

ON THE TRAIL OF THE AMERICAN MISSIONARY



By William T. Ellis.

THE first day I landed in Japan I set out hot-foot, to find a missionary. I wanted to hear what he had to say for himself in answer to some of the criticisms that had been heard aboard ship. But hours of Jinrikisha riding in Yokohama and Tokyo failed to uncover one and, incidentally, it made me so well acquainted with the torrid, humid weather of Japan's seacoast in summer that I was quite willing to grant that the missionary should take a vacation; though his month or more in the mountains is the subject of comment on the part of the Yokohama business man who would himself lucky to get away for two weeks.

This quest offended my first impact with "heathendom" (a word never heard out here), and the bigness and the apparent futility of the task which the representatives of Christianity have accepted as their own, were driven home to me by that ten-day tour of Tokyo. For two hours I saw not a single white face. The tough-legged coolie in whose baby carriage I rode could not understand a word of English; even his hawking hawks were quite unlike anything I had ever known in the states. Still he could read the Japanese cards I carried, and so, with amazing tresslessness and speed, over and anon mopping his perspiring forehead with the towel which he carried in his teeth, he hustled me from one part of Tokyo to another, through beautiful broad avenues, and narrow, swarming streets, where the foreigner was a sight to be stared at. At length it was plain that just as in America religion had taken a vacation for the heated term.

Hot Weather Missionary Mecca.

"Karuizawa" was the word I got from native servants in tenacious missionary homes; and Karuizawa, said the red guidebook, which is the tourist's badge of greenness, is a resort in the mountains of interior Japan much frequented by missionaries and other foreigners. When I said "Karuizawa" to one of the polite officials at the railroad station—how polite and patient and painstaking and helpful is the Japanese railroad official! it would be impossible to make plain to a brusque American ticket puncher, with his "step lively, please"—he straightway took my affairs in hand, attended to my baggage, repositioned the proper porters, and then himself went with me and ordered my ticket and saw that I got the right change; all without application of fee, which is like the Japanese pitch-man, would come to an insult. The ticket, by the way, was second-class. I found, and later learned that it is thus that all missionaries travel in Japan.

Through 26 Tunnels.

This is not a general travel article, else there would be much to say concerning the high-hour ride to the mountain—ending with 26 tunnels; each with an arbor at the end to exclude the rush of air that fills the cars with smoke. A little more than 3,000 feet above sea level, at the foot of the largest of Japan's still active volcanoes, and amid scenery strikingly like that of certain parts of America, we came to the ancient village of Karuizawa, now, like its prototypes in New England, prospering from the summer visitor.

The one street still retains its Japanese name, and all about are the summer homes of Americans and Europeans who have reproduced summer life akin to Ocean Grove, Lake Geneva, Winona, Pacific Grove or the numerous "Chautauquas" that flourish throughout America. Here are summer schools and conferences and entertainments and an auditorium, quite as on the other side of the world. The population is mainly missionary, from all parts of Japan, China and Korea and the Philippines. "Where are you from?" is a common question. When I reply "Philadelphia," the further question always comes, with an air of pity for my density: "Yes, but where are you stationed?" There are usually no visitors to this queerly cosmopolitan place, passing directly from across the Pacific.

The Simple Life.

In the light of what I see here in Karuizawa, the many tales I have heard of the missionary's opulence are rapidly dispelled. The representatives here are unexceptionable; representatives of those throughout the orient; they are of all ages, are of all denominational names, are engaged in every branch of mission work, and come from every part of Japan, as well as from three or four other countries. All alike dress most inexpensively, and one does not have to look closely to see the evidences of enforced economy familiar in the case of the country person in the home land. The simple homes hereabout can boast little except fine views and plenty of fresh air; they are on a par with the cottages in the resorts we have named. The buildings are plain wooden structures, generally unpainted or else an ugly red color, and each dwelling seems to be crowded, in the approved summer-resort fashion; for expenses diminish by division. There is always room for the hospitality which missionaries learn in the east, if they never knew it at home; and manifestly these are houses of real refinement, since four-fifths of the Americans are singleless bachelors. The number of Phi Beta Kappa keys worn, standing as they do for highest rank in the American colleges, impresses one interested in such matters. Since coming here I have had no occasion to blush for my countrymen, which was not the case in Yokohama.

There are more servants here than in any similar resort over seas. Each household has from two to five native servants, depending generally on the number of children in the family. This is not quite so luxurious as it sounds, for servants are plentiful and cheap here. Housekeeping—in Japan does not entail the domestic drudgery common in the west and altogether life is smoother and more comfortable. Already it has been made plain that the "entertained" criticism concerning the hardships of missionary life in Japan, at least, is erroneous. This is a civilized land. Most of the conveniences and comforts of life in America are obtainable here, plus many not known to the occident. So far as the material aspects of life in Japan are concerned, I see no reason for the fearful pity and sympathy so frequently extended to the missionary. Life in the Sunriser Kingdom may be as enjoyable as life anywhere else.

This Is Not So Pleasant.

One less pleasant aspect of the missionary's lot was brought to mind at the first Sunday service I attended in the new auditorium, which is situated within 50 yards of an old Shinto shrine. The seating capacity is about 450, and the building was filled with Europeans (as all white folk are called out here). Interested brown faces peeping in at doors and windows. During the first hymn many persons even to a little child in front of me, were affected to tears. I could not understand why anybody should weep over the singing of a familiar hymn until it was explained to me that the sight and sound of so many Christians singing together was too much for the missionaries, who for at least a year, had been shut off in the interior towns and villages, seeing only Japanese faces and hearing only Japanese speech. Then I began to realize the loneliness which is often one of the heaviest taxes laid upon a missionary.

Missionary's Worst Hardship.

Even worse, as I may well mention at the outset, since it is the constant spectre of every missionary family board—is the enforced separation of parents from children. This strikes down to the depths of human nature. The breaking of these ties, as old as old as the race, and stronger than death, is the ever-recurring tragedy of missionary life. Children must be educated in the homeland; it seems impossible to raise a good American in an Asiatic atmosphere. Even in earliest years the children imbibe with the native tongue more knowledge of evil than comes to the normal boy and girl at home in 20 years. As they approach or enter their teens missionaries' children are often condemned, and frequently they are not seen again by their parents until they have attained manhood or womanhood. Tragic tales are told of children who do not recognize their own parents and of parents who do not recognize their own children, after these long separations. This appears to me to be the worst of all the hardships that come to these uncomplaining missionaries.

While on the domestic aspect of the missionary's life, it is worth recording that the second generation may frequently be found on the field. I have several instances of it here. A "children's party" of second generation missionaries brought together a score of young men and women a few days since. Quite unusual was a service in the Auditorium last Sunday, when Margaret Hail, the infant daughter of the two young missionaries, was baptized by one grandfather, the other grandfather and an uncle assisting, and both grandmothers and an aunt being present. Most remarkable this was not in a long-settled New England community, but in an ancient village in the heart of Japan. The grandfather who officiated was a Cumberland Presbyterian, and he used the new Presbyterian Book of Common Worship.

Makers of an Empire.

One is surprised to find in this single European community of perhaps 400 persons dozen or more whose names have been for nearly a generation household names in thousands of American homes. Here are men whose careers are inseparable from the making of the new Japan; not only are they among the founders of the Christian church here, in the civil history of the empire, the friends and counselors of statesmen, the pioneers of higher education, the makers of Japan's new literature, and the introducers of the dearly prized "western learning."

Since the missionaries are the most obliging folk with whom I have ever had to do, I asked a number of those who have been in Japan for more than 20 years, how the people hereabout, which appears nowhere. Their faces, their character, their standing among the Japanese, must be accepted as sufficient answer to a certain kind of criticism of missionaries.

Some Noted Men.

With them stands Rev. Dr. Imrie, whose etymology every educated Japanese knows well; there is Rev. Dr. John H. De Forest, writer of distinction, author of many phases of Japanese life, and friend of the nation's leaders; there is Rev. Henry Loomis, who came to Japan when there were but 12 professing native Christians in the land, and who has seen the number grow to 50,000 communicants and 150,000 adherents, himself an entomologist of note, as well as an influential factor in the moral and religious development of Japan; there is Rev. T. M. McNair, sometime Princeton fellow, now in charge of the famous school famous as a Japanese speaker, did an imitation of an American street fair, and musician, who enjoys a vacation by rising at 4 o'clock every morning to work on his books; there, too, but for conflicting engagements, would be Bishop Harris of the Methodist Episcopal church, twice decorated by the emperor and revered and loved by countless Japanese; and Rev. Dr. J. D. Davis, one of the founders of the famous Doshisha university.

Apropos of Bishop Harris' double decoration, and that of Rev. Dr. Hepburn, author of the standard Japanese

dictionary, and one of the first four missionaries to this country, of his associate the late Rev. Dr. Verbeck, and of an English lady, a missionary to the lepers. I cannot learn that any other foreigners, outside of rulers of nations and members of the diplomatic service, have been so honored by the Japanese.

Top row, reading from left to right—Rev. T. M. McNair, Tokio, Presbyterians; Rev. J. C. Davidson, Kumamoto, M. E. North; Dr. M. N. Wyckoff, Tokio, Dutch Reformed; Rev. H. Loomis, Yokohama, Bible Society; Professor J. C. Ballagh, Tokio, Presbyterian North; Rev. Dr. D. W. Learned, Kyoto, Congregational; Rev. Dr. William Imrie, Tokio, Presbyterian North; Rev. Dr. J. B. Hall, Wakayama, Presbyterian North.

Second row, left to right—Rev. Dr. Albert Oltmans, Tokio, Dutch Reformed; Rev. T. C. Winn, Osaka, Presbyterian North; Rev. Dr. A. D. Hail,

Osaka, Presbyterian North; Mrs. J. H. De Forest, Sendai, Congregational; Rev. J. H. De Forest, Kyoto, Congregational; Rev. E. R. Miller, Tokio, Dutch Reformed.

Third row, left to right—Miss G. S. Bigelow, Yamaguchi, Presbyterian; Mrs. T. C. Winn, Osaka, Presbyterian North; Miss A. E. Garvin, Osaka, Presbyterian North; Mrs. A. D. Hail, Osaka, Presbyterian North; Miss M. J. Barrows, Kobe, Congregational; Miss Eliza Talcott, Kobe, Congregational; Mrs. M. N. Wyckoff, Tokio, Dutch Reformed.

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in which these people do their work, units them for successful preaching in English. Frequently in English speech they interpret Japanese phrases which apparently strike the auditors as being "pat."

If they cannot preach the missionaries can think. They have to do so if they are to work here. Japan is not big enough to hold that type of small man who is inobligable to new ideas. Confidentially, I understand that this is the reason why a few years ago well-known individuals called the missionaries have been recalled by the bosses after a few years on the field. The religious problems of Japan are tremendous, just as they are acute. There is nothing like them in America, nor are they at all understood there. Christianity in Japan is passing through an epoch that is also a crisis; of this I shall write in a later article, for it ranks among the most important news of the religious world.

It must now suffice to say that living face to face with great and vital problems, which has had a profound missionary history, and is bound itself to become a precedent for other nations of many of these missionaries. They have not time to quibble over details that vex many American ministers, and, in consequence, Christian union in Japan is far ahead of the same movement anywhere else in the world; and the missionaries are more catholic, cosmopolitan and large-minded than any similar body of clergymen of whom I have knowledge.

Roosevelt and Bryan as Missionaries.

As illustrative of their broad views of the situation take their sentiments concerning Mr. William J. Bryan, whose recent visit is a vivid memory with the nation. The Japanese fell in love with Mr. Bryan because of his smile and suavity; good manners so farther than himself in this land. The missionaries, without respect to creed or party, are enthusiastic over the religious influence of Mr. Bryan's tour of Japan; everywhere he committed himself unequivocally to the Christian position, and his addresses and printed comments on missions were published in native newspapers throughout the empire, as his biography and speeches had been printed upon his appearance.

Now the missionaries are talking of a possible visit from President Roosevelt at the close of his term; he will be formally invited, and an eminent missionary is charged with the mission of representing the president to the attitude of the Japanese towards him. For there is no man, outside of the emperor and a few war heroes, who is so popular in this country today, with all classes of people, as Theodore Roosevelt. Taking advantage of this, the missionaries have decided to use the Biblical school at Oyster Bay, and other religious utterances of the president. His letter to the Interchurch conference on federation in New York last fall was immediately printed by most of the Japanese dailies. In these ways it may fairly be said that President Roosevelt and Mr. Bryan are more potent influences in the religious evolution of Japan than many professional missionaries combined.

Japanese missions, together with the nature of the work and its location, for distribution among tourists. The missionaries say that the criticisms of the globe-trotter are due to lack of information, and they want to help set him straight.

New ideas in church work I found to be common in Japan. I heard considerable here about the "P. and R. Building Association," which inquiry addressed to the Biblical school at Oyster Bay, and other religious utterances of the president. His letter to the Interchurch conference on federation in New York last fall was immediately printed by most of the Japanese dailies. In these ways it may fairly be said that President Roosevelt and Mr. Bryan are more potent influences in the religious evolution of Japan than many professional missionaries combined.

Japanese Press and Religion.

The use of latter make of these men

I cite as evidence of their alertness and broad-mindedness. Another progressive plan which waits only a special donation from America to put it into immediate execution is the use of the advertising columns of the daily Japanese newspapers for purposes of religious propaganda. Publishers of leading journals have agreed to place from one to two columns a day at the disposal of the missionaries for the insertion of Christian teaching in popular form. The expense of publication for a year of 30,000 circulation including the production of the material, would be less than the salary of an ordinary preacher in America. Only by this method, a leading missionary assured me today, can the churches hope to reach great masses of the people who will not attend Christian churches.

Some missionaries conduct correspondence courses in Christianity. One man stationed on the west coast, inserted a notice in the daily papers that he would be glad to answer questions concerning Christianity. Sixty persons were interested in this land. The missionaries, without respect to creed or party, are enthusiastic over the religious influence of Mr. Bryan's tour of Japan; everywhere he committed himself unequivocally to the Christian position, and his addresses and printed comments on missions were published in native newspapers throughout the empire, as his biography and speeches had been printed upon his appearance. Now the missionaries are talking of a possible visit from President Roosevelt at the close of his term; he will be formally invited, and an eminent missionary is charged with the mission of representing the president to the attitude of the Japanese towards him. For there is no man, outside of the emperor and a few war heroes, who is so popular in this country today, with all classes of people, as Theodore Roosevelt. Taking advantage of this, the missionaries have decided to use the Biblical school at Oyster Bay, and other religious utterances of the president. His letter to the Interchurch conference on federation in New York last fall was immediately printed by most of the Japanese dailies. In these ways it may fairly be said that President Roosevelt and Mr. Bryan are more potent influences in the religious evolution of Japan than many professional missionaries combined.

Facing the Facts.

Most of the missionaries here are Americans and Canadians, and it is gratifying to find that they seem still to retain their level-headedness. They are not fanatics. Their attitude is one of a sober confronting of "the things as they are." They suffer no delusions concerning their work or concerning the Japanese. To cite an illustration: The day of my arrival, a young Ohioan (the persistence of American provincialisms and dialects over here even among men who speak Japanese like natives, is interesting to an observer), a total stranger, helped me out of a linguistic snarl at the postoffice. Then he crossed the street with me and smilingly, since you must always bargain with a smile in this polite land, helped me make a purchase 25 per cent cheaper than the natives charged. The dignity and courtesy of the Japanese tradesmen are an open book to these missionaries who, while intensely loyal to the Japanese, are not blind to certain grave national shortcomings. The varied difficulties which beset their own work are frankly recognized; not all missionary meetings hear reports as temperate and discriminating as are made by the workers here.

It is only fair to the missionaries here to say that they are a genial lot of people displaying towards one another a spirit of comradeship that is really delightful. They are an unpretentious, wholesome folk, whose personal character is beyond praise, whatever fault may be found with their mission or their methods.

Berlin's New Swindle.

Berlin has developed a new variation of the confidence game. The victim who has brought it to light is Frau Elizabeth Andres, who keeps a stand in the Central market on the Alexanderplatz. The police are wondering how many others have been victimized.

Frau Andres was sitting at her stand on a evening about 6:30 o'clock waiting for customers when a shabbily dressed man went up to her and poured a hard luck story into her ears. At the conclusion he produced a new gold watch and semi-temperly declared that his necessities obliged him to sell it for any old price. He begged Frau Andres to take it for 20 marks (about \$5), assuming her that it had cost him 100 marks and was still just as good.

The shabby man waited while Frau Andres counted the money and finally became the owner of the watch for 16 marks (\$4) and spent the next hour admiring her purchase and patting herself on the back.

"The pigeon belongs there or he would not have gone," said the court. "That is the best witness I ever had before me."

"They are on Melville," he replied. "It was a homing pigeon that had won the case."

PIGEON IS DECIDING WITNESS IN JUSTICE COURT

PROBABLY the most remarkable witness ever known appeared in the justice court at Riverside recently before Magistrate Carlton S. Badger, and while it is not denied that he was a prejudiced witness he decided the case at issue.

He was a homing pigeon—a plain bird with a black head—but as a witness he counted for more than the sworn testimony of the neighborhood.

Justice Badger himself put the pigeon on the stand.

"I cannot decide this case by the evidence of men and women," he said, "but we have here a witness that I can trust. The witness is the contention of this suit—the homing pigeon here in the cage. I am going to turn the pigeon loose and see where it goes and will decide the case accordingly."

Seldom has an animal figured as a court witness, and never has it occurred that a bird has been the deciding factor against the sworn testimony of men and women. In this case the bird was both judge and jury.

Justice Gives Case to Pigeon.

Justice Badger turned over his prerogative as the deciding magistrate to the pigeon, asserting that he would believe the bird, but that he could not rely upon the testimony of the human witnesses.

The trial lasted for nearly a day. It

better than to let it decide the case."

Magistrate Badger was struck with the reasonableness of the idea. He was unable to decide the case upon the evidence, and he had not thought of Solomon's famous expedient of proposing to divide the pigeon in halves, so that each party to the suit could have his share.

Parties to Suit Confident.

Magistrate Badger was unable to decide the case.

"Gentlemen," he said, "there is some serious error here. Either this bird belongs to Thornton or it belongs to Melville. I have been unable to tell from the evidence to whom it does belong, and I am going to make the bird itself the deciding witness in the case."

Thornton and Melville both agreed to abide by the decision and made acknowledgement for the court's costs.

Justice Badger's court-room is a frame building and is anything from being imposing, but out-of-it has sprung this remarkable story.

The pigeon, as the official witness of the court, was turned loose. The bird was instructed to watch its movements. Every person in the crowd in front of the courtroom also was a witness when the bird was released. His honor himself was a spectator.

The pigeon seemingly was the least interested of all the others in the trial, although he was the cause of it and was the object of the controversy. When the constable released him from the cage the indications were that he was not going to prove a willing witness or that he would not become a witness at all.

This most remarkable court officer started in with picking at the pavements and then raised his head and flew into the air. Upon the direction he took decided Justice Badger's decision.

The crowd, divided in sentiment, was waiting to be let in. The pigeon flew high into the air. Interest in the case began to broaden and business men were watching the white wings of the bird high up over their buildings with the knowledge that the direction he took meant the decision of a law officer