to Kalgan and our compound as a place of refuge.

Kalgan is a Mongol, not a Chinese, word. It is derived from the root "Halag," meaning "great gate." The Chinese name of the city is "Chang Chiu K'on," meaning the "Chang Family Pass." It is a city of 200,000 people, perhaps slightly more. The city is three miles long and quite narrow; and at the northern gate it extends through the pass in the mountains to the plains beyond, and widens out along the base of the mountains to the right and left. The altitude of the city is 2,700 feet above sea level. This, together with its latitude,

being about that of Albany, New York, gives it a delightful climate, very much superior to Shanghai or Peking. The missionaries do not find it necessary to seek any other place as a refuge from the extreme heat that is so characteristic of most of China in the summer. Missionaries from Peking and beyond often write asking to be accommodated at Kalgan for a portion of the heated season. The city is very nearly surrounded by mountains, the highest being 2,500 feet. The pass to the north, through which the great trade between Mongolia and China passes, is only a few rods wide, but the plain through which the railroad enters covers a sixteenth of the horizon, as it appears from the second range of foothills to which we climbed.

Kalgan is one of the most important cities of the north from a commercial standpoint. It is the point of departure for Mongolia and Thibet, and consequently is the south gate of Mongolia into China, and the north gate of China into Mongolia. Three hundred thousand sheep a month pass through Kalgan on to Peking and beyond, while the same number of chests of tea are taken through Kalgan to the north, with much silk, cloth, and many saddles. It is a rapidly growing city, and because it is a distributing centre for both north and south, its permanence and continued growth are assured. It is, too, destined to be a great railroad centre. As already seen, it is now connected with Peking, and another road is now being built to open into the west and south. The contemplated road to the north to connect with the Russian Trans-Siberian road at Harbin must pass through Kalgan. If Mongolia and Thibet are to be open to travel from Shanghai and Peking it must be done by way of Kalgan.

Kalgan was opened as a mission station by the American Board in 1865. Rev. John T. Gulick, now a missionary in

Japan, was the first worker. Many honored names are associated with this mission, among whom were Rev. Mark Williams, Rev. J. W. Thompson, and Rev. W. P. Sprague and wife. The secondary object of opening this mission was to make it a base of approach to the Mongols and beyond them to Thibet. The mission is now conducted by the Methodist Protestant Church. This long and still closed door to the Christian religion has been a continuous challenge to the missionaries of the Cross, and when it is at last opened many that are now waiting and working will be found ready to enter. This object was never lost sight of, though the Chinese work has never been neglected to pursue it. From time to time approaches were made to the Mongols, but with comparatively few results. At the last entire attention was given to the Chinese work.

The direct field assigned to the Kalgan mission in the distribution made by the mission bodies on the field covers a territory as large as the State of Connecticut, and it has within its borders two thousand cities and villages, with more than two million people. The territory lies in part to the east and north of Kalgan, but the far larger portion lies to the south and west. It is accessible in part by railroad already built, and in part by another now being built to the west, and the third part by cart and horseback. Our missionaries use all these means of conveyance as seem best at the time. This territory extends through latitude $40-1\frac{1}{2}$ and longitude 114-115, reaching to the provinces of Chili-Shansi on the west. It is located between the two northern branches of the Great Wall of China. The southern branch of the wall marked the approach of China to the Mongols, but China's merchants and farmers are nothing, if not aggressive; they went beyond the southern branch of the wall. The northern

branch was made to enclose these venturesome people. The Kalgan field is between these two branches, among these enterprising and progressive people. The people appear to bear on their faces and forms the marks of this superiority.

But there is still another "open door" for the Kalgan mission. The Chinese merchants and farmers are still aggressive, and out through the gate of the Great Wall, and through the pass in the mountains, they have gone, and a district one hundred miles broad to the north, and of indefinite length east and west, has almost a pure Chinese population. This field is practically unoccupied.

After the Kalgan experience Dr. Wilbur joined the party at Tientsin.

Upon departing from Tientsin it was found that the whole party could not leave at the same time on account of insufficient hotel accommodations. By a strange schedule of the railroad all passengers to Mukden must lie over one night at the Chinese Wall. The hotel belongs to the railroad corporation, which may account for the arrangement as a matter of income, especially as each passenger paid seven dollars (Chinese) for supper, lodging, and breakfast, and very unsatisfactory at that.

Mr. and Mrs. Hall, Miss Snell, Mr. Stafford, and Dr. Wilbur, went forward as the first group, reaching Mukden late Saturday night, May 31st. They were met at the station by the American consul and a splendid group of missionaries, and were distributed into missionary homes for entertainment. The churches for the Sabbath were addressed by the members of the party. Two remarkable meetings were held: one in the morning was in the native Christian church, where 600 men in a Sabbath School class were addressed by Mr. Hall on the Adult Class Movement; the other was in the legislative



THE GREAT WALL OF CHINA
AT MUKDEN STATION
INASMUCH



THE CHINESE VARIETY AND MR HEINZ
BEGGAR CHILDREN AT STATION
FAMINE REFUGEES ON CARS

buildings of the Province of Manchuria, where the whole provincial assembly gathered to listen to Mr. Stafford, Mr. Hall, and Dr. Wilbur. The president of the legislative body presided at the meeting, and much interest was shown by the audience. The missionaries did the interpreting, and knew how to trim down the speeches to meet the feelings of the leaders in that perturbed province. When the members of the party looked back at this meeting when it was all over, it seemed like one great festival of tea drinking; for at every crook and turn, in every room or lobby, the inevitable tea urn appeared as if by magic, and every guest must drink to repletion. In the evening the English-speaking people assembled to listen to a sermon in English.

From Tientsin to the Great Wall for the second party was a day's journey. We are especially glad on this run northward to Mukden for the presence of Mr. Kwan, a young Chinese conductor educated in a Christian school, and who was so courteous and cheery that he will have a warm place always in our hearts. We stopped at railroad stations where beggars, clad and unclad, old men, and small children were waiting for the train. Round mounds along the railroad and in the fields mark the spots where China's dead are buried. The peasants are at work with the dawn of day, weeding their fields or sowing the seed or herding the sheep or goats. The butter used here is largely goat's butter.

At the Great Wall the party arrived about 6 P. M., and spent several hours in walking along the old wall, which for 2,500 years at least was China's effort to keep out the Tartars and Mongols from the north. The wall was probably 100 feet high in many places, and we followed it until we saw it climb like a snake over the mountain, a relic of ancient warfare and of the day when might made right. At intervals along the

wall watch towers were located. We slept at the hotel near the Great Wall and in the morning took the train for Mukden, where we arrived in the evening. We are now in Manchuria, which the Russians and Japanese are coveting, and which they are gradually absorbing by settlement and by operation of railroads. Many that read this will recall the battle of Mukden in the Russo-Japanese war. From the second story of the Scotch Presbyterian Hospital you can see the battle-field and the spot which was successively in possession of the Russians and Japanese seven times.

This Scotch Presbyterian Hospital, by the way, has become famous. Four years ago, when I was in China, the pneumonic bubonic plague was raging; 66,000 died in and about Mukden. It is absolutely fatal as a disease. In twenty-four hours the patient is dead. It affects the lungs and head. The city officials turned over the entire management of the plague to the Christian physicians. Two of these doctors gave their lives by contracting the disease in lifting patients into the hospital. Ten thousand dollars was given the mother of one of the doctors who died, by the Provincial officials. She turned it back to the hospital for a new building. "He gave his life a ransom for many." Last year there were few traces of the disease, nor this year, as they have been very strict in the inspection of the Mongolians who come to Mukden from the north, and who have brought the plague heretofore.

At Mukden the Japanese have a large settlement, and it seemed good to again get a little touch of Japanese life after our long trip in China. To be sure, we were still in China, for Manchuria is a Chinese province, but the people expect in time that the province will pass out of their hands.

At Mukden the chief points of interest are the old Manchu palace and the Manchu tombs. The palace buildings are

practically deserted now, but through the kindness of the government officials the rooms and treasures of the Manchus were opened to us. The buildings are built about open courts and shone in all the glorious colors of the Manchus — gold and blue and yellow and red. We saw the throne rooms and carved dragons crawling about the background of the throne. Birds were now building their nests in the rafters of the deserted room. Nearby was the treasure house. Old attendants brought out from wondrous wrappings and old boxes the treasures of the Manchu dynasty: a jewelled dagger, said to have been given by Louis of France; a hunting helmet studded with stones; a brocaded robe resplendent in seed pearls and precious stones. The shelves of the room were piled high with old bronzes and works of art, carved jade, and old boxes. Across the court the key turned in a door that opened to us the wonderful royal porcelains of great value, vases in blue and white, Persian blue rice bowls, tea bowls, cups, peach-blow vases, which were such a craze some years ago; wonderful creations they all were, in sea green, purple, brown, amethyst, and rose. A special chest was opened with much ceremony, and a box was taken out containing a few small vases of the celebrated peach-blow tint. Two of these had been presented as a great compliment to Lord Kitchener when he was there. Nearby was a temple which no woman was ever permitted to pass until the monarchy passed away. An English girl a few years ago insisted upon passing it, and her brazen indifference to the feelings of the Chinese came near making serious trouble.

The Manchu tombs, near Mukden, consist of a series of stone monoliths in forms of elephants, camels, horses, lions. Through several gates the sacred temple of the Manchus is approached. In the court outside are several altars for sacri-

fice. In the temple room itself, the chief furniture is a huge slab of alabaster, twenty feet high by four feet wide, resting upon the back of a carved hippopotamus. This slab was brought from India, thousands of miles away, by a great caravan. The tombs where the bodies of the Manchu dynasty lie are within a hill, the door to them being locked and sealed. Around this hill runs a fence of stone elaborately carved. A lone oak tree is at the centre of this enclosure, which signifies everlasting life.

A splendid banquet given us by the Governor of Manchuria and officials of the province and the Chamber of Commerce was the last event in China. Over the doors of the entrance to the grounds and buildings were intertwined great Chinese and American flags. The splendid Provincial band played for us our American airs, national and otherwise. At the banquet table was a brilliant company. Army generals were there in their uniforms. The Governor was present. The wine glasses were on the table, half a dozen to a plate. When we declined the wine and asked for lemonade, a fine-looking general across the table told the interpreter to tell me that he also did not drink wine. They seemed surprised to learn that President Wilson, Mr. Bryan, and Vice-President Marshall of the United States were temperance men, and the example of these men will not be lost upon China. The Governor was very cordial in his address of welcome. Mr. Kinnear proposed a toast to the two republics. At the conclusion of the feast the Governor sent his secretary and the vice-president of the Chamber of Commerce to see us off on the train. Surely it is hard to match the East in hospitality. The American Consul here was a Mr. Myers, a bright Pennsylvania boy, and he was present at the banquet.

Too much praise cannot be given the British and Scotch

missionaries for their work in this Province of Manchuria, where 20,000 to 30,000 Christians have been added to the church and a splendid native leadership developed. Mr. Kinnear had the privilege of addressing a fine lot of the college boys, and Miss Brown spoke in a day school and to the women in a mission hall on the main street of Mukden.

A Sunday School Institute was held for these simple-hearted, earnest workers, who are much on the Korean type, for Korea lies just over the Manchurian border. And Mr. Tewksbury enlisted 115 of them in the teacher training course of the China Sunday School Union.

The assembly of these junior preachers continues for a month and becomes a training school for evangelistic service, through which the few missionaries here are multiplying themselves throughout Manchuria. The assembly is arranged by the United Conferences and Synods of the Presbyterian Mission in Manchuria.

Our last day in China has come, and the last of the series of meetings in a number of the strategic centres of China. We part company with Mr. Tewksbury, whose thoughtful kindness has been unflinching, and board the express train coming up from Dalny bound for Chang Chun, where we are to take the Trans-Siberian express, which for eight days is to be our home, across "strange Siberia"; but this will make another chapter.

CHAPTER XXXI
ACROSS SIBERIA

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ACROSS SIBERIA

On the morning of June 3rd our train pulled into Chang Chun. Here the Japanese train service ends, and the Trans-Siberian Railroad line begins. From Chang Chun to Harbin is one spur of the Trans-Siberian road, the other spur running from Harbin to Vladivostock. On every hand we have noted evidences of the peaceful struggle going on between Japan and Russia for this field, the struggle of occupation by farmer and merchant. Whether the struggle for supremacy in this rich agricultural section shall eventuate in another clash of arms, only time will tell. Russia's enormous investment in the Trans-Siberian system, and the necessity for an outlet for the products of Siberia, require some ice free port at the eastern terminus. The surrender of Port Arthur closed the possibility of that for the present, but Russia is rapidly undertaking the double tracking of the Trans-Siberian road. And we ask, why?

At Chang Chun we must change cars for the run to Harbin. What was our surprise and delight to find an American built Pullman compartment sleeping-car, but with finer appointments than the ordinary Pullman.

At Chang Chun we were painfully aware that we were in Russian territory. The generous treatment of baggage on the Japanese and Chinese railroads may have spoiled us. The facts are that the Trans-Siberian road is a monopoly; the

maintenance of the road is expensive, and the traveller assists in paying the bills. Between you and the Chinese coolie who handles the baggage, or the Russian baggage master, who calmly puts down on a paper receipt the amount of your excess baggage, there is no point of language contact. Protest at the heaviness of the charge is unavailing. You pocket your feelings and unpocket your cash, if wise, or sputter without making a dent on the attendants and spoil your own spirit for the rest of the day.

But we were treated to a slight American-Russian skirmish at the station that threatened to develop into a battle royal. For weary months General Heinz had been paying freight from America through Japan and China on various boxes of ammunition, marked "57 varieties," intended for the commissary department for use in the journey across Siberia. The enemy, despite their ignorance of English, intuitively felt that those boxes should be detained at the station as contraband of war, and refused to put them on the train. Word was brought to the party. We gasped as we thought of that eight days' journey without the comfort of apple butter and such. But our General was alert. He executed a flank movement among the boxes and trunks of the crowded station, laid siege to the enemy, poured a volley of Teuton shot into the attendant, who, fortunately, was exposed to attack. While some of the Heinz army were watching the station door what was their delight and surprise to see their doughty General suddenly appear in the doorway with a case marked "Spaghetti" in his arms. Possibly the Russians had mistaken "spaghetti" for some form of Japanese dynamite instead of American "dine a mite." Following the General came his son loaded with a case of baked beans, then the valet with apple butter, and then we joined the rescue party,

and the long line of preservers reminded one of the black silhouetted figures in Egyptian monuments bearing gifts to the temple.

But we had not figured upon the Russian reserves, which were brought into action in the person of the Russian porter at the car door. He had noticed the formation of the American forces, and resisted, in unmistakable language and mien, the entry of the trophies of war. His ire was aroused by a stream of sawdust, which exuded from the baked-bean case, and he declined to admit the provender. But our resourceful General was equal to the new line of attack, and ordered the boxes broken and the contents taken in, minus the sawdust. The female cooks came into view at that moment, and cans and bottles were rushed into compartments and stored away like Egypt's corn against the day of famine on the "Wilds of Siberia," and the smoke of the battle of the kitchen cleared away. But the picture that will remain longest is the expression of determination and triumph on the General's face as he appeared in the doorway of the station with the precious cargo "preserved" from the snare of the Russian fowler, with or without "benzoate of soda."

Harbin reached, we are to transfer to the main line train coming from Vladivostock. Here we have a chance to change our Chinese money into roubles, the latter equal to about 52 cents of our money. And here again we go through the trunk-weighing process, accept, as philosophically as possible, the heavy charge for excess baggage, and learn the capacity of baggagemen and others for fees.

The train which was to be our domicile for eight days consisted of eleven cars, one of them a dining-car, one for baggage, one for express, and the rest first and second class sleepers. The train was the Russian State Express, as it was found im-

possible to get sufficient accommodations for the party on the de luxe train. The latter is finely outfitted for the long journey. On the state train no one could speak English, but the conductor spoke German so that we could make our wants known.

Our chief difficulty was the dining-car. The waiters could understand nothing but Russian, and were very stupid. At the outset some of the party were stirred up by the long waits for service, but the meals were excellent when finally served, and gradually adjustment was made to the conditions. We were fortunate, too, in having married wives who were independent of cooks, and we inaugurated our own culinary departments. A few oil stoves, some tea, hot water, begged or bought from the good-natured fat Russian attendant, gave us many a good Siberian tea party. And after absorbing the contents of a few olive and catsup bottles, and thus obtaining a few empty bottles, the ordinary sight was to see a deputation from the party dash from the train at the station with the sundry bottles, and make for the station restaurant or for the sheds, where sterilized milk is sold. Butter, eggs, crackers, bread, cheese, were bought, and once, glorious to relate, a jar of claver, or soured milk, was secured for the sour-milk fiends of the party. And one of the best things about those meals was the combination of compartments, and the social times afforded, and the jokes told.

Six thousand miles is considerable of a stretch to cover, and we were prepared for a strenuous and uninteresting time, for all our childhood impressions of Siberia gave us the picture of barren and unsettled wastes — the sleigh, the horse, the rider, the woods, and the fierce wolves predominating. But in June, at least, the whole journey was a kaleidoscope of interest. Agriculturally, the rich soil could maintain a population of hundreds of millions, given market facilities.



AT A SIBERIAN STATION
A WAYSIDE SIBERIAN MILK DEPOT
ON THE WAY TO SIBERIA



CHURCH OF THE NATIVITY, MOSCOW
A SIBERIAN COLPORTEUR
FLOWER CHILDREN OF SIBERIA

The first three days we passed over a rolling prairie country spotted with herds of cattle, which supply much of the beef for China and Japan. The following two or three days we passed through a section densely timbered with forests of pine and white birch. One of these tracts was a thousand miles square. Beyond this and up to the European line is rich black soil, as fine as in our Middle West, capable of great crops of wheat. But if so developed, this wheat would come into competition with the Russian farmer, and he has to be protected.

But horses are raised on these vast stretches, the finest horses in the world. Siberia is an asset of the Russian Crown. Jermak presented Siberia to Russia. Ivan the Terrible realized the power of this man and authorized him to lead a crowd of 800 Russian Cossacks, Tartars, Germans, and Poles, including escaped prisoners, across the Urals into Siberia. He captured the capital "Isker," presenting it to the Czar. The land is not sold but leased. The Cossacks obtain these leases on favorable terms, on condition that they will respond to call for military service. During the Japanese-Russian war these Cossacks were at the front with their families. They are hard fighters. Their chief enemy is the Russian vodka, or whiskey, which was as much responsible for defeat in the war as bad strategy. Siberia is becoming very important in its dairy products. In 1896 there was but one dairy. To-day the railroad has a daily dairy train of white-painted cars bearing eggs and butter largely to the English market. There are now 1,080 refrigerator cars of fifteen tons each. And these trains frequently consist of thirty-five cars each.

Great rivers water the country. All of these flow northward to the Arctic Ocean, with exception of the Volga, which

flows southward. At the point where we crossed, the Volga is as broad as the Mississippi, and the bridge is one of the finest in the world. The system of water highways in Siberia is the longest in the world.

The second day out from Harbin we passed through a tunnel bearing the inscription: "To the Atlantic Ocean." As we emerged from the tunnel the inscription reads: "To the Great Ocean." Near Irkutsk, one of the five capitals of Siberia, is an archway bearing a similar inscription: "This way to the Great Ocean," and on the other, "This way to the Atlantic Ocean," and dates 1858 and 1891.

Three hundred miles farther down the river on a prominent bluff, visible miles away, there is erected a huge iron cross bearing this inscription: "Power lies not in force but in love," a sentiment that is bound to come increasingly to the fore in the years beyond these days of the barbaric expression of force.

About halfway across Siberia the land becomes mountainous, rising to snow-capped peaks at Lake Baikal. This magnificent body of water is 400 miles in length and is the third largest fresh-water lake in the world, the largest being Lake Superior and Victoria. Although it was the 6th of June, we found the lake full of ice. In places the water is one mile deep. We skirt the lake for 250 miles to reach Irkutsk.

The change of cars to a companion train at Irkutsk was accomplished about 2 A. M. The brilliant moonlight and our position, so far north, seemed to turn night into day. We realized what it was to be nearer the Arctic Circle and the "midnight sun."

From Irkutsk there is being built a new railroad to Peking, cutting off over 1,200 miles of present travel.

Within fifty miles of Irkutsk lies Alexandrooskyo, where is

located one of the largest prisons in Siberia. Often 200,000 convicts are waiting to be drafted for work in the valuable mines near this city. The exiles live in communities on a bare pittance so that they will not be able to run away.

At one station on the road we saw a string of these manacled convicts bound for the prison car, and we could hardly escape a shudder as we saw this fruit of ignorance and force, and we looked forward with hope to the day when temperance and education should bring in a new Russia and develop the enormous latent possibilities of this people. The recent edicts of the Czar proclaiming universal education and prohibiting vodka from the Russian army are two notable steps in this development.

The farther our journey into Siberia, the more frequent and larger we found the villages, until important and flourishing cities were passed, some of these such as Tchita, Omak, and Tomsk, maintaining large populations. But always, whether in village or city, the first evidence of approach was the spire and green dome in bell-shaped form, that showed the presence of the Greek Catholic Church. These churches we shall describe a little later when we arrive at Moscow and St. Petersburg. The people at the stations were good-natured, but rough and uncouth in appearance, and although it was June, they were dressed in winter attire, with heavy boots and caps of wool or fur. Under their arms or beneath their cloaks would be frequently carried the loaf of wheat bread, for the rice country is past. While waiting for trains, the families would be found sleeping on their baggage on the platform or floors of the stations. The women frequently wore red in contrast with the blue of the Manchurian dress. The little flower-girls at the stations had gay kerchiefs about their heads and could hardly be denied as they held for sale the bunches

of edelweiss and lilies of the valley and other wild flowers which in June make the Siberian stretches a garden.

A Russian Bible colporteur at one of the stations had his pile of Bibles stacked for sale and responded to our greetings with a smile. The Russian Government is giving free carriage and liberty in the sale of the Greek Testament.

The stations all along the way were decorated with flags in honor of the three hundred and first anniversary of the dynasty.

Everywhere you see the brilliant uniform of the Russian soldier. Siberia is an armed camp, for there is a long border line to the south, and it is Russian policy to overawe the restless border tribes by a display of military strength.

At one end of the dining car is a piano. The train noise made the fine execution by Professor Roper of none effect, and the chimes were lost in the clatter of the wheels. But we had a good Sunday service and groups would meet in compartments for a good sing.

The outstanding day was the birthday social. Miss Brown and Miss Jeannette Kinnear had been planning for weeks past to have a birthday celebration on the train that should include all those whose birthdays had occurred since the party started from San Francisco. To this end birthday souvenirs had been gathered up during our progress through China. The secretary was made master of ceremonies, and the team of conspirators stood by to adapt the birthday remembrance as nearly as possible to some characteristic of the person or incident of the trip. The chair pronounced this June day as an "August" occasion. The birthday cake, with its many lighted candles, was presented to Mrs. Kinnear. In order to avoid suits for damages, we will forbear giving the reasons for the various gifts, but will announce them, leaving the rest to

imagination. A speaking doll went to Mr. Stafford, a Peking cart to Mrs. Morton, a shoe to Miss Jones, a bird's nest to Mr. Clarence Heinz, a drummer boy to Mr. Landes (a relative of "Johnny Schmoker"), a Sedan chair to Mrs. Brown, a marble to Master James Kinnear, a shoe to Mr. Morton, a cat to Miss Esther Kinnear, and a speaking doll to Mr. Kinnear. Each, in turn, was to respond with some stunt. The closing word of congratulation came from Father Heinz, who gave to his various varieties of children his paternal blessing.

On our seventh day we crossed the dividing line between Asia and Europe. This came as we were slipping down the Ural Mountains feasting our eyes on scenery as grand as anything we had seen on our entire trip. The vistas of wonderful valleys were charming. A marble monument, a few feet south of the railroad track, marks the point of continental division. This is called the "Monument of Tears," for here exiles must bid good-bye to their dear ones. On the east side is the word "Asia" and on the west side "Europe." In a moment we had passed from one continent to another.

Beyond the Ural range we descended to the broad fertile plains which are under a fine state of cultivation. Hamlets and villages were frequent and the tidier condition of farms and people indicated an improvement in civilization.

On the morning of Wednesday, June 11th, we sighted the golden domes and spires of Moscow. We recalled the bitter disappointment of Napoleon as in 1812 he discovered that this splendid objective of his long march was in flames.

CHAPTER XXXII
MOSCOW AND ST. PETERSBURG



CHURCH OF THE RESURRECTION, ST. PETERSBURG
CATHEDRAL OF OSTANKINO, MOSCOW
THE GREAT MOSCOW BELL
IVERSKY GATE, MOSCOW

CHAPTER XXXII

MOSCOW AND ST. PETERSBURG

The most welcome face at the Moscow Station was that of Rev. George A. Simons, the superintendent of the Methodist Finland Russia Mission, who had kindly come all the way from St. Petersburg to Moscow to greet us and to bring the stored up mail which had been sent east instead of west, in order to catch us upon arrival.

While several of the party foraged for a good hotel, the others eagerly waited in the station for the mail distribution. This was another of those psychological moments when the pent up hopes and fears of the party found vent as the letters were rapidly opened. But the one who got most out of the affair was "Foxy Grandpa" Heinz, who had surreptitiously stored some of the party letters in his pockets, and then, as one after another expressed disappointment at not hearing from a friend or loved one, he would fish the missing letter from his pocket, and turn the disappointment into joy.

Our foraging committee installed us in a splendid hotel. Those who have been deprived of the comforts of a modern hotel for months can appreciate what this meant to us all. "Blessings brighten as they take their flight." The attentions were splendid, the baths doubly welcome, and the food although richly cooked, as is the custom here, was wholesome and tasteful.

Moscow, the old capital of Russia, is a more thoroughly

Russian City than St. Petersburg. Here the marriage and coronation of the royal line is still accomplished. The wealth of the city is great, and the shops, in the form of arcades, are equal to anything in Europe, and the city cleanly. The method of conveyance is the narrow-seated buggy, or drowsky, and the driver in high silk hat and padded coat, with a blue overcoat and brass buttons, obscures the horizon with his proportions.

The most notable thing in Moscow, of course, is the Kremlin. "Above Moscow is only the Kremlin; above the Kremlin, Heaven." The Kremlin is an enclosure combining arsenal, state buildings, the three churches where Russian monarchs are baptized, married, crowned, and where the royal line up to Peter the Great are buried, and contains the historical shrines of Russian patriots. As you enter the Kremlin, you pass the arsenal at your right; beyond that is the ornamented cannon, the largest gun in the world. Nearby is the great bell of Moscow, also the largest in the world, with a piece broken out through the fall of the bell from the tower of Ivan the Terrible, at the base of which it stands. We enter the Church of the Assumption, 420 years old, one of the group of three churches mentioned. Here the Russian monarchs are baptized and married. The glass case near the entrance contains the bones of the saints. This glass top is reverently kissed by the people. The guide points to a withered hand, which he claims to be that of St. Mark, one of many such relics which the church imposes on the faithful. Here there is a seat for the Czar. Ivan the Terrible sat here.

The palace adjoins the church at the immediate right, and next to this the Church of the Ascension. The people are pouring in here. Many of the men have long hair and beards trimmed to appear like the reputed picture of Christ. A num-

ber of these are priests. The guard orders hats off, and we enter a spacious room, the atmosphere heavily laden with incense. The room is shadowed. At the farther end is a chapel dedicated to patron saints. Here the people go and deposit their candle to be burned as a devotional offering. In another corner many are kissing an icon supposed to have especial value.

And now as to these icons. They are pictures of saints, rather the face of the saint, and the rest moulded into form. The Greek church in its early history rejected the worship of idols, but substituted the worship of pictures. These pictures, or icons, can be found in all churches, in public places, and in the homes of the people. In the rooms of the hotel even, the first picture you see in entering the room is the icon, and the worshipper will always bow and cross reverently. These icons are borne upon the persons as charms. The principal saint is "Nicholas the Wonder Worker."

The Bible is a closed book. The services of the churches are conducted in the old Slavonic tongue, which the people understand less than the Latin of the Roman Catholic Church is understood by the bulk of her worshippers. There is no pretence at preaching, no religious instruction of the masses by literature. The ornateness of the churches, the appeal to the eye by the dress and pomp and altar ceremonials, and, above all, the wonderful Russian music, hold the masses.

As we stood in the Church of the Ascension that day we heard the deep-toned voice of the priest conducting the service. The voice sounded like the sub-base of a great organ. It reverberated through the church. Then came the responses of the choir. They need no organ. For a thousand years these voices have been in cultivation for the church service. Fathers who are singers train their children almost from birth,

and there is nothing in the world to match the perfection and the power of this singing.

All over the church there are the handsomely framed pictures of saints presented by the devout. And the walls are painted all over with the deeds of Nicholas the Wonder Worker and others in the numerous line of saints, men with long beards and looking singularly alike.

The misdirection of this splendid devotional spirit of the people is to be regretted. They are at least entitled to instruction in a language they can understand. But only 10 per cent. of the one hundred million of Slavs can read. There is no public school system. The cost of education is prohibitory to the poor, and the revenues of the government must be devoted to the keeping up of the war establishment. This war department is maintained largely by the revenues from vodka. Education and temperance will free Russia of two great burdens, and give a chance for a spiritual religion. The recent proclamation of universal education in Russia and the prohibition of vodka from the Russian army referred to in the last chapter are two great advance steps. "Christianity paganized" is a fit description of Russia's religious worship.

The Church of the Archangel in the Kremlin, the third of the famous group, contains the tombs from the first Romanoff up to Peter the Great. Peter is buried, by his request, at St. Petersburg. A red light burns perpetually over the tomb of the founder of the Romanoff dynasty in this Church of the Archangel.

On the farther end of the Kremlin and commanding a superb view of the city is the unique memorial to Alexander II, who freed the serfs of Russia at about the same time that Lincoln signed the Emancipation Proclamation. This was erected in 1868, and is in the form of a peristyle, a half circle

in length. Thirty-three portraits in Venetian mosaics adorn the roof of the structure. At the heart of the half circle is an enormous bronze figure of the emancipator, over whose shoulders falls a great cloak. At St. Petersburg we will see the great Church of the Resurrection erected over the spot where he died by the assassin's bomb.

Besides the Technikopf gallery, one other building in Moscow is of especial interest. This is the Church of the Saviour and is in an imposing location. It is said to have cost 15,000,000 roubles, and will accommodate 15,000 people. The dome is resplendent in gold. In the ceiling of the dome is a painting of God depicted as an old man with white beard and Christ as a child in His lap. The imperial chairs are of inlaid marble; back of the chairs is a painting of Samuel anointing David. Some marvelous paintings of Christ's life, and especially of the days of the passion week, are found here. A coffin is shown, in which they assert is the body of Christ. Once a year this is brought to the platform in the centre of the dome. About the building are 3,500 candles lighted by one string. Magnificent paintings of Nicolai adorn the corridors. A priest in golden robe was ministering at a golden altar as we entered. The deep intonations of the service were very impressive. And we do not wonder that these poor people, whose impressions come through the eye and ear, are caught by the splendid pageantry.

One sight touched me deeply. It was that of a little boy, not over nine years old, holding by the hand a little sister, and with hurrying feet going from icon to icon, the little one following, action for action, the brother, as he bowed, who repeatedly crossed himself and uttered the formula. Shall these little ones not have the windows of their souls opened to the light and air of heaven?

When Peter the Great determined to have a port as his

capital, he drove millions of piles in the marshes of the Neva, and made a foundation for St. Petersburg. The engineers presented plans for a railroad connecting Moscow and St. Petersburg. The route as suggested was irregular, in order to take advantage of the natural formations of the country. But Peter is said to have drawn on the map a straight line between the two cities, and ordered the road so constructed. No wonder the night is chosen for the journey, for the country, largely forested and with a large area of unproductive lands, is not attractive to the traveler.

As you approach St. Petersburg in the morning, the factory chimneys and church domes are the outstanding things that impress one. And as you move from the station and enter the broad avenues of this imperial city with magnificent business blocks, museums, parks, churches, statues, bridges, you feel that you are in one of the world's greatest capitals. Especially does this impression grow as you pass the plaza where the Church of St. Isaac, with its massive porch pillars, stands, and cross the river bridge with its sweep of view commanding the palace and imposing buildings on either bank.

St. Petersburg folk live largely in apartments. A stranger entering one of these must be reported at once by the caretaker to the police, who then visit the apartment, insist upon a passport, and upon registry with the authorities. You pay the fee, and realize that you are under the operation of the most thorough system of espionage known.

The stranger visiting St. Petersburg will have much to hold his interest. The winter palace of 1,059 rooms, the largest palace in the world, stands on a public square where the Cosacks shot hundreds of people some years ago when these people came peacefully, led by a priest, to present to the Czar a petition in the interest of labor.

Each of the rooms in this palace possesses different features in decoration, furniture, or adornment. The rooms of largest interest are those where Alexander II worked and where he died. The table is shown on which he signed the manifesto freeing 23,000,000 serfs. The calendar of the day of his untimely death, March 15, 1881, is there, and the 60 kopeks which were in his pocket when assassinated. The telegraph instrument is exhibited through which he was accustomed to communicate directly with the Kaiser.

Anything that touches the boat and city builder, Peter the Great, is of course of interest. You can see the home built by his own hands, the furniture constructed by him in one of these rooms, and the first boat built by him, the latter 200 years old. The map of St. Petersburg is there, drawn by him before the city was built, on substantially the same lines as finally evolved. If any one desired special success in business there is a chapel in this home where requests, previously written out on paper, are intoned in prayer.

The Church of the Resurrection here is one of the world's finest structures. It is built over the spot where Alexander II was walking when the assassination took place. The spires and domes are decorated in a variety of brilliant colors. The interior walls are of mosaic, and religious scenes are inwrought in these. White topaz, porphyry, jasper, and marbles of rare colorings adorn the shrines and altar. The doors back of the altar are of silver enamelled in gold. In the centre of one of these doors is a face of Christ painted on mother-of-pearl, which is exquisite in its workmanship and in the noble, spiritual lines of the face of Christ. The church is said to have cost 28,000,000 roubles. The celebrated picture of Christ in the garden is here, presented by the Czar of Bulgaria.

Of course a Bible School visitor will see here the great

library where the Codex Sinaiticus can be seen, written in 350 A. D., a beautifully inscribed copy of the Bible found in a monastery at Mt. Sinai by Tischendorf and presented to the Czar. One looks with reverent interest at this early copy of the Book, which in its free circulation is needed so badly in Russia.

We will long remember the evening at Mr. Simons's home with Mother Simons, since gone to the Eternal Home, and Mr. Simons's sister, Otilie, and the ladies of the church, the good "eats" and the illuminating talk by Mr. Simons on Russia.

The memory of St. Petersburg which will remain longest is that of the communion service on Whitsunday in the Methodist Church. The service was led by Mr. Simons. Mr. Stafford and Mr. Kinnear and the writer spoke briefly, the addresses being interpreted first in German and then in Russian. We sang "The Comforter is come." There were fifteen minutes of voluntary prayer. In five different languages the earnest membership prayed — Russian, German, English, Dutch, and Slavonic. Dr. Wilbur administered the Sacrament after a brief talk on the prayer of our Lord, "That they all may be one." The Apostles' Creed was recited in several languages. And though we did not understand each other's language, we knew the uniting bond of the love of Christ and realized that the same spirit was leading us all into all truth.

While religious freedom in Russia is guaranteed under edict of the Czar, the laws necessary for its enforcement have never been passed. No missionary of any religion is allowed in Russia. Mr. Simons is there as Superintendent of the Finland Conference, and superintends in Russia a work covering 500 members, fifteen pastors, five chapels, a deaconess

work, and is wisely developing the work wherever possible. The Baptists have a membership of 100,000, and the evangelical German sentiment in Russia is growing.

The Protestant Sunday Schools in Russia are prohibited from enlisting the children of parents of the Greek Catholic Church. The Greek Church has no gatherings for teaching the Word to old or young. The Sunday Schools reported for all Protestant work in Russia number 896 with 72,254 officers, teachers, and scholars, a good showing for the opportunity given, but a pitiful one as you think of Russia's 170,000,000 of population with practically no intelligent religious education of the young, and only 10 per cent. of the people with general education. "No nation so much as Russia holds the fate of the coming years," said Roosevelt. And when that door swings wide open, as it must, the Sunday School forces will have a peculiarly important mission.

The Sunday School connected with Mr. Simons's church at St. Petersburg has a missionary spirit and supports day schools in Korea and one in China. On the Sunday we were there, an old lady celebrated her spiritual birthday by dropping a rouble in the birthday box of the school, and two others one rouble each. It is this missionary spirit in the Sunday School upon the foreign field which gives encouragement by the sincerity of its expression of the outgoing love of Christ.

CHAPTER XXXIII
THE JOURNEY'S CLIMAX

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From St. Petersburg the party divided, some going direct to Berlin, others via steamer to Stockholm, thence by Christiania and Copenhagen to Berlin. A few went directly home from Moscow, and some from Moscow, via Warsaw, to Berlin.

But all roads led finally to Zurich, where the World's Sunday School Convention was to meet in July. As the party met about the streets of Zurich, there seemed to be a new point to the greetings. Five months together in the Orient cemented friendships and gave enough points of contact to keep the various members "wigwagging," tongue-wise, indefinitely.

There were some family reunions, too, at Zurich, and mail, and a chance to smooth out the wrinkles of the tiredness of the journey, and friends to greet who had been following the journey with rare interest.

And then there was the evening to be given to the report of Commission Four. Banners and flags and trimming of Oriental caste were brought out from trunks to decorate the convention hall for the Orient evening, and Chairman Heinz was fathering the party still, despite the tax upon his strength, through the convention, and evincing that same thoughtlessness of himself which had been in evidence from the start.

The commission evening had as its climax the invitation

from Japan to hold the next World's Sunday School Convention at Tokyo in 1916.

Mr. Landes gave stereopticon pictures of the tour in a brief talk. The commission song was sung, "On to the Orient," and the cry given once more:

"World's S. S. A.,
The globe we span
We greet and say,
Banzai! Banzai!! Banzai!! Japan."

After the presentation by the secretary of the report of the commission, Mr. Heinz summed up the story of the tour. In his closing words, he said:

"We now lay down our work at the feet of our Lord. It was ours to sow the seed. Our Father will prepare the harvest. It has been a labor, but a labor of love, ever to be remembered by the members of the visitation party.

"We have great reason to be thankful to our Heavenly Father that He has enabled us all to make the journey in safety, and bring our findings to the World's Seventh Sunday School Convention."

Dr. Ibuka's words of invitation on behalf of Japan follow:

"I bring to you from your brothers and sisters in the Far Eastern Land of the Rising Sun most cordial Christian greetings. I bring also their hearty thanks to this convention for the important commission that has recently visited us to study and encourage the Sunday School work in the Orient.

"You have listened to the most interesting report of their tour, through the chairman and secretary of this commission. Permit me to tell you that they are very modest in speaking of the enthusiastic welcome and unusual honors the party received wherever they went. It was my good fortune to be in Tokyo when the party arrived; and at the Sunday School

rally which was especially held in their honor I had the privilege of welcoming them to Japan. I had also the pleasure of being present at the reception and banquet given in honor of this commission at the Imperial Hotel. This was attended by a large number of prominent business men as well as Christian leaders and missionaries residing in Tokyo and Yokohama. Baron Sakatani, Mayor of the city of Tokyo, presided, and in the name of the citizens of the capital extended a most hearty welcome. Baron Shibusawa, the chairman of the recent Japanese commission to America, followed, and was equally cordial in his welcome.

“When they were gracefully responded to by Mr. Heinz, the chairman of the commission, and were told that in the commission there were not a few men of standing who volunteered to take this trip to study the conditions and possibilities of the Sunday School in the Orient, leading to a World’s Convention three months hence at Zurich, their hearty welcome was mingled with an unfeigned sense of surprise and admiration. Our business men were at a loss to comprehend why the business men of America should undertake such a tour for such an object. What is the Sunday School, they asked, for which these business men are willing to give so much of their time, money, and energy? You may be interested to know that some of us had, there and then, an opportunity of explaining what the Sunday School was, and what it meant for the welfare and progress of the world.

“I have not time to speak of the hearty welcome and cordial receptions that awaited the commission in different centres in Japan. Suffice it to say that everywhere they went they were received with open arms. Not only the Sunday School leaders, pastors, and missionaries, but the governors of provinces, mayors of cities, and presidents of chambers of commerce came out to welcome them.

“It is impossible to estimate how much encouragement the visitation of your commission has given to the cause of the Sunday School and missions in Japan. I repeat, therefore, from the bottom of my heart, my profound gratitude to the convention for sending to us your able men for this arduous

task. In saying this I am sure that I am not only expressing my personal feelings but the sentiment of the whole body of Christians in Japan.

“You have conferred upon Japan a very great favor in sending us the important commission of which I have spoken. Now that you have been so good to us I feel encouraged to ask of you a still greater favor — I mean the honor of permitting us to entertain the next World’s Sunday School Convention in the city of Tokyo, the capital of the ‘Land of the Rising Sun.’

“Shall I pause and remind you of some good reasons why the next World’s Sunday School Convention in 1916 should be held in the Far East? There are many good reasons, but I shall venture to mention only three which seem to me to have special weight.

“1. Such a convention held in the city of Tokyo will be a demonstration which no unbeliever or skeptic could gainsay, that Christianity in Christendom is not dead or dying, but that it is still the very life and light of the western world.

“Word comes to us from Europe and America, sometimes brought by western tourists, sometimes by Japanese who visit the West, that Christianity in Christendom is already dead or dying; and that word is repeated every day in the press, in the streets, by teachers in their classrooms. We need a demonstration to the man in the street that that is not true; that it is not true that Christianity has been discarded by all intelligent men in Europe and America, but that Christianity is still the great living power in Christendom. The holding of a World’s Sunday School Convention in Japan will demonstrate that fact.

“2. Such a convention held in Tokyo will give the Christians, not only in Japan, but also in Korea and China, tremendous encouragement.

“The seed of Christianity has now been planted in Japan, and the plant is growing. Fifty years ago there was not a Protestant Christian in all Japan; to-day they are found among the members of the Imperial Diet, the judges in the courts,

the professors in the Imperial University, the officers in the army and navy; and Christian congregations are dotting the empire from one end to the other. In comparison with the number of Christians, the influence of Christianity is evident and surprising. But after all, compared with the nation, Christians are still only a little flock. I venture to say that the same remarks would apply to the Christians in China and India. They are in need of encouragement from their elder brothers in the West. What they need for their encouragement is an abiding consciousness that they are not alone in the world; that among the nations of the world there are multitudes of Christians, strong in faith, zealous in good works, world-wide in their sympathies, with hearts ever mindful of their brethren in lands where the teachings of Christ are not generally known and accepted. The holding of the next convention in Tokyo will do far more than you can imagine to give them that assurance.

“3. The last but not the least reason, the holding of your next convention in the Orient will be a powerful factor for the peace and harmony of the world.

“Within the last twenty-five years, owing to the marvelous scientific achievements of the West, we have seen a great shrinking of the world. East and West are coming face to face as never before. Great questions of social order and different races and nationalities are taxing to the utmost the brains of our best diplomats and statesmen. But who can doubt that the only satisfactory solution will be the application to these problems of the teaching and spirit of Christ? And there is no more potent agency for the bringing about of that application than the coming together of Christians of every land in common Christian work. Therefore I say the holding of your next convention in the Orient will be a very powerful factor for the peace of the world; and that seems to me a very weighty reason, indeed, when there is so much unrest and turmoil in the whole world.

“Mr. President, in view of these reasons I beg leave to read to you the official invitation from the National Sunday School Association of Japan:

TOKYO, May 3, 1913.

To the World's Sunday School Convention of 1913, Zurich, Switzerland:

The National Sunday School Association of Japan sends its most hearty greetings to the World's Sunday School Convention of 1913 through its regularly appointed delegates, Rev. H. Kozaki, president of the National Sunday School Association of Japan, and Dr. Kajinosuke Ibuka, president of the Federation of Japanese Churches.

The National Sunday School Association of Japan desires to extend a most cordial and hearty invitation to the World's Sunday School Association to hold the next triennial World's Convention of 1916 in the city of Tokyo.

We are authorized to say that this invitation is endorsed by Count Shigenobu Okuma, Baron Eiichi Shibusawa, Baron Yoshiro Sakatani, Mayor of Tokyo, and Mr. Buei Nakano, president of the Tokyo Chamber of Commerce, and other leading business men and prominent Japanese citizens. It is also heartily concurred in by the Executive of the Federation of Japanese Churches and the Executive of the Conference of Federated Missions.

Yours for the Kingdom of God in the world,
T. UKAI, Chairman of Board of Directors.
Y. KUMANO, Member of Board of Directors.

“This is the official invitation from the National Sunday School Association of Japan. But you will notice that the invitation is endorsed by Count Okuma, one of our foremost statesmen; Baron Shibusawa, the most influential business man in Japan; Baron Sakatani, Mayor of the city of Tokyo, and Mr. Nakano, the president of the Tokyo Chamber of Commerce. I can also speak from personal knowledge that these prominent men in both official and business circles have pledged themselves to do their part to make the convention a signal success, if you will accept our hearty invitation.

“My friend, Pastor Kozaki, and I have come all the way from Japan to extend to you this invitation. I earnestly hope this convention will accept it. We trust in your help to hasten the day when the ‘Land of the Rising Sun’ will be the ‘Land of the Risen Sun of Righteousness.’

“In conclusion, I must say that the convention in Tokyo is to benefit all the world at large. Japan is the meeting-place between Oriental and Occidental civilization. The convention in Tokyo may help the mutual understanding of the East

and the West, and thus promote the peaceful settlement of all difficult problems of different races and countries.

"May the convention in Tokyo prove the most potent factor in upbuilding the kingdom of God in all the earth."

A cablegram from Count Okuma (now Premier of Japan), Baron Shibusawa, Baron Sakatani, and Mr. Nakano was read, urging acceptance of the invitation. On behalf of the British Sunday School representation Sir. Francis Flint Belsey, since deceased, moved the acceptance of the invitation. Mr. Heinz seconded the motion on behalf of America, Mr. Kinnear supporting the second. And then, with unanimous voice and great enthusiasm, the delegates to the convention shouted their approval of the motion. Hundreds raised their hands in token of their hope to be at Tokyo, October 18th to 26th, 1916.

Dr. Kozaki, for many years president of the National Sunday School Association of Japan, spoke earnestly as to what the convention in Tokyo should accomplish, as follows:

"Mr. Chairman: I thank you that you have given an opportunity to speak a few words at this last moment.

"My Christian friends, in the first place I must thank you that you have voted unanimously to hold the next World's Sunday School Convention in Tokyo, our capital. The World's Convention in our city, I believe, will give not only a great impulse to the Sunday School movement in our country, but it will prove a great power to awaken religious interest among our people at large, and thus give a great impulse to the advancement of the kingdom of God in our country. We have many missionaries who are earnest, self-sacrificing, and doing good work among our people. But the people think them to be paid agents of some religious body, and hence they do not wonder at their work. When laymen, Christian men and women in great number, come in the in-

terest of religion by sacrificing their own time and money, the case is different. Now if you come in large numbers to the next World's Convention in our country, I can imagine that it will give a great demonstration to our people and a wonderful impression to them. And thus I ask that you will come to our country in large numbers.

"About thirty years ago, when the late Mr. Joseph Cook, the celebrated Boston Monday Lecturer, came to our country, he said in one of his lectures, 'Japan is the helm of Asia.' The helm is a small part of the ship, but it can move the whole body of the ship. And so, though Japan is a small country in Asia, she can move the whole of Asia. This saying is never more true than now. The World's Sunday School Convention held in Tokyo is not only of benefit to Japan, but it will prove a great power in the cause of the Gospel throughout the East."

The final meeting of the party was held, at the instance of Mr. Heinz, in the Bauer de Lac Hotel, overlooking the beautiful Zurich Lake.

After a social tea and messages from the chairman and secretary, Mrs. Hotchkiss, one of the party's rhymsters, gave out copies of a new "On to the Orient," which recounted the party's experiences around the world.

There was heartiness in the good-byes. A vote of special thanks to Mr. Heinz was moved and unanimously passed for the constancy of his interest in the party's welfare, and a prayer was offered that God would make the work and fellowship of the months past serve in some way to help bring in the kingdom of His Son.

And those who have through this story followed the party about the world are invited to meet with the commission tour party in its reunion at the Tokyo Convention, October 18th to 26th, 1916, in the glory of the chrysanthemum time, and the cordial welcome at that time of the people of Japan

can be counted upon to leave with every delegate an inef-
faceable memory.

To the tune of "Loyalty to Christ" all readers are invited
to join in the singing of "On to Tokyo," composed by Miss
Brown:

ON TO TOKYO

Tune — Loyalty to Christ.

Around the world we hear
A ringing, rousing cheer,
To Tokyo, to Tokyo, to Tokyo we go!
The countries one and all
Will rally to the call,
To Tokyo, Tokyo, Tokyo we go!

Chorus:

On to Tokyo; on to Tokyo:
Cries the World's Committee, On!
We'll move at that command,
In Tokyo we'll stand.
The Sunday Schools, the Sunday Schools,
From all the world will come.

Oh, hear, oh, hear the song
That bears the word along,
From Sunday School to Sunday School all the world around.
The Bible true we teach,
And all the nations reach
In Sunday Schools, in Sunday Schools all the world around.

In Nineteen Sixteen Year,
When October days are clear,
To Tokyo, to Tokyo, to Tokyo we go.
In the World's Convention there
All Sunday Schools may share.
To Tokyo, to Tokyo, to Tokyo we go.

CHAPTER XXXIV

GENERAL RELIGIOUS CONDITIONS IN THE
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The commissions appointed under the auspices of the World's Sunday School Association to report to the Seventh World's Sunday School Convention at Zurich were to investigate the general religious, missionary, and Sunday School conditions in all missionary lands. As part of Commission Four to the Orient—to Hawaii, Japan, Korea, China, and the Philippines—the tour party took special pains to investigate those conditions in the lands named. Rev. A. M. Williams, who was a special commissioner of Commission Four to the Philippines, has already reported as to these conditions in those interesting islands; it only remains in this chapter to present the same for the countries visited directly by the tour party.

AT HAWAII

When the islands were taken over by the United States, eleven years ago, citizenship went with the flag in part. Every child born in the islands, of whatever parentage, became a United States citizen, and such children, upon reaching the age of twenty-one, might qualify as voters. This fact has had a double effect: it has encouraged the emigration to the islands of the more intelligent classes of the Orient who hope their children may become citizens, though they themselves may be deprived of that privilege, and it has led

*By Rev. Charles E. Wilbur D.D.

to strenuous efforts on the part of the territorial government and Christian workers to educate these children, many of whom are now thirteen years of age, so that they may become good citizens.

When the islands were taken over, there were large numbers of Japanese and Chinese there, largely laborers on the sugar plantations. At once, our laws restricting Oriental immigration were extended to the newly erected territory. Then the sugar planters were forced to seek a new source of supply for laborers. They brought in Filipinos, Spanish, Portuguese, Porto Ricans, Russians, and some other Caucasians. These, with the Orientals present — Koreans, Japanese, and Chinese — gave the greatest variety of nationalities and races.

After our visit to Chinatown, San Francisco, we said, "Surely this is the gateway to the Orient"; but, after seeing Hawaii, we said, "There is no gateway here to obstruct; the road to the Orient is wide open." The opportunity for reaching the people of the East is greater here. First, in San Francisco the people are huddled in a "slum" district, while here they are scattered over a wide territory. Secondly, a larger number of different peoples can be reached with the Gospel message. There are nearly twice as many men here above the age of twenty-one as women, showing that there is a large class that does not intend to remain in the country. They stay only for a short time, but long enough to receive the truth, and then will carry it with them to their home-land. Third, the relative number of workers is greater here compared to those to be reached. Fourth, the people in Hawaii are not so completely segregated — Orientals from Occidentals. The social conditions that exist here have, to a large extent, broken down racial prejudices, and all meet more nearly on a scale of social equality.

The public school work is admirably done. The population is 191,000, and 30,000 of these are in schools of all kinds, making nearly one out of every six of the population. Fully realizing that the citizenship of the islands will be decidedly changed when these children born since the annexation reach the age of twenty-one, the government is making a special effort to prepare them for their duties through education. In this work it is assisted effectively by individual beneficence and denominational activity.

The social, moral, and religious tone of the islands is very high. The missionaries that evangelized the people represented the very highest ideal of New England life in their day, and they kept that ideal steadily before the people. The Pilgrim Fathers no more certainly stamped their impressions upon the thought and life of New England and the United States in general than these noble workers did theirs upon Hawaii.

The work begun and largely consummated by the early missionaries of the American Board of Commissioners for Foreign Missions is now carried on by the Hawaiian Evangelical Association, a local board that is self-governing. It, however, receives an annual appropriation from the American Board, and is affiliated with the American Missionary Association.

When the provisional government was taken over, and the development of the sugar interests necessitated the introduction of foreign laborers in large numbers, the Hawaiian Islands became missionary ground again. It was recognized that the Hawaiian Evangelical Association could not be expected to meet the demands of the new situation single-handed. Other denominations went to their assistance; and for physical equipment, mental attainment, and spiritual

power, it would be hard to find the superior of the Hawaiian churches and workers.

The organized work of the Sunday School is done largely in connection with the Young People's Society of Christian Endeavor. Semi-annual and annual conventions are held in which the schools and societies coöperate. These conventions are held a solid week at a time on account of the difficulty of getting together more frequently — distances are magnificent in the Hawaiian Islands.

The territorial Sunday School workers seem to be fully aware of the special needs of their peculiar situation. The large number of males on the islands has led to special efforts to reach the men, and there has always been a large relative number of men in the Sunday Schools. The adult organized class they find to be in the line of their need, and to this they are giving great attention.

The excess of males has made a demand for teachers, and at present a special effort is being made to encourage teacher training. For some years teacher training has been conducted by the Central Union Church in Honolulu, but feeling a necessity for a larger work of this kind, the Hawaiian Evangelical Association has appointed Rev. H. P. Judd a superintendent of teacher training throughout the islands. He will hold conventions and institutes, and no doubt will have the coöperation of the other denominational agencies, as a delightful spirit of Christian unity prevails throughout the islands.

IN JAPAN

Modern Protestant missionary work was begun in Japan in 1859. The first period was one of patient waiting, then came a rush of the people to hear the Gospel. Church membership

doubled every three years, and self-support was almost in sight. "The evangelization of Japan in a single generation" was talked and written. Then came a period of reaction. "Japan for the Japanese" was the cry. The rise of Japan into a national consciousness was the cause of this reaction. From feudal separateness into national unity was a step taken in Japan almost in a day. Waves of nationalism and then of Chauvinism swept over the land. The tremendous industrial, educational, and political progress that Japan has made during the last quarter of a century gave rise to, and sustained, this spirit.

Then came two wars, one with the strongest nation of the Orient, and the other with one of the strongest nations of the Occident. Japan was decisively successful in both, and Japan now knows that she is able to hold her own with the great nations of the world. These successes intensified the patriotic spirit, and gave rise to a deeper sense of national importance.

The primary results of the above were two: The first was that the people became less accessible to the Gospel. They rested largely in a sense of sufficiency in this national importance. The second result has been felt keenly in the native church. This feeling of importance naturally extended itself into all the life of the nation. It went into the native church and gave rise to a demand for the organization of an independent national Christian church. This is, perhaps, the greatest problem before the missionaries of the various mission boards — how to concede enough to this spirit to retain the sympathy and coöperation of the native church, and yet to retain enough power and influence to secure proper supervision over a native church not yet sufficiently strong enough to work by itself. The feeling is general among the missionaries that

while a proper independence, leading to self-support, should be encouraged, the time has not yet come for entire self-control or self-support. The Japanese church as a whole does not show a sufficiently aggressive spirit to justify turning over to it the evangelization of its own people. It has not yet received fully the missionary vision of a world-wide evangelism "beginning at Jerusalem." The native pastors are splendid workers along lines laid out for them, and maintain the churches committed to their care; but the opening of new work, especially in the more difficult fields, must be by the missionaries. Many of these pastors have this world-vision and are inspired by it, but they are not supported by a sufficient number of like inspired laymen to be able to finish the work of evangelism in Japan by themselves.

There has been a cry for the reduction of the number of missionaries in Japan, or, at least, for not increasing it. This cry has grown out of two things: first, the feeling that there is a greater need of them in other lands, especially China; secondly, the feeling that Japan is practically evangelized.

What are the facts? Certain encouraging things present themselves. The latest statistics of Japanese missions show 720 missionaries, 570 native pastors, 65,000 membership, with 120,000 in the Sabbath Schools of Japan proper. But, while the Christians are but few in number, the influence that Christianity exerts is out of all proportion to its numerical strength. In the successive Diets of the empire the Christians have never had less than four times their proportionate number. Three per cent. of the officers of the army are Christians and a goodly number of naval officers. Christians abound in abnormal numbers in the universities and colleges, among both students and instructors. Not less than three daily papers of Tokyo are largely in Christian hands, and Christians

are at the head of the editorial departments of several others, so that their editorial pages read very much as English or American papers do. The charitable institutions are largely under Christian management also. The far-reaching influence of Christianity is being largely felt by the other religions of Japan. Formerly there were 400,000 heathen temples and shrines; now it is claimed there are but 200,000, and that many of these are not well sustained. All the above may be true, and yet it is also true that only the outskirts of the Japanese Empire have been touched with the Gospel message. There are 65,000,000 of people in the whole empire, including the territory lately taken over, and very few of these ever have heard of Christ, and a still less number hear statedly the preaching of the Gospel.

Christianity is one thing and Christian civilization is another. The Japanese have the genius of selection and assimilation, and they have taken over the institutions of Christianity, in army, navy, education, and in transportation systems, without taking Christ. Hence, because of this, the country appears to be more touched with Christ than it really is. It is probably true that it is more difficult to reach the people with the Gospel because they have already taken Christian civilization without taking Christ. Hence it appears to many that more missionaries are needed, rather than less, and the federated missions of Japan are asking for a 25 per cent. increase.

The great leaders of thought and action in Japan recognize a great need in their country. They see what they think may meet this need in America and England, and they want it for their own country. They know that if Japan is to be a truly great nation, she must have it. They call this recognized need "spiritual education." They think Christianity

may provide this for them, and so are favorably inclined toward it. This is shown in a late recognition of Christianity, practically putting it on the same basis as the native religions. Yet their attitude toward Christianity is a waiting one. They fully recognize that Shintoism and Buddhism have failed to give that spiritual culture that is necessary to sustain a vigorous national life. They trusted that education would give the nation moral regeneration, and their recognition of its failure is just as distinct. They do not wish to commit themselves to Christianity with the possibility of a fourth failure. They will wait, test, and see. The Christian world needs to be doubly active during this period of waiting, especially as missionaries, native pastors, and workers in general believe that the Japanese are on the brink of a great break to Christianity that will be without parallel in Christian annals when it comes.

In all their public addresses and private conversations the tour party claimed that Christianity, with its Christ and its Bible, would give them the "spiritual education" they seek, and they urged the going of the Eighth World's Sunday School Convention to Tokyo, feeling that the impulse it would give to Christian work in the empire would go far toward helping on the break referred to above.

Shintoism and Buddhism have lost their hold upon new Japan, as represented in the colleges and universities. Students are not worshipping at their shrines. Buddhism made a strenuous effort to hold them, but in vain; Shintoism did not even try. Many who give only a passing attention to the students think that they are fast accepting agnostic skepticism of the scientific type, but those who live with them and study them more closely say "no," that "chaos" better describes their religious life. At present they do not know

what to believe, and so are believing nothing. They are just drifting. Of course, this condition cannot long continue. They will soon take that which is nearest to them, or what seems to them the best. Here is Christianity's great opportunity.

Among the missionary forces an earnest discussion is going on as to the relative importance of school work and the direct preaching of the Gospel in the evangelization of the world, and of Japan in particular. The advocates of the preaching claim that too great a relative attention is being given to education in the great city centres, and that, if a proper distribution of the forces were made, it would increase the efficiency of the missionary forces 100 per cent. On the other hand, the educators claim that their work is fundamental, that they furnish the Sunday School teachers, and educate the native pastors and evangelists, and that, instead of being reduced in numbers by being pushed out into the country to preach, their numbers should be increased in the school centres. Each sees the importance of his work from his own standpoint, and is impressed with it. Those who look at the matter impartially feel that the educators should sharpen their eyes to evangelism in their own immediate vicinity, and that evangelists might win more permanently if they would be a little more educational in their methods — that they are interdependent and rise or fall together.

In regard to Sunday School conditions in Japan, it is no doubt true here, as in the United States, that each school has its special needs, growing out of its local conditions, but the general needs that affect the mass of the schools in the empire are three.

The grading of the scholars and of the lesson helps is very imperfectly done. Of course, in the larger port towns, where

there are a large number of English-speaking people, and where the teaching is done in English, this is not true, and even in some churches in the interior this is not true; but in the main it is true. Even in the Province of Sendai, where Christian influences have most deeply touched the people, the Sunday School workers admit that there is chaos in regard to the grading of the schools and the lesson helps used. This is largely caused by the failure to properly use the graded Sunday School literature in the Japanese language, which is now prepared for eleven years of Sunday School life. The beginner's lessons, based on the beginner's courses in use in America, are illustrated with cards and lesson rolls, the pictures having a Japanese setting.

The second, much to be deplored, is that the Japanese as a whole seem to regard the Sunday School as an institution for the young only. In many large cities great audiences of children can be collected. Just a short time ago ten thousand gathered in the great Wrestlers' Hall in Tokyo, completely filling that great building, and large audiences of children were assembled to meet the tour party in Yokohama, Sendai, Osaka, Kobe, and Tokyo, notably in the latter city, when, on a stormy day, hundreds were turned away from the great hall of the Methodist Episcopal Mission because there was no room to hold them. But in the average school, outside the distinctively educational centres, there are very few above the age of sixteen.

In view of the above facts and also because the young men of Japan — the educated young men — are drifting, a great adult movement into the Sunday Schools is greatly needed.

The third condition is the lack of trained teachers. Of course, Japan has many of these, but they are mostly missionaries, missionaries' wives and children, and some Japanese

that have been taught in Christian schools, with a small sprinkling of those that have been instructed in the government schools. There are not enough missionaries to conduct the work properly, and to extend it into new fields. There cannot be enough of the above secured to reach the 65,000,000 of the Japanese Empire. Japan must, in the end, be Christianized by Japanese. Consequently teachers must be secured from the mass of the native Christians. They already have trained minds — Japan puts 98 per cent. of its children into its primary schools — it is only necessary that they shall be turned toward the Sunday School.

IN KOREA

Christianity has had a remarkable growth in Korea. The Chinese invasion 1122 B. C. broke the bonds by which the Koreans were bound to their own religious institutions, but there was not missionary power enough in the Chinese religion to force itself upon them. Later Buddhism came and powerfully influenced the people, lifting them up to a high standard of civilization. But the Buddhists made the common mistake of interfering in politics, and were suppressed by the ruling powers. Cut loose from ideas of God, Korea degenerated in civilization and religion, and went back to its old forms of spiritism — the fear of demons. Hence, when the Christian missionaries entered the country they found a people without any strong religious attachments. Christianity, coming with force and cogency, readily found access to the hearts of the people and has made a wonderful advance, so much so that for the year 1910-11 the missionaries and native Christians took up the cry, "A million converts this year." This end sought was not reached, largely because of the taking over of the country politically by Japan, and by an unhappy

concourse of events that cannot be discussed here. Nevertheless great results were attained during that year. It is now estimated that there are 125,000 baptized members, and as many more probationers and adherents. The excitement of the great revival has died away, the chaff has been blown from the wheat, and the work is now on a solid basis.

A second cause of the rapid growth of Christianity in Korea is the splendid equipment in men and means with which the Korean missions have been furnished. The auspicious opening of the work called the attention of the Christian world to that hermit country. The missionary forces were asked what they needed for the successful prosecution of their purposes, and the great boards immediately furnished what was asked for up to the last man and dollar — something that cannot be said of any other field.

Notwithstanding the check mentioned, the Koreans are still reaching out their hands and opening their hearts for the Gospel. There are more open fields than the present missionary force, large as it is relatively, can enter. The Koreans are naturally spiritually minded. They readily take up the work of the teacher and the evangelist. As soon as they learn a portion of the word of God, they proceed to teach it to their non-Christian neighbors, and this they do of their own accord, often visiting the villages at some distance from their own homes. It has been suggested that, in the providence of God, they are to become the evangelists of the Orient.

The following incident told the writer by the chief actor in it will show how readily the Koreans receive the Gospel: This missionary and his native helper were belated one night among the islands of the east coast, and put ashore for the night. They preached to a chance crowd that gathered to them at the landing, evening and morning, left tracts and a manual

showing how to conduct services in the hands of the head man of the village, himself not a Christian. In a year the missionary returned and found a congregation of 150 gathered. There was then at that place, three years after the first visit, a church of 125 members, and a congregation of 300. Forty-eight were baptized at one time. This is not an unusual incident.

The work of opening and sustaining preaching places has largely been done by the missionaries; and so many are they that in many places they can visit the people but twice a year. The conviction is growing that the missionaries should give their time more largely to the training of the native teachers and pastors to go out among their own people and enter the many open doors. The plan of those most active in this method of work is to teach a class of twenty for a month and send them out; while they are out another similar class is taught and made ready to go out on their return. This process is to continue as long as necessary or possible.

But the very latest phase of work is with the heathen children. This began in the south, and is rapidly extending over the whole country, promising very much. Heretofore the missionaries have given their attention almost exclusively to the bringing in of the adults, and the Sabbath Schools have consisted almost exclusively of the children of the native Christians. The new movement collects the children of heathen parents, under the general supervision of the missionaries, but under the immediate care of the native church. The church sends its own members among the heathen of its own city, and into the surrounding villages, and opens a school. The members actually go into the heathen homes and lead the children to the school, remaining at the service to assist and support the teachers. Some churches are conducting

from six to eight of these schools on the Sabbath, of from sixty to two hundred scholars. One group of missions added 2,500 scholars to its rolls in this manner in a year. The children are won first and then the parents.

The Sunday School work in Korea is unique in the fact that the whole church is in the Sunday School. Hence the primary need of the Sunday School is not an adult movement, as in Japan, but for a large number of trained teachers to take charge of the multitudes of children that can easily be gathered under Christian influence from among the non-Christians.

Since Korea became a part of Japan the Japanese are flocking thither in great numbers. It is estimated that there are now 250,000 in the country. It is generally agreed there that the material results of Japanese dominion, and even the distinctively educational, will be good, but that the spiritual results will be bad. Of course, Christian workers can do nothing in regard to the political supremacy of Japan, but they are doing what they can to bring the Japanese in Korea to Christ. Several churches have been organized among them in the larger cities, and they seem to be more readily reached than their brethren at home, being separated from their friends and relatives. The great importance of this work in Korea will be recognized when it is pointed out that these Japanese are the most important personages in the cities in which they are located, being political, financial, and industrial leaders. This work should have the encouragement of religious leaders.

IN CHINA

The revolution in China that overthrew the Manchus and established a republic was as much a religious revolution as a

political. The same impulse that moved New China to turn from the ruling dynasty in government moved it away from the established forms in religion in many places. Taoism had long before lost its vitality and degenerated into a form of magic, Confucianism was still a vital force, but it maintained itself largely because a knowledge of the Confucian classics was the door of entrance into official life in China. But New China had its education and intellectual development in western learning. New China was educated largely in American universities, and in the splendid Christian colleges of China. Hence the republic transferred its doors of entrance to official life from the Confucian classics to the western learning. Such a blow inflicted upon a religious hierarchy is unparalleled in human history, unless it may be that struck by Peter at the Jewish Church on the Day of Pentecost, or by Paul at heathenism on Mars Hill. Confucianism will long continue to be a great force in Chinese life, no doubt, but it remains to be seen whether this blow may not have inflicted a mortal wound. The outward signs of its death are seen in the decay of the great examination halls in all the great cities where students gathered to be tested in their knowledge of Confucius. They are now deserted and are falling down.

In many localities New China has turned away from its senseless idols. The temples of the old religion are being used for public purposes — schools for the children or barracks for the soldiers. Priests and soldiers alike light their cigarettes at the burning joss-sticks on the altars. The forms of the "five hundred idols," so commonly seen in Chinese Buddhist temples, make convenient hooks upon which to hang the superfluous garments of the soldiers as the heat of the day comes on. The ringing call of the bugler awakes the soldiers in the early dawn to change the watch of the night for that of

the day, but it does not awaken the sleeping Buddha to smite the desecrators of his temple.

Never, in modern times, was such an opportunity presented to the Christian world to obey the Lord's last command, and hence to realize the joy of his promise, "Lo, I am with you alway"; never was such a responsibility laid upon a people as the one put upon the Christian church of America by the present attitude of China. All barriers are down, and all gates are open. Read again that remarkable call to the Christians of China for prayer. It was not the expression of a temporary impulse, but the great outcry of a conscious need, fully known and deeply felt. It marks the turn of the people from the idols to the true God, voiced through the highest official channels: "Prayer is requested for the National Assembly now in session, for the new government to be established, for the president who is to be elected, for the constitution of the republic, that the government may be recognized by the powers, that peace may reign within our country, that strong and virtuous men may be elected to office, that the government may be established upon a strong foundation." The following directions were given to the governors of the provinces through whom the call was made to the churches: "Upon receipt of this telegram, you are requested to notify all the churches in your province that April 27, 1913, has been set aside as a day of prayer for the nation. Let all take part."

The services held in the Christian churches in response to this call were largely attended by the governors and officials in general, and, in many cases, the audiences were addressed by them. They expressed the consciousness of China for divine guidance in these times of great stress. This consciousness has extended itself even to the representatives of other sects and cults in China. A Confucian scholar felt it so

deeply that he said, "Why may we not all join in prayer to God for His guidance in this hour of our need?" There was a ready response to his request, and May 30, 1913, was appointed as a time when all pious hearts were asked to pray in the spirit of the first call to Christians.

It is positively oppressive for an American to go through China to-day and see the attitude of the people toward the United States — to see what China is asking of us. The political treatment that China has received from our country has inclined her to receive Christianity from our missionaries. When the nations were talking of dividing China into "spheres of influence," and later when it was actually proposed to divide her territory among the western nations, and so wipe out a sovereignty, the United States stood out against the proposals and defeated them. When the Boxer indemnity was used to repair the damages done by the Boxers, the \$11,000,000 surplus was returned. When contributions to the extent of \$375,000 were made to the famine sufferers, we contributed \$335,000 of that amount. When recognition of the Chinese republic was asked by the new government, the United States first responded, thus giving it a formal standing of equality among the nations. All this, and much more, has opened the heart of China to America as it has never been open before. The Chinese are asking the Gospel from a nation that has treated them in this manner, and they are correspondingly unwilling to receive it from the nations that have not thus generously treated them. We must feel responsibility for this opportunity.

The Sunday Schools of China present some peculiar features: the membership is largely made up of adults. Eighty per cent. of the membership of the churches are over twenty years of age, and the great bulk of the remainder are from the mis-

sion boarding schools; many are unable to read intelligently; one third of the membership cannot read at all, another third can read but poorly; only a very small part of the adult membership is in the Sunday School; most of the teachers in the schools are those who give their whole time to Christian work, such as missionaries, their wives and children, and native paid workers of the mission.

Hence it appears that there are two great primary needs in the Christian churches of China: First, more primary and general education, that the masses may be reached, and secondly, more of the adult membership prepared for teaching by means of teacher training courses. The native church in China is furnishing very few Christian workers, except through the mission schools. There should be a radical change here, as the great masses of the people cannot be reached by the mission forces alone. China must be evangelized by Chinese at last, missionaries leading the way and directing until the native church is fully established. The Chinese Government is extending primary education to the people as rapidly as it can, but it is a herculean task to thus reach 450,000,000. Many native churches fully recognize this need of primary education, and are conducting primary dayschools in addition to their Sunday Schools. Only by the universal extension of education can the Bible be brought to the masses of the people. When primary education becomes universal, as in Japan, a time for which China looks anxiously, this will be no more necessary there than in Japan. But the youth of China ought not to be asked to wait, and China ought not to be asked to wait for educated youth. She needs them now.



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