

# Spreading the Gospel of Skilled Labor

## Now American Missionaries are Promoting Civilization.

When Christian missionaries preached only salvation through religion, many were martyred. Now that they preach physical salvation through labor as well as spiritual salvation through Christ, they are hailed with joy in heathen lands, and spiritual progress is marked by physical improvements among savage people.

When one visits a mission station at present—be it in China or Africa, Turkey or Korea, Siam or India—he finds that with religion the native is taught manual training; how to cultivate his land, to build houses and make clothing; his wounds are treated in hospitals and his sickness cured by medicine.

Relieved of his bodily ills, he gladly submits himself to a physician of the soul, con-



Korean Women Training to Become Nurses

entering the eyes, so the native physicians frequently run a long pin into each eye of a patient to let in more light. In Siam sweet oil is often injected into joints afflicted with rheumatism. The native doctors work on the theory that each joint is a hinge, and education indicates a need of oiling. Many maladies are attributed to air arising from various organs in the body, so the skin is often pierced with needles to "let out the wind."

One can fully appreciate the beneficent work done



Parsee Woman as a Pharmacist

spacious, well-kept grounds, with shade trees and prettily laid-out gardens. Above the trees rises the spire of a little church. Nearby are a hospital, a schoolhouse, a training school.

Boys and girls, between the ages of 5 and 17 years, are taught reading, writing, arithmetic, geography, music and schoolroom exercises.

The main purpose is to train each pupil in some special form of work. Manual trades are taught, and

have turned out 11,150 sheets of Sabbath school lessons. They also print letters and notices for churches and hospitals in parts of the same country, stereotyping and composing rooms. They run the presses, set the type, bind the books. The quality of work is excellent. Every year Bibles and other religious books are turned out in eight languages.

### PRINTING PLANT IN BURMA

One of the largest printing plants in Asia is that of the Baptist Mission Press, at Rangoon, Burma. Natives are employed in the type foundry, stereotyping and composing rooms. They run the presses, set the type, bind the books. The quality of work is excellent. Every year Bibles and other religious books are turned out in eight languages.

In many ways it is a unique plant. Wherever one goes one sees turbaned, white-robed natives at work. Many who learned the trade at the plant have gone to other parts of Asia and opened small printing offices.

A mission press was started at Jaro, Ilo, in the Philippines, in 1901. The New Testament was translated into Visayan, and a first edition of 3000 copies, together with 17,000 copies of the gospels bound separately, was printed and sold within a year. In 1905 1,100,000 pages of tracts and Bible lessons were printed.

An industrial school was opened at Jaro in 1905. Within a few weeks 100 natives had applied for admission. The chief purpose is to equip teachers for na-



Burmese Take Pleading to the Printing Trade

particular pains are taken in selecting a trade for each pupil for which he shows special aptitude. Girls are taught the arts of housekeeping, sewing and cooking, and fortunate, indeed, are the native suitors who win the hands of these trained housewives.

At this mission there are regular hours when all the pupils work in the garden. They are taught how to plant and cultivate vegetables, so that when they marry they usually start little gardens of their own.

The result of the missions in the Congo is that the indolent, savage has become a skilled artisan, and today thousands are employed by the government and trading companies.

In the centre of a beautiful plain, with an impenetrable forest on every side, a beautiful church has been built at Blantyre, Nyasaland, Africa. Surmounted by a great dome and steeples, it is a splendid structure, fit to grace any city in Europe or America. Every brick that was laid and every nail that was driven in the building was by the hand of a black native.

The negroes who built the beautiful edifice were all trained in missionary schools of the Free Church of Scotland. And they did not finish working with the church; they have begun building houses for themselves.

On a farm of sixty acres about a mile from Jaro you can see the natives any day busy making school desks, chairs, wardrobes and picture frames in the carpenter shops; you can see them learning shoemaking, tailoring and tin-smithing. In the towns the graduates are in great demand.

Others are taught how to raise sugar cane, rice and corn. Upon leaving the school many start little plantations.

There are many industrial communities in Australia, and the aborigines, who nearly starved ten or twenty years ago, are enabled to live in comfort because of a knowledge of agriculture taught them by the missionaries.

In New Guinea, where cannibals once held high orgies, the natives have learned how to grow bananas, rubber and coconut trees. There are many farms and iron smelters.

The value of a knowledge of farming has been manifested in Siam and Laos since the advent of missionaries. With \$5000 raised by mission bands of the Presbyterian Church in America, a boys' school was opened at Lakwan in 1892. Many farmers, as well as teachers and preachers, have been turned out. Recently brickmaking was added to the trades.

Not only the men of these countries, but the women have profited by the teaching of the missionaries. Go to schools in Lien Chow, Shanghai, Hangchow and Nanking, in China, and you will find women missionaries teaching the little almond-eyed girls how to sew, cook and make lace.

In both China and Japan many women earn their living by embroidering and spinning. While the natives can sew and embroider themselves, and have made an art of the work, the missionaries when he visited them to relieve them of many difficult features and to suggest improvements.

That the humanitarian work of missionaries is appreciated and that their teaching of manual training paves a way for preaching the gospel is proved by the high regard in which the teachers are held by native African Kings. Missionaries have the protection and support of Khama, King of the Bamangwato; Lelewa, King of Barotsse; Apolo Kagwa, Prime Minister of the Karamoja; and Andereya Luhaga, King of Bunyoro. It was the King of the Barotsse who asked King Edward of England when he visited his country, to send more missionaries to teach manual training.



African Natives Learning Carpentry

vinced by the prosperity of his little farm and the comforts of his home of the greater efficacy of the new faith.

More than any other agency, missionaries are spreading civilization in foreign lands, teaching the doctrine of deeds as well as belief, perseveringly, indefatigably preaching the gospel of work.

And what is the result? In the jungles of the Congo dusky-skinned women are making modern shirtwaists and skirts, and that with the use of sewing machines; in Korea women study the principles of Western cooking; in Siam and Laos they take up weaving and sewing; on the shores of Africa, where missionaries once served as the chef d'œuvre of cannibal banquets, the blacks are learning carpentry and brickmaking.

In India and the Philippines the natives have learned the trade of printing; in Australia the aborigines study on farm schools, while in Persia young men have enthusiastically taken up the study of modern methods of banking and bookkeeping.

ONE of the greatest physical needs of the heathen has been met by Christian missionaries in providing hospitals. The cure of bodily ills has brought hundreds of converts to Christianity. In Persia, Korea, China, Japan and the Congo country natives have studied surgery and medicine; women have become qualified as trained and efficient nurses. "My firm conviction, after thirty-four years of active medical work in India," wrote a missionary-physician, "is that no mission is complete or doing all that it might and ought to do to hasten the coming of the kingdom of Christ that has not, side by side with the Church, a medical mission work."

Ignorance of medicine and the barbarous practices of native physicians in civilized lands have been a source of incredible suffering. Grateful for the services rendered them, the natives of Hanayang, China, recently presented a banner to a missionary doctor, the Rev. G. A. Huntley, on which was inscribed: "Fu Kio san air"—"Mend the body, save the soul." That is the spirit with which natives of other lands have greeted the missionary doctors.

Sometimes devils are credited with inflicting disease; priests are called to the house, and during an exorcism, light, incense and wall incantations to expel the evil spirits. If there is no improvement by morning, they will burn the patient and beat him with clubs until he is driven away by the devil.

Blindness is said to be the result of too little light

by the missionary doctors in dispelling such ideas as these and giving people proper medical treatment. Natives study in the mission schools, often set up practices for themselves, and by the efficacy of their treatment cast the witch doctors into disrepute.

Of Dr. Peter Parker it is said he "opened China at the point of a lancet." He was a graduate of Yale University and went to China, in 1852. Through him 58,000 persons are said to have been cured of ailments. At Ichow four classes of young men are being taught medicine. The course is of three and four years' duration, after which the native students are required to work three or four years in a mission hospital. So far twenty-three students have graduated. About seven have engaged in the private practice of medicine.

Before her death Dr. Mary Brown, of Wei-Hsien, trained a class of young women in medicine. One of the girls is engaged in her profession in a city where her husband conducts missionary work.

For many years smallpox crept like a deadly plague over Siam, decimating the land each year. The efforts of native doctors to combat the disease were in vain.

Dr. H. Adamsen, a Baptist missionary, went to the country with some vaccine points. With his little stock he began vaccinating animals and making virus.

### SIAM REDEEMED FROM DISEASE

As he scratched the arms of the people they saw the disease growing less, and marveled at the mysterious instrument which, when it drew blood, made them immune from contagion. Dr. Adamsen trained native assistants. Today he is the head of an extensive vaccine farm at Bangkok, Siam, and most of his helpers are natives.

Besides the vaccine farm, he has charge of a nurses' training school, where native women study. Each year hundreds of sick natives are brought back to health in the hospital; scores of nurses have been graduated, and pursue the work in various parts of the country.

So valuable is the work considered by the King and Queen of Siam that they frequently give donations to the farm while the Queen personally supports the nurses' school.

At Tura, Assam, under Dr. Crozier, natives are taught medicine with the Bible. When they graduate from the dispensary they are sent through the country, treating and nursing the sick and preaching the gospel.

Praiseworthy work is pursued at the Roman Catholic mission at Saint-Trudon, in the Congo Free State. In the region along the Congo where the deadly "sleeping sickness" prevails, the priests and gentle sisters of the church have done their best to alleviate the sufferings of victims of the plague.

So zealous were the fathers for their victims that in May, 1905, they offered a prize of 3 francs and 75 centimes—equivalent to 75 cents—for every patient brought to them. Many natives were trained in carrying the patients. On a single day of March, 1906, 2049 persons were received at the isolated hospital.

Here in the Congo—a land reeking with the disease, a land of frightful oppressions, but rich with rubber growing in impenetrable jungles—one sees progress making its way in the face of almost insuperable difficulties among the laziest and most retarded savages on earth.

A railroad about the rapids of the upper Congo was completed last September. Had it not been for missionaries—who had trained natives in various trades—the railroad probably would not have been laid.

For a number of years missionaries at Accra, on the Gold coast, taught the blacks the trades of carpentry, brickmaking, blacksmithing and masonry. The government, when it began the railroad, employed many of these men to construct the railway. Although there were 3000 or 4000 natives employed, only 100 white men were required.

Were you to take a trip through the Congo you would find orphan asylums, hospitals, training and

farm schools. In the midst of a thick green jungle you would come across a little frame house, reminding you of some spick and span little town in your native country. If you were to inquire, you would most likely find it was built by natives who had been trained by messengers of the gospel.

Then, if you were to observe the women of the perch, you would likely find them making clothing, rather crude skirts and shirtwaists, and using many American sewing machines. They are professional tailors; taught sewing by women missionaries, they engage in making clothes for others.

Here and there, too, you would see farms, with fields of vegetables and grain, and if you were to investigate, you would find that the natives who reside there were trained by missionaries.

Continuing your trip through Africa, you would find at other places brickyards; you would see natives pressing clay, baking it and building brick houses. And were you to ask, you would find that the brick-makers and masons, too, were trained by missionaries.

One thousand miles from the mouth of the Congo is the Roman Catholic Mission of Luluaburg. Here are



Dressmaking on the Congo

### CATHEDRAL BUILT BY AFRICANS

At Uganda, recently, natives built a cathedral, with a seating capacity of 3000, using 700,000 bricks, which the missionaries taught them to make.

Imagine Koreans devoting themselves to the making of good roads! In many of the mission schools this branch of training has been taken up, and many students have hired out by contract, supervising laborers laying stones and building improved modern highways over the hilly country. One of the greatest needs of the country is good roads. With them Western civilization will spread rapidly.

All students at a boys' academy at Pyung Yang, to a large degree, are self-supporting. They receive a certain time each day in the fields raising crops, and turn out work which results in quite an income for the school. Many learn bookbinding, hatmaking and the manufacture of straw rope and shoes.

Imagine the Koreans busy sitting on a stool and pegging shoes! A mark of progress, is it not? Knowledge of making hats and ropes can be well utilized because of the excellent straw and fibre which is raised in the fields. There is a small printing press in the school, and three boys who learned the trade

# Skeletons Revealed to the Family Physician.



"YOU would be amazed," said a well-known physician, recently, "at the secrets which are poured into the ears of the family doctor."

"To him are opened closets containing grewsome family skeletons; troubles of the husband and wife are related unaltered; in fact, it seems he is the first person to whom people unburden themselves."

Considering the scandals which are revealed to him, one would suppose the doctor would naturally develop into a gossip if he followed the average bent of human nature. Yet this is not so. No one is a truer confidant or a better adviser than the reputable physician; the ethics of his profession put him on his honor; there are few doctors who would betray a confidence, although it had nothing to do with his professional visit.

A PACKAGE containing \$10,000 was stolen from the office of the Southern Express Company, at New Albany, Miss., on November 2, 1905.

A few days after the theft a patient called on Dr. M. F. Rogers, of Memphis, Tenn., and told him he had committed the theft. He handed him the package, containing the money intact.

The thief was of a good family, but was a nervous, physical and moral wreck. He committed the robbery in a moment of hysterical delirium.

"You'll return it—and—you won't give me away, doctor?"

Dr. Rogers promised that he would not—he felt the man had confided in him, and he was obliged to protect him. Besides, he said, he has repented—why disgrace him and shame the family?

He returned the money to Express Detective Burns, who demanded the name of the thief. The physician refused to tell. He was brought before the Grand Jury and threatened with a heavy penalty if he did not divulge the name.

"I am in honor bound not to disclose the name of the person who entrusted the money to my care," he said; "you can deprive me of my liberty, but you cannot take from me my sacred honor."

"Was he right?" Several physicians who were asked the question strongly defended him. "This question was put to a number of well-known doctors recently. A consensus of opinion was about as follows:

"A physician should not speak about a patient's disease outside the patient's family. If a malady is such that the sufferer is sensitive concerning it, it should be told only when the patient is in danger of death and to his nearest living relative."

When called in consultation, a physician should not talk about a case—by name—to other doctors or any one else. He should maintain strict silence about all confidences concerning the physical condition of a patient—in fact, everything relating to his trouble.

"But if a physician is told of a family disagreement on a visit; of infidelity on part of a husband or wife; if he learns of unpleasantness in the home, and members complain to him troubles not needing medical assistance—what should he do?"

Keep the secrets, all physicians reply, as would a priest who is told of sins in the confessional.

"In some well-bred and ultra-respectable homes we learn secrets which would upset society if revealed and would keep the tongues of gossips wagging for weeks. "People like to unburden themselves; why they select

the doctor I do not know. I suppose the human mind, when troubled, does feel a certain relief when some one shares a knowledge of its trouble; the doctor is regarded as a friend, and his advice often asked on matters regarding which one member of a family would not ask of another."

"Among physicians there is a code of ethics as strict as that of the clergy or the legal profession. Certainly we are not permitted to talk about our patients' diseases, but the good physician, the honorable doctor, will not tell anything else which is confided to him."

A physician who talks of his patients soon becomes known among members of the profession as a "gossip." His professional brethren "shun" him, and he is called into consultation upon the condition of a well-known man. Another doctor who was in the consultation left, and several days later I learned he had been discussing the case with some other physician.

That physician has become known for his loose tongue, and no doctor who knows that he can't keep still ever calls him in.

"There is no hidebound rule to make doctors keep quiet if Mrs. Jones says her husband beats her. But if the physician goes about whispering such little bits of gossip, it is not long before he is taboos by respectable members of the profession."

"Not long ago a man came to me and told me he was in serious financial difficulty. He was employed in a banking institution. Now imagine the furor if I had gone and told it was a rumor on the bank."

"Recently a young unmarried man, who was in social circles in a big city, came to me for treatment. He seemed suffering from some great mental trouble, and finally told me she had been secretly married and had been deserted. If her parents had learned of the marriage, there would have been no end of trouble—for she had married servant in the house."

"Again, there are many unseemly scandals which come to a physician's notice when he enters seemingly happy homes. Some time ago I was called upon to attend the sick daughter of a wealthy man. While leaving the house his wife, in great distress, and for no apparent reason, told me she was preparing to leave her husband. She said she found he no longer loved her."

"I told her to wait a few days. I made an investigation, and found the poor woman had been listening to false gossip. The couple today are living together happily, with perfect understanding."

"Assuredly the doctor keeps secrets and cures more than bodily ills."