

CHANGE OF MINISTRY IN JAPAN

It Returns to Power and a New National Party is Formed That May Have Important Effect on Chinese Situation—The Missionary is a Disturbing Factor in China.

SHANGHAI, China, Oct. 30.—I have just returned from Tokyo, Japan, where I went to facilitate my proposed journey up the Yangtze River, by procuring credentials from the Japanese Imperial officials, to the commanding general and his chief aids of the Japanese Army, in North China. While I was there, a ministerial crisis came on. The late Marquis Yamagata, who had been premier, died, and his resignation followed, and that proceeding being followed, the late Marquis Ito, Minister of Finance, and several other members of the Cabinet.

It had been known for some time that Marquis Yamagata was anxious to be released from his duties, and his resignation was being pushed by him severely for abandoning his post at a juncture when questions of the most serious importance were pressing for immediate attention. It is believed that the late Marquis Ito, a favorite of the Emperor, was a change of Ministry, because Japan is now on the eve of the opening of a new scene which may be dealt with by means of a cabinet without any inconvenience or disadvantage. All eyes in Japan are now turned upon Marquis Ito, who has been ordered by the Emperor to form a new Cabinet. He seems to be the only available man.

The Cabinet crisis may have some bearing upon the supposed diplomatic dealings of Japan with Russia, and the Japanese have been commencing to discuss the situation in connection with the Chinese crisis. The retiring Cabinet, it is said, was friendly to Russia, and Ito is pro-British.

New Political Party.
A new political party has been born in Japan, and the discussions in the native newspapers and among the Imperial Majesty's subjects are not unlike in warmth, the American political campaign. The new party is called the Kokumui Demei (National Union), and was created by leading men from the Progressives and the Imperialists, hitherto the two great political parties of Japan. Among the leaders in the movement is Prince Kanoye.

The avowed purpose of the National Unionists is to bring public opinion into line with regard to the burning question of the day in the Far East, namely, the Chinese question and Japan's interests connected therewith. They declare, in a manifesto, that the preservation of the integrity of China and Korea must be made the first duty of Japan, and that Japan must with or without the co-operation of the powers actually favorable to this policy, take that stand. The party seems to have taken deep root among the people already, and the influence of the old parties are placing themselves on the defensive and appear to be greatly concerned over this hasty infant that has come into the empire.

Up to the time of the coming of the new party and the ministerial crisis, the latter event following almost immediately the former, there was a strong feeling in Japan that the Japanese Government had allowed itself to be drawn into a dangerous flirtation with Russia on the Chinese and Korean questions. It is now believed that this has been checked. An alliance between Russia and Japan would mean that these two powers would be in concert in China against the world. Russia is making everything on her interest in Manchuria, and Japan is just as determined regarding her rights in Korea. Japan has impressed the world with her army in the allied campaign in China, but she would find it difficult to long war. This has made it easy for Japan to give ear to the wiles of Russia. But the diplomats of other powers in Tokyo have not been idly looking on while Russia was trying to establish a pet scheme, and now the danger which a little while ago threatened to be a menace to all the powers, except possibly France, has been averted.

The new elements in opposition that are creeping into Japanese domestic politics. Of course, Russia opposes the partition of China, for Russia wants it all herself, and she wants to keep it forever to England.

Minister Beck has worked more incessantly, probably, over the Chinese middle than any other foreign diplomatic official in the service of the Government. The great prominence and importance of Japan in the premises have given the ambassadors of all the powers in Tokyo more anxious duties to perform than the diplomats at any other capital of the world.

It is conceded by the official classes in Japan and the people generally in the Far East, including many army and navy officers, that the policy of the United States in dealing with the Chinese question has been the only consistent one. Foreigners well understand that President McKinley's position has been a delicate one, on account of the Presidential campaign, but that he has unflinchingly outlined and pursued a policy that has given the United States an advantage in this, perhaps the most serious international question of the world has ever dealt with, unequalled by any other nation. At the same time he has handled this most difficult and delicate matter in all its bearings in a manner that has left the Government unhampered and free from entanglements with any power. The United States Government has acted on business, stocks, residences or land belonging to the Chinese Government, from any citizen of any nation owning property in China, even for temporary use. The instructions from Washington to the commanding officer of the United States forces in China, on this matter, were plain and explicit. Other governments captured China torpedo-boats and other craft, right and left, raised money and offered to purchase a torpedo boat, and which Admiral Remy politely refused.

Grabbed Everything.
The British commander at Tien Tsin took possession of the elegant Tien Tsin Club, put sentries at the doors and excluded from the building the very members whose money paid for it. The fine billiard tables are now enjoyed solely by the British army officers. Mr. J. M. Dickinson, the chairman of the Tien Tsin Chamber of Commerce and a British subject, came to me one day in a gloomy mood, and said:

"At first I thought America was foolish in her policy of not going out and taking what the Army needed in the way of buildings, but I will now say that I think the policy of the United States is the only honest and just one pursued here. The United States bargains for and pays for what it gets. I invite you to walk down with me to what I once called my residence."

Mr. Dickinson humbly saluted two sentries at the entrance and soon we were in the house. It was a fine, spacious and elegant Oriental house that required 30 or more servants to keep it in condi-

tion. Colonel Hamilton Bower, of the British Army, and staff had taken possession, and, as a "military necessity," Mr. Dickinson was obliged to keep his family elsewhere, while Colonel Bower and his officers were living in Oriental splendor.

"The British Government will pay you rent, will it not?" I asked.
"Rent?" exclaimed Mr. Dickinson; "why, you don't know them!"

He then took me to a large bedchamber, elegantly furnished, which was formerly occupied by himself and wife, but now only by Mr. Dickinson himself, he staying in the house, apart from his family, in order to give the property his personal attention.

"But," said he, "Colonel Bower came to me a few days ago and demanded that I give up that room for his own use; he had other officers coming, he said." Mr. Dickinson could do nothing but give up the room.

"I have taken a little hall room and am ordered around like a servant," said he. "Meanwhile," he continued, "the British flag is flying over my house, while some of my neighbors enjoy the protection, in the same way, of the French flag, the German flag, etc. If officers and troops are camped in tents anywhere around Tien Tsin, depend upon it they are Americans."

China's Vast Empire.
The Chinese Empire has 50 times the population and 16 times the area of Japan; it has five times as many people and one-sixth more area in square miles than the United States of America. At the extreme South it is about 5 degrees nearer the equator than the southernmost

point of the United States, while at its extreme north it extends to about 53 degrees north latitude.

While Hong Kong and Canton, which are in about the same latitude as Havana or Honolulu, have no cold weather, Shanghai has considerable winter weather; Peking and Tien Tsin experience winters of long duration and the severest kind. There are hundreds of languages and dialects spoken in China, proper, as well as in the dependencies that go to make up the Empire. The people in one province may not be able to converse with the people in the next.

The Chinese business men, servants and others in the principal ports have come into contact with foreigners from almost every nation of the world. A Chinaman whose lot it is to be placed with the French people learns a "pigeon" French; those coming in contact with the Americans and English speak a "pigeon" English, and so on.

Now come the French Catholic missionaries, the German Lutheran missionaries, the English and American missionaries, the Russian church missions, the Swedish Missionary Society, the Norwegian Lutheran missions, the Hanseatic synods, the Chinese Inland Missions, "Brethren" missions, Spanish Augustinian missions, several day Adventist missions, Society for the Diffusion of Christian and General Knowledge Among the Chinese, the Christian Alliance missions, All-American Mission, the Chinese Young Men's Christian Association missions, the Woman's Foreign Missionary Society, etc., and the several different kinds of missions of the Methodist, Presbyterian, Baptist and other denominations.

The methods of these various bodies may be justly criticized. Many old missionaries in both China and Japan have repeatedly told me that the confusion, the unwholesome rivalry and the jealousy caused by the great multiplication of the Christian missions is a serious hindrance to Christian work. In a few instances, like that of the Methodist Episcopal Church and the Methodist Episcopal Church South, territory has been set apart for each church, in different sections of China, so that there will be the least duplication of work and less conflict and confusion.

Under the treaties with the United States the Chinese Government guaranteed the Chinese convert of an American mission protection in the exercise of his religious rights. The same is true of the operations of the treaties with England and other governments.

The French Jesuits and Lazarists have the advantage of the Protestants, in that the bishops of the orders named have secured, through the influence of their government, the same standing before the Tsung Li Yamen as the Ministers of the powers at Peking had. Sometimes it would appear that the converts of the orders would get into a business or other controversy with a Protestant convert. The case would go before the Chinese officials. The missionaries from the churches where each belonged would, of course, be called into the case to protect their respective converts. This would tend to stir up the two sets of negative converts at the two conflicting missions against each other, as well as the missionaries in each. The Jesuits or Lazarists might have the advantage over the Protestants with the officials because of their greater recognition at Peking. This may explain, in part, why the Catholics have, in all China, 500,000 converts, while the Protestants of all denominations have 100,000 of the more than 400,000,000 people. The Catholics, however, count each communicant, while the Protestants count only actual members.

China's Missions.
I have come in contact with American, English and German residents in the two trips I have made to China very freely. The views of the foreign merchant class are so different from the views of the missionaries that I spent a week visiting the missions in Tien Tsin, in order to learn something more of the work we hear so much about at home, and while traveling six days from Shanghai to Tokyo with Yu, Foreign Secretary to the Viceroy of Nanking, and was with him again for a week, from Nagasaki back to China. Yu is a native of China. He is well educated, speaks English perfectly, has traveled in Europe and America, and knows something about Western civilization. I asked him to tell me about the missionaries of China.

Creator of Discord.

"To begin with," replied Yu, "the missionary is a great disturber in China, not that he intends to do any wrong, but that, in the nature of the situation, he cannot do otherwise than make trouble.

The missionary should not go into court, using the power of his government for his convert against the Chinaman who does not profess to be Christian. That is one of the greatest troubles the Chinaman has to contend with throughout China. The spirit of the treaties for the protection of converts from among the natives surely contemplates no such thing as this party interference with the machinery of the government. Many Chinese are in the habit of joining the missions for the protection they will then get from the foreign governments. Others who have quarrels with the authorities, and in some instances, who are criminals, also seek the shelter of the missions, joining that which they suppose has the strongest government back of it.

The missionaries have worked solely among the lower classes of the Chinese, and they have antagonized the Chinese provincial governments as well as the Imperial Government. They perhaps have not meant to do this, but they have driven the better classes farther away from them than ever. They have pursued a destructive policy, instead of a constructive policy, without aiming to do so. The churches have sent men and women out, many of whom were so sad in their work that they at once sought to make great numbers of converts, working on the principle that a poor coolie's soul was worth as much as anybody's. Perhaps they were right enough in the light of Christian teaching, but it wasn't good judgment; it was very bad judgment.

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"Some of the methods of the missionaries have been very trying to our people. Think how it appears to an intelligent Chinaman to see a missionary in dress, the cap, the pipe and the cane, the Chinaman and walk about the streets, trying to teach a civilized religion while dressed as a heathen. This is done right along by Christian missionaries. In America or Europe you would call such a thing bungling.

"I have discovered many lovable people among the missionaries, but some of them, in their zeal, have gone beyond the limits where we look for sober, level-headed men and women. We cannot understand in China why it is that the bankers, merchants and all classes of Europeans and Americans who are really influential among us are so strongly against the missionaries. They are almost unanimously against the missionary. They do not go to hear the missionary or any one

else preach on Sunday, and I say it with the kindest of feelings—they seem to do pretty nearly all of the things the missionary says a Christian should not do. I know the Chinese are called a queer people, but this paradoxical situation is amusing to us.

Exorbitant Claims.
"I think," continued Yu, "that some of the missionaries have been unjust in the exorbitant claims they have filed with their governments for indemnities for the destruction of personal property. Take the case of the Rev. Mr. —, of the American Board Mission, one of the best-loved from Peking, who was just talking to you. His claim against the Chinese Government is \$1500 gold for a Summer cottage destroyed by the Boxers, at Peking. In the first place, he bought the lot for \$50 gold, and built the Summer-house, by using the labor of the native converts at \$2 to \$5 a month each, they board and feed him. All told, he did not expend \$200 gold, and now he wants the Chinese Government to pay him \$1500 gold and make his government to enforce payment. This is similar to hundreds of claims that are being filed."

The missionaries of Peking had two Summer-resort places, where they built comfortable cottages in which to spend the Summer months. One of these places is Western Hills, 15 miles west of Peking. I have come in contact with American, English and German residents in the two trips I have made to China very freely. The views of the foreign merchant class are so different from the views of the missionaries that I spent a week visiting the missions in Tien Tsin, in order to learn something more of the work we hear so much about at home, and while traveling six days from Shanghai to Tokyo with Yu, Foreign Secretary to the Viceroy of Nanking, and was with him again for a week, from Nagasaki back to China. Yu is a native of China. He is well educated, speaks English perfectly, has traveled in Europe and America, and knows something about Western civilization. I asked him to tell me about the missionaries of China.

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ITS EXPOSITION THE GREATEST THE WORLD HAS EVER SEEN.

United States, Moreover, Carried Off More Awards Than Any of the Many Foreign Nations.

PARIS, October 31.—The Paris Exposition is rapidly drawing to an end. In a few days it will be spoken of in the past tense. It has been a success—the greatest success of any exposition in history. This statement will seem surprising and perhaps incredible to those who have read the savage criticisms which have been so frequent among returning Americans and the reiterated assertions of American newspapers that the exposition was a failure. But it is quite true, new, unthought of, that judged as a whole and measured by the highest exposition standards, and not as a money-making

enterprise, the whole French show has been a grand success.

It is quite true that it occupied a good many fewer acres of ground than the World's Fair of 1893, and it is quite true that in point of architectural climaxes and landscape effects it was inferior to that of Chicago, although it surpassed all other preceding expositions in that respect. Still, the attendance has been much greater than at any previous exposition in Europe or America.

Up to September 16 there had been, in round figures, 34,000,000 entrances. At the corresponding date of the Exposition of 1893 there had been 22,000,000 entrances. There remained to days of the exhibition, which, at a daily average of 80,000 admissions, would amount to 15,000,000, bringing the grand total up to 49,000,000. The average, however, at the present time is somewhat in excess of 300,000, and as the exposition approaches its end this will be materially increased, so that the total attendance is likely to reach the unprecedented figures of at least 55,000,000.

Another Reason.
The missionaries with families, or a man and his wife, have four to five servants the year round. A single man or woman has two servants. In the Summer they take these servants to the resorts with them. The servants get from \$2 to \$3 gold each month, and board and lodging are paid for them. Of course, the missionaries employ their own converts as servants. The beautiful mission compounds and the commodious buildings occupying the premises of some of the very choicest properties in the Chinese cities.

"There is one thing," resumed my friend Yu, "that the Protestant missions do not kill their influence with the masses. You know a Chinaman believes that women should be kept out of sight, and that their reputation is ruined if they mingle with men at all. Men and women missionaries come out here from Europe and America, and several single women will live together in a building in the compound, near where several men are living in another building. These women go about the streets and into the shops, after they have learned a little Chinese, and talk to the men and try to see the Chinese women. While this is all right enough, our masses do not understand it, and these women missionaries are the victims of ridicule and jokes among the Chinese people and are caricatured by the Chinese papers."

The writer admits that Yu has explained the situation as it actually exists, in the main, upon the side that is against the missionary. One hears, in these days, much about about missionaries causing the trouble in China, but this is not true. The Manchus comprise 64 per cent of the population of the Chinese Empire. They have been in control of the Imperial Government for a long time. The Chinese hate the Manchus. It might look to people not conversant with China and its government that it would not be hard for 94 per cent of the people to turn 94 per cent out of the control of the Government, but it is a difficult matter. Besides this dissatisfaction with the Manchu dynasty, there is universal dissatisfaction throughout the empire over the boundless greed of some of the European powers, and the way the Manchu dynasty recognized the demands of certain powers, by granting concession after concession until the country was really being sucked of much valuable territory. The leader who dared oppose the Imperial Government in this would be beheaded forthwith. The discontented elements were obliged to remain under some other banner than anti-Manchu.

The cry against the missionary was convenient. It was popular, and served to bring the greatest number of people together, and at the same time did not offend the Imperial Government, but rather pleased it and got its support.

While this cry was against all foreigners, the 'great' of the campaign were made to believe that all missionaries were spies of the foreign governments, under the guise of religion, pretending to do the Chinese people good. This play of campaign was prosecuted vigorously by the leaders of the Boxer movement. This was helped along not a little by the foreigners living in China, who always have endeavored to emphasize the claims of their own country under some other banner than anti-Manchu.

When the crisis finally came it was easy for the strong prejudice of the anti-missionary white man of China to cause him to say the least of the missionaries was the cause of the whole trouble.