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that I must be more educated too. I had come back from Tokyo just wild to study English. No one was thought much of in the schools unless she could speak and read English, but my father had no liking for the idea. However, my uncle and my cousin persuaded me. My father had

a fear if I went to one of the mission schools where English was taught best I would change my religion, but I laughed at such an idea. To change my religion for Christianity was nonsense, I said, so I went to the mission school. At the first when they had prayers in the morning I studied my lessons while the Christians prayed. I did not mind kneeling—why not?

"After a while I began to take notice, somehow those people in the mission were different from any other people I had known. I could not tell right away how they were unlike my people and me. It seemed to go through all they did, and when I asked why they did things, it seemed to be for a kind of love that I did not understand. It is considered necessary if you would be well educated in Japan that you read European history, and as I read European history I found always a difference from the history of Japan, and in all the great movements there was the same motive back of what men did. And I saw the Europeans were greater than my people and I asked why, and I saw the missionaries were greater than my people and I asked why, and at last I could think of nothing but that it was Christianity that made them so. When that idea came to me, then I knew Christianity was greater than my religion. After that, while I studied English at the school, I also studied Christianity.

"When I went home for my vacation my parents were so sure that I would not think of anything different from our own religion that no one asked me about how I felt, and my cousin, having entered the army, was soon to be ready for me. He was very ambitious that I should be like a European wife to him, so I went back for another term to the school. Well, then, I knew soon that I was a Christian, but I hoped that I might keep that religion to myself so as not to disturb my people, but the missionary that I went to tell that I wanted to be a Christian secretly, said: 'No, that it was a rule laid down by Christ that no one might follow Him in secret.' He was very kind and gentle, but I could not believe what I should do.

"At last, as a great treat before my marriage, my father took my mother and me on a pleasure journey to the old city where a long time ago his ancestors had lived. You know it is a great part of our religion in

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Japan to worship our ancestors, so my father arranged that this should be done at the tombs of his ancestors. Then I knew that I could not do as he expected of me and be a Christian, and I refused to worship my dead ancestors. It was dreadful that time. At last, when he saw that I was disobedient to him, my father turned and we started for home. All the long journey they did not speak to me. When we got home many things happened. At last my cousin interfered so that nothing happened worse to me, but he could not marry me, of course, and I could not stay at home; they could not support a Christian at home and so I must leave and support myself. I was very young and I yet did not know enough to teach, but at my old school they let me come, and we heard of the American scholarship and I tried for it. There were so many hundreds all over Japan trying, too, that I feared, but I got it! It was far to come, but I am learning the things in this college which they want taught in Japan, so I shall earn my living."

"Miss Plum Blossom," I said, "I was told by the dean of your college that the Japanese Government had offered you a big position in one of their schools as soon as you got your degree. She told me that she hoped you would take it."

"Ah, yes, 'tis so, but I told her when she urged me that I may not. One must teach that Japanese religion in the Government schools and one must outwardly worship at the shrines, and I may not do that thing. I must take teaching in the mission school where the support is little, but where the love is great." She looked up suddenly with a puzzled glance. "In your so great country I hear much of their being little matter how a man thinks about God so that he does nothing very wicked, and I have heard people say that the religion of Buddha is enough for the Japanese and that it differs not much from the religion of Christ. 'Tis strange to me that so many do not guess how that all which is worth living for in this rich country is what the love of Christ has brought about. For me I have known both religions and both countries. If I could see my country people gain that only great thing—to believe—it would—it would make great joy. 'Tis true I must always say, that I have no place

to go any more, that my father and mother have forgot me, but it had to be. They could not have a Christian for a daughter."

Bob and I were very quiet for a long time after she had left us to go for a walk with Bob's mother, who had suddenly remembered her. Finally, he said, slowly:

"Uncle Robert, I guess it is a pretty good thing to be born in a Christian kind of place, isn't it?"

"I think it is, Bob."

"And I guess that little Miss Plum Blossom is braver than most grown men would be."

"I'm afraid that is true, boy!"

"Do you think—do you think, Uncle Robert, that the missionaries are mostly as plucky as she is?"

"I shouldn't be surprised from what I hear of them. They seem a brave lot," I said.

"As brave as soldiers?" Bob meditated.

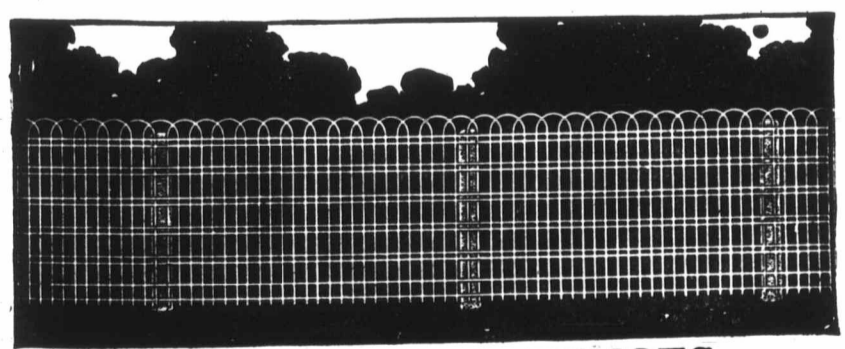
"As brave as soldiers," I answered. And in Bob's eyes praise could go no higher.—S. D. Lowrie.

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