

The Story of the Years

A History of the Woman's Mis-
sionary Society of the Metho-
dist Church, Canada,
from 1881 to 1906

VOL. II.—BEYOND SEAS

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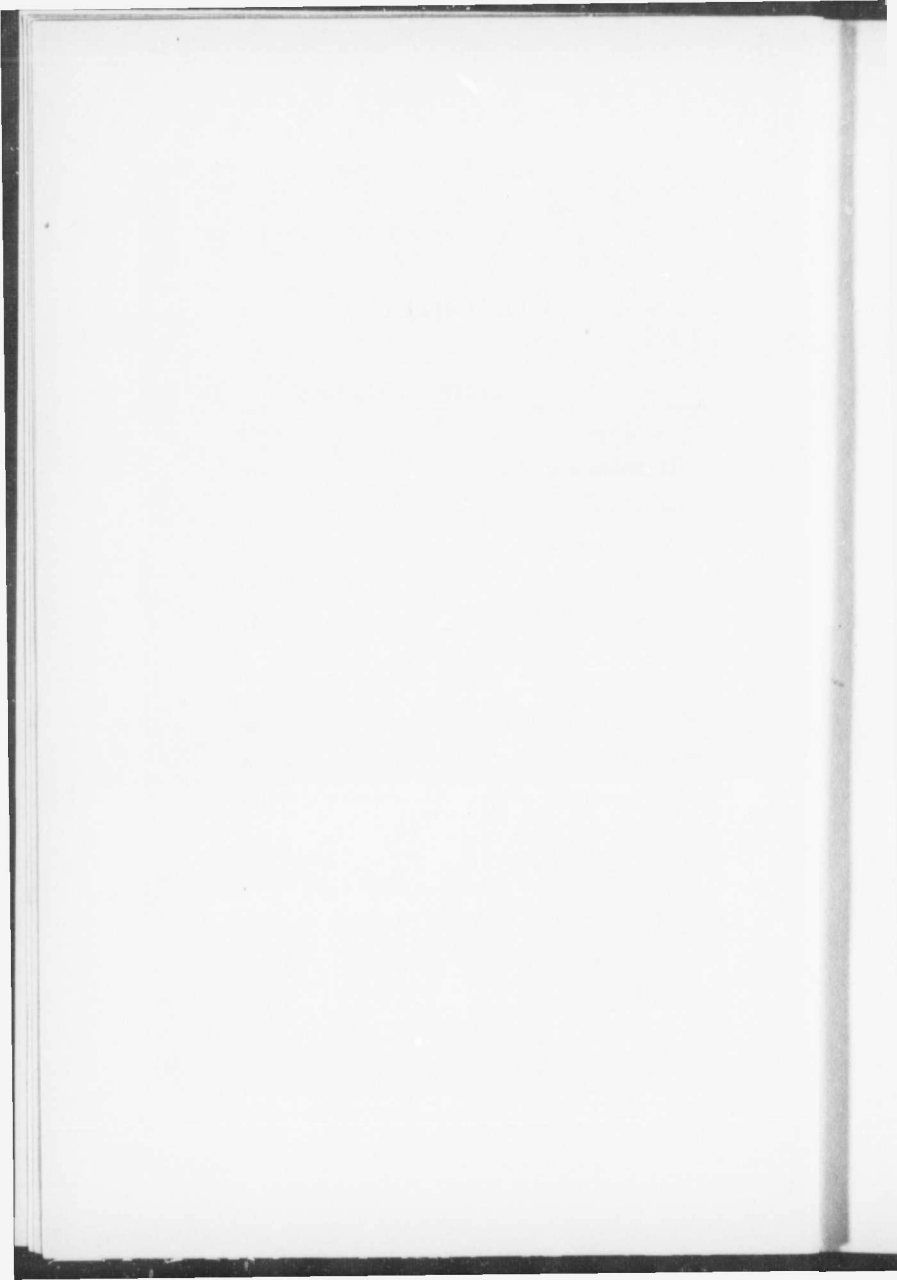




THE "BABY CLASS,"
NAGANO KINDERGARTEN

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JAPAN

Tokyo

Shidzuoka

Kofu

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Nagano

Ueda



CHAPTER I.

TOKYO.

WHEN our first missionaries, Dr. MacDonald and Dr. Cochrane, went to Japan in 1873, it probably did not occur to the women of the Church that God had work for them or their daughters in that distant field; but our missionaries had not been there very long before they discovered that there was work among the women that *only women* could do. The homes of the Japanese were inaccessible to foreign men, and the missionaries knew very well that while they were trying to influence the men, the women were training another generation of idol-worshippers in their homes; hence the appeal for women missionaries. For the first time the need of woman's missionary work in foreign lands began to appeal to the Church, and our Society for Home and Foreign work was the result.

Women to
Help
Women.

When we faced the problem of opening work in Japan, we wondered who could be sufficient for this new and difficult task, but

Our First
Foreign
Missionary.

Japan

God had been preparing the right one,— one to whom the pressing need had come as a personal call, and she was ready.

The eminent fitness of our first missionary for the work of a pioneer; her call in 1881; the farewell meeting in 1882; the leaving of home and friends; the long journey alone; her welcome to Japan; the beginning of a new life for a strange people, speaking a strange language; the two years during which she stood alone and laid the foundation of our work in Japan, are of sufficient interest for a chapter in our history, but we have not the space, nor the knowledge of details to do it justice. It is sufficient to say that the foundation of our work in Japan is worthy of the splendid superstructure, and the testimony of those best qualified to judge was "that probably in all the home Church there was not another so well fitted to allay the suspicion and win the love and confidence of Japanese women as our wise, refined and consecrated Miss Martha J. Cartmell."

The story of the beginning of the work, gathered from various sources, and briefly told, is as follows:

First Steps.

Miss Cartmell reached Japan in December, 1882, and at once began her work in Tokyo, giving her time and attention chiefly to the study of the language. But true to

Tokyo

her purpose to enter any open door to usefulness and influence, she soon found work in the Sunday School of the Mission Church, in women's meetings, and in visiting the sick, teaching and talking through her interpreter.

There was a class of young men, seven or eight in number at first, and increasing to many more, to whom, after much entreaty, she consented to devote three hours a week to teaching them English, on the express condition that they would attend her class on Sunday; all or most of them became believers in the Christian religion and were baptized. Effective
Work.

Letters from Miss Cartmell at first suggested the establishment of day schools, and in the appropriations for Japan in 1883 we find this item—"To proposed school, \$250."

Further study of the situation showed that a boarding-school, where girls could be kept under constant Christian influences, and trained for evangelistic work among their own people, was of the first importance, and to this end our missionary constantly worked and prayed.

About six months after her arrival in Japan, the General Board purchased the property they now hold, in a healthful and desirable location, in Tokyo, and offered to

Japan

secure land for the Woman's Board adjoining, for \$1,000. A thousand dollars was a serious matter at that time, but with faith in God and the women of the Church, she pledged the Society to that amount, and then wrote home to the Board that she had done so.

"Before
They Call."

At the moment Miss Cartmell was writing her letter, our late President, Mrs. Gooderham, was writing Miss Cartmell, telling her not to waste time and money on day schools, but to begin a boarding school at once, and added,

"I will contribute even to the lessening of my principal in the bank." These letters crossed in mid-ocean. "Before they call I will answer." (President's address, 1906.)

Our First
School in
Japan.

During the following months Miss Cartmell was engaged in erecting the new building, which was planned to accommodate twenty boarders, also apartments for two lady missionaries. All was done under the constant supervision and advice of Dr. Macdonald, Chairman of the District, to whose kindness and attention our workers were indebted for many years.

Enlarge-
ment.

After much delay, Miss Cartmell moved into the new building, and the school was opened in October, 1884, with two pupils. Before one year had elapsed the school was crowded, and enlargement was necessary.



OUR FIRST SCHOOL
IN JAPAN, 1884



THE BOARDING-SCHOOL,
SIXTEEN YEARS LATER,
1900



Tokyo

Before the close of its second year still more accommodation had to be provided, or pupils turned away; and after much thought and consultation with missionaries on the field, the ladies decided to go forward. An additional building was erected on the same lot, the two affording accommodation for 250 pupils and four lady missionaries.

At the request of the Japanese themselves, and with Dr. Macdonald's hearty approval, Miss Cartmell decided that the Toyo Ei-wa Jo Gakko (Oriental English-Japanese Girls' School) should be conducted on the pay system, and almost from the first the fees from the pupils have paid for their board, and the salaries of Japanese teachers. Since the opening of the school, the problem of the Society has been how to keep pace with the rapid development of the work and the constant opportunities for extension.

Japanese
Request.

It was the wish of the Society from the first to send two ladies to Japan, but a second one not being available, Miss Cartmell was obliged to go alone; and it was not until February, 1885, that Miss Spencer, of Paris, Ontario, reached Japan. Miss Spencer was an experienced teacher, a woman of fine executive ability, energetic and devoted to her work, and very soon was able to take upon herself the chief burden of the work.

Our Second
Foreign
Missionary.

Miss Cartmell, with the management of Overwork.

Japan

the school, besides the actual teaching and a great deal of evangelistic work, was obliged (through nervous exhaustion) to retire to the mountains for complete rest after the opening of the school in the fall of 1885. Fortunately, Miss Spencer was able to assume the principalship of the school, and Miss Maude Cochran, a daughter of Dr. Cochran on the field, was secured as assistant teacher.

From "A Beacon Light in Japan," by Miss MacCallum, we are pleased to quote the following:

Influential
Pupils.

"From the very first the Jo Gakko found favor among the higher classes. Two little princesses, the daughters of Marquis Ito, Prime Minister of Japan, have graced its class-rooms, as well as the daughters of counts, viscounts and naval and military officers. From the middle class homes have come many of its students, and others, too, whose fees were gladly paid from moneys placed at the disposal of the principal for that purpose; these, however, were required to give two years of service either as teachers, interpreters, or Bible women, in return for the education thus received.

Curriculum.

"Graduates had the standing in general subjects of students entering the second year of High School in Canada; with this they had a reading and writing knowledge of Chinese, having taken their Japanese his-

Tokyo

tory and literature in Chinese, and facility in reading, writing and speaking English. Mathematics were taught in Japanese. A primary course covered three years; academic, five years, and a full course, eight years. Equipped with a teaching staff of from eight to ten Japanese, in addition to the missionaries who have been sent out as the growing demands of the cause necessitated, this school has fully demonstrated that education is one of the chief means of spreading light and life in heathen lands."

Education a
"Means."

Thus far we have referred only to the numerical and educational progress of the school. We are glad to find that the spiritual side is equally encouraging. In the report of the Corresponding Secretary for 1887 we find:

"The Girls' School in Tokyo, Japan, has been abundantly blessed. It has been crowded to its utmost capacity by eager students (127 boarders and 100 day pupils), and the current expenses have been met by the receipts from the Japanese themselves. Above every other blessing we are rejoiced to record that during the year *fifty* souls have been converted and baptized. There are now sixty-five Christians in the school, meeting regularly in class, and evidencing by their lives that they have passed from death unto life." Without any exception,

A Wonderful
Record.

Japan

as far as we know, the record of the years has been that every graduate, and fifty per cent. of the students, have embraced Christianity.

To cultivate and maintain a Christian sentiment in such a school is no light task, but our Society has been singularly fortunate in securing as missionaries for Japan those who have proved successful character-builders.

During 1886 Miss Cartmell continued in poor health and was excluded from active work. Writing from Japan at that time, Mrs. Odum says: "It is a sorrow to all here that Miss Cartmell must return home. I believe God never put a sweeter soul in human form. She feels it sorely, but hers is a faith too pure for any murmuring."

Miss
Cartmell
Returns.

The year 1887 seems an eventful one in the Japan Mission. At the meeting of the Executive in February, Miss Cartmell's resignation was received, which it was decided could not be accepted unless her health made it absolutely necessary. This was followed by her return home in April.

It was also learned that Miss Spencer's health had become impaired, and that another teacher was needed, although Miss Susie Cochran, of Japan, and Miss Wintemute, of St. Thomas, had been

Tokyo

added to the staff in January and September of the previous year.

It was also decided to open a school in Shidzuoka, as the Japanese had offered to furnish a building and 30 yen per month toward the expense if our Board would send a teacher. This was regarded as a providential opening; and as \$1,000.00 had been placed at the disposal of the Society for a second school in Japan, it was decided to accept both these offers.

Another
Opening.

In July of this year Miss Spencer was married to Rev. T. A. Large, a missionary of the General Society. Mr. and Mrs. Large took up their residence in the Girls' School, and Mrs. Large's relation to our work, as principal of the school, remained unchanged.

Changes
and New
Workers.

Miss Hannah Lund, of Woodstock, and Miss Kate Morgan, of Brantford, were appointed to the work in Tokyo, and Miss Janie Cunningham, of Halifax, to the new school to be opened in Shidzuoka.

Of Japan as a mission field much has been said that is true, and yet not the whole truth. It is claimed that this is the most desirable mission field in the world; that life and property are as safe there as at home; that the climate is delightful, the people civilized, polite and kindly; that there are no hardships or privations; that a halo of romance surrounds the work. This may all

Mission
Work Not
Easy.

Japan

be true; our missionaries do not complain; but, strange to say, the only one of our missions that ever suffered from the hand of an assassin and would-be safe-robber, is the Japan Mission.

The climate is fine, but to the foreign missionary it is enervating. The atmosphere lacks something that Canadians need. One of our missionaries was heard to remark, "I never seemed to get a good full breath while I was in Japan."

Japan is the home of the earthquake, the typhoon, the tidal wave, and all the erratic forces of nature. All these things, with the strain of over-work, make havoc of health and nerves, and more of our missionaries have returned with shattered health from that field than from any other.

During 1887, 1888, and 1889, the growth of the educational work in Tokyo was phenomenal, the class list in the girls' school numbering 250, with fifty applicants waiting for vacancies. During these years the pupils' fees met all the expenses of the school, except the missionaries' salaries, even including insurance, repairs, etc.

Daily Bible
Teaching.

Students were required to attend Sabbath School and preaching service every Sunday; anyone absenting herself three Sundays in succession without giving a satisfactory reason could be dropped, and it is stated in the report that only one had to be dropped

Tokyo

for non-observance of this rule. The daily Bible lesson has always been a strong feature in our work. Attended by all the pupils and some of the Japanese teachers it cannot but result in well-informed, intelligent Christians, able to present the truth to others.

Even in Mission schools there are degrees of loyalty to Christian principles, and we cannot be too thankful for the special fitness of our pioneer missionaries, Miss Cartmell and Mrs. Large, to lay the foundation of our Christian Girls' School in Tokyo. Women of less decided Christian character could not have resisted the temptation to relax these rules in the trying days that followed the first few years of growth and prosperity.

In 1886 Mrs. Large reported seventeen Christians in the school, gathered in since the opening, two years previously. In 1887 the Christian teachers and students numbered sixty-five, and here we begin to see the growth *from within*. Our Japanese students are exotics, transplanted from a heathen soil to a Christian garden, and we shall be interested in studying their life and growth.

The religious services as arranged in the beginning were—Sunday School, 9 a.m.; preaching, 10 a.m.; prayer meeting, 4 p.m.; English singing, 5.30 to 6 p.m.; and evening service at 7. In addition to these, the little girls started a prayer meeting of their own from one to two o'clock on

Firmness of Principle.

A Full Sunday.

Japan

Sunday afternoon, attended by one of the teachers, and the larger girls were formed into a Bible Class held at the same hour, so, although the Sundays had been full, they were made still fuller by the wish of the students.

Christian Workers.

With so much prominence given to Bible teaching and prayer in the Sunday services, the weekly prayer and class meetings, and the daily Bible lesson, we are not surprised to find the Christian girls developing into Christian workers. At this early period they were assisting in three Sunday schools in the city, and this was not all, for in the school the Christians were earnestly working among their fellow-students.

Many Converted.

In 1888 the number of converts to Christianity was nearly doubled in the school, one hundred and twenty Christian students being reported. Many of these were earnest workers, trying in the face of much opposition to influence their parents and friends in their homes. During the summer vacation the church services were well attended, proving that the girls did not come during the term simply because of the rule.

The Second Building.

During this year 1888, the original school building was taken down, and a larger and more convenient one erected in its place, with a detached dining-room and kitchen for the pupils, which was ready for occupation

Tokyo

at the beginning of the Fall term. In this connection the Corresponding-Secretary says: "We cannot fully estimate our indebtedness to Mrs. Large, who has with much self-denial remained in the city during the hot season, depriving herself of the pleasures and rest of vacation in order to superintend the erection of this building, with all its attendant discomfort of noise and dirt. She has no doubt prevented mistakes as well as expense by her thoughtful planning and watchful care." During the year the receipts from Japanese sources met all current expenses, with the exception of the salaries of the Canadian missionaries, and the cost of five or six supported girls, and left a *surplus of 600 yen.*

In addition to the school work, we are interested in tracing the beginning of evangelistic work among the women and children of the city.

Evangelistic
Work.

Meetings for women were held once, twice, and four times a month in various places. Azabu being one of the outer districts of Tokyo, all the places in which meetings are held are far away, some being five miles distant. Bible women assist in this work, but they, too, need the constant care of the missionaries.

Miss Cartmell says:

"I had not been many weeks in the country before a weekly Bible Class for women was opened, and visiting commenced, as I

Japan

found opportunity, in the homes of the people.

Heart-
Breaking
Limitations.

"Few can realize the sense of utter helplessness and inability to do anything that oppresses the missionary just entering a new field.

"Everything is strange, you are separated from those you wish to attract to yourself by race prejudices, habits and customs, which if not respected widen the breach, and more particularly by the language.

"In the Spring of 1885 the school in Azabu was in working order, or sufficiently so to allow of my thoughts following their bent. I was oppressed by my inability to reach more of the women of the churches, and through them the neighbors and friends who knew not the Gospel. Every opportunity I could get I urged the women to try and induce some others to come and hear the preaching. The burden grew heavier upon my own spirit, the feeble effort I was making in the weekly Bible Class seemed so futile. I knew few ideas could be gathered from my lisping of the language. I knew too, if the earnest Christians among those who attended the class would only understand and embrace their privilege, they could do infinitely more by visiting in the homes and telling the story of the Cross as it had reached their hearts. At the Annual District meeting of that year I talked to the

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Japanese pastors of the importance of getting the women of their churches at work. They spoke of the women's ignorance and the difficulties in the way; the cares of her home and children would leave no time. *A woman's place was in her home.*

"Still I urged, and was rejoiced to find that Mr. Hiraiwa understood me, and knew of one woman who was very zealous, and had already brought several of her friends to church. I offered to make her a small allowance monthly, that she might afford to give a little time systematically to the visiting if he would superintend her work, and guide her as much as possible in studying for it. This was done as an experiment, therefore I did not use Society funds till I knew it was sufficiently successful to justify my doing so."

In the Fall two women were recommended by the pastors, one in Tokyo, the other in Kofu; and finding it impossible to superintend the work in person, Miss Cartmell drew up a set of rules for the guidance of the pastors and the women, and a three years' course of study was defined, upon which an annual examination should be held. The experiment proved to Miss Cartmell and the pastors the value of this department of work, and as we look back we realize how surely these first steps were ordered of God. Miss Cartmell's desire was to visit the churches

A
Beginning.

The
Experiment
Justified.

Japan

in the interior, accompanied by a Bible woman who could interpret her message, but this privilege was denied her, and reserved for her successor.

As we study Miss Cartmell's report, and read between the lines of the intense yearning for souls, the heart hunger that, like a flame of fire, consumed the strength of our first missionary, we cannot but wish that every word from her consecrated lips and pen could be included in our history, instead of mere gleanings here and there.

From that time until the present, the Japanese Bible women have been under the constant supervision of the women missionaries, to whom they make monthly reports, and from whom they receive the most careful training.

As time passed the most earnest Christians among the students were thoroughly instructed, with a view to evangelistic work after graduation, and in this respect our hopes have been more than realized in the supported girls.

On the subject of supported girls, Miss Veazey says:

Supported
Students.

"I do wish those at home, who are making sacrifices for the work here could see into what grand helpers the majority of our supported students develop, and how much the success of the work here depends upon the assistance that their training in the schools is fitting them to give. The demand for these

Tokyo

trained workers is still much greater than the supply, for it is difficult to keep a girl as a worker after her graduation unless we have a claim upon her, in which case the relatives are obliged to postpone her marriage for a season. Many times the amount spent in their support would be well spent if they fulfil our present hopes of them."

In 1889 we find a falling off in the attendance, which proved to be but the beginning of the re-action against the foreign schools for women. This change of sentiment does not reflect upon the scholastic standing of our school, nor upon the management, for all the foreign or Mission schools were included. Indeed the Toyo Ei-wa Jo Gakko, as our school is called, suffered less than other institutions of the kind, and when the standing of the Girls' Schools in Tokyo was reported ours was the only Mission school mentioned, the Empress school and the Government schools alone taking precedence.

School
Favorably
Reported.

During the year 1889 the standard was raised by adding two years to the prescribed course of study in Japanese, to enable those wishing to do so to obtain Government teachers' certificates.

Another feature of this year was the organizing of a "King's Daughters' Circle among the baptized Christian students. They began by devoting fifteen minutes a day to charitable work.

King's
Daughters.

Japan

Ultimately the "King's Daughters" became responsible for a charity school, where each member teaches in turn, four giving an hour every day, Saturday included. One-tenth of the earnings of the Circle is given to Mission work in China, the rest is devoted to the home work. An industrial class works for the support of fellow students.

First
Graduate in
English.

The first graduation in English occurred in 1890, and it was a cause of much rejoicing that the young lady remained in the school, devoting part of her time to teaching, and the remainder to evangelistic work under the direction of one of our missionaries.

During the year the hard times and the change of feeling in regard to woman's education continued to affect the attendance of our school, but a greater trouble came upon us.

In April a shadow of a great sorrow and bereavement fell upon our Japanese Mission in the tragic death of the Rev. T. A. Large who was slain by robbers in the corridor of the Girls' School.

The following account of the terrible occurrence is condensed from the *Japan Weekly Mail* of April 7th, 1890, two days after the murder.

Tokyo

“Mr. and Mrs. Large resided in a portion of the building used for the Girls’ School, and had just returned to Tokyo after the Easter recess. Wearing by the journey they retired to bed about 10 o’clock. The custom at the school is to have the circuit of the premises made once every hour by a watchman. The man went his rounds shortly after eleven and had retired to his room, when, a little later, two masked men appeared, who bound him hand and foot, and required him to indicate the whereabouts of the money-box. They asked him where the keys were, and, learning that they were in the Lady Principal’s room, desired to be conducted there. The two men, led or directed by the servant made their way to the room where Mr. and Mrs. Large were sleeping, and entered it.

Mr. Large’s
Death.

Their movements awakened Mrs. Large, who, sitting up in bed, but without any distinct consciousness of what was going on, put the question in Japanese, “what is it?” They replied, “we have business.” From the light in the hall Mrs. Large could see that there were two men in the room, and that they carried weapons. Awakened by the voices Mr. Large sprang up, and without asking questions proceeded to action. Without hesitation the burglars struck at him with their swords, and then made for the door. Mr. Large pursued them and grappling with

Japan

one of them in the narrow corridor had nearly succeeded in throwing him over the balustrade when the blows of the other man disabled his arm. Meanwhile Mrs. Large had joined the struggle and tried to interpose her person between the burglars and her husband. A little later Mr. Large fell, and death came instantaneously. Attracted by a scream from Mrs. Large, two lady teachers, Miss Lizzie Hart and Miss Nellie Hart, came from their rooms and found Mr. Large lying on the floor, and Mrs. Large standing over him. Mrs. Large, saying that her fingers were broken, begged the young ladies to raise her husband, and they carried him into his own room and laid him on the bed. Careless of her own cruel wounds, Mrs. Large continued to use her left hand in her efforts to restore her husband, until the terrible truth was forced upon her that he was dead, and then she realized that she was bleeding to death. She sat down and asked the young ladies to apply a tourniquet to her arm, explaining how it should be done. These incidents related in part at the inquest make a tale of helpful bravery which compels strong admiration. We cannot fathom the secret of such fearlessness, and must be content to note it as another example of that devoted courage which the earnest practice of the Christian faith inspires. As for Mrs.

Tokyo

Large and the Misses Hart, we should like to think that there are many English women who would have behaved as they did."

Dr. McDonald describes Mrs. Large's wounds as serious—the sword-cut on the face down to the bone, four inches in length, and the fingers of the right hand so nearly severed that two had to be amputated.

Dr. McDonald adds, "Mr. Large must have fought like a lion. He had three cuts on the head, one of which would have proved fatal. He lived a blameless life. His Christianity was of a manly type. He will be remembered in Japan as one of the bravest of the brave." The testimony of others was that his life was *without a spot*, and his death proved him to be as brave as he was gentle.

Mrs. Large recovered satisfactorily and continued to discharge her duties as principal of the school, but acting upon Dr. McDonald's advice, the executive recommended her to take a year of furlough for rest and recuperation, and she accordingly returned to Canada. The home-coming of Mrs. Large, though sad, accomplished a great deal for our Society. She bravely took her place in the annual meetings and pleaded for Japan, the land of her adoption; the scarred face and maimed hand adding to the pathos of her appeal.

Japan

In 1891 our missionaries had the joy of welcoming Mrs. Large again to Japan, "the land forever sacred to her, where she received her baptism of sorrow, surpassed only by her baptism of Divine strength and comfort."

Normal Growth.

During the following years up to 1894 there is no marked change in the attendance of the schools, but at this period an advance is again recorded, and a season of progress is begun that seemed to indicate another change in public sentiment, more promising, we believe, than the abnormal growth of the earlier years. These were not red-letter days in the history of our mission, nor did the years show great results in point of numbers, but they were years of genuine achievement notwithstanding. New stations and departments were added, new converts won, new workers trained, and, where no visible advance was shown, an equally heroic effort was made to hold the gains of former years.

In 1892 the first official visit of our Society's representatives was made by Mrs. Gooderham and Mrs. Strachan, President and Secretary of the Woman's Missionary Society, at their own expense.

Also in this year Miss Cartmell was able to return to her beloved work in Japan, and for another term of four years gave herself to the evangelistic work in Tokyo and Kofu.

Tokyo

In 1894 occurred the first break in the ranks of our missionaries, in the death of Miss Hannah Lund, of Woodstock. After five years of faithful, effective work in Tokyo, where she succeeded Miss Cartmell in the evangelistic department, Miss Lund came home on furlough in 1892, and in March 1894 entered into rest, beloved and regretted in Japan and the home-land.

Miss
Hannah
Lund.

All through the years frequent mention is made of Dr. McDonald, of his unwearied kindness and attention to our missionaries and pupils. His counsel, both as a medical man and as a wise Christian worker, was most highly valued, and his expressions of appreciation and confidence have been an encouragement to the workers at home and on the field.

A Trusted
Friend.

During these years there unfortunately occurred a period of unrest, misunderstanding and chafing among the missionaries of the two Boards, and 1895 saw the culmination of the difficulties in the withdrawal or recall of some of the most valued workers. The differences of opinion were altogether insignificant, except as they affected the relation of the workers. It is a lasting sorrow that this friction ever occurred, but it is a joy to remember that there was no stain on the character of any of the missionaries, and

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that they personally retained the confidence of the Mission Boards and, we believe, the favour of God.

Character-
Building
First.

What has always appeared to be the most important feature of the work, is the success of our missionaries in character-building, and in the training of their pupils as Christian workers. At the request of the girls a Sunday School Normal Class was organized in 1893, and since that time the S. S. lesson of the following day has been taught on Saturday evenings, to the class of girls who teach in the various Sunday Schools of the Azabu district. A chapter devoted to each of the departments of work—the King's Daughters' Circle, the Sunday Schools conducted or assisted by the students, the Industrial Work, the Orphanages, and the service of the supported girls, would not more than do justice to this part of our subject. In 1895, fifteen of those who had been trained in our schools were paid workers of the Woman's Missionary Society, as teachers, interpreters, Bible-women, or well-trained assistants.

The condition of the poor street children of Japan can be inferred from the following: "They have been taught absolutely nothing at home. They do not know their father's name or the name of their city or

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street. They do not even know their own names, except the abbreviated appellation by which they are known on the street."

It is this class of children that is gathered into the Poor Schools, Orphanages and Sunday Schools taught by the Christian girls. Speaking of the Charity School, supported by the King's Daughters of our Tokyo School, the report of 1895 says:

"There are fifty-three on the roll. The highest class in this school can read the Bible, and knows well the first half of the life of Christ. They also know the four simple rules of arithmetic, and can write letters. They earn each month a small sum by hemming. Their improvement in cleanliness and behaviour is most marked."

What They Learn.

A digest of the reports from our missionaries during this period seems to prove that the reaction had spent its force, and pupils were increasing in all the schools; but severe illness among the workers, the enforced absence of Mrs. Large, and other circumstances made it a time of anxiety and trial. Several new departures were made in the work in Tokyo, the opening of an orphanage in 1894, and of a policeman's class in 1897, were among the many proofs that our missionaries were faithfully watching for and improving every opportunity for service. Efforts have been constantly made to keep

Transition.

Japan

in touch with former students by means of correspondence, alumnae meetings, and semi-annual gatherings. Such is a partial outline of the work of that period, but it would require many details to convey adequately the degrees of pleasure, of disappointment, of success and failure, of gratitude and sorrow, of faithfulness and struggle, that such a work involves.

In 1896 Miss Cartmell was again forced by failing health to return from Japan, and to retire from the work.

The Second School Building.

In 1898 it was found necessary to purchase a new site and erect a new school building in Tokyo. The ground upon which the original building was erected, had been kindly loaned by the General Missionary Society, and was now required for the use of the Boys' School. Hence a desirable lot was purchased next the Azabu Church, the old school building taken down, and the new one begun. Although our school had been twice enlarged and rebuilt during the fourteen years, it was again, a part of it, at least, in a very dilapidated condition, and when taken down, it was found that the foundation timbers had completely rotted away. The posts were resting on the stone, and had it not been for the iron rods which held the building together, there must have been a collapse. The effect of the climate and the

Tokyo

frequent typhoons and earthquakes had made it both unsanitary and unsafe.

About this time, a good deal of anxiety was occasioned by the efforts of the Japanese Educational Council to pass a law forbidding all religious teaching in schools which had recognition from the Government. It was feared that this regulation might be intended to apply to all schools, but after getting advice on the subject, and becoming convinced that it could not include private schools like our Mission School, it was decided to go on with the building.

The detached dining-room was left standing, and in this the furniture was stored, and here eighty of the teachers and pupils slept during the holidays. Miss Blackmore, the Principal of the school, remained in the city, overseeing the building, watching the material used, seeing that the plans were carried out, and *that the men did not work on Sunday.*

It was expected that the new school would be ready by October, but on the 8th of September, when the building was ready for the roof, a typhoon laid the whole structure flat on the ground.

The delay caused great inconvenience and expense as well. A large house was rented and school opened, and in this house and the rooms over the Sabbath School

What
Building
Meant.

A Typhoon.

Cheerfully
Loyal.

Japan

of the Azabu Church, our teachers, with eighty or more pupils, managed to live and work. One real source of satisfaction was the loyalty of the girls and Japanese teachers in cheerfully making the best of the accommodation. The girls, rich and poor alike, were ready to share the extra work of the servants.

Another Typhoon.

In October, 1899, another delay was occasioned by a typhoon, when the scaffolding and some unbraced timbers fell again. Many of the unfinished buildings were completely wrecked. It was disheartening to see the scaffolding going up for the third time, but it could not be helped.

Crowded Quarters.

In a private letter we get a glimpse of the situation. "It is only a case of 'staying on' with an endeavor to possess our souls in patience, and keep our school together. Here, at the church, we have seventeen little girls who eat, sleep, play, study and have school all in the one room, and Miss Hart and I live in one end of the same room, being divided only by paper doors, open over the top. I do not believe as many home girls would get along as happily together in such cramped quarters as do our seventeen. I have yet to hear the first word of real complaint over the discomfort." Miss Blackmore, with the main body of the school, was equally crowded in the rented house.

Tokyo

On the first of November, 1900, the new building, which had been partially occupied for some time, was formally opened with great rejoicing. A large attendance of visitors expressed their gratification, and one gentleman asked for a copy of the plan, as he considered it most complete. Opening Day.

Truly this is a red-letter day in the history of our Japanese work. "The new building stands as a monument to the unflagging energy, and capable oversight of Miss Blackmore," writes Miss Veazey, "and a much more enduring work abides in the lives of the three hundred or more girls whose character she has helped to mould during these years of close touch and training."

During the following years the reports from the fields are literally crowded with encouraging items regarding the school and evangelistic work. We wonder that any of the home contingent could ever lack inspiration if these reports are carefully read. The problem of increasing the price of the *Outlook* and Annual Report to cover the cost of publication would soon be settled if we valued our missionary news as we ought.

A sad event followed closely upon the opening of the new school, in the death of the head Japanese teacher, who had held Teacher and Friend.

Japan

that position for fifteen years. Like most of the teachers and pupils upon entering the school, he was opposed to Christianity, and if the rule in regard to attending Church and Bible Classes had not been suspended in his case, he would not have entered. Within a year or so, however, he was baptized in Azabu Church, of which he continued a consistent member, and was for many years a steward. His death was a great loss to the school, for he had filled a large place in the lives of the girls, who had grown to look upon him as a father.

Speaking of the pupils, in 1900, Miss Veazey says:

Soil and
Seed.

“About one-third of our one hundred and twenty girls are well grounded in the Christian life, and beginning to show the result of the years of careful training they have received. Another third is composed of the younger girls and the new ones of last year, in whose hearts the seeds of truth have but recently taken root, and much watering and care is still necessary. The remaining forty have come to us during the last three months, most of them from non-Christian homes, knowing nothing of the Bible. Weeds of pride and prejudice, of untruth, deceit, and even in some cases dishonesty, are deeply rooted, and do not yield to one effort to dislodge them. May the Master grant us much





THE COOKING-CLASS, TOKYO
ORGANIZED 1900

Tokyo

wisdom and skill, that in our pruning and training we may make no mistakes."

Another feature of this year, 1900, is the starting of the *cooking class* which was successful from the first as a means of gaining access to women of influence who could not otherwise be reached. Foreign cooking is the attraction, and Bible teaching the inevitable condition of membership.

The First
Cooking
Class.

"The wife of the Japanese pastor at Nigishi deserves special mention, she is so much in earnest. She comes faithfully to the meetings, carrying her baby on her back in Japanese fashion. She plays the organ in church, *still with the baby on her back.*"

How shall we find space for all the good things in our little book?

In 1901-2 our new school is *full*, with an enrolment of 186, and a number of applicants turned away. It was thought advisable to raise the fees, thus aiding the finances.

No class distinctions are allowed in our schools. "A Count's daughter, and two or three others from homes of the nobility, study, play, and fraternize generally, with shop-keepers' daughters, and supported girls who dress on less than \$10.00 a year. Our evangelists' daughters are chosen friends of girls whose fathers stand high in military and naval officialdom. Daughters of minis-

Japan

ters plenipotentiary, and ministers Methodist, strive together for the mastery of English 'l's' and 'r's.'"

"During this year, 2,215 evangelistic visits by the missionaries and Bible women of Tokyo are reported, and this list represents only the number of times that direct Christian teaching was given. 'Could all who read this report visit with us the several districts of this great city where our Bible women so faithfully and earnestly go in and out of the homes—some of them mere rag boxes, others spacious and attractive—I am sure your hearts would swell with love and gratitude as you listened to the simple, earnest teaching our capable women delight to give.'"

In 1903 our capacious building is overflowing, with one hundred and ninety-three enrolled, and one hundred applicants refused. One hundred and twelve were regular attendants at class meeting. "Are we sorry we cannot take these more than a hundred girls?" writes Miss Robertson. "If we had another well-equipped school with sufficient missionaries to do the work well, we should love to have them, but not here and now. A too large school is not satisfactory."

A more extended curriculum, furnishing a two years' higher course, was adopted, and the school now provides a thirteen years'

Tokyo

course in Japanese, and nine in English, some studies running concurrently. Having no accommodation for a kindergarten, a primary department was added in 1902, and children from six years of age were admitted, most of them being little sisters of older students. For such children an extra fee is charged, which is used to help the supported girl who is entrusted with the care of the little ones.

In some ways the work is not so satisfactory as when fewer were in attendance, as our teachers are unable to give the personal supervision that counts for so much in character building, but it is hoped that a larger staff of workers will meet the needs of the case.

In 1903 a staff of twenty Japanese teachers **The Staff.** were employed, five of whom were Normal School graduates, ten were graduates of our own or other Mission Schools, and the remainder were specialists who taught only an hour or two on certain days. Thirteen of the number were Christians. All of the translations, all the daily Bible lessons, except three lessons a week by the pastor, and much of the preparatory English, are taught by these teachers.

The year 1904 in Japan will for all **The War** time stand out with sad prominence, marked **with Russia.**

Japan

by the opening of the war with Russia. It was prophesied that in the depression following the war the Girls' Schools would suffer greatly; but, although fewer had to be turned away, 198 were enrolled. Fathers and brothers and even husbands of a number of the girls had gone to the war, and most pathetic incidents are given in the letters from Japan. Both teachers and pupils embraced every opportunity of giving practical expressions to their sympathy, both among the suffering and bereaved ones at home, and in providing for the comfort of the brave men at the front.

In this connection Miss Hargrave writes: "Many new opportunities have come through the war—visiting hospitals and soldiers' homes. At first we were not at liberty to speak for our Master as we went representing the Soldiers' Aid Society, now almost all listen eagerly to the Gospel story. We have not kept any record of the hospital work, or the visiting in the soldiers' homes, as it was not always possible to have a direct Bible talk. We have all rejoiced in what God has permitted us to do in the way of helping and comforting those in real sorrow, not a few of whom have come to believe that true comfort and heart-rest come from the Christian's God. An immense quantity of Christian literature, flowers, picture cards,

Tokyo

games, etc., have been distributed, all of which were appreciated by the sick and wounded soldiers. It has been a delight to see how gladly relations, even neighbors and friends step in to provide for widows and orphans—the husband and father gave his life for our country, now this is our responsibility—seems to be the spirit that controls them.”

Another event of 1904 that touches us more closely even than the war, was the sudden death of our beloved Miss Belton.

Miss
Belton's
Death.

In Karuizawa during the summer holidays, Miss Belton was taken very ill. A car was chartered and she was taken to Tokyo, where she was attended by Dr. Scriba, surgeon to the Japanese Royal household, as well as by a German specialist, and other doctors. An operation was performed as the only hope of saving her life, and although she lived and was conscious for three hours, no hope was given of her recovery, as it was found that complications with fatal consequences had developed. Even among missionaries, Miss Belton stands out as a remarkable woman. We who knew her only through her letters loved and admired her; what must she have been to the home-circle? She lies in a foreign grave, and even the sad privilege of visiting her resting-place is de-

Japan

nied her friends. "Her gain and our loss are both unmeasured."

Second
Official
Visit.

The year 1905, the closing year of this period, is memorable by reason of a second official visit, made by Mrs. W. E. Ross and Mrs. Strachan, the President and Field Secretary of the Society, and we are glad to find in Mrs. Strachan's Summary of Reports from the Fields these cheering words:

"Notwithstanding the war, our work has never been more prosperous, nor the attendance in the schools greater"—many applicants having again been refused.

The different lines of work are carried on with, if possible, increasing earnestness and success.

It is a matter for congratulation that seven of our missionaries in Japan are on their third term of service.

CHAPTER II.

SHIDZUOKA.

THE experiences of the mother school at Tokyo have, in many respects, been repeated at the other stations, hence for the sake of brevity we will mention only the distinctive features. None of our missionaries belong exclusively to one station, as nearly all have served in Tokyo and have been transferred to other stations by decision of the Mission Council, as the best interests of the work have demanded. When a new station is opened, or when special circumstances make it necessary, the most experienced worker is sent to that point. Thus *all* our missionaries share in the glory of *all* the victories.

Experience
Valuable.

Doubtless the auspicious beginning of our Girls' Boarding-School in Shidzuoka, the first Christian Girls' School in that Province, was largely due to the popularity of the school in Tokyo. Miss Cunningham, the pioneer woman missionary to Shidzuoka says:

"The fame of Mrs. Large and the Tokyo school through Japan, are such that to be

Japan

connected with her as I am, and to have my school a branch of the Canadian Girls' School, insures its success."

A Gift.

As was mentioned in a former chapter, the opening of a second school was made possible by the generous gift of \$1,000.00 by two ladies in Toronto, and the location was determined by the request of prominent men in Shidzuoka, who, seeing the bearing of women's education upon the future of Japan, offered to provide a house and thirty yen a month for running expenses, if we would provide a missionary.

A beginning was made in 1887. Miss Cunningham, of Halifax, was appointed to the work, and after spending a few weeks in Tokyo studying methods, proceeded to Shidzuoka, 130 miles distant, where the greater portion of her three terms has been spent.

The house at first provided was soon crowded with the wives and daughters from the highest circles, the aristocracy of the city. Miss Cunningham had absolute control of the school, but nothing to do with money matters as the Japanese paid all expenses except her salary.

Music was an extra, the fees for which came to Miss Cunningham and were reserved for the purchase of an instrument. A pleasant surprise during the first few months

Shidzuoka

was the presentation of a small organ for the school-room, by the Governor.

We have omitted mentioning before that ^{Music} vocal and instrumental music have an ^{Helpful.} important place in all our schools. Said a returned missionary to the writer:

“You may not regard music as an essential in Mission Schools, but we find it has a refining, a Christianizing influence upon the pupils. In fact it creates a different atmosphere, and is better than a sermon many times. We have settled many a difficulty by getting our girls around the piano for a sing.”

It is also a great help to the Japanese churches, where our girls furnish most of the music.

We cannot read the letters of 1887 without admiring the courage of our first missionary in Shidzuoka, who, single-handed, alone, except for the Japanese teachers, opened up the school and maintained its strictly Christian character. Mention is made of an advanced class, whose members had been pupils of Mrs. Cassidy, also of the help received from a Japanese lady who had graduated from a Mission School in Yokohama. Mrs. (Dr.) Inouye was a valued friend and helper in many a hard place.

In 1888 a new building was erected by the Japanese, and Miss Cunningham, who

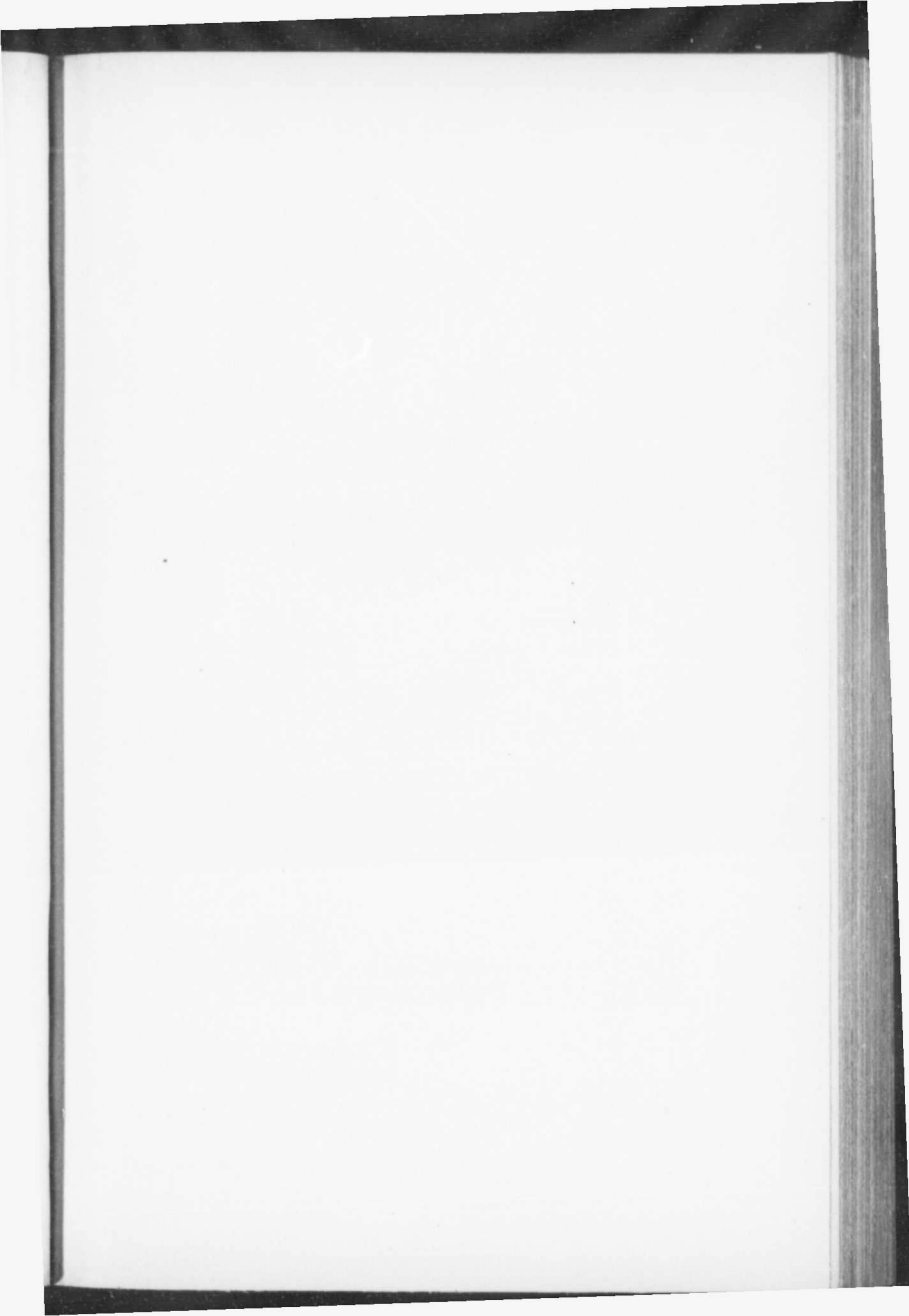
Japan

had carried on the enterprise for fifteen months, was joined by Miss Morgan. The school was so decidedly Christian that it became a foregone conclusion that pupils remaining for a length of time would become Christians, and this aroused the antagonism of the Buddhists.

In 1890 the Japanese shareholders informed our ladies that they could no longer bear all the running expenses of the school, so it became necessary for the missionaries to assume the salaries of the Japanese teachers.

1891 is noted as the most satisfactory year up to that time, both in relation to the Japanese directors, and in the increase of pupils, and in the work outside of the school.

Five Sunday Schools were carried on by those connected with the school. Here, however, as in Tokyo, the change of sentiment began to be felt. In the beginning they desired everything Western, especially *English, Christianity, and dancing*. It was a disappointment to some that the missionaries did not include the teaching of the latter accomplishment in their curriculum, and in time they preferred schools without English and Christianity. The school was kept up during this period with girls from Christian homes, there being a comparatively strong Christian community in Shidzuoka.





THE PRESENT SCHOOL,
BUILT IN 1906



FIRST BUILDING OF THE
WOMAN'S SOCIETY IN
SHIDZUOKA, 1887

Shidzuoka

Only three pupils out of a total of thirty-three were not baptized.

The new school building under the joint control of the Japanese and the Woman's Missionary Society was completed in 1896—the first building erected by our Society in Shidzuoka. In 1899 it was more than full, and a room had to be rented in the neighborhood for a sewing department.

In 1902 the lower story of a second building was completed, providing more classrooms, and a large room for the sewing department. It is so arranged that all partitions can be removed, and the whole place thrown into one room, affording accommodation for about four hundred guests. The upper part of this building is intended for evangelistic purposes, class meetings, etc.

Enlarge-
ment.

Referring to this building, Mrs. Ross says:

“Shidzuoka vies with Tokyo in appearance and perhaps surpasses it in its provision for women's meetings, as it has a fine room in native style in the new wing.” “Native style” means that the women sit on the floors, they enjoy it much better, the old ladies especially finding it very tiresome to sit on chairs or benches. The situation of our property is one of the best in the city, the land having increased in value from two cents a tsubo (one tsubo equals 36 square feet) to nearly five dollars gold since our

Japan

work began there, with the value still increasing.

Extensive
Itinerary.

The Bible women at Shidzuoka have an itinerary of fourteen neighboring towns and villages. In this work they are assisted by the pupils of the school. For the last few years the attendance has largely increased in the school, the total enrolment for 1906 being one hundred and nine.

Strong
Christian
Influence.

A careful study of the reports shows that steady growth and development have taken place, and in no other centre is a stronger Christian influence exerted, nor have finer characters been developed. Fancy a graduate of high rank saying, "I am a Christian, and the question with me is not what I would like to do, but what I ought to do," and then, in the face of strong opposition from relatives who told her she was wasting her life, deciding to remain in the school as a helper. With these girls of the higher classes the marriage question is a serious one. Their parents wish them to marry men of their own station, and the Christian girls are resolved to marry only Christian men, while as yet very few men in the higher circles are Christians.

The supported girls are equally praiseworthy. Writing of these Miss Cunningham says:

Our
Supported
Girls.

"It is perhaps our supported girls—those

Shidzuoka

who receive help, some more, some less, from the Society, who are our greatest cause for thankfulness, our greatest source of encouragement. These girls form the backbone of the school. They are our Sunday School teachers, our evangelistic helpers, our leaders in the King's Daughters' Societies, in the prayer meetings and class meetings. None of these girls are entirely supported, the rule in all cases being that the parents must pay as much as possible towards the support of their daughters. One of our Shidzuoka girls who had received very little help from our Society—not more than six dollars a year—and who had given two years of service after graduation without salary, according to contract, remained in the school receiving a salary of five dollars Canadian money monthly. She was offered a position in Tokyo at ten dollars a month, double what she was receiving in our school. Her answer was "I cannot accept your offer, my *duty* is in the Shidzuoka School."

In 1903 there were requests from two A Tribute. Judges, from the Principal of the Normal School, and others, that their daughters attending Japanese schools might become Sunday boarders in our school for the sake of the moral training they would receive. These girls came at eight in the morning, attended Sunday School, preaching service, class-meet-

Japan

ing, and sometimes remained for evening prayers.

Another tribute to Christianity reported from Shidzuoka is worth remembering. "Our minister at H—, was asked to teach a daily Bible lesson in a Reformatory for boys, the reason being given that other religions had not the power to reform that Christianity has. The officials who made the request knew nothing of Christianity, excepting as they had learned by observation."

In 1903 Miss Cunningham writes:

"Miss Hart has left us for her second furlough, after seven years of earnest, devoted work. She will be missed all through this Province, where she has won a place in the hearts of the people by her loving interest in their welfare, and her faithfulness to duty. No storm has ever been severe enough to keep her away from her meetings. She never seemed to lose courage. Tired she might be often, but her spirit always conquered her body."

Year by year the opportunities multiply and the duties of our missionaries become heavier, organizing, directing, controlling, teaching, visiting.

In 1904 the war laid heavy burdens upon them, for each victory left many sorrowing homes. The girls in our schools in those days tried to raise money even by washing

Sharing
Burdens.

Shidzuoka

the floors, and keeping the grounds in order. While the Colonel of the Shidzuoka regiment was winning honors on the battle-field, his fourteen-year-old daughter spent part of her spare time pulling weeds from the school garden, in order to earn money to help the families of those who fell in her father's regiment. Thousands of teachers were called to the front, leaving more work for the Mission Schools.

In 1905 ten hundred and ninety evangelistic visits were made. In this connection Miss Howie says:

"Sometimes we are tempted to think that this endless round of visits results in very little good, but when we see the women's aisle filled with reverent, earnest faces, our courage returns, for this is the Lord's doing."

"Do our girls continue Christians after leaving the school?" we may be asked. Miss Cunningham answers, "As large a proportion, if not larger, remain true to Christ as of girls who are converted in our boarding-schools at home. Our aim is to send our girls out so rooted and grounded in the faith, so strong in Christian character that they not only remain true to Christ themselves, but may, by their walk and conversation, lead many to a knowledge of the one true God, and His Son, Jesus Christ our Saviour."

"Stablished,
Strengthened,
Settled."

CHAPTER III.

KOFU.

The Third
Boarding-
School.

OUR third station in Japan was entered under similar conditions to those in Shidzuoka, at the request of several prominent men, who promised to share the expenses of a school. A native building, a Japanese store, was converted into a boarding-house by connecting it with several small houses at the back by covered passage-ways, and the school was opened with six pupils in June, 1889. Miss Wintemute (now Mrs. Coates), who had been in Tokyo nearly three years, cheerfully left the more attractive and congenial quarters there, to undertake this pioneer work in Kofu, without an English companion, but accompanied by a graduate of the Tokyo School. Miss Preston joined them in the Fall, after one year's experience in Tokyo.

At the end of the first year the experiment was considered a success, the school accommodation being fully occupied with twenty boarders, besides teachers and helpers.

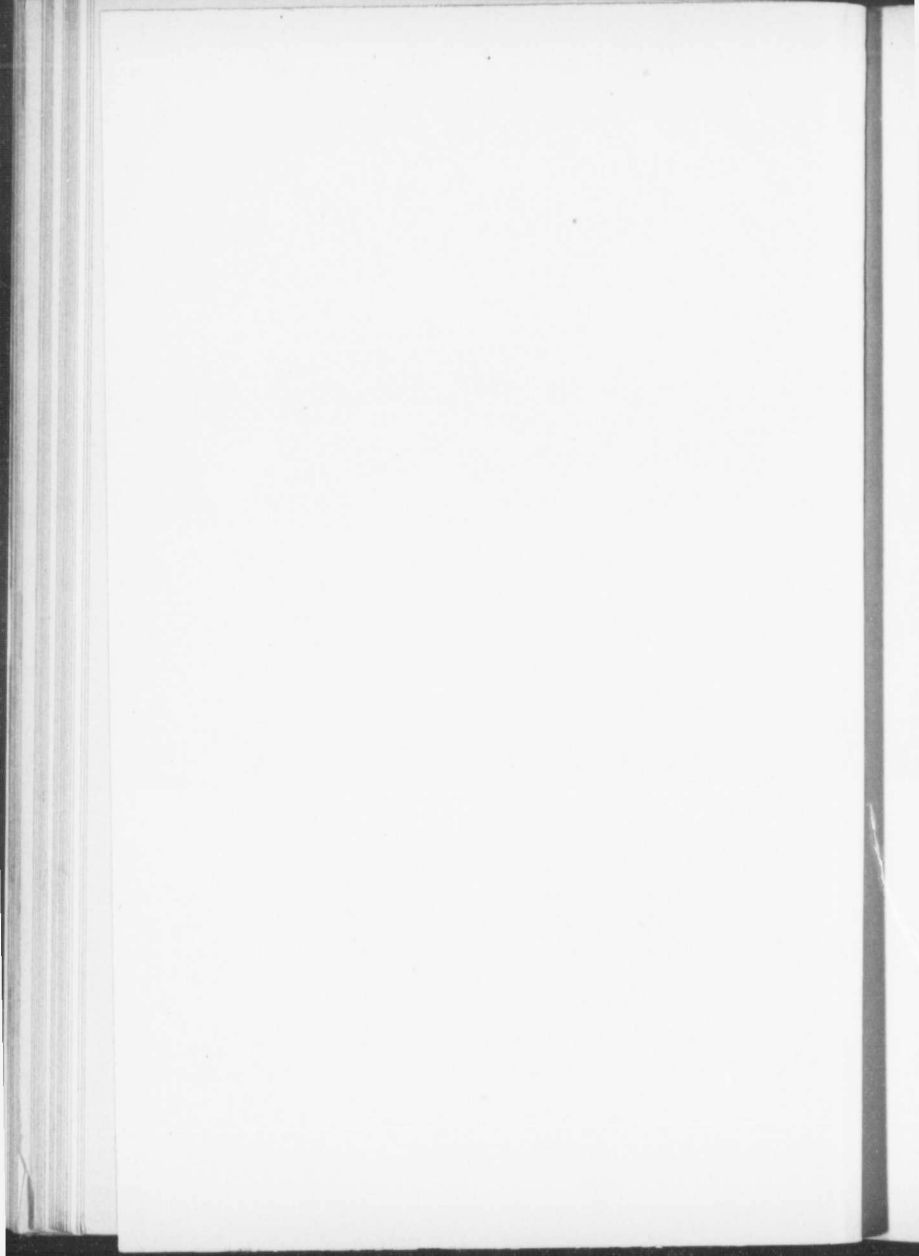
In 1891 a new building was erected, partly by the Japanese and partly by our Board. In 1897 it was found necessary



THE FIRST BOARDING-SCHOOL, KOFU, 1889



THE PRESENT SCHOOL, 1906



Kofu

to build an addition to accommodate the 100 pupils. The following year 134 pupils were registered.

In 1900 Kofu was our largest school, exceeding in numbers even the Tokyo School. In 1901 the Japanese gave the entire control of the building to our Society for school purposes, the Society assuming all future expenses for repairs, the Japanese still paying the taxes.

In all their experiences with the promoters of the school, our missionaries found them ready to further the interests of their work in every way.

In 1903 land was purchased by the Board, and of the location Mrs. Ross says:

“One would be hard to please if the site chosen for our Kofu School did not afford delight. The very situation has an elevating effect, above the noise and bustle of the street with the vision of glorious Fuji-yama in the distance.” Our new building, into which we have all put so much prayer and effort, was ready for occupation in 1906.

“Beautiful
for Situation.”

Such is the record of our Kofu Girls' School as seen by a casual observer, but to those who have studied the situation much more is apparent.

The same methods employed at our other schools have been successful at Kofu, and the results are equally encouraging. The

Opposition
Helpful.

Japan

school has lived through seasons of depression, indifference and opposition, and has proved that opposition creates a better atmosphere than indifference. It has held its pupils after the establishment of a Government School for Girls with superior equipment. Teachers, pupils, and servants who came with a hatred of Christianity, have become believers. Hundreds of girls have carried the message to their homes, and many have become earnest workers. The first graduate in English started and maintained, entirely unaided, and at her own expense, a Sunday School in her own home, seven miles from Kofu. The attendance of this little Sunday School has grown from ten to thirty. Seven Sunday Schools among the poorest and most ignorant are conducted by the Christian girls. Regular meetings are held in twelve places, and four other places are visited as time and health permit.

Twenty-four Meetings.

The organization of a Y. W. C. T. U., and earnest temperance effort, are features of the work at Kofu as at the other stations.

The "Little Mothers" of Japan.

A night school for little nurses was formed as the result of seeing children playing on the street at ten o'clock at night with babies on their backs. At the Christmas celebration in connection with this night school, many of the little nurses took part each with a baby fastened to her back. One poor child

Kofu

had to leave the platform while singing because the baby would cry, and she could not quiet it. For many years a Bible Class for young men has been kept up, from which baptisms are reported.

Mention is made of a woman who for many years has been a Christian in spite of great persecution. Once, while under the influence of liquor, her husband snatched her Bible from her and struck her several times, one of the blows deafening her for life. She continued reading her Bible, and prayed constantly that she might so live that her husband would desire Christ for himself. He became a Christian and her joy was unbounded.

Speaking of Miss Preston's value to the work, Miss Robertson says:

"Her long residence in Kofu has given her a personal interest in every girl from the beginning. Many homes have been opened to evangelistic work, owing to her method of following up the connection begun in the school. Her oneness of purpose to teach Christ has made her defy the barriers of cool welcomes and listless indifference, until these have given place to real interest in the message, leading to the desire for baptism. Her name will long be remembered throughout the length and breadth of this province."

Japan

Two honored missionaries of our General Missionary Society, Dr. Meacham and Dr. Borden, have paid tributes to our women missionaries that we cannot afford to omit. Dr. Borden says of the school in Kofu:

Pioneers.

"I had the pleasure of being present when ninety-six promising young women and girls answered to the roll call. Besides doing the work of the school, the ladies are all evangelists, and each week visit different points, some of them long distances away, to hold meetings among the women and girls. Their influence is felt from one end of the district to the other. At one place, high up among the mountains, we were the first men who had spoken to the people of Christianity, but *Miss Preston had been there before us*. The sight of these young women living in the midst of a foreign population, deprived not only of the social advantages of the homeland, but even those which more favored centres in Japan afford, in daily contact with all that tends to depress and unnerve, stirred my soul. There is only one constraining power that can work such a thing, and that is the love of Christ. The church at home rightly honors those who occupy such positions beyond the bounds of Christian civilization, and should never be unmindful of them in their prayers."

Dr. Meacham says:

Kofu

"I wish to testify in a few emphatic words to my sense of the excellence of the work the ladies of the Woman's Missionary Society are doing in this country. More devoted missionaries I do not think can be found in Japan."

Truly, as Miss Alcorn remarks, "Miss Preston, in her pioneer work, had great *grit* as well as great *grace* to search out these towns and villages, hidden as they are in nooks and crevices of the mountains."

As in all non-Christian countries, the right keeping of the Sabbath is a serious difficulty in Japan, and possibly in this Province that has been so shut in by mountains that little intercourse with the outside world is possible, it has been still more difficult to teach Sabbath observance. Speaking of a Christian merchant in Kofu Miss Preston says:

Sabbath
Keeping.

"I am sorry to say that in common with many other Christians this man keeps his store open on Sunday."

On this subject Miss Veazey writes:

"Japan has as yet no Sabbath. Sunday is observed as a holiday in all Government offices, banks, and in the Government schools, but the great mass of laboring people do not know it as a day of rest. It is a day of

Japan

worship only to the few who have accepted Christianity." Another missionary writes:

"Bank employees work on Sunday as other days. They have only one holiday in the year, and that is New Year's Day." We judge from these statements that the same conditions do not prevail in all parts of Japan.

An event of great importance to our work in Kofu was the completion of the railway connecting it with Tokyo in 1903, since which the old journey over mountains and across rivers is past. No better idea can be given of the difficulty of the journey than the fact that the railway from Tokyo to Kofu passes through forty-two tunnels, the longest one being three miles in length. Much of the travelling in Yamanashi Province was formerly done on foot and on horseback, and the journey from Tokyo was such as to make Kofu inaccessible to any but brave women. The railway journey of ninety miles is made in six and a half hours, but up to 1903 it took two or three days to cover the distance.

Lest we forget the pioneer days, let us preserve the record of a trip made in 1894 by Misses Blackmore and Alexander:

A Difficult
and Dangerous
Journey.

"Leaving the train a few miles out of Tokyo they took a basha (a four-wheeled,

Kofu

springless cart, carrying about ten people, and drawn by one horse, which, by the way, is generally in keeping with the cart) over the next stage of the journey; but, being unable to get a basha to proceed, returned to Hochoji where they spent the night. The next morning at 4.30 they started again, and reached Y. about 10 o'clock. Here, with the aid of a policeman, they persuaded a basha driver to take them over the next few miles. At the end of this ride they met the old difficulty—no basha—so they decided to walk over twelve miles to the next point, with a coolie to carry their baggage. In some places the mud was over their boot-tops. Reaching Enkyo, they counted up their assets and found that they had only three yen left—though they had started with thirteen—and the journey only half done. However, they were well known in the place, and explaining the situation they were allowed to stay all night and leave the bill unpaid. Here they procured jinrikisha, but the roads were so bad and their baggage so heavy that they still walked a great deal until they reached Korogata, where they were rejoiced to find a basha available. After supplementing their own lunch with a bowl of soup and some green onions, they left Korogata with just half a sen (corresponding to our half cent), but were able to pay their basha man when

Japan

they reached Kofu at six o'clock p.m. on the third day of the journey."

Very little has been said by our ladies on the subject of food, but since the advent of the railway it is stated that fresh foods are brought to Kofu, the inference being that previously this was not the case. In answer to questions our missionaries have said that in the interior, where the demand for foreign food is so limited, our ladies have to depend very largely upon canned meats, and the supplies sent occasionally from Tokyo. These and many other privations are cheerfully borne
for His sake.

CHAPTER IV.

KANAZAWA.*

RICH indeed is the reward of those who look for encouragement and inspiration to this field, unpromising though it was in the beginning. An unusual degree of poverty, ignorance, prejudice, idolatry, with their attendant train of misery, do not suggest the possibility of an abundant harvest, but such is the result of fifteen years of effort. Conditions

Letters from the Rev. Mr. Saunby, who was stationed at Kanazawa, first brought the special needs of this station before our Woman's Board, and Miss Cunningham was assigned to the work in 1891. Beyond work among the women, in connection with the church and preaching places, and in the Sunday School, nothing definite was attempted for a few months. A boarding-school, similar to those in our other stations, did not seem to be needed, as the American Presbyterian Board had three large, finely equipped schools in the city. A large percentage of the ninety thousand inhabitants belonged to the very poor, and most of the women and girls worked from early morning

* The Author is indebted to manuscripts furnished by our missionaries in Japan, for much valuable information contained in this chapter.

Japan

until long after lamp-light at silk embroidery, seven days in the week. This class, and the many destitute children whose parents could not pay even the small fee charged at the Government schools, could not be reached by the boarding-school.

Surveying
the Field.

In December, 1891, Miss Cunningham was joined by Miss Hargrave, and together they studied the situation. They were soon convinced that these poor women and girls, to whom life was one long struggle for a bare existence, unbroken even by the one day in seven, ignorant, depraved, hopeless—these formed the class for which they should work. After much prayer and consideration, they decided, as a first step, to open a "Charity School," their aim being to help the children, and through them to gain an entrance to the homes. Many unsuccessful efforts were made to secure a building in one of the poor districts, every one refusing to rent a house when they learned that Christianity would be taught.

A Charity
School First.

Beginnings.

It was not until April of the following year that arrangements could be made and school opened, with twenty-three pupils. Before the end of the first week there were fifty pupils, boys and girls, who knew nothing of obedience or order, who had never been confined in a class before; dirty, repulsive, ignorant, ungrateful and disrespectful.

Kanazawa

ful. At the end of three months a great improvement was apparent, most of the children being respectful, and regular in attendance.

A daily Bible lesson was the first consideration, and in addition, reading, writing, and counting were taught for three hours. In the afternoon the girls were taught hemstitching, handkerchief-making and embroidery, remuneration being promised as soon as they could do the work well enough to sell.

During this year, 1892, a generous gift of \$300.00 was received for work in Kanazawa from Mr. and Mrs. John Carlisle of Peterboro. A new industry was added for the boys who did not take kindly to the embroidery or hemstitching—that of envelope-making. The envelopes were sold to the factories for four sen a thousand, and an industrious boy could thus earn about fifty cents a month.

Help from
Canada.

“During the next two months,” writes Miss Hargrave, “our brightest anticipations were realized. Our school was full, we were gaining a hearing from the parents, who attended the preaching services under the care of the Japanese pastor. The Sunday School was well attended, and it was a positive joy to notice the development in the little ones under our care. In February the most bitter persecution began. Our pros-

Japan

Buddhist Opposition.

perity and success had attracted the notice of the Buddhist priests, who began a series of meetings in a temple near by. They warned the people, and forbade them sending their children to our school. They hired men to visit houses and paste up prayers which were supposed to guard the inmates from the evils of Christianity. Boys were also hired to insult and ill-treat our pupils as they left our school. Needless to say, within one week our school was empty, but the evil effects from this persecution were not lasting, for in a few months we had almost our former attendance."

Kanazawa Embroidery.

In 1893 our missionaries felt that something must be done for the older sisters of their pupils, to save many of them from being sold into lives of shame. The only way to do this was to give them employment by which they could earn their living. They accordingly extended the industrial department of the school, and assumed the responsibility of disposing of the work. The number was limited to twenty girls, representing nearly as many families, who were required to work at the embroidery only by daylight, and to attend the night school, where they were taught the Bible, reading, writing, and counting. They must rest on Sunday and attend Sunday School and preaching service

Kanazawa

once a week. At first they rebelled against resting on Sunday, but soon learned that they could earn as much in six days at our school as they had received from the factories when working seven days, and by lamp-light.

All expenses are met in Japan from the Society's funds, and the proceeds of sales in Canada are paid over to the General Treasurer. The amount of sales reported this year, 1906, is \$1,150.20, with a cash balance of \$978.90. It is quite impossible in our limited space to follow even briefly the various lines of work, or to sum up the results. If we have introduced them so that in future our readers will follow more closely the reports from the fields, our wish will be attained.

In March, work was begun in another poor district, where the children were employed in making match-boxes. In the evening they met for classes, and were subject to the same conditions as the other school.

In June, two of the older girls in the embroidery class (sisters, one sixteen, the other nineteen) informed the teachers that their father was in financial difficulty and had decided to sell them. Our ladies did all in their power to save them, but not being able to lay down the purchase money, 190 yen, the girls were sold.

We have dealt thus fully with the begin-

Japan

ning of work in Kanazawa because it shows the urgent need that appealed to our missionaries, the difficulty under which they labored, their motive, and their methods. The years have proved the wisdom of this new departure.

The "Herbie
Bellamy
Home."

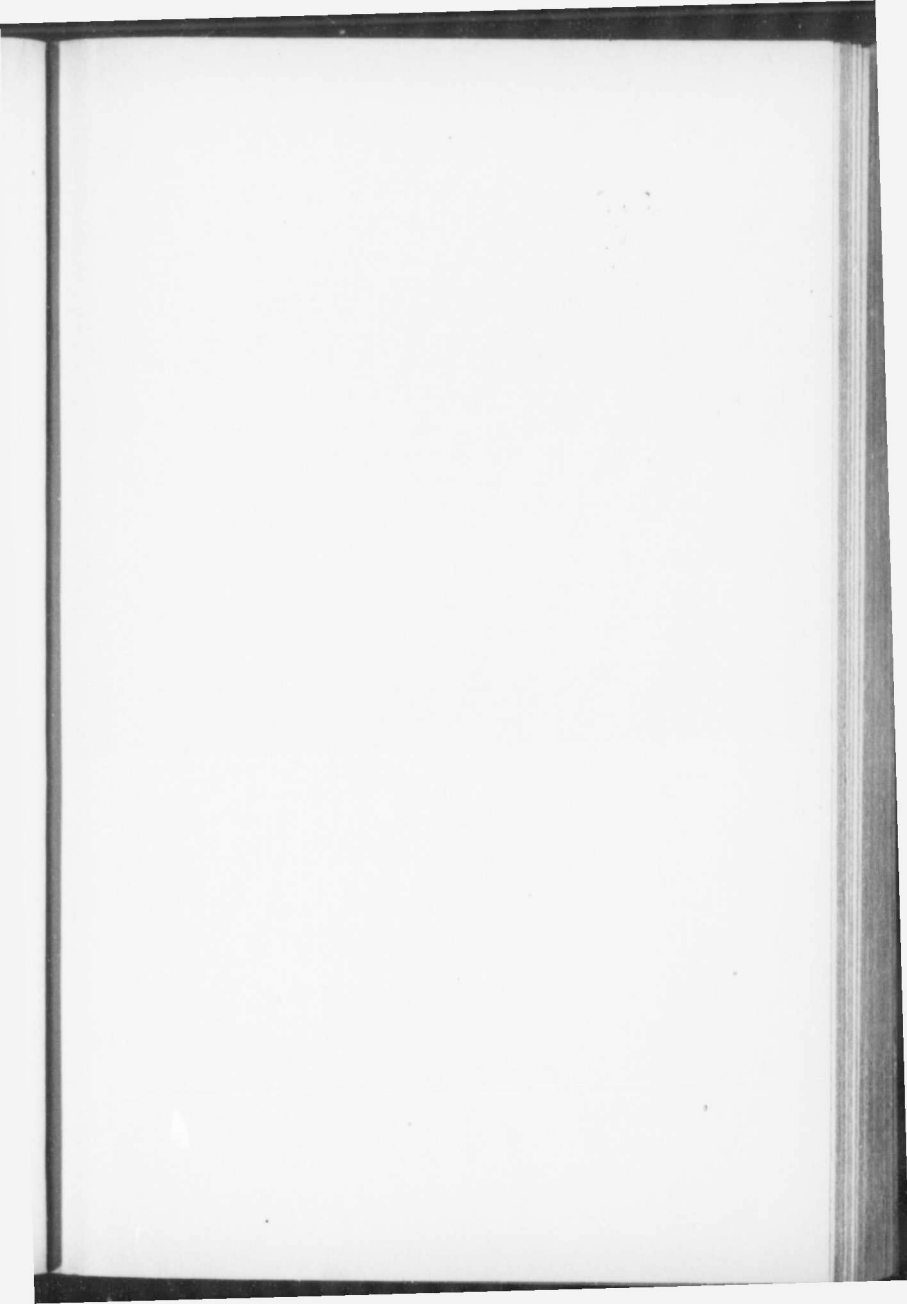
In December, 1893, an Orphanage was opened with four children, the number increasing to twelve in a few months, orphans, and children of widowed mothers, who would otherwise have been sold. The children were sent to school, and as they grew older, learned to be self-supporting. Since 1898 this Orphanage has been known to us as the "Herbie Bellamy Home." Children in this Orphanage are sheltered and trained until old enough to be apprenticed.*

The sweet story of the angel child whose name the Orphanage bears, has been told and re-told until it is familiar in almost every Canadian home, and still we love to tell it, and would write it in shining letters for coming generations. The legacy that Herbie Bellamy left to the Kanazawa Orphanage is not as valuable as the memory of his life, in which the works of God were so truly manifest.

Many Kinds
of Work.

Our headquarters in the city of Kanazawa

* A full account of the life of this little child is found in "The Story of Herbie Bellamy," which may be obtained from any of the Literature Depots, for twenty cents.





"STRACHAN HOUSE" AND HOME
OF OUR MISSIONARIES IN
KANAZAWA

Kanazawa

are at *Hirosaka Dori*, where are situated the residence of our ladies, the "Herbie Bellamy Orphanage," and the building recently erected, *Strachan Hall*, all on the same plot of land. Strachan Hall is intended for the home of one of our ladies, the Japanese helpers, twelve boarders—girls from the High School—and classes of all kinds. The home of our missionaries is the centre of work for the district, and, generally speaking, for work among the upper classes throughout the city.

About one mile south of our headquarters in the Kawakami district, our largest industrial school is situated, and it also serves as a centre for work in that locality. In this school, from twenty to thirty girls work at embroidery, the greater number of them spending some time in study. Knitting, sewing, and crocheting are also taught, and several ladies from the better classes attend the school for instruction. Daily Christian teaching is given in the different departments of the school. A weekly meeting for women, a Sunday School with an attendance of about eighty, a night school and a kindergarten are carried on at this place. Sixty homes in this district are open to our ladies and are regularly visited.

About two miles south is another school

Japan

in the *Daijime* district. A number of girls work at embroidery during the day, a night school is held, a kindergarten class, a women's meeting, and a general meeting for men and women. The work at Daijime was closed during the year and the school moved to *Baba*, in another district of the city, where the people are much more friendly to Christianity, and where a new house has been purchased.

Cooking Class.

The cooking classes, started some years ago at the request of the better class of Japanese women, have attracted many students and are now held at Strachan Hall. Perhaps nothing illustrates more clearly the changed attitude of the Japanese toward foreigners and Christianity than the attendance at these classes. These women are the wives of judges, lawyers, doctors, teachers, merchants, bankers and army officers. The classes are held twice a month, the regular women's meeting being followed by a cooking class. A small monthly fee is charged which more than pays expenses. Our ladies have free access to most of the homes, and in 1904 the first baptism was reported from this class, the daughter of the Secretary of the Cabinet.

Fruit has been gathered from all departments of work. When Dr. Carman was in Japan in 1898 he baptized three of the older

Kanazawa

children in the Orphanage, all of whom gave evidences of genuine Christianity.

Evangelistic visits are made to several places outside the city. The description of a visit to a town thirty-five miles distant, by Miss Sifton in 1899, gives us an idea of the method used by our missionaries, and also of the need of sending thoroughly trained women for this work.

“At the close of the meeting four men, Custom-House officials, called and enquired if there were a Christian meeting there. The evangelist informed them that the meeting had just closed, but that the missionary was still present and would talk to them if they wished, so they came in. I inquired if any one had questions to ask, but they seemed more anxious to hear than to question, so I gave each one a Japanese hymnal, that they might follow the thought, and sang in English the hymn, ‘Guide Me, O Thou Great Jehovah,’ and then explained it verse by verse. I next gave each one a New Testament, and taught a lesson on the parable of the vineyard and the wicked husbandmen. When the lesson was finished, some had reached the point where they were anxious to ask questions. One man said, ‘I have wanted such a talk for a long time.’ Each of the four Custom-House officials bought a New Testament.”

Training
Necessary.

CHAPTER V.

NAGANO.

IN 1897 Miss Hargrave and Miss Lambly were appointed to begin new work at Nagano, the seat of government for the Province of Shin Shu, strong Buddhist centre, boasting among its possessions a famous temple, which attracts hundreds of pilgrims every year.

First Steps
Difficult

Upon reaching the city, our missionaries were not favorably impressed with the conditions and prospects, and for some time were undecided as to the wisdom of opening work there. The chairman of the district was stationed at Nagano, and he, with the native Christians of the city, urged them to open a boarding school similar to those already in operation in Tokyo, Shidzuoka and Kofu. They accordingly rented two small Japanese houses, one to serve as a home for themselves, and the other for a small school; and, as a first step, called upon the principal men of the city, soliciting their patronage. The gentlemen were not asked to assume any financial responsibility, nor to exercise any control, but simply to give their influence and

Nagano

sympathy in favor of the school. They were met by many excuses and refusals, but finally secured the names of five other men. Doubtless the presence of a good Government School for girls, as well as the prejudice against the introduction of Christianity, stood in the way of their success.

According to government regulations, at least one teacher holding a certificate from the Higher Normal School in Tokyo must be secured for the Japanese department, before permission would be given to establish such a school as our ladies purposed opening, and all their efforts to secure such a teacher were unavailing. On this account the opening of the school was delayed and our ladies determined to await the leading of Providence, meanwhile doing all in their power to help in general church work. There had never been any special work among the women, and in this effort they were encouraged by the sympathy shown. Within a few months a good beginning was made in seven places, where meetings were held for women and children.

In April, 1898, a school providing for the teaching of English, music, moral lessons, etc., was advertised, and during the first term seven pupils were enrolled.

The hope of establishing a thoroughly equipped Girls' Boarding School has never been realized at Nagano, the leadings of

Prejudice
Against the
Bible.

Japan

Providence, which were so carefully and prayerfully sought, were not in that direction, though at one time the number of pupils enrolled was as high as sixty-five. There were never many boarders, and it is only upon the boarding pupils that the strongest influence can be exerted. A great many entered, and because of their objection to the Bible lesson quickly withdrew. Those coming from the government schools for lessons in English were often subject to persecution. It is stated that the largely increased attendance of pupils in the English classes the second year, does not indicate the breaking down of prejudice, but simply an abnormal desire to learn English because of the near approach of the new treaties.

Kindergarten
Popular.

In September a kindergarten was opened which from the first proved eminently satisfactory. Twenty-two little pupils were received, and through them access was gained to the mothers. Miss Hargrave was not a trained kindergartener, but was able to adapt herself to the situation, and with the aid of a Japanese teacher of some experience in kindergarten methods, supply the pressing need until help arrived. At the close of the second year's work in the kindergarten, Miss Hargrave writes:

"I wish it were possible for the friends at home to hear the kindergarten children

Nagano

answer questions on the life of Christ. We are trying to teach them how to live out the Golden Rule, and to store their young minds with Bible truth."

A free kindergarten for the poor was opened in another part of the city, and this also was well attended. The little ones talk constantly of what they learn at the kindergarten, and thus become teachers of their parents, in truthfulness, honesty, and temperance.

Apart from the school and kindergartens we would commend the Nagano work to the careful student of methods, as showing how the devotees of Buddha may become the friends and patrons of the Christian teacher. The almost universal desire for the English language made even the young men of Nagano tolerant of our missionaries, to the extent of studying the English Bible, and classes of young men were soon anxious to become pupils of Miss Hargrave and Miss Lambly, and later of Miss Wigle. As teachers of English, missionaries carry with them the most potent leveller of opposition in Japan.

In compliance with a request, lessons in English were given to Post-Office officials and others, some of whom attended Bible class and church service as a result. Many friends were made, and much prejudice re-

A "Leveller
of Oppo-
sition."

English for
Post Office
Officials.

Japan

moved by this class, and another visible result was the money earned. With the money thus received, two organs were bought for use in the schools, and a cash balance of \$184.42 left for the work.

Social Visits an Aid.

Another feature of the Nagano work was the making and receiving of social calls, with a view to getting acquainted with the non-Christian people, thus using every possible opportunity to prepare the way for direct work. A large number of Japanese women were received. Everyone was welcomed and served with tea and cake, and, upon leaving, was given Christian tracts, and received an invitation to church. The school helpers were all graduates of the Azabu school, and were entirely satisfactory, doing credit to their training in the "mother school."

At the close of the second year's work, Miss Hargrave writes:

"Much, perhaps I may say *all*, of the blind prejudice is gone." The people were convinced that the missionaries were there only to do them good.

Incidents.

As an illustration of the prejudice that existed in the beginning, we give the story of a young girl who applied for admission to the school early in its history. She said that when a child she was badly marked by

Nagano

smallpox. This, with the superstition connected with some circumstance at the time of her birth, led her parents to give her away, when seven years of age, to a heathen temple, to be trained as a priestess. She lived at the temple for seven years, worked as a servant, and attended the government school, but was not instructed in the Buddhist teaching beyond being taught how to prostrate herself before the idols. She had come across a tract explaining the Ten Commandments, which interested her very much, and she desired to enter the school where she could learn more about Christianity. She was willing to do any kind of work to help pay her way, and our missionaries would have been glad to help her, but her father refused to give his consent, and nothing could be done, for though cast off by her parents she was still subject to them.

Miss Wigle gives the following interesting incident:

“Last Spring (1900) there was a fifty days' festival in connection with the famous Zenkoji temple in this city. People poured in by hundreds daily, from far and near. Many borrowed quilts from the priests' houses and slept in the temple porches. Statistics are not at hand, but it is said that at least one hundred thousand yen was left at the temple by the visitors, some even selling

Japan

part of their clothing to increase their donations.

One old woman who had come a long distance, was taken sick at the hotel. Her friends waited a day or two and then went home without her. When her money was all spent the landlord wanted to get rid of her, but instead of sending her to the priests for help he advised her to go to a missionary in that vicinity, for the missionaries are always kind to people in trouble and would be sure to help her. The inference is plain. Of all those thousands of pilgrims many were old people, and the great majority belonged to the lower, uneducated classes. In a lecture a few weeks ago, the principal of the largest middle school here, a non-christian, said that in fifty years this temple will have no hold on the people, the present believers will be dead and none will be found to take their places, for, he admits, no intelligent person can believe in Buddhism."

CHAPTER VI.

UEDA.

IN October, 1900, a kindergarten was opened at Ueda, a few miles from Nagano, which was successful from the beginning; indeed, its growth was compared to a river whose flow could not be controlled.

The *Outlook* of June, 1903, contains a comprehensive sketch of the Nagano work, by Miss Crombie, who was appointed to that station in 1901. Omitting a few paragraphs it is as follows:

“There are at present two kindergartens in Nagano, with over one hundred children in attendance, the Christian influence being felt in as many homes, over fifty girls attending English classes and receiving Bible instruction, direct evangelistic work being carried on in six towns and villages, comprising ten centres of operation.

“Nagano and Ueda have always been rival towns, and it has proved the same in our work. The kindergarten started in the latter grew rapidly; it was prosperous from the first and soon out-numbered the one in

The Ueda
Kinder-
garten.

Japan

Nagano. The house became too small, a larger one was rented, which also in a short time became over-crowded, and still the tide flowed on. The people of Ueda seemed thoroughly interested, and the women's meetings held there had the largest attendance, and were the most encouraging in the province.

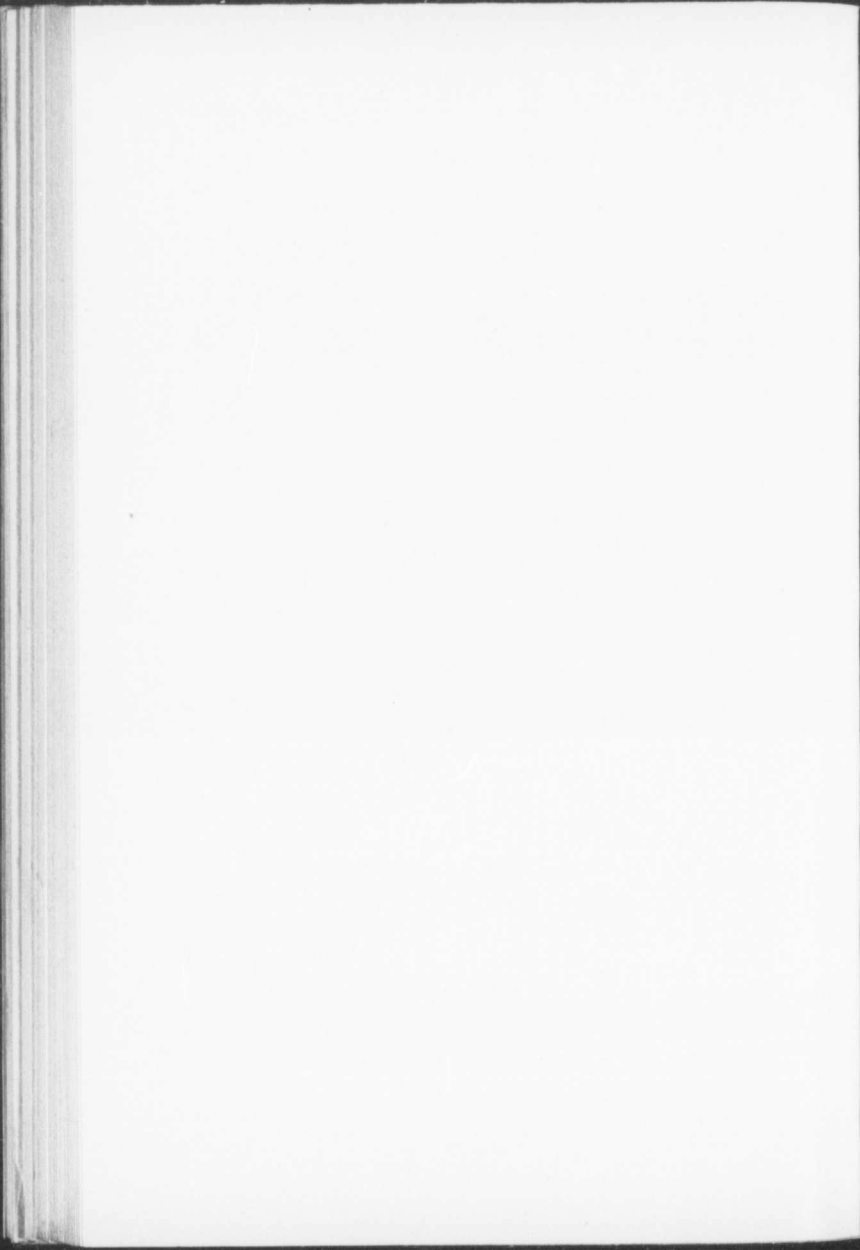
About a year ago the kindergarten had become so large as to require three teachers, and a Japanese house was altogether unfitted for its accommodation, and, as it was utterly impossible to carry on such a large and ever-increasing work at such a distance, the only alternative was to arise and build. It was therefore decided that a kindergarten building large enough to accommodate one hundred children should be erected in Ueda, and that the home of the missionaries should be moved to that town as soon as practicable. This building was started last September and is now so near completion that we can use it.

"The church people, the little children, and many of the citizens of Ueda have interested themselves so much, and manifested so much pleasure in its erection that the work of overseeing it has been a source of happiness rather than a burden.

"We graduated twenty-four in March, and now have over seventy, with new ones entering every day; at this rate we will soon



HOME OF OUR MISSIONARIES
IN UEDA, AND THE KINDERGARTEN



Ueda

have all our new building can accommodate.

"The Nagano kindergartens also have been very successful this year and bid fair to rival the one in Ueda.

"Some may be disposed to think that this is not effective missionary work, but in Japan we have to use some means to bring us in touch with the people and obtain a hearing for our message, and there is no nearer way to the mother's heart than through her little child. We hope also that the truth taught the little ones during the two or three years that they are under our care shall not be forgotten in after life.

"Our direct evangelistic work covers a very large area. The two extreme points are over four hours apart by rail. Meetings are held regularly in nine places, besides occasional ones in several others.

"Through kindergarten, English classes, meetings, and house to house visiting, about one thousand people are at present under direct Christian influence, besides the large number who are more or less influenced indirectly through the distribution of literature on the trains and elsewhere, through the children and students in their homes, and in various other ways."

Christian
Influences.

In 1903 a request came from the city office to re-register their English school in

Official
Recognition.

Japan

conformity with the new educational regulations. After filling out and sending in the blank forms, they were informed that having no entrance or other examinations, no prescribed course of study, and giving no diplomas, their English classes could not be called a school, but, "*please register your kindergarten at once,*" were the concluding words of the message. The English classes have been continued, but since then the Nagano school has not been reported.

Friendly
Officials.

A home for our missionaries was built at Ueda in 1904. When the foundation was nearly all laid, they were told that the stones would not stand the frost, so it had to be changed.

"A policeman who had experience in building volunteered the information, and scolded both the carpenters and stone-cutters for trying to impose on a foreigner who was keeping up a school for the benefit of the town. After this experience, one of the civil engineers was sent regularly from the town office to superintend the part of the work where deceit was likely to be practised, and we were informed that as our work here was for the good of the town, we need not make any return unless we wished."

Effective
Temperance
Work.

"Efforts are made to reach all classes, and, to this end, meetings for children are held at the close of the government schools,

Ueda

and are very largely attended. In these children's meetings Christianity and temperance are taught. Frequent mention is made in the reports from all the Japanese fields of the urgent need for temperance teaching, and of the good results following Mrs. Large's visit, in the organization of temperance societies for women and children. Over and over it is found that the children repeat their temperance lessons in the homes, arousing the interest of the parents."

"The government schools do not teach our hymns, but they teach our *tunes*, and thus unintentionally do us a favor, for when their children attend our Sunday Schools and other meetings, they can join at once in the singing of our hymns written on large sheets at the front of the room."

They Know
Our Tunes.

"Daily meetings for nurse girls are held in connection with the kindergarten cooking-classes, attended by ladies from the best homes, including the wife of the Governor of the Province. A fancy-work class was started to reach a class of girls who did not attend either children's or women's meetings, and the attendance grew so rapidly that a small fee had to be charged to limit the class to a manageable size."

Many
Depart-
ments.

"A training-class for kindergartners is in operation at Ueda."

"The domestics in our home receive daily

Japan

instruction in reading and writing, and they are happy and proud when they can read their verse in turn at family worship."

"So many women cannot read at all. It makes one sad to think how empty such lives must be. How is the Sabbath to be kept, even by those who wish to keep it, if they cannot read? This is a great problem in connection with the Sunday question."

Established
At Last.

"The tide has turned in Nagano, and through the whole district. We try not to be too optimistic, but it is impossible to see what we are permitted to see from day to day, without realizing that the atmosphere is completely changed. Perfect courtesy and kindness are received from everyone, including Government Officials, and more opportunities are offering than we can compass."

"Many government school teachers, both men and women, have visited us this year, enquiring minutely into our methods, and have gone away deeply interested, and with requests in several cases that their own little ones be admitted to our kindergarten. Our kindergartens are in the highest sense Sunday Schools held every day of the week.

Best of all, converts to Christ have been gathered from all departments of work."

Ueda

Are Mission Schools still a necessity in Japan? Will not the ambitious Japanese provide for the education of their daughters? Undoubtedly they will. The Japanese girls must and will be educated, but they cannot receive a Christian training without Christian teachers, and that is why we are supporting Mission Schools in Japan. Any other teaching but the teaching of Christianity in our schools is but a means to that end.

Mission
Schools Still
Necessary.

Our missionaries regard the present as a time of special opportunity and encouragement. The universal desire to learn English gives them access to students from Government Schools, who come in large numbers, and after the lesson in English the Bible lesson invariably follows, also the invitation to the Sunday services. Writing from Kanazawa, Mrs. Pinsent says:

The
Opportune
Hour.

"We have no school here, properly speaking, as the Presbyterian ladies have a large one almost next door to us, but we have afternoon classes for the pupils of the Government Schools, between fifty and sixty coming to us every day for English. A Bible lesson always follows the English teaching, and it would do you good to see how these girls take in the words of life, and to notice the pleasure with which they sing our hymns. Some of them have become Christians already, and others are earnestly seeking to understand the truth."

English
Classes and
Bible
Teaching.

Japan

Many Entrances.

The confidence with which our missionaries are regarded is shown by the many invitations that come to them to speak to women and girls in schools and factories. In Numadzu they were invited by the Principal of the Girls' High School to give a talk to the girls, of whom there were 250, with ten teachers. Afterward they were invited to go regularly once a month. This can only mean one thing—that thoughtful men recognize the need of moral teaching for those under their care.

Pupils.

During 1906, not including the pupils in two day schools, two night schools for the poor, and five kindergartens, 461 pupils were enrolled, and of this number only one was wholly supported and 55 partially supported. From the first, our schools have been conducted on the pay system, the fees of the pupils paying the salaries of the Japanese teachers, and part of the running expenses of the school.

Of the 309 kindergarten pupils, only 13 are from Christian homes.

The expense of the Industrial work was \$1,000.00, and the amount received by the General Treasurer of our Society from sale of work, \$978.00.

Orphans.

During the year twenty children have found shelter in the "Herbie Bellamy

Ueda

Home," and since April have attended the Government School.

Our present staff consists of nineteen missionaries on the field, and three on furlough, forty-two Japanese teachers and assistants, and sixteen Bible women and well-trained workers, a total working force of seventy-seven. The Staff.

In reading the reports of our missionaries we are impressed, not by the great things attempted or accomplished, but by the great number of little things that crowd into their daily lives, the countless opportunities for service, the improvement of which makes up the grand total of each year's work.

It is not a remarkable thing to conduct a normal class for students in Bible study, or to seek out the women and children and tell them the Gospel story, to visit the women in their homes and read and sing and pray, to distribute Bibles and Testaments and tracts in large numbers. But when we read that sixty-three of the Christian students go out each Sunday to teach in Sunday Schools, that work is done regularly in thirty-six districts radiating from six stations; that during the year, 3,968 evangelistic meetings for women and children were held; that 10,137 visits were made, and 227 new homes were entered, we realize that our workers have been busy. Going About
Doing Good.

Japan

Four Interesting Events.

The year 1906 was marked by events of unusual interest to our missionaries in Japan—the consummation of Union between the three Methodist churches in Japan (the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Canadian Methodist Church); the visit of Dr. Carman and Dr. Sutherland; the occupation of Strachan Hall in Kanazawa; the erection of a new school building in Kofu; and Mrs. Lilian Massey Treble's generous gift of \$1,000.00 for a household science building in Tokyo.

A missionary *en route* to China spent a few weeks in Japan getting her first glimpse of missionary work in visiting the schools, and accompanying the workers on their evangelistic visits. We copy a brief extract from Miss Wilkins' letter in the *Outlook*, May, 1906:

“Since coming to Japan I am continually reminded of Apostolic times as I watch the missionaries ‘going about doing good,’ always on the alert ‘if by any means they may save some.’”

CHINA

Chentu

Kiating

Ren-Shou



CHAPTER VII.

CHENTU.

IN October, 1891, the first contingent of Canadian Methodist Missionaries sailed for China, a party of six, including Miss Brown, of Aylmer, who went as the representative of the Woman's Missionary Society, but at Shanghai was married to Dr. Stevenson, of the General Board, consent having been asked and received by cable.

An important feature of our new mission was the providential provision of men and money, which preceded the decision of the church to open work in China, clearly indicating the Divine will in the selection of a second foreign mission. So marked were the leadings of Providence that, in all the reverses which have followed, an unflinching faith has been maintained by the missionaries and the Mission Boards.

Letters from the first missionaries upon their arrival at Chentu reported the friendliness of the people, and the great need of work among them. Writing on the 4th of October, 1892, just one year from the date

Many
Openings.

China

of sailing from home, Mr. Hartwell says: "One hundred cities in easy reaching distance from Chentu are totally without Gospel light. We pass through these cities and none molest us or make us afraid. Our hearts burn within us when we see so great a harvest and so few laborers. Mrs. Hartwell and myself cheerfully offer to receive into our home, to board and lodge free, for one year, two young men, unmarried, who are willing to come to Chentu for \$200.00 (or \$250.00 salary as the Board may decide). This is a free-will offering to God in commemoration of His great goodness in permitting us to sail from our native land, and to reach the land of our adoption in safety."

This is the spirit of the appeals that have continued to come from our missionaries from that time to the present, and it would be strange indeed if the church had not responded.

Long
Waiting.

In January, 1893, Miss Sara Brackbill, of Ridgeway, and Dr. Retta Gifford, of Owen Sound, left Toronto en route for China, reaching Shanghai the first of March. Here they spent seven months studying the Chinese language, while waiting for company up the river. Before leaving Shanghai, many things in the way of house furnishings had to be purchased, and all clothing, bedding,

Chentu

books, and whatever could be injured by water, were repacked in boxes lined with tin or zinc.

In September our ladies were joined by another party of Canadian missionaries, Mr. and Mrs. Endicott and Dr. Hare; also by Dr. Kilborn who had come down from Chentu to escort them up the river. As soon as arrangements could be made they all started on the long journey up the Yang-tse, our own two missionaries especially, glad to continue their journey after the long months of waiting. These river journeys are always tedious and perilous, but this particular one was especially so. It was not until March, 1894, that they reached Chentu, after suffering ship-wreck, with many hardships and the "spoiling of their goods." The wreck is thus described by Dr. Kilborn:

"On January 5th the larger of our two house-boats, the one we were all living in, struck a rock, filled in about fifteen minutes and sank, not however before we were able to get near a sloping bank and get ashore ourselves, along with all easily movable articles and furniture from our rooms. Darkness closed in and we realized that we were ship-wrecked. Providentially, our small house-boat was right at hand, so we were able to have a sheltered sleeping place. Next day our cargo of boxes was slowly fished

The River
Journey.

"In Perils
of Rivers."

China

out of the sunken boat, and in forty-eight hours after the accident the old craft again stood upright on the water. In the meantime we had purchased coal, built fires on the sand, set up drying poles, and commenced drying bedding, clothing and books."

Notwithstanding all their care in packing, everything in the boxes was soaked with water, and much of the stores, including meal and sugar, a total loss, while nearly the whole stock of books was ruined. Among the many losses was a box of wedding gifts and a wedding cake which had been entrusted to our missionaries by the mother of a prospective bride.

By this time the mission property in Chentu consisted of two desirable lots containing native buildings that had been transformed into comfortable dwellings, and two fairly good school buildings, a fine new chapel, the cost of which was met by a single subscription from Canada, and a Book-room. About half a mile from the Mission Compound our missionaries found accommodation in rented rooms.

Kiating.

Just after the arrival of the missionaries in March, it was decided to open a station at Kiating, a large city, one hundred and twenty miles south of Chentu, a centre second only in importance to the Provincial capital itself. Dr. Kilborn was put in charge

Chentu

of the new mission and in May was married to Dr. Retta Gifford. Our Executive consented to the marriage, Dr. Gifford Kilborn agreeing to continue as our representative during her term of five years.

An important factor in the making of a missionary is the Chinese teacher, heathen though he be. Some one has described him as simply a "speaking dictionary." He knows no word of English—his pupil points out the characters and he pronounces them in Chinese. It is only after the missionary has secured a little stock of words and expressions from books or from the people that he can get anything more out of a Chinese teacher. His great work with his pupil is to help him in using the correct idiom, and in helping him to a clear and exact pronunciation and tone. Every missionary has amusing incidents to relate in reference to the use of a wrong "tone." For example, the pronunciation of the characters signifying *soup*, *sugar* and *to lie down* are exactly alike, so that if you should say you wanted "tang" the only thing that would enable a Chinaman to tell which of the three you wanted would be the tone in which you spoke.

In regard to the opium habit, Dr. Hart ^{Opium.} says, "No one can paint too dark a picture

China

of the opium curse which endangers the life and health of more than half the population. Not a night, perhaps, but a score of men, women, and children, in Chentu, take opium to *end life*. Opium suicides on every street."

Begin With
The
Children.

It is not so much the vices of the people as their weakness that makes the work of regeneration all but hopeless. As the missionary comes into contact with the people and realizes how little he has to stand upon in the execution of his designs for their reformation, he instinctively turns to the young for material from which to form the church. The importance, nay, the absolute necessity, of beginning with the children is forced upon him, and grows upon him.

Schools and Orphanages are provided, the children are invited to the Sunday Schools, and even the outcast children are picked up from the street and cared for. What can it mean? The little girls are the cheapest things in their possession—why should the foreigners care for them?

Motives.

It is difficult for the very best of the Chinese to understand the object of the missionaries in coming to their country, and staying in the face of so many obstacles, and they charge them with concealed designs, and in many cases believe them to be acting in the interest of their Govern-

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ment. The ignorant classes attribute worse motives, and say they want to kidnap the children and eat them, or use them in making their wonderful medicines. The Chinese may throw their baby girls to the dogs if they choose, or sell the older ones for slaves, but the foreigners shall not eat them!

“In every department of the work, both in Chentu and Kiating, there was much to encourage the workers. At Chentu the chapel and day schools were well attended. The dispensary and two hospital wards, which were opened at the close of 1894, were crowded with patients; the people seemed more friendly and everything promised great advances in the new year.

Beneath all this seeming prosperity, however, was a dark undercurrent of hostility in the minds of the people, which was roused and fanned by the officials. The Governor of the Province was a bitter foe to the foreigner. That trouble might occur at any time was well-known to the missionaries, and the winter of 1894-95 was an anxious time for them and for their friends in Canada. War was going on between China and Japan, and the Chinese were getting the worst of it. Day by day fresh news arrived which tended to make the situation more unsettled for our workers. The British Consul at Chung King exhorted them to be extremely pru-

Trouble
Brewing.

China

A Friendly Warning.

dent in their conduct, and not to incur the risk of personal violence.

The people on the street were never more friendly, but an occasional hint of warning from an intelligent ex-official put them on their guard. In December an ugly rumor was circulated, and for the first time reached the missionaries, charging them with boiling children. The children were afraid to come to school, and one little boy came crying, afraid that he would be boiled and eaten. The Chinese teachers took active steps to deny the charge and it was believed that serious consequences were averted, but while such suspicions were possible it needed only a spark to cause an explosion.

The Riots.—We turn to this chapter with a vivid sense of the alarm and anxiety that followed the receipt of that brief message cabled in June, 1895, "*Property all destroyed, missionaries safe!*" It is not surprising that even the friends of missions questioned the wisdom of the Woman's Boards in sending young women to China. But if, for a time, we doubted God's leading, we were reproved, for those who knew and suffered most, maintained an unfaltering faith in God, in their call to China, and in the ultimate triumph of Christianity in that land.

During July and August letters from the

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missionaries brought particulars of the riots. The following is a summary of the reports:

“On the 28th of May a feast was being held in Chentu, and all day long the parade ground near the Mission Compound was crowded with people. In the morning a placard had appeared saying that a girl had disappeared, etc., and in the evening the mission premises were attacked by the mob. When the gates of the compound fell in with a crash, Dr. Kilborn and Dr. Stevenson rushed out with loaded guns which they fired into the air, and the crowd scattered. When they returned they were again driven back by the sound of guns, but, as it was growing dark, they ventured near enough to rain stones on the defenders of the mission, who were forced to retreat to the hospital compound. From here they heard the mob destroying everything they could lay their hands upon.

Dr. Kilborn and Dr. Stevenson, with their wives and children, escaped to the parade ground, but were driven away by the soldiers with yells and curses, and Mrs. Stevenson brutally kicked. From there they went to the city wall, where they remained until midnight, the children in their night clothes. Sedan chairs were sent from the Methodist Episcopal Mission, and the refugees taken to the China Inland Mission. Mr. and Mrs. Hartwell took refuge for the night with a neighbor.

At the
Compound
of the
General
Society.

China

At Our
Compound.

It was an anxious night at our Mission, but no attack was made until the following day. Everything in the way of mission property that was not burned or torn down the night before was completely finished the next morning; and after the burning of Mr. Hartwell's new house, the servants ran to tell our lady missionaries to go quickly, as the mob was coming.

Miss Brackbill, and Miss Ford, (who had reached Chentu two weeks before), climbed over the back wall taking with them only a hand-bag containing their silver. They went to the China Inland Mission, and from there were starting for the Yamen, when the crowd rushed in, and again our ladies, with Dr. and Mrs. Kilborn and others, were obliged to escape over the back wall, with the mob in pursuit. Rushing through a narrow passage, they came to a locked door, which they tore from its hinges. They went into a room at the extreme end of the house and hid in a Chinese bed—five adults and three children—where, behind drawn curtains they remained for three hours scarcely daring to speak even in a whisper.

Enquiries were made for the foreigners, but no information was given and after dark they were conveyed as quietly as possible to the magistrate's yamen. Here they remained for ten days, not knowing what the officials

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intended to do with them. Dr. Kilborn and Dr. Stevenson were charged with having drugged or murdered children to get medicine from them, and a boy was shown who was said to have been found in a tin-lined box under the chapel floor. Bones of men and animals were brought forward as a proof that the foreigners killed children. The missionaries affirmed their innocence, and demanded safe passage down the river.

"On the tenth day the magistrate visited them, and told them to prepare to go to the boats at twelve o'clock at night, but not to tell even their servants. At midnight the worn-out little party were crowded into sedan chairs and hurried through the deserted streets to the river where the boats were waiting. For ten days they were packed like sardines in the filthy house-boat, but arrived safely at Chung King, and later at Ichang, where they found steamers to take them to Shanghai."

During the summer following the riots Miss Brackbill and Miss Ford found a resting-place in Japan, awaiting the first intimation that they could safely return to Sz-Chuen. In January they were again on their way up the river, and after an uneventful journey reached Chentu in April, 1896. Indemnity for all material losses was paid by the Chinese Government and work

The Secret
Departure.

Return in
Nine
Months.

China

began again with better prospects than before the riots.

Received
With
Courtesy.

The prompt return of the missionaries to the field, the settlement of their claims, enabling them to rebuild the Mission premises, and the Imperial Edict issued in September, ordering the punishment of local officials, and the utter degradation of the Viceroy, must have refuted the vile slanders that had been circulated against the missionaries. At all events, they were received with the utmost respect, and every mark of confidence evinced.

The course of our missionaries needs no comment, it tells its own story of heroism and devotion to duty. Those who predicted that Mission work had been set back years, found that their fears were groundless. The seeming calamity had been over-ruled for the advancement rather than the suppression of Christian Missions.

Purchase of
Land and
Buildings.

Previous to their expulsion in 1895, no property had been owned by the Woman's Missionary Society; but, immediately upon their return, arrangements were made for the purchase of a lot containing buildings which served as a temporary residence for our ladies, and for a school. The first work necessary was the building of 500 feet of brick wall, twelve feet high, to enclose

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the property. Possession of the buildings was given in September, when the work of alteration began, and as soon as windows were put in a couple of rooms, Miss Brackbill and Miss Ford moved in.

It was decided that the native buildings should be used for hospital purposes, and Mrs. Kilborn superintended this work, making such alterations as she thought best. Refitting a native house practically means rebuilding, without putting up the frame—putting in floors and ceilings, glass windows in place of paper ones, and foreign doors to replace huge native things on wooden hinges, and paint and whitewash everywhere.

As soon as appropriations for buildings were received, work was begun on the school, which was finished in February, and work on the Home began in March. Miss Brackbill personally superintended the building, from the sawing of the logs to the completion of the work. Our woman's medical work in Chentu dates from this time, as during the first years Mrs. Kilborn was in Kiating, and assisted in the hospital and dispensary work there.

First School
Built.

Medical
Work
Begun.

In January, 1897, our staff of workers was increased by the arrival of Miss Foster, and with the prospect of two more, Dr. Killam and Miss Brooks, who were to follow in a few months, they were looking for-

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ward to the more thorough organization of their three departments of work, medical, evangelistic, and educational, and possibly, the Orphanage work as well, as already two little ones had been taken in and cared for. Miss Ford, especially, was deeply interested in the latter department, and, in the only letter from her pen that appears in the *Outlook*, she pleads for an Orphanage. The faces of "Ida" and "Annie," the two little waifs who had been rescued, look out from the same page, and silently plead for the hundreds who are annually thrown away, "because they are girls, and are not wanted in that land."

The First
"Orphans."

Miss Ford's
Death.

Before a month had passed—before her appeal had reached the *Outlook*—in the midst of her busy life in the dispensary, in the school and in the home, Miss Ford was suddenly stricken with spinal meningitis.

"She had been as well as usual, and was dispensing medicine during the afternoon in which she was taken ill. She became delirious at once, and, with the exception of a few hours, remained so during her illness of three weeks. Everything that medical aid could do was done, as the three doctors of our mission were constantly in attendance, and Dr. Canright, of the Methodist Episcopal Mission, was also called

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in consultation, while Miss Foster was in charge, as nurse. Work on the building was suspended, and a man stationed in front of the house to control as far as possible the noise on the street, as absolute quiet was desired. During the first few days of delirium she was preaching to the Chinese, and telling them the way of salvation as plainly as when she was in health. Sometimes she was trembling with fear, and living over again the day of the riots, imagining that she was hiding from the mob. Again she was singing 'Peace, Perfect Peace,' and other favorite hymns.

We have the satisfaction of knowing that our dear Miss Ford lacked neither medical skill nor loving care during her illness, though nothing availed to save the precious life. On the 17th of May, 1897, just two years from the date of her arrival in Chentu, Miss Ford entered into rest."

At the Board meeting in October it was decided to build a small Orphanage in Chentu, to be called "*The Jennie Ford Home*," a fitting monument to the tender-hearted woman who loved little children, even the outcast children of China.

The Work.—From Miss Ford's letter already referred to, we quote a few lines giving a glimpse of the life of our missionaries, and their weekly programme.

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Busy Lives. "We are all well, and as busy as bees all day long. Between building the house, etc., which Miss Brackbill is managing, the school, the dispensary, the babies, and a house to be kept in some sort of order, with some time each day for study with the Chinese teacher, we do not have much idle time.

Miss Brackbill and I take morning prayers in Chinese week about. Then there is a class in Old Testament history on Monday evening, and one in Catechism, with those on the place, every Friday evening. Miss Brackbill takes the Bible lesson daily in the school, as well as the catechism, arithmetic and geography.

Sunday mornings we go to the chapel, and after service take turns with Mrs. Hartwell and Mrs. Kilborn talking with the women who wish to stay.

In the afternoon the girls come, and we utilize the waiting-room of the hospital for Sunday School. A large number of women from around here come in, and after singing for a while with the girls, we spend some time talking with the women. Last Sunday over forty came. Sunday evening the foreigners of the mission have a short prayer meeting together. So our days go by so fast that we can scarcely keep track of the dates."

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In 1898 a large increase is reported in Unbound the school, there being forty-three day pupils, Feet. and fourteen boarders *with unbound feet*. The rule against foot binding is not enforced with the day pupils, but the only condition upon which they are received as boarders is that their feet shall be unbound.

“Half of the time in the school is devoted to Christian teaching. The Catechism, S.S. Lessons, Life of Christ, and an epitome of the Scriptures are taught. This is of course the time for seed-sowing. The remainder of the time is devoted to secular subjects. A sewing teacher comes four afternoons in the week, and under her supervision all but the younger children make their own clothing, stockings, and shoes. The latter are made from the outside leaves of the bamboo.”

The School Curriculum.

In 1900 there were seventeen boarding pupils. The slow ingathering is attributed to the prejudice against unbound feet.

Beginning with March of this year, English was taught to the older girls, in which they made good progress, for their ambition is to be able to speak English.

The aim of our teachers is “to weave religious thought and Christian endeavor in with their every-day work, so that in the children’s minds the one will be inseparable from the other. And even now we believe it is a very natural thing for many of them

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to look up and pray to God as their Father; and that Heaven *where Miss Ford is*, is a very real place to them."

The native teachers employed in our schools teach only the writing of the Chinese characters and the Chinese classics. While the pupils are studying the different subjects they can refer to the native teacher for the pronunciation of the characters. The foreign teacher in charge has to teach all other subjects, such as arithmetic, algebra, geography, history, physiology, botany, astronomy, English, calisthenics, nature study, and music; and she must teach them in the Chinese language, hence she must learn a good deal of the language before she can do much teaching.

The effect of Christian teaching in the school is beautifully illustrated by an incident related by Miss Brackbill.

"Ida" and "Annie" are the children first rescued by our missionaries, and have graduated from the Orphanage into the school. They are supported by Miss Brackbill and are her especial care.

Results.

"Last Sunday, contributions and a collection were taken in the church for the Bible Society. Some of our girls looked as though they would like to give, so when we returned, I told them if they would collect

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what they could give I would put as much more with it and they could hand it in as coming from the school. The mothers give their children a little cash for pin money when they come to see them on the first and fifteenth of each month, and I have been giving Annie and Ida a small sum at these times.

“Later, Ida came to ask if I would give her three months’ money ahead, as she wanted to give to this cause, and she would go without pin-money for that length of time. The larger girls told me they thought they could collect about \$2.50, and as they have *meat* once a week would I let them go without, every other week for two or three months, and add the money to their collection, so they could give \$5.00!”

A similar instance is reported from Kiating, where the school girls denied themselves meat for a month to help the famine sufferers.

Medical Work.—Our Woman’s Hospital in Chentu is very properly called the *Woman’s Gospel Hospital*, for the Gospel is presented before any medicine is dispensed.

Mrs. Kilborn remained in charge of this department until September, 1897. The work on the hospital was not entirely finished during her term, as part of the building had to be used for other purposes until the School and Missionaries’ Home was com-

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pleted. From Mrs. Kilborn's report for 1896-97 we quote the following:

"Previous to our getting possession of the property, I had been doing a little medical work, but as soon as the carpenters began work, I gave my whole time and attention to looking after them. When the work is completed we will have a commodious and convenient hospital, eminently suited to the needs of our work.

Medical Work.

"During this year I have paid forty-two visits to patients in their homes, and have seen in the dispensary 1,536 patients; have also done considerable work for foreigners outside of our own mission. Among the dispensary patients we have not been able to do as much evangelistic work as we could have wished, owing to the fact that we have no Bible woman. Tracts have been given to the women who can read, and picture cards with scripture texts to the children. Many words have been spoken, and many of those who have received treatment in the hospital have been led to come to the regular Sunday services."

Owing to the distance of the Woman's Hospital from her home, Mrs. Kilborn found it inconvenient to give the necessary time, and tendered her resignation, but was requested by the Board to defer it until the Board Meeting, and in the meantime to give

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Dr. Killam the benefit of her valuable assistance and advice, which she kindly consented to do.

The high appreciation of Mrs. Kilborn's services to our Society was officially expressed by the Board.

Upon the retirement of Mrs. Kilborn, it was necessary to close the dispensary for a time, to give Dr. Killam and Miss Foster an opportunity for study of the language, lest by some mistake they should endanger their future usefulness.

September, 1898, brought many unpleasant rumors, and it was feared that Mission property might again be destroyed and the workers driven out. For this reason the re-opening of the dispensary was delayed until late in November. Patients were few in the start, and although they gradually increased, so that 230 were reported at the close of the year, and medicine was dispensed 955 times, they were conscious that a great majority were full of prejudice.

They still heard occasional rumors that they were suspected of *eating babies*, the patients sometimes showing great fear, and a child would flee for his life on their approach.

During the year ending June, 1900, medicine was dispensed 1,656 times, and 356 new patients came to the dispensary.

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Dr. Killam was called to attend eight cases of attempted suicide and four lives were saved, while five patients were treated who had lost a foot, or toes, as the result of foot binding. Speaking of the many and varied duties devolving upon her, Dr. Killam says:

Varied
Knowledge
Required.

“One needs to have a knowledge of architecture, the designing of furniture to be made by native workmen, to be able to select and purchase wood, direct carpenters, masons, workers in iron and brass, keep accounts, act as general overseer of everything done on the place, from buying kindling wood and daily provisions, to acting as doctor and nurse, hence the work has been slow and interrupted.

“We look forward to the time when prejudice will be broken down, and the hospital will be filled with patients, and you shall abundantly reap the fruit of your prayers and labors. *It will come.*”

The evangelistic work in connection with the Sunday services, the Sabbath School, the boarding school, and hospital, though hindered by the current reports and the unsettled state of the country, was encouraging. Four of the older pupils, the gateman's wife, and two of the helpers, received baptism during the year.





THE "JENNIE FORD" HOME,
CHENTU, 1898



OUR MISSIONARIES' HOME
IN CHENTU

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"The Jennie Ford Home" was built in 1898, providing for fifteen or twenty children. In 1900 there were nine in the Home, but great care had to be exercised since nearly all of these outcast children are diseased and some of them at the point of death when rescued. When a child dies on the premises, it weakens the influence of the missionaries, as the Chinese think no one should die under the foreign doctor's treatment. If one does die, it is regarded as proof that the treatment is not good.

"The Jennie Ford Home" Built.

Three events make memorable the year 1899.

1. The return of our pioneer missionaries, Miss Brackbill and Dr. Retta Kilborn, on furlough, when we heard "by word of mouth" the first account from our most distant field.

2. "In January, 1899, a conference of workers from each of the seven societies in the province of Sz-Chuan was held at Chung King."

3. "The most important and far-reaching work done was the appointment of a standing committee to divide the territory among the societies, so as to prevent over-lapping and duplication of the work."

The part assigned to the Canadian Methodist Church contains ten millions of people.

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and our representatives accepted the responsibility, looking to the church for help to carry out this definite task. Nothing has ever appealed more strongly to the church than this provision which shuts all other workers out of our portion of China, and lays at our door the evangelization of these ten millions of people. During the last few years more young men and women have offered for China than for any other field, notwithstanding the dangers and hardships to be expected.

It was also during 1899 that alarming rumors of riots, murders, destruction of property and general unrest continued to disturb the missionaries in the field and the home church, culminating in the Boxer movement.

Their Aim. *The Boxer Movement of 1900.*—"While in Sz-Chuan the work of the missionary was progressing favorably, in the north the Boxers were actively preparing for their work of blood, which reached a climax in 1900.

The Boxers were no new sect. Over a century ago they attracted the attention of the Government, and from that time have been more or less prominent throughout the empire. The organization was composed of men and boys banded together in a semi-

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secret society to protect their country against the encroachments of the foreigner. That they had good reason to hate and fear the foreigners cannot be denied. Western nations have entered China and forced her to open her doors to the commerce and religion of other lands. On slight pretexts, European powers have appropriated sections of the Empire, and have openly discussed the advisability of partitioning the whole country among themselves.

Foreigners have come to China and treated its scholars and officials as if they were naked savages. Chinese customs have been rudely violated, and the people feel all the rage and hatred that is natural under these circumstances.

Such was the general feeling among the people, when the Empress Dowager set to work to undo the reforms instituted by the young Emperor Kwang-Su, intending to stop short of nothing less than the complete extermination of all foreigners. The Boxers proved to be the weapon she desired. They were secretly instigated by the Central Government, and their following increased rapidly. Wherever they had the aid of the local officials they swept like a devastating fire, pillaging, burning, massacring.

It was not the missionary they hated, but the foreigner; and, as in some districts there

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were few foreigners except missionaries, it was they who fared the worst in this persecution. In the four provinces where the movement was at its worst, one hundred and eighty-eight missionaries and their children were murdered, and tens of thousands of native Christians were put to death because of their close connection with the foreigners.

In Sz-Chuan, because of its isolation, there was not the same ground for trouble as in other provinces. Hence, while Chih-li and Shan-si were red with the blood of martyrs, our missionaries in Chentu and Kiating were still peacefully pursuing their work. It was uncertain, however, how long this state of affairs would continue. While the officials were most active in doing all in their power to maintain order, the people were growing restless, and riots occurred in some country districts.

**The Consul's
Order.**

At length, on July 15th, 1900, the order came from the British Consul at the coast for the missionaries to leave Sz-Chuan and "proceed with all possible speed to places where they might have British military or naval protection."

A meeting of the English and American missionaries of Chentu was called, and it was decided not to leave the city unless remaining would endanger the lives of wives and children.

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The following telegram was sent to Consul Fraser at Chung King, "City quiet, officials active. If still necessary please wire repeat call." The Consul replied that his view was not changed by local symptoms. This was followed by another telegram as follows, "Sutherland, Toronto, orders you to follow my advice."

An emergency meeting of the Mission Council decided that the orphans in the "Jennie Ford Home" should be left in charge of two or three of the most trustworthy Chinese women, with sufficient money for their probable needs. The boarders were to be sent to their homes, furniture packed and valued, and an official seal put on the place. Emergency Plans. With sad hearts at having to leave their loved work did our five brave, devoted, Canadian women, in company with the members of the General Board, leave Chentu at three o'clock a.m., of July 24th. Long before daylight the gates were opened by orders of the Viceroy, that the foreigners might pass out. Thirty-seven men, women, and children left by the ten small boats provided; and thus, twice, within little more than five years, had our missionaries in China been obliged to leave, obeying the injunction, "When they persecute you in one city, flee ye into another."

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Three of our ladies, Dr. Anna Henry, Miss Brimstin and Miss Forrest, took refuge in Japan, assisting the workers there, and pursuing their own studies with a Chinese teacher.

Miss Foster, Miss Brooks, and Dr. Killam returned home on furlough. Miss Brackbill, who was returning to China after a year's furlough, reached Shanghai in September, where she remained watching events and awaiting permission to return to her field of labor.

In March, 1901, with the permission of the Consuls at Shanghai and Peking, Miss Brackbill, with Dr. Henry, Miss Brimstin and Miss Forrest, started for the interior but were allowed to go only as far as Chung King, the Consul at this place considering it unsafe for ladies, even the wives of missionaries, to proceed farther into the interior. They were comfortably provided for by the members of the Methodist Episcopal Mission at Chung King, where they were able to give some assistance while continuing their language study. On the advice of the British Consul, Miss Brackbill sent in a statement of claim for indemnity for travelling expenses, salary and other expenses, amounting to 5,680 taels, which was paid.

Back Again. After an enforced absence of more than a year, our four ladies obtained their passports

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and proceeded on their journey, reaching Chentu in October, 1901. The Mission property had been carefully guarded by the officials during the absence of the missionaries, who were rejoiced to find that nothing whatever had been disturbed. They were cordially welcomed back by the pupils, most of whom returned, and once more school work began, never again to be interrupted, we trust, by persecution and violence.

The following summer there was another Boxer scare that continued for several months, when it was considered unsafe for the ladies to be much on the street, but no trouble occurred. During the triennial examinations, when there were about fifteen thousand students in the city, it was again feared that riots might occur, but law and order prevailed.

These students were of all ages up to seventy years, and many of the old men had been studying all their lives. As a rule, not more than one hundred of the thousands of candidates receive their degrees. The missionaries of the General Board improved the opportunity by presenting a portion of the Scriptures to each of the students, most of whom willingly accepted the gift.

The record of the achievements of our Society's representatives in China is not a long story, but it is glorious—the story of

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brave women "enduring hardness" for His sake, until the foundations of a Christian work are firmly laid in a hostile land.

Prejudice
Disappear-
ing.

This latter period, from 1901 to 1906, is one of uninterrupted progress. The former persecutions must have cleared the air of most of the suspicion and prejudice, for the attendance at school steadily increased until 1904, when it was full to overflowing, and a grant for a new building was asked for. The parents showed appreciation to the extent of paying something for the tuition, and in 1903 a fee was decided upon, which would partially cover the support of the larger girls.

New subjects were added to the course of study, and the older girls, as they became able to tell in narrative form the Bible history and other lessons taught, were of great assistance in teaching the younger pupils.

The medical work shows a similar change. Where a few patients had been reported before the suspension of work, during the first month following the re-opening of the hospital, three hundred patients were treated. The number treated and the financial receipts were gratifying; but, better still, warm friends were made, and everyone carried away some little gospel light, some knowledge of the Christian religion. Some learned to read while in the wards, and all received

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portions of Scripture to carry home. In 1905 the dispensary reached high-water mark, when as many as seventy-five applicants were received in an afternoon. A fair price is charged those who are able to pay, and the receipts nearly meet the expenses of the hospital.

Through the influence of the Consul-General, Mr. Hosie, the Viceroy of the Province presented our hospital with one thousand taels.

In this connection it is interesting to remember that, previously, Dr. Anna Henry had been called to the home of the Viceroy to attend his son's wife.

Writing in March, 1903, Dr. Henry says: **Gaining Friends.**

"I have had a number of calls out to the homes. First came two opium suicides, then, to my very great astonishment, a letter from the Viceroy himself, inviting me to come and see his son's wife. Knowing that it meant a great deal whether I was successful here or not, I went with much trepidation and many prayers. My first major operation last year was on the wife of one of the members of the Foreign Office, and it was because the Viceroy had heard of the success of this operation that he now sent for me. But no such brilliant results could be expected in this case because of a chronic condition, and I feared my patient

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would weary of carrying out my directions long before much good could be done, but I was pleasantly disappointed.

“The Viceroy’s daughter also brought her little son to me. After the fourth visit my patient was so much better I told them it was not necessary I should come again. Besides my patient, there was a younger son’s wife, the prettiest Chinese woman I have seen. These two sons’ wives and the Viceroy’s own daughter were so very nice—innate ladies—and yet of the three *only the daughter could read*. She said she had heard the Gospel before, and very politely took the Gospels presented to her. I was thankful to have had the privilege of knowing these women; and now we have three warm friends in the viceroy’s yamen. Two of their personal servants have since come all the way over to church on Sundays.”

East Gate Dispensary.

In September, 1903, a second dispensary was opened in Chentu at the East Gate, of which Dr. Henry writes:

Two small rooms, with mud floors and no windows, furnished the basis of operations. Glass tiles were put in the roof and some dozen benches in the front room. The back room, though very small indeed, serves as consulting, examination and dispensary room, all in one. At the back there is a small open space, where the dressings are done.

Chentu

"The first day a crowd of women and children followed me as I entered the place, all of them smiling and very friendly. They came in, shook their own hands to me, and thanked me for coming to heal their diseases. They came in relays for a couple of hours, and then I had six patients.

Dispensary had been held two days when the native woman helper came to say, that the people on the street were so pleased with the medicine given and the doctrine taught, that they wanted to welcome the foreign doctor in their usual Chinese fashion; they heard we did not like display, but would we be displeased if they did as was their custom? Permission was given, and the next day on entering the dispensary three old ladies, representing the eldest residents on the street, followed, carrying a large tray of fire-crackers, a red dish filled with fruit, two large scrolls eulogizing the work done, and a roll of red cloth, and presented them. Then, outside, bang! bang! went the fire-crackers, quite deafening for a while. When going home time came, in the midst of a crowd of men and children we saw our chair, draped with a piece of red cloth, waiting for its occupant, and in this, perched on the shoulders of the chairbearers, we were carried home through crowded streets feeling like

A Cordial
Reception.

China

an advertisement, and glad when the hospital gate was finally reached.

“After a display of this kind it is customary to give a feast, so, next day, sixteen of the women, wives of the principal business men of the street, came to the hospital, where, in the largest ward, we spread the feast. All the medical workers did their best to entertain, sing and preach to them, and last, but not least, try to eat with them; and how they did eat! and pocketed all they could take away.

“Having gone through the various wards, and exclaimed again and again how very clean everything was, they thanked us, and, with beaming faces, went home. These women now consider themselves especial friends, and there are always some who come in each dispensary day just to visit and talk about the doctrine. The number who come to hear the gospel is far greater than of those who come as patients only; they arrive in relays, and over and over again the gospel story has to be told. As it was impossible to give such numbers anything but the simple gospel message, and the opportunity seemed so promising for individual training, Miss Brimstin has undertaken to gather those interested into a class, and every al-

Chentu

ternate day goes out to teach them and visit in their homes.

“A call came one evening to go thirty ^{Incidents.} li to a small town to see a patient. As it was wet weather and the roads bad, we had to start about daylight. The men made slow progress in the cold, drizzling rain, slipping every few steps. However, we arrived about noon, and were met outside the town by a member of our Chentu Church, a resident of the place. He led us to the home of one of the business men, a dealer in opium, who very politely received us, leading the way to the guest-room, where we were seated, and presented first with a pipe, then wine, and finally tea-cake. The case of the patient was described, after a lengthy introduction, and the husband ended by saying, ‘I have had all our Chinese doctors of repute; they have given her medicine and burned her joints with red-hot irons, but she is no better.’

“The church member sat at one side and described very graphically how, with just a tiny needle filled with medicine, the foreign doctors saved the lives of many who attempted suicide by taking opium. Finally we were conducted to the patient, a sweet-faced, sad-eyed little woman of some

China

twenty-eight years. The room was full of neighbors and friends, while every crack had eyes peering through.

“The patient was in great pain, suffering from inflammatory rheumatism, and looked as though the sentence of life or death was to be passed upon her, while they awaited the answer as to whether she could be cured or not. We assured them that if she were in our hospital we could cure her, but as it was very necessary to see her frequently, and the distance was so great, as well as the expense involved in coming to see her, we could only promise improvement if she were entirely under our care. It was impossible at that stage to move her; so we proposed sending medicines, and enjoined the strictest observance of orders; and later, she was to be brought, when able to be moved, into the hospital on a stretcher. This was satisfactory, and after trying to tell the gospel to the assembled crowd, which, in this case was like speaking to the wind, we were invited to go to another home to see a sick woman.

“Here there were five patients, and as the house was an inn, and it was market-day, the number that jammed themselves into every bit of standing-room to see the foreign woman, was simply astonishing.

“On asking for a private room where the

Chentu

patients could be seen alone, we were led into a small dark room with three beds in it, that looked as if the dust and dirt of years had accumulated there. Now, however, as there was a stranger coming in, a young woman made a dash for a broom and brandished it around, raising clouds of dust, and microbes galore. Here we ate our dinner, or the lunch brought for the occasion. A servant was despatched to follow us home for medicines, and we arrived as daylight was fading into dark.

“Medicines were sent a couple of times for the rheumatic patient; and, one day, we were not a little surprised to see her carried in. She stayed six weeks, making an uninterrupted recovery. As convalescence progressed she grew very anxious to learn to read, and was as happy as a child when presented with a primer, and given her first lesson. Both she and her old servant-woman became very interested in the Gospel, which they assured me they believed. One day I had been reading a simple tract to her, ‘The Gospel in Rhyme,’ when she said very eagerly, ‘Oh, will you please give me a tract like that to take home with me? There are so many in my town who never heard it. I have a brother who can read, and I’ll get him to read it to me until I know it, and I’ll tell it to the others.’ She

China

was given a Testament and all the simple literature we could obtain, and went home very happy, assuring me she would not forget the doctrine, and would come back some day to see us."

A significant fact is recorded in May, 1899, by Dr. Killam, which increases our sense of responsibility and of privilege: "In the Province of Sz-Chuan, with its fifty millions of people, the Canadian Methodist Church is the only church that has opened medical work for women by women."

Perhaps in few other reports do figures express so inadequately the real progress that has been made, as those from our West China Mission.

Accomplish-
ment and
Prospects.

Three stations occupied, two boarding schools, two day schools, one hospital and dispensary, one orphanage, with the results of work in each department, make but a brief story; but we must first think of conditions as they *were*, during the dark days of our Mission's early history. The hatred and suspicion of foreigners, whose very presence was an offence; the contempt for the foreign school with its "Jesus doctrine," and anti-foot-binding rules, and, at last, the violent attack that compelled our missionaries to flee for their lives—such a background renders effective even a moderately bright picture, but our prospects in China are *very* bright.

Chentu

The four departments of work, educational, evangelistic, medical and orphanage, have all been carried on without interruption since the return of our missionaries in 1901. Although they are quite distinct, all are really educational and evangelistic in effect, and all are working together toward one great end, the winning of China to Christ.

Four
Depart-
ments.

It is impossible to say which department has been the most important factor in the removal of prejudice from the minds of the Chinese, but it is certain that confidence and respect have been gained.

Perhaps no stronger proof of this fact can be given than the change of sentiment in favor of girls' education. For some time the Girls' Boarding School has been crowded, many applicants having to be turned away. Last year, a portion of our extension fund, supplemented by special contributions from the young women of our church, was used in the erection of a new brick building, 60 feet square and three stories high, for the Girls' Boarding School in Chentu. Before this building was started, when it was only a project in fact, the Chinese officials of the city contributed two thousand taels, or \$1,408.45, and sent it to Miss Brackbill through the Consul-General, Mr. Goffe.

A Chinese
Donation.

Miss Brackbill deserves special mention in connection with this enterprise

Our
Architect.

China

which has been carried on under her personal supervision. She was responsible for the securing of material and for the general oversight of from seventy to ninety workmen during the months that the building was under construction.

Workers From Our School.

Another noteworthy fact in connection with the school work is that three of the older girls are ready to take positions as teachers and Christian workers, and others are preparing to follow. Twelve of the girls are members of the church, and others, though not church members, are believed to be Christians. Bible teaching is regularly and carefully given, and a Christian sentiment pervades the school.

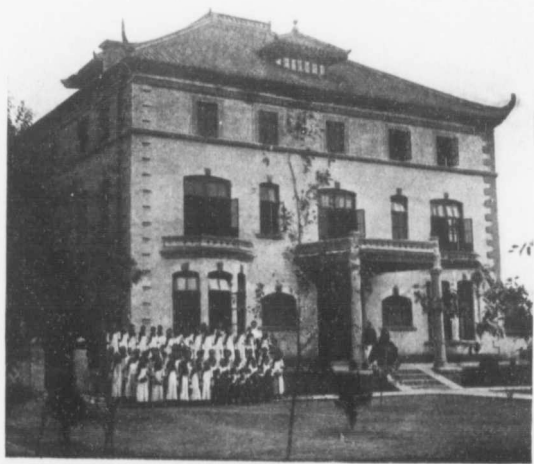
Thirteen Happy Little Girls.

The Orphanage family comprises thirteen happy little girls who are growing up without any knowledge of idol-worship. Eight were ready to attend school in September. They are taught to memorize passages of Scripture, hymns and catechism. They are also taught to knit and sew, and to be generally useful. As an example of the way these little ones absorb and apply the Scripture teaching, Miss Brimstin says:

“Little Ruth, aged three years, noticing a troubled look on my face one day, said very sympathetically, ‘let not your heart be troubled.’ Fancy the effect of such a message from a Chinese baby’s lips!”



DORMITORIES AND LIVING-
ROOMS FOR OUR BOARDING-
SCHOOL PUPILS, CHENTU,
1897



THE BOARDING-SCHOOL, 1906



Chentu

The medical work introduces our missionaries to the homes of the most influential people, and every case of suffering relieved is a distinct gain for the cause of Christianity. The people marvel at the fact that young women are willing to spend their lives in ministering to rich and poor alike, and they are more willing to listen to a gospel that produces such practical results.

Medical
Work.

In answer to their questions Dr. Henry told them that her work in China was made possible by the gifts of Christian women and children in Canada, who could not come themselves but sent her to help the women of China. They answered, "when you see the women *with the loving hearts*, tell them how much we thank them."

In the hospital and dispensary last year 7,235 patients were received. A gospel talk always precedes the seeing of patients. The in-patients, with very few exceptions are eager to listen, and to learn the truth, and the majority give evidence, before leaving, of their sincere belief in God, and in the Saviour. During a visit to Shin Fan, one of the out-stations, Dr. O'Donnell saw 200 patients. During this visit of seven days Miss Brooks and a Bible woman held women's meetings for singing and prayer and Gospel teaching. Miss Brooks writes:

Many Heard
the Good
News.

"We threw heart and soul into the work lest they should not come our way again."

China

**Patient
Effort.**

The evangelistic work doubtless calls for the greatest patience and faith. Even in the absence of prejudice and suspicion there is no quick, easy method of transforming idol-worshippers into intelligent Christians. There must be months of patient teaching and faithful personal work to effect the change. The most interested of those who attend the public services are gathered into *probationers' classes*, and these are regularly taught. Miss Brooks and her Bible woman keep up daily Bible teaching with the baptized women, and have classes three times a week for probationers; and slowly but surely the Christian community is growing in each of our stations. Opportunities for teaching the truth are ever multiplying.

CHAPTER VIII.

KIATING.

IN 1902 a second station was occupied by our Board, and work opened by Miss Foster, in buildings rented from the General Society. Classes were started for women and girls, and religious teaching was given by Miss Foster in the day school conducted by the General Society. Visits were made in the homes, and every possible effort put forth to reach and help the women. The text-book used in teaching the women and girls was an easy Christian book, thus giving them the first principles of the Christian religion, while teaching them to read. The following year a good property was acquired by the Woman's Board, on which was a native building which served temporarily for home and school.

Our Second
Station.

Two little girls, children of Christian parents, were brought to Kiating by Miss Foster, when returning from an evangelistic trip to Yuin-Hsien. These were the first boarding pupils in the new school.

China

During Miss Foster's visit to Yuin-Hsien she was besieged by callers from early morning until late at night; she literally had no time to eat. She was the first foreign woman to visit that place, and an urgent appeal for woman's work was the result. Yuin-Hsien is an out-station of the General Board, where there were about twenty church members.

In 1905 a grant was made for a Home for our two missionaries at Kiating, and as soon as it is built the present building will be available for a larger number of pupils, many applications having to be refused in the meantime.

Well
Established.

There are eight boarders and twelve day pupils in the school, and gratitude is expressed for the progress made and for the general good conduct of the girls. Some of the day pupils are so poor that they have scarcely a change of clothing, while others come attended by slave girls, who return for them when the school closes.

Chinese
Helpers.

Women's and children's meetings are held, and two native women have completed the first and second year's course of study for Bible women. One of these has, during the past year, visited the homes and taught in the women's ward of the General Hospital. We have

Kiating

no hospital at Kiating, but assistance is given in the women's ward of the General Hospital.

A grant was made for a new building in Kiating, but on account of the scarcity of brick and other building material, our missionaries' home has not been completed. When this is ready the present building will be available for a larger number of pupils.

CHAPTER IX.

REN-SHOU.

Our Third
Station.

I N 1905 it was decided to enter a third station, also one of the out-stations of the General Board. Early in the following year a site was purchased, and work began on the wall. A small house was built, and a class of nineteen or twenty girls was daily taught, five of whom were induced to unbind their feet.

Miss Fu, a pupil from our Chentu boarding school, is assisting Miss Fox, and is earnestly desirous of following the example of "my good Miss Brackbill," by devoting her life to teaching.

Miss Fox says:

"Words fail to carry to you the great cry that goes up from this little corner of China; from its women to our women; and surely the women of Canadian Methodism will hear, and hearing, will respond."

From their first acquaintance with our missionaries, the people of Ren-Shou have been exceedingly friendly and eager for

Ren-Shou

Christian teaching. We shall look for a rapid growth in all departments of work at this station.

A good property has been secured, a wall and small house built, in which a class of nineteen or twenty girls is taught daily. Some time ago Miss Brackbill visited Ren-Shou, taking with her three pupils from Chentu. This so excited the interest of the native Christians, that they began to pray for a school to be opened in Ren-Shou. The Mission Schools have a good reputation, and there is a growing demand for girls' education.

A Promising Station.

There are not only possible openings for women's work at the various stations occupied by the General Society, but there are urgent requests to our Board to furnish teachers and evangelistic workers. A number of missionary candidates will be ready for appointment in a few months. May God so enlarge our hearts and sympathies that the work may not be delayed for lack of funds. Miss Wellwood, writing from China on Christmas day said, "Our dinner lacked the turkey, cranberry sauce, plum-pudding and a few other things, but for all that it was the *gladdest Christmas of our lives*, for we understand better than ever before what the world would have been if Christ had not come."

A Gladsome Life.

China

The Homes of China.—An occasional glimpse of the home life of the people is given in the letters of our missionaries, but not enough to satisfy our curiosity, as only that which bears upon the work is recorded by our busy women.

Friendly relations have been established with rich and poor by the lady doctors and evangelistic workers. One home is thus described by Dr. Henry:

Homes
Without Joy.

“A few days ago I was called to the home of a wealthy official, and was ushered into one of the most elegant bed-rooms I have yet seen. Mirrors seem to be their fad. Opposite the largest one in the room were arranged couches covered with red cloth, on each of which, besides the elegantly embroidered pillow, stood a water pipe. Here the ladies lay and smoked, admiring themselves as they did so. I was not in the room three minutes before doors on all sides opened, and relatives, friends, servants and slave girls poured in to have a good look at me, then gradually withdrew.

“My patient was a confirmed opium smoker, in addition to the disease for which she asked my help. I urged her to come to our hospital to be cured of her opium appetite; but no, she did not want to give it up—if I would just cure her of her other disease she would be happy! As she was

Ren-Shou

wealthy, and finding on my last visit that she had made a good recovery, I invited her to present our hospital with a little silver to help buy medicine for the many poor to whom we give medicine free. She said she would do so.

“A visit was made by Dr. Killam to an opium suicide, the wife of a chair-carrier. We are not told why the poor wife was weary of life; perhaps the condition of her home will explain. The home consisted of one room which contained a single bed, two benches, and various articles for house-keeping that left scarcely standing-room for the family. The floor was of mud, black and miry, and no wonder, for thirteen pigs, large and small, shared the room with the father, mother and child!”

Mention is frequently made of pigs and chickens living in the houses of the poor, and this is the one-time Imperial City of Chentu! It may be that *thirteen* pigs denotes an enviable degree of wealth in this class of home.

The following are a few of the many facts that are familiar to all readers of Chinese history, and which shed a light upon the question of home-life in China:

The prevalence of the opium habit among women as well as men; the seclusion of the better class of women; the lack of education,

China

very few women being able even to read; the destruction of female infants; the selling of young girls into slavery—often a slavery worse than death; the plural marriage—the supplanting of the true wife who is not the mother of sons; the absence of joy in this life, with no hope in the future; the torture of foot-binding; these are the characteristics of too many of the homes of China.

Dr. Hart is responsible for the following statement:

Women and
Quilts.

“My next door neighbor, an official from Hankow said, ‘There are but two articles of export—slave girls and satin coverlets. You can buy a good girl for three dollars, and a beautiful brocaded quilt for eight.’”

This traffic in slave girls is not secret but is practised with full official sanction.

The Journey.—We have journeyed to and fro many times with our China missionaries, but let us go over the route once more, noting some of the peculiar features of the journey.

“If We
Forget.”

First, we will attend a farewell meeting to the out-going missionaries, and perhaps we shall gain a new sense of the obligation resting upon those who remain at home—a better understanding of the partnership existing between those who *go* and those who *stay*. Our girls who are soon to be separated from us by oceans and con-

Ren-Shou

tinents, say to us, "*your part in this work is as sacred as ours; you are just as truly missionaries as we are.*" The one fervent appeal that comes to us, as they leave the home land, and turn toward the unknown is, "*pray for us!*" And this question is forced upon us—*If we forget to pray, might they not forget to work?*

As we leave Toronto, we are doubtless laden with parcels for missionaries on the way, whose friends take this opportunity of securing safe transit. From Toronto we will take the Canadian Pacific Railway to Vancouver, or, if we prefer the southern route, to San Francisco, thence to Honolulu, where we get our first glimpse of tropical life. Then on to Yokohama; and probably we shall be met here by one or more of our mission staff from Tokyo. By train to Tokyo, and by jinrikisha to the Azabu Girl's School. How queer it all seems, and how conspicuous we feel in such a turnout, and conspicuous we are, though not because we are riding in this fashion. The Route.

These poor little men, whose average life we are told as jinrikisha men, is only five years!

From Yokohama again we set sail for Supplies. Shanghai, and here many important matters have to be looked after. Our voyage of 2,000 miles up the Yang-tse river may be

China

made in a few weeks or it may be several months; and food supplies for the journey must be purchased at Shanghai. Besides, commissions have been sent from Chentu for sundry articles not procurable there. A large supply of canned goods, which includes meat, vegetables, fruit, butter and milk, is indispensable. We must also have flour, meal, sugar, kerosene, salt, drugs and divers other things.

The River
Craft.

From Shanghai we take river steamer for Hankow, six hundred miles distant. From Hankow, a smaller steamer to Ichang, four hundred miles. At Ichang we change to house-boat for the remaining one thousand miles to Chentu.

These house-boats are about the size of a small ferry boat, and supply shelter and propelling power *only*. Anything else we may desire in the way of comfort must be furnished by the travellers. The accommodation for each passenger is the minimum of space. There are usually three rooms, each one of which will admit of two camp beds and two steamer trunks, with space between the beds to dress, provided one dresses at a time.

“Trackers.”

On each side of the boat is an immense oar, each requiring from five to eight men to work it; but the boats are pulled up the river for the most part by men called “trackers,” the winds sometimes assisting

Ren-Shou

them. "The men run along the banks of the river, clambering over boulders and along the sides of the steep cliffs; and for hundreds of miles the rocks are worn smooth by the constant tread of their bare feet or straw sandals.

"The ropes used to pull the boat are made of bamboo, and are of remarkable strength. The rocks are marked by ruts, cut by the constant passage of ropes over them.

"With a good breeze, thirty miles is considered a big day's work; while, at the rapids, a few miles only can be accomplished. These rapids are the bane of navigation on the Yang-tse. Besides causing delay to up-bound craft, they are the cause of frequent wrecks and considerable loss of life. Often a boat must wait several days for its turn to be hauled up the few miles of rapids. Eighteen or twenty men, at the end of three hundred feet or more, of bamboo rope, provide the motive power for the clumsy junk, which rocks and sways in the swirling waters. Sometimes the boat strikes a rock, or the rope breaks, and then the results are disastrous. Many a wreck is strewn along the shore, a witness to the dangers of the river. The sudden gusts of wind that rush down the gorges are also sources

The Dreaded
Rapids.

China

of danger, boats often being swung out of their course, or even upset, by the force of the wind." Indeed, a wreck, and a partial loss of goods seems to be the rule rather than the exception; and through all these perils we must pass if we would reach Chentu.

"At night our little boat is anchored, and tied to the bank as it is unsafe to travel after dark. It is also tied up at the foot of the rapids, and those who wish can walk along the shore until the danger is past."

God's Care. In March, 1905, Miss Hambly and other missionaries had an exciting experience when within forty miles of Kiating, having narrowly escaped an encounter with the Boxers at Chein Wei.

"When we anchored that night we heard there had been fighting in a city we passed at noon, but it did not seem to concern us. We were worrying more about the time lost at the rapids, because we could not get 'trackers.' Little we knew that God was planning to have us in a safe place, and not in the midst of the fight.

"About 2 p.m. we pulled up to the shore near the city. A gunboat, that had also come up the river when we did, anchored there, besides two others, with their red banners gaily flying. The minute we touched shore, a soldier in bright red uniform, and

Ren-Shou

gun on shoulder, stepped on board, and told Dr. Smith that we were detained under orders of the magistrate. The afternoon went by, and we were just finishing our daily Bible study, when a volley of yells from up the river set every nerve aquiver. The gunboats with their bugles and drums and gun salute, were just as terrifying. Although we did not know the exact cause of the trouble, we could see two thousand Boxers going through a demonstration in front of the city, a mile or two away from us. We, a party of foreigners, with two boat loads of valuable goods, were certainly in a dangerous place; but if they knew we were there, they also knew the gunboats were there. Did not God plan wonderfully to have that large gunboat come up that day?

“Our boatmen were much excited, and pulled off from the shore, ready to drift down the river if necessary. The gunboats were ready for action, and the situation was a critical one. Our refuge was in prayer, and our hearts were kept in peace.

“We packed a few necessaries in hand satchels, ready to leave in the small boat, if necessary.

“About eleven o'clock the noise ceased, and we lay down, listening to the ceaseless salutes of the gunboats, trying to sleep, yet anxious to be awake.

China

"Saturday morning, a messenger came, asking us to go into the city to the Yamen. Dr. Smith said we would go if the official would send his seal to guard the boats, and also send chairs and a guard for us.

"The Boxers had collected on the hills, perhaps four miles away, and were burning the adjoining villages. Soldiers were despatched who routed the rebels, some sixty of whom lost their lives. That afternoon was not a pleasant one. Our boats were almost started off down the river for Sui Fu, when an officer came to tell us the result of the encounter. At ten o'clock the chairs appeared, with coolies and twenty soldiers to take us into the city. We passed the execution grounds, with the remains of the dreadful day's work still there.

"We were taken, not to the Yamen, but to the foreign school, and here we spent the last Sunday of our river trip. It was a blessed Sabbath; the place fairly rang with our songs of praise.

British
Subjects.

"A number of the important officials of the city called or sent their cards, among them the Commander of the army, who consulted Dr. Smith in regard to plans for our safety. He pressed his demand for a guard of sufficient numbers, fifty extra trackers and a gunboat, to push right through the next

Ren-Shou

day out of the troubled district. So, at day-break the next morning, we were escorted through the city, and at 6.30 a.m. we started off from Chien Wei in great state, with a regular army on shore, and our fleet of boats. Our fifty extra trackers, and our own fifty boatmen, with at least a hundred soldiers, made quite a retinue. We certainly felt that day that it was a great thing to be a British subject.

“All day we pushed on, the boats never stopping for an instant, and the boatmen say such a trip was never made in those waters before. We passed two villages where the magistrates had been killed and the houses sacked. Tuesday morning we met with a new guard of Kiating soldiers, who were to conduct us that day. The captain of the gunboat told Dr. Smith that he had come up under sealed orders, and knew nothing of the uprising until he reached Chien Wei.”

MISSIONARIES AND ASSOCIATES SENT FROM CANADA OR
ENGAGED ON THE FIELD BY THE W. M. S. SINCE
ITS ORGANIZATION, NOVEMBER 8th, 1881.

NAME.	WHERE STATIONED.	FORMER RESIDENCE.
m Alexander, Eva	Japan, 1892-95	Streetsville, Ont.
Alton, Sarah E.	{ Chilliwack, B.C., 1895-1900 .. Port Simpson, 1901-03	Oakville, Ont.
	{ Bella Bella, 1903	
Alcorn, Bessie H.	Japan, 1896-1901, 1903	Berwick, N.S.
d Anderson, M.	French Work, 1891-98	Montreal, Que.
Armstrong, Margaret E.	Japan, 1903	Sarnia, Ont.
* Allen, Annie, B.A.	Japan, 1905	Toronto, Ont.
* Blackmore, Isabella S.	Japan, 1889-94, 1895-1901, 1904 ..	Truro, N.S.
r Beavis, Ellen	Port Simpson, B.C., 1891-96	Hastings, Ont.
* Burpee, M.	{ Chilliwack, B.C., 1893-98, 99-01 Port Simpson, 1903-06	Woodstock, N.B.
Brackbill, Sara C.	China, 1893-99, 1900	Ridgeway, Ont.
d Belton, Alice E.	Japan, 1894-99, 1902-04	Almonte, Ont.
r Bowes, Sarah	Victoria, B.C., 1895-98	Milton, Ont.
* Brookes, Lottie A.	China, 1897-1900, 1902	Hastings, Ont.
* Brinstin, Minnie	China, 1899-1900, 1901-05, 1906..	Toronto, Ont.
Baker, Margaret	{ Kitamaat, B.C., 1902-03	Ridgetown, Ont.
	{ Port Simpson, 1903	
Buehler, H.	Morley, Alberta, 1904	Berlin, Ont.
Bone, Helen	Hazleton, B.C., 1904	
r* Cartmell, Martha J.	{ Japan, 1882-87, 1892-96	Hamilton, Ont.
	{ Victoria, B.C., 1895-98	
m Cochran, M.	Japan, 1885-90	Toronto, Ont.
* Cunningham, M. J.	Japan, 1887-92, 1893-1900, 1901..	Halifax, N.S.
d Clarke, Lavinia	{ Chilliwack, B.C., 1890-95	Pownal, P.E.I.
	{ Port Simpson, B.C., 1896-02.. }	
d Caldwell, Leda S.	Port Simpson, B.C., 1892-95	Summersville, N.S.
f Crombie, E. M.	Japan, 1893-98, 1899-05	Juvenile, N.B.
r Churchill, Elizabeth	Victoria, B.C., 1897-1901	Toronto, Ont.
* Craig, Margaret, B.A.	Japan, 1903	Montreal, Que.
m Carrol, T.	Port Simpson, B.C., 1901-04	Norwich, Ont.
Clark, Ida	Port Simpson, B.C., 1903	
* Cartwright, C. E.	Pakan, Alberta, 1906	Smithville, Ont.
f Deacon, Lottie	Japan, 1901-05	York, P.E.I.
r Drury, Mary C.	Duncans, Vancouver Is., 1904-05	Dalston, Ont.

MISSIONARIES AND ASSOCIATES—Continued.

NAME.	WHERE STATIONED.	FORMER RESIDENCE.
DeWolfe, H. Etta	Japan, 1904	Halifax, N.S.
m Elderkin, Laura E.	Chilliwack, B.C., 1889-93	Port Greville, N.S.
r Elliott, Jennie	Port Simpson, B.C., 1898-1903..	Toronto, Ont.
r Edmonds, Retta	Pakan, Alberta, 1904-06	Burlington, Ont.
d Ford, Jennie M.	China, 1896-97	Dresden, Ont.
* Foster, Mary A.	China, 1896-1900, 1902	N. Kingston, N.S.
* Forrest, Fannie	China, 1900	Dundas, Ont.
Fox, Belle	China, 1903	Olinda, Ont.
m Hendrie, M.	Port Simpson, B.C., 1882-85	Brantford, Ont.
m Hart, Sarah L.	Port Simpson, B.C., 1888-93	Berwick, N.S.
* Hart, C. Elizabeth	Japan, 1889-94, 1896-1903, 1904 ..	" "
Hargrave, Isabella M.	Japan, 1889-94, 1896-1902, 1903 ..	Winnipeg, Man.
m Hart, Nellie G.	Japan, 1889-94	Picton, Ont.
*f Henry, Anna, M.D.	China, 1899-1905	Markdale, Ont.
Howie, Jessie L.	Japan, 1900-05, 1906	Shediac, N.B.
Hambley, Laura H.	China, 1904	Port Perry, Ont.
r Jackson, M.	French Work, 1896-02	Montreal, Que.
Jackson, Alice	Kitamaat, B.C., 1900-05, 1906 ..	Oshawa, Ont.
* Jost, Harriet J.	Japan, 1898-1903, 1904	Bridgetown, N.S.
m Knight, Agnes	Port Simpson, B.C., 1885-90	Halifax, N.S.
m Kilborn, Mrs. Retta Gifford, M.D.	China, 1893-97	Owen Sound, Ont.
m Kiesack, Reba	Bella Bella, B.C., 1901-03	St. George, Ont.
Killam, Ada	Japan, 1902	Yarmouth, N.S.
Knox, E. I.	Port Simpson, B.C., 1905	
r* Large, Mrs. Eliza Spencer	Japan, 1885-90, 1891-95	Paris, Ont.
d Lund, Hannah	Japan, 1887-92	Woodstock, Ont.
m* Leake, Annie	Victoria, B.C., 1887-92	Farrsboro', N.S.
r Lambly, Marion K.	Japan, 1894-08	Bloomfield, Ont.
r Lawrence, Emma.	Port Simpson, B.C., 1894-1900 ..	Victoria, B.C.
Laing K. M.	{ Japan, 1900-05.	Nassagaweya, Ont.
	{ Morley, 1906	
*f Long, E. E.	Kitamaat, B.C., 1896-02, 1903-6.	Balmy Beach, Ont.
* Morgan, F. Kate	{ Japan, 1888-94, 1903	Brantford, Ont.
	{ Victoria, B.C., 1896-02	
r Matthieu, M.	French Work, 1893-1902	Montreal, Que.
f Munro, Jessie K.	{ Japan, 1888-93, 1894-99	Peterboro', Ont.
	{ Pakan, Alberta, 1904-06	
Masten, Isabel	French Institute, 1890	Montreal, Que.
r Morrow, Mrs. Mary E.	Victoria, B.C., 1892-95	Barrie, Ont.
Martin, Annie T.	Kitamaat, B.C., 1905	Bothwell, Ont.

MISSIONARIES AND ASSOCIATES—Continued.

NAME.	WHERE STATIONED.	FORMER RESIDENCE.
<i>m</i> ^s Neave, Mrs. Maud Killam, M.D..	China, 1897-1900, 1902-04	Yarmouth, N.S.
* O'Donnell, Florence, M.D	China, 1902	Halifax, N.S.
* <i>f</i> Preston, E. A.	Japan, 1888-93, 1894-99, 1901-06.	Brantford, Ont.
Paul, Hannah M.	Port Simpson, B.C., 1895-01, '02.	Newburgh, Ont.
Pearson, Mrs	French Protestant Home	Montreal, Que.
Pinsent, Mrs	Japan, 1905	St. John's, Nfld.
* Robertson, Minnie A.	Japan, 1891-96, 1897-04, 1905	St. John, N.B.
<i>r</i> Roy, Mrs	Actonvale, Que., 1887-89	
<i>r</i> ^s Ross, Mrs. R. H.	French Institute, 1896-1906	Halifax, N.S.
<i>r</i> Redner, Mrs. J	Port Simpson, B.C., 1893-98	Hastings, Ont.
<i>f</i> Spence, M	Port Simpson, 1892-97, 1898-05 ..	Kingston, Ont.
<i>r</i> Smith, Maggie	Chilliwack, B.C., 1895-98, '99-04	Maitland, N.S.
<i>r</i> Sifton, Ida	Japan, 1897-1903	Strathroy, Ont.
Snyder, Mrs. T.	Victoria, B.C., 1899-1904, 1905 ..	Plattsville, Ont.
<i>m</i> Stevenson, Fannie A.	Port Simpson, B.C., 1901-1903 ..	Diamond, Ont.
<i>m</i> Sherwood, Mary E.	Hazleton, B.C., 1902-1904	Fergus, Ont.
Swann, Martha R	China, 1902	Drayton, Ont.
* Sherlock, Margaret J.	Victoria, B.C., 1902	Parkdale, Ont.
Schofield, Sarah	Port Simpson, B.C., 1906	Brantford, Ont.
Steele, Uberta F.	China, 1906	Mount Wolfe, Ont.
Tweedie, Eliza G. A.	Japan, 1903	Millerton, N.B.
* Timberlake, Alice	Japan, 1905	Perth, Ont.
Veazey, Myra Abbie	Japan, 1892-97, 1898-1904, 1905 ..	St. Stephen, N.B.
<i>m</i> Wintemute, S. Agnes	Japan, 1886-92	St. Thomas, Ont.
<i>m</i> Wickett, Florence G.	Victoria, B.C., 1893-96	Toronto, Ont.
<i>m</i> Washington, Edith	Japan, 1897-1902	Barrie, Ont.
Wigle, Laura A., B.A.	Japan, 1895-1901, 1902	Essex, Ont.
* Weeks, Edith A.	Fakan, Alberta, 1905	Glencoe, Ont.
Wilkins, Eleanor L.	China, 1905	Nova Scotia.
* Woodworth, Hattie E.	China, 1906	Toronto, Ont.
Wellwood, Caroline	China, 1906	Wingham, Ont.

On field	55	<i>m</i> Married and withdrawn ..	17
<i>f</i> On furlough	7	<i>r</i> Retired	19
<i>d</i> Deceased	6	* Life members	27

THE END.

