

missionaries, they silence the criticism of linguists at home and command respect abroad, especially in countries possessing an ancient literature. For some years systematic courses of study have been presented to the newly arrived missionary, who, at the end of one year and again after two years, appears before a competent examining committee for approval. A young physician in India wrote last January: "I went up to my first year's examination. I thought when I had passed Dr. ——'s and a few other College bugbear examinations, I should never be afraid again, but when I came up with the ——s and ——s before Drs. Kellogg, Lucas and Johnson, and they put us on the anvil for five and a half hours, I was pretty red. To pass a language examination out here is no light thing, and I think all the girls who anticipate coming will know it."

Missionaries of the second generation are at a great advantage. They win the people by using appropriate salutations when they first arrive, by natural accent and idiomatic expressions. "I envy the children born here," wrote one from Ningpo. "For though they may leave when quite children, somehow they slip into the language, or it slips into them, so easily when they return that they discourage us who have to work so hard. But the average experience is a chapter of such outlay of labor and patience, of blunders amusing and humiliating, of monotonous stretches of penmanship and grammar, of gradual practice before finally riding the crest of the wave, as is hinted at in the following extracts from letters. From Nanking, last autumn: "Studying the language is the hardest work I ever attempted. I have been nine months in China but do not seem to know much." From Korea: "To the brightest among us the language is slow work. I was trying to lead a meeting when one old woman said out before all, 'Let Mrs. Gifford talk, no one can understand you.' But it is getting easier and I hope some sweet day to talk, if not quite 'like a native,' at least so as to be perfectly intelligible to all. As the very highest forms must be used in prayer, it is almost like another language to learn to pray, therefore as yet I have attempted that only among children and in very small meetings." From West India: "In America, one of the first questions I would ask a foreign missionary was, 'Did you find the language hard?' and the answer invariably would be, 'Oh, no; one soon picks it up.' Lest after ten or twenty years I should forget my trials with the Marathi language, I desire now to emphatically state that I have found it difficult to get even the most limited knowledge of it and, instead of thinking I had 'nothing to do but study the language,' it was my constant grief that I could do so little besides. Then it is somewhat discouraging when instead of saying,