LIFE IN JAPAN

BY

GILMA GARDNER

YOKOHAMA, NEAR THE BAY.

Largest port in Japan. Some six thousand of the one hundred and eighty thousand inhabitants are foreigners. Their "settlement" is the center of the city and perfectly European in arrangement.

LIFE IN JAPAN

Life in Japan

As Seen
Through a Missionary's Spectacles
in the Twilight
of the

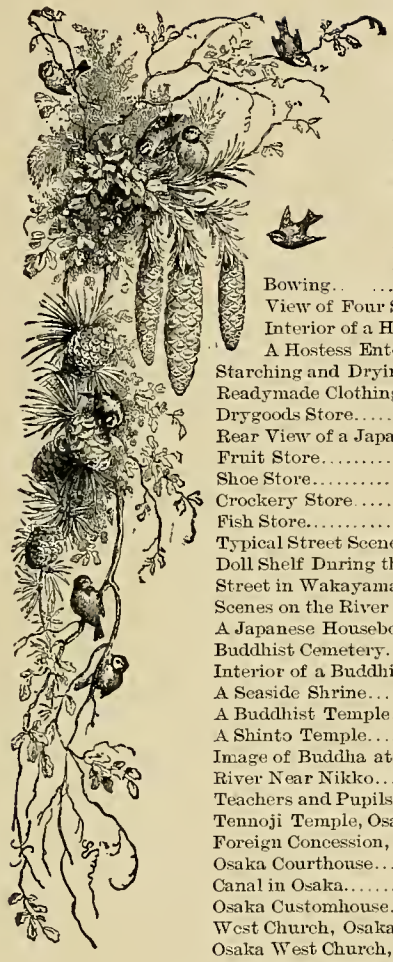
19th Century.....

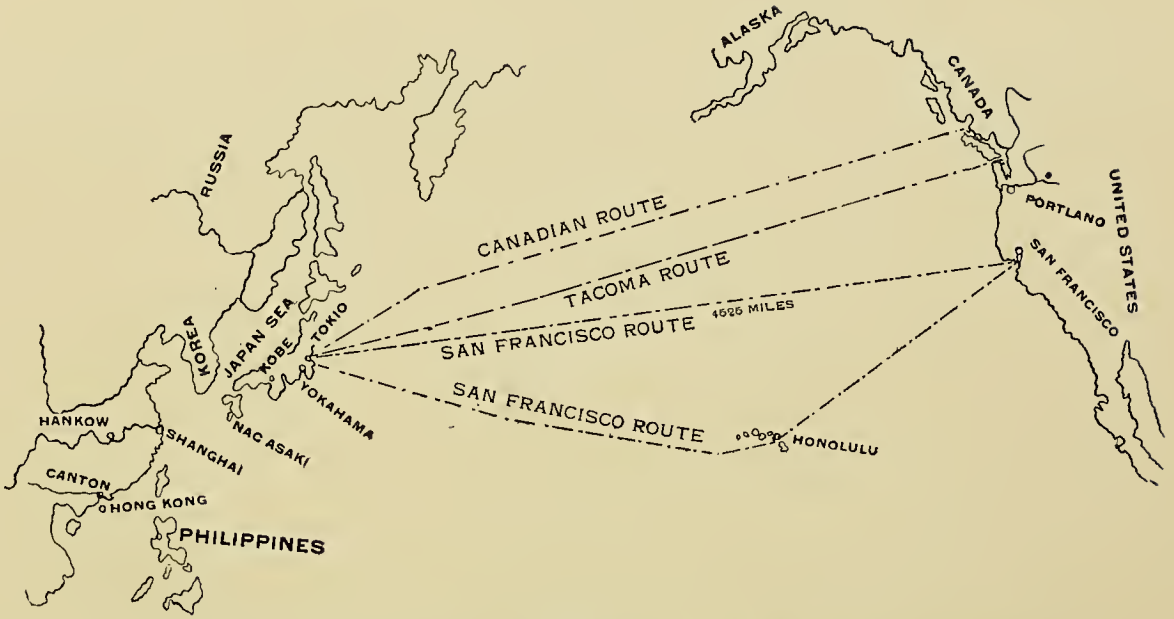
By
ELLA GARDNER

Cumberland
Presbyterian
Publishing
House
Nashville
Tennessee

Table of Contents

Illustrations





MAP

Showing the routes to Japan, the location of chief seaports in Japan and China; also the Hawaiian Islands and the Philippines.

Introduction

IN THE 24th of June, 1893, in company with the Misses Leavitt and Freeland, I sailed from San Francisco on the steamer City of Peking, going to Japan. From the deck we had such a splendid view of San Francisco that after passing through the Golden Gate we were still loth to go indoors, and remained until all land views, save the mountains in the distance, had faded away. Darkness soon settled down upon us, and by morning we saw nothing but a broad sheet of water bounded by the horizon, except that for one day a few birds were visible. From then until the 10th of July there was nothing to be seen except an occasional whale, whose flouncing out of the water served to break the monotony. It was my opinion then that if those persons who contend that there never was a whale large enough to swallow Jonah had been near, they would have been ready to crawl to the furthest corner of the ship, satisfied to view it from a distance.

The first evening out I succumbed to the steamship epidemic. I did not stay to dinner, being too dizzy to sit and see the table move before me, but went upstairs and enjoyed my meal while lying on the couch. Although some meals were lost the first few days, I was always ready with a relish for the next one, and thought I was a fairly good sailor. But at nine o'clock that first evening I was quite sick, and had to be assisted to my berth. At that late hour I thought of

THE GOLDEN GATE.

the chewing gum in my valise, which some friend had warned me to take and chew to prevent seasickness, and asked Miss Leavitt to get it for me. I do not know what good it might have done had it been tried earlier, but at that stage it served to bring matters to a sudden climax. I spent the next day (Sunday) in a very quiet manner, sitting out on deck, heavily robed, for it was quite cold. From then until near the end of the journey the trip was enjoyed.

By the middle of the voyage we had gotten so far ahead of time that one day was dropped. We went to sleep Sunday night and awoke Tuesday morning, the Fourth of July. We were loyal citizens of our beloved country, and after seeing the captain and other officers seated at the table where a bountiful Fourth of July dinner was spread, with a Portuguese gentleman at the piano, we sang "My Country, 'T is of Thee, Sweet Land of Liberty," then passed on to the table amid cheers. The dinner could scarcely have been surpassed on land.

Not having opportunity to go out of that "City," we explored it from north to south, from east to west, from garret to cellar. At 8 o'clock one evening, in company with our stewardess and the chief engineer, we descended into the deep, ten or fifteen feet below the water's edge, and went through the engine rooms, and to the firing room, coal bin, and shaft alley. It must be awful to live in such places, scarcely ever seeing the light of day. There were ten or twelve men shoveling coal and feeding the furnace all the time. We were told that these men worked four hours and were then off eight hours, but spent most of the time resting and sleeping, so there was not much enjoyment for them. It was so warm that we did not care to stay long. One day the deck

SAIL BOAT.
The First Thing I Saw Was the White Sail.

CUSTOM HOUSE, YOKOHAMA.
We Handed Over Our Keys.

force was called out for fire drill, and I asked how many men it required to run the ship and was told thirty, meaning the deck men. I knew no better than this until the visit below, when I found that there were more men under the water than above. I asked again and found that the whole number of employees was one hundred and fifty-two.

After seeing the enormous machinery, and the number of men it required to propel us through the vast expanse of water, I could not help exclaiming, "What dependent creatures we are! dependent on humanity, and above all, so dependent on Him who stilled the tempest in days of old, and who is before us smoothing the way, for surely our prayers, and those of our loved ones for us, have been answered." One could not wish for a smoother and pleasanter voyage than ours, thus far. We were "rocked in the cradle of the deep," but too gently to produce any amount of unpleasantness. For twelve days all was calm. The water the greater part of the time looked like a sea of glass. On Friday morning, July 7, the sea began to show signs of disturbance, and by the middle of the afternoon we were in the midst of a furious storm. For thirty-six hours we were rolled and pitched and tossed by the wind and waves. All windows and doors were firmly fastened and loose furniture secured. We could make our way around only by holding fast to the iron railings, and I soon went to my berth and staid there until the storm abated. With the assistance of boards a foot wide we were enabled to stay in our berths by holding on tightly. Every rock of the vessel turned our bodies completely over in our berths; one roll faced us toward the window and the next one toward the wall. I longed to go to

sleep, but could not for turning over. The second night I wedged myself in with pillows so that I moved with the vessel and slept soundly.

Sunday morning came with bright sunshine that brightened faces too. We had just enough bitter with the sweet to know what sea life was. Monday morning land was sighted. Everything was put aside, and every eye strained to see what it could discover. The captain pointed out to us the beautiful mountain Fuji, but our eyes could not see it and we concluded that he knew just where it should be and saw it partially with his mind's eye. The first thing I spied was the white sail on a little fishing boat. I did not know what it was, and as the others could not see it, they thought it imagination; but on getting nearer it became more distinct. There were hundreds of them here and there. It was indeed a pretty sight, especially so to the eyes that had seen nothing but water for two weeks. By noon we could see land plainly. We staid indoors scarcely long enough to eat, we were so anxious to see the sights. At three in the afternoon our ship anchored at Yokohama and hundreds of *sampans* (little boats) came to take passengers and baggage ashore. From each boat the men were calling and shouting, but it all seemed a "Babel" to me. Not a word could I understand. From that moment I felt that I was a stranger in a strange land.

We were soon made to feel welcome. When the little boats could get near enough to allow their passengers to reach our vessel, we heard our names called, and found that one of the hotel men had been previously advised of our coming, and requested to meet us and take care of

MINERAL WELL AND BATH HOUSE AT ARIMA.

us during our stay in Yokohama. He also brought letters of greeting from all our dear missionaries who were so anxiously awaiting us further on. These earnest letters of welcome will never be forgotten.

We were soon in one of the little boats, baggage and all, and rowed to the custom house, where we handed over our keys, but having nothing which was dutiable we were soon through, and were asked to step into jinrikishas, where we

RIDING IN A JINRIKISHA,
Where We Felt Very Much Like Overgrown Babies.

felt very much like overgrown babies being pulled about by men, but we soon forgot that, there were so many strange things to see.

After spending a day and night in Yokohama, we took passage on the Saikyo Maru, a Japanese steamer, to Kobe, the port twenty miles from our distination, Osaka. From Yokohama to Osaka, a distance of over three hundred miles, we have choice of going by steamer or train. I preferred

IN THE FOREIGN CONCESSION OF KOBE.
The Large Building is the Hong Kong and Shanghai Bank.

to go by train, for when my feet touched land they wanted to stay there. Going overland necessitated waiting to procure traveling passports, and it was a more expensive trip owing to the amount of baggage we had, so the majority decided it would be better to take the steamer. I being the minority had to submit.

The trip was a very quiet one. We were near the coast all the time, and I have never seen anything prettier than the green, terraced hills, starting it seemed from the water's edge.

We reached Kobe Wednesday afternoon, and very soon spied Dr. A. D. Hail and the Misses Morgan in a little boat making their way toward us. We were soon in their care, and were taken ashore to the depot, where we had quite a pleasant chat while waiting for the train Having only a distance of twenty miles to go by train, we reached Osaka before night. There we found the rest of our mission friends at the depot ready to greet us, and as soon as it was known that we had arrived, many of the native Christians came to bid us welcome. The weather also was quite warm in its reception. My first night spent in Osaka was an entirely sleepless one, because of the heat and the mosqui-

VIEW OF KOBE FROM THE BAY.

OSAKA DEPOT.
Our Friends Met Us Here.

toes. I had never been accustomed to a mosquito-net, and was not at all skillful with the management of it. Tarrying here only long enough to repack trunks and get what we needed for the hot weather, we went immediately to Arima, a little village in the mountains twenty miles from Osaka, where we rented a house, and were soon at home to our friends. In this mountain trip we were made acquainted with another novel way of travel, being carried in a *kago*, or basket chair.

With Miss Leavitt and her faithful helper, Miss Yone Kawashima (better known here as O Yone San), as teachers, Miss Freeland and I began the study of the native language; we soon found that we need never be out of employment. I progressed so fast that in a few days I ordered for my breakfast, a letter (tegami) on toast, when I wanted an egg (tomago), and surprised the Misses Leavitt and Duf-

ARIMA.

MISS MORGAN IN A KAGO.

field at the table by passing a dish of fried eggplant (nasubi) to them, and asking them to please have some of the rat (nezumi).

A few weeks later we were permanently located in Osaka. I went to Japan with the intention of remaining seven years before returning home for a visit, but on account of failing health (nervous prostration, caused primarily by the need of glasses for astigmatism), was compelled to return at the expiration of half that period.

My return trip was made in January, 1897. The weather was bad and the sea rough and heavy most of the time, but we had no storm. I was seasick for four days, but on the fifth day out succeeded in getting on deck. There I was comfortably seated in a large, easy chair, and was lashed fast to the railing by a rope passed around me, chair and all. By this time I had gotten used to the rolling and enjoyed watching the waves pile up and dash and splash into white foam. Sometimes it seemed like they stood as a wall fifty feet high, then broke into a surging white foam, sending the spray into our faces. This was a beautiful sight, and although I would almost catch my breath, thinking that the waves might give us a drenching, I enjoyed it thoroughly. Hour after hour and day after day this was my sole occupation. My eyes would not bear reading and I was too tired to care to enter into the life around me. The quiet rest proved beneficial, and I felt better at the end of the journey than at the beginning. We were out fourteen days, and the greatest distance traveled in one day was 349 miles.

God blessed the efforts of physicians and friends so that my health was restored and I was able to return in company with Dr. Kelly, our new missionary to China, and Mr. and Mrs. Worley, the re-enforcements for Japan. We reached Yokohama October 18, 1899, after a fairly pleasant voyage. Several of our missionaries met us at Kobe and the remainder greeted us at Osaka. Mrs. Drennan's flock of turkeys furnished a Thanksgiving feast for the body, while we looked into each other's faces and exchanged ideas concerning the Occident and the Orient.

My knowledge of the language seemed to return as I heard it used. How good it seemed to be in my old home at the school once more! At the annual mission meeting it was decided that I should go to Wakayama, instead of Miss Morgan, who resumed her place as principal of Wilmina School, Miss Freeland having resigned.

This little volume has been prepared especially for the purpose of increasing the interest of the women and children of the church in worldwide evangelization. Realizing that we are more interested in people when we know them, I have endeavored with pen and picture to bring Japan close to you; to help you sympathize with the women of Japan who live without the blessings which come from knowing our God; to show you just how your representatives on the field are spreading the knowledge of the truth. If reading these pages does not strengthen the bond of sympathy between you and the Japanese church, and awaken keener interest in the unsaved of Japan, the book will have failed in its purpose. Oh! that all Christians would love, pray, give, and go until God reigns supreme throughout the world!

I am indebted to our missionaries and the native Christians of Japan, who kindly responded to my requests for photographs and needed information. Also to Miss Lulu M. Durham, who has so patiently taken my lead pencil

scratches and put them into readable shape with the typewriter; to Rev. H. D. Onyett, D.D., and Mrs. Netta M. Bergen, for valuable assistance rendered by reading and criticising my manuscript, and again to Mrs. Bergen for proof reading.

The pictures used, excepting a few of individual missionaries, were all taken by Japanese photographers in the cities and towns mentioned below the cuts. The most of them were collected during my residence in Japan.

The following books and periodicals have been consulted and quoted from:

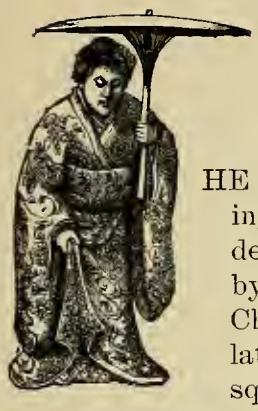
History of the Empire of Japan, Department of Education, Tokyo, Japan; The Mikado's Empire, W. E. Griffis; Things Japanese, Basil Hall Chamberlain; Handbook of Colloquial Japanese, Basil Hall Chamberlain; English Japanese Etymology, William Embrie; Japan Evangelist, Rev. J. E. Hoy; Japan and Its Rescue, Rev. A. D. Hail, D.D.; Annual Report of the Council of Missions Co-operating with the Church of Christ in Japan; Cumberland Presbyterian, Nashville, Tenn.; Missionary Record, St. Louis, Mo.

In pronouncing Japanese words sound vowels according to the following table:

a as in father.
e as a in name.
i as e in me.
o as o in mote.
u as oo in mood.

Japanese words have little or no accent. Each syllable ends with a vowel or with the letter *n* or *m*. Consonants are sounded about as in English. G is hard, ch pronounced as in child.


YAMATO PENINSULA
ENLARGED
CUMBERLAND
PRESBYTERIAN
MISSION FIELD
JAPAN
PACIFIC OCEAN
JAPAN SEA
STRAIT OF KOREA
KOREA
YOKOHAMA
TOKIO
OSAKA
KIOTO
KOBE
WAKAYAMA
HIKATA
KINOMOTO
SHINGU
KATSUURA
TAKANABE
KUSHIMOTO
KUMANO
TOGAKUCHI
TAMADA
TATAMI
NAKAMURA
SHIMA
IGA
OMI
MINO
OWARI
YAMASHIRO
YAMATO
IZUMI
KINOKUNI
SETTSU
HARIMA
TAMBA
KII
ISE
MIKAWA
SHINANO
KOZUKE
MUSASHI
SAGAMI
AWA
KAZUSA
HITACHI
IWAKI
RIKUCHU
RIKUZEN
MUTSU
UGO
UZEN
OSHIMA
HOKKAIDO
HONSHIU
SHIKOKU
KIUSIU
SCALE OF MILES
RAIL ROADS
PROSPECTIVE R
MISSIONS IN THIS TYPE
BOUNDARY



Chapter I

Geography

THE Japanese Empire consists of a group of islands lying off the eastern coast of Asia. Their eastern border is washed by the Pacific Ocean, the northwestern by the Sea of Japan, and the southwestern by the China Sea. They lie between 50° 56′ and 24° 6′ north latitude. The total area of the country is 146,500 square miles; population, 42,270,620. The four largest islands are Hondo, Hokkaido, Kiushiu, and Shikoku. Hondo, the main island, comprises more than half the total area. In our geographies it is called Nippon, but that is the name of the country as a whole. It is only of late years that the main island has had any name to designate it. When nothing was known of the outside world it was the "kuni" (country), and needed no name. All the others were named. Hokkaido, formerly called Yezo, lies north of the main island, Kiushiu and Shikoku to the southwest of it.

The people are of the Mongolian race. Those who work out in the sun are of a dark brown hue, while women of the higher classes are often as light complectioned as their Caucasian sisters. All have dark hair and eyes. They are small of stature; the average height of men is five feet two inches, and the women are under five feet, though both sexes have some tall representatives.

Japan is a mountainous country. The highest peak is Mt. Fuji, a magnificent mountain, 14,000 feet above the sea. It is almost a perfect cone, so symmetrical that the people speak of it as "the great rice heap" of

NATURAL STONE BRIDGE NEAR TANABE.

A WATERFALL

Japan, for it looks like a measure of rice poured out. It always wears a cap of snow. The next morning after reaching the country I saw the snow-capped summit, but not until a year later did I know anything at all of the beauty of Fuji. Traveling from Yokohama to Osaka by train on a beautiful moonlight night I beheld it in all its glory. There was nothing to mar the vision. For miles we traveled around its base, and from the level on which we were, we could see distinctly clear to the top. It was simply grand.

Many of the mountains are active volcanoes. Fuji is said to be extinct now, but there are places where steam comes out continually, and the rocks around the crater are always hot. Its crater is two and a half miles in circumference, and from four to five hundred feet deep.

The next highest mountains are Mitake (10,700 feet),

STONY RIVER BED WITH DAM.
The River Covers the Entire Bed During a Heavy Rain.

BAMBOO GROVE.

Akaishi (10,214 feet), Shirane (10,212 feet), Komagatake (9,905 feet). Owing to its mountainous character, the country is very pretty, abounding in beautiful streams, lakes, and waterfalls. Its rivers are not long (the longest being 407 miles), but those whose waters come leaping and bounding down over rocky beds, dashing and splashing in great white foam, are beautiful. On the plains the rivers are often nothing more than wide stretches of country covered with stones and pebbles, until a heavy rain comes, which soon makes them impassable streams for days.

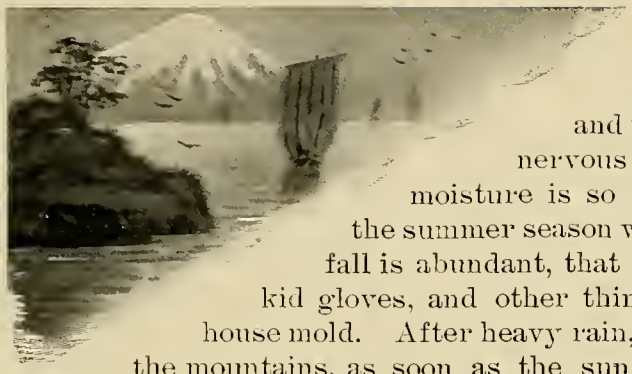
The principal trees of the country are pine, bamboo, maple, peach, plum, cherry, wild camelia, beech, catalpa, willow, cryptomeria, palm, camphor, oak and lacquer. The lacquer tree is a species of sumach. The juice which exudes from the tree upon tapping is what is used in making the fine lacquer work for which Japan is noted. The mixture is poisonous when damp, but after it is dry is not. Lacquered dishes are used for hot vegetables.

The climate of Japan in different localities varies as much as our own. The whole group of islands, including the Loochoo on the south and the Kuriles on the north, covers 26° of latitude. The four large islands named above cover about 15°. The cold ocean current from the north washing the northwestern shores, and the warm current from the south the southeastern modify the climate. The Pacific side is much warmer than the other. Elevation also affects the climate. Hokkaido and the northwestern part of the main island are quite cold, with long, severe winters. Heavy snows lie on the ground for months.

RAILROAD TUNNEL NEAR THE SEA.
Mt. Fuji in the Distance.

The central part of the main island is warm, and the further south one goes the warmer climate he finds, though no part is tropical. Our Cumberland Presbyterian mission field lies between 33° and 35° north latitude, on the Pacific side. Our winters are cold because of dampness; the summers are hot and oppressive for the same reason. In Osaka, where I lived, the ground seldom froze more than an inch or two, and thawed out every day, if the sun shone. We had one snow possibly four inches deep during my residence there. The climate of Tsu, Ise, is slightly cooler. Our other stations are all further south, therefore warmer, though being well situated on bays they have more invigorating climates and are more healthful places of residence. The Foreign Concession of Osaka is poorly located for health, being in the delta of the Yodo river, which is the lowest part of the city.

As the country is surrounded by water it has a very damp climate, which is not at all congenial to foreigners who have been reared in a dry atmosphere. The dampness and



MT. FUJI.

the heat together are weakening, and trying on the nervous system. The moisture is so great during the summer season when the rainfall is abundant, that books, shoes, kid gloves, and other things about the house mold. After heavy rain, especially in the mountains, as soon as the sun appears, all clothing, bedding, books, etc., must be put out in the sun and air to dry. At times when the rain continues for days, we have been obliged to make fires in the *hibachi* (braziers) and place them under our wire cots, and then spread out clothing and bedding over them to dry. Matches get so they will not ignite. We sometimes place the box under our pillow to keep them dry. Japanese matches will not strike fire on anything but the box, because part of the preparation is on the match and part on the box. Stamps must be carefully placed between sheets of oiled paper, or the Japanese *hanshi*, a thin, soft paper, answers as well, to prevent sticking together. Envelopes must be kept in tight boxes or they will be found sealed before you want them to be. We have tin cans and boxes for flour, crackers, cereals, coffee, tea, etc. The salt can often be dropped in liquid form rather than sprinkled. If not dropped it must be spread.

Thunderstorms seldom occur except in mountainous districts and during the hot weather. Typhoons are a yearly occurrence during the months of July, August, September, and October. They often do great damage inland besides destroying fishermen's villages and boats. They are feared as the western cyclone in this country. The mad waves come bounding in from the sea and spend their fury on what-

ever comes in their way, the wind extending out over the land with the same madness. The time between the heavy gusts of wind is of short duration, corresponding with the incoming wave.

The tidal wave is also very destructive. It is said to be caused by an earthquake under the sea throwing water up over the land. Whole villages and towns have been completely washed away by it.

Earthquakes are a source of great annoyance, too. They are quite frequent and often destructive. During my residence there I felt three distinct shocks. I do not mind being tossed gently at sea, but to be rocked back and forth in a house, or to be awakened in the night by a sudden shake, is rather startling. For a few days after a good shake, every little disturbance about the house will attract one's attention and make him think that another is coming, but that feeling soon wears off and earthquakes are forgotten until one really does come.

Since the coast is indented by many bays and inlets, capes and peninsulas are numerous. No part of the country is farther from the sea than 170 miles. It has been truly said that Japan is composed of mountains, valleys, and coast.

Japan has more than two thousand miles of railway in operation. The first work was begun in 1870 on the short line connecting Yokohama, the seaport, with Tokyo, the captal. It was completed in 1872. Another short line connecting Kobe, the seaport, and Osaka, was built soon after. In 1889 the long line connecting these two short lines, and also extending to the extreme north and extreme south of the main island, was constructed. Since then many other short lines have been built. The country is not well suited to building railroads on account of its being so mountainous; there are necessarily a great many tunnels. In constructing the main long road, the coast line was followed as nearly

ELEVATED CROSSING FOR PASSENGERS.

as possible. It skirts around the base of the mountains, near the sea, then through a mountain, and out by the sea again, thus traversing many more miles than would be necessary if the land were level. The first work was superintended by English engineers, but now the Japanese manage for themselves.

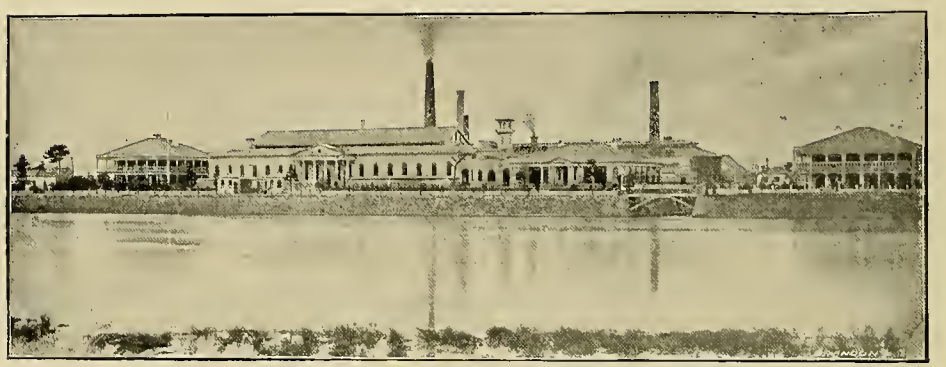
The English system of railways is used. All passenger trains carry first, second, and third class coaches. First class, the rate is three *sen* per mile; second class, two *sen;* third class, one *sen* per mile. The coaches are small and have side doors. The conductor conducts the train only, has nothing to do with tickets. All passengers leaving a station must pass through a gate and have tickets punched, then keep them until the end of the journey, where the gatekeeper takes them. At stations there is a double track and trains going one direction use one track, those going in the other direction, the other. Passengers cross the track by an elevated road, and they must go up and down stairs either at the beginning or at the end of the journey.

All parts of the country are connected by telegraph and telephone. Japan entered the International Postal Union in 1879, and she now has an excellent postal system, with free mail delivery all over the country. Until within the last year her postage was based on the silver standard, but now gold is the basis.

She has a good national banking system; besides there are private banks and a system of postal savings banks.

The Imperial Mint was established in Osaka in 1868.

Japanese currency consists of gold, silver, nickel, and copper coins and paper.



IMPERIAL MINT, OSAKA.

The Yen corresponds to our Dollar.
The Sen corresponds to our Cent.
The Rin corresponds to our Mill.

Gold coins are 20.00 Yen,
10.00 "
5.00 "
2.00 "
1.00 "

Nickel coin is .05 Sen.

Copper coins are .02 "
.01 "
.005 Rin,
.002 "
.001 "

Silver coins are 1.00 Yen,
.50 Sen,
.20 "
.10 "
.05 "

Paper bills are 50.00 Yen,
20.00 "
10.00 "
5.00 "
2.00 "
1.00 "
.50 Sen,
.20 "

The Japanese yen varies in value; is usually valued at about fifty cents United States money.

The public school system was established in the sixth year of Meiji (the present emperor's reign), twenty-seven years ago. There are more than fifty thousand elementary schools. Above these are several known as the higher middle, the normal, and the commercial schools, the naval and military academies; also a musical academy, as well as a technical, a nobles', an agricultural, a fine arts, and a blind and dumb school. The special institutions for the higher education of girls are the Peereses School and the higher normal, both at the capital.

The Imperial University in Tokyo is very fine. Chamberlain says: "It includes six faculties, namely, law, literature, science, engineering, medicine, and agriculture. The college of medicine is under exclusively German influence, though there are also Japanese professors. The other colleges have professors of various nationalities, chiefly Japanese, German, and English." There are 177 professors and more than 1,800 students. The buildings are of modern architecture and quite up to date. The grounds are large, well arranged and well kept. Besides the University buildings proper, there are residences for the foreign professors. A second university has just been established in Kyoto, the old capital.

Newspapers, journals, and magazines of the empire number more than twelve hundred.

The principal exports are silk, tea, copper, fish, camphor, matches, rice, tobacco, and curios.

The following is a list of the large cities with number of inhabitants:

Tokyo	1,406,928
Osaka	900,000
Kyoto	332,833
Nagoya	246,821
Kobe	193,499
Yokohama	188,829
Hiroshima	107,346
Kanazawa	81,352
Sendai	74,453
Nagasaki	74,208
Hakodate	70,821
Fukuoka	61,335
Tokushima	61,277
Toyama	58,537
Wakayama	57,260
Okayama	55,481
Kagoshima	54,694
Kumamoto	52,110
Niigata	50,875
Sakai	50,162
Fukui	43,176
Shizuoka	39,726
Akamageseki	36,839
Kochi	35,775

Government

THE government, formerly an absolute monarchy, is now a limited one. In 1889 the emperor of his own accord granted rights to the people by giving them a constitution which established a Diet. There are two houses: the House of Lords, which is composed of nobility and any persons of merit whom the emperor chooses to honor with appointment; and a lower house whose members are elected by and from the people who pay over fifteen *yen* (dollars) a year in taxes.

"The administration is divided into ten departments: Imperial Household, Army, Navy, Interior, Foreign Affairs, Justice, Finance, Education, Commerce, Agriculture and Communications (Postal and Telegraph). Each department is presided over by a minister of state, and these ministers, with the exception of household department, constitute the emperor's cabinet. The cabinet is responsible only to the emperor, by whom also each minister is appointed and dismissed at will. Besides the cabinet, there is a privy council, whose function is to tender advice."— *Chamberlain.*

HIS MAJESTY, THE EMPEROR OF JAPAN.

HER MAJESTY, THE EMPRESS OF JAPAN.

All lands belong to the throne, but the people hold leases for their claims, and transfers of these leases amount to the same as buying and selling in this country.

The emperor appoints the governors of provinces and all lower officials. He has the right to recall or put out of office anyone, either appointed or elected, and make new appointments or cause new elections.

There is both a civil and criminal code of laws, with courts to administer them. These codes are modeled after the French laws.

There were at the time I resided in Japan, besides Tokyo, the capital, six "treaty ports," open to foreign trade and residence. They were Yokohama, Kobe, Osaka, Nagasaki, Niigata, and Hakodate. In these places we foreigners could live without passports, and could also travel within "treaty limits," which is a distance of twenty-four and a half miles in any direction from a treaty port without passports. The place of residence was a certain district set apart for that purpose, and was called the Foreign Concession. The houses are built in European style, except that they are plastered on the outside as well as the inside, and the roof is made of Japanese tiling. There are broad streets and paved sidewalks, and where there are a number of European residences, as is the case in most of these places, it is quite homelike. There was a council composed

of representatives of the different nationalities living there which controlled affairs. Outside of these concessions no foreigner could own property, neither could he rent except he be in the employ of the government. Missionaries living outside of the concession either held residence passports, which were granted for teaching English in a school recognized by the government, or they were guests of some of the native Christians during their stay. The person whose guest we were, became responsible for our conduct

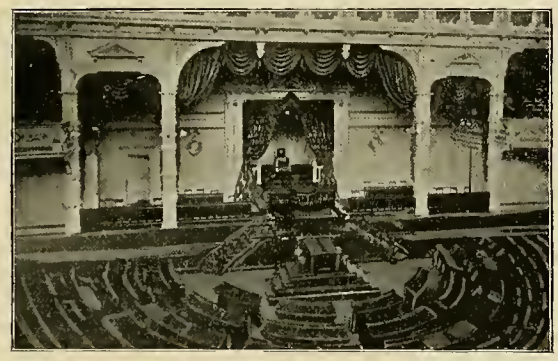
JAPANESE LEGISLATORS.

while there. He took our traveling passport to the proper authorities and asked permission for us to remain as his guest, he becoming our surety. Occasionally a passport was granted for teaching Christianity. Miss Sallie Alexander succeeded in getting one of this kind.

When I first went to the country we could get a traveling passport good for only six months, and had to describe the route we wished to take. This was troublesome for

EXTERIOR OF LEGISLATIVE HALL, TOKYO.

those who traveled a great deal, especially for the gentlemen missionaries who made one trip into the interior in one direction, and then had to come back home and wait until they could return that passport and get a new one for the next trip. Later ones were good for a year, and allowed us to go anywhere in the empire. The following is a copy of the English translation which was attached to the real passport. The real passport which was written in Japanese had to be returned on expiration.



INTERIOR OF LEGISLATIVE HALL, TOKYO.

No. 252. Expires October 20, 1897.

Legation of the United States,

Tokyo, October 21, 1896.

The bearer of this passport is expressly cautioned to observe in every particular the directions of the Japanese government printed in Japanese characters on the back of his passport, an English translation of which is given herewith, and he is expected to conduct himself in an orderly and conciliatory manner toward the Japanese authorities and people.

Edwin Dun,
Envoy Extraordinary and Minister
Plenipotentiary of the United States.

Name of Bearer, Miss Ella Gardner.
Period for which this passport is granted, 12 months.
This Passport must be returned to the U. S. Legation upon expiration.

Translation of the directions printed in Japanese on back of passport and to be borne in mind by citizens of the United States traveling in the interior.

I. The bearer of this passport must obey all local regulations while traveling in the interior.

II. The passport must be returned to the Foreign Office as soon as possible after its expiration.

III. The bearer while traveling in the interior must produce this passport for inspection upon the request of any local official or police officer, or of the landlord of the inn at which he may lodge. Refusal for any reason so to produce it renders the bearer liable to be sent back to the nearest open port.

IV. This passport is not transferable.

V. The bearer of this passport is not permitted to trade or make contracts while in the interior.

VI. The bearer is not permitted under this passport to rent houses or to reside in the interior.

VII. Even those who have licenses to hunt are not permitted to discharge firearms or hunt game outside of the treaty limits.

Note.—The local regulations above referred to forbid the following and similar acts:

1. Traveling at night in a carriage without a light.
2. Attending a fire on horseback.
3. Disregarding notices of "No Thoroughfare."
4. Rapid driving on narrow roads.
5. Neglecting to pay ferry and bridge tolls.
6. Injuring notice boards, house signs and mile posts.
7. Scribbling on temples, shrines or walls.
8. Injuring crops, shurbs, trees or plants on the roads or in the gardens.
9. Trespassing on fields, inclosures or game preserves.
10. Lighting fires in woods or on hills or moors.

The year 1899 marked a new era in Japan. The new treaty between her and Western nations went into effect in July. By these the law of extraterritorialty was abolished, and the country as a whole is open to foreign trade and residence. Treaty ports and passports are now things of the past, and the forgoing will be a remembrance only of what was under the old treaties.

YOUNG JAPAN.

Chapter III

A Trip From Osaka to Karuizawa

THE morning of July 5, 1894, after saying our *sayonaros* (goodbyes), Miss Agnes Morgan and I, equipped with our baggage and noon lunch, boarded the train for Yokohama. Soon we were left alone in the car, at which we rejoiced. The air was fresh and cool, which made our trip a very pleasant one. The small green rice fields, ornamented around each edge with some other kind of grain which requires less water supply for its growth, looked like so many pieces of "crazy patchwork." The many workmen in stooping posture, with large hats resembling inverted washbowls, and looking like so many gigantic toadstools, were very picturesque. Here

RICE FIELDS.

A WAYSIDE SHRINE.

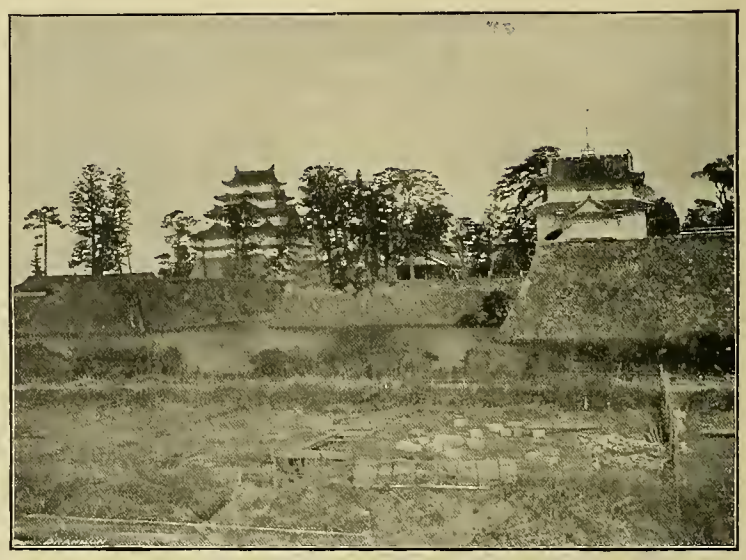
and there we saw a village of thatch-covered houses, some of them with grass, flowers, and the homelike "old hen and chickens," growing all over the roofs. The towering mountains covered with grass and pine trees, or terraced and cultivated half way to the top, presented a view that no pen can describe nor photographer picture. A little above Kyoto, Lake Biwa spreads out in all its beauty and grandeur, and for miles we could get glimpses of it from different points of view. Between Lake Biwa and Gifu our train was going at its best speed, and as we crossed the Kiso River a gust of wind came that took my best hat out of the window, and I was left to make the

THATCHED-ROOFED VILLAGE.

ENTRANCE TO PALACE GROUNDS.

rest of the journey to Nagoya in purely Japanese style. We staid at Nagoya over night and visited the castle, which is one of the most noted in Japan. It is a five-story building, with two gold fish, each measuring eighty-seven feet in height, glittering from its highest points. The fish alone are valued at one hundred and eighty thousand dollars. The grounds and outer building are used as the headquarters of the Nagoya garrison now, the citadel alone being kept as a national monument. With proper passport one can see the inside of the citadel, but having failed to provide ourselves with this we had to be content with seeing the outside.

Seven o'clock next morning we were at the station. In a very few minutes we found ourselves the sole occupants of the car again.

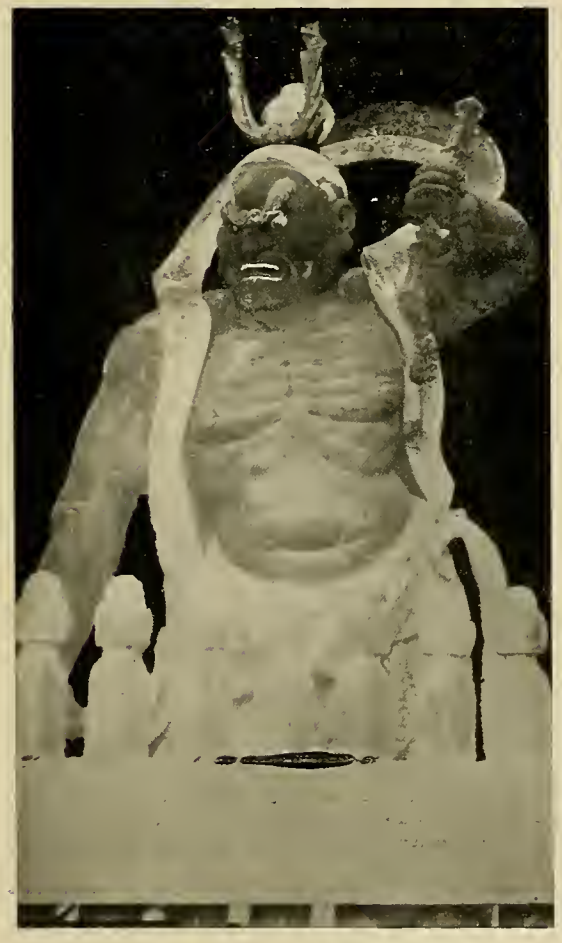


NAGOYA CASTLE WITH MOAT AND MALL.

See the Fish Heads on Its Top.

DAIBUTSU (GREAT BUDDHA) AT NARA.

We greatly enjoyed the beautiful day and ever-changing scenery. One new feature I noticed was wells of water about every fifty feet, for miles along the road, very near the bay. From all these, men were drawing and carrying water to their fields. Small men, with two large buckets suspended on poles across their shoulders, looked as if they would bend double under the weight. As we approached Yokohama the road was simply a succession of tunnels. The intervals between showed very pretty scenes of mountain sides, covered with evergreens, gorges, and tiny but swiftly flowing mountain streams.

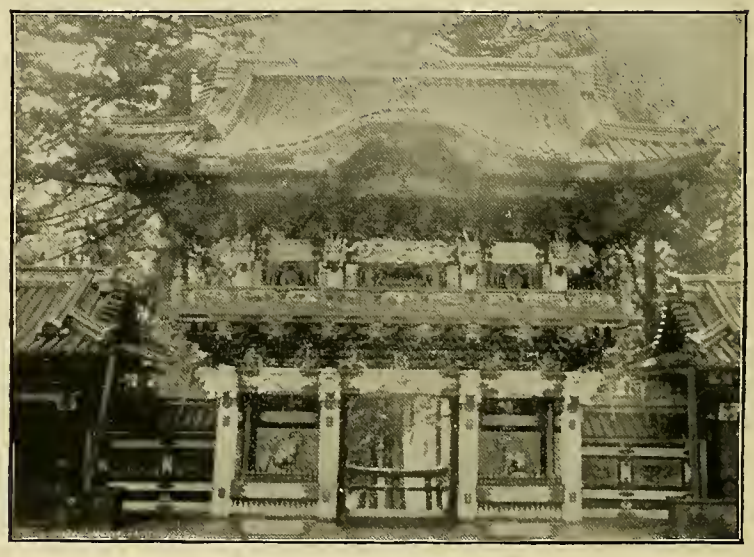


TEMPLE GATE GOD.
The Worshiper Chews up His Paper Prayer and Throws at the Gate God.

We reached Yokohama at 8.30 o'clock, and, with ourselves and baggage in jinrikishas, made our way to the Missionary Hotel on the bluff, where we staid a few days. During this time we visited

ISLAND ENOSHIMA.

Kamakura, or Nara, once the thriving capital of Eastern Japan, but now only a small seaside village. The great Diabutsu, or bronze Buddha, which still stands, prevents the place from going into obscurity. It is a large bronze image, forty-four feet high, and has a very calm, peaceful face. At one side there is a door, and on entering one finds a stairway leading into the head. It is said to be the grandest work of art in the country. Thither many pilgrims go yearly to offer up prayers to Buddha. At the entrance to the sacred grounds is a gate, on each side of which is a large red image, inclosed by a fence. As the worshipers come into the temple yard they write their prayers on white paper and chew it into a wad which they throw at one of the images. If the ball sticks to the image they think their prayers for the day will be answered. At other places there are beautiful ponds of the lotus flower which they say Buddha loved. These flowers are held sacred and



TEMPLE GATE AT NIKKO.

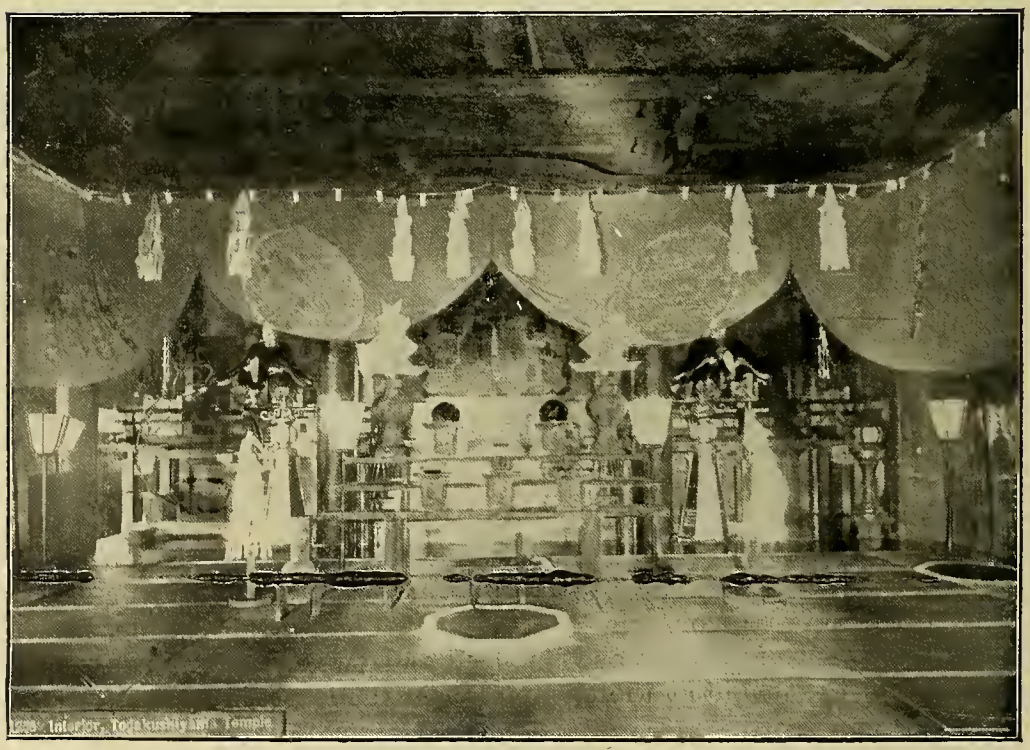
MAIN STREET TOKYO.

one cannot be bought. The grounds and surroundings are beautiful, but how much more beautiful would they become if in place of these images and temples, a temple were reared in which the people might gather to worship the God in heaven!

A few miles further down the coast is the island, or more properly the peninsula, of Enoshima. At low tide it is connected with the mainland by a narrow strip of earth and rocks, but at high tide it is completely cut off from the mainland. The sea surges around it and the waves from each direction dash and clash together. There is a small village here whose inhabitants sell the shells and sponges gathered at low tide. At low tide we walked along the sandy strip, and up the one street of the village, over the top of the mountain, and then down on the other side. Here there is a cave one hundred and twenty-four yards deep, the height at the entrance being at least thirty feet,

but diminishing gradually toward the interior. We walked a little distance into the cave when a guide with lighted candles appeared and gave us each one. At about half its length the cave is divided into two sections. One is devoted to the Buddhist god, the other to the Shinto, and their respective emblems are in place at the furthest end. After coming out we ascended the mountain again and ate our dinner at a small teahouse on the highest pinnacle overlooking Fuji. The top was clear of clouds and a splendid view presented itself. We wished for the lower clouds to disappear that we might have a perfect view.

After resting we returned to Yokohama for the night, and spent the next day in the capital. The day spent in Tokyo Miss Morgan describes in the following letter:



INTERIOR OF SHINTO TEMPLE.

White Paper Wads on Each Side and on the Drapery.

LETTER FROM MISS AGNES MORGAN.

SHINBASHI STATION, TOKYO.

"Taking an early train from Yokohama, an hour's ride through a not very pretty stretch of country, brought us to the Shinbashi station, Tokyo, well toward the central point of the city, though to one side. Engaging a jinrikisha for the day we first took a little jaunt through Main street, quite broad and clean, with two street car lines along the central thoroughfare. We then drove around—I mean we rode around—to the Shiba Park and had a look at two of the temples there, not caring to do more on a hot day in July. We first looked at the gates, courts, and the porticoes of the Mortuary Chapels of the seventh and ninth Shoguns, though we did not visit the chapels themselves or enter the temple. Gates and galleries were rich with painted and gilded carvings of birds, flowers, branches, and dragons. Angels were painted on the ceiling panels in some places. The courts had great numbers of fine bronze and stone lanterns, presents from Daimyos as tokens of respect to the Shoguns; there were many stone lanterns in the outer court and two hundred and twelve bronze ones in the inner.

"From here we went to the temple connected with the tomb of Hidetada, the second Shogun, who died in 1632, receiving the posthumous title of Taitokuin. The octagonal hall containing the tomb was erected by the third Shogun, Iemitsu, in memory of his father, and I suppose the temple and all were erected at the same time. I forgot to ask

ENTRANCE TO SHIBA TEMPLE PARK.

SPECIMEN OF WOOD CARVING ON THE OUTSIDE OF NIKKO TEMPLE.

the priest whether it was Hidetada or Iemitsu who worshiped at the temple. We entered through the priest's apartments, taking off our shoes or putting on great cotton socks over them. Passing through a hall and up some steps all smooth and shining with black lacquer, we went into the temple, all carved, painted, gilded, and lacquered, built of the most beautiful wood and bronze. The priest conducting us assured us we would find nothing so fine even at Nikko. The great leaves of the doors were said to be of one piece of wood, and two great pillars, one on each side of the shrine, were made of the finest of Japanese woods. He struck a bell for us and said there was no better toned one to be found, for it had an unusually great proportion of gold in its composition. There was the cushion on which the Shogun knelt, and the box where he burned incense, and the canopy over his head. Oh, I do not know that the ashes in which the sticks of incense were stuck after being lighted were the same, or the cushion, which seemed new enough, was the very identical one on which he kneeled, but it is probably exactly like it, which will give one a better idea than an old, tattered, dirty relic.

"At that time only the Shogun entered to worship his ancestor, whose tablet is in the shrine. His retinue of Diamyos and retainers stood outside. The descendants of the family come now some four times a year to worship the ancestral tablet. At this time the head priest of the temple ascends the steps by the elevated shrine and opens the doors. The Shogun himself could not do this. Two great red lacquered tables stood before the shrine, and at

one side was a brown incense-burner on a pedestal that was a beautiful specimen of old gold lacquer. In one corner stood the drum of Ieyasu in a stand ornamented, as were the other things here, our conductor giving it a stroke as he spoke of it.

"Leaving this temple and resuming our shoes, we crossed over through a wooded path, by some stone lanterns, a number of which had been thrown down in the recent great earthquake here, and then passed through a fence to the tomb. As there is a stone pavement about the shrine we entered in our shoes, the Japanese visitors doing likewise. Here we found much the same splendor as in the temple, with quite a little enamel and crystal also used in the decorations. In the shrine is a tablet and effigy, but it was not open. The body of the Shogun is buried below the shrine.

"Just as we entered the inclosure the priest called our attention to two carved stones, not large, but well carved. I believe he said it took the artist five years to do it, the stone being hard. The guidebook says, 'The subject of one is Shaka's Entry into Nirvana, and of the other, the Five-and-twenty Bosatsu coming with Amida to welcome the departed soul;' and this corresponds very well with what the priest said. Very appropriate subjects for a tomb.

"We next took a turn through the Bazaar in this park, which is said to contain specimens of everything sold in Tokyo. We then went for lunch and rest to a restaurant in the park where one can get foreign food. We found a cool, quiet room and very satisfactory fare for a reasonable price.

"After lunch we went to the United States Legation and stopped for a little business, then rode through the city past the principal buildings, most of which were covered with scaffolding and undergoing more or less exten-

INNER MOAT NEAR THE EMPEROR'S PALACE, TOKYO.

sive repairs from damages by the earthquake. We got a good view of moats and malls and great shade trees around the Imperial Palace and the bridge across which their majesties occasionally enter or come out, but with the exception of a few roofs we saw nothing within. Another long ride through a poor part of the city brought us to Ueno Park, noted for its cherry blossoms in the spring. We were hot and tired, so ascended the steps to the top to rest and cool off. To me the park seemed to be a somewhat circular hill, surrounded by a broad driveway bordered by trees. On the level top the hill was perfectly bare of grass or shrub, but pretty well shaded by trees, under which were many red-blanketed tables substituted by the Japanese for our benches. We sat down and enjoyed the cool breeze. Japanese visitors were enjoying the prospect through two small telescopes mounted near one edge of the level ground. It had been hazy all day, as I discovered on climbing a small tower on a hill near Shiba Park in the morning. Now it had clouded over and looked dark and threatening. Having had enough sight-seeing for one day, resisting the importunity of our jinrikisha men to let them take us to see the menagerie and Asakusa Park and the other sights, we directed them to take us to the foreign settlement, where we wished to make calls. Just as we reached it the first gusts of the coming squall struck us, and we decided to go to the station. The storm was now on us, a gale of wind and torrents of rain. Our men succeeded in shutting us in before we got wet, and hurried off to the station, which we reached just in time to buy tickets and catch a train."

THE SACRED BRIDGE.

This Bridge is Used Only by the Royal Family on Their Way to Nikko Temples, or Their Summer Home. It is Burnished With Red Lacquer. Ends Are Closed as Soon as They Pass Over.

Another day's ride by train brought us to Karuizawa, a small farming village on the plain between two mountain ridges, three thousand two hundred and fifty feet above the sea. About half the road from Tokyo to this place is through tunnels. The road rises higher and higher constantly, and a sort of cogwheel arrangement prevents the train from sliding back. Having sent our *nimotsu* (baggage) by slow freight we arrived ahead of it to our discomfort, but were happy to see it coming a few days later. We rented a Japanese house and staid there a few weeks during the hot weather. The ground at Karuizawa is very dry, the soil being composed of pumice stone, which allows water to run off readily. Mount Asama, which is near, occasionally throws out ashes and cinders. It has not overflowed for a hundred years.

While there we spent one day viewing the lava beds

UENO PARK.

Japanese Tables, Substitutes for Our Benches.

UENO PARK,
Noted for its Cherry Blossoms.

which are on the opposite side of the mountain from Karuizawa. For miles the ground is covered with rocks. At a distance of a mile or more from the foot of the mountain we climbed fifty feet high, to the top of the ridge composed of rocks cemented together with lava, and viewed the surrounding country on the other side of the ridge. The ridge is much higher near the base of the mountain. Karuizawa is the place where the missionaries of Northern Japan hold their annual conference in August.

Chapter IV

Farmers

FARMERS in Japan do not live isolated as in this country, but congregate in villages and cultivate the surrounding fields. Each village has a head officer who is responsible for keeping the statistics, recording births, deaths, etc.; looking after the taxes, and letting the people know of any instructions from the officials above him. He has nothing do with the police or postal departments, which are under the control of the central government.

The villages are not far apart, so it can readily be seen that one man does not cultivate as much land as in this country. There are no fences, therefore it is difficult to tell just how many of the small

TRANSPLANTING RICE.

CUTTING RICE AND PUTTING IT TO DRY.

fields one man owns. The land is highly cultivated and produces well. The principal products are rice, rape seed, cotton, millet, barley, and some wheat and corn. Usually two crops are produced yearly, and in order to get the two crops the "seed rice" is planted in small fields and allowed to grow until the early crop is ripe and harvested. The ground is then immediately prepared and the young sprouted rice is transplanted, plant by plant, in the newly prepared ground, which is a mass of sticky mud, into which the workers, both men and women, sink almost to their knees every step. After the transplanting process is over more water is then run over the fields and kept there during the growing season. All rice fields are irrigated.

Farmers keep very little stock about them. Occasionally a cow is seen drawing the plow. Nearly all the work is done by hand instead of with horses and machinery. It is really better so, for the fields are too small for large machinery, and if horses were used, as in this country, many men would be out of employment, and a great part of the grain produced must necessarily go to feed the horses. As it is, the farmer needs only to look after his own interests, to see that he has enough grain for himself and family. A country so densely populated as Japan is better off without our improved machinery.

Grain is cut with the sickle. It is then tied in bundles, or sheaves as we would say in this country, and hung over the racks prepared for them to dry. In some localities where there are high river banks, they carry the grain there to dry. Each

COMBING THE HEADS OFF RICE.

POUNDING THE HULL OFF THE RICE.

man takes a few sheaves of rice and marks off the space he wishes and then goes back and cuts the grain and brings it to the marked spot. After his claim is marked off, later ones coming must choose other places. The farmer leads a very quiet life, taking little interest in things outside of his own village.

EATABLES—FRUITS, VEGETABLES, MEATS, ETC.

Japan is bountifully supplied with fruits. The first of the season is the *biwa* (loquot), a small, yellow fruit, with a delicious flavor. Then come the plum, peach, apricot, pear, grape, apple, persimmon, fig, grape-fruit, and orange. The orange is in market all winter, so there is only a a short time, possibly two months in the spring, that there is no fruit. The people do not can it.

LOQUOT.

Though it is commonly said that the Japanese people live on rice, this is only partially true. Rice is the staff of life, but they use also turnips, potatoes, beans, peas, egg-plant, lily roots, young bamboo shoots, radishes, onions, and lettuce. Some of these vegetables are not just like ours, and to our taste not so good.

The gardeners near the large cities raise all our vegetables, and in Osaka we can have anything the appetite wants if the pocketbook holds out. Those of our number who live in the interior cannot have this privilege, but we occasionally pack a box and send to them.

The meats used are fish, oysters, clams, chicken, and beef. It is only of late years that beef has been used, but it can be had in nearly all towns of any size, although the largest cities furnish a much better quality.

Milk, bread, and butter find no place on a Japanese table. The use of bread is growing in favor, and occasion-

A FIELD OF ~~RICE~~.

A Man Carries the Baskets. The Gatherers are Women. Two Crops are Secured Each Year.

ally persons drink milk. Tea is the universal hot drink of the country. It is used on all occasions, and under all circumstances. A Japanese when thirsty will usually take a drink of tea instead of water. Merchants make and offer tea to customers before asking what they wish to purchase. Guests are served with tea very soon after entering the house. Take the tiny teapot, tray, and belongings, away from a Japanese woman and she would not know how to keep house.

Oh, can I do missionary work for Jesus?

Chapter V

Flowers

JAPAN is truly a land of flowers. With its warm, damp climate they grow luxuriantly on cliff and mountain side, as well as in the garden and door yard where they receive much attention.

Special care is given to the chrysanthemum. The varieties are numerous and they are of all colors. Some grow very large, measuring nine inches or more in diameter, others are small and quite spider-like but very beautiful. Those giving special attention to their cultivation arrange them in various ways. To obtain the finest flowers only one plant is allowed to grow in a pot, and its branches are cut off leaving only the main stem to bloom.

Some are arranged to grow in frames, so that at the blooming season

LOTUS FLOWER.
Sacred to Buddha.

MOTHER AND DAUGHTERS VIEWING FLOWERS.
All are Elegantly Dressed.

the flowers represent historical and mythological scenes, representations of gods, bridges, castles, warriors, etc. These designs are large, representing people life size. They are as perfect as the floral designs made from cut flowers by our florists. I have not had the privilege of attending any but the Osaka chrysanthemum show. It is a rare treat. Tokyo, it is said, has the best. This is the national flower, and is used as the emperor's crest, or official seal. It is put on all official documents, on flags and banners, and the imperial soldiers wear gold ones on the fronts of their caps. The girls are very fond of either the natural flowers or the artificial ones as hair ornaments, though they wear the different flowers in their season.

I have mentioned that the lotus is the sacred flower, the one that Buddha loved. It is grown in ponds near the temples erected in his honor and for his worship. Buddha

CHERRY BLOSSOMS.

is always pictured as sitting in a lotus flower and there are artificial bouquets of them near the altars in the temples. The ponds are very pretty with their white and pink flowers. Both colors may grow in the same pond, or there are two ponds with pink blossoms in one and white in the other. We cannot buy them, but occasionally can get them from private ponds.

The white calla lily is relegated to a much lower place in Japan than with us. It is grown in fields and the root used as a vegetable, while the flower is not specially cared for. Once I saw fully an acre of them in bloom.

The camelia is pretty; its blooms are red, white, and pink. The people care very little for it because it drops its head all at once, reminding them of decapitated criminals. They say it looks just like some one had chopped its head off. Instead of dropping its bloom, leaf by leaf, as a rose does, it decays at the stem and drops altogether, giving the garden a very unsightly appearance. It is very much used in the large bouquets carried in funeral processions. Paper ones are often substituted for natural flowers.

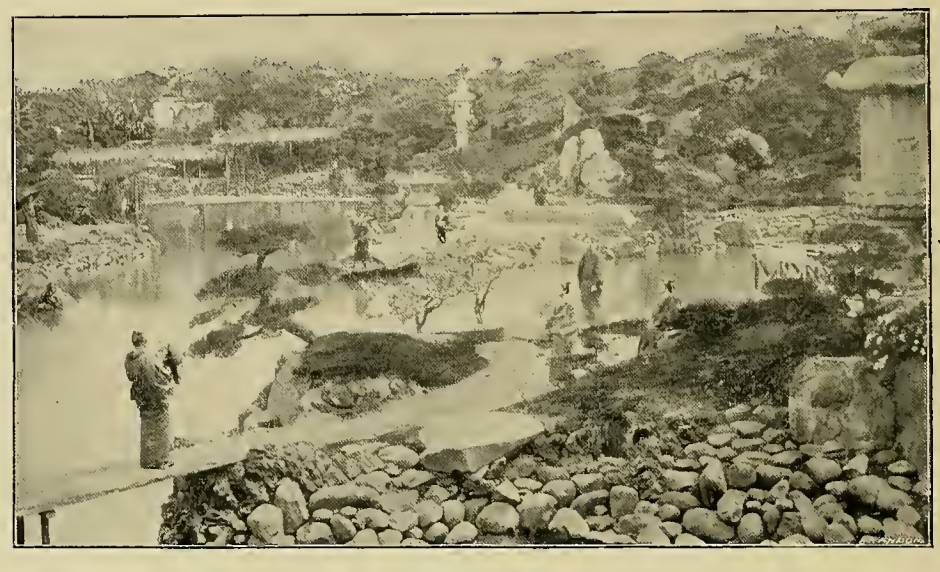
The cherry, peach, plum, and apricot blossoms are found in abundance at the florists' in the springtime. Often the cut branches are from two to five feet long. They are full of buds and will keep for several days in a cool place.

After being placed in a vase of water in a light room they bloom out nicely and are very artistic and beautiful. The cherry is highly cultivated and has double pink blooms. The clusters of blossoms on one stem are something wonderful as well as beautiful. It reminds one of a large hydrangea. Once I had the privilege of seeing a grafted limb on a tree in full bloom. The blossoms on this particular branch were of a pea green color, while all the other limbs were heavily laden with pink flowers. It was a very pretty sight. These trees bear no fruit. In Japanese poetry the cherry blossom receives its share of praise. Tokyo, Kyoto, and Yoshino are noted for their cherry blossoms. A very dainty drink is made by preserving them in salt and putting a few in a cup before pouring in the hot tea. It is the proper thing on certain occasions, but does not suit my taste.

The wisteria takes no secondary place, as it climbs

WISTERIA BLOSSOMS.

Little Nurses are Resting in the Shade.



PARK GARDEN IN TOKYO.

from tree top to tree top and hangs in graceful festoons from one tree to another. The bunches of bloom are often a foot in length and four and five inches in width across the top. Some are purple, some white, and some mixed purple and white. The temple park at Nara during the first weeks of June is a place where one loves to sit and enjoy the fresh mountain air under the tall, graceful cryptomeria trees with a canopy of wisteria blooms hanging from their branches.

The common white lily, beautiful iris, purple and white, suisen, or Chinese lily, hydrangea, rose, jasmine, morning-glory, poppy, and others, must not be forgotten, because others receive more glory, for each is honored in its season.

The wild flowers, too, come in for their share of praise though not prized so much as others. On the mountain sides are found the azalea in colors, pink, red and white, the forget-me-not, and common tiger lily. The white tiger lily grows very large, measuring ten inches across, and is

A JAPANESE "FLOWER."

so fragrant that when plucked it must be kept on the veranda rather than in the house.

White clematis is found running over ferns and low bushes in luxriant clusters; the climbing fern itself is as pretty as any flower, and grows plentifully near the mountain streams. Nanten, a green shrub with a plume-like cluster of red berries, is also a very pretty mountain production.

The shrub mountain cherry, with its yellow bloom, and numerous other small flowers, together with the great variety of ferns and the beautifully tinted autumn leaves, especially the maple leaf, make the mountain sides abound in beauty. The maple leaf might well be classed with the flowers, for it receives as much praise as any of them, and it is just as pretty. In November the mountains near Mino, some nine miles from Osaka, with their sides covered with maple trees, whose leaves, when they are at their best, are a deep red, present as pretty a sight as the eye can wish to gaze upon. The light shining through the leaves makes them simply beautiful. There is a large Buddhist temple on the mountain, and at this season of the year people go to worship at the temple and see the pretty trees. We dare not pluck a branch, can only pick up the fallen leaves. Policemen walk through the grounds all the time and watch to see that no branches are broken. There are

A TEA HOUSE.

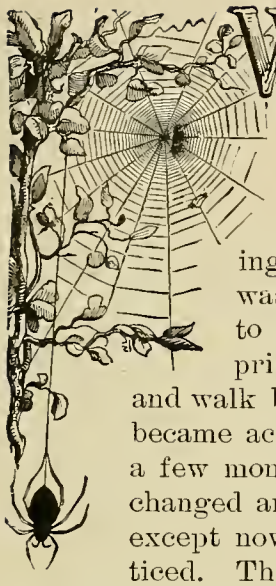
always persons with branches for sale at the tea houses and when starting home we can purchase if we like. They went further back on the mountain side to procure them.

On being seated in a tea house to rest we were served with small cups of tea and dainty dishes of fried maple leaves. They are a beautiful red, and are similar to our crystallized fruit, except that the leaf is tasteless and the crystallization ingredients make up the flavor. The preparation is sugar and rape seed oil. I am fond of trying new dishes, so ate some fried maple leaves.

The Japanese are very artistic in arranging flowers. They make it a study, and think just as much of going to a teacher to learn this art as of going to school for learning other things. I suppose some of the large bouquets made of branches of fruit trees, and those still larger made of banches of evergreens with flowers, and a purple head of cabbage hanging over the edge of a vase, would not seem especially artistic to the average American, but they are pretty. The smaller ones are daintier and prettier.

Chapter VI

Customs



WHEN we are in Japan the people want to know why it is that we do everything *sakasama* (backward). They, like us, think their way of doing things the right way, and they ask just as many questions about our customs as we do about theirs. During my first few days in Japan everything was so different from what I had been used to that I wrote home I would not be surprised if some one told me to turn around and walk backward. But it was not long until I became accustomed to their ways. In fact, after a few months the tone of our "home letters" is changed and we cease mentioning the odd things, except now and then when something new is noticed. The people always go to the left in passing each other, either when walking or riding.

Women, when sewing, work the goods toward the needle with the left hand, instead of pushing the needle toward the goods with the right hand as we do. The woman on the right of the picture is making a sleeve. Her sewing is attached to an upright post, which she keeps in position by sitting on the flat board in which it is inserted. At her right is the *hibachi*, which takes the place of our stove. The kettle is on the fire, and the teapot and canister are in sight. The

WOMEN SEWING.

hibachi is lined with copper and is filled with ashes, having a handful of live charcoal to make heat. The other woman is pressing a dress with what looks like a copper dipper, which has coals inside of it. The piece of furniture at the right is a chest of drawers, the only large furniture seen in Japanese houses. It is made in two parts. Lifting the top off, each part has handles, and it can be carried like two trunks.

CARPENTERS AT WORK.

A carpenter pulls his plane and saw toward himself instead of pushing them from him.

Keys turn in the lock just the opposite from what ours do. If they wish to fasten the lock they turn the key in the direction we would to unfasten it, and vice versa.

Cucumber vines are trained to run up on poles. This is because of dampness.

Shoes are removed before entering the house.

Horses' heads are tied to the back of the stall and the rider always mounts from the right side.

The color of mourning garments is white. They are used only at funerals and not worn afterward.

A clerk making out a bill, writes the figures first and then the name of the article.

In addressing a letter, the name of the district and city are given first, then the street number, the name coming last. The family name is written first, then the given name and the "San" (Mr., Mrs. or Miss) last. Thus: Tennessee, Nashville, Main Street 10 No., Smith, John, Mr.

Books begin at the right hand side and pages are numbered from right to left. Begin reading at the right hand upper corner, reading down the line and from right to left. Foot notes will be found at the top of the page, and if the writer refers to what has been previously said on the same page, he will say "to the right" instead of "as above."

Instead of having all the pictures and pretty things one owns out in the room at one time, the Japanese have a storehouse in which these are kept, and on special occasions or when they are tired of one scene, they put away what has been out and bring out something different. Empty vases, be they ever so valuable, are never seen in a room. They are for use and when not needed for flowers are put aside.

Men are helped to food before the ladies are, and it is proper for them to enter a door first, leaving the lady to follow. In walking on the street together the woman must stay just a little behind. She is not supposed to be man's equal, therefore must not walk before him or by his side.

Men wear dresses made very much as those of the women. They are all cut the same shape. Different styles of goods are used and there is a difference in the belts, collars, and linings. The women wear a broad sash, and have very pretty, delicate colors at their necks and for the un-

A YOUNG JAPANESE BABY.

dersleeves. Men wear a narrow belt and dull colored clothing. For the best dress they have a sort of divided skirt called *hakama*. This always looked to me as though it ought to be the woman's garment, but I suppose it is only in keeping with the natural order of things on that side of the world. Everything is "topsy-turvy" from our point of view.

Little babies are dressed in bright red or yellow cotton garments. When they are large enough to go visiting they have pretty flowered dresses. A European baby in a long white dress is quite a curiosity there.

Ladies wear nothing on their heads. In the north, during the coldest weather, something similar to our thick winter veil is used for protection. Formerly gentlemen wore nothing on their heads, but now use European hats. Still we see just as many men on the streets bareheaded as wearing hats. All use umbrellas. Men who work out in the sun wear the "inverted butter bowl" shaped hat.

There is no hand shaking or kissing. People meeting on the street stop and make a low bow. If they talk for a few moments they may bow several times, for when thanks are expressed or a compliment paid that calls for a bow. If in the house the persons are seated on the floor and bow

A JAPANESE BABY DRESSED FOR A VISIT.

BOWING.

over so that the face touches the floor. When a speaker rises before his audience he bows, and the audience bows in return. At the close he bows again and the audience makes a more profound bow than at the beginning.

The following rules for ladies recently appeared in the *Japan Evangelist.* They are from the pen of a native preacher.

ETIQUETTE FOR LADIES.

"'One who lacks good manners is not far from the lower animals,' is an old saying true to this day. Paul says, 'Love doth not behave itself unseemly.' Courtesy is love in society, love in relation to etiquette. Therefore we emphasize the importance of good manners for ladies more than anything else, and in the present system of female education familiarity with etiquette and practical knowledge of housekeeping should be primarily aimed at. Some points in the graceful etiquette for ladies are:

"(a) *How to Sit Down*—Bring both feet and knees together; quietly kneel; sit low, putting one toe over the other, and keep the hands on the lap.

"(b) *How to Rise*—Leave the right hand in the original position; raise the body with the fingers of the left hand on the mat; rise first on tiptoes, and as the body becomes erect bring both feet and knees together.

"(c) *How to Walk*—Keep both hands down straight; do not stretch the arms; keep the shoulders level and walk quietly and in an upright posture.

"(d) *How to Salute*—On meeting one who is your superior turn one step toward the right, while yet several feet apart; make a bow, keeping both hands down to the knees, and continue in the same posture until the person passes by, then go on. When equals meet each turns to the right at a distance of three feet and makes a bow; then both pass on at the same time.

"(e) *How to Open the Shoji and Doors*—It is unseemly and objectionable to open or shut a door or a shoji in a standing posture. In a kneeling position use the right hand if it opens toward the right, and left hand if toward the left. In either case of opening or shutting, great care is reqired not to turn the back toward the toko (the upper seat) and to those who are in the same room.

View of four stores on a furniture street in Osaka. The crosses show where the partitions are. At the left lower corner is a bath tub. A customer is examining the goods.

"(f) *How to Present Tea and Cake to Guests*—Hold the teacup or cake-plate in both hands, approach the guest, taking short and graceful steps; sit down at a distance of three feet. Leave the presence of the guest by making a bow.

"(g) *Tea*—When a teacup is set before the guest she should take it up with her right hand, and holding it in both palms, drink the tea in three swallows and a half.

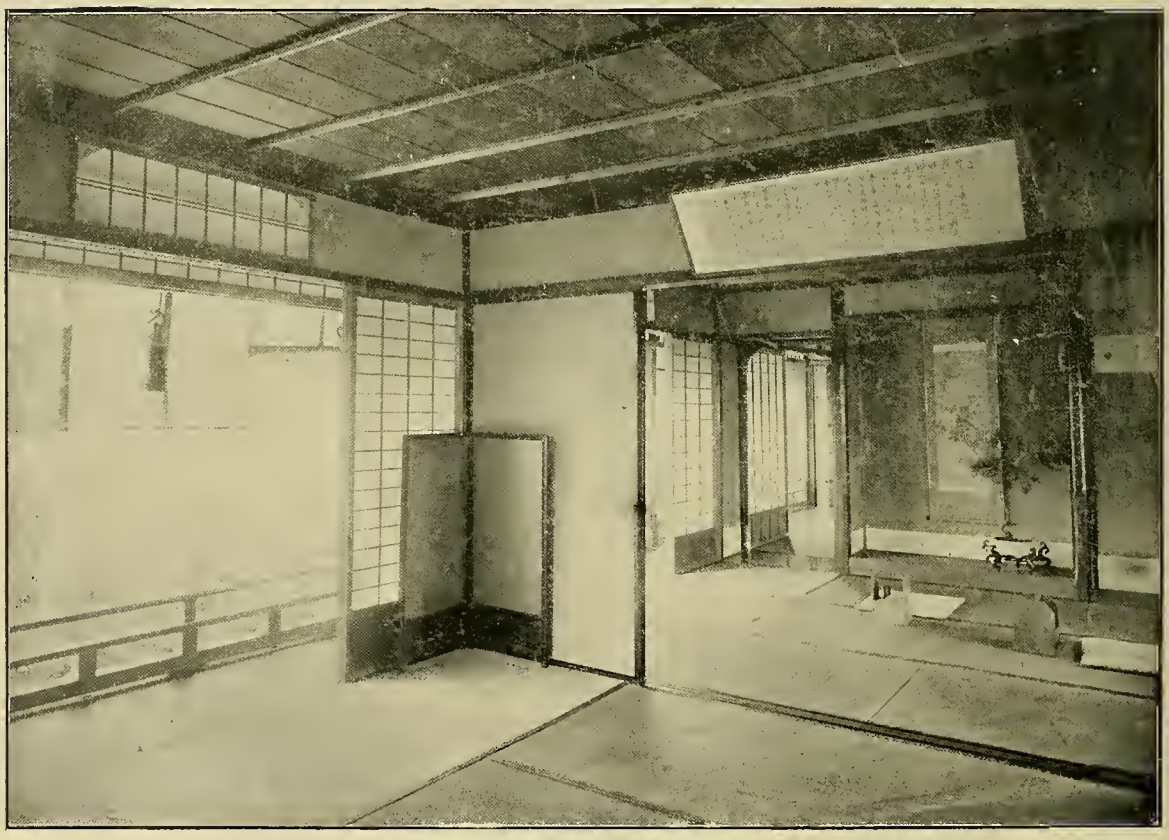
"(h) *Cake*—When a plate of cake is presented, she should take out a sheet of paper (ladies should always provide themselves with clean paper), then select a cake and put it on the paper with chop-sticks. Then she may break it into two pieces and eat one piece with two fingers."

The roof of a house is constructed first. Windows and doors and partitions for the most part are movable. The best room is found at the back instead of the front. It opens out into the pretty yard in the rear. This at first seems strange, but I soon learned to like it, because it takes one out of the dust and dirt and the clatter and clamor of the street into a quiet, restful place.

In the view, "Interior of Japanese Home," may be seen the *shoji* or sliding window, made of a light frame work and covered with white paper. The grooves in which they slide can be seen on the floor and overhead. In all these places where the windows show there are two panels slid back together. This paper is thin and tough, and after being pasted on the frame it is sprinkled all over, and when it is dried it is tight like the end of a drum. I always wanted to drum on it and push my finger through, but of course could not, for it would be as rude as breaking a window glass. Once while visiting Miss Leavitt in Shingu I had that pleasure. Miss Leavitt cleaned her house, and putting new paper on the *shoji* is part of house cleaning. While poring over my Japanese lesson I noticed her come into the room and take one of the windows out. "Now is my chance," I thought, and began popping my finger through the remaining sections. The loud noise attracted attention in the kitchen, and all were alert to see what was the trouble. Miss Leavitt soon recognized the sound and exclaimed,

"Oh, it is Gardner San poking her fingers through the *shoji;* she has always wanted to do it."

In the center of the picture can be seen another groove and one panel of the partition. These panels are covered with thicker paper. The partition panels and also the windows can all be removed, thus making the house into one large room. On the outside of the veranda railing is another set of grooves in which the outside wooden doors run. These are always closed at night and opened again in the morning. If one is in a hotel he may expect to be awakened early by the sliding of the doors. They all go back into a pocket prepared for them.



INTERIOR OF A JAPANESE HOME.

The mats on the floor are the regulation size, six feet long, three feet wide, and three inches thick, bound on the side with dark blue cloth. They can be lifted and laid in different patterns at will. A room is always made to fit the mats. In speaking of the size of a room a Japanese would say a six mat room, an eight mat room, etc. A six mat room is 9x12 feet, an eight mat room 12x12 feet.

To the right of the picture is the *tokonoma*, the orna-

Hostess at the Left. Fire-Box at Her Right. Charcoal Basket Behind It. Rice Basket at Her Left. Tables one Foot Square, Eight Inches High.

mental part of the room. It is an alcove with raised floor, and has a bouquet and picture. Often there is a piece of bric-a-brac placed under the picture. This is the best part of a house and the hostess will always try to seat her guest near it. The guest very humbly stays some distance away from it until frequent urging brings her a little nearer. In front of this is a small, square cushion which takes the place of our chairs. Five of these cushions make a set, and

STARCHING AND DRYING CLOTHES.
When Pasted on the Board, no Ironing is Needed.

they are brought into the room as they are needed. Over the partition is a poem. The ceiling is of dark, unpainted wood. Parts of three rooms and the veranda are shown.

A housekeeper very carefully does her dusting and then sweeps. Because of always removing the shoes before entering the house there is no mud-dust to sweep. The lint from bedding and clothing settles on window frames and must be brushed off on to the floor, then all can be swept out. House cleaning is done at the end of the year. Business houses, too, are thoroughly cleaned. In all phases of life the last week of the year is a general cleaning up time. If one wishes to do shopping about this time of the year, it is not wise to put it off until this week, for everything will be topsy-turvy, and of course it is difficult to find what one wishes.

Besides the general cleaning, there is clearing of debts.

READYMADE CLOTHING STORE.

We Walk Along Examining Goods. If We Wish to Buy We Sit Down on the Floor with Our Feet Still in the Street and the Proprietor Waits Upon Us.

All debts are to be settled and start the new year with a clean slate, so to speak. If one has debts that he cannot pay, he will borrow of another and pay the old debt and start the new year with the new debt instead of the old one.

This is also a time for giving presents. All employed people expect something from their employers, and merchants give presents to their customers. In December, just before leaving Japan, I was in Tokyo, and while there had a muff made. The day I called for it was quite cold and the merchant put a small *kairo* (tin box with fuel to keep fire) inside of the muff and said to me: "Shi wo haite aru" (fire inside is). In Osaka where I lived we pronounced the word fire "hi" instead of "shi," and the word for salt is shio, and I thought he said "shio haite aru" (salt inside is). I thanked him, but did not understand why he had put salt in it. After getting some distance away I put my hand inside of the muff and found it nice and warm, then I understood what the man had said to me.

It does not make any difference what the gift is, a Japanese always depreciates the value of a thing he gives. We at one time received a box of eggs with the usual, "They are very bad, but I will offer them." We often have more boxes of oranges sent to us than we can use.

DRY GOODS STORE.

In business circles the

REAR VIEW OF A JAPANESE HOTEL.

store occupies the front room of the dwelling house. The sliding doors are all removed so that the stores are open to the street, and all contents can be seen from the street as plainly as goods in our show windows. The greater number of stores have from twelve to fifteen feet frontage, and about the same in depth, though quantities of goods are often stored away in back rooms. With the exception of the main streets of Tokyo and those of the "Foreign Concession," the streets are narrow and there are no sidewalks. One can walk down the middle of the street and look into the stores of both sides by just turning the head first one way and then the other.

For the first three days of the new year all business is suspended—stores closed and awnings stretched the full length of the stores, draped up just enough to make visible the small entrance (needle's eye), and the people spend their time calling on friends. The first day is men's day.

FRUIT STORE.

No women think of calling on that day. They remain at home and do the women's work of serving. They must be ready to serve tea or wine and cake to each of their guests. (Christians use tea.) By noon the second day the women begin their calls. Each man calls on his gentleman friends and the women on their lady friends. If persons who have hitherto been friends fail to make the New Year's call it is supposed that they wish to cut the friendship. Those who have so many friends that they cannot get around to make a call on all will often have cards and ride around to the houses, go to the door and place their cards on a tray, which they will find on a small table just inside the door.

We missionaries remain at home the first two days and keep open house to receive our Christian friends. Then we call upon them. The native Christian men call at the homes of the single lady missionaries the same as at the homes where there are gentlemen. New Year's calls are permissible during all the first week of the year, but the greater number of them are made the first three days. The children are not forgotten at this time. They are dressed in their prettiest clothing, and spend the time playing in the streets at battledoor and shuttlecock, ball and flying kites. The streets present a pretty scene, with their hundreds of children decked in bright array having such merry times.

SHOE STORE.

The New Year is now

CROCKERY STORE.

celebrated the first of January as with us. Formerly time was calculated by the moons and the year began some time in February. Even now, in the country, the old year is celebrated instead of the one recognized by the government.

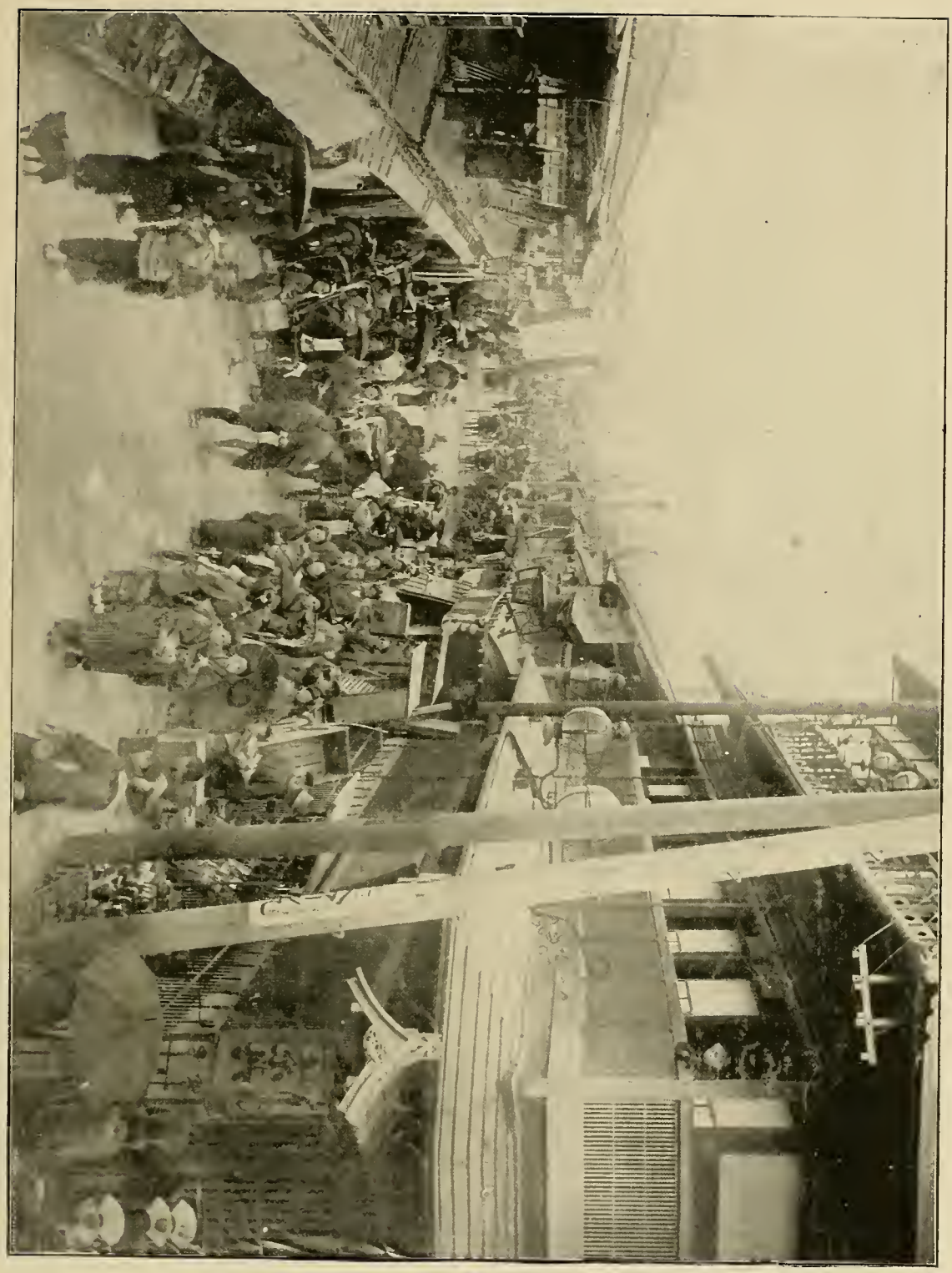
COURTSHIP AND MARRIAGE.

In true Japanese propriety there is no such thing as courtship, that is to say, the contracting parties have very little to do or say in the initial steps. The rules vary in different localities, hence I give only the general ones.

The *nakadachi*, or go-between, who knows all the marriageable young people, is the important person. One who has been successful in matchmaking is frequently called upon. Besides making the match the go-between remains through life a sort of referee, to whom all troubles and differences after marriage are referred.

A young man's parents approach the go-between with a request to obtain a certain girl, or perhaps any suitable girl, as a wife for their son. Sometimes the go-between proposes some girl to the parents, but in either case particular inquiries are made on both sides as to age, looks, means, character, health, and particularly the ancestry of each. If there is no objection raised so far, the young people have a meeting arranged for them in the presence of the go-be-

FISH STORE.



Typical Street Scene, Osaka. One can look into the stores on both sides of the street.

tween, after which either party may decline to make an engagement. This meeting is very formal, but is the only one before marriage. If both parties are willing for an engagement to take place, the young man seals the compact by sending a gift to the house of his chosen one, and her family returns the compliment by sending back one of half the value received, with a present for each member of the groom's household. The wedding day is set and the girl prepares her outfit of clothing, bedding, and various household utensils, all of which are sent to her future home on the day before the wedding, which always takes place at the groom's house. She goes in the evening after dark, preceded by the go-between and his wife, and followed by her parents and relatives, all of whom are invited to the wedding feast, which is as elaborate as the groom's means will allow. When all the company has assembled, the young couple take their places in a part of the room screened off from the company, and in the presence of the go-between very solemnly drink, as a pledge of their union, from three cups of wine, each taking three sips from each of the three lacquer cups, while some one chants a wedding poem. Then the screen is removed and the bride is shown to the company and the neighborhood folk who will be sure to crowd into the entrance and clamor for a sight. Sometimes the bride's dresses are hung over a screen where they can be seen, for if she is well to do she changes her attire from two to five times during the evening. The feast is prolonged until late and is sometimes renewed for another set of guests the following day. The third day the bride revisits her father's home, and the groom sends a present to each member of the family. This ends the ceremony, for when she comes back to her husband's house she comes presumably to stay, and must make her home visits few and far between and take up her life of duty to her husband's family, of which she is now a member.

Some girls go out from their homes dressed in white, the mourning color, to show that they are dead to their own home, and, after the wedding ceremony, change to bright garments. Others wear the regulation red, white, and grey, in three layers, the grey being the one on the outside, the others peeping out at the opening in the sleeve, in the folds of the collar, and the right side of the dress, which is folded in such a way as to show all three colors. Others wear the white and some pale color over it, while all have their hair dressed in married woman's style, and very old-fashioned ones black their teeth after they are married.

In homes where there is no son to keep up the family name and there is a daughter, she must receive a husband and he take her family name instead of her taking his. In that case the groom comes to her home to be married, for he comes in to be a member of her household.

Christian people of Japan are married with Christian ceremony. The courtship is carried on in the usual way, except that many men now choose their own wives and ask the go-between to make known their wishes to the girl's family.

Chapter VII

Festivals and Funerals

GIRLS' FESTIVAL.

THE third day of March is the Girls' Festival. They are dressed in their gayest, prettiest clothes and allowed to spend the day playing doll and housekeeping and doing as grown ladies do. In the best room of the house is arranged a succession of shelves on which all their dolls, toy dishes, cooking utensils, dining tables, etc., are placed. They have also images of the empress and court ladies. These things are kept from year to year, so they are often able to make very large displays.

The writer once had the pleasure of being in a Japanese home on girls' day. It was quite interesting to see all of the dolls and toys, some of them old (having been the mother's or grandmother's) and also to see the children having such good times. Each year they receive

DOLL SHELF DURING THE GIRLS' FESTIVAL.

new dolls and toys, thus adding to their yearly display. A feast of good things is also prepared for them, so that the girls look forward to this day as children here do to Christmas. Japanese children, as most of my readers well know, have no Christmas. Where Christ is not known there is no Christmas.

BOYS' FESTIVAL.

The fifth day of May is the Boys' Festival. On that day they are expected to have a good time, and other members of the household try in every possible way to make an enjoyable and pleasant day for them. A feast (a good dinner) is prepared for them. All the family swords, spears, and other warlike implements are brought from the places where they have been stored away, and placed where they can be viewed. On bamboo poles, high up in the air, are hung either paper or cloth imitations of fish. These are so arranged on a string that the largest will always stay at the top. The number on one pole tells how many boys are in the house; there is a fish for each one. These

STREET IN WAKAYAMA DURING BOYS' FESTIVAL.

are made like real fish, with two sides, fins, and tail that flop and flutter in the breeze, and being hollow the wind soon fills them and makes them look like real fish.

Previous to this day the stores are full of toys representing heroes and warriors, soldiers, implements of war, etc. These fish, too, are found in various colors and sizes, from a very cheap paper one to a good, well-made cloth one, which will last several years.

A great deal of the pleasure of the day to other people is watching the boys of different houses sending their fish higher than their neighbors'. When one boy sees that his neighbor's fish is higher up in the air than his, he immediately procures another piece of bamboo and pulls the pole down and splices it and sends his own fish a few feet higher. The special fish imitated is said to be very strong and swims up stream. The boys are to learn from it that if they expect to be strong and useful men they must stem the tide of life against opposing currents.

BON FESTIVAL.

SCENE ON THE RIVER AT OSAKA DURING THE BON FESTIVAL.

Bon Matsuri, or Bon Festival, occurs on July 13–16, and is the season for special worship of the spirits of the

dead. They are supposed to come back and stay in the household "*hotoke*" (shrine) for three days. The family make a feast, using neither meat, fish, nor eggs in the preparation. A part of everything prepared to eat is set before the shrine. At night many lanterns are hung in the room, and sometimes several rows of burning candles are set in front of the house. The third night small fires are lighted in front of each house at dusk to light the spirits back to their abodes, and the offerings of cooked food are given to beggars. The melons and such things are put on toy boats

JAPANESE HOUSEBOAT.

and floated down the river or on the sea. The first festival after there has been a death in the family is kept in a very elaborate manner. During this festival season there takes place in Tokyo, Osaka, and a few other places, what is called the "Opening of the Rivers." The people go out on the river in boats gorgeously decked with bright lanterns. There are fireworks, feasting, music, and dancing. The writer reached Japan just at this season of the year, and the next evening after our arrival the pastor of one of our Osaka churches came and invited us to go rowing on the river and see the people attending the festival. There

were so many people and the boats were so close together that we could scarcely tell that we were not on land. Persons could easily step from one boat to another.

FUNERALS.

At the present time funerals might be classed under three heads, Buddhist, Shintoist, and Christian. In the Buddhist procession there are numbers of large bouquets made of green bushes and bright colored flowers, either real or made of paper. The bouquets are from four to six feet high and from two to three feet in diameter. They are hauled in small wagons made for that purpose. The number of flower wagons in a funeral procession is regulated by the wealth or standing of the person. Friends of the deceased show their respect by sending, at their own expense, a flower wagon and a man to haul it. There are numerous other ornamental things, such as lanterns, plumes, etc., which are carried in the procession. Two lacquered chairs are taken along for the priests to sit in on their arrival at the cemetery. One hears at intervals the tinkle of a bell, a dull thud, as of a muffled drum, and a clanking of cymbals, each following the other in quick succession, just one stroke each. The sound is wierd and never fails to make one shudder.

The coffin is either round or square, about two feet each way and two and a half feet high. The corpse is placed in it in a sitting posture, with the feet under the body, and the head bent forward and down until the cover can be put on.

One day while at the cemetery attending the funeral services of a little babe, the child of one of our native preachers, I was permitted to see a very strange funeral service. Just after we had left the cemetery and were crossing the temple yard we saw a Buddhist procession entering. Six men performed a sort of dance on the walk from the gate to

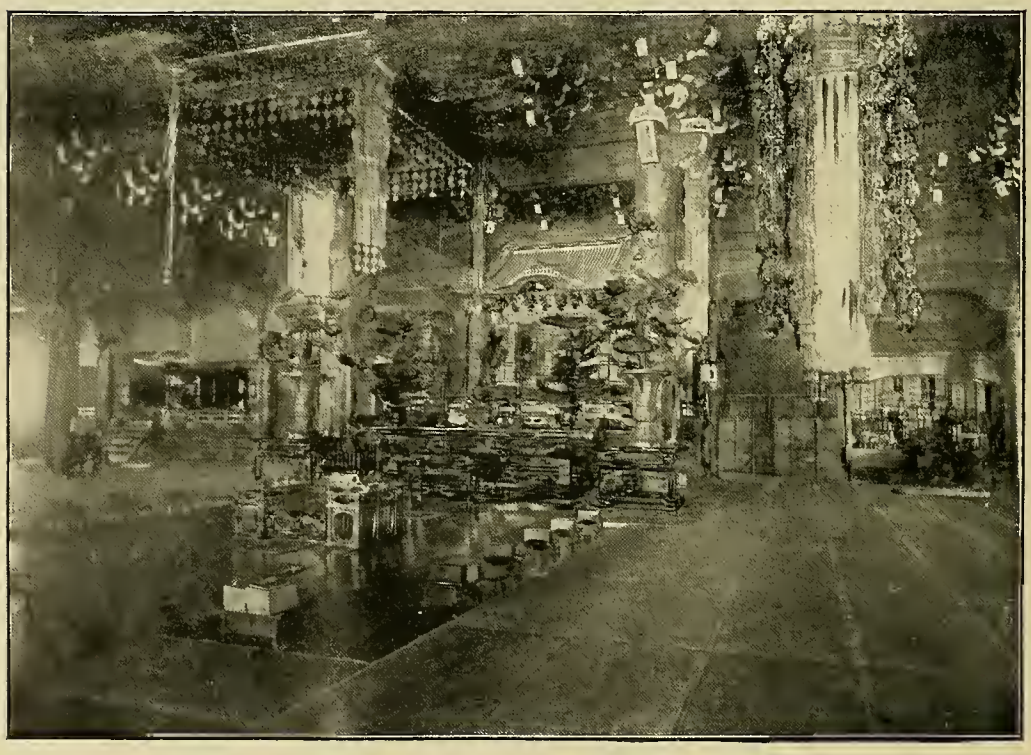
BUDDHIST CEMETERY.

Steps Lead to Temple, Priest in Front.

the temple door. They kept about eight feet apart, one behind the other, and walked with outstretched arms, all the time balancing the body as if walking a rope some distance above the ground. After them came three *kagos* (chairs) carried by men, two containing priests and the other the corpse, and following them were about thirty wailers making quite a noise, both with their voices and the clapping of sticks which they carried in their hands. The incense was lighted and the priests performed a service inside the building. At the same time the men on the outside spread a white cloth from the gate to the temple door, and the family and friends came in walking on either side of the strip. After watching all come in we went around to the back of the temple to the crematory, where the body had been placed in one of the finest furnaces in the building, and saw the wailers (hired mourners) each throw in a bunch of fag-

ots and then return to the gate where the service ended. This was a very unusual ceremony, such as is held only for very wealthy or noted pleople.

The Shinto funeral is more simple. The green bouquets are used but no flowers. The "gohei," a symbol of purity, is made of white paper, folded and cut in a peculiar way and fastened to the *kagos* and allowed to flutter in the breeze. They usually have a long coffin instead of a square one. The priest reads a portion from the sacred books before the body is carried out of the house, and then plays the flute on the way to the cemetery.



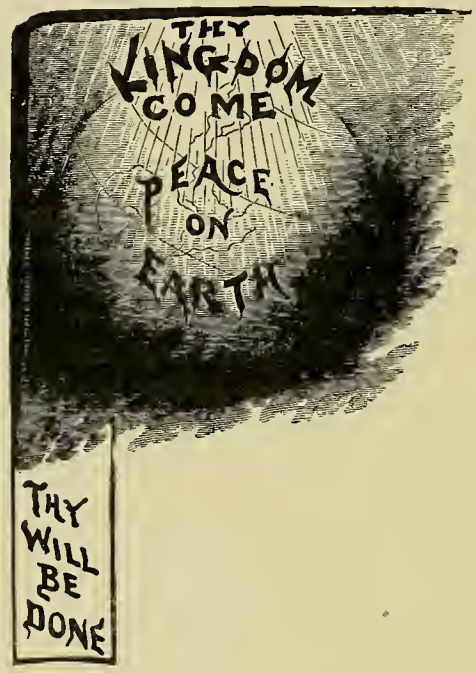
INTERIOR OF A BUDDHIST TEMPLE.
The Little Boxes Contain the Sacred Writings.

The Christian services are of course quite different, being conducted very much as in this country, with short service either at the home or church. The long coffin is used. It is of plain, unpainted wood, and is carried on a bier two feet wide and six feet long, constructed so that the ends each have two poles projecting out a foot or more, and these poles rest on the shoulders of four men (coolies who are used to carrying heavy burdens), two in front and two behind. A mantle a yard and a half square is thrown over the coffin. The one owned by our Osaka Presbyterian churches is black satin. The large bouquets are used or not just as people desire, and the custom of giving presents to each guest attending the funeral is kept. At the close of the services at the cemetery all are invited into a large tea house inside the cemetery grounds, and given tea and sometimes other refreshments. Each is presented with some small gift, and if they have paid out money for a conveyance they will find wrapped inside of the gift a piece of money well secured by a piece of paper pasted over it. This is for the jinrikisha, and accords with our custom of furnishing cabs and carriages for all intimate friends and relatives. Whoever has the matter in charge knows who have been to expense and who have not. Those who have not will receive the present, but there will be no money inside. Of course the custom is regulated somewhat by the wealth of the family just as such things are here. Some could not afford it.

All Japanese people robe their dead in a plain white or very light colored cotton dress, which is always folded over the front just opposite to the way the living fold theirs. In life the dress is folded from the left side over on to the right; after death, from right to left. Good clothing of the dead is handed down to the heirs just as any other property is.

In Osaka, where I lived, the Christians used their old

family burying grounds in Buddhist cemeteries. In some places the priests object to this, and the Christians are put to severe tests to know where "to bury their dead out of their sight."



Chapter VIII

English-Japanese Etymology

THE SYLLABARY

INSTEAD of an alphabet Japanese have a syllabary, and use two methods of arranging it: the *Iroha*, so called from the first syllables of a verse into which it has been cast; and the *Go ju on*, or table of the fifty sounds. The latter is much the more scientific, and should be mastered as a key to inflection and agglutination.

As written in Japanese, certain of the syllables represent more than one sound, the changes in the consonantal element being indicated by the addition of diacritical marks. These variations will be found exhibited in the *Go ju on*.

It will be observed that the *Iroha* contains forty-eight syllables and the *Go ju on* fifty The *n* of the former, however, is an addition; and the *yi ye* and the second *u* of the latter have been inserted to fill up the breaks in the series.

IROHA.

i	ro	ha	ni	ho	he	to	chi
ri	nu	ru	wo	wa	ka	yo	ta
re	so	tsu	ne	na	ra	mu	u
i	no	o	ku	ya	ma	ke	fu
ko	e	te	a	sa	ki	yu	me
mi	shi	e	hi	mo	se	su	n

GO JU ON.

1.	a	i	u	e	o
2.	ka	ki	ku	ke	ko
	ga	gi	gu	ge	go
3.	sa	shi	su	se	so
	za	ji	zu	ze	zo
4.	ta	chi	tsu	te	to
	da	ji	zu	de	do
5.	na	ni	nu	ne	no
6.	ha	hi	fu	he	ho
	ba	bi	bu	be	bo
	pa	pi	pu	pe	po
7.	ma	mi	mu	me	mo
8.	ya	yi	yu	ye	yo
9.	ra	ri	ru	re	ro
10.	wa	i	u	e	wo

THE VERB—INFLECTION.

The Japanese verb has four inflections, which may be termed foundation forms, since upon them is reared its entire structure. These are usually called the negative base the stem, the indicative present, and the conditional base. In the spoken language there are two conjugations, and the following table exhibits the terminations of their respective foundation forms:

	Conj. I.	Conj. II.
Negative base	a	e or i
Stem	i	e or i
Indicative present	u	eru or iru
Conditional base	e	ere or ire

Any one foundation form of a verb belonging to the first conj. being known, the remaining three can be readily obtained from the *Go ju on.*

AGGLUTINATION.

Agglutination consists in the addition to bases of independent words or particles. In many cases, however, time and use have suffered only a fragment of the original suffix to remain.

MOODS AND TENSES.

The moods and tenses of the Japanese verb are formed, for the most part, by agglutination.

1. In both conjugations, *te*, *ta*, *tara*, *taro*, *tari*, *tai*, and *takunai*, added to the stem, form the paticiple, indic. past, conditional past, probable past, frequentative, and the affirmative and negative of the desiderative adjective. In the second conjugation, *yo* or *ro* added to it forms the imperative.

2. In both conjugations, *nai* or *nu*, *nakatta* or *nanda*, *nakattara* or *nandara*, *nakattaro* or *nandaro*, *nakattari* or *nandari*, *nakereba* or *neba*, and *nakute*, *nai de*, *dzu*, *dzu ni*, or *dzu ni shite*, added to the neg. base, form the neg. of the present, past, cond. past, prob. past, frequentative, cond. present, and participle. In the first conjugation, *u* added to it and the *a-u* contracted into *o* forms the future; in the second, *yo* added forms the future; and *mai* the fut. neg.

3. In both conjugations, *nai* added to the indic. present forms the imperative negative; in the first, *nai* added forms the fut. neg.

4. In both conjugations, *ba* added to the cond. base forms the cond. pres. In the first, the cond. base and the imperative are alike.

In the paradigm following, the lower forms are made up of the stem and the honorific verb *masu*; they are more courteous than the upper ones. *Masu*, however, being without a desid. adj. of it own, a polite form of that part of the verb is obtained by substituting for the simple adjective its adverbial form followed by *gozaimasu*. In the paradigm the stem and its derivatives are presented before the negative base.

PARADIGM OF THE FIRST CONJUGATION.

korosu—to kill.

korosa,	*koroshi*,	*korosu*,	*korose*.

Stem	*koroshi*.	
Participle	*koroshite*, / *koroshimashite*.	killing, having killed.
Indic. past	*koroshita*, / *koroshimashita*.	killed, did kill, have killed.
Cond. past	*koroshitara*, / *koroshimashitara*,	if killed, should kill; when killed, killed.
Prob. past	*koroshitarō*, / *koroshimashitarō*.	probably killed.
Frequentative	*koroshitari* / *koroshimashitari*.	killing.
Desid. adj.	*koroshi*	*tai*, wish to kill. / *tō gozaimasu*
Desid. adj. neg.	*koroshitaku*	*nai*, not wish to kill. / *gozaimasen*.

Neg. base.....*korosa.*

Indic. pres.....
- *korosa* { *nai*, do not, will not kill;
  nu ua, have not killed.
- *koroshimasenu.*

Indic past.....
- *korosa* { *nakatta*, did not kill.
  nanda.
- *koroshimasenanda.*

Cond. past.....
- *korosa* { *nakattara*, if did not, should not kill.
  nandara.
- *koroshimasenu deshitara.*

Prob. past.....
- *korosa* { *nakattarō*, probably did not kill.
  nandarō.
- *koroshimasenu deshitarō.*

Frequentative.....*korosa* { *nakattari*, not killing.
nandari.

Cond. pres.....
- *korosa* { *nakereba*, if do not, will not kill.
  neba, if have not killed.
- *koroshimase* { *nu* { *kereba.*
  nara
  neba.

Participle.....
- *korosa* { *nakute*, not killing.
  nai de.
  dzu, *dzu ni.*
  dzu ni shite.
- *koroshimase* { *nu de.*
  dzu.
  dzu ni.
  dzu ni shite.

Future affirm.....
- *korosō* (*korosa-u*), shall, will kill.
- *koroshimashō.*
- *korosu darō*, will probably kill.

Indicative pres.....
- *korosu.* kill.
- *koroshimasu.*

Imper. neg.....*korosuna*, do not kill.

Future neg.. .....
- *korosumai*, probably will not kill.
- *koroshimasumai.*
- *korosanai darō.*

Cond. base.....*korose.*

Cond. pres.....
- *koroseba*, if kill, if will kill.
- *koroshimasureba.*

Imperative... .....
- *korose* kill.
- *koroshima* { *se.*
  shi.

—*From Handbook of English-Japanese Etymology by William Embrie.*

CARDINAL NUMBERS.

One	Ichi.
Two	Ni.
Three	San.
Four	Shi.
Five	Go.
Six	Roku.
Seven	Shichi.
Eight	Hachi.
Nine	Ku.
Ten	Jū.
Eleven	Jū-ichi.

ORDINAL NUMBERS.

First	Dai-ichi.
Second	Dai-ni.
Third	Dai-san.
Fourth	Dai-shi.
Fifth	Dai-go.
Sixth	Dai-roku.
Seventh	Dai-shichi.
Eighth	Dai-hachi.
Ninth	Dai-ku.
Tenth	Dai-jū.
Eleventh	Dai-jū-ichi

THE SEASONS.

Spring	Haru.
Summer	Natsu.
Autumn	Aki.
Winter	Fuyu.

THE DAYS OF THE WEEK.

Sunday	Nichi-yō-bi.
Monday	Getsu-yō-bi.
Tuesday	Kwa-yō-bi.
Wednesday	Sui-yō-bi.
Thursday	Moku-yō-bi.
Friday	Kin-yō-bi.
Saturday	Do-yō-bi.

THE MONTHS.

January	Ichi-gatsu.
February	Ni-gatsu.
March	San-gatsu.
April	Shi-gatsu.
May	Go-gatsu.
June	Roko-gatsu.
July	Shichi-gatsu.
August	Hachi-gatsu.
September	Ku-gatsu.
October	Jū-gatsu.
November	Jū-ichi-gatsu.
December	Jū-ni-gatsu.

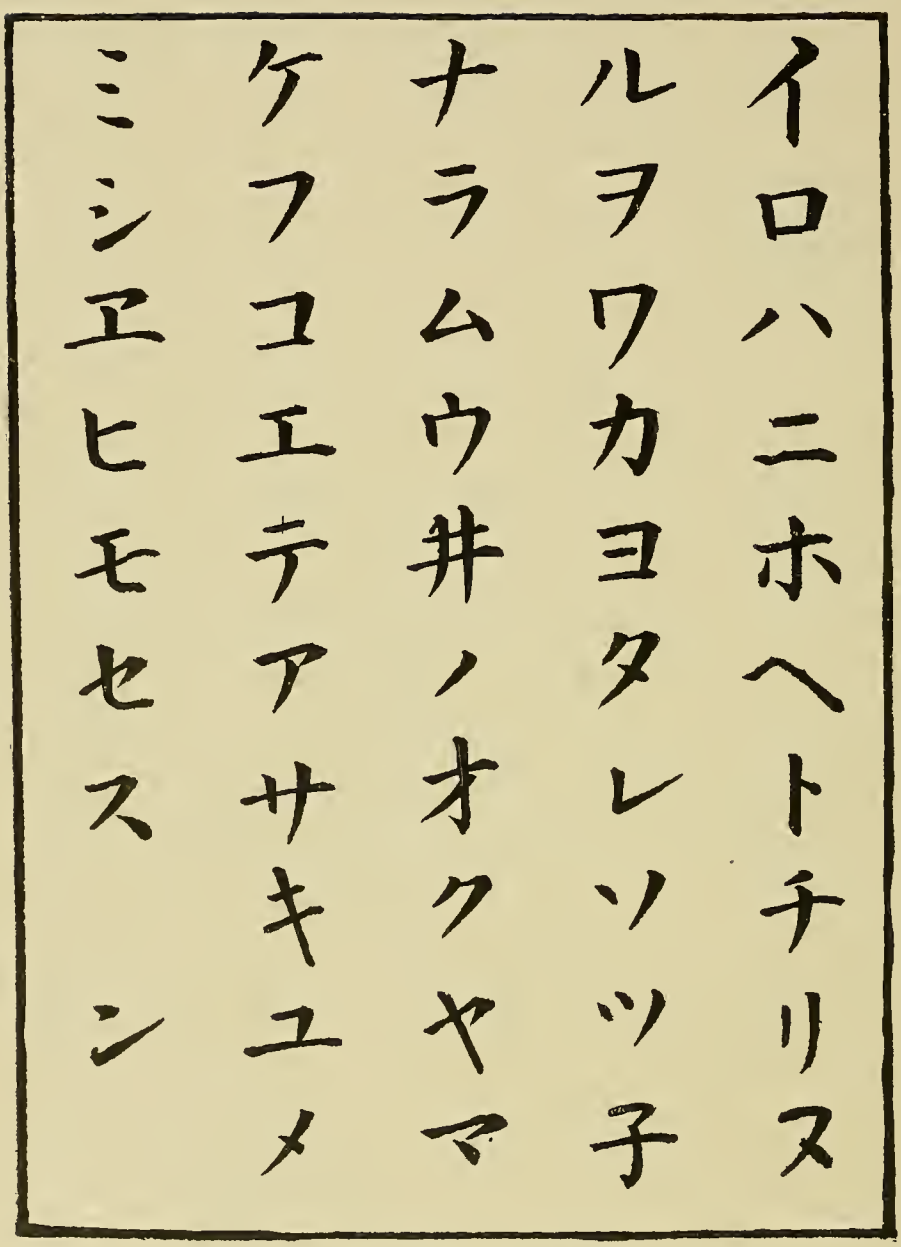
OUR MISSIONARIES.

Names of our missionaries translated into the Japanese language:

Hail	Heru.
Hudson	Hō-du-sōn.
VanHorn	Ban-Hōn.
Drennan	Du-re-nan.
Lyon	Rai-ōn.
Leavitt	Re-bi-tō.
Morgan	Mo-ru-gan.
Freeland	Fu-ri-ran-dō.
Alexander	A-re-ki-san-dō.
Gardner	Ga-de-na.

The Japanese syllabary has no *v* or *l* sound; *b* and *r* sounds are used instead.

Page from the First Reader which our Missionaries Study.


イロハニホヘトチリヌ
ルヲワカヨタレソツ子
ナラムウ井ノオクヤマ
ケフコエテアサキユメ
ミシヱヒモセスン

Page of Spelling from First Reader.

THE LORD'S PRAYER.

主の祈禱

天にまします我らの父よ。
ねがはくば、聖名をあがめさ
せたまへ、神國をきたらせたまへ、
聖旨の天になるごとく地にも
成せたまへ、われらの日用の
食を今日もあたへたまへ、わ
れらに罪をかすものを我が
ゆるすごとく我等のつみをも
赦したまへ、われらを誘惑に
あはせず惡より救ひいだした
まへ、國と權威と榮光とは汝
のかぎりなく有ちたまふ所
なりアーメン

VERSE OF SCRIPTURE—TRANSLATION.

For God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life. John 3 : 16.

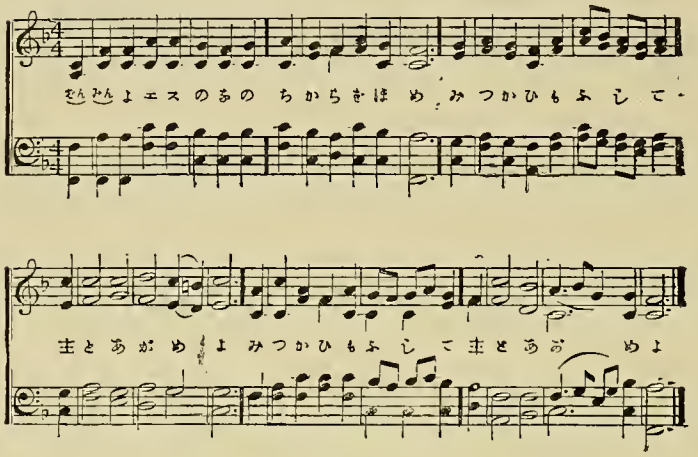
Soro, Kami wa sono umi-tamaeru hitorigo wo tamau hodo ni yo no hito wo aishi-tameri : kowa subete kare wo shinzuru mono ni horoburu koto naku shite, kagirinaki inochi wo ukeshimen ga tame nari. John 3 : 16.

PRONOUNCING JAPANESE.

In pronouncing Japanese words sound vowels according to the follow ing table.

a as in father.
e as a in name.
i as e in me.
o as o in mote.
u as oo in mood.

86. CORONATION. 8686. (C.M.) *All hail the power of Jesus' name.*



○第八十六 聖子 主の榮

一 萬民よエスの名のちからをほめ
みつかひもふして主とあがめよ

二 祭だんよりさけぶあかしびとよ
エセのすゑをはめ主とあがめよ

三 ヤコブのやからよめぐみをもて
あゞおひしさみを主とあがめよ

四 主のわいを云たふつみびとらよ
えものをつらねて主とあがめよ

五 よろづのやからとすべてのたみ
みいつをかしこみ主とあがめよ

六 とこしへのうたにこゑをあはせ
ちよろづのものよ主とあがめよ

CORONATION.

All hail the power of Jesus' name.

1 Bammam yo Iesu no na no
Chikara wo home
Mi tsukai mo fushite
Shu to agameyo

2 Saidan yori sakebu
Akashi-bito yu
Iese no sue wo home
Shu to agameyo.

3 Yakobu no yakara yo
Megumi wo mote
Aganaishi Kimi wo
Shu to agameyo

4 Shu no ai wo shitau
Tsumi-bitora yo
Emono wo tsuranete
Shu to agameyo.

5 Yorozu no yakara to
Subete no tami
Miizu wo kashikomi
Shu to agameyo.

6 Tokoshie no uta ni
Koe wo awase
Chi-yorozu no mono no
Shu to agameyo.

PROVERBS OF THE COUNTRY.

After rain the ground gets hard. ("Good comes out of evil.")

That which has been artificially joined together is easily separated. (Said of a husband and wife who disagree.)

When you enter a district, conform to its customs. ("When you are in Rome, do as Rome does.")

Curse a man and there will be two graves. (A curse strikes not only him againt whom it is pronounced, but also him who pronounces it.)

Even a Buddha's face can only be tickled thrice. ("The crushed worm will turn.")

"The frog in the well knows not the great ocean." (Knowing nothing of the world.)

If you become a dog, at least be the dog of a great house. ("Do nothing by halves.")

Blossoms on parched peas. ("Grapes on thorns and figs on thistles.")

Even hell's judgments may be swayed by money. ("Money is the key that opens all doors.")

Gold coins to a cat. ("Casting pearls before swine.")

The best day to execute a resolve is the day on which you form it. ("Procrastination is the thief of time.")

To reckon up a dead child's age. ("Crying over spilt milk.")

If you live in a place, it becomes the capital so far as you are concerned. ("There is no place like home.")

Do not use the word *kekko* (magnificent) until you have seen Nikko. (Nikko has the most beautiful temples and some of the finest scenery in the empire.)

Just below the candlestick is the darkest place of all. ("One has to go abroad to get news of home.")

Pouring prayers into a horse's ears. ("Taking useless trouble.")

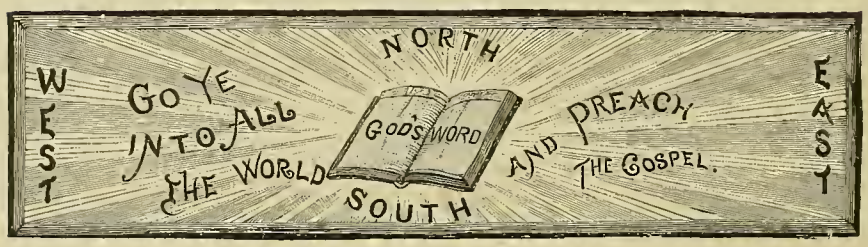
If you talk of a man his shadow will fall on you. ("Talk of the devil, and he'll appear.")

Cross the whole world and you will find no demons. ("There is kindness to be found everywhere.")

Too many boatmen run the boat up hill. ("Too many cooks spoil the broth.")

Drawing off water to one's own rice field. (Said of doing things from a selfish motive.)

"The lotus that springs from the mud is ever the answer of the Asiatic to him who teaches that the human heart is corrupt, and unable to cleanse itself."—*Chamberlain.*



Chapter IX

Religions

THE religions of Japan are Shintoism, Buddhism, and Confucianism. Shinto, meaning "the way of gods," the native religion, is a mixture of patriotism and religion. It teaches the worship of the emperor, ancestors, and objects of nature, such as the sun, moon, stars, mountains, and sea. Its temples are very plain structures, with thatched roofs, and are almost void of furniture. The emblems are a mirror, sword, and jewel, which tradition says were inherited by the first emperor from his ancestress, Ama-terasu, the sun goddess. They were placed in the temple in the province of Ise, and guarded by the virgin daughter of the emperor. The emblem which is displayed is a wand, to which is attached a strip of white paper cut in a peculiar way giving it a soft, feathery appearance as the breezes move it. It is the emblem of purity. The priest in his temple ceremonies waves it over any person or object that may be in the room when he is performing his regular daily devotions. Idols are rarely seen in Shinto temples.

Buddhism, formerly a purely atheistic religion, teaches the transmigration of souls, the deifying of humanity, and the worship of Buddha, its founder, as a god. Its hope of salvation is self-purification. Living a moral life in the present merits a higher life in the future existence, living an immoral life leads downward in the scale, and fears of being

A SEASIDE SHRINE.

BUDDHIST TEMPLE.

born again into the body of a fox or other lower animal has led to the worship of animals. The end sought is rest in Nirvana, the Buddhist heaven, practically annihilation. Its system of idolatry is a very elaborate one. It has thousands of magnificent temples built of the finest materials obtainable, and furnished with splendid equipments. They are gorgeously carved and burnished with gold and lacquer. The roof is always of tiling. Beside the numerous images inside the temples, many others, both large and small, are seen in groves, temple yards, on mountain tops, and by roadsides.

The people do not go inside any of the temples, either Buddhist or Shinto, to worship, and never gather there in audiences. Each person goes when he chooses and worships. He approaches the door, drops his offering in a box prepared to receive it, then rings the bell to call the attention of the god, waits a few minutes until he thinks the special god has had time to get ready to hear him, makes prayer and goes on. The prayers often consist in repeating the familiar "Namu Amida Butsu!" "Namu Amida Butsu!" "Great Buddha!" "Great Buddha!" in the hope

SHINTO TEMPLE.
Priest in the Foreground.

of securing merit or assistance in entering Nirvana. The worship of one and all is from fear rather than love.

Confucianism adheres to ancestral worship and filial piety, and also teaches that persons of low estate must be in subjection to their superiors. It has no temples, idols, forms, or ceremonies. The religion of to-day is one that partakes of all the foregoing teachings, and the people promiscuously worship at temples of either Shinto or Buddhist deities.

Christianity is now firmly planted in Japan, and we hope to see the day that these vain hopes and delusions will vanish, and God will be honored as Creator, Lord, and King, together with Jesus Christ as the Light of the world and Savior of men.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60: 1.

"As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." Isa. 61: 11.

IMAGE OF BUDDHA AT KAMAKURA.

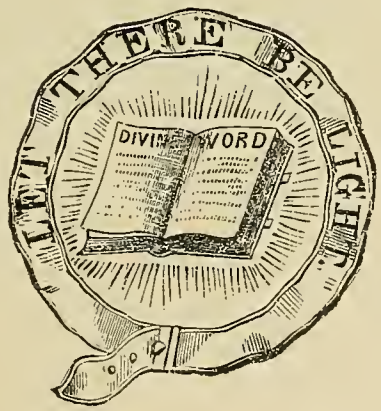
DIABUTSU AT NARA.

The following description helps one to understand the picture on page 29:

"The image at Nara was first erected in the eighth century, destroyed during the civil war, and recast about seven hundred years ago. Its total height is fifty-three and a half feet. The face is sixteen feet long, nine and one-half feet wide. The width of its shoulders is twenty-eight and seven-tenths feet. Nine hundred and sixty curls adorn its head, around which is a halo seventy-eight feet in diameter, on which are sixteen images, each eight feet long. The casting of the idol is said to have been tried seven times before it was successfully accomplished, and three thousand tons of charcoal were used in the operation. The metal, said to have weighed four hundred and fifty tons, is a bronze composed of gold (500 pounds), mercury (1,954 pounds), tin (16,827 pounds), and copper (986,080 pounds)."
—*Griffith.*

This image formerly stood out in the grove, but of late years a temple has been built over it to protect it from the weather.

A very fine picture of the image of Buddha at Kamakura appears on the preceding page.



Chapter X

Allied Presbyterian Churches and Mission Schools

(CHURCH OF CHRIST IN JAPAN)

IN 1877, the Presbyterians representing seven religious bodies, namely the Presbyterian Church (North), Presbyterian Church (South), Cumberland Presbyterian Church, United Presbyterian Church of Scotland, Reformed Church in America, The Reformed Church in the United States, and the Woman's Union, working in Japan, formed an alliance whereby the different missions represented would cooperate in building up one native church, rather than several which would necessarily be alike from the fact that all are Presbyterian in polity. This native church is called the "Nippon Kirisuto Kyokwai" ("Church of Christ in Japan"). Its member ship numbers more than ten thousand. It has one synod, six presbyteries, sixty ordained ministers, and seventy churches, twenty-nine of which are self-supporting. Beside these there are more than one hundred preaching places. The contributions for the year 1898 were 30,296 yen (Japanese dollars). It has its home mission work and has also undertaken the support of missionaries among the Japanese residents of Formosa, the territory newly acquired by Japan. This body has churches in all but two of the large cities named in the chapter on geography.

Every year the missionaries composing the Alliance hold a council meeting. They consider the interests of their common work, and make recommendations for the

promoting of the missionary work as carried on by them. This is not a legislative body; it only recommends.

Each particular mission holds its annual or semi-annual meetings and legislates for itself, governing its own work and workers. Our Cumberland Presbyterian mission holds its annual meeting in January, and is in session from two to three days. Prior to the regular opening, which

RIVER NEAR NIKKO.
One Hundred Stone Idols Are Seen Near the Roadside.

consists of an opening sermon and celebrating the Sacrament of the Lord's Supper, the younger members of the mission, who are engaged in language study, meet the committee and pass their annual examinations. Until recently these meetings were held in Osaka. Since the railroad facilities have been improved it has met in Tsu, Ise, and Wakayama, in the former city in 1899, in the latter in 1900.

The native church, composed of the converts through-

out the bounds of these respective missions, holds its annual presbyterial and synodical meetings and legislates for itself. Missionaries may belong to these presbyterial and synodical bodies. If not actual members they are invited as advisory members, which is just as good.

From Dr. A. D. Hail, in "Japan and Its Rescue," we quote the following:

"The creed of the united church is as follows: The Lord Jesus Christ whom we adore as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin, and all who are one with him by faith are pardoned and accounted righteous; and faith in him working by love purifies the heart.

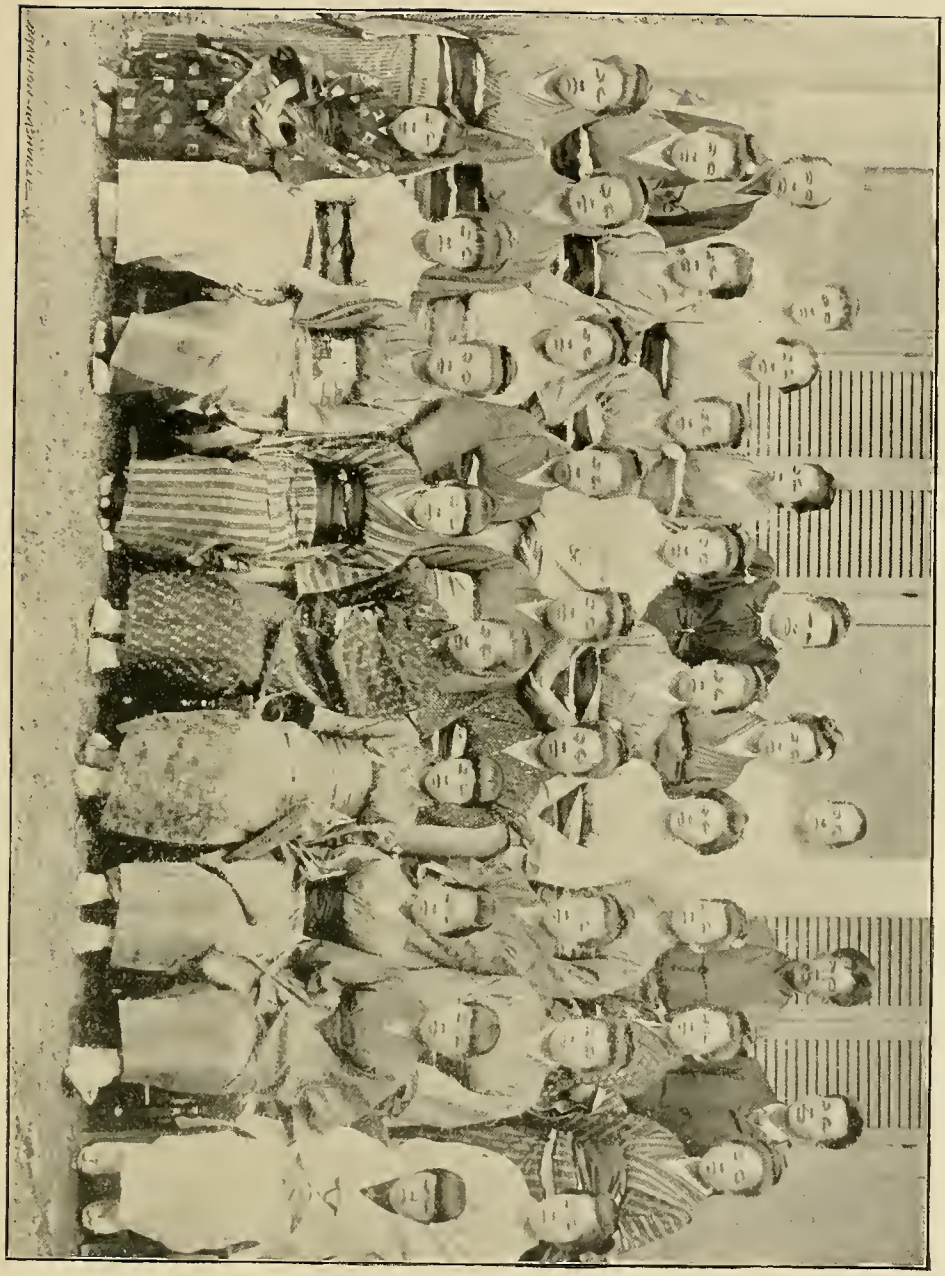
"The Holy Ghost, who with the Father and the Son is worshiped and glorified, reveals Jesus Christ to the soul; and without his grace man being dead in sin cannot enter the kingdom of God. By him the prophets and apostles and holy men of old were inspired; and he speaking in the scriptures of the Old and New Testament is the supreme and infallible judge in all things pertaining to faith and living.

"From these Holy Scriptures the ancient Church of Christ drew its confession; and we, holding the faith once delivered to the saints, join in the confession with praise and thanksgiving.

"I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hades; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God, the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen."

Three schools of high grade connected with the Council have special theological departments to train the young men for evangelistic work. One is the Meiji Gakuin at Tokyo, in the central part of Japan; another is Steel College at Nagasaki, in the south; and the third is the Tohoku Gakuin, at Sendai, in the north.

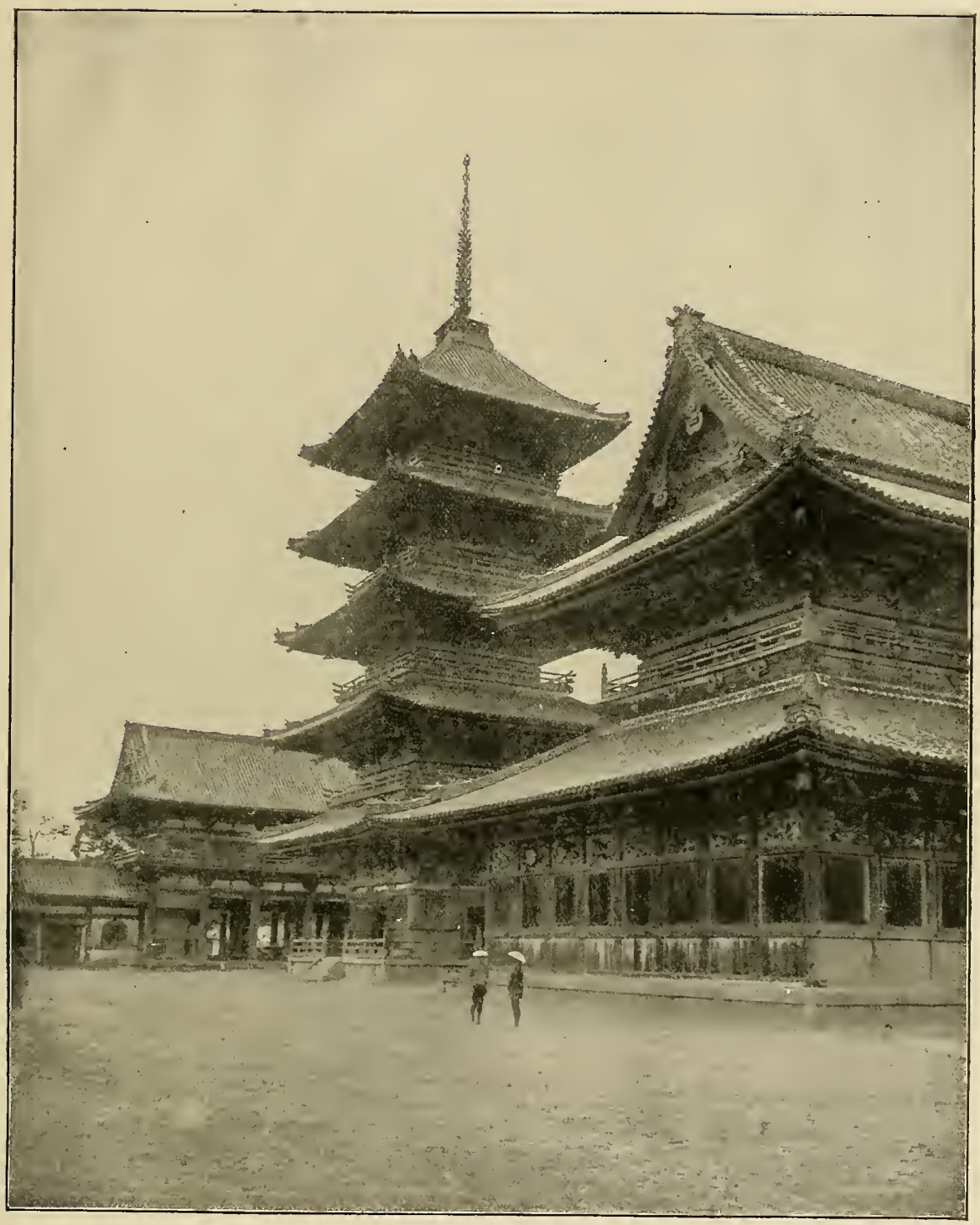
For the training of women and girls there are five Bible Schools, and thirteen Girls' Schools which give instructions in the common branches as well as the Bible. Two of



Teachers and Pupils of Wilmina School. Three of the Teachers are Gentlemen.

these are our own Cumberland Presbyterian schools, namely Wilmina Girls' School, of Osaka, and the Bible Training School of Tsu, Ise. In addition to these higher grade schools, there are many day schools and kindergartens, all working together for the Christian education of the country. But some one asks, "Why have the mission schools, when the government schools offer such good advantages?" Simply because the very thing that is needed, Christian teaching, Christian training, is lacking. If the Church of Japan is to have its trained workers, preachers, evangelists, Bible men, Bible women, helpers, Sunday school teachers, and lay members to carry on its work as it should be done, it must have its training schools by its side. A well known missionary said, "Experienced, developed Christian workers do not spring full-fledged from the midst of idolatry. We cannot afford to wait for the native churches to evolve their own workers, hopeful as is the start they have already made in that direction." God's blessing has rested upon the mission schools in the past, and hundreds have gone from them to teach the way of life to their brethren who know not God and bow down to wood and stone. Hundreds more are in training now. Eternity alone will reveal the good done by them.

While a great deal of time in these schools is given to teaching secular branches, they are decidedly Christian schools. Every pupil in them receives daily Bible lessons in the class room, besides the morning and evening worship in which all join. Pupils are graded in Bible classes according to their knowledge of the Bible, just as in all other studies, and they follow a prescribed course. The question comes, "Why spend time in teaching English and music when that of the Bible is so important?" These are important, too. It must be remembered that an idolatrous nation has no Christian literature. By teaching English as a language a new life is opened to the pupil; he is able to read



TENNOJI TEMPLE, OSAKA.

our Christian books and to gather from them many things which will assist him in his future work. Some become proficient in our language, and make valuable interpreters for the new missionary before he has become sufficiently acquainted with the native language to converse in it. Even after he has become pretty well acquainted with it, the English-speaking man or woman is invaluable.

What is true of literature is true of music. There are no Christian songs. Congregational singing is a thing unknown except in our Christian churches. The sacred song books have been prepared by missionaries and their native brethren. Our system of writing music is used. Our Christian songs are translated into the native language. The young people must be taught to read music, they must be taught to sing. Where can this be done better than in the mission school? Wherever we hear our beloved songs of Zion sung we find that the leaders are almost always from the mission schools. Congregational singing is something very attractive to the people, and often crowds gather around the church doors to listen. May we not sing Jesus to them as well as teach and preach him to them? "Though they may forget the singer, they will not forget the song."

I hear again, "Well these schools are not large and are very expensive." This is true in many cases, but if the few are well trained the next generation will show more of the results than we are able to see day by day. We have only to look at the good results already attained to give us courage to be patient and painstaking in doing the routine work that falls to our lot and be willing, if need be, for others in later years, to see the results of our labors rather than to see them ourselves.

"Do thou thy work, it shall succeed,
In thine or in another's day.
And, if denied the victor's meed,
Thou shalt not miss the toiler's pay."

Mr. John R. Mott, Honorary General Secretary of the World's Student Christian Federation, after his "Around the World" tour three years ago, gives the following testimony to Christian schools:

"We confess that we started on this tour somewhat disposed to look upon educational mission work as less important than directly evangelistic work. A careful study of the question in four or five mission countries has led us to attach the greatest possible importance to educational missions. No country has done more to deepen this conviction than India. Without doubt educational missions have opened a larger number of doors for the preaching of the gospel than any other agency. They have furnished the most distinguished and influential converts. They have done more than all else combined to undermine heathen superstitions and false systems of belief. They are to-day the chief, if not the only, force to counteract the influence of the secular character and tendency of the government institutions of learning. In the interest of the ultimate success of the missionary enterprise we believe that educationsl missions would be abundantly justified, if they were doing nothing but teaching science, history, philosophy, ethics and political economy in their right relation to Christ."

Still others say, "The people we help to educate do not all become preachers, teachers, Bible women or helpers." They do not, but many of them do, and every person who receives this Christian training is made better by it and a much better home life is made possible.

My short experience in a mission girls' school has made me feel that if nothing more were accomplished in our girls' schools than educating the girls for wives and mothers they would be of untold value to the cause of Christ. The Christian girls' school is where the native preacher, the evangelist and the Christian young man seek their helpmates. The girl may teach in a school or be a Bible woman or helper for a few years, but the home is her destined place and in that she may go on teaching. No father would think of allowing his daughter to remain unmarried very late in life. It is so universal a custom for the daughters to be married young in Japan that there is no word in their language to designate an unmarried woman of much

more than twenty years. They scarcely know just where to place us unmarried women; they are puzzled to know whether to call us girls or not, and it is really a very strange thing to them that our parents have not succeeded in getting us husbands! Some go so far as to think that is why we were sent off as missionaries, they could not find anybody who would have us.

A native Christian of Japan has well said, "Religion and education are the two great foundations of a nation: school and church—these two stand in relation to each other as the two connected wheels of a car, or the two wings of a bird: they must go side by side."

"Go and sow beside all waters
In the morning of thy youth;
In the evening scatter broadcast
Precious seeds of living truth.

"For, tho' much may sink and perish
In the rocky, barren mold,
And the harvest of thy labor
May be less than thirtyfold,

"Let thy hand not be withholden,
Still beside all waters sow;
For thou knowest not which shall prosper,
Whether this or that will grow.

"Therefore, sow beside all waters,
Trusting, hoping, toiling on;
When the fields are white for harvest,
God will send his angels down."

FOREIGN CONCESSION, OSAKA.

1, 2, 3. Wilmina Girls' School (1 Foreign Teachers' Residence, 2 and 3 School Proper). 4. Dr. A. D. Hail's Residence. 5. Rev. G. G. Hudson's. 6. Rev. G. W. Van Horn's. 7. Church of England Girls' School. 8. Their Theological School. 9. Ice Factory, Only a Retail Place Now. 10. Episcopal Church.

Chapter XI

Cumberland Presbyterian Missionaries:

THEIR FIELD AND WORK

REV. J. B. HAIL and wife began the work of the Cumberland Presbyterian Church in Japan in 1877. They settled in Osaka, the commercial center of the country. The second largest city in the empire, it has a population of nearly a million. On account of its numerous water channels it has been styled the Venice of Japan. The Yedo river in its course around the north and west sides of the city divides into numerous channels, thus forming a number of islands. The upper end of the island where the river makes its final division is the Foreign Concession, and just across the river between the concession and the main part of the city is another small island, on which is the *seifu* (courthouse) and branch postoffice. Beside the natural water courses, canals have been dredged from north to south and from east to west through the main part of the city, thus connecting all parts of it by waterways. This was done for convenience in carrying freight to and from the river, where all commercial traffic was carried on until recent years. There are over five hundred bridges connecting the different parts of the city. It is a railroad center and is a thriving business point. From the beginning of our work it has always been Cumberland

OSAKA COURTHOUSE,
Directly Across the River from Wilmina School.

CANAL IN OSAKA.

Presbyterian headquarters. Nearly all of our missionaries have lived there at some period of their service. From this center touring has been kept up all the time, and as new stations have been opened missionaries have located in smaller cities and towns of the Yamato peninsula.

By the time our first missionaries had become sufficiently acquainted with the Japanese language to begin preaching and teaching, they were joined by Mr. Hail's brother, Dr. A. D. Hail, and his wife. The first sermon was preached by Rev. J. B. Hail on February 9, 1879, and the same year a Sunday school was organized. Two converts were baptized in the fall of 1880. Dr. A. D. Hail, in "Japan and Its Rescue," says: "In 1881,

OSAKA CASTLE.

WEST CHURCH, OSAKA.

about the middle of the month of May, touring in the province of Kii, Waka-yama-ken, or prefecture, was begun. Three tours were made during the year. The wives of the missionaries then on the ground, began a couple of women's meetings, which grew in interest and resulted in great good. November 21st of that year the mission had the great pleasure of welcoming the first appointees of our new Woman's Board, Misses Alice M. Orr and Julia Leavitt. They devoted their time the first three years mainly to the study of the language. After this they gave themselves principally to evangelistic work in the city of Osaka and the province of Kii. At first all the converts baptized in any part of the country were enrolled as members of the Osaka church." We now have in Osaka two organized churches with native pastors, also two bodies of Christians who have regular weekly preaching, Sunday school, and prayer meeting services, but are still under the care of the missionaries.

The touring has been kept up, and as new missionaries arrived on the field and were prepared for work, new places were entered and the old ones were strengthened. Although touring is principally done by the men of the mission, the women have not been slow in improving opportunities, and have been helpers all along in this department. The physical hardships in missionary work come to those

OSAKA WEST CHURCH.

Taken in Wilmina School Yard Beside the Residence of the Teachers. 1. Miss Gardner. 2. Miss Alexander. 3. Miss Morgan. 4. Mrs. A. D. Hail. 5. Dr. A. D. Hail. 6. Annie Hail.

who do the itinerating. They must travel through rain or sunshine, often climbing over the mountains or going by a little coast steamer, which is a very unpleasant mode of travel. That my readers may get a true idea of missionary work, I quote from the words of our missionaries their own experiences. Dr. J. B. Hail, of Wakayama, says in a recent letter:

"To those who have never tried it, there is no conception of the exhilaration that comes of a tramp through a storm of wind and rain at this season of the year (November). We take our lunch at Takashiba. Here, while Brother Ito goes to pay his respects to an old friend from Tanabe, we rest at the hotel. When we were here last we preached from the text, 'Then shall the dust return to the earth as it was, and the spirit to God who gave it.' To-day the landlord, a man of about sixty-five or seventy, said, 'Is it true when a man dies his spirit will go to God?' I told him of the Christian doctrine respecting death and the resurrection of the dead and the judgment. He said, 'I want to go to heaven when I die; how can I get there?' There was no boat to Shingu, but I was glad I had to walk.

"Spent the next day in Shingu. At the church in the morning was held the usual Sunday service. The night meeting was in a house in another part of the town. There was a large turnout, especially at the night service. There were many who came into the room and seated themselves on the mats. Others came in and stood during the entire service. A large number stood in the open space in front of the house, while many others stood or seated themselves in the shadows. Our Japanese brethren call this last class the Nicodemuses. They desire to hear, but secretly, for fear of their neighbors.

"Miwazaki is the seaport for Shingu, and is about two miles and

OSAKA WEST CHURCH SESSION.

a half away. The kocho (that is, mayor) of this village is a Christian man a member of the church at Shingu. He is very anxious to have Christianity taught in the village. The people also are not averse to hearing the gospel, for to-night the house was full, and many stood in the front yard who were not able to get in. They remained through three sermons, that is, for about two hours, many of them standing during the whole time. To-day we came to Katamura. Here also we had a large crowd of very attentive hearers. Of course these crowds do not mean conversion of all, but they do mean that the people are willing to hear what the Christian missionary has to say. They will hear, but some of them will forget immediately what they hear; some of them will discuss the matter over the *hibachi* with their pipes and tea, both the pros and cons; some will want to investigate more thoroughly; some will oppose; some will secretly meditate, and some, no doubt, will produce good fruit in renewed lives."

Dr. J. B. Hail spent the first fourteen years of his missionary life in Osaka, building up the work there, and touring in the province of Kii, Mrs. Hail keeping up meetings

MRS. A. D. HAIL AND OSAKA WEST CHURCH WOMAN'S CLASS.

Rev. and Mrs. J. B. Hail and Christians of the Wakayama Church.

OSAKA EAST CHURCH.
Dedicated November, 1899.

with the women and children. Since they returned to Japan in 1893, after their visit to America, they have resided in Wakayama, from there touring through the same province as before. He speaks of the condition of Wakayama in these words:

"Through the pastor's kindness taking my trip (itinerating) in July, I have been able to do some house to house work. I have been greatly encouraged to find to what an extent Christian teaching has permeated the people of the land. I find that out of every three houses visited one has heard more or less of the gospel. I found many who were studying the word secretly. Quite a change is coming over the thinking men of the community. There are a number in the condition of the Jews, 'who believe on Him, but who, for fear of the Pharisees, do not confess him.' The times are gradually ripening for a gracious ingathering. May God hasten the time."

Mrs. J. B. Hail. WAKAYAMA WOMAN'S CLASS AT WORK. Miss Agnes Morgan.
The *hibachi* (brazier) Shows in Front.

MISS AGNES MORGAN AND HER CLASS OF GIRLS.

Mrs. Hail, with her helper, visits among the women of the church besides teaching regular Bible classes for the women and children. She teaches some English and also has charge of a mission Sunday school. In a private letter, speaking of being lonely with Mr. Hail away so much, she says, "I have n't much time though to get lonely; I do not have an hour to call my own." Miss Agnes Morgan, who for more than a year was stationed in the same place, says of the church there and elsewhere:

"The church here is in most excellent working order, the minister is a good pastor, the feeling of brotherhood in Christ is good among the members, and the body is, I feel sure, both individually and as a congregation, moving on and up in Christian knowledge, experience, and life. It is not a perfect model but, considering all things, I think it is doing well, and that the churches, on the whole, in this land are gradually working out their own

salvation into such a knowledge of the good and such an adding to their graces, that they will be neither slothful nor unfruitful in their knowledge."

Mrs. Hail, Miss Morgan, and their helpers attended the morning Sunday school and preaching service at the church. In the afternoon they went to mission Sunday schools in different parts of the city. Three days in the

SCENE ON THE BAY NEAR WAKAYAMA.

week they worked together, the other four days they held separate meetings.

Miss Morgan went once a week to a village a few miles distant from the city. At her first visit she did not expect many to attend, and was surprised to find an audience of forty women and girls. She wrote:

"It quite took away my breath and courage, for I had expected only a few women with whom to have a quiet talk; but I had to speak to them as they came to hear me, and the Lord helped me so that I could speak to them about his revealed word. My helper was fearful for me, because she knows

OSAKA EAST CHURCH WOMAN'S CLASS WITH MRS. A. D. HAIL.

how difficult it is for me to use the language, but she was relieved to find me able to talk right along. She followed my talk by going over the same points, making clear where I had not been able to explain for lack of words."

Miss Morgan said of her helper:

"My helper is a helper in the literal and limited sense of the word. I study with her; she is my 'walking dictionary' when I give a lesson, though I never teach in English, and follows me up after a lesson, going over the points in an easier manner, sometimes expanding, and again illustrating. The only thing we do alone is teaching our classes in the church Sunday school."

In speaking of one special week, after making a number of calls, she said, "I could fill pages with the pleasure of this week's work, and the openings before us, but if I write too much I cannot do the work." Replying to a request for items of news, Miss Morgan answered:

Osaka East Church.

"Most of my days are so full that I pass from one thing to the next from rising to retiring, and often do two things at once, so please be patient with us. We are flesh and blood in strength, and human enough in our desires to prefer doing the work before our eyes. If only our number could be doubled; there is work for any number."

Miss Julia Leavitt, in Tanabe, is also in the province of Kii, and she and Miss Morgan made two trips a year to Shingu, going over the same route that Dr. J. B. Hail goes. Miss Morgan described one of these trips:

"We stopped over night at four places, holding meetings each night. I felt more equal to this than I expected, for seven and twelve miles over mountains in as hot weather as May brings on these south coasts, does not

SESSION OF OSAKA EAST CHURCH.
Pastor Seated in the Center

leave one any too fresh for a meeting; but Miss Leavitt is experienced in both walking and meetings, and as I had gone along to take notes on the work, I managed to sit on the floor and help with the singing. We never began before eight o'clock, for nobody would come earlier, and it was ten o'clock or later before they left, so even sitting on the floor is not an easy thing when one's knees are as contrary as mine, and one is fatigued and so sleepy. The first night we had about a hundred children and grown people.

"The next night there was a quiet, pleasant meeting with a few Christians and inquirers, also a few spectators. This was at Susami, where we have four Christians. At the next place there are only two Christians, both men, and one of them a policeman, who was on duty and could not come to the meeting. The children in the place crowded in front of the hotel, and when we closed the doors to get away from their prying eyes while we changed our travel-stained dresses, or rested, or ate supper, they would call

FISHERMEN HAULING IN THEIR NET ON THE BEACH NEAR TANABE.

out to us to open the doors, and 'English ladies, preach to us,' etc. When Miss Leavitt did talk to them they grew quiet and came into the meeting. The one Christian man and other grown people came and again there were a hundred or more people. Two had Bibles and were studying them.

"At the next place there was one Christian woman, a teacher in the school there. It was raining and we had no general meeting. This woman invited some of her pupils, nice little girls, and my helper talked to them, while the second teacher in the school and a number of other people came and listened.

"Our next place was Shingu, our objective point. The church there has had no leader for awhile, and wrote that they were 'like sleepers and needed awakening.' We had some encouraging meetings with them. Three former pupils of mine are in Shingu and I had meetings with each of them. One, a graduate of Wilmina School, lives there with her husband and baby boy, having a nice little Christian home; another is married, and we visited her twice and had a lesson with her. She has the Bible and hymn book she had in school, where she was just a year. The other is quite young; she was in school but a short time. She, too, has her Bible and hymn book, and promised to go to church and Sunday school."

Miss Leavitt has for several years been dividing time between the two churches at Shingu and Tanabe, remaining six months or a year in each place. During her residence in Shingu in 1895 I spent two months with her. The following letter, which I wrote for *The Cumberland Presbyterian* at that time, as well as the foregoing ones of Dr. J. B. Hail and Miss Morgan, shows some of the difficulties in travel to reach that point. Since Miss Morgan's letter was written the church has secured a pastor and is much encouraged. The accompanying picture is a recent one, having been taken especially for this book.

"On the evening of February 4, in company with Miss Leavitt, I took passage on a little coast steamer en route for Shingu. The night was fair and by seven o'clock we were stowed away like sardines in a box. Fortunately the boat did not tarry long and we were soon on our way. The sea was quiet and having plenty of blankets and wraps we made ourselves comfortable on the floor, in one corner of the room, and rested during the night. We reached Tanabe by noon the next day, and as the boat was to stop for a little while to unload and take on more freight, we went ashore in a little boat and called at the home of one of the Christians. I was very glad to have the opportunity of seeing something of the place I had heard so much

Shingu Church and Sunday school grouped in front of their building. Elder in center in European dress; pastor at his left; another elder in front of the tree at the left.

ON THE COPTIC'S DECK.

of, although it was but a snatched visit. We reached Miwazaki by eleven o'clock the next night, and went to the hotel and remained there until the next morning. After eating a breakfast of rice and fish and the remains of our lunch, we took jinrikishas to Shingu, traveling over as pretty a mountain as I ever saw. The mountain sides were covered with azaleas and ferns, and with the sea in the distance it truly was a sight of which the eye never tires. As Miss Leavitt had resided in Shingu for some time, having come to Osaka to attend the mission meeting only, her house was in readiness for us and many kind friends awaited our coming.

"I certainly did enjoy the two months' visit, and find that I have advanced more in language study in that time than in any previous two months; but there was no reason why I should not, as I had for a companion one who is thoroughly acquainted with the language and heard nothing but Japanese, except when we two talked.

"Besides the regular church services, midweek prayer meeting, and the women's meetings, Miss Leavitt goes into homes wherever opportunity presents itself, and others come to her house to be instructed. The missionary's house is always open to any who will come. At the morning worship the neighbors often came to join in the service. I was fortunate in having for teacher one of the elders of the church there. He would stay an hour after worship and teach me the lesson for the next morning, so I was enabled to enter into the service understandingly. His business, that of an owner of boats, was such that except when boats were coming in or going out and needed his attention, he was free, and volunteered his service as teacher, which I was glad to accept. When this man first became a Christian, some ten years ago, he felt it his duty to take the prayer boards and all things pertaining to heathen worship out of his ships. The sailors all left him, saying they would not risk their lives in a godless ship, but he stood firm and would not permit one board to remain. After awhile men were willing to go, and now he has no trouble. At the same, time his wife bitterly hated

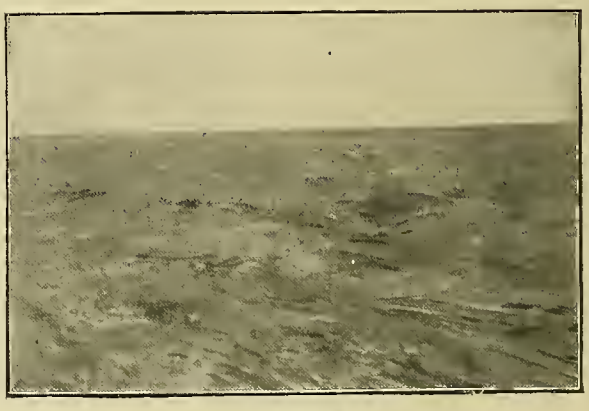
ON THE COPTIC'S UPPER DECK.

SUNSET AT SEA.

foreigners and Christianity, and tried hard to turn him from his purpose, but the Lord used their little boy to win her heart for him. Miss Leavitt was living there and had an organ, and after the child once heard it he would cry to go to Repito San's house to hear the music. The mother did not want to go, but a Japanese mother will gratify every wish of a child if it is within her power, so she went often and not only learned to love the foreign woman, but also the God of whom she came to tell. She is now a good Christian wife and mother, doing her duty both in the home and the church, and loves Miss Leavitt with the same intensity that she hated her at first.

"Rev. J. B. Hail visited the church once during my stay at Shingu. In the morning he preached to the Christians and any who chanced to come in, and in the afternoon he, with three of the native Christians, went over the town and invited people to come to the evening service. Quite a number came, remained through the service, and were very attentive. The young evangelist, who accompanied Mr. Hail on this tour, first gave a brief sketch of the funamental principles of Christianity; then the elder, of whom I have heretofore spoken, followed with the testimony of the change that had been wrought in him through Christ, and exhorted them to think earnestly about their souls' salvation. Mr. Hail followed by reading to them the parable of the prodigal son, making it the basis of his sermon, portraying to them the intense love of the father for his wayward son, and showing them that God was their loving Father and was just as willing to receive his wayward children as the earthly father was to receive his son who had wandered so far from him. This service was of two hours' length, but none seemed to tire of it, and one man at the close clapped his hands, as much as to say he approved of what had been said.

"My leave of absence having expired, I began to make preparation to return, but had to wait nearly a week before the weather was suitable for boats to travel. The waiting proved to be a good thing for me, as the pastor of the church decided to come to Osaka to attend the



A ROUGH SEA.

ONE I MET IN JAPAN.

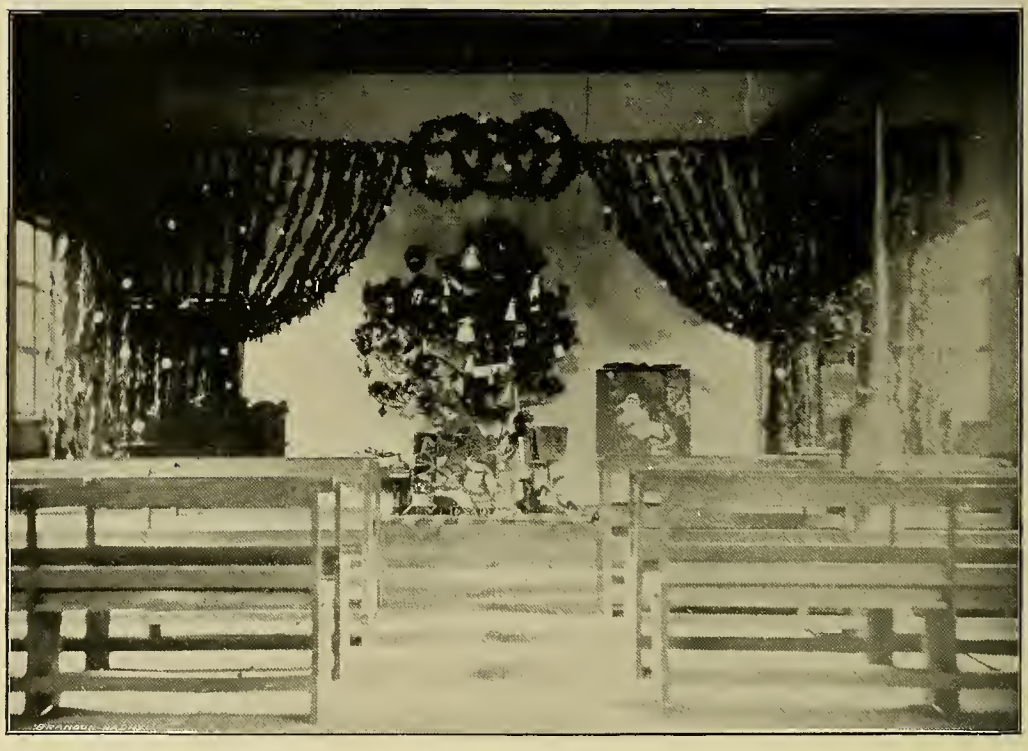
presbytery, and I was delighted to have some one on the boat whom I knew.

"We were sent on our journey by a number of the Christians who walked with us to the village where we took the boat, a distance of two and one-half miles, and after resting awhile and eating lunch, they and Miss Leavitt returned, wishing to reach home before night. We remained in the hotel until the boat came, at nine o'clock. The steamers do not come very close to shore, and passengers must be taken out in smaller boats. Often the smaller boats cannot get within ten or fifteen feet of dry land, and there is no way of getting out but to be carried. One little bit of a coolie came and took my hand baggage and put it in the boat and came back and caught hold of me as though he would throw me on his shoulder like a feather, but, alas, he gave one groan and ran off amidst the shouts of his fellow workmen; another one put me in the boat so quickly that I was astonished.

"The weather was fair, but the waves were high enough to splash into the port holes, so, of course, they had to be closed. With a small room, and passengers as close as they could sit, you can imagine that the air was not very fresh. I said the passengers were as close as they could sit, but at every station more crowded in. When I saw the doorway crowded full I would think, Well, they cannot possibly get in here, but they did. It reminded me more of salting down pickles than anything I could think of just then. One morning we can fill a jar full and by the next day we can put in a few more, and the next day a few more, and so on. I really did not feel as if I were any smaller, but I was getting quite uncomfortable, so I made my way upon deck. It was full and I dropped down on the floor in front of the purser's room. He was a very kind man and made me a pillow on the door-sill and asked me to lie down in his office. I could get the cool, fresh air, and was soon all right, and remained there until the boat stopped again, when I found room on a box outside. If ever I got down on my knees and bowed my face to the floor in thankfulness to any one I did to that man. I staid out on deck until we passed the last station and part of the crowd left. By that time the waves had gone down so the windows could be opened and the room was pleasant the rest of the way. We reached home Thursday morning about half past two, having started Tuesday evening at nine."

In 1896 the work in Yokkaiichi needed help and Miss Leavitt moved there and spent one year encouraging and helping the church. Since then she has been in Tanabe,

where her work is Bible classes for women, classes for children, a knitting class of fifty girls, in which Christian teaching is also given; English classes, helping in weekly meetings at two *kogisho* (preaching places) in the town besides attending the regular preaching, Sunday school, and midweek prayer meeting services at the church. These things with the numerous callers and the necessary visiting among the Christians and those who are interested in Christianity, to say nothing about touring, is enough to keep one missionary more than busy. Of course she has the assistance of her faithful helper in all this work.



TANABE CHURCH,
Christmas, 1898.

DR. J. B. HAIL AND TANABE CHURCH.

There are two educated girls, members of the church, who help in the work in Tanabe. One is a graduate of Wilmina School, who is home recuperating from a severe illness.

Besides the two trips a year to Shingu, visiting on the way Ago, Susami, Esumi, Tanami, Kushimoto, and Hongu, she makes frequent trips to the near villages. In Susami, where there are several Christians, they are asking for more frequent visits. In speaking of the work of this part of the field Miss Leavitt says:

"Our greatest needs are spiritual needs, and the prayers of our sisters at home are requested for stronger faith and moral courage on the part of the believers, and a fresh anointing of the Holy Spirit for all, that the word

of God may be more diligently studied and followed, and especially that the children may be led to Christ. But there is one great need that will require more than prayers. Cannot the churches send us more missionaries? We on the field are actually getting old. Should new missionaries be sent even this year, they would not be ready for full work before the last ones sent should be taking their vacation. It would not be a loss of the most precious fund to spend in keeping more workers on the field. Even the province of Kii, though it was the first place opened by our mission after Osaka, has

MISS LEAVITT AND HER HELPER WITH THE BOYS' ENGLISH CLASS, TANABE.

not enough to keep a hold on that we have gained. A hurried visit from a missionary, who leaves just as important work behind, will not be enough to cover our responsibility to the churches which have been planted with toil and tears and self-forgetful patience, to say nothing of the surrounding country and towns where Christ is only a name. The way to train up native workers is to have missionaries, who will occupy new centers and attract those who have a mind to work, and select such as are fitted to do so, or to train for future work. Missionary households are also strongholds for Christianity."

MISS LEAVITT TEACHING BIBLE CLASS IN TANABE.

Miss Leavitt says also:

"One sign of progress is the renewed care with which the Christian women are keeping the Sabbath. Another is the way in which the Sabbath school children are beginning to apply in their daily lives the teachings they have received. Some whose parents are not Christians have learned to trust God and pray to him daily in their homes. One little girl, nine years old, who comes to the knitting class Saturday evenings, forgot her yarn one night and started home after it, when she met her older sister on the way, who asked her if she was not afraid in the dark. She answered, 'Yes, I am afraid a little, but my verse for next Sunday says, "Fear not, I will help thee," so I am trying not to be afraid any more.' The same child plays with another from a Christian household to whom she confided that she prayed every night and morning. During an illness, her brother, who was making preparation to go to the temple to worship, said to her, 'I'll ask the gods to make you well.' She answered, 'No, you need not; I don't want you to pray to the idols for me.' This is only a little thing, but who knows what God may do through a little child who knows him?"

In another recent letter she speaks of the death of a younger sister who was in the infant class in Sunday school. She says:

REV. K. ITO,
Pastor Tanabe Church.

"The child was sick but a few days. The pastor helped to care for her the night she died. She would take medicine from him when none of her family could get her to do so. Near the last she kept saying, 'Never mind, I'm going home now. I see pretty things all along the way.' She also exclaimed, 'God is in sight' (Kami ga mieta). Her mother, who knows but little of Christianity, did not know what she meant. No one had taught the child to expect such things or to speak of dying as going home. It could but mean that God took her, and taught her so that she was not afraid and showed her his love as she was leaving earth. When I went to visit them her brother asked me to pray with them, and as I did so he kept saying, 'Listen, sister, Miss Leavitt is praying for you.' They asked the pastor to conduct a funeral service at the house before the body was given to the priests for burial. I hope they will become out-and-out Christians, and not only favorable to Christian ways. There seems to be a real change coming over public sentiment regarding Christianity, and a greater interest among Christians themselves. Many occasions come up for conversations with those who come to my house visiting or on business, and so day by day a little seed is sown, which is committed to the Lord of the harvest."

Dr. and Mrs. A. D. Hail reside at Osaka. Both the organized churches, called the West and East churches, now have regularly installed pastors, but they still look to the missionaries for counsel and guidance, and there is a broad field of work in their vicinity. Mrs. Hail holds meetings for the women and children of both churches, and also at the mission points under the care of these churches. In a late letter, since returning to Japan in 1898, she says,

REV. A. D. HAIL AND FAMILY.

"There is so much to do. I have had a number of opportunities to teach English but have refused all, for I have more than I can do among the women and children. We had calls to the 'interior,' but the Christians here would not consent to our leaving Osaka, so we will remain."

Besides the city work, Dr. A. D. Hail makes regular trips through the province of Ise. Mrs. Hail accompanies him as often as she can. The following are extracts from one of Mrs. Hail's late letters describing one of these trips:

"We left Osaka early in the morning of October 9—our Bible woman and I—for the province of Ise, where Mr. Hail had preceded us the week previous. It was raining so hard that the tops of the little jinrikisha were drawn down over us in a most suffocating manner all the way to the station. We took a third-class car, as usual. As there were excursion rates, our train was full to overflowing, and, being the only foreign woman aboard, I suppose I was a special object of interest. They thought my dress came up too high in the neck, my arms were too long and slim, my dress was too long, and I was too long generally. As it is criminals who wear broad-brimmed

hats in this country, they naturally wondered why I wore one, and why it should have flowers on it.

"It was dark when we reached Tsu, but we staid over night with Mrs. Lyon, whom we found thoroughly absorbed in her work. Next morning we moved on to Yamada, where Mr. Hail met us at the station and took us to the little Japanese hotel; and we were glad to sit on the floor and eat on the the floor and sleep on the floor to get out of the rain. The Christians soon came to call on us and tell us of a woman's meeting appointed for that evening. However, we found when night came, that as many men as women had gathered at our preaching place. Their curiosity was aroused as to what we wished to say to the women, and when they heard how being a Christian made a woman a better wife and better mother, more conscientious in her daily duties and more economical, they were delighted and said, 'Christianity must be a splendid thing for women!'

"The next morning the rain was coming down in torrents, just as it had been doing for three days and three nights previous, with no sign of a let-up. Were we in our own home, with glass windows and ceiling above, it would be gloomy enough, but here it is the gloominess of gloom in this old, idolatrous town of some 30,000 souls. It is a place sacred to hundreds of thousands of pilgrims who come to worship at the old shrines of Japan. They come for heart comfort, for healing of the body, for sight-seeing, for blessings on their business, for sinful indulgence—all these reasons and many more bring streams of pilgrims constantly. There seem to be peculiar charms attached to the place and its surroundings. The spirits of dead emperors are supposed to have their abode here as gods. Many of these pilgrims are now storm-stayed; so are we. But for what different objects have we come! We have a handful of Christians living right in the midst of this heathenism, superstition, and idolatry. Here we come to teach, to help, to encourage them as often as our scant treasury will allow. We have had some good meetings, the hearts of these Christians have been much encouraged, and many new ones have come to inquire about the 'new way.'

"We had crowds of children to talk to at the meetings appointed for them. The Christians thought it a very providential thing for them that it had rained so hard and long that we could not get off as we had planned.

"Having an engagement at a city fifty miles away, we were pulled through the streams of water to the station to meet with the disappointment that the trains could not go out on account of the flood, some bridges having been washed away. There was no help for it, but to return to our hotel and waite; so here we are sitting on the floor of this furnitureless room. Here is a little brazier with a few burning charcoals in it on which sits a teakettle of boiling water. Occasionally we refresh ourselves with 'a cup of that which cheers but not inebriates.' We look out and see floods of water everywhere; the houses stand up each like a Noah's ark out of the rivers that run through the town. Our landlady brings in our dinner of rice and fish, then a bed or cotton comforter and suggests, as the day is turned into night, we had bet-

ter take a nap, and the gloomy hours will not seem so long. The monotonous 'thud' of the rain on the roof would no doubt send us into dreamland; but there is no sweet 'patter, patter of the rain drops' that sounds so poetic as that in America, but the incessant pouring on the roof here is too prosaic.

"In twenty-four hours the sun shone out warm and bright, and we were soon on our way to Yokaichi. It is a seacoast town of 20,000 inhabitants. The Christians gave us a warm welcome. We held an afternoon meeting there for the women. Nineteen of the best women of the place were out, and only five of these were Christians. We had a good meeting and a social time afterward. They begged us to come up once a month and meet with them."

Miss Jennie Freeland worked in connection with the Osaka East Church most of the time she was in the country. The first year she lived on the concession, and besides being assistant in Wilmina School, she began an English class in the vicinity of the church, which resulted in the establishment of an English School. As a teacher in the English School, she was granted a resident passport, which allowed her to live away from the concession. She rented a house near the church, and gave all her time to the English School and the work among the women and children of the church, encouraging and building up the congregation. While in charge of the Wilmina School she lived on the concession.

Rev. and Mrs. G. G. Hudson reside in Osaka. His city work is near the center of the city, and

CENTER CHAPEL, OSAKA,
Where I Attended Church Two Years.

is spoken of as the Center Chapel. It is about half way between our West and East Churches, and a little to the north of them. They have regular preaching service both morning and evening, a Sabbath school, and the midweek prayer meeting. A night English class is also kept up. The na-

Gary. Ellis. Rowena. Noel. Donald.
Rev. G. G. Hudson and Family, Lincoln, Ill. Consecrated at Sedalia, Mo. Reached Japan December, 1886.

tive evangelist lives in the house, which is a rented building. The front room is fitted up for a chapel and his family live in the adjoining rooms.

The building is well located on a street corner where people are constantly passing. The doors are pushed aside

Rev. and Mrs. G. G. Hudson with Japanese Workers and a Sunday School Class from Center Chapel.

and many people stand under the projecting roof to listen. The Christians come in and sit down on the benches, others come inside the entrance way, and still others stand just under the roof. Two years of the time I lived in Osaka I attended services at that chapel. One of my chief delights was to sit at the entrance as Brother Hudson or the evangelist pronounced the benediction, handing out tracts. I have often taken a hundred or more with me, but scarcely ever had enough. Nearly always some would come and say, "I would like to have one, please." I never had to ask anyone to take them; just as soon as they saw me hold one out there were dozens of hands ready to receive it, and a pushing and crowding to get up to the door. One of the girls in school, who was a kindergarten teacher, accompanied me. She always went on Saturday and taught the kindergarten class, and on Sunday to teach the same children in the Sunday school.

One Sunday morning when Mr. Hudson was away, my helper and I were leaving the chapel when a young man in soldier's uniform came up and asked where we attended services, saying that he had tried to find a church, but failed. He was a stranger in the city; said he was a Christian, and would like to see some missionary. She talked to him and told him we would take him to Dr. Hail's. Mrs. Hail afterward told me that he stayed several hours and had the Scriptures explained to him. He said he was the only Christian in his regiment, which was then just ready to start to the battlefield of the war with China, and that he felt so weak to start out with so many who were not Christians. He wanted some of the most precious promises marked, that he might be able to turn to them readily for his own comfort and perhaps that of others. As most of them were starting to battle they had more serious thoughts and were ready to listen to the truths from God's word. They knew that their religions give no peace.

EVANGELIST IN NARA.

Brother Hudson and the evangelist aim to attend the Sunday services in the city and do the village work through the week. Mrs. Hudson does what she can in the work among the women, and at present is giving assistance in the music teaching in Wilmina School. She says:

"Each year in Japan finds us busier than the year before. I am especially so with our little ones that are given us for cheer, comfort, and pleasure in this busy work. I am less useful in some ways, such as holding meetings and calling, but I do much more at home than I had supposed possible when I was free to go outside for work. Our children interest the Japanese very much and attract callers. This gives me a chance often to say profitable things to them about children, and the responsibility of their raising, and how helpless the mother is to do her duty toward them, day after day, without the help of Christ."

Besides the city work Mr. Hudson goes to the villages north and east of the city in the province of Settsu, and south in the province of Kawachi. Two evangelists and one Bible woman are associated with Mr. and Mrs. Hudson.

The past three years Miss Alexander has been located in the province of Settsu. She is in Takatsuki, fifteen miles by rail from Osaka. Her work is teaching regular Bible classes among the women and children of the village, an English class for men and boys, keeping up a Sunday school, visiting both in the village where she lives and neighboring ones, and receiving and entertaining numerous callers. From a private letter received some months ago I quote some of her experiences: "It is Monday night. I am sittihg by a cosy fire in my little room which you know, and surrounded with things with which you are famil-

iar, so it will not be difficult for you to imagine you are spending the evening with me after a long absence, and I am posting you up on some things which have happened in your absence." After giving me the general news she says:

MISS SALLIE ALEXANDER AND HER HELPER.

"Sometimes I feel discouraged because those among whom I work do not become Christians, but when I think seriously about it, I know there is every reason to thank God and take courage. Christmas night we had our celebration of the occasion. It would have done your heart good to have been present. The children's songs, Scripture recitations, and little speeches elicited the surprise and admiration of the older people present, and I believe will be a means of doing good. There were over one hundred and fifty present—such an attentive audience. Mr. Hudson and the evangelist were out and preached short sermons. In between the sermons were the children's exercises. It was a busy week for all of us, but we felt that we were more than repaid that night.

"Yesterday I sat down to read a few minutes, when I heard some one at the door inquiring if this was where I lived. The visitor proved to be a teacher from a village a few miles away. He had studied the Bible somewhat while living in Osaka, but was sent to this place before he understood very much of it. He came to ask me to teach him regularly. Soon after coming in he unwrapped his Japanese Bible and began asking questions. We talked for several hours. Truly we never know who is just ready to believe. There can be no greater joy than to try to lead an earnest inquirer into the light."

In a later letter to the Foreign Secretary, speaking of the great need of missionaries, she says:

"Not only for the sake of the Christian churches which still need our sympathy, prayers, and counsel, do we need to strengthen our forces, but also for that greater work of bringing the good tidings to those who know

not. There are millions on this island who have not yet heard of Christ. The other evening my cook was speaking of her home village. She said there was n't a Bible in the place until she went home after having worked awhile in a missionary's home. The neighbors gathered in to see what it was like, and one after another came, from far and near, to borrow the wonderful Book, so that it was seldom at home for a day at a time. One day a missionary and his helper landed there and went from street to street preaching and distributing tracts. It was the first time a 'Christ man' had ever been there and great crowds flocked to hear them, but their boat staid in port only a little while. After they were gone, the people became afraid lest some harm would come to them if they kept the tracts and they went to return them. My cook said she went out and told the passers-by to keep and to read them; that no harm would come from it and persuaded some of her neighbors to do so.

"A few days ago a man who lives near came to the services and was much pleased. He wanted to know more about the Bible; said he had thought that all people must be crucified in the next world. Oh, how I long to be able to speak freely all that is in my heart! How hard it is to be compelled to only half say the truths that are so important; but will not God bless even the stammering tongue, if we trust him?"

In a later letter Miss Alexander says:

"My life is made up of little things, little trials, little worries, little efforts here and there, little disappointments which did not seem small at the time, little joys and little blessings, shall I say? Ah, no, there are no little joys and blessings. The gifts from the Father are always liberal and gracious, even those things which seem small, fill the heart with perfect content and peace. My daily life is made up of such trifling things, things which seem small when taken out of their relations, that when I begin to write them they seem too insignificant to tell. There is a dark side, too, and dark enough it looks sometimes, but the light of God's promise falls on the pictures and the darker scene is illumined with hope; and then the hardships and trials are not wanting, but they are different from what we would expect, and they are difficult to understand by those who are necessarily unacquainted with the conditions which exist. Then there is another thing. If we were disinterested observers of the work in this country we could speak more easily of the disappointments that come; but we are not. This is our work; our hearts are bound up in it. These people who fail us so often, who disappoint and try us—we love them; they are our brothers and sisters, and you know there is an instinctive desire in out hearts to cover the faults of those we love, and if they give us pain to keep the fact to ourselves."

Rev. and Mrs. G. W. Van Horn resided in Osaka. Their location, Adjikawa Chapel, is in the extreme western

ADJIKAWA CHAPEL.

part of the city, on the river near the boat landing. The locality selected has been a difficult field, but is fast becoming an important part of the city. A wharf is being built and gradually the river is being dredged out to make it accessible to ocean steamers, allowing them to come into port there. The church work has grown and they have been permitted to gather a goodly number of these people into the fold. Besides the city work Mr. Van Horn tours in a number of villages in the provinces of Idzumi and Kii. I give his own account of a trip through the country.

"Recently I took a ten days' evangelistic tour in the provinces Idzumi and Kii. In the former province we have a Bible man, or rather lay evangelist, Mr. Okamoto, who works in a cluster of villages, numbering in population from 2,000 to 15,000. There are very few Christians in the neighborhood and progress is slow and difficult. Last winter, in the town where the evangelist lives, the opposition became so strong that for a time the chapel could not be opened for public service. When we had service at a hotel the meeting was broken up by a crowd of boisterous men, who hustled the evangelists around the room, even striking them, blew out the lights, and threw the hibachi (fire boxes) around, to the imminent danger of burning the house down. However they attempted no violence to me. But on my recent trip to the same place matters had quieted down and we had services undisturbed, yet not very public, on Saturday evening. Sunday night we went to a country place and had service at a farmhouse. Some forty or fifty people came to hear the way of life, and I did so much enjoy preaching Christ ; for very many of them were hearing the blessed news for the first time in their lives, and perhaps it will be the last for many of them. There being no

Rev. and Mrs. G. W. Van Horn with Japanese Workers and a Sunday School Class of Adjikawa Chapel. Taken at Their Home.

hotel in the place we were compelled to lodge at the farmhouse. This farmer had been at my house in Osaka quite a number of times, so he endeavored to entertain us in good backwoods style, as the people here would say '*in a hea no fu.*' After the usual ceremony of receiving the guests was finished, and we were seated in the guest chamber, the good wife waited on us with *mochi*, which she baked over the coals in the *hibachi* in our presence. Soon supper was served. It consisted of rice, soup, beef stewed in water, sugar, Japanese sauce, and *horen-so* (spinach). While at supper the people of the village began to come in, and we soon had quite a party sitting around the fire box, engaged in lively conversation. Topics of the day were discussed in typical rural style. About 8 o'clock the evangelist suggested it was time to commence services. We opened with singing and prayer; then it was announced that a foreigner from Osaka would preach to them. In the simplest way I could I told them of the true God, and Christ, his Son, the Savior of men. The Bible man then preached a full hour, during which time the young people were reminded that it was 10 o'clock and all retired. The next morning we took leave of our good host, and went to Sano, a town of 10,000 people; here we had a good meeting. Tuesday morning, March 3, I started from Sano to Sakamoto, a town in the province of Kii. The clouds were dark and lowering, and soon it began to rain; before I reached my destination it turned very cold, and a severe snowstorm came on. At Sakamoto our meeting was a failure, because of the bad night. Next day we—that is, Mr. Tokeda, an evangelist who met me at Sakamoto, and myself—went to Inade; had a good meeting that night, although the cold was severe. Next day we went to a village on the opposite side of the river, and held services there that night. From there we went to Yokkaiichi, where there was once an organized church, and there are still four or five Christians. We had a pleasant service there, and on Saturday, the 7th of March, we arrived at Kokkawa, where Mr. Tokeda, the evangelist, lives. Had services there Saturday night and Sunday morning. Sunday evening we went to other villages, where we had several Christians, and held an interesting service with them that night; and Monday morning, March 9, I started for my home in Osaka. I was fourteen days on the trip, held ten meetings, besides prayer meetings with the Christians. The weather was cold all the while and most of it severe. But I kept up all right and enjoyed it very much."

Mrs. Van Horn's first years in Japan were spent in Wilmina School. A nervous break down caused her to leave it, and she has since been in the general evangelistic work along with her husband. In the city they have eight weekly meetings. Some are general while others are for women or children only. Their work is encouraging and they found it difficult to break away and come home for

Rev. and Mrs. G. W. Van Horn, Brownsville, Pa. Consecrated at St. Louis, Mo. Reached Japan October, 1888.

their needed rest, knowing that all our missionaries' hands are full, and that their field must suffer because of only receiving occasional visits from other busy workers. Four women have recently been baptized and several girls asked for baptism, but on account of their living in heathen homes and having no encouragement but what the missionaries and native workers could give them at their meetings, it was thought best to defer it awhile.

Mrs. Van Horn tells how they reach the children:

"At one place where the people are principally poor, the Bible woman teaches a class in reading and writing. She manages to put in as much Bible teaching as possible. For instance, for their lesson she writes on the blackboard a verse of Scripture, which the children copy. This gives them practice in writing; then they read and memorize it, which gives them reading and a thought from the Scripture to take home with them. At another place where the children are able to go to their own schools, she teaches a class in English, which usually proves interesting to them; others again are attracted by knitting, sewing, or crocheting. At our regular Sunday services they are taught Bible truths by various methods, such as questions and answers, a Bible story, or Bible pictures. All who come to the Sunday school take a thought home with them in some way. We also use Scripture cards freely. We can only sow the seed, and this we try to do in every possible way; God must and will give the increase. We sometimes have a magic lantern meeting, which entertains and, I hope, also instructs them. These are some of the most prominent means, and I think the most successful plans to reach children."

The past year Mrs. Van Horn planned some pretty picture cards on which are written, either on a part of the the face or on the back, the Lord's Prayer, the Beatitudes, the Ten Commandments, and other passages of Scripture. These have been very useful, and five thousand of them

CHURCH AT TSU, ISE.

have been sold for distribution and as many more ordered. They are bright and attractive, and many will receive them who would not care for a plain paper tract. She occasionally makes a trip to the country with Mr. Van Horn and has meetings with the women. In some of the places she was the first foreign woman that had ever been in the vicinity and was a great curiosity. The children on seeing them enter the village ran down the street calling out to the people a "foreign woman" is coming, and crowds gathered to see her. As soon as they passed the crowds, the children would run just as fast as they could and get ahead of them, and stop and wait until they passed again, then run to the next corner, and so on all the way down the street. At one meeting she had to stand on something high to allow the crowds to see her. This, of course, is merely curiosity, but these same people could be won for Christ if there were only enough missionaries to go and teach them. Mrs. Van Horn says:

"The dear Lord has committed unto each of us a portion of his vineyard to cultivate, and whether we be on this side of the great sea or that, the field is the same and the harvest immortal souls. The seeds sown have not fallen among thorns or on stony ground. We know that some have fallen by the wayside and been picked up by the emissaries of Satan, and some have fallen on stony ground and been scorched out by the fires of heathen idolatry, but we also know that some have fallen on good ground and will bring forth fruit, and will find their way to the light and maturity. Thus hoping, thus trusting, we continue to sow."

Mrs. A. M. Drennan and Mrs. N. A. Lyon in Tsu, Ise, are very busy with the Bible Training School, evangelistic

work, Sunday school, and English teaching. Mrs. Drennan has general oversight of the work. A few sketches from their own pens will show how their time is occupied. Mrs. Drennan says:

Mrs. A. M. Drennan, Pilot Grove, Mo. Consecrated at Evanville, Ind. Reached Japan May, 1883.

"I went to Ueno for a week's work, taking O Yone San and two other girls with me. Every day Bible study was well attended by the Christian women there. We also visited and distributed tracts and speaking to the people as much as opportunity would afford. Over eight hundred tracts were distributed by the girls. We rented another house for preaching in a part of the city we had not been able to reach before. The house was cleaned and fitted up with new mats, table, cups, etc., and our first meeting held by the pastor. An afternoon Sabbath school was opened. Mrs. Lyon came over Saturday and spent Sabbath with me in Ueno, but it rained hard all the time she was there, so that she got out very little. I was sorry for that, as I wished her to visit among that people. They are easy of access. While at Ueno I received a letter from the young preacher at Shiroko, asking me to come there in a few days, as our pastor, Mr. Banno, would go over to help him in a meeting, because he was passing through a season of persecution and trial. The priests, growing jealous of our work, had been busy among the people, and caused them to refuse to rent us a house longer. We must within a week give up the house we were using. He had made every effort to secure another but had failed, as all refused to rent to a Christian, so this would be our last meeting. The next morning we went in jinrikisha ten miles to the railroad station, then by rail down to Isu, forty miles; ate a hasty lunch at 3 o'clock; then took O Yone San and three other girls and the baby organ, and went out ten miles to Shiroko, reaching there in time for supper. Our pastor, the day before, had tried to call the leading men of the town together to talk with them, and show them

NORMAL SCHOOL, TSU, ISE.

that Christianity is not a bad thing, but he had only a few of the fifty to whom he had sent special invitations. So I found him and the young preacher both discouraged a little over the prospect for work in that city. However, they put up posters in different parts of the town. Six jinrikishas, one carrying the baby organ, and one apiece for the girls and myself, made a long procession. We had to go through a large portion of the city before reaching the church, and thus we attracted much attention. When the hour for the meeting was come, which we expected to be our last, the house was filled, a large room, indeed three rooms thrown together, then a wide porch full width of the house, then a good yard; all of these were filled as compactly as they could sit on the floor in the rooms, or find standing room in porch and yard; even out in the street they stood during two sermons, prayer, and songs. Many were of the best people of the town, I said to our pastor, who made the best effort in preaching that I have ever heard him. We all felt as if we were doing our last work there, and it must be well and thoroughly done. After it was over and all were gone, I said to him that I felt fully satisfied that the seed sown that night would yield its full harvest. The next morning, just after breakfast, a man came in to say he would rent us a house, and we could take possession of it at once. Thus we thanked God and took courage."

Of the old ladies' Bible class in Tsu, Mrs. Drennan says:

"No one under fifty years of age is admitted to membership. They meet once a week for Bible study and prayer and they often turn it into an experience meeting, in which they tell of their faith, their hopes, and their joys, as well as their faults and trials. At every meeting each member is expected to bring with her some one who is not a Christian. They cannot always do this, but they try. You would be interested in seeing the happy faces of those who are Christians as they try to talk to the others, who know not their joy, and lead them to Christ."

Mrs. Lyon has an English school in which most of her time is spent. She says of this work:

"We have formed what we

SILK SPINNING MILL, TSU, ISE.

call an 'English Language Society,' and every day in the week, except Saturday, between the hours of two and four, I am teaching English to boys of twelve and fourteen; from four until six I have young men. Every Friday we spend the whole afternoon in an English Bible lesson. Most of them come regularly and many of the older ones are beginning to ask questions about the lesson. In this way we hope to plant some seed in the Master's field, and we are encouraged in this hope already by seeing some of them come to church

THE J. B. HAIL FAMILY.

Rev. J. B. Hail and Mrs Hail, Pioneer Missionaries of the Assembly's Board.

Mr. Will Hail, Teacher in Missouri Valley College, Marshall, Mo.

Mr. Arthur Hail, Cumberland University, Lebanon, Tenn.

and Sunday school, while others are coming to the house to study the Bible. Often after months of earnest and faithful teaching and effort to lead them into the light of truth, we find our students friendly, but to all appearances destitute of any religious conviction. Then again, perhaps, we reap where others have sown, and it may be have gone away discouraged. It is not by one sermon or one lesson that these people will be brought into the fold. It must be 'line upon line, and precept upon precept.' Pray for us that God will vouchsafe his blessing, and that the seed sown in weakness may spring up and grow, bringing forth fruit unto everlasting life. 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with

Miss Ella Gardner, Camden, Ind. Consecrated at Nashville. Reached Japan July, 1893.

rejoicing bringing his sheaves with him.'"

Of work among the children she says:

"I have a very interesting class of girls and boys, ranging between the ages of four and fourteen, in our morning Sabbath school. They are bright little people and very well behaved, and also very attentive and regular in attendance. We teach them a text of Scripture every Sunday, and it is very encouraging to find that they remember and can repeat all they have learned. We have to begin at the begining to teach them. First, there is but one true God; that he is everywhere present; that he made all things, the earth and sea and all that is in them; and that he knows all that we do. We try to impress upon them that every one is responsible to God for every act of life, good or evil, but that he is as a loving father who is willing to forgive if they but desire to be forgiven for every wrong they do. He is also a rewarder of all them that diligently seek him, and if they do right they will live with him forever after death. They have not been taught these things at their mothers' knees, like those in Christian lands. It is very interesting to me to watch their bright faces as these truths enter their minds, and I pray earnestly that they may sink down deep in their hearts, and draw them to the Savior, who is so willing to save them. I do wish you could hear them sing! It is wonderful to me to see how quickly they will catch a tune, and as they go out from here they go every way singing the songs they have learned. Surely God will use even these small things to the blessing of Japan."

Miss Julia Leavitt, Bloomfield, Ind. Consecrated at Evanville. Reached Japan November, 1881. First Missionary sent by the Woman's Board.

The Bible Training School was established in Tsu, Ise, late in the year 1894, very shortly after the

return of Mrs. A. M. Drennan from her visit to the homeland. She was accompanied on her return trip by Mrs. N. A. Lyon, who was to be associated with her in the school. Rev. K. Banno, pastor of Tsu Church, is the president. Mrs. Drennan superintends the work and Mrs. Lyon assists in the teaching. The school is growing, the girls are developing into good evangelistic workers, and much good is being done. Rev. K. Banno's words to Cumberland Presbyterian missionary women are these:

Mrs. N. A. Lyon, Evansville, Ind. Consecrated at Evansville. Reached Japan October, 1894.

"Dear Sisters: It is now over twenty years since you began work for us in this country, and we thank you for it. You have sent us Mrs. Drennan and Mrs. Lyon for the work in Miye Ken, and also organized a Woman's Bible Training School for those who want to work for Christ. The general evangelistic work in our country is advancing by the help of the different missionaries represented from your country, but we are young, so we need your care, your help, and your prayers. I hope you will continue to sympathize with us and help us."

Miss Agnes Morgan, Watson, Mo. Consecrated at Lebanon, Tenn. Reached Japan, 1889.

The girls coming into the school are supposed to have a fairly good education, but that is supplemented by a special secular course of study along with Bible study proparatory to evangelistic work. A thorough course is pursued in Bible study, and a part of the training is to accompany older girls or Bible women in their house to house visitation. Mrs. Drennan speaks of last year's work as follows:

Miss Sallie Alexander, Nashville, Tenn. Consecrated at Huntsville, Ala. Reached Japan October, 1894.

"We have our house full again this year. A class of young women is earnestly preparing to follow their sisters of last year in doing active missionary work in the neighboring towns and villages. We now have five Sabbath schools. Three of them are in this city and two of them are out in the towns near by. One of the young women at the town six miles away is not a graduate; so she must come home for school; so also the one at Ueno must return. The work is kept up in these two places by young women going from here on Saturday. One, however, has so much to do here in this city that she cannot leave on Saturday. She is the only one of the graduates here, and is such a good teacher that I want her to go out there for that Sunday school work. Rather than fail to attend one of our Bible meetings here on Saturday, she gets up and starts at five o'clock in the morning, walking ten miles to the Sunday school. As soon as dinner is over she walks back four and a half miles to the afternoon Sunday school, teaches in this school of fifty or sixty pupils, and then walks home, five and a half miles, eats her supper, and walks another half mile to church and back again, having traveled over twenty miles and helped in teaching seventy-five to one hundred children."

Mrs. Lyon, speaking of the school and the work the girls are doing, says, "We, the workers, all attend the morning school at the church; in the afternoon the girls of the 'Training School' divide up, some going to one place and some to another, but all teaching classes somewhere, so that all are busy about the Master's work."

Miss Jennie Freeland, Windsor, Ill. Consecrated at Nashville. Reached Japan July, 1893.

From a letter written to

the women of the church by the girls of the Bible Training School I quote the following:

"We thank you for your kindness to us in sending the missisonaries to preach the gospel to us, as it is in Jesus Christ. It is all by the grace of God, but at the same time you found it in your hearts to make the self-denial necessary in order to send them, and through their instrumentality we are brought up to the high plane of Christian life from the depths of sin and degradation. The Lord has been so good to us in placing us in such pleasant circumstances. By his loving hands he has led us so far. When we think of his goodness we can never cease to thank God for all his mercies toward us."

REV. K. BANNO,
Pastor Tsu, Ise, Church.

Mrs. Drennan says of the work in general:

"There is a deepening interest; many are inquiring about our religion, and we are praying for a great ingathering. The preachers, Bible women, and teachers all are working faithfully. Our church members are all doing what they can, an earnest, praying band. All are so busy that when one is brought in it is difficult to tell through whose instrumentality, as all have given a helping hand. We are praying, hoping, and waiting for the outpouring of the Holy Spirit upon this whole province. Our work is growing slowly but surely."

Mr. and Mrs. Worley, the new missionaries, have made their home in Tsu, Ise, and are studying the language.

Several who were formerly members of the Japan mission are no longer connected with it. Miss Alice M. Orr, of Missouri, who accompanied Miss Leavitt to Japan in 1881, returned to America after some years of service, and is now the wife of Rev. J. W. Laughlin, secretary of the Board of Missions.

Miss Bettie Duffield, of Missouri, went to Japan in 1885. After her term of service she came home for a rest, returning to Japan in 1892. The following year she was married to Mr. Frank Mueller, professor of English in the

Japanese Naval School at Etajima. Mr. Mueller was sent to Japan by the Young Men's Christian Association. Both are active Christian workers.

Miss Rena Rezner, of Illinois, reached Japan in 1886. Because of ill health resulting from a fall, she returned to the United States in 1893, hoping that she would recover. Time and treatment proved useless in effecting a cure.

Miss May Morgan, who was with her sister so long in the Wilmina school, was also the victim of ill health, returning home in 1893.

Dr. Mary Gault, of Ohio, went to Japan in 1892. The next year she resigned and was married to Mr. L. Suganuma. They live in Nagasaki, where she is engaged in medical work.

In the preceding pages, different missionaries have told of various forms of service. There is much similarity in the ordinary experiences.

Early in the year 1897 representatives from all our churches, together with the preachers, evangelists, Bible women, and missionaries, held a meeting to celebrate the twentieth anniversary of the establishment of the Cumberland Presbyterian mission in Japan. The report of results showed that during the twenty years 1,086 persons had been baptized; 668 of them were still connected with our churches. Six native ordained ministers had become valuable assistants. A school for girls and one for training Bible women had been established. In addition to regular work, English schools, classes for the poor, and kindergartens had been assisted by the missionaries.

The facts that can be put down in black and white are not so numerous as those which can be seen and felt rather than told. Neither can the workers in this country realize the extent of any of these results. Speaking of this fact, Rev. A. D. Hail, D.D., said that the churches in America were in the dynamo room, from whence came the means of

illumination, but from it they could not see all the grand effects of their efforts. The missionaries in Japan behold the transformed lives and faces of those to whom the churches send the gospel light.

Rev. and Mrs. J. C. Worley, the new missionaries to Japan, located at Tsu, Ise.

WILMINA GIRLS' SCHOOL, OSAKA.

The left wing is the Home of the Missionary Teachers. The lower rooms of the central portion are the Chapel and the Reception Room. The right wing and the upper rooms of the center are Recitation Rooms and Dormitories. The people in the street are merely passers-by.

Chapter XII

Wilmina Girls' School

IN 1882 our missionaries on the field felt the need of a school into which they might gather some of the girls of Japan and educate them for Christian service. They presented the matter to our Woman's Board of Missions, asking that funds be raised for that purpose. The money was soon raised, the largest donation, one thousand dollars, being given by Mr. William Saunders, of Austin, Texas, in memory of his wife. It seemed the fitting thing to link the donor's name "Will" with that of his wife "Mina" in giving the name, thus making it Wilmina.

The hearts of the missionaries were indeed made glad when they were informed that the money was ready. The following year our Japan mission purchased for the Woman's Board of Missions lot No. 22 on the Foreign Concession, Osaka, Japan, for the girls' school. It was formally opened in January, 1884, and Mrs. A. M. Drennan was made principal. She remained in the school four years, doing heroic work for her Master. Since that time Mrs. G. W. Van Horn, Miss May Morgan, Miss Agnes Morgan, and Miss Jennie Freeland have at different periods had charge of the work. Connected also with it as assistants have been Miss Bettie Duffield, Miss Rena Rezner, Miss Sallie Alexander, and the writer.

My own experience as assistant in the school began in the fall of 1893 and closed with 1896. During these three years of pleasant associations Miss Agnes Morgan was the efficient principal. During her temporary absence of one year Miss Sallie Alexander and I carried on the work. The first year the assistants' work was shared with Miss Jennie Freeland that we might have ample time for lan-

guage study. These were happy years, and it is from them that I draw my picture of Wilmina School.

This, as all other mission schools, is a boarding school. The building will accommodate conveniently about fifty boarders. The lower rooms are chapel, reception room, class rooms, dining room, and kitchen. The second floor furnishes living rooms. The south wing, which consists of three lower and two upper rooms, is set apart for the apartments of foreign teachers.

Miss Freeland and Wilmina School Girls.

The early morning bell tells all that the night rest is over and it is time to begin the work of the day. The ones who are to help in the kitchen or the dining room go there, and others busy themselves in putting beds to air and in assisting younger girls who are under their care. One of the older girls is always head of a room, and it is her duty to see that the room is properly cared for and the younger girls neatly dressed. At the ringing of the six o'clock bell all go to the dining room and seat themselves in their accustomed places around the low table, when the matron, teacher, or one of the older girls asks God's blessing upon their food. Breakfast over, each goes to her ap-

pointed task; some to help with dish washing and tidying the dining room, others to their rooms to fold up bedding and put it away in the wardrobe, and making the rooms neat, for the whole house must be in order and every one ready for the chapel services at 8 o'clock.

One of the Japanese teachers usually leads the morning devotion, which consists of Scripture reading, singing, and prayer. All have Bibles and hymn books and take part in the service. At its close all go to their respective class rooms for the daily Bible lesson. One class may have a lesson in the New Testament in the gospels, another the epistles. Others have Old Testament history, or prophecy, or evidences of Christianity. One class begged to study the Revelation. They said, "We do not know all there is in the gospels, nor all about history and prophecy, but we know nothing of Revelation, and this is our last year in school. Won't you please teach us Revelation?" I taught them at the beginning of the term and Miss Alexander the latter part of it, and we both felt that we had never had a more interesting class. They were studying in earnest, and it was such a pleasure to see them grasp the truth. There was scarcely a morning that either of us went before the class without having spent from a half to three-quarters of an hour, in the early morning by our own fireside, preparing the lesson together. We studied with the best "helps" and asked God, day by day, to help us understand and teach aright.

Other things taught in this school are about as one finds in a girls' academy in this country. The primary department was discontinued in 1890. Where we study English they study Japanese. They have geography, history, mathematics, sciences, drawing, penmanship, sewing, etiquette, and calisthenics. Instead of Latin they study Chinese, for a great many Chinese characters are used in their writing and numerous words in their language. For spe-

cial language study they have English. In this they have spelling, reading, writing, and conversation. A good knowledge of English opens up a world of Christian literature. They have music, both vocal and instrumental.

A day in Wilmina School is not very different from a school day in America. The branches in Japanese and Chinese are taught by competent Japanese teachers. Four o'clock closes the school hours, and all get out for exercise and rest. After a walk or other outdoor exercise, the school rooms are put in order for the next day; girls with brooms, scrub-brushes, and dusters can be seen from every door, and as, according to the old adage, "many hands make quick work," everything is soon neat and clean. After evening prayers all are expected to meet in one room for study, the younger ones being dismissed and allowed to retire an hour earlier than the older ones. The routine of each day's work is about the same. On Friday night the older girls attend the weekly prayer meeting at the church. The school attends our Osaka West Church. Saturday is general cleaning day, and Saturday night is play night. All assemble in the large room upstairs, and each spends the evening as she chooses. There is great variety of work and play, some sewing, others patching, darning, writing a letter home, reading, talking, singing, or playing. This was always a pleasant evening to me, and I tried not to allow anything to prevent my spending Saturday evening with the girls. We learned to know each other better, and it was good practice for me in talking their language; they jealously guarded my language and were very careful to correct any mistake I made. They would tell me so kindly, "Sensie, you do n't say it that way, it is this way." Sometimes an evening was given to an impromptu entertainment. Out of whatever clothing they had at hand costumes were improvised and character plays given. One evening, I remember well, was given to impersonating different mission-

aries of their acquaintance. We could readily recognize others, but were not so quick at seeing ourselves. Remembering that in school I was known as the "haiyay hito" (quick person), I was not long in recognizing myself when one of the girls, straightening up her shoulders, with head erect, taking quick, short steps, went across the room as if intent on going somewhere. The 9.30 bell put an end to these recreations, and we went to our rooms light hearted and happy, to enjoy the night's rest.

Sunday morning the rising bell was a little later, but all were expected to be ready for prayers at 8 o'clock. All came to chapel dressed for Sabbath school and church, as we started immediately after. The distance is about three-quarters of a mile, and at the tap of the bell all fell in line by twos, the younger ones in front, followed by older ones and teachers, and walked to the church. The principal attended with the school. Assistant teachers had work in other places. With one girl as helper I went a different street to Center Chapel. Some of the girls taught in the morning Sabbath school, but most of them were in classes. After these services we all went home and until 2.30 o'clock saw very little of each other. The home was very quiet. At 2.30 two girls accompanied Miss Alexander to the new *kogisho* (preaching place) opened by the West Church, in a different part of the city, and from four to six others accompanied by the matron returned to the church and conducted a Sabbath school for the street children. They walked from the school to the church, inviting every child they saw to go with them. The children were not all as clean and neat as we might expect. Many of them were nurse girls with babies on their backs. In fact, the babies were so numerous that some girls were delegated to go along and care for them while others did the teaching.

This work was begun at the request of the school girls, and aside from sympathy, financial aid, and encouragement

it has been carried on by them, and one Christian man. A hundred children have thus been taught regularly, besides the many transient ones. After this had been done for quite awhile, the girls asked if they might visit the homes of these children and talk to the mothers. They were permitted it, and whenever they had a spare hour through the week it was improved in this way. Since returning home encouraging words have come from time to time of this work, and though the work and workers change, the spirit manifested here will be seen wherever earnest Christians labor. The following words have been encouraging to me, and I believe they will be to others who are interested in this school and others of like nature. I quote from a letter from Miss Alexander: "I've just been listening to the girls tell of their experience in visiting the homes of the Sunday school children. I wish you could see their faces shine as they tell about it. One of them said, 'I never tried before to go out and tell the people about God and a Savior, and they heard me so gladly.'"

Miss Leavitt says, "I just wish you could see the earnestness and joy of the girls in their work of visiting the homes in the neighborhood of the West Church." Calling the eldest one by name, she says, "She is a captain in the way she manages the forces and makes a charge at people. She seems to have no thought of herself at all, but is just bent on making people hear and understand. The congregations have increased visibly since they began this work, and the pastor is equal to the occasion in teaching them."

Miss Morgan says, "The Sunday school and missionary work goes on." She gives the names of the girls who are at work and of others who ask to be allowed to go and help, and says, "So you see they work well, being willing." Calling the name of the eldest (the one referred to by Miss Leavitt), she says, "She takes her lunch and does not come home on Sunday until after the night service. She is

END OF MIDDLE ISLAND, OSAKA.

A Favorite Resort for Tired Missionaries, since it is only Two Minutes' Walk from the Concession. A Pile of Logs under the Pine Tree serves for a Seat.

the moving spirit in both Sunday school and evangelistic work, and does it of her own accord, beyond sympathy and encouragement. I do not urge her. She gets no money for this work, and all the girls do it from heart and soul. It is a fine training for them. The report of this work has gone out all around, and it is considered an excellent thing, and, after all, it is really Wilmina Girls' School mission work, isn't it?"

When all were home and rested we usually gathered around the organ and sang for awhile; sometimes with Miss Morgan at the organ, other times one of the girls. We sang either Japanese or English. We enjoyed this very much, and the supper bell came all too soon. In the evening the older girls again went to church for the preaching service. The younger ones had a short lesson at home and retired early. It was a great pleasure to me when it became my duty to teach the home class on Sunday evening. Gathering them around me in my room, I was not afraid of my own voice and tried as best I could to tell them in their own language some of the sweet truths contained in God's word. There was one girl in the class who grasped the truth so readily she could explain it to others.

If I could not with my limited use of the language put the thought plainly enough, she would say, "Sensie, may I say it for you?" and then she would give such a distinct explanation that I, as well as the class, could get it clearly.

Missionaries do most of the English, music, and Bible teaching in the school. We have our regular duties and our irregular ones, and sometimes the irregular ones outnumber the regular. These girls are altogether in our care, far away from their parents, and, like American girls, they need guarding and guiding; they need to be brought into close contact with us in confidential talks if we expect them to grow to be strong Christians.

We try to call occasionally at all the homes, both of the girls who are in school and those who have been in since our acquaintance with it.

Mrs. A. D. Hail has given such a good description of the graduating exercises of 1894 that I quote her words:

"Girl nature is much the same in Japan as in America, and nowhere do we see this fact manifest itself so much as on school commencement occasions. The principal differences are external and pertain more to the ages of national customs back of them, and national peculiarities, than to anything else. We were reminded of this again very impressively as the annual commencement in our girls' school for 1894 drew near. An observant outsider could have told very well by the little peculiarities in their movements that the occasion of the year was at hand. Groups of older scholars in earnest conversation, emphasizing their statements with humble little bowings of grace and courtesies, the younger ones running hither and thither at intervals of leisure from study, with an unusual haste for Japanese, indicated that even they felt great responsibilities for the success of the coming event.

"The lower grades of the school girls had been duly examined, after their ten months of study, and had received their certificates of work and promotion, while others had come to that momentous period in school girl life long looked forward to, graduation. With those who had reached the dignity of outgoing seniors, the two questions of great moment were a fitting costume for the occasion and a creditable composition; and, withal, a proper ornamentation of the school room for the public event. The two large school rooms were thrown together, by the removal of the 'shoji,' or sliding doors, and beautifully decorated with evergreens, ferns, and flowers. The small school benches were taken out, bright carpets laid on the floor, and comforta-

ble seats were borrowed from the church, on which were placed a bountiful supply of new fans, that were much appreciated by the audience that hot day. The girls were dressed in their most becoming costumes and wore white chrysanthemums in their hair.

"The music rendered by the pupils was exceptionally good, both instrumental and vocal, and did much credit to their teacher as well as themselves.

"There were nine graduates, the largest class ever sent out from this school, some having taken the longer school course, some the shorter. Their compositions were well written and well read. Some of them were in Japanese, some in English. As the name of each girl was called out, she arose

Wilmina Graduates.

from her seat and came forward with measured deliberateness to the desired point, then, stepping backward, bowed low to those in front, the audience returning the salutation; then slowly unrolled her composition and read distinctly and with great self-possession. Having finished, she deliberately rolled up her composition, gracefully courtesied, and retired to her seat, after which two little girls in bright colors came forward and presented her with a lovely basket of fresh flowers, which was received by her with becoming grace. Rev. Mr. Baba, pastor of the West Church, delivered an address on 'Female Education,' which was followed by the presentation of diplomas, by Miss Agnes Morgan, principal of the school. Refreshments were then

A Wilmina Graduate.

served, each person present receiving a pretty little basket made of the stems of ferns, filled with sweetmeats in colors, beautifully arranged. Then the tiny cups of tea were passed, the benediction offered, and the very interesting exercises were over.

"In a few more hours the school girls had disappeared, some in jinrikishas, with their little baskets of clothes accompanying them, others on the little coast steamers sailing across the bay to their mountain homes."

This finishes my picture. Others who have been in the school a longer or shorter period can make one of other years and other experiences. There have been all along the years ups and downs, joys and sorrows, and each one has done her best under favorable or unfavorable circumstances to do the Lord's will in trying to make this part of the work what he would have it be. In so far as it has been successful we give all praise and honor to Him who counted us as worthy instruments to be used in this part of his field, and we rejoice with all who have, either in person or by means given, worked in this school, that results are visible and that God is being praised in this department of work.

Dr. A. D. Hail in Japan and Its Rescue says, "There has been a total of fifty-eight baptisms from the beginning of the school. Of the fifty or more preparatory and academic graduates, forty-three are Christians. There has been an attendance of over two hundred in all from the beginning of the school."

Many of these girls are wives of preachers, evangelists, elders, and other Christian men. Some are Bible women,

trained nurses, and helpers. Others are exerting Christian influence in various ways, and, most important of all, perhaps, every girl who has attended the school is still having a Christian influence exerted upon her by the Holy Spirit. Miss Agnes Morgan says, "I think we can truly say that no girl ever attended our school, even for a few months, without getting Christian impressions that can never be erased, and Christian seed sown in her heart that will bear fruit in her life or that of her children." Like the waves of the sea, influences when set in motion go on ever rolling, and we know not where they stop. Some one has said, "Life is, like cloth, woven a thread at a time." May we not rejoice that we have been permitted, through divine guidance, to weave a few golden threads of Christ's love into the lives of these dear Japanese girls?

The following letter from one of the young girls of the school came to me soon after reaching home. My father's death occurred while I was on my way home. These were sweet and comforting words to me. For the beautiful thoughts expressed I give it to my readers. This is not a translation; it is her own composition in English.

"WILMINA GIRLS' SCHOOL, Osaka, Japan, May 31, 1897.

"MY DEAR TEACHER: I am very glad that you gave a kind letter to me, but, my dear teacher, I am very sorry that I did not write to you before; please excuse me. When you arrived at your home and your father was not there it was very sad. When I heard of you I cried out for you. Indeed you will have called to your father's soul looking up to heaven. But, my dear teacher, do not be sad; your father is singing of happiness in heaven. I thank God that your health is pretty well. After a few months you will be entirely well; then will you see our school and girls again? I wish you to do so. All the flowers which are blooming in the garden that was made by you and Miss Alexander are perfumed for your reception. Let them not wait in vain.

"I have many things to write, but I am troubled to spell; so at another time I will write a letter to you again.

"The girls give many regards to you. Your loving pupil,

"S. S."

What the future has in store for Wilmina School under the new treaties and various regulations we cannot predict. Permission to open has been granted us by the government, and the managers will do the best possible work, praying that what seem to be hindrances may be removed soon. Miss Agnes Morgan is welcomed as principal again.

Chapter XIII

Home Life of Missionaries

I HAVE been asked, "Well, how do you live in Japan? Do you have any home, or do you travel all the time? Do you have chairs, tables, and beds? Do you really have what you want to eat? Do you have any pleasure at all?" and so many similar questions that I decided to devote a few pages of this volume to the home life of the missionaries.

Those who live on foreign concessions, such as the one at Osaka, have houses built in European style, and they are furnished to suit the taste of their occupants. The houses are two stories, thus giving sleeping rooms upstairs, where the atmosphere is somewhat dryer than on the ground floor. There are grates in them and coal is used for fuel. We have chairs, tables, beds, etc., and live just as we do in America. Those who live in native houses, as nearly all who live in interior cities do, vary in their ways of furnishing them just as their individual tastes differ. Some take furniture and try to make the native house look as much like an American house as possible, while others prefer the pretty Japanese rooms bare of furniture, with the exception of dining room and bedroom. Those who are settled permanently have some heavy furniture, but those who expect to move every year or so have only wire cots for beds, a rocking-chair to rest in when tired sitting on the floor, a tin oven for baking bread over the Japanese brazier, and a few other articles that can be easily packed. Anywhere one goes straight chairs and rough tables can be rented. Some years ago when everything tended toward Western things many houses were furnished in European style, but

since the reaction in favor of their own home comforts these things have been put away in their storehouses. In many of the places where we live the Christians own such furniture and are glad to loan it to us.

The mosquito net is one part of the furnishings that is universally used, it matters not what kind of a house one has. A net is made large enough to cover the bed and extend out around it far enough for one to walk around, candle in hand, and search for the intruders. Nails are driven in the four corners of the room and strings from the four corners of the net tied to them. It is sometimes necessary to stretch the net for a sitting room, placing a lamp stand and chairs under it. In Osaka nets are used six months in the year, and further south a much longer time. We are tortured by mosquitoes but are not bothered with flies. During the daytime the house can be wide open and an afternoon nap is not disturbed.

If we live in a European house, or in a native house and have our sitting room furnished in European style, we entertain our guests in our own way, sitting in chairs. If our sitting room is furnished in Japanese style we entertain in their way, sitting on the floor on small cushions. In our style of houses we wear our shoes, but in native houses we remove them and put on slippers without heels. Shoes with heels make heel marks all over the mats. I lived in a Europeau house in Osaka but was for several months at a time in the interior with Miss Leavitt, where we lived more in native style.

All missionaries are settled in homes, though many of them spend a great deal of their time traveling. When Dr. Kate Bushnell and her co-laborer were making their tour around the world in the interest of the Woman's Christian Temperance Union work they spent some time in Japan, and Miss Jennie Freeland and I had the pleasure of entertaining them at dinner. We invited the ladies of the

concession to come and spend the afternoon with them. In the course of the afternoon Dr. Bushnell remarked that one of the pleasant features she had noticed on mission fields was the single ladies settled in homes: two, three, or four together, and entertaining their friends as the families did. She had always supposed that we boarded and really had no home life. Besides the social life among ourselves as missionaries, we are living among a social people, and

THE YAOYA (GROCERYMAN)
As He Appears at Our Doors Daily with Fresh Fruit and Vegetables.

our homes are open to our Japanese friends at all times. We receive their hospitalities in their homes and we wish to show the same courtesy to them.

As to our eating, the chapter on fruits, vegetables, and meats shows what the country affords, and once or twice a year we order from San Francisco flour, crackers, cereals, salt meats, coffee, butter, and canned goods. The latter

are needed when traveling or when living in interior towns some distance from city markets. We can purchase all these things in the open ports, but get cheaper and fresher goods by doing our own ordering.

As to pleasures and enjoyments, they can be had anywhere and we have our share. One of the greatest pleasures, I think, is the coming of the American mail, which is about every ten days. We know when the ships are due and welcome the news, "The ship is in," and then count the hours that it will require to bring the mail by rail to us.

In Osaka we have social meetings occasionally. Sometimes we have a literary programme and at other times a musical. The musicals held during my stay were instructive as well as entertaining, for there was some splendid musical talent, and the time was well spent in practicing difficult music.

On the Sabbath, besides attending the regular Japanese church services, both morning and evening, we have our own English service. Missionaries of all denominations gather in the chapel of Wilmina School at four o'clock and the men take turns in preaching. There is a committee of women who make out a list of the preachers, placing a date opposite the name of each. A copy is given to each man and he is responsible for the sermon on the date opposite his name. If he cannot fill that date he exchanges with one whose date he can fill. Thus we have a sermon in our own language each week. Occasionally we have special music prepared. We also observe Thanksgiving and the Week of Prayer with appropriate services.

Missionaries' children have their Christian Endeavor Society on Saturday. Mrs. G. W. Van Horn has been their efficient leader for several years.

The study of the native language must not be omitted from the home life of a missionary. During the first three years on the field, the native teacher is a daily visitor.

Each person has regular hours for study and recitation. We have a three years' course with annual examinations. Rev. J. B. Hail, D.D., and Miss Julia L. Leavitt, the pioneer missionaries of both boards, compose our examining committee.

I would not pass by another feature of home life in missionary families, that of educating their children. The missionary wives of Osaka have what they call the Mothers' School. They have a room where the children assemble, and one mother goes at 8.30 o'clock and stays until 9 to teach vocal music; another comes in at 9 and teaches reading; another at 10 for arithmetic; and so on during the day, each one having regular hours and branches to teach. When the second comes the first goes home; when the third, the second goes, and so on all through the day, five days in the week, four weeks in the month, and nine months in the year. The music teacher spends only a half hour a day in the schoolroom, but on special days and hours each child old enough to take instrumental music goes to her home and receives instructions. Often missionaries who had no children of their own devoted a few hours each week to some special branch which is needed. There was no money consideration connected with the school, except renting and furnishing the room. It was purely a work of love for the missionary children, who would otherwise be deprived of an education. When they graduate from this school they are ready for college. Then comes the real trial of missionary life, sending the children home to finish their education.

For daily exercise and recreation we had a tennis court, and when the day's work was done I went there with as much zeal and earnestness as if I were going to teach a class, feeling it my duty to do that, just as much as it was my duty to do any other hour's work of the day. If, for any reason, I failed to get the necessary exercise the night

was a restless one and the next day's work a drag. We need, and must have, more outdoor life in Japan than in America to keep in health.

I have also been asked if the missionaries keep help. They do; their time is so taken up with regular and irregular work, and there are so many duties of vastly more importance crowding upon us and calling for attention, that there is no time left for looking after housekeeping, when that can be done by others just as well. Besides, the missionary is necessarily away from home a great deal and must have some one to "keep the house."

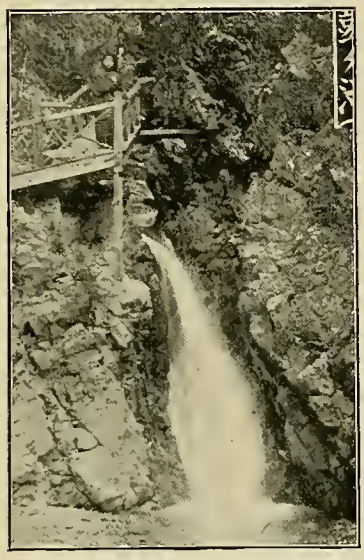
I have been asked, too, "Why do the missionaries go to the mountains in summer?" Because the weather is extremely warm and the climate weakening, and very little could be accomplished were we to remain at our posts. Staying in a place like Osaka the latter part of July and August is not only torture, but unfits one for the work during the year. The native people who are accustomed to the heat do not suffer as we do. Missionaries living in more healthful places do not suffer so much, though Miss Agnes Morgan, of Wakayama, wrote, after staying at home most of the summer:

"August was hot. Everybody said last year was unusually hot, but it was just as universally the opinion that this year was still hotter. It was foolish to go out on the streets in the heat of the day (from 8 o'clock A.M. till 6 P.M.), and no woman would have welcomed us in her house had we ventured to go. It was as much as they could do to acomplish their necessary household tasks. In the evening the mosquitoes were too vexatious to let one work in any way, and a light for reading was hot. I packed up and went away for two weeks where it was easy to put away work and thoughts of work, and talked with friends and played in the sea, and really rested. I came back feeling much better, and think I am quite ready for a good year's work."

The most frequented mountain resorts are so near that the men can make regular trips to and from their work, and do about all that can be done during the hot season.

Those who do not make the trips can do a great deal of preparatory work, such as writing out sermons, talks, etc.

Mrs. G. G. Hudson who, with her family, was in Katsuoji, wrote:



WATERFALL AT ARIMA.

"We are only ten miles from Osaka, where the children can play in the wild woods that surround the house. I do not know what we would do if it were not for the hills so near our home. The temperature is about fifteen degrees lower here than in the city, where it stands at about one hundred degrees. To say that the heat is such and such does not tell all by half. It is usually so moist that nothing will keep, but sours and molds. The children seem to lose appetite and sleep and break out with heat in the city, besides the mosquito bites are annoying. These insects swarm by the millions in July and August. But the children enjoy the stay here and make the woods ring with their merry voices. It is the only sound I hear except the sighing of the pine trees. There are few or no birds; we miss them in the mornings. We hear the clapping of hands now and then in the early morning hours. We are near some old temples, and some priest or pilgrim worshiping the sun claps his hands and murmurs a prayer. The Hail children roamed these hills, and now Gary and Ellis have begun their tramping, and Rowena and Noel take to it to some extent. We are about as convenient to our work as when at home. Mr. Hudson has been down in the city several times. He says the people stay in the darkest, coolest rooms they have till the sun goes down, then they bring out a bit of matting to sit upon, and sit and fan themselves till the house is cool enough to sleep in. They would not go to a chapel, but there are fine opportunities for street and park meetings."

At Arima, the most frequented mountain resort of the south, the missionaries of Southern Japan, Corea, and China hold an annual conference during one week in August. At this conference numerous phases of the work are considered, and special seasons of prayer are held daily. We

Interdenominational Missionary Conference at Arima, 1896.

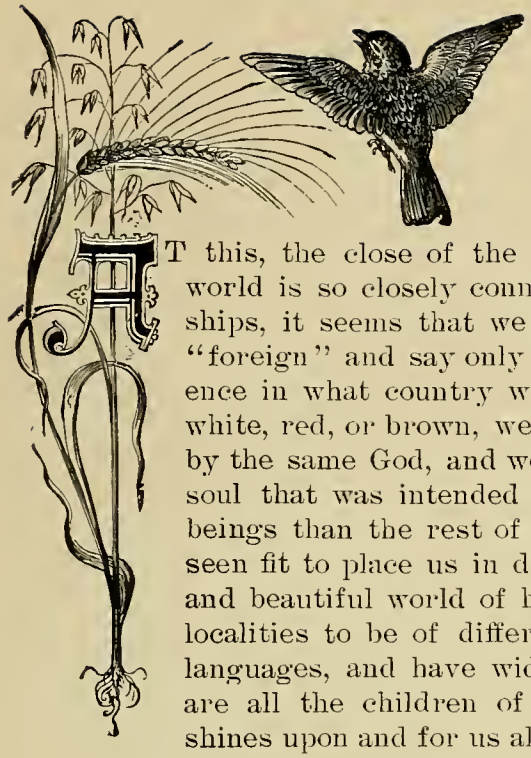
are thus refreshed spiritually while our bodies are renewed by the mountain air.

HOTEL AT ARIMA.

Mrs. N. A. Lyon, who lives at Tsu, Ise, where she never hears a sermon in her own language, and where there are no missionaries except Mrs. Dreman and herself, says:

"I like these summer assemblies. The time is profitably spent in learning about each other's work. We find that others are struggling just as hard as we are to overcome the same difficulties, and we can join our mutual prayers to the one Father for blessings on the work and people. The work of the missionary is a sort of pouring out, and it is good once in awhile to go to some place to get a refilling and replenishing, and we come back rested and refreshed, and ready for more and better work for the dear Master."

National Christian Endeavor Convention Held in Osaka 1895. In Front of Nanina School Building. Japanese and American Flags for Decoration.



Chapter XIV

Foreign Missions

AT this, the close of the nineteenth century, when the world is so closely connected by railroads and steamships, it seems that we could lose sight of the word "foreign" and say only missions. It makes no difference in what country we live, whether we are black, white, red, or brown, we are all human beings, created by the same God, and we have had planted within us a soul that was intended to make us a higher order of beings than the rest of the animal creation. God has seen fit to place us in different divisions of this great and beautiful world of his; to allow those of different localities to be of different colors, to speak different languages, and have widely different customs, but we are all the children of one Father. The same sun shines upon and for us all.

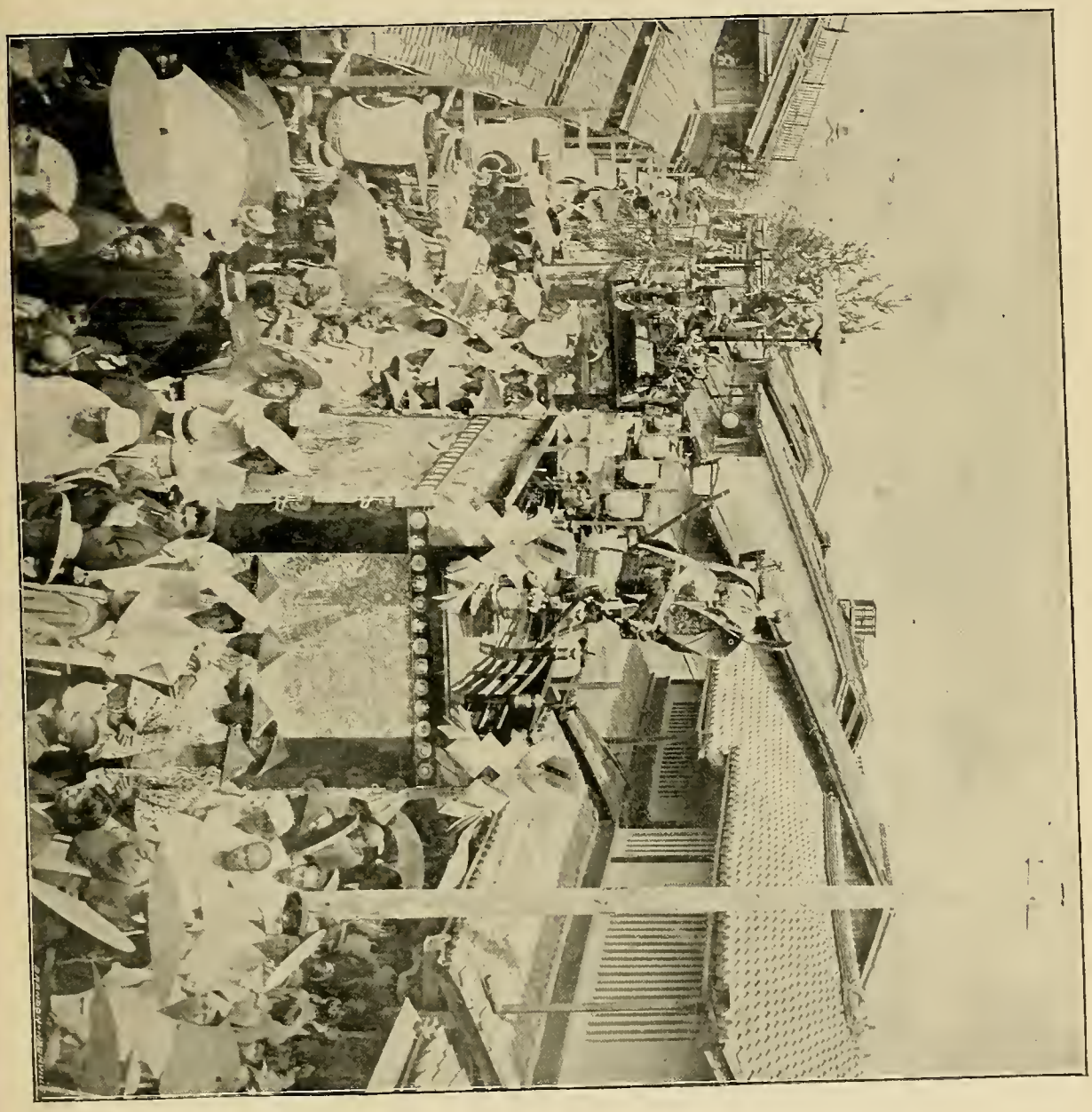
"They 're not our own, you answer,
They 're neither kith nor kin.
They are God's own; his love alone
Can save them from their sin;
They are Christ's own;
He left his throne
And died their souls to win."

God has placed us here for a little while in this garden of preparation and development; he has given us intellect, power of thought and decision; he has laid before us his plan of salvation and allows us to choose our own path. He sent his only begotten Son to suffer and die for us that we should be saved by faith in him. That suffering was more than physical suffering: it was the heart bleeding for the sins of the world. It was my sin and yours: it was the sins of the people of England, of Russia, of Mexico, of China, of India, and of Japan, and of all other nations of

AVENUE LEADING TO TEMPLE IN NARA,
Small Fox Shrine at the Right.

the earth that caused that agonizing in the garden of Gethsemane. It was for us all that he suffered.

Let me ask you, father, mother, sister, or brother, What does it mean to you to feel the weight of the sin of your son, your daughter, your sister, or brother? What is to be compared to that pain that makes the heart almost burst and the brain wild? If we suffer so on account of the sins of our dear ones, what must have been the sufferings of Christ for the millions of the world; and if he agonized for the sins of the people of this world regardless of nationality, race, or color, should not his redeemed ones be willing to lend a hand in helping to carry out his plans for saving them? The all-wise and all-powerful God might have done this work himself, but that is not his plan. He has willed that we shall assist in evangelizing the world, thus giving us the blessed privilege of being co-workers with him. He gives each redeemed soul the privilege of showing his appreciation of what has been done for him. If Christ is not dear to us, if we do not fully appreciate his love, we care nothing about telling it to others, but if Christ is our life, our all, we want to share that blessing with others. If we



Parade During a Religious Festival in Tokyo.

love him as we should we will keep his commandments, and we cannot help loving and doing all we can for the salvation of those who do not know him. There must be that agonizing for souls before we are willing to give either our means or ourselves to the work. Christ's last words to his disciples before he ascended were:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." Mark 16: 15, 16.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28: 19, 20.

Eighteen hundred years have passed since these words were uttered. We, as dutiful children, try to execute our earthly fathers' wills, then why are we so slow in doing our heavenly Father's will? Christ had his disciples around him and told them his will, and his will is the Father's will, and we have it recorded by them. They have borne witness to it and let us know it. Have we any right to ignore it?

Dear Christian friends, God has left so much of the responsibility of evangelizing the world in our hands that we can either help or hinder in giving or withholding our means, our influence, or ourselves from the work. The children of Israel were forty years, the ordinary lifetime of man, going from bondage in Egypt to the promised land, Canaan. Had they trusted God as they should have done, they could have accomplished it in a much shorter time. Sometimes they traveled on trusting God, at other times they forgot him and complained bitterly at their hard lot. Only two of all the numerous thousands of grown people who started were allowed to enter Canaan. The others died on the way and their children possessed the land. They had to grow spiritually fit before they were given victory.

Traveling Priests, who go from house to house. One rings the bell and the other carries the contribution box and image. Having received the contribution, he turns the image toward the worshiper without removing it from his back.

So must the church of to-day grow spiritually fit before she can go in and possess all the lands lying in darkness. She is growing and developing, but there is still danger that many of us will go to our graves before the triumph of the church in possessing these lands for God is seen. We pray daily, "Thy kingdom come, thy will be done in earth as it is in heaven." Do we really want God's will done here on earth? He will reign in every heart that wants him. When he reigns in every individual heart his reign will be established on earth. Shall we not each one ask ourselves the question, "Is Christ reigning supremely in my heart, or will I soon reach the end of this earthly pilgrimage without having attained the development that was possible for me as a child of God?" What we do for his cause is a good index of our spiritual life.

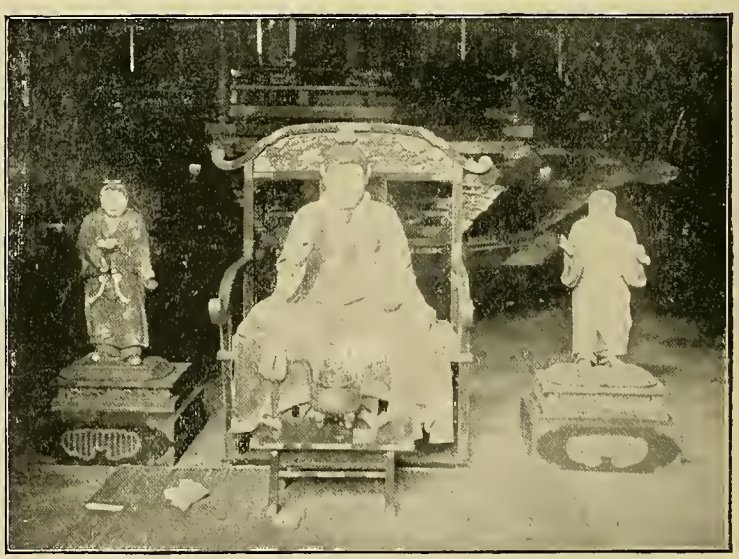
In talking of missions we so often hear it said, "I believe in home missions but not in foreign." In most cases these people do little or nothing at all for missions, either "home" or "foreign." Methinks if gold or silver were not needed in fulfilling this command that every human being would be willing for others to have salvation. There is a great deal to be done here at home, and it ought to be done speedily, but so ought the gospel be carried to people

Image of Buddha at Katsuoji. A Priest and two girls on the steps.

who have never so much as heard that there is a God in heaven or a Savior who died for their salvation.

Had God not intended that we should teach all nations he would not have told us to do it. He knew it would require time, men, and money, but all these are his. All the riches of this world are his. He made the earth for his children to dwell on. He made the pure water to come from the earth for our drink. He has provided the soil and the seeds to be planted, and gives the sunshine and rain to make our labor productive. We are his to be used in his service. To some of us he gives one part of the work, to others, another. Some are to be wholly given to the work of teaching, others to the caring for the things of this world and honoring God with their substance. The person who lives for God on the farm, in the shop, in the store, in the home, and gives of his earnings to support those who go to teach, is as surely preaching the gospel as those who do the teaching.

In making these plans God knew what the circumstances would be.



Images in a Temple. Incense Urn in front of the larger one.

He knew that human beings had no power to transport themselves from one country to another, and that they could not live without the necessaries of life, hence he made provision for all these things in telling his people to give as the Lord prospers them for the support of his cause. The more we are blessed with the things of this world the more God expects of us. The sooner we realize that the world and all in it (all of us included) are God's to

PILGRIMS GOING TO WORSHIP.

be used for his glory, the sooner will his reign take place on earth.

Under the Jewish dispensation of the gospel the people were required to give one-tenth of all their increase to the Lord. Nowhere in the New Testament are we told not to do that. We are told to give as the Lord prospers us, and I believe we are just as much under obligation to give a tenth to-day. I believe, too, that the person who does it

Y. M. C. A. BUILDING, OSAKA.

will be blessed more abundantly, spiritually and temporally.

Do "all nations" and "all the world" mean America? Do we Christian people want to pray the prayer, "O Lord, bless me and my wife, my son John and his wife, us four and no more?" Do we pray, "O Lord, save us Americans and let all the rest of these people go into eternity not knowing that a Savior died for them?"

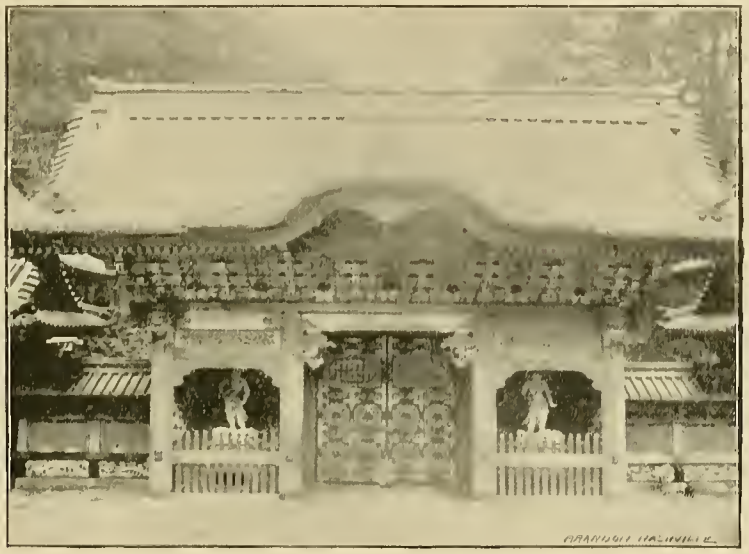
Some are ready to say, Let those alone who never heard of Christ; they will be saved because they are ignorant; because it was not possible for them to hear; they did not have a preacher.

It is not given me to know just what a merciful God will do with those who never heard of a Savior, but it is my business to know whether I do what he commands me or not. He says, "Believe on the Lord Jesus Christ and thou shalt be saved." If I believe on the Lord Jesus Christ I will accept him fully in every particular, and will do to the best of my ability what he tells me to do. He says, "Go preach my gospel to every creature."

There is one thing sure, *we* cannot plead ignorance in the day of judgment when the Master asks, "Why did you not obey my commands? Why did you not tell all my children that there was a Savior for them?" We cannot say, "O Lord, we did not know that you wanted us to preach the gospel; we did not know that there were millions of people who knew nothing about the Christ." We have God's word which tells us our duties plainly enough, but we do not read it at all, or we try to believe that it does not mean what it says.

Dear Christian friends, I do not say these things be-

cause I am a missionary, and especially interested in the Japanese people whom I love dearly, but it was these convictions which led me to be a missionary. If it were in my power to place before your eyes in panoramic view, Japan with all her graven images; her magnificent temples dedicated to her numerous gods made of gold, silver, brass, wood, and stone; her millions of people making pilgrimages over the country to the different places of worship, being

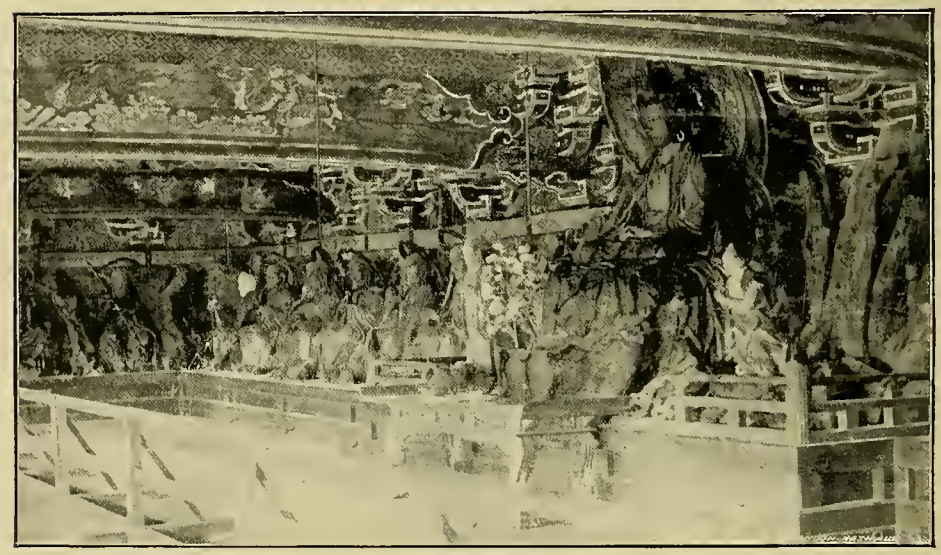


Temple Gate and God at which Prayers are Thrown.

careful not to miss any lest that special god be angry and bring suffering and punishment upon them; her millions who, at the peep of day, watch for the rising sun, and with clasped hands and closed eyes pay adoration to it, the highest object they have any knowledge of, methinks many hearts would grow tender, and many more offerings would be laid on the Lord's altar, and many more prayers ascend to the throne that these things might all be changed, and

that the people of Japan might know God, the Creator of all things, and worship him in spirit and in truth.

These conditions are being changed, but it will require men and women, time and money, to complete these changes. A flourishing church is doing a good work, but a population of 40,072,020 cannot be Christianized in a day. Years of training and fostering the native church are needed before it will be able to undertake the work alone.



IMAGES ON A TEMPLE WALL.

There is a widespread mistaken idea that as soon as an idolatrous people are converted they are almost perfection. Does our better judgment lead us to think that a people who have never known God would in a few years reach a higher standard of Christian living than we have who have had back of us the training of nearly two thousand years?

There are now 40,980 Christians in Japan and 423 churches, with 308 ordained ministers. Christians of all

the established denominations have missionaries on the field; the Young Men's Christian Association, the Woman's Christian Temperance Union, the Salvation Army, and the Red Cross Society are represented, and Japan is being won for Christ. It was my privilege at one time to attend, at the close of the week of prayer service, a union communion service held in the Young Men's Christian Association building in Osaka. There were in attendance over five hundred Christians. I do not know that I ever attended a larger communion service anywhere. It was encouraging to see so large a body of Japanese Christians together. Christianity is making herself felt. Buddhism is beginning to quake under the pressure. Her priests are bestiring themselves as never before. They are starting boys' schools, girls' schools, Young People's Buddhist Endeavor societies, and in many ways are copying after Christianity and Christian institutions. There are many other people over the country who have given up the worship of idols and say that they believe in our Christian religion, which teaches that there is but one God, Creator of all things, who is the true one. They are not ready for various reasons to openly acknowledge it and espouse its cause. They are watching its progress, watching the daily life of the missionary and that of the professed followers of Christ among their own people. I believe the day is not far distant when there will be a great turning to the Lord in Japan.

Do not think of these people as wild and uncultured. They are an intelligent nation, with an intense love for the beautiful, such as they find in nature. Their works of art are something grand and take their places along with those of Western nations. Many of their homes are homes of plenty, showing comfort and refinement as well as beauty. They have their rich people as well as their poor. Life is as dear to them as to any of us. Like every other human

being, from an impulse divinely implanted in them, they look forward to a life beyond this. They try in every way to appease the wrath of their gods, and think that in some way or other, after having been born over and over again into higher beings, they will after awhile rest in Nirvana, the Buddhist heaven. Women hope that when their souls leave their bodies at death, they may be born again men, and thus reach one step higher.

We know whom we serve, and "that He is able to keep that which we have committed unto him against that day." Shall we not tell the Japanese people that they may have the same joy of serving in this life, and the sweet assurance that a loving Father waits to welcome them home?

"Bear the cup of loving service,
To the weary and the sad,
For the draught outheld to others
Makes the giver more than glad;
So 't will yield a double blessing,
Waking sweetest chords of praise;
While we strive to follow Jesus
In his pleasant, peaceful ways."

Does some one ask, "If they are such an intelligent people why do they worship these idols?" My dear reader, ask yourself the question, "What would I believe if I had never seen the Bible, if I had never so much as heard of God or of Christ?" With nothing but the light of nature and man's own inventive mind, I doubt if we would have been wiser. The children of Israel, though having a knowledge of God, became discouraged when their leader, Moses, was absent from them but a short time, on the mount communing with God, and asked that gods be made for them.

I hear again, "Well, if these people have fine homes and means there is no use of us spending our money in sending missionaries to them." Again let me ask, "Do our wealthy people who are not Christians give of their

means to support the gospel? Do they help to spread a gospel of love that they care nothing for themselves?" No; neither will the wealthy people of Japan give their money to the support of this work in their country until they have been made recipients of God's love and grace. Then will the Lord's money pour into the treasury of the church, and she will be as able to take care of her own work as we are of ours, and not only that, but she will be enabled to carry the gospel light farther into the Orient. I have faith to believe that Japan is destined to be one of the nations to help Christianize the great Eastern world. This work of evangelizing the world belongs to God and his redeemed children, and it is by us and the means he has intrusted to our keeping that it is to be done. Let us all ask ourselves the question, "Am I doing what the Lord would have me do? Am I acting the part of the good steward over the money intrusted to me?"

Our little band of Cumberland Presbyterians is struggling heroically to do its share in giving the gospel light to Japan, but it is not strong enough. Many places are asking for a resident missionary and there is no one to go. Men and women are ready to go, not only to Japan, but anywhere the Lord calls them.

While giving of our means let us not forget to pray for our missionaries, the church's representatives, that they may have power in leading souls to Christ. Let us ask great things of God and then put forth every possible effort ourselves, trusting him for the rest.

"To the ends of the earth let the call resound—
Christ for the world! Christ for the world!
That his praise may be spoken the world around—
Christ for the world! we sing.
By the power of the cross shall the world be swayed,
In the love of the cross all its ills be stayed,
In the light of the cross all its false lights fade—
Christ for the world! we sing."