

WHAT THE CHINESE THINK OF MISSIONARIES



ROADSIDE TEMPLE IN CHINA.

By William T. Ellis.

TIENTSIN, China.—For generations men have been saying that some day the world would have to reckon with China. Now that day seems to have begun. In the place of the huge, inert, gelatinous mass, which could be struck in one part without the other parts feeling the blow, there has arisen a new China with a national consciousness, an awakening pride, a sense of dignity and a readiness to assert her own claims. China the helpless is fast becoming China the ominous, and that portentous fact cannot too soon penetrate the thick and self-sufficient complacency of civilization.

For a hundred years the world has been hearing what the missionaries thought of China, nobody inquiring or caring what China thought of the missionaries. Occasionally, some western-trained Chinese diplomat, like the wily Wu Ting Fang—whom by the way, his late official associates in Peking, who have since crowded him out of office, contemptuously designate as "that foreign devil, Wu," would deliver double ended opinions concerning the missionaries. But the real Chinese opinion has been difficult to obtain. The average oriental is afflicted with congenital inability to tell the truth.

It may be worth while to digress for a moment to illustrate this, again using Wu Ting Fang, who has struggled hard

to gain recognition in China commensurate with that which he enjoyed in America. On the occasion of the return to the status of Minister Conger, who seems to have been the most popular representative his country has ever sent to China, the missionaries in and about Peking gave him a reception at one of the Methodist homes. It was a strictly missionary occasion. Wu Ting Fang, hearing of it, went directly to the host and asked permission to be present. He furthermore asked bluntly if he might be permitted to make a speech. Then, at the reception he arose and unblushingly looking into the faces of those who had heard him request the invitation, he said:

"I cannot understand why I should be asked to be present here tonight, and I hesitated a long time about coming. Even taking for granted the courtesy of including me among the guests, I still cannot see why you should want me to make a speech!" As a matter of fact, this is the sort of thing to be expected of orientals. It was of the sort that David said: "All men are liars." Yet there is, nevertheless, more open speech among the Chinese today than ever before. With western bluntness, many are now expressing themselves concerning China and foreigners. So I have sought the views upon the missionary question of the most prominent and aggressive Chinese, officials and other-

wise, whom I could reach, especially those speaking English. Summing them up, I found a marked agreement of opinion; although I had been forewarned that the official class is hostile to missionaries and foreigners, because of the trouble they have made.

Chinese Sore Over Wrongs.

Without taking space to present each man's views in detail, as a summary of the whole will give a clearer understanding of the situation, I would say that, in addition to numerous Chinese teachers and Christian proselyters, and a few business men, I have interviewed Tang Shou Yi, a Yale graduate who ranks second only to Yuan Shih Kai in national influence; Customs Taotaliang of this city, another Yale man, who is closest to Yuan Shih Kai; President Haul of the imperial medical college, and his American trained associate, Dr. Chuan, who has held several important posts, and typifies young China.

Right at the outset the soreness of the Chinese over the wrongs they have suffered from foreigners is apparent. This new China, which has advanced further in the past two years than during the preceding thousand years, has feelings to be hurt. She is just waking up to a realization of the indignities she has endured for decades past; the anti-American boycott was in large part

a belated reprisal for American ill-treatment of the Chinese immigrants in years past.

Hitherto there has been a dumb, inarticulate and helpless sense of antagonism toward all outer barbarians, as foreigners were regarded, without distinction. No line was drawn between those who were professedly in China for China's good and those who were professedly seeking their own ends. A considerable trace of this indiscriminate hostility still exists even among officials. Yet I found the men with whom I talked distinguishing, as a rule, between missionaries and other foreigners. What surprised me was to discover that every Chinese with whom I talked differentiated the American and British missionaries from the French and the last-named who have assumed civil authority, and who have created most of the conflicts between the Chinese and the missionaries. That subject, however, demands an article by itself.

In China but Not Under China.

The white man is in China, but not of it. He has, as Sir Robert Hart reminded me, more privileges here than anywhere else in the world. He is amenable to no Chinese law. The natives regard him with fear, and at least outward deference. A Hunkelsham man pulling a foreigner does not hesitate to violate all the rules of the road. Extraterritoriality has given the subjects of other nations privileges which they have not hesitated to abuse. The Chinese believe, and with reason, that every foreigner considers himself a superior being, and of a superior race.

As a background for all consideration of all things Chinese, these regrettable effects of extra-territoriality, and of the white man's sense of racial superiority, must be borne in mind; they will illuminate the report of troubles that arise in this monster nation, which is awakening, awakened from the sleep of centuries. All my interviews with the Chinese have largely exonerated the missionaries upon this point. I myself have been harder upon them, in the preceding paragraph, than the Chinese have been. It cannot be questioned that the great mass of missionaries here really care for the Chinese, and are honestly endeavoring to serve them. The loyalty of the missionaries to the native, when contrasted with the contempt and disdain of most other foreigners, is really remarkable.

Doctor's Good Reputation.

Whatever fault they find with other phases of mission work—and many have scant patience with the distinctively religious propaganda—the Chinese have unanimously praised the medical and educational branches. Remember that this nation of 400,000,000 persons has no modern medical science, outside of the missions, and that there is no end of sickness, much of it due to ignorance and filth. The ordinary medical missionary treats from 5,000 to 15,000 dispauper cases a year.

So this humanitarian work, which writes its own good record in the healed bodies of the people, comes in for nothing but praise. Some of the officials manifested sincere gratitude in speaking of what the missionaries had done in this direction for China.

Similarly, concerning the educational work of missions, I could elicit only one opinion. Until within five years China has had nothing of what the west



could call education, except as the missions gave it. Chinese statesmen and philosophers were ignorant of the simplest facts of geography, history and nature, such as any 10-year-old boy in America understood. The leaders of new China freely credit the mission schools with having awakened the educational impulse in the nation, and with having pioneered the way.

Rice Christians.

Despite the fame and unquestioned service of many veteran missionaries to the Chinese people, several Chinese stated to me that the later work of the missionaries is wiser and better than that of former days; or, as one expressed it, "the past ten years have accomplished more than the previous 30." The praise for the younger men has been pronounced; but this is not unexpected, when one has seen the character and caliber of the recent crop of missionaries—though it would be difficult to see how they could surpass the many giants whose fame is part of the history of Chinese missions.

When it came to speaking of the matter of converts, most official Chinese raised their eyebrows or shrugged their shoulders. "I think very few of them are honest," said one, "they are after the missionaries' money, protection or prestige." Again: "The missionaries have reached only the lowest class of Chinese. Careful inquiry among the missionaries themselves has confirmed this, at least with respect to the situation prior to 1900. Their work had until then been accomplished almost wholly among the poorer people: since 1900, however, many of a better class have been reached."

On the subject of "Rice Christians," i. e., persons professing conversion for personal gain, several of the best in-

formed Chinese agreed that not more than 50 per cent of the converts are honest. One of the most successful independent native pastors agreed with this, saying that the percentage is now fully 80 per cent; probably 30 per cent are deceiving the missionary. This statement was made in the presence of a veteran missionary, who assented. In the independent churches, he added, the proportion of these pretenders is practically negligible, for there is nothing to be gained by trying to deceive a strictly Chinese church, even if it could be accomplished.

Squeezing and Religion.

"Love, and squeeze not," was a Chinese student's summary of the preaching of John the Baptist, when he was called upon to translate it into English. "Squeeze not" meant to him, of course, "exact no more than is your due." China is the land of the "squeeze." Everybody through whose hands the golden orange passes feels entitled to some of the juice. No tradesman, for example, can hope to do business with you unless he pays a "squeeze" to your cook. This sort of thing is universal in all walks of Chinese life.

Naturally, I wanted to know if Christians are exempt from prevailing Chinese practices, which, expressed in blunt Anglo-Saxon, are plain lying and stealing. At once I began to hear the difficulties under which a person just out of heathendom and a person still surrounded by heathenism continually labors. One man's cook became a Christian and stopped "squeezing." Soon it became noised abroad among the householders that Mrs. B's supplies were costing her less than her neighbors'. The latter called their cooks to account, who thus "lost face," and

they straightway put to work a more effective and far-reaching boycott than any labor unions know. The cook and his mistress could not withstand it. Some missionaries cherish the belief that their Christian servants do not "squeeze," but the more general opinion is that they differ from others in that they exercise moderation.

Some Fall From Grace.

Sometimes an American Christian falls from grace—when putting up stovepipes, for instance—by indulging in profanity. There are no swear-words in Chinese or Japanese or Korean; in fact, as a venerable missionary impressively said, when I remarked upon this, "No people who know not the true God ever swear." In the east, however, there is reviling, which must be understood before the meaning of the New Testament injunction concerning reviling can be appreciated. The foulness, the detailed filthiness and the wealth of unspeakable invective which an oriental can command in reviling are beyond the occidental imagination. Sometimes native Christians fall by reverting to this. I chanced to learn of the dismissal of an efficient Bible woman of unusually high class. The incident had occurred the day before. A purse had been lost on Sunday morning in church. Greatly distressed about it, this Bible woman had on Sunday afternoon gone to a fortune-teller. Then, when remonstrated with, she had reviled another Bible woman. These three heathenish offenses—Sabbath-breaking, consulting a soothsayer and reviling—had cost her the favor of the church. So it would seem that being a Christian in China is not so simple a matter as it is in America.



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Of the GREAT ROYCROFT STOCK at the

BOSTON STORE

First and Salmon Streets

Is now in full swing and the thousands of bargain hunters are flocking to this store—in fact the whole town appears eager for the good things of this great sale

\$75,000 Worth of Men's, Women's and Children's Fine Spring Wearing Apparel

Bought at 5, 10 and 15c on the Dollar—and sold for a mere fraction of regular values. Here's the feast for tomorrow:

3600 Pairs Pants

Scorched, Singed, Water and Smoke. Sold Cheap Enough.

50¢ for all kinds and conditions of Dress and Work Pants; damaged, of course.

95¢ for the Roycroft's \$3.00 Dress Pants, water damaged.

\$1.45 for the Roycroft's \$2.50 Dress Pants, smoke and water damaged.

\$1.95 for the Roycroft's \$4.50 Dress Pants, fairly good shape.

\$2.50 for the Roycroft's \$5.50 Dress Pants, good condition.

\$3.95 for the Roycroft's \$7.50 Dress Pants, in perfect condition.

The Roycroft Hats

Wore Famous, Even in Denver. 18,000 Stetson, Mallory & Sweet, Dempster's, were their leading brands. Boxes soaked with water and small of smoke. Hats mostly perfect.

\$2.50 for \$5.00 Roycroft's, Stetsons, all shapes.

\$1.85 for \$4.00 Mallory's, all shapes.

\$1.35 for \$2.00 Sweet, Dempster's.

95¢ for \$1.50 Sweet, Dempster's.

75¢ for \$2.00 Sweet, Dempster's.

19¢ for 50c and 75c Men's and Boys' Caps.

Hat stock was mostly in the original packing cases as it came from the factories for Spring trade.

(TOMORROW MONDAY)

YOUR CHOICE OF ANY SUIT IN THE HOUSE

\$9.85

Karl Schaffner & Marx; Kirobaum, and white suits. Values from \$20 to \$40.

CHEAPER SUITS

\$1.95 For 300 Suits and Overcoats, scorched and singed.

\$4.95 For the Roycroft's new Spring \$10 to \$15 Suits and Overcoats, water and smoke damage only.

Roycroft's Swell Suit and Cloak Dept.

Escaped with a drenching—the firemen used the chemicals only.

\$6.85 for hundreds of styles of Roycroft's \$12.50 and \$15.00 Spring Suits.

\$9.75 for Roycroft's imported \$25.00 to \$35.00 London models, smoke only.

\$11.95 for Roycroft's Paris models, no two alike, suits fit for the finest woman in Portland. The price wouldn't pay for the trimming on them.

COATS, LONG AND SHORT, SAME AS SUITS—SMOKE DAMAGE ONLY

\$2.95 for Roycroft's \$5.00 to \$10.00 Spring Jackets and Coats.

\$4.95 for Roycroft's Long Coats, in all the new mixtures, \$11.50 to \$14.50 values.

\$6.85 for Roycroft's swellest \$18.00 and \$17.50 Spring Novelty Coats. Dozens of 'em, no two alike.

\$9.75 for Roycroft's exclusive models in \$20.00 to \$27.50 superb Spring Coats, all lengths, perfect in fit and finish, man tailored.

\$12.50 makes the choice of Roycroft's finest \$30.00 to \$40.00 custom-manufactured Spring Coats. These coats are good enough for Alce Roosevelt.

THE ROYCROFT'S \$20,000 REMAINING Spring Stock of Ladies' Finest Wearing Apparel

Smoke and Water Damaged—Sold for Cheap.

LADIES' WAISTS

15¢ for badly damaged Waists, worth 50¢.

95¢ for \$2.00 to \$5.00 Waists, perfect in every respect. Boxes burnt or smoke smelt, that's all.

Sold by the Hundreds—All Cloths

\$1.95 for a lot of 300 of the worst damaged Skirts, values up to \$4.00.

\$2.85 for \$4.00 and \$7.50 Skirts, in nearly perfect condition; smoke smell is about all that's wrong with them.

\$4.45 for Roycroft's finest Dress Skirts, worth up to \$15.00, outside of the boxes only were damaged. Escaped with a drenching; the firemen used the chemicals only.

ROYCROFT'S MEN'S \$4.00 AND \$5.00 HAND-MADE SHOES AND OXFORDS... \$2.49

Only damage is the burnt boxes—including vic kid, patent leather and box calf, made in the very latest styles. From the worlds' most famous makers—no better obtainable at any price.

ROYCROFT'S WOMEN'S \$1.48 AND \$2.50 SHOES... \$1.48

The very finest vic kid, with patent leather tips, lace and blucher styles—and all the latest styles of heels—all sizes—every width.

Women's \$2.00 fine vic kid Shoes and Oxfords, lace and blucher cuts, all made on the latest lasts, flexible soles, all sizes and widths, pair... \$1.95

Women's \$1.00 Congress House Shoes... 48¢

Women's \$1.25 dongola kid Lace Shoes, with stocks and patent leather tips, all sizes... \$1.35

Misses' \$1.50 blucher cut san dongola kid Shoes, sizes 11½ to 2... 95¢

Children's \$1.50 vic kid and patent leather spring heel Shoes, sizes 5 to 8... 69¢

Children's \$1.50 fine vic kid School and Dress Shoes, sizes 9½ to 13... 95¢

Men's \$1.50 Work Shoes, in lace and congress styles. McKay soles and solid leather throughout... \$1.48

ROYCROFT'S WOMEN'S \$1.75 OXFORDS FOR... 98¢

Thousands upon thousands of pairs to select from—Dongola kid—Opera and Common Sense heels, flexible soles and easy on the feet.

Infants' \$1.00 vic kid and patent leather Lace and Button Shoes, sizes 1 to 1... 48¢

Misses' \$1.25 White Kid and Strap Slipper, sizes 11½ to 2... 79¢

Children's \$1.00 white kid two-strap Slipper, sizes 9½ to 11... 69¢

Children's \$1.00 white kid two-strap Slipper, sizes 5 to 8... 59¢

Men's \$1.00 English welt lace and blucher cut Shoes, in vic kid, patent leather and box calf... \$1.95

Boys' \$1.50 best quality of satin calf lace School Shoes, sizes 3½ to 5½, pair... \$1.29

Little Gents' \$1.50 good quality of latin calf lace School Shoes, sizes 9 to 13½... 95¢

Youths' \$1.00 best quality of satin calf School Shoes, sizes 13½ to 2... \$1.18

Roycroft 50c, 75c, \$1.00 and \$1.25 Shirts

Some of them slightly soiled by water, some of them slightly scorched, but not materially injured; Manhattan, Wilson Bros., Monarchs colored and white shirts, all included. Choice... 25c

Roycroft Laundered Colored Dress Shirts

Almost full and complete boxes, intended as Roycroft's leader for \$1; perfect in every respect except that the boxes are soiled by water. Choice... 59c

Roycroft \$1.75 to \$3 Shirts

Being the finest percales, madras cloths, etc.; coat styles, or open back and front, cuffs attached or cuffs separate; not a serious blemish. Choice... 89c

Children's Department

CHILDREN'S COATS, \$1.95, \$2.95 and \$4.95. Worth \$5.00, \$7.50 and \$12.50.

CHILDREN'S DRESSES, 19¢, 29¢, 39¢, 49¢. Worth 50¢ to \$1.50.

10¢ for 100 dozen water and smoke-damaged Other Wrappers, \$1.50 to \$4.50 values.

Men's Underwear

15¢ for Choice of Lot 2—Being more perfect goods, but not so high-priced, being in more complete sizes also. Values up to 50¢.

33¢ for Choice of Lot 3—Being perfect goods and partly damaged or soiled goods, or odd shirts, or odd drawers, or a few suits of a kind. Values up to \$2.00.

47¢ for Choice of Lot 4—Which includes much of Roycroft's newest and best Spring Underwear; some of his highest priced garments, haliburgans, cashmeres, derby ribbed—union suits, too—values up to \$1.00, not soiled, and values above \$1.00 that are slightly disfigured.

70¢ for Roycroft's Finest Underwear—That sold for \$2, \$4, \$5, \$6, \$7, \$8, \$9 and \$10 per suit, including the Norfolk and New Brunswick, the Cooper ribbed, the Jaeger, Wright's, Sterling and other high-class makes.

Roycroft Neckwear

Roycroft's Neckwear—A big lot, more or less damaged; lots of them only mused—never miled what Roycroft sold them for—pick them out for... 5¢

Roycroft's Neckwear—Second lot a little better than the first—same to tell you how high they are marked—they are in this sale at... 10¢

Roycroft's Neckwear—This entire stock has been arranged in three lots according to the quality and according to the damage—though none in the lot are injured enough to amount to anything. Values up to \$1.00... 5¢, 10¢, 33¢