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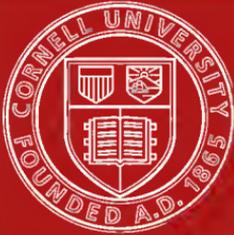
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REPORT OF DEPUTATION

OF THE

PRESBYTERIAN BOARD OF FOREIGN MISSIONS

TO

SIAM, THE PHILIPPINES, JAPAN
CHOSEN AND CHINA

APRIL-NOVEMBER, 1915

Consisting of Mr. Robert E. Speer, Mr. Dwight H. Day
David Bovaird, M.D. and Mrs. Bovaird
and Mr. T. Guthrie Speers

The Board of Foreign Missions of the Presbyterian Church in
the U. S. A., 156 Fifth Avenue, New York City

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INTRODUCTION

The deputation consisted of Mr. Dwight H. Day, Treasurer of the Board, Dr. David Bovaird, its Medical Adviser, and Mrs. Bovaird, Mr. T. Guthrie Speers, and Mr. Robert E. Speer, one of the Secretaries. Dr. and Mrs. Bovaird, Mr. Speers and Mr. Speer sailed from San Francisco on April 17th, visiting Honolulu, Japan, Manila, and Canton on the way out, and meeting Mr. Day, who had come from England, in Penang on May 27th, Mr. Day having arrived in Penang less than an hour before the rest of the party. Those who came from San Francisco had unusual opportunities to spend profitably their one day in Honolulu by reason of the unmeasured hospitality and kindness of Ex-Governor George R. Carter. In the interval between the steamer's arrival at Yokohama and departure from Nagasaki, Mr. Speer and Mr. Speers were able to take part in the united evangelistic campaign in Japan in Osaka and Kobe, to visit the station and girls' school in Shimonoseki, to confer with Mr. Whitener from Yamaguchi and with the Union Church in Yokohama and to meet in Nagasaki Dr. Beebe, Secretary of the China Medical Missionary Association, with reference to problems of medical education in China. The steamer stopped long enough in Manila to make possible a visit to Baguio which the Mission desired Dr. Bovaird to see in connection with the proposal that our Mission should build some sanatorium cottages there.

Dr. E. P. Dunlap met the deputation at Penang and the time from May 27th to July 16th was spent in visiting the two missions in Siam. It was not possible to visit Nan and Chieng Rai but the deputation went to all the other stations.

From Bangkok the deputation went directly to Iloilo by way of Singapore and the Spanish Mail. Both at Singapore and at Penang the Methodist missionaries showed us unstinted kindness and we had the great privilege of Bishop Eveland's company on the boat from Singapore to Iloilo. July 26th to Sept. 3rd were devoted to the Philippine Islands, including a visitation of every station and a meeting of the Mission. Then one week was spent in Korea, four weeks in China and two weeks in Japan, the party returning home from Yokohama on Nov. 4th.

The extra expense of so large a deputation was met not by the Board but by the members of the deputation or friends who believed that such a visit should be made. The expense of publishing this formidable report also, it might be well to mention, is met privately and not by the Board, the Board merely purchasing at cost such copies as it desires to use.

Dr. and Mrs. Sailer and Miss Sailer were with us in the Philippine Islands although we followed different itineraries until the mission meeting, and then came on to Korea together, where

Dr. Sailer remained after the deputation left. He is making an invaluable study of government and missionary education and it is hoped will present a full separate report. We regret that we could not be together all the time and that his report cannot be included in this. He expects to stay in China and Japan until early Spring.

This has not been simply a secretarial visit. The presence of Dr. Bovaird and Mr. Day and of Dr. Sailer, the Board's Educational Adviser, in the Philippines and Korea, made it possible to give to our conferences and investigations both a more general and a more specialized character. The report represents the general views of all the members of the deputation, but each one is responsible only for the sections which he himself has contributed, Dr. Bovaird, for the sections on medical missions and health problems, Mr. Day for the sections on property, treasury and business problems, and Mr. Speer for the balance of the report. The name or initials of the writer are attached to each section. The date and place of writing are also frequently indicated to explain occasional references which might otherwise be less clear.

The letters with regard to the various stations were sent home from the field for the information of the Board and the home constituency. They are included here in order to furnish to those who are not familiar with the conditions in the different Missions a sympathetic though very inadequate picture of the living work which is going steadily forward in the midst of all the perplexing questions which are here discussed.

Heart and conscience have been put into this report and into the effort of the deputation to understand the problems which it has studied, and to sympathize intelligently with the missionaries who are dealing with them. With a deeper love and regard for them, with a stronger faith in God and His living working in the world and with the prayer that this report may render some real service, it is submitted herewith to the Board and the Missions.

R. E. S.

S. S. "Sado Maru,"
November 20, 1915.

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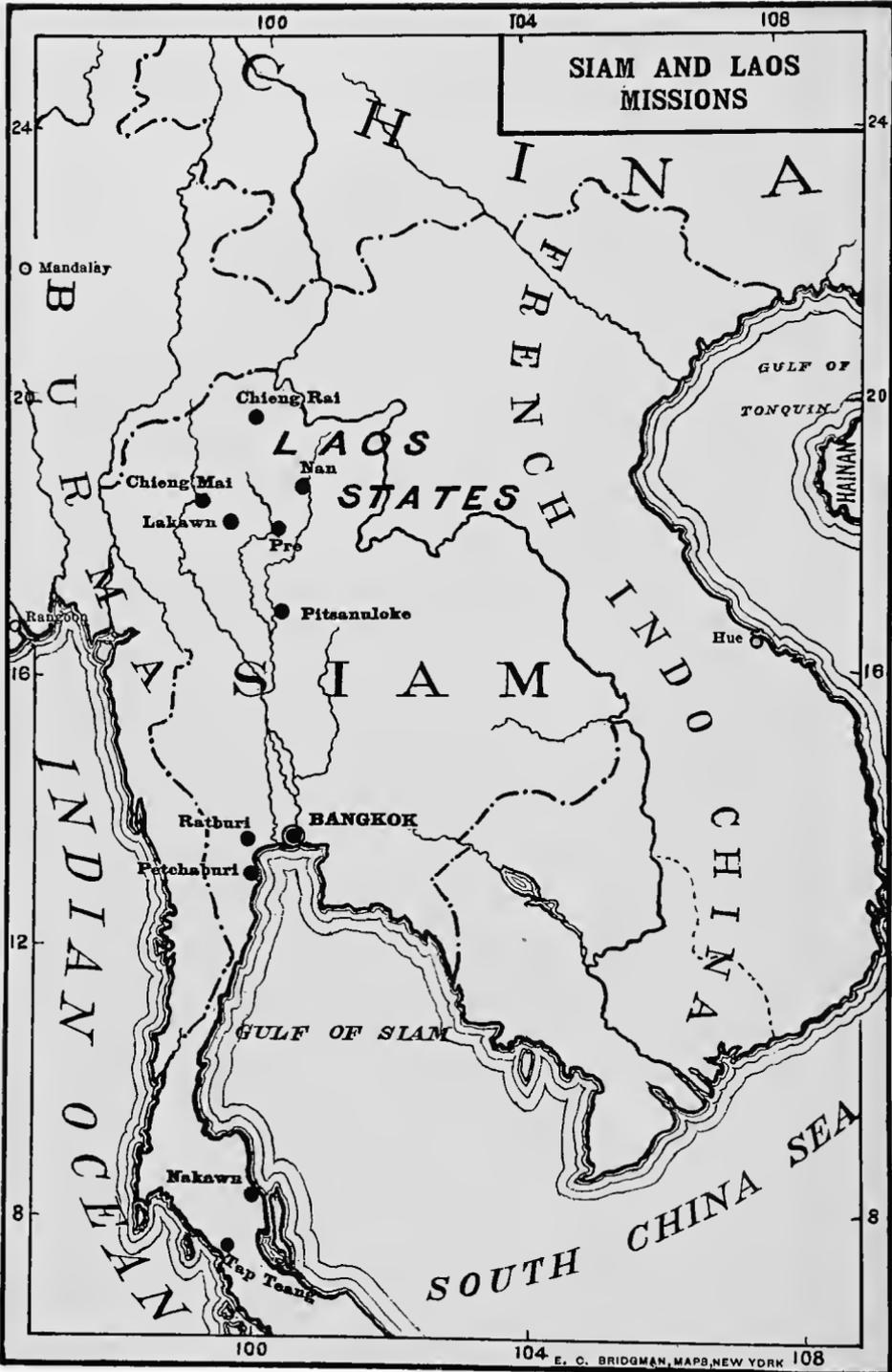
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I. THE MISSIONS IN SIAM

1. LETTERS FROM THE DIFFERENT STATIONS IN SIAM

(1) ON THE WEST SIDE OF THE PENINSULA OF SIAM: TAP TEANG

Nakon Sritamarat, Siam,

June 3, 1915.

We have just come from a four-days' visit to Tap Teang, one of the newest and most far away Mission stations of our Church, in the province of Trang on the bay of Bengal side of the lower Siam peninsula. And while the impressions of the station are still fresh and vivid I wish to set some of them down for those whose gifts established the station and maintain it as one of the advanced missionary undertakings of our Church.

The station is the outgrowth of twenty-five years of itinerating work by Dr. and Mrs. E. P. Dunlap who traveled up and down these provinces when there were only jungle paths through the forests and crazy little sail boats along the coast. On one of his first visits to Tap Teang village through a Christian Chinese who had emigrated to the peninsula from Hong Kong, Dr. Dunlap met an old Siamese gentleman who had come, through reflections upon natural religion and especially upon the wonder of the structure of the human hand, to believe in a beneficent and fatherly creator and who when he first heard the Gospel welcomed it as the full revelation of the truth which he had already dimly grasped. Forty of this old man's descendants have come into the Christian Church and scattered through the villages north and south are now three hundred baptized believers connected with the central church in Tap Teang, and far and wide through a region untouched by any other agencies of Christianity, Dr. Dunlap and his companions are sowing the seed of the Gospel on soil which is friendly to it.

As our little coasting steamship landed us at the wretched village of Trang early on Sunday morning, some of the believers came to meet us and we went with them up the long street of the village past the little houses built on piles over the tide water and the swamps, to the neat chapel where a company of earnest Christians welcomed us in that fellowship in Christ which bridges every racial chasm and overleaps all the boundaries of land and sea. Most of these believers at Trang were Chinese, part of the great immigrant invasion which has furnished the Siam-Malay peninsula with its best stock. The Chinese stand first in all these lands in industry, efficiency and power.

The Tap Teang station equipment consists at present of a residence compound for Dr. Dunlap and Mr. Snyder, a hospital compound for the hospital and residence, the gift of the Siamese

High Commissioner, and a church compound on which it is desired to erect also a school for boys and girls and a residence for the unmarried women of the station. The little school which has been started is the only Christian school in the whole state of Puket with its seven provinces belonging to the Tap Teang field. A score or two of children have already gathered in the school delighted at the prospect which it has opened to them, and there is a chance here not only to train Christian men and women for intelligent service as they go about their own lives, but also to prepare teachers for the Christian schools which should be scattered up and down these provinces. The only schools available for the people now are the unorganized and as yet inefficient schools in the Buddhist wats or temples. For several years Dr. Dunlap, who is beloved and honored by the Siam officials from the royal family down, was superintendent of schools for the government in the Trang province and was building up an efficient system until a change of commissioners involved such limiting conditions as made it impossible for him to go on.

Just as the little Christian school is the only center of such enlightenment in these provinces, so the hospital is the only place of rest, succor and relief to the sick and needy, and its influence has gone out far and wide. As we came away from Trang one of the fellow passengers in our coach was an old priest from the Chinese temple in Penang, conducting a cocoanut grove now in the province of Trang for the benefit of his temple. Robbers had pounded him up not long before and only Miss Christianson's skillful care at the hospital had brought him through. He and we had no common language except our common appreciation of the Christlike spirit and the cunning skill of Miss Christianson and our common gratitude to the great Love which had brought her to Siam to conditions vastly different from those she had known at home. In Dr. Bulkley's absence there has been no medical missionary in the station since January a year ago, and for all this time Miss Christianson has carried the full responsibility, risking critical surgical service at times simply because it had to be done and there was no one else to do it, and single-handed accomplishing work which half a dozen workers at home would not have undertaken.

The Christian congregation at Tap Teang took us right into their hearts and they certainly walked right into ours. Men, women and little children, they knew whom they had believed and rejoiced in Him with a great love and joy. Christ was no stranger either in their hearts or in their homes and again and again we met together with a full consciousness that we had one faith, one Lord, one baptism and were bound together in the family of the one God and Father of us all.

The regular market day fell on our last day in Tap Teang and we spent the morning there in the corner of the market where the evangelists preach to the people. It was fascinating to watch especially the old men from the country drift by in the throng

and stop to listen and then see them caught by some word of truth and sit down on the edge of the platform from which the evangelists spoke. Then as the truth was opened out these old men would begin to nod assent, to express their delight, to ask questions, and they would end by climbing up on the platform and forgetting all other errands as they learned all they could of this new story to take back with them to their villages. We saw the seed of the Kingdom sown on absolutely new soil and realized that each one of these old men would be the beginning of a new work of evangelization.

This is mission work in its truest and purest and most Christ-like form. It is the heroic, pioneering part of mission work in which men do not build on other men's foundations but go out into the heart of the jungles and lay there the first stones of the walls of the city of God. The men and women who are doing this work have no borrowed glory, indeed they do not know that they have any glory at all, but every hour that we were with them we saw the glory as of the messengers of God who forget themselves but in whom the grace and truth of the heavenly spirit shine forth. This is not the sort of missionary work which exploits itself or is clever in its advertising and appeal, but if there is any work regarding which the Lord Jesus must be pleased and in which he must recognize today the very likeness of the work which he did while he was here on earth, it is work like this at Tap Teang.

What makes such work possible is love and faith in the hearts of men and women. Neither the slow toil of the years nor the wet miseries of the jungle, nor the isolation and loneliness could quench that love or quell that faith, and now at last the fruitage of peace and joy is being gathered in. What greater privilege could we have than to share yet more fully in this fruitage?

R. E. S.

(2) ON THE EAST COAST OF THE PENINSULA OF SIAM: NAKON

S. S. "Asdang," Gulf of Siam,
June 10, 1915.

We have just come from a visit of the deepest interest to the Nakon station. Nakon is a provincial capital and it and Tap Teang are the two mission centres from which the Christian Church is seeking to evangelize the lower peninsula of Siam. It is an old, old city with an ancient, crenolated brick wall falling into ruins, and the city itself has outgrown the walls and stretches in a long line of houses for several miles on either side of a broad, well-kept street, shaded by great tamarind trees. The city itself is but a small part of the field, which extends from Singora in the south to the southern boundary of our Petchaburi field in the north and embraces some five or six hundred thousand people for whose evangelization our Church alone has undertaken the responsibility.

A good part of the Christian congregation in Nakon came down to the railroad station to meet us as we arrived from Tap Teang after a journey of five hours by rail, which only a few years ago required five days by elephant. And not only the church, but representatives of every element in the community came to the reception which the church had arranged in the evening. There were Siamese, Chinese, Indians, all the way from Peshawur on the border of Afghanistan to Ceylon, and Malays. The Chinese and Indians are the business men of the community, and here, as everywhere in the peninsula down to Singapore and across the Straits in the Dutch East Indies, it is the Chinese who supply the energy, the business efficiency, and the industrial labor. They have come also in good numbers into the Christian churches and the leading layman in the Nakon church is a Chinese merchant and capitalist who gives generously both of his personal service and of his wealth. He illustrates also one of the great problems of mission work in these fields. Before he became a Christian, his first wife being childless, he took with her consent, a second wife that he might have the children without which the heart of a Chinese can not be satisfied here or his soul at peace hereafter. When he desired to come into the church he was told that it was impossible to admit a polygamist to the communion and he is waiting, accordingly, until he can free himself from his present situation, but meanwhile he overflows with generous activity in all the work of the church. The Chinese in these provinces are chiefly from the island of Hainan in China, and the Hainanese have never been willing to let their women emigrate, fearful of the dangers to their good character, and the result has been that the many Hainanese men who come, although they have wives of their own at home in Hainan, take also Siamese wives, and when these men, reached by Christianity in Siam, come to the church, the church, with problems enough already to solve, has to face also this vital and fundamental problem of safeguarding the principle of the unity and purity of the home. It is safe to say that these young Christian churches on the mission fields are facing this problem with a courage which might well be imitated by the churches in some of the western lands.

The evangelistic work of the station consists of the local church, the itinerating work amid the jungles and on the islands off the coast, a fascinating mission Sunday-school among the little naked, brown children in the heart of the old city, and the chapel services in the hospital. If there is anyone at home who thinks that Christianity is a spent force or has lost its courage, its faith, or its pertinacity, I wish he might have been with us at the Sunday morning service at the church. The neat building, spotlessly clean, was filled with men and women and children. The congregation sang, in their own tongue, some of the great old hymns of the church and read all in unison the last chapter of the Gospel of Matthew, and listened intently, children and all,

to Dr. Wachter's translation of the addresses of the visitors. A current of wonderfully variegated life flowed by on the broad road before the church. Some would stop and stand in the doorways and listen. Here and there in the congregation sat bandaged patients from the mission hospital across the street. From the platform we could look out through the open doors and see the cleanly, colored walls of the hospital with its obvious marks of order and efficiency and service. Adjoining the hospital was a great Buddhist temple compound. An old pagoda falling into ruins was overgrown with trees and foliage. A great Buddhist image sat defaced and neglected before the pagoda under a corrugated iron roof. No worshippers knelt before it. No voice of worship or of teaching could be heard. There was Siamese Buddhism, indolent, torpid, ineffective, living on only as a sedative and an opiate, strong in the tradition and inertia of two thousand years. Here, beside it and across the street, was Christianity, alert, living, serving mankind in the ministry of an active love, filled with the spirit of Him who said, "I came to minister," and "I must work."

Under Dr. Van Metre's care, the hospital, so well served by Dr. Swart and Dr. Wachter, has increased its work and influence. Part of its present equipment was given by His Majesty, the present King, when he was Crown Prince, and he is expected soon to visit the hospital on his present tour in these southern provinces. The hospital is seeking to be not only a good medical institution but also a true center of evangelization. It has a most interesting record book preserving the history of each case, including a memorandum of the religious teaching received by the patient and his attitude to it, and providing for a record of visits made to him in his home village after his return. Nothing that we have seen has gone more directly to our hearts than the chapel service at this hospital. All the patients who could be moved were brought into the front corridor and reception hall and there we sat in the midst of them. One was an old woman from whose left temple a huge cancer had been cut away. Two little girl patients led in by the hand an old blind woman awaiting operation for cataract. A Siamese widow dressed in mourning, all in white, was there with a tumor which was to be taken away. An official had just come for an operation. It was such a company as our Lord must have looked upon as He stood in the door of Simon's mother's house as the sun was going down. And as the company sang "The Great Physician now is near," we felt sure that He was indeed there as truly as in Capernaum. If any heart wishes to be sure of being with Him it need only follow Him into such scenes as these in the hospital at Nakon.

Mr. and Mrs. Eckles and Miss Cooper were at home on fur-
lough but Miss Möller was conducting the boys' and girls' schools
together in the comfortable open basement of Mr. Eckles' Siamese
house. The little son of the Governor, the children of the first
and second judges and of the well-to-do merchants met here for

good teaching, which included the daily study of the Bible, with children of the coolie and the farmer. The Governor on whom we called expressed his highest appreciation of the missionaries and the gratitude of Siam for what they had done, and said he had two sons in the mission's college for boys in Bangkok. As a token of his appreciation of the missionaries he sent his automobiles for us one afternoon for a visit to the oldest temple in Nakhon, and his elephants another afternoon to take us out to a garden in the jungle.

The little congregation on Sunday morning numbered the same as the group of the disciples gathered in Jerusalem after the day of Pentecost. May we not believe that, as from those beginnings, the Christian Church went forth to change the whole mighty empire of Rome, so from these beginnings Christ's Church may move out to win these people along the coasts and in the forest deeps of lower Siam and to do it in less than the four centuries needed to win Rome.

R. E. S.

(3) IN THE HEART OF SIAM

S. S. "Katong," Gulf of Siam,
July 17, 1915.

Rowland Macdonald Stephenson, the extraordinary, but somewhat eccentric genius who planned the great railway system of India, dreamed of the day when the traveler could go by continuous journey by rail from Calais to Calcutta. Later builders have added to this dream and planned the continuation of the line from Calcutta to Singapore, connecting the extreme southeastern corner of Asia with the northwestern corner of Europe. But this will not be the only route by which the traveler can reach Singapore or Bangkok, the capital of Siam, which is better entitled than Singapore to be regarded as the terminus of this trans-hemispheric system. Taking one route he may come by Calais, Constantinople, Bagdad, Bushire, Karachi, Calcutta, and Rangoon, or he may take a quite different route and come via Berlin, Moscow, Irkutsk, Mukden, Peking, Hankow, Yunnanfu, and Chieng Mai to Bangkok. Neither of these two monumental railroad projects is entirely a dream. Great sections of each have been already completed and it may be that we shall see the second line done before the first.

Whoever comes to Bangkok by this route will pass right down through the heart of Siam. It will be a long time before he can do this coming from the north, but he can already do it going up from the South. For some years the Royal Siamese Railways have been in operation from Bangkok northward to Pitsanuloke, making possible in eleven hours a journey which, in the old times, required many days of slow travel by boat up the long reaches of the river Me nam. And here at Pitsanuloke in the very heart of the Kingdom of Siam is one of those outposts of the Kingdom

of Christ from which a little handful of men and women, unappalled by the enormity of their task, are seeking not to tear down the sovereignty of any earthly master but to extend the sovereignty of a heavenly.

It is a wide and extensive field which is allotted to the Pitsanuloke station. Northward along the Me nam River there are two hundred villages for which the station is responsible, and southward to Paknampo not less than one hundred and fifty villages. Westward there are two other rivers which can be ascended from Paknampo, and eastward the whole field is open for three hundred miles to the frontier of French Annam. And the field is as difficult as it is extensive. During a good part of the year it is flooded and even at the best seasons heat and bad water and insects and discomfort make touring no easy matter, and call for a persistent and unflinching devotion in the hearts of the missionaries who are willing, as we can thank God our missionaries have been, to undertake the evangelization of this great field.

We reached Pitsanuloke on a sultry Saturday evening in the month of June. The long street from the railroad station to the river was lined with the shops of Chinese merchants who seemed to outnumber the Siamese in the markets, and who, naked to the waist and with loose Chinese trousers, were more sensibly adjusted to the conditions than the white man laden with his conventions. A brown river running under deep, steep banks cleaves Pitsanuloke in twain. On the east bank are the markets and the railroad and the headquarters of the gendarmerie, and rising above these a beautiful, shapely, golden pagoda keeping guard over the handsomest temple we have seen in Siam outside of Bangkok. On the other side of the river are the barracks with a full regiment, the government offices, the Lord Lieutenant's residence, the homes and institutions of the missionaries, and a large village population round about. To the evening meeting there came the little group of Christian believers, children of the school, and some of those who were not yet Christians but who were ready to hear what this new religion might have to say. Two government doctors, the advance guard of an increasing number of young men trained in western medicine in the government school where they feel also the influence of the warm Christian character and the earnest zeal of Dr. George B. McFarland, Dean of the school and son of one of the early missionaries. Two officers from the barracks came also to the meeting, one of them the colonel in command, and no one appreciated more keenly than he the telling arguments of Dr. McFarland who had come with us to Pitsanuloke, as he set forth in his superb command of Siamese language and modes of thought, the unsatisfactoriness of the agnostic view of the world and its origin which is all that Buddhism has to offer. I must not forget, however, to mention the insects which attended this meeting. They came in innumerable myriads and dropped down the necks of the speak-

ers and into their hair and there was no escape from them except by going to bed under mosquito nets.

Pitsanuloke is one of the newer stations of the Siam Mission but it is building up rapidly and effectively the wide-reaching activities characteristic of our Presbyterian Mission stations. Mr. Jones has charge of the itinerating work and makes his life reach as far as one man's life can go. Mr. Stewart has charge of the boys' school and the local church and neither the proper fees nor the missionary purpose of the school prevent its holding its own amid the Buddhist schools round about. The girls' school is in care of Miss McClure, with the competent help of Me Pin, an attractive Siamese girl trained in the Wang Lang school in Bangkok which is sending out its influences for good all over the land. Dr. Shellman has charge of the hospital and is erecting new buildings with contributions gathered on the field. He has worked out in a very interesting way the problem of hospital construction, complicated in central and northern Siam by the fact that every patient brings some members of his family with him to the hospital and that they all want to keep their food and cooking utensils round about the patient's bed, alleging that their possessions are safe only there. Dr. Shellman has built a house separate from but connected with the hospital, with a small room, with lock and key, assigned to each patient, to which he is able to insist that all the things which have been only breeding places for disease germs in the wards, must be removed. And the women of the station take their part heartily in school and hospital and church.

Our Sunday in Pitsanuloke was a full day with church in the morning following the Sunday-school service, interrupted only a little by a dog fight in the middle aisle of the little open chapel, and not at all by a rooster fight immediately before the front door, witnessed only by us who sat on the platform and by one small, naked youngster of five or six who looked solemnly on the encounter. Soldiers from the barracks passing by stopped for a while to listen but did not come in. Soldiers in groups are not allowed to attend public meetings in Siam. In the afternoon we talked and prayed together about the strengthening and extension of the work and I wish we could help the church at home to feel in some deeper way the need of intercession in behalf of these far-off, lonely workers. In the evening the young people met for their Christian Endeavor Society gathering which Me Pin led. As we sang together the Christian hymns we could hear from the barracks near by the sustained and not unmusical chanting of the troops as, after the new fashions which are prevailing in Siam these days, they sang together their Buddhist prayers. We went on to the North Siam Mission the next day, returning to Pitsanuloke some weeks later and we are now on our way from Siam to the Philippines, but the deep murmur of that barracks chant is still in our ears and in our hearts, and I think we shall hear it always, not as the prayer to Buddha which

it was meant to be, but as a cry to Christ and a call to all who call Christ Lord.

R. E. S.

(4) THE PLAIN OF PRAE

S. S. "Katong," Gulf of Siam,
July 17, 1915.

The traveler in Siam bound northward to the Laos, now called the North Siam Mission, travels all day from Bangkok on the comfortable, German built, broad gauge railroad across wide alluvial plains, past palm trees and banana groves and ruined pagodas, and thousands of water buffaloes, the great agricultural work animal of Siam, and arrives in the evening at the end of the first section of the railroad, Pitsanuloke. Trains do not run as yet at night in Siam. The next morning on a smaller train of inferior cars the traveler resumes his journey, and within a few hours the wide, cultivated plains give place to jungle and forest, and the road climbs up by ravine and water course over the hills that separate North and South Siam. There is a hot, stifling tunnel near the top and then the traveler comes out into a distinctly different air and feels at once its freshness and vitality. We felt this difference all the time we were in the North Siam Mission and were conscious just as sharply of the reverse change when we passed back southward over the hills again. Beyond these hills to the north opened out the great Prae plain. The city of Prae is in the middle of the plain and our Presbyterian mission compound is on the edge of the city looking off across the plain to a beautiful range of mountains to the east. The old compound was on the other side of the city on a high bank over the river, but in flood times with the teak logs driving down, the river devoured the compound by such huge annual excavations that it was necessary to leave the old spot with its beautiful trees and even dearer associations.

It is a great pity that the surplus waters which pour destructively down the streams can not be conserved and spread out over the district. Again and again the Prae plain has suffered from famine. The one great staple article of food and trade is rice, and no other grain requires water in such abundance and regularity. With famine comes always disease and poverty that lasts after the famine is gone. On the heels of the last hunger came malignant malaria and it is not surprising that in the hearts of the simple people that dread of devils which is the real religion of northern Siam, was intensified, and that from that dread the gospel should be felt to be just what it was in the days when it first came, glad tidings of freedom and deliverance.

We spent three happy days in the Prae station. Two of the fathers of the work, Dr. Peoples and Dr. Taylor, had come over from Nan, a hard journey over mountain roads and through flooded streams, for a joint conference over the work of the two stations. Nan has had the great advantage of more continuity

of missionary occupation. Nothing is more evident on the mission field than the advantage of keeping good missionaries permanently resident in one station. To move them involves inevitable loss. They can not carry with them the influence and friendships which they have won nor can they transmit them to their successors. In Asia, more even than at home, stability and permanence are necessary elements of efficiency. Of the present mission staff in Prae, no one, I think, has been there longer than six years. In spite of all drawbacks, however, there has been already real fruitage, and the problems, both here and in Nan, are the problems not of a failing but of a progressing work.

It would be a good thing if the home church could be dropped down of an afternoon in the Prae station to share in the solution of these problems. One had to do with the question of the use of baptism. Baptism was found to be the most distinctive and impressive sign that a man had broken with heathenism, especially with the worship of spirits, and was prepared now to go in the Christian way and to trust Jesus Christ to deliver him from the devils of whom he had always lived in fear. But many were prepared to go as far as this who had no knowledge of Christian truth, who had had no opportunity as yet to prove the stability of their Christian faith or the worthiness of their Christian character, and who if admitted to the Lord's table and entrusted with the Christian name, might bring reproach upon it and might make Christianity a scandal. Should these men be baptized and then taught and admitted later to the Lord's table, or should baptism be deferred until men were deemed worthy of both sacraments? A second problem had to do with the Chinese Christians. Wherever the railroad comes in Siam the Chinese traders pour in after it. A Chinese evangelist had visited Prae, traveling at his own charges, and had brought twenty-five of the Chinese to the church for baptism. They knew little Lao and the missionaries knew no Chinese. Should they be admitted and if so should they be required absolutely to close their shops on Sunday and be disciplined if they did not do so? To close their shops meant the surrender at once of one-seventh of their income and perhaps more as it threw them behind in a competition in business sharper than anything we know. Many of them, moreover, were only the agents of non-Christian Chinese principals, whose business they could not control. Still a third problem which is real in every mission field is how to get native Christians to realize that the propagation of Christianity is the duty of every Christian, especially when so many of them are so ignorant and know so little, and when, in defense of what Christianity they have, they must often bear such subtle and taunting persecution. These and many other questions we met in these conferences.

It is evident that the work at Nan is now well staffed and well equipped and the new force located at Prae is taking hold energetically, Mr. Callender of the itinerating work for which he is admirably suited, Dr. Park of the new hospital, and Mrs. Park

of the girls' school in the absence of any single woman missionary, and Mr. MacMullan of the boys' school. Hampered financially by some overexpenditures in the last few years, which must be made up out of their new budget, they are planning gravely for new work, and have before them as great an opportunity as missionaries could desire. They enjoy the friendship of the people, from the Governor down. We called with them upon the Governor, who expressed, in the courteous way which is characteristic of the Siamese, the friendly attitude of Siam toward all foreigners, but its special friendliness towards those who, like the missionaries, had come to Siam to learn the language of the people, to understand their hearts and to do good. It is still, as it was in the days of old, the men who love who will conquer and nothing can conquer them.

The great highway of the plain, from Den Chai on the railroad seventeen miles from Prae, runs just in front of the mission compound. An unceasing tide of life moves to and fro upon it. Bullock carts, pack trains of oxen or of ponies, elephants and men and women. To whoever will come in, the gates of the compound are open, and to whoever is in need those who dwell upon the compound will go out. They are like the man of old "who lived by the side of the road and was a friend of man."

R. E. S.

(5) A GRAVE IN THE JUNGLE

S. S. "Katong," Gulf of Siam,
July 17, 1915.

In a bit of sparse and forlorn jungle on the outskirts of the city of Nakhon Lampang, near the yellow, winding waters of the Me Wang River in northern Siam, we stood a few days ago beside a lonely grave. It was marked by no stone or proper monument. A plain, low brick platform alone covered the resting place of Jonathan Wilson, the sweet singer of the songs of Israel to the Lao people. For more than half a century he had worked first at Chieng Mai and then here at Lakon, speaking gently of Christ to those who did not know Him, teaching in the faith those whom it was given him to win to the Saviour, but delighting most of all, in the home that he built, looking across the river to the city, to translate the great hymns of the church into simple and beautiful Lao, and to give a pure music fragrant with the sweetness of his own character to the church in northern Siam. At his death he charged his fellow missionaries that they were not to bury him in the little European cemetery beside the hospital, but to lay him in the jungle among the native Christians and to leave him there among the simple folk he loved until in the Resurrection the Lord of life should call and Jonathan Wilson in the midst of his flock should rise up and go out to meet Him.

But though no suitable monument such as surely should mark his grave has yet been raised, there is rich memorial to Dr. Wil-

son in the hymns which are sung all over northern Siam and in the work which has grown up here in Lakon which for so many years had been his home. Miss Brunner and Miss Buck and Miss Worthington live in his old house, and conduct, Miss Brunner the admirable school for Lao girls in the nice adjoining building, and Miss Buck and Miss Worthington the Kenneth McKenzie School for boys at another compound half a mile away, where it stands with its beautiful brick walls and massive pillars, one of the most impressive buildings of the missions in Siam. Just adjoining the girls' school are the physician's residence and the hospital, admirably organized and managed by Dr. Crooks, and at the boys' school compound are the residences of Mr. Vincent, who has general charge of the school and of the industrial work which he has developed in a tannery and shoe shop, and of Mr. Hartzel who is in charge of the evangelization of a district great enough to overtax the time and strength of three men.

The railroad which is being steadily pushed from Bangkok to Chiang Mai, has not yet reached Lakon. Regular trains are running only as far as Pa Kah. From there the German engineers who are building the road kindly sent us forward two long stages by construction train to Meh Chang, whence we reached Lakon by ponies in a day and a half. I shall never forget the scene at the little improvised station at Pa Kah as our train came in just as the evening shadows were beginning to lengthen. All around was the great unbroken forest. Teak logs from old cuttings were lying where they had lain for years in a little mountain stream waiting to be driven out by flood and elephant, reaching Bangkok ten years perhaps after they had first been felled. The bamboo and thatch huts of the railroad laborers nestled together in a raw forest clearing. The neater houses of the German engineers stood among the trees on the hillside above. Back from the station were the encampments of the pack trains with the bullocks waiting to carry freight over the trails and the mountain passes into the open plains beyond. Wild-eyed people of half a dozen tribes, most of whom had never seen a railroad train before, looked on with wonder. The Chinese and Lao coolies who were building the road had finished their day's work. Nearby stood the Eurasian contractors or section superintendents. It was a strange mixture of race and speech, of old and new, of the forces that resist or only passively submit, and the forces that change and advance and create. Very much of what had been done was crude and imperfect and would have to be done again. The cost of maintenance and repair would far exceed the cost of first construction. In front stood the great and ancient forest, laced with lianas, dark and unmoved. Behind lay the fresh embankment and the new laid rails. "Here I rest," said the forest, "let no man disturb me." "Here I come," said life, the ever-onward, never-resting life of man, "make way for me." One could not have asked for a more vivid picture of the missionary enterprise or a clearer representation of its deepest problems than we saw

that afternoon at Pa Kah as the long sunbeams lay athwart the tree trunks and the night gave the forest respite from man only until the day should break again.

But long years before the railroad came to Pa Kah, before ever there was a railroad in Siam, the missionaries had come to Lakon and begun their work of hewing away the jungle and letting in light.

The work at Lakon met us before ever we reached Lakon. In front of a Buddhist temple on the highway into the city, the boys' and girls' schools were waiting, bright in their many-colored garments, and at the city gates the fathers of the church were watching and we all passed together into the city. It is the second city in importance in the north and the old Lao Chow or Chieftain who still lives, honored and pensioned by the Siamese government, is a reminder of the former days when these northern provinces were separate kingdoms paying an annual tribute in Bangkok but otherwise enjoying a practically independent sovereignty. With most of these old Chows the missionaries established good friendships, and I think there is not one of them who does not think and speak of the missionaries and their work with respect and sometimes even with affection. Of course it is chiefly medical and educational work, and such enterprises as the tannery and leather-working that specially appeal to them, but they know very well that it is a still deeper motive than that of philanthropy which brings the missionary, and neither they nor the Siamese government have often hindered in the slightest the efforts of the missionaries to bring to the people that living power of the gospel which has produced our schools and hospitals, and which these in their turn are seeking to commend to these people of Siam.

I met an old, old man near the boys' school and was introduced to him as one of the early Christians. I asked him what it was that had brought him to Jesus Christ, and he said it was the goodness of Christ in delivering him from the fear of evil spirits and especially from the dread of witchcraft. He could not tell what a joy it was to have found such a mighty Saviour. For more than twenty years now he had lived in this freedom by which Christ sets men free. There are thousands of others in this great plain of Lakon who are waiting to hear the good news of this deliverance.

R. E. S.

(6) THE WORK OF GOD IN CHIENG MAI

S. S. "Katong," Gulf of Siam,
July 17, 1915.

Chieng Mai is one of those cities to which any one who is interested in the missionary work of our church looks forward with an eagerness and expectation which we always feel in drawing near to great associations. And these feelings are made intense and solemn as, entering the city from the south one passes

by the beautiful little cemetery in which stands the plain, white cross marking the resting place of Daniel McGilvary. For more than half a century Dr. McGilvary lived and worked in Chieng Mai, and not in Chieng Mai only, but over the whole of northern Siam. No younger missionary ever surpassed him for tireless energy in itineration. Even as an old man he still went to and fro, honored and beloved wherever he went, preaching Christ to everyone and making friends for his Master. It is a great thing for a mission station to have as its inheritance the example and spirit and the fruitage of the toil of such a missionary. Other men labored with Dr. McGilvary in the sowing and others have entered into the reaping, but all alike have rejoiced to join in recognizing him and his faith and love as the source of the great work in Chieng Mai and throughout northern Siam.

On our visit we made a glorious entry into the Chieng Mai field at its chief out-station of Lampon. There at the bridge without the city, Mr. Freeman met us as we came down from the mountain passes and out across the broad sun-blistered plain. The children of three or four schools had assembled with their songs and banners. The older people of the church had come with them and we made a great procession which, under Mr. Freeman's leadership, marched straight through the city and the market places to show the people of Lampon that there was no mean or inconsiderable number of Christians among them. Mr. Freeman marched us right into the chapel, which we packed to the doors, and there an old man, son of one of the earliest Christians, gave us welcome.

The following day was one long series of greetings all the way from Lampon into Chieng Mai. Mr. Collins took us first a little off the road to the Bethlehem Church, of 500 members, where on a week day morning a large company had gathered to greet us in their beautiful new building of bamboo and thatch, built by their own hands. Then Dr. Campbell took us a little further on across the rice fields to the church at Ban Tah. As we came in sight a long line of boys stretched across the fields, waved flags to us and we heard over the plain the familiar strains in Lao of "There's a royal banner given for display to the soldiers of the cross." Behind the boys the older folk were waiting and we rode into a beautiful large church which the people had just completed and which was crowded full of men, women and children to greet us. This was in the center of the section ravaged by the malaria epidemic a few years ago, and the influence which Christianity has now secured has been due to the love and skill and tireless service with which Dr. Campbell worked among the people, encouraging them to break away from the worship of evil spirits and the enslavement of superstitious medical ideas, and to trust Christ and to use the means which in Christ's name he was ready to supply. Now in no small measure due to this remarkable work, Dr. Campbell has more than three thousand communicants and inquirers under instruction in the city church and

adjoining villages. The moral fruitage of the work is already bearing testimony to the truth of Christianity, and Ban Tah itself, formerly a nest of cattle robbers, is now becoming a clean and peaceful village. After Ban Tah we stopped at one more chapel where an old saint gave us welcome with almost embarrassing rapture, and then we passed on into Chieng Mai. Near the little white cross where Dr. McGilvary rests, the boys of the Prince Royal's College, with Mr. Harris, met us, and further on the girls of the girls' school and the hundred and more children of Mrs. Campbell's Day School, which bears the name of Stanley Phraner, were waiting for us before the large white church on the river bank, which is one of the most conspicuous, and to us one of the most attractive, things in the beautiful landscape of Chieng Mai.

Our hearts overflowed with praise and joy on Sunday morning when we went for the morning service to the church. It was packed from wall to wall, with people about the doors and the windows, and many more outside who could not get near. And these were Christian people and their children, and they received with joy and gladness the greetings which we brought them from the church at home, and the appeal from that great cloud of witnesses, McGilvary and Wilson and Phraner, and their own saints and martyrs Nan Chai and Nan Intah and Noi Sunya. Blessed is the church that is rich with such memories.

Our week in Chieng Mai was all too short for the talks with missionaries and Lao Christians, the study of all the institutions and the visits which we needed to make. Of these last none was more pleasant than the call on the Lord Lieutenant of all these northern provinces who resides in Chieng Mai, His Excellency Chao Phya Surasi Visithasakdi, who was unreserved in his commendation of the work which the missionaries had done and the spirit in which they had done it. In addition to the institutions which I have mentioned, there were the hospital, now under Dr. Mason's most competent charge, the press, made self-supporting by Mr. Collins, the new theological school given by Mr. Severance, whose beautiful building is nearing completion and which Mr. Gillies is guiding with rare ability, and the leper asylum which has been built up by Dr. McKean until it has become one of the most wonderful institutions in Siam. The morning that we were there 25 lepers were baptized and welcomed to the Lord's Table. I think the highest honor I have ever had in my life was to be allowed to hold the baptismal bowl out of which these lepers were baptized. I am taking it home as a priceless memorial. Of their own accord the lepers brought to this communion service a gift of 36 Rupees given out of their poverty to help lepers in other lands who might be more unfortunate than they.

We came away from Chieng Mai with grateful and rejoicing hearts. A mighty work of God has been done here by men of God and the noble succession of the past has not failed. We can only transmit to the church at home the closing words of a letter

which the three ordained Lao ministers gave us as we came away. "The fields are very broad and the grain is yellow. We beg that the Christians of America may work together with us in order that the grain may be garnered quickly. Please do not forget us. We beg that the members of the great foreign board will carry this message to you Christians in America. May the love of Jehovah dwell in your hearts unceasingly."

R. E. S.

(7) UNDER THE PAGODAS OF PETCHABURI

S. S. "Katong," Gulf of Siam,
July 19, 1915.

As, from either the north or the south, the traveler draws near they rise up before him, these pagodas of Petchaburi on the high verdure-clad hill which looks down over the wide-stretching paddy fields, southeastward to the sea and northwestward to the hills which begin the great mountainous, undeveloped country of western Siam. The pagodas look down upon the plain but they do not command it. Other forces are at work there and they have crept up now to the very foot of the hill on which the pagodas stand and have built there, next door to the monastery, a training school which is to send boys out to teach Christian schools wherever they can find a foothold in the plain. And Dr. Eakin, who has charge of the itinerating work in a field two hundred miles long reaching from the north of Petchaburi to Koh Lak in the south, has a thousand communicants and inquirers in preparation for baptism in sixty villages in this great field. From the pagodas on the hill, moreover, not one hand has been lifted to heal the sickness and disease of the people, and the great idols sitting there in their passive calm are untouched by any sound of suffering or call of need and pain. In their high retreat aloof from men their only message is that all is vain, that his joy is best who neither thinks nor feels nor laughs nor cries but, beyond desires, has forgot himself and all mankind. A mile away where the crowds of humanity pass, on the river bank where the boats can bring the sick and helpless, the mission hospital stands with its doors wide open, the beds lining its simple wards, the operating room one of the best equipped in all our hospitals in Siam, and a surgeon's skill waiting to do whatever can be done to relieve suffering and distress. We should have been very glad while in Petchaburi to climb the hill and visit the images of Buddha and the high pagodas, but our interest was in the plain and the people of the plain and the market places of the city "where cross the busy ways of men," and there we went with Dr. Eakin and his son Paul who has come back as a missionary to the land of his birth and has taken up with his father the work in this great field of Petchaburi.

The city was just recovering at the time of our visit from a disastrous fire. With the exception of the temples and the few modern buildings, Siamese construction has always been, and is

now, bamboo and thatch or at the best of wood. This is one reason why the ancient cities have absolutely disappeared except for the pagodas, and it makes fire a dreadful peril and a not infrequent one, as the cooking is done inside the inflammable houses on little platforms of earth and stone. Last year a great fire swept the city of Bangkok and destroyed \$800,000.00 worth of property, and not long before our visit, half the fine market section of Petchaburi, with some of its best old temples, had been destroyed. The fire burned right up to one of our mission chapels, a simple frame structure, and then stopped. The other chapel it wiped out but to the great gain of the work as it will now be possible to rebuild on the same site but with better exposures and access. In addition to these two chapels there is a church in Petchaburi built on the edge of the town nearest to the high hill and its pagodas. For two generations it has stood there proclaiming its message by the side of the road along which the multitudes have gone on their pilgrimages to the pagodas on the top of the hill and to the idols there who have never heard one word that has been said or spoken a single word in reply.

Petchaburi is the next to the oldest of our mission stations in Siam. Dr. McGilvary entered upon his work here and it was from this station that he went northward in 1865 to begin the work among the Lao people. Dr. McFarland began here and it was from this station that he was called by the King to lay the foundations of the educational work of the government in Bangkok. Dr. E. P. Dunlap began here that long work of loving service of the people of Siam in which he has been engaged for more than forty years, which has taken him far and wide over southern Siam and made him, among the Siamese, the most beloved foreigner in the country. The missionary residences still occupied at the hospital and girls' school compound were built by these early missionaries at the beginning.

The work has not had an unbroken continuity. That is one of the great problems of all mission work, namely how to secure its steady development uninterrupted by the transfer of missionaries from one station to another or by their home furloughs. The Roman Catholics have solved the problem by sending out their missionaries unmarried and for life with the understanding that they will never come home, but that is not our way, and having a different way, we must somehow devise a solution for our problem so that the work will not be constantly broken up and its policy changed. There have been long periods, for example, when our girls' school has been entirely closed. Now, fortunately, it is open under the competent charge of Miss Mercer, and is full of bright girls, small, after the fashion of Siamese schools, where the girls are not allowed to stay as long as they are with us. But even the little ones think their own thoughts. "Why was it that Saul hated David?" asked Miss Mercer, examining the school on the Bible lesson the morning that we were

present at chapel service. "I think," said one demure little tot in reply, "it was because the women praised him."

Not far from Petchaburi there is a large population of Lao people. They were brought down from the north several centuries ago and planted as a colony of serfs. After all these generations they retain still their distinctive dress and language and are as sharply separate from the Siamese as an island in the sea. Such a continuance of racial isolation would not have been possible among the tremendous assimilative forces which operate in our American life. Here for the most part, inertia conquers all tendencies to change or the tendencies which operate do so on the principle of maintaining inertia. What but a living gospel can ever break through such stagnancy and torpor and upheave men and society with the vital energies of life?

Several years ago two American boys traveling around the world, dropped in upon Dr. Eakin and asked the privilege of accompanying him upon one of his trips to the country. Dr. Eakin knew nothing of them but he cordially welcomed them, little knowing what power those two boys had to help him, but in due time he learned when, returning home, they sent him not money only but a great tent to be taken with him for public meetings and funds for halls in different parts of his field. What those boys did, in a boy's way, the church must do in her way, steadfastly and unintermittently taking hold and never letting go. "I hope," said the Chief Priest of Siamese Buddhism, to Dr. Eakin when together we called upon him in Bangkok and had a long talk about Buddhism and Christianity, "I hope that you will stay in Siam." "I shall," said Dr. Eakin in reply. And Christianity will stay, through this century, through all the time that is necessary in order that the purposes of Christ may be accomplished.

R. E. S.

(8) MISSIONS IN THE CAPITAL OF SIAM

S. S. "Katong," Gulf of Siam,
July 19, 1915.

Paris is not France and Bangkok is not Siam, but whoever would maintain the affirmative would, I think, have a much easier time in establishing his case in behalf of Bangkok. About one eighth of the entire population of Siam is found in the Bangkok Monthon or district. It is the only municipality in the country with a distinct administration of its own and this administration is simply a part of the central government which, from Bangkok, completely controls every aspect of the life of the kingdom. All authority is centered here and all officials are appointed here. All the taxes of the country must be sent to Bangkok and all expenditures made by the central government. Nowhere else in the world is there a country so completely and absolutely centralized, nor people whose interests of government and administration are focused in a single city as those of

the Siamese are focused in Bangkok. A missionary work which would successfully influence this unusual city would make itself felt to the ends of Siam. Where else in the world does the Christian Church have presented to her the opportunity in a single community of moulding a nation?

But the elements and activities of life in Bangkok are such as to warn any church that undertakes to deal with them against lightheartedness and overconfidence. It is a polyglot population. There are two hundred thousand Chinese, speaking many different dialects; over twenty thousand Indians and Malays, Hindus and Mohammedans. There are seventeen thousand Buddhist priests in the Monthon; six hundred and thirty Buddhist places of worship and seventy-six Mohammedan. The great vices which prey upon life and industry are more powerful and deadly by far than in the country villages. Opium is a government monopoly, freely obtainable by the people and yielding last year a revenue of nearly 14,000,000 ticals to the government. Gambling and lotteries and licensed betting gave the government over 7,000,000 ticals more. The King well understands the deadly effects of such legalized vices and will gladly repress them and forego his income from them when the foreign governments are willing to revise the treaties which limit Siam to the collection of 3 per cent. import duties. Meanwhile these and other evils work with fatal effect upon the seething population of the city. To any true friend of Siam it is a sad and depressing sight which one can see every afternoon and night in the enormous licensed gambling halls were thousands of men and women crowd around the games upon the floor, the few to gain but the great majority to lose to the Chinese millionaires who outbid all others for the gambling concessions.

Other subtle influences operate against the progress and the power of the Christian Church. The inertia of mere loyalty to tradition, the interweaving of Buddhism with all the social life of the people, the spiritual lethargy of its doctrine, its subtle power to anesthetize enthusiasm, the pressure of the political system in a land where every man's ambition is to become a part of the government machinery, these and many other influences have wrought destructively against the work which the missionaries have been doing and again and again have drawn away the life blood of the Church to grow thin and die out, sometimes in the high places of political life, more often in the recesses of private social life where the missionaries could not follow it.

There have indeed been many things to encourage. Nowhere has the indirect fruitage of missionary work been greater as both the government and the leading men of Siam are glad to recognize. "It was your missionaries," said the Minister of Foreign Affairs, "who first introduced the printing of the Siamese language." They built the first hospital and opened the first school. A missionary, at the request of the Siamese government, was our first American diplomatic representative, and another at the

same request, began the government schools. Missionaries began and still lead in the education of girls and they built and conduct what is still the only leper asylum in the land. Some years ago at a banquet given in honor of Prince Damrong, the leading statesman of Siam, the Prince said to the American Minister in a voice to be heard by all present. "Mr. King, I want to say to you that we have great respect for your American missionaries in our country and appreciate very highly the work that they are doing for our people. I want this to be understood by every one and if you are in a position to let it be known to your countrymen, I wish you would say this for me. The work of your people is excellent."

It is this work which we have just been visiting. We have seen it in the Bangkok Christian College and the Wang Lang School for Girls, the best educational institutions for character building in Bangkok. We have seen it in the self-supporting mission press which continues the tradition of the work which Dr. Bradley did in opening a printed literature to Siam. We have seen it in the Boon Itt Memorial Institute built to commemorate the life of a Siamese whom many in America knew and loved and whose influence still lives in this institution, which is a Young Men's Christian Association within the church, working for the young men in business and government service. We saw it crowded to the doors and beyond the doors one night with one of the best audiences of men I have ever seen in the far East. But most of all we have studied the forces of Christianity at work in the effort to preach the gospel directly to the multitudes of the city. On one Sunday we went to nine different meetings and knew that on the other side of the river there were two more, in all of which to the people who sat or who stood for a little while and then passed by, the Chinese and Siamese preachers and the missionaries, and foremost among them with his matchless command of the language, Dr. George B. McFarland, Dean of the Royal Medical School, who though not a missionary is one of the best of missionaries, were preaching that gospel on which, though now rejected, all of Siam's hope depends. It is a great deal that is being done but it ought to be multiplied ten fold and men and women to give themselves exclusively to the evangelistic work must be sent out and all the latent forces of the Siamese Church must be roused to deal with this great task which calls as loudly as any task on earth for the unremitting prayer of the Church at home. But it is a problem that will not be solved until at home and in Siam we learn the lesson of the words which Kru Pluang spoke in one of our last conferences on the evangelization of the city. "What you have said," said he with deep feeling, "is true and it can be done, if every Siamese Christian will give everything to Christ. I don't see any other difficulty but that." Can that difficulty not be removed?

R. E. S.

2. THE PRESENT POLITICAL ENVIRONMENT OF MISSIONS IN SIAM

S. S. "C. Lopez y Lopez,"
July 24, 1915.

The forms and the spirit of Siamese government and the conditions and tendencies of national thought and feeling in Siam are undergoing significant changes. In one sense these are of no concern to the missionary enterprise. Its duty is independent of outward circumstances and its task is pursued without regard to the influence of surrounding political conditions. In another sense, however, its political environment is of supreme interest to missions. In a land like Siam this environment determines the attitude of mind of the whole people toward Christianity. The present movements, moreover, have their origin in influences which Christian missions initiated and have received their chief recent impulse from the personal contact of the King with western Christendom and his effort to select some of its social and religious principles and apply them in a vital way to his own people.

His Majesty Somdech Phra Paramendra Maha Vajiravudh, was born Jan. 1, 1881. Her Majesty, the Queen Mother, was 17 years old when her son was born. The Crown Prince was educated in Oxford and traveled widely in Europe and America before he succeeded to the throne on Oct. 23, 1910. Happily he has not had to deal with such hostile deprivations on the part of his powerful neighbors as cost the late King no small part of his kingdom. Vajiravudh has indeed had his problems of foreign diplomacy to deal with, but the King's chief problem has lain within his own nation in the renovation and improvement of government, in the creation of a national consciousness and the spirit of political and economic self-dependence, in the purification of morals and especially of the family life, in welding his nation into an efficient unity and imparting to it a will of confidence and progress. There are many foreigners living in Siam who have no appreciation of the task which the King has set for himself and who do not appreciate the strength of purpose and the constructive skill with which the King is working. And there are of course many who view all such efforts on the part of an oriental state with disfavor if not with derision and who in their hearts hope for their failure. The believer in foreign missions, however, is a believer in man and in nationality. The goal which foreign missions seek is the establishment in each nation of a free, autonomous and living church resting upon and giving inspiration to the sense of distinctive national character and duty. In nothing ought missions more to rejoice than in

such a national movement as was worked out in the nineteenth century in Japan, and as the King, with conscientious and earnest purpose and such wisdom as has been given him, is seeking to inaugurate in Siam. He has a task of enormous difficulty. It is too much to expect that he will not make mistakes, but he should have all the sympathy and support that we can give him. If he sees that those who are carrying on Christian missions in his kingdom understand his program and are heartily desirous of doing all they can to forward it, he will be more likely to be ready to consider any suggestions they may have to make with regard to the processes which he is using.

Many of the tendencies which the King is carrying forward were begun during the reign of his father, Chulalongkorn, the most enlightened and progressive sovereign Siam has known prior to his Majesty, the present King. King Chulalongkorn, supported by his brother, Prince Damrong, the ablest statesman of Siam, had for many years striven to improve the administration of the country. The kingdom was divided into eighteen circles or monthons, sub-divided into provinces or muangs, these again being sub-divided into districts or amphurs, and these into villages or tambons, and these into hamlets or mu bans. At the head of every hamlet of ten or twenty families was placed an elder, at the head of the village, a head man, at the head of each amphur, an official responsible to the governor who was over each province, who in turn was responsible to the Lord Lieutenant of the monthon. The elders elected the head man of the village, but for the rest the whole system was appointive from the top down, and the entire administration of the country was gathered up in a centralized order. The spirit of Siam and of the Siamese people is very democratic, but politically, perhaps nowhere else on earth, not even in Russia or Turkey, does there exist such a pure absolutism as Siam. There is no constitution nor any vestige of popular or representative government. A legislative council, decreed in 1895, has not met for years, and there is no regular cabinet meeting of the ministers. It is a wonderful thing that under such a system there should exist so much democratic spirit. This is due in part, doubtless, to an inherited tradition of freedom, but in part also to the lack of an hereditary nobility. Titles in Siam have been not inherited but official, and the doors of preferment were open to any able man. The King's present problem is to fill the framework of political administration which seems well adapted to his country, with the spirit of honest and efficient service, to develop initiative and independence and responsibility, if he can do so, under a principle of absolutism, to make free men in a system of government which knows nothing of popular rights or representative responsibility and which, while in fact quite free and benevolent, is yet, in theory and political right, monarchical with no restraint except the monarch's will. The natural result of such a system is that the one thing for which men live is of-

ficial service, and that the state sucks up the energies which, under free governments, spread out with a range and creative liberty of action impossible to the state. Every educated man in Siam wants to become a government servant. With the exception of the simple traditional forms of agriculture, accordingly, the really active life of the land, trade and industrial development, and the wealth-producing activities are in the hands of foreigners, Chinese and Europeans; and the Siamese who ought to be developing the resources and increasing the wealth of their nation, surrender themselves instead to the torpor and mildew of the bureaucratic routine. The King thinks the country is not ripe for any form of representative government and he may be right. The plot against his life at the time of the Chinese revolution and the history of the Chinese Republic have made him the more sure that that is not the right road for Siam. He is eager to do the best he can for his country and he thinks that the present form of government is the one best suited to its genius and present development. He is sparing no effort to make the government just and helpful, but his problem is, under his system, to produce free and enterprising men and to keep official service from being the one ambition of life. And deeper yet is the question, can the human mind be set free in Siam and emancipated from its bondage to government and the King's mind? The mind of a people may be content to go to sleep under the rule of a good king, but the good king cannot be content to have it so.

Not only is the present King carrying forward earnestly the effort which his father began, to improve the government, he is also seeking, as his father sought, to unify the country. It has never been one. Many different languages are spoken in it and even the Siamese language is not the same throughout the country. The assimilative forces which have been at work have been feeble. A colony of Lao people settled in the neighborhood of Petchaburi centuries ago, and surrounded by Siamese, still wear their own dress, speak their own language, and preserve their own customs. The Lao states in the north, though a part of Siam, preserved their complete independence, barring an annual payment of tribute, until twenty or thirty years ago. Until 1891 there were no railways in the country and there were few roads, and the only means of communication were the streams and rude trails for elephants and pack trains. The Siamese proper constituted a minority of the population. Most of the subjects of the King were Chinese, Lao, Malays, Cambodians, and various non-Siamese races. For the last twenty years the process of unification has been going on. With a great deal of political tact the government has absorbed the semi-independent Lao kingdoms. The skill and patience of the government's policy are worthy of the greatest praise. These kingdoms have been brought completely under Siamese administration with far less friction than America has experienced in the Philippines, or Japan in Korea,

or Great Britain in South Africa. Many of the uncongenial Cambodian and Malay elements have been transferred to France and Great Britain. Their transfer has reduced Siamese territory, but it has greatly simplified the problem of Siamese unification. Railroads have been built north and south which will soon connect Chieng Mai and Trang with the capital. A uniform system of courts, taxation, prison administration, a common currency, a system of education, an enlarging network of roads, newspapers, improving post office and telegraph facilities, and the steady advancement in the efficiency of political administration, together with the influence of the personality of the King and his visits to different parts of the Kingdom, are working wonders in the unification of the country and the development of a national consciousness.

It is in this matter of his discernment of Siam's need of a sense of nationality and of the measures which he is taking to create this sense, that the King's course of action is specially interesting. He is using with great skill and success the agencies which are at his command.

The first of these is popular education. From time immemorial the schools in Siam have been in the hands of the Buddhist priests and have been conducted in the wats or temple enclosures. These schools have not been without their efficiency, but they did not constitute a national system. They were conducted in the name and interest of Buddhism and not in the name and interest of the state. They gave nothing like a modern effective education, and while they diffused a general intelligence, they left an appalling illiteracy. While they taught the men very generally to read they did not teach the women, so that due largely to this fact, in 1913 such partial census statistics as were available returned only 969,657 literates and 6,338,205 illiterates. In explaining the failure of census enumerations, a government memorandum of 1905 stated that the "work had failed through a most surprising cause, which the attempt to take a census brought into prominence for the first time, namely that while the head men and village elders and the majority of the people can read, very few are able to write and still fewer able to understand how to fill up a statistical form." The government freshly energized by the present King has developed a capable department of education, taken over throughout the whole country the existing public schools, using still for the most part the Wat property, which is in a sense public property,—although the government disavows any responsibility for Wat administration,—established a very sensible program of school studies and organization and shaped the whole system with a view to developing the sense of national life and meeting its needs. Modern education, however, produces an international rather than a national mind. It deals of necessity with material that is universally true, and unless it is twisted away from moral reality it cannot be used in the interest of a nationalistic spirit which,

for the time being, feels justified in a somewhat exclusivistic emphasis.

A second agency which the King is using is the army and a stiffened extension of military conscription. The law of conscription was first put in force in the province of Bangkok in 1910. It has since been extended both in personal and in geographical incidence, and will soon apply to all young men twenty years of age in all parts of the country, with exemptions by lot if the yield is greater than the army's requirements, and with the excuse of large groups such as the priesthood, civil officials, students, Chinese, the uncivilized tribes, etc. At the present time there are three army corps divided into ten divisions and each division into two regiments of infantry, one of cavalry, one of artillery, one company of engineers, one of transport, one of machine guns, and one of ambulance. At present the army consists of approximately 30,000 men. It is developing into an excellent army, adapted to Siamese conditions, but what is more significant it is providing a powerful school for personal character and national consciousness. Its discipline is giving erect alertness, decision of character, promptness of action, and habits of effort to the young men of Siam who have been notably deficient in just these qualities. The barracks have their own schools also, which include some industrial and technical training. Some foreign critics lament the growth of militarism, but unless present treaties are despised it is difficult to see whom Siam might have to fight. The chief significance of the army is found in its value as an educational force working in behalf of national consciousness and character. It is supplemented in this work by the national gendarmerie, which is a general constabulary, policing the rural districts, and by the metropolitan police force, which is simply a separate gendarmerie for the capital. No one can travel through the country and observe thoughtfully the influence which these organizations are exerting without being convinced of their value as parts of his Majesty's carefully chosen policy of political education.

The King has himself originated a third agency which he calls the Wild Tigers. It is a sort of adult Boy Scout movement, quite picturesque and in some aspects even entertaining, but it is a thoroughly serious movement with pronounced political results. It was begun in 1911 and the King has himself explained that his purpose of organization was to promote national feeling, to develop a spirit of unity in the ranks of government officials, breaking down the jealous separateness between the different Ministries and Departments, to strengthen the sense of duty and political loyalty, to restore the ancient militant energies of the people, and to exalt ideals of integrity and discipline and activity and chivalry. The King has thrown into the movement all his personal influence and royal patronage. It is understood that enthusiasm for it is an evidence of special loyalty to the person and purposes of the King. Its uniforms, its drills and

other functions, its spirit and the distinctly nationalistic tone and color which the King has skillfully given to it, have made the Wild Tiger Corps an exceedingly effective agency in the development of nationalism and of personal loyalty to the King. The movement has its obvious dangers. Divisive influences may emerge from it, but thus far the King has held all these in check and the skill which he has shown justifies the hope that he can make the movement what he has planned, namely, an expression and development of what can not be better described than a Siamese Bushido. *

The fourth agency of which the King is making use with unhesitating boldness is the national religion. In this the King has been far from content to follow simply in the footsteps of his father, but is acting with a positive energy that is quite new. Buddhism has always been the established religion of Siam. For years the chief priest has been a member of the royal family, and the political administration has been interwoven with Buddhist ceremonies at every turn, but Chulalongkorn left to the church the aggressive promulgation of Buddhism. He partly adopted the Gregorian calendar, and his government, while avowedly Buddhist, inclined increasingly in its methods of administration to our Western secular theory. The attitude of his Majesty, the present King, is different. He has decreed the substitution of the Buddhist era for the Gregorian so that the present year in Siam is officially 2,458 B. E. (Buddhist Era). In describing the moral instruction which is to be the basis of all teaching in the primary schools and which is to train the scholar "to be honest and truthful in all ways, to be able to appreciate his duty and responsibility to others, to be brave, but respectful and considerate, to understand his obligations to his parents, to his teachers, and to those in authority, to be patriotic, and to understand his duties to the state, not to be wasteful and extravagant, to be moderate, to be industrious, careful and diligent, that the time spent in school be not wasted," the Ministry of Public Instruction specifies that "the subjects should be taught by instilling into the scholar the precepts of the Buddhist faith." In the public schools, in the police stations, in the army barracks, even by the keepers in public institutions like the insane asylum, there are regular Buddhist chants and prayers. The vow taken by the Wild Tigers contains a declaration of faith in Buddhism. In many powerful and pervasive institutional ways the King is pressing the Buddhist religion into the service of nationalism. And he is doing this not in impersonal institutional ways alone, but by earnest and emphatic direct teaching. Both in speeches and in published articles he appeals to the people to realize that Buddhism is the national and ancestral religion, that the Siamese people should adhere to it steadfastly and practice it faithfully. In a speech to the Wild Tigers on April 25, 1914, he said, "In each group or nation of men there must be a governor to take care of the people, and

there must be some one to teach them to do good, like a Jesus, a Buddha or a Mohammed. The work of these men we call religions. Religions are sign posts to tell the people how to walk in the good way. All the religions contemplate the same effects. People must believe in religion. The Siamese people born in the Buddha religion must believe in it. But some people at the present time think that they are free, that they may formulate their own religious ideas, the idea for example that it is not right to steal if you get caught, but that it is all right if you are not caught. People who have thoughts like these are men without religion and therefore without goodness. A man cannot construct a religion for himself. Religion is a thing that has taken many thousands of years to work out. The man who thinks he can construct a religion for himself is a fanatic. I have examined all the religions myself and I believe the Buddha religion to be the best. Therefore I believe in the Buddha religion. I know about the Christian religion better than some foreigners do because I was educated in Europe where I studied Christianity and passed an examination and got first honors in it. Next Saturday I will explain about the Christian religion." The following Saturday he did explain, giving a naturalistic but not unsympathetic account of Christianity. Again and again the King has reverted to this subject, each time to urge upon the people the preservation of the national religion, evidently believing as many statesmen have believed, among them some who had no faith in the religion which they were using, that in his just efforts to preserve and strengthen Siamese nationality, he was doing wisely in thus utilizing the Buddhist tradition. Is he doing wisely in this? We shall do well to inquire what the probable effect of this course of action will be, first upon the intellectual honesty of the nation and the right of religious liberty, and second upon Buddhism itself in Siam.

Before taking up these questions, however, we need to do justice in our thought to the argument which can be made in support of the course which the King is pursuing and also to the sincerity of his purpose and the earnestness of his personal influence and example.

The King has inherited a very difficult task. The Siamese or Thai people were once a warlike and energetic nation who gloried in the name of the "Free People." They came down from the north full of the virile qualities which have always characterized the people who lived in China or who went out from it as emigrants to other lands. But decimating war, debilitating climate, and the enervating ease of tropical life and, what the King does not see, the inevitable inertia and stupefaction of Buddhism, and the isolation of Siam from vital contact with the living forces which have made the modern world,—these and lesser influences ate out the vitality of the original racial stock. How to revitalize it, to rebuild it into a nation, sharing in the life and work of modern civilization, to awaken a spirit of national

self-confidence and racial destiny, to preserve his nation and yet regenerate it, this is the problem which the late King began to see and which stands out in sharp outlines before King Vajiravudh. Who can fail to sympathize with him in his task? What can be done for a man until the pride of personality has been awakened in him, the consciousness that he too can be and must be what other men have been? What hope is there for the man until there has been born in him a great hope and sureness regarding himself? Just so and even more with nations. Apparently the young King of Siam realizes the work he has to do and has gone about it with a brave heart. And he has had but little to work with. His ancient nation is without a history. It had no printing until the missionaries introduced it 70 years ago. Its old manuscript records were destroyed in successive revolutions. There were no family names until the present King introduced them two years ago. In a real sense Siam has no vertebrate past, and what can a future be made out of but a past? There is little but a mere mist of a past on which to build a strong Siamese nation. The King has been hampered also by limiting foreign treaties, forbidding import duties in excess of three per cent., introducing confusing extra-territorial jurisdictions and constraining the government to look for necessary revenues to the economically false and morally suicidal course of legalizing gambling and selling opium as a government monopoly. Out of a budget of 70,000,000 ticals the government secures 16,000,000 ticals from opium and 7,000,000 ticals from excise and licensed gambling. The government is well aware of the folly of such procedure. It has sought to restrict gambling and would gladly abolish it. It is striving earnestly for a tariff autonomy which will enable it to cut out of the national life these evils against which the King is constantly preaching. In all northern Siam also, and perhaps in the south, the physicians declare that 90 per cent. of the population is suffering from hook worm with its inevitable consequences of mental and physical deterioration and inefficiency. With such problems to deal with it is not surprising that the King turns to every agency which he thinks can be of service to him, nor is it to be wondered at that he makes some wrong choices and even passes by some of the forces, which, if he but knew it, would accomplish more for him than any of those on which he relies.

Of all the agencies which the King is using perhaps none is more powerful than the steady pressure of his personal example and influence. He is not without the weaknesses that go with arbitrary power, and is spending himself or giving away to favorites or to enterprises in which he is interested much money that could be better used. But he must be credited with a serious purpose in such expenditures, and even in such outlays he can indicate what kind of man it is that he approves and is ready to advance. It is becoming quite clearly understood that men whose private life is objectionable stand no chance of his favor.

The young men whom he is pushing forward must be men of industry and patriotism and of clean lives. The King is an energetic speechmaker, delivering addresses regularly to the Wild Tigers and to the Royal Pages' School, and he does not hesitate to appear in print. A long series of articles have been running in the "Siam Observer," signed "Asvabahu," and these are generally attributed to the King. I asked the editor of the "Observer" how much he was at liberty to say with regard to the authorship of these articles, and his reply was quite Delphic. The articles have been re-printed in five little volumes, all but one of which had been entirely bought out, chiefly by officials. The volume which I was able to get was entitled "Clogs On Our Wheels," and if it was not written by the King it at any rate sets forth what every one understands to be his ideas. The clogs with which he deals are the moral defects of Siamese character and social life. The articles strike in the most unequivocal way at "unreasoning imitation," "self-abasement," "exaggerated veneration for letters," "clerkism," "false dignity," "temporary marriages," "traffic in young women," pettiness and instability of character, and close with a vigorous attack on "the cult of imitation." One could scarcely ask for more wholesome moral counsel than the King directly or indirectly is giving to the nation. Especially noteworthy is his attitude toward the greatest weakness of Siam, the informality and insecurity of family life. Marriage in Siam has been in the past the simplest sort of procedure. For the most part men and woman simply consorted together without ceremony or registration. There was no statute or sentiment against polygamy, and divorce was as easy as marriage. There were of course many happy and stable unions, but the moral conditions were insufferably easy and these, with the lack of the family idea, evidenced by the absence of family names, afforded no sound basis for such a healthy social life as is demanded in the interests of strong nationality. The traditional practice of the royal family in Siam has been polygamous. Against all this the present King has set himself as a rock. Unwilling to perpetuate the old conditions and unable probably at this time to establish the principle of monogomy, he has taken the only course open to him and in the face of all Siamese natural sentiment, has remained unmarried. And no breath of scandal has touched him in Siam. Even those European elements which are ready to suspect and deride everything earnest in oriental life, do not say a word against the King's private character. No women are allowed in the royal palace. We were in Nakon Sritamarat just before His Majesty's recent visit there and orders had preceded him that every woman must be removed from the neighborhood of his lodging place. Since his accession to the crown at least, the King has guarded himself with scrupulous care. He denounces polygamy and social immorality on every appropriate occasion and lets it be known that men who live by the low animal traditions will not enjoy the royal favor. It would seem

that he has laid hold clearly of the fundamental axiom that a nation cannot be built except on foundations of personal morality and social righteousness.

When all this has been said, however, there remain the two questions which have already been raised, and a third.

(1) Is there not danger that the present tendencies may invade the principle of religious liberty and through the desire of men to win the King's favor, lead to insincerity and intellectual dishonesty? The late King explicitly guaranteed to his people both in north and south Siam complete freedom of religion and laid on them no implication of disloyalty in case they embraced Christianity. In 1878 through his representative in Chieng Mai, where there had been some cases of the persecution of Christians, the King issued the following royal command:

"That religious and civil duties do not come in conflict. That whoever wishes to embrace any religion after seeing that it is true and proper to be embraced, is allowed to do so without any restriction. That the responsibility for a right or wrong choice rests on the individual making the choice. That there is nothing in the laws and customs of Siam, nor in its foreign treaties, to throw any restriction on the religious worship and service of any one.

"To be more specific: If any person or persons wish to embrace the Christian religion, they are freely permitted to follow their own choice.

"This Proclamation is to certify that from this time forth all persons are permitted to follow the dictates of their own conscience in all matters of religious belief and practice.

"It is, moreover, strictly enjoined on Princes and Rulers, and on relatives and friends of those who wish to become Christians, that they throw no obstacles in their way, and that no one enforce any creed or work which their religion forbids them to hold or to do—such as the worship and feasting of demons, and working on the Sabbath day, except in the case of war and other great unavoidable works, which, however, must not be a mere pretence, but really important. Be it further observed, that they are to have free and unobstructed observance of the Sabbath day, and no obstacle is to be thrown in the way of American citizens employing such persons as they may need, since such would be a breach of the treaty between the two countries.

"Whenever this Proclamation is made known to the Princes and Rulers and Officers and People, they are to beware and violate no precept contained therein."

The present King renewed these assurances when as Crown Prince he visited America and at the time of his accession his Minister of Foreign Affairs replying to a letter of congratulation addressed to the King by the foreign missionaries in Siam, wrote:

"His Majesty desires me to express his sincere thanks for your good wishes and to assure you that mindful of the excellent

work performed by the American missionaries for the enlightenment of the people of this country, he will not fail to follow in the footsteps of his Royal Predecessor in affording every encouragement to them in the pursuit of their praiseworthy task."

Already there are some signs that these guarantees are endangered by the present tendencies. Absolute religious toleration and freedom has heretofore been a worthy boast of Siam. The imposition of religion tests as a condition of royal favor or of membership in the Wild Tigers or of holding office would make such a boast no longer possible, and would set Siam in the class of the small number of religiously intolerant states. Even in Turkey and Persia it has been possible for Christians to hold office and religious tests were abandoned in progressive states years ago. But in Siam a constraint which is in danger of becoming persecution, has already fallen upon some Christians, and it is understood and openly stated in many places that the King is opposed to the acceptance of Christianity by his subjects, and that he desires instead to see his people zealous in the practice of Buddhism. The result is that men convinced of the truth of Christianity are influenced to dissemble, and that other men, unconvinced, or wholly indifferent, with regard to Buddhism, are led to feign a faith which is insincere. Is this wise? Is it not certain on the other hand to undermine the very sincerity of national character which the King desires to produce? Would it not be far better to set men's minds free, to bid them seek the truth everywhere, and having found it, freely to live by it. The King is earnest in bidding the people not to be led into false imitation of foreign ways. With equal earnestness he bids them unquestioningly to imitate their own past. Would he not do better to bid them to seek and to imitate what is true wherever it is found, to accept nothing because it is Siamese or foreign, but only because it is true, and to reject what they do reject only because it is false? He wants to make a free and honest nation. He can only do it out of free and honest men.

(2) And what will be the effect upon Buddhism of this use of the religion as an agency of political education? One might justly ask whether in leaning upon Buddhism as he is doing, the King is not trusting to a broken reed. Of all the religions in the world, pure Buddhism is least adapted to create or sustain a spirit of energetic and progressive nationality, unless in adapting it to such a use, it is so radically altered as to be no longer recognizable. Already the effects of the present movement are manifesting themselves. The priesthood no longer occupies its old place of respect and power. Young men may or may not enter the priesthood, they must enter the army. Service in the priesthood is no longer regarded as an indispensable prelude to manhood, to marriage, to influence. Both the government and the courts are making it easier for men not to enter the priesthood and to escape from it after they have entered. The price of state patronage is increased state control. And the

governmental discharge of religious functions in the institutions and services of the state is hardening into still deader formality a religion already in peril from a want of intellectual life and spiritual independence. If the King really has at heart the interests both of Buddhism and of nationality he is in danger of a double disappointment; for Buddhism cannot help him politically and he is in danger of inflicting irreparable damage upon Buddhism religiously.

(3) The third question with regard to the tendencies which we have sought to analyze is the question which is confronting statesmen of every land, namely, how to keep the balance between the principle of nationalism and the broader principle of human unity, which is sure now to arise from the affront and wrong which it has suffered throughout the whole world, to lay its demands upon mankind with a new power. Men engaged in such a task as the King has undertaken in Siam, if they do their work strongly are in danger of offending against the international mind. The King is evidently doing the best he can, but if any friend could speak to him it would be well if he could beg him to seek in this matter to be a greater man than even the greatest of the European nation-builders and to seek to make his own nationality, if he can, distinctive and great, without comparisons which are injurious in their rebound, and without disparagements, especially of that great people whose struggles at home in China deserve the deepest sympathy of mankind and who constitute the most industrious and productive element in the population of Siam.

It was stated at the beginning that the one important problem of foreign diplomacy with which Siam has now to deal is the question of the revision of her treaties. Great Britain and Denmark and Japan have surrendered their extra-territorial jurisdiction over all their subjects, and France has surrendered hers over her Asiatic subjects. No nation, however, has as yet released Siam from what may at the beginning have been a justifiable but is now an intolerable limitation of her economic autonomy, namely the restriction of import duties to three per cent. Such an abridgement of the sovereignty of Siam should be terminated and Siam is entitled to ask that this should be done without the humiliation and injustice of having to purchase her own sovereign rights by territorial or other considerations. The principle of the missionary enterprise which seeks to build up independent native churches, it should be said again, takes pleasure in the establishment and recognition of complete political autonomy in the independent nations; and missionaries, who, as missionaries, could never ask in the first instance for the establishment of extra-territorial jurisdiction in their interest, should be and are always the first to welcome its surrender and to take their full place among the people and under the government which they have come to serve, enjoying the rights and discharging, as far as citizens of another nation can, all the

duties of the citizens of the nation whose highest interests they have come to advance.

And it is this force, which the Christian missionaries represent, and of which the King expressed such appreciation at the time of his accession, which can do more than any other to accomplish the ends which the King has upon his heart. Already this force has done a great deal. It introduced the first press into Siam and produced the first Siamese type, it founded the first hospitals, the first modern schools, the first and only leper asylum. "Your missionaries," said the Minister of Foreign Affairs, "first brought civilization to my country." They represent those principles of intellectual freedom, personal character, social righteousness and national integrity, which are the great need of Siam. Many of their ethical teachings are found in Buddhism also, and the greater this community can be shown to be, the more Christians will rejoice. But what Siam needs, neither Buddhism, nor the army, nor schools, nor the influence of any sovereign, however able and earnest, can ever provide. She needs a power, deep, pervasive, regenerating, such a power as history shows is to be found nowhere else than in a profound faith in a living, personal God, a power which is operating in the world today in its purest form for the making of men and nations in the Christian gospel. This power by every agency of service which they can devise and by the direct and straightforward teaching of truth across the land, the missionaries are seeking to communicate to Siam. That man is the best lover of Siam, and will in the future be seen to have been its greatest benefactor and statesman, who will realize that this is his country's greatest need and will open the widest door for the access of this power to the heart of the nation.

R. E. S.

3. SOWING THE SEED OF THE KINGDOM IN SIAM

Tap Teang, June 2, 1915.

The sower went forth to sow. This time he did not go alone. Half a dozen of his friends accompanied him, so that when he grew weary they might take up the work each in his turn. The field was the market place of Tap Teang in the lower peninsula of Siam, and it was on the first of the market days of last June when this little band of sowers took possession of their corner of the market place to sow the good seed of the Kingdom of Heaven.

The great sheds covering an acre or more were crowded with the people from the little farms and villages scattered through the jungle and along the streams. Each one who had brought produce to sell paid his cent and a half as he came in at the doorway for the privilege of trading for this one market day. The sower and his friends were always there on market days and they paid twenty-four ticals, a little less than \$10.00 for the annual privilege of their sowing place in the corner of the market.

The long platforms that ran all around the market and to and fro across it were crowded with the sellers, sitting side by side with their wares before them. Here was one with great, live fish that leaped out of the basket, and here was another selling fish also, but the odor of her goods proclaimed that her fish had been dead for many a day. There were long, round fish which live in mud and can make their way over the ground from one pool to another. There were live pigs roped in crates and carried suspended back downwards from long poles. And there were bunches of bananas and pineapples fresh from the gardens, and many fruits and vegetables such as an American boy or girl never saw. There was a Chinese taffy man making his taffy in the middle of the market. There were little cubes of grey clay for the people suffering from hook worm, who liked to eat dirt, and there were balls of brown Siamese butter made of decayed, pulverized fish. There were miserable little trinkets imported from India and Europe, with cheap, tawdry cloths, not to be compared with the well-woven, home-made *panungs* offered near by. Here and there were restaurant booths offering food and drink, the very sight of which would send shivers through visitors from abroad.

Up and down along the platforms moved the crowds of men and women and little children, many of them ragged and not many of them clean, but all of them cheerful and contented, with that fatal contentment which is the great curse of peoples to whom the earth supplies a livelihood too easily and whose wants do not drive them to arduous toil. Although a tropical sun was beating down, men and women alike were modestly dressed, and

only a few little children roamed about naked, save for one little piece of tinsel jewelry tied around the neck, and another around the little loins. What was there to life for these but the little round of eating and drinking and lying down to sleep? Did life hold more meaning than this for any of them?

Then the sower stood up to sow. A song first in some familiar tune of the people and then in a strange tune from a far-off land caught the attention of those who passed by and they stopped to listen. Behind the sower hung a great map of the world and he pointed out on it the lands east and west and spoke of the brotherhood of those who dwelt in them and of such a brotherhood as possible and real only in a Fatherhood such as Jesus Christ revealed. At this, an old man with the face of one of our Revolutionary sires, but clad simply after the fashion of the Siamese farmer, in an ample waist cloth, stopped to listen. What he heard was strange to him but it pleased him, and moving up toward the preacher he told him that what he was saying was surely true. The old man's soul was as soil broken for the sower, and over the soil made ready, he cast forth his seed. This Father of all was also the Maker of all. How better could the wonder of our bodies and the marvel of the world be explained? And were there not deep needs in our own hearts which called out to such a Father for His help? Indeed there were, the old man assented. And these very needs, the preacher went on, the Father had sent His Son into the world to meet, and he was there to tell of this Son, of the light which He would give to the darkness of our hearts, and the peace of forgiven sin and the security of a strong and steadfast succor. This was a good message, said the old man, and he sat down on the edge of the platform from which the sower was sowing his seed. Then one of the friends of the sower stood up, and speaking to the old man, who had already taken it for granted that the message was meant just for him, said that he wished to bear testimony of what he himself knew. Had the old man in crossing his river, or fishing in the stream, ever longed for a secure pole standing steadfastly against the current to which he could tie his boat? Indeed he had, said the old man. Well, just such an anchorage had this friend of the sower found in Christ, and as just such a steadfast friend could he commend him to every man. At this the old man decided to lay aside whatever other errand he might have had and drew his feet up from the ground and settled himself for the rest of the day on the platform, by the side of the sower and his friends, and there, where above his head the winds blew to and fro the map of the world and the American continents which was by the old man's side, he sat and drank in for the first time, the wonderful story so dear and familiar to us.

One by one three other old men, drifting by in the crowd, were caught by some word just as the first old man had been, and first sat and listened and commented, and then turned to speak one to another of this which they had heard.

As the day wore on the crowds thinned out and wore away. Those who had come in in the morning laden with the produce of their own toil, turned homeward with that which they had taken in exchange, and presently the sower and his friends wrapped up their map, gathered together their books, put away the tea pot and cups from which any had been free to help themselves during the day, and went off to their homes. The old man also arose and turned his steps homeward too, but he went out not as he had come. New thoughts of God were in his heart, and that which had been planted there was a seed which could not die. Next year that which had been a seed this year will be a blade, then the ear, and after that the full corn in the ear. The sower will be visiting soon the old man in the village to which he returned, and he will find there a group of people to whom the old man has told the wonderful tidings that came to him that June day in the market place in Tap Teang.

Not far from where the sower stood, on a platform from which the vendors had gone away, and at the very moment that the old man was listening, eager and intent, to the words of the sower, a Chinese opium smoker lay down beside his lamp. A few rags covered his emaciated body. A foot from which festering ulcers had eaten away the heel, protruded from his rags. Warily he pushed the opium into his pipe and drank in the benumbing, soul-deadening smoke. Little by little he slipped away into the degradation that is worse than death. Little by little in the same hour the light that is life was beginning to shine upon the soul of the old man who sat listening to the sower's word. We who were there and saw, as we left the sower and his friends, and the old men who hung upon their words, passed by the opium smoker in his despair and shame, and from the market walked out on the wide road that leads down to the river Trang, thinking of what we had seen in the place where men traffic in Tap Teang, of the Saviour and sin, both at their work in human lives.

R. E. S.

4. A LITTLE CLINIC IN COMPARATIVE RELIGION

Tap Teang, June 3, 1915.

The clinic was held in Tap Teang in the province of Trang, monthon of Puket, in the lower peninsula of Siam. The participants sat in the broad passageway that ran through the missionary's house and served as dining-room, reception-room and library. It was the hot season and the tropical sun was blazing without. Across the lawn was the jungle from which the tropical birds were calling. Pineapples, cocoanuts, pomegranates and a score of fruits were ripening in the garden. Village people and lonely dwellers in the forest passed silently by with their burdens in a many-colored stream of life on the road by the jungle edge.

The clinic was in the nature of a study of the power of Christianity and Buddhism to meet human need. It was not an academic study from a distance of ten thousand miles. The participants who provided the material were men who had been brought up in Buddhism, who knew it thoroughly from within, who had honestly tried its Way and who having now as honestly tried Christianity and known it also from within, were able to make such an intelligent and authoritative comparison as can not be made by western Christians who have learned Buddhism only from books, or by eastern Buddhists who may not have studied Christianity at all, or who have derived their knowledge of it only from nominal Christians. Only a few steps away was a Buddhist wat with its shed of Buddhist images, its palm thatched house of priests and novices, and its wat school for the boys of the village. Some of the priests in their picturesque yellow robes passed by on the jungle road as we talked together, with their chelas bearing their rice bowls after them. For centuries upon centuries the influence of Buddhism had lain upon the land and the clinic was held against a background of reality. We began with the question, "What was it that you did not find in Buddhism that you did find in Christianity? And was this the actually compelling reason for your acceptance of the Christian faith?"

Loop made the first reply. He was a short, shy man who had been for seven years in the Buddhist priesthood. For all these years, he said, he had felt the need of a Saviour. That need Buddhism had not met and had not professed to meet. Buddha had succeeded only in saving himself and had frankly told his disciples that he could not presume to save anyone else,—that every man must be his own saviour. And how indeed could Buddha save or help? The salvation which he himself had sought and attained was annihilation and, annihilated in Nir-

vana, how could he aid those who were still struggling in the toils of life? There could be no access to Buddha, for Buddha himself had ceased to be. His Buddhist prayers, Loop said, he came, as he meditated, to realize, reached no one. An extinguished Buddha could not hear them and the Buddhist doctrine was that there was no god to hear. All that Buddha could do he had done. He had left his example and his exhortation. With these each man must work out his salvation for himself. It came, accordingly to this, that if Buddhism was true and Buddha had attained extinction by his Way, then there was no saving help from him for man. If there was such saving help from him for man and if he could hear and answer prayer, then Buddhism was false and Buddha had not attained the end he sought. Not to salvation, but to this 'despair, had Buddhism led his heart. With joy and deliverance he had learned of the living Saviour Jesus Christ by whom, as the present and accessible power of God, he had a salvation that was real now and rich with abounding and eternal significance forever.

Sook was the second to make answer. He also had been for years in the priesthood and he proceeded to contrast his present Christian experience with the precisely opposite experience of his life in the wat. In the first place, he said he had then no assurance of faith. There was nothing that he could rest upon that gave him security of his salvation. He had no consciousness and he could make no satisfactory calculations that the merit which he was accumulating would wipe away his sins. In the second place, his Buddhist longing for a guarantee of the perpetual remembrance of his good deeds was met by Christ's assurance that He would personally remember even a cup of cold water given in His name. Buddha had given no assurance. How could he do so? How could extinction and remembrance consist together? Even on the grounds of securing a man's accumulation of merit, Sook's heart had turned to Christianity, for here was a living Master who would keep record in His, personal remembrance. And what remembrance could there be with the dead master with whom Buddhism bade his heart to be content. He knew of no memory but personal memory, and that was precisely what Buddhism did not provide. In the third place, Christianity offered in many places, of which John 3:16 was one, a true and living Saviour from sin. There was none such in Buddhism. It knew absolutely nothing outside of one's self that could take away sin. The only escape must be by the sinner's own deed and in proportion to the inexorable profit and loss account of his acts. But in Christianity the sin was taken clean away and atoned for. And the loftier thought of salvation was accompanied by a deeper view of sin. In Buddhism he had never felt that he was a sinner against Buddha, and there was no god against whom to sin. He was a sinner because he had sinned against himself or broken the law, and the law itself had been to him only a human way and not a

Divine will. In Christianity he saw sin in profounder meaning and in significances of which Buddhism with its deadening interpretation could not conceive.

The third to speak was Choon. He had been a novice in the wat but had not gone on into the full priesthood. He had come to the mission hospital suffering with pleurisy and, although the medical missionary was away on furlough, the missionary nurse in the hospital had been bold to operate to save his life, and he was up and about now, though still needing to carry in his body the drain for his disease. He had been taught Buddhism from his earliest childhood and, he was only a child now in the Christian faith, but the contrast which impressed him most was between the Trinity of Buddhism and the Trinity of Christianity. In Buddhism the Trinity consisted of Buddha, the Three Baskets of the Law, and the Priesthood. With two of these three, Choon had been well acquainted. The Baskets of the Law he had studied and the third party of the Trinity was made up of his neighbors. But the first person of the Buddhist Trinity he could not know, and with him he could have no contact at all. Cut off from any help from Buddha, could the Law or the Priesthood help him? As he had said, he knew them both well, and no help whatever had they ever given him, and no help could they ever give. They had no eternal life for him here and when he died there was no help that they could offer him for the world to come. He need not speak in contrast of the access which he had to the Christian Trinity and of the love and help and saving power and eternal hope which it had brought to him. He would only add that Buddha had never impressed him as the owner of his life, nor had he ever been regarded by him as a providence thinking and caring for his life, but he looked now to Jesus Christ as his personal proprietor and the guide of his way and the complete sovereign of his soul. Jesus, moreover, in a whole realm of being strange to Buddha, had made atonement for his sin and taken it far away.

The clinic was interrupted at this point greatly to its enrichment by the visit of the Chinese laundryman of Tap Teang, Kuon Luing, "Sunny Jim," the missionaries called him, and he came in upon us like a sun-burst with his genial smile and irrepressible, contagious laughter. He had been for sixteen years in America and had been baptized as a Christian in the Green Ave. Methodist Church in Brooklyn. He had returned to southern China and then from southern China had come in the great immigrant invasion of the Malay peninsula and found his way to Trang and then inland through the jungle to Tap Teang. He was himself an incarnate treatise on comparative religion. Whoever wished to compare Christianity and Buddhism needed only to look at Kuon Luing and his neighbors. His life bore witness to the light of the knowledge of the glory of God which shone in the face of Jesus Christ. His pride in his two children, not his boy only—that would have been intelligible—but

in his older daughter also, was in itself the manifestation of a new social principle in the community.

When Kuon Luing had gone, both taking away and leaving behind the light of his countenance, Ah Toon spoke. The other three had been Siamese, but Ah Toon was a Chinaman. He had been originally Dr. Dunlap's coolie, then his cook, but his quick intelligence, his true life and his earnest faith had commended him for the evangelistic work which he was now doing with steadily increasing power. Buddhism, said he, was a thoroughly worldly religion. There was nothing heavenly about it either in its origin or in the offers which it made to the human heart. It did not lay claim to any divine origin. Buddha had plainly declared that he was only a man, that he had discovered his doctrine for himself. All the conceptions of the religion were earthly conceptions. It had none but earthly springs from which the thirsty could drink. Christianity, on the other hand, had come down from above. Its central principle, the atonement, its central doctrine, the cross, had never been conceived by men nor come from man. The offers which it now made to men were offers of life and strength in God. Here, notably, the words of John's gospel were true of Christianity in its contrast with Buddhism, "No man has ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven. He that cometh from above is above all. He that is of the earth is earthly and speaketh of the earth. He that cometh from heaven is above all."

All this had been in answer to the inquiry as to what it was in Christianity which had had living and drawing power to them, and why Buddhism had left them unsatisfied. Their answers seemed to reduce themselves to a flat charge of atheism against their old Buddhist thought. To clear up this point accordingly, we asked them whether they were prepared to stand by this charge. What had they actually thought of God in their old Buddhist days? It soon appeared that their Buddhism had been a logical atheism, but that it had never been able to extirpate the fundamental faith of the human heart in God. Had that faith, we were also anxious to know, avenged itself against Buddha by making him the god whose existence he had denied? Loop replied that he knew that Buddha was not God, for Buddha had, as a matter of fact, worshipped gods outside of himself, but that he knew that when he himself had been a Buddhist he had no thought of God and had not regarded Buddha as God, for Buddha had died and attained extinction, so that he could not be God. All this was true of his own religious experience, Loop said, and yet he must add that when he was in the priesthood he had a vague idea of a great author of his life, and at times he had vaguely worshipped Him and prayed to Him as "Most Gracious Father." He and the other men thought that, both in the temples and in common life, the Siamese people had this dim idea of a universal and benevolent fatherly

providence, greatly obscured by Buddhism and its images, but indestructible and asserting itself in times of trouble and distress. The idea did not come from Buddhism, for it lay behind Buddhism and could not be reconciled with it. In times of storm in the northeast monsoon, along the Gulf of Siam, the sailors, they said, would often fall on their faces and, forgetting their Buddhism, call aloud, "O most Gracious Father, still this tempest," or "O most Gracious Father, send a favoring wind." Ah Toon said this idea had not been as strong with him before his contact with the Siamese as it had been since, and that he believed it came from a strain in Siamese thought closely akin to the ideas of natural religion in the West.

The influence of the late King, who had accepted many Christian ideas, had promoted phraseologies in official addresses, recognizing a divine personal providence. In taking leave of General Grant on his visit to Siam during his journey around the world, the King had said, "May the One who is supreme in all the universe and who controls in the affairs of men and who governs the elements, guard, keep and defend you in your journeyings." Dr. Dunlap believed that such language, often repeated by the late King, had encouraged the ideas of natural religion, and he quoted an oath of office taken by judges in one of the criminal courts, running, "Buddha, the Scriptures and the Priesthood, and the One who is supreme in the universe, who knows the hearts of all men, who is present with all men, who knows the deeds of all men, be witness to me that in taking this appointed office I should discharge all my duties in truth and fidelity." It was true, the men thought, that ideas like these only occasionally forced themselves forward, and that the thought of God needed by the soul was associated in the minds of the common people with the images of Buddha, and that by the ironical judgment of time the great teacher who had discarded God, had been punished by deification, and that before his own image in ten thousand temples men knelt down for a worship which he had taught them was destitute of meaning and of power.

The character of Christ fills so necessary and effective a place in Christian apologetics at home, and has of late years filled so large a place in missionary apologetics on the foreign field, and in the study of the relations of Christianity and the non-Christian religions, that we asked this little group in Tap Teang what elements in Christ's character most impressed their minds and hearts, especially in comparison with the character of Gautama. We were greatly surprised to have them deliberately pass by the direct point of our inquiry. It turned out that it was not the human character of Jesus which interested them at all, but His meaning for their experience as a present supernatural Redeemer and Lord. These aspects of Christ as an eternally efficient and saving person filled all their horizon, and they were not specially interested in letting Him down, as it seemed to them, to the level of the man Gautama, and compar-

ing the two in their earthly lives. And yet now that they were put to it, the comparison interested them, although they would not have thought of attaching much importance to it in this form.

"The conception of Christ's character which appeals to me," said Loop, "is the New Testament doctrine of Him as the creator of all things, showing the wisdom and beneficence of His character in the creation. I like also the thought of Jesus as the light of the world, enlightening men spiritually and shedding a great brightness upon the soul. But the supreme reason for my belief in Jesus and my loyal attachment to Him, is the Cross. The Cross and its revelation of the character of Christ distinguish Him from all other gods that I have heard of, and Christ's dying for sinners is superior to anything that I have heard asserted in any other religion."

"Jesus' life on earth," said Sook, "far transcended the life of Buddha. The latter was all centered in himself, while Christ's life did not center in Himself. He went about doing good to others and meeting human need. This attracted me to Jesus. And yet, while Jesus helped people whom He met while He was on earth, this would never have saved mankind or me. The transcending thing is that Christ, in order to save man, laid down His life for sin. Buddha did nothing to save men except to teach them what he believed was the way in which they might save themselves."

"Buddha, in walking over the world," said Choon, "met misery and fled from it. Jesus met it, endured it and miraculously helped it. He did not abhor the sight of suffering. It appealed to Him and he went to it. I think there is a good deal of similarity of teaching between Buddha and Christ, but their inner principles were fundamentally different. Buddha begged bread, Jesus supplied it." Upon being reminded of the two contrasted sayings,—Buddha's, "I am no man's servant," and Christ's, "I am in the midst of you as one that serveth," Choon answered, saying, "Yes, those sayings are both true."

"To me," said Ah Toon, "this is the great contrast,—the confidence and assurance of Jesus against Buddha's uncertainty. It is said that Buddha taught the way to heaven, but all he did was to exhort men to acquire merit, and I do not believe that he ever assured his disciples that he or they had attained the heavenly way, but Jesus did, 'I am the Way. I go to prepare a place for you. Whither I go ye know, and the way ye know.'"

These were all of them simple men, untrained in any western school. They had never read and could not read an English book. They did not possess a single commentary or expository volume in their own language, but they had learned from the New Testament, and from their own hearts, where what Professor Denney calls the "center of gravity" in Christianity is to be found, and by their own instinct and under the leadership of the missionary teaching which they had received, they had gone straight to "one of the most prominent and enviable character-

istics of the New Testament religious life" as Professor Denney describes it in his volume on II Corinthians in the Expositor's Bible: "Christ is on His throne and His people are exalted and victorious in Him. When we forget Christ's exaltation in our study of His earthly life—when we are so preoccupied, it may even be so fascinated, with what He was, that we forget what He is—when, in other words, a pious historical imagination takes the place of a living religious faith—that victorious consciousness is lost and in a most essential point the image of the Lord is not reproduced in the believer. This is why the Pauline point of view—if indeed it is to be called Pauline and not simply Christian—is essential. Christianity is a religion, not merely a history, though it should be the history told by Matthew, Mark and Luke; and the chance of having the history itself appreciated for religion is that He who is its subject shall be contemplated, not in the dim distance of the past, but in the glory of His heavenly reign, and that He shall be recognized not merely as one who lived a perfect life in His own generation, but as the giver of life eternal by His spirit to all who turn to Him. The Church will always be justified, while recognizing that Christianity is a historical religion in giving prominence not to its historicity, but to what makes it a religion at all—namely, the present exaltation of Christ. This involves everything and determines, as St. Paul tells us, the very form and spirit of her own life."

This quotation was in our minds as we asked our friends one last question. "In what forms or in what modes did they have fellowship with this living Christ?" "I love him so much," answered one, "and my heart is so loyal to him that I am ready to die for him." "Yes," we suggested, "but that is talk of an experience not real to you. What is He to you in the experience that is actually real?" "All I can say," was his reply, "is that no other presence is more distinctly with me." "I am sure," said another, "that I often see Him in my heart." "As for me," said a third, "surely His presence is true and to bring to Him all of life is an experience unknown in Buddhism." "The only way I know," said the fourth, "is the way of fellowship by faith, of life through death."

It was not a great deal of Christianity that these men knew, if by "great deal" we have in mind masses of facts or systems of doctrine, but it was a great deal that they knew if by "great deal" we have in mind the core and inward principle and saving grasp. It is possible that they might not have known as much as this. Let the reader judge and the issues of life decide. It is possible that they may have known much more and that we might have found it if the conference had not ended then with the coming of a Christian woman from a distant village to bring a present of mangoes to the visitors from afar. She was a woman whose father, fifty years ago, had groped his way from Buddhism toward God through looking at the wonder of the human hand which God had made.

R. E. S.

5. TALKS WITH BUDDHIST PRIESTS IN SIAM

S. S. "C. Lopez y Lopez,"
July 23, 1915.

If a Buddhist, interested in the religions of the world, were to visit our country with a desire to learn what American Christianity is, how would we wish him to proceed? We would certainly urge him first of all to read the New Testament. This, he would probably say, he had already done, or if not, that he would gladly do it, and was happy to find that the original, authoritative books of Christianity were so small and so accessible. But he would probably add that he knew from his own experience that the actual religious life of a nation was often widely at variance with its sacred Scriptures, and that one of the things in which he was most interested was the character and amount of this variance, and what he would like most of all would be simply to wander among the common people and study their daily life with its moral practices and religious observances. We should have to answer that his method of procedure was just, but we should say that we would be sorry to have our American Christianity finally judged in this way, as many of our people were only perfunctory Christians or Christians not at all, in any deep, personal way, and that we should like to have him check the judgments which he might gather from such general observations by personal interviews with our religious leaders. It might not be without misgivings that we would urge this course upon him. He could so easily meet with official leaders whom we could not commend to him but whom he would be justified in regarding as men of authority. He might meet them also at unpropitious times or find them careless or hasty or superficial or incompetent. But these are all risks which he and we would have to take and we could not complain of his forming his own conclusions and reporting to his people at home a judgment based on these three sources of information, our sacred books, our common life, and our religious teachers.

It is in just these ways that we have been seeking to study the religious life of Siam and the character of Siamese Buddhism, and I shall try to set down here some report of our talks with Buddhist priests.

One conversation was with a group of young priests in a new, gaily decorated temple in the city of Prae in northern Siam. Most of the temples which one sees in Siam are either very old or else, by reason of wear or neglect, have the appearance of old age. Hitherto the repair of temples which others have built has not been regarded as a means of religious merit-making for the repairer. The King is seeking, sensibly and with effect, to in-

roduce a different sentiment and to persuade men that the preservation of the old temples is as meritorious as the erection of new. This temple was either new or as good as new. Elephant bells hung around the cornice and along the roof ridge. The pillars and doorways were glittering with colored glass and new gilt. The great alabaster-faced image of Buddha gazed passively down the temple walls, newly painted with scenes of Buddha's earthly life. A dozen young priests and some boys from the temple school gathered around us, and we asked them when Buddha was born and in what country he had lived. O said they, he had lived so long ago that they did not know when or where it was. Could they tell us then any facts about him? What had he done or said? Did they know what he had taught about God? No, said they, they were sorry they could not tell. Was there then not something else, about which they could tell us, that he had taught men? O yes, they said, he had taught them the Siamese and Lao languages. What was this great idol looking down upon us? we asked. It was the image of Buddha, they replied. He had given them this image and told them that it was a true image and bidden them to worship it. Could Buddha hear and help, we asked? Yes, he could, they replied. Well, then, was he not in Nirvana, and in Nirvana is it not true that men neither see nor hear nor feel, but are freed from all consciousness and action and desire? Of these things they could not say, and of what Nirvana might be they could not tell. Well, then, we asked, where was Buddha? In heaven, they said. And where is heaven? Above us, they answered, pointing upward. And was Buddha God? Surely yes, they declared. And was he the only God? No, there was another one who was to come from heaven, too, the Buddha of mercy, Prah alaya mettai. When we pressed them further about the meaning of religion and the thought of God, they could only answer that they knew only that Buddha was he, that the idol was not he but only the image of him. It was a friendly group eager to hear our questions and earnest in their answers, but most of them were only boys, representative of that great host of lads who, after the ancient but now relaxing custom of Siam, were expected to spend a few months at least in the priesthood before going out to take up the responsibilities of men. They did not know much and their ignorance was representative of the religious ideas of great masses of the people. Before we judge too harshly, however, it would be well for us to reflect upon what a Buddhist visitor to America might meet with under corresponding circumstances in our own land.

I turn from this to an experience of a quite different character. He was a clever, intelligent, open-hearted priest in the Pak oi Wat in Chieng Mai. It was the fifteenth day of the waxing moon, one of the Buddhist holy days, and I had gone to the wat with the hope of attending a Buddhist service with Dr. Campbell of Chieng Mai, a missionary who knows the sacred

books of Siamese Buddhism and understands the ways to human hearts, including the hearts of priests. Entering the temple, we found that we had come upon a sort of ordination service. Two young men were passing from the first to the second order, from the diaconate to the full priesthood, as it were. The older priest who was conducting the service saw us as we stood in the doorway and, calling to us, cordially invited us to come in and to sit down near him. The two young priests were seated on mats before the altar, on which, raised high, were three images of Buddha draped in yellow and white and red. Beside each of the young men lay a great pile of gifts, new yellow robes, pillows with ends embroidered in silver, white umbrellas, candles, pieces of colored printed cloth, new begging bowls with red and yellow bands to hang them about the neck, brass basins, and nearby, for each young priest, a great dinner waiting in a dozen different bowls arranged on a tray. Behind the boys were members of their families, mothers especially, and other women kin for whom such an act as this of the boys was the greatest merit-making that could be. These had their little bowls of fruit and flowers whose heavy fragrance filled the temple. We hesitated to intrude on such a ceremony, but one of the young priests picked up a cigarette and lighted it, pleased apparently at the interruption, and the older priest in charge was so genial and urgent that we came in and took our places beside him. "I am a stranger from abroad," I said, Dr. Campbell translating, "may I ask whether these young men have a great love in their hearts for Buddha?" "They hesitate to reply for themselves," said the older priest, "but I will answer for them. They are indeed truly devoted to the Buddha's religion and desire to give their lives to it." "And will Buddha help them and be with them," I asked. "Do they love him as their friend and do they have the comfort of his companionship?" "O no," was the reply, "Buddha is gone to Nirvana and he cannot hear or help or walk with men. We have only what he was and what he taught. It was for that reason that he left this image, that we might remember him and the Way which he found." "But," we urged, "is there no God to whom they can look for help?" "O yes," said he, "they pray toward the Coming One." He meant the next Buddha whose coming he believed Buddha to have foretold, and whom, far and wide, the Siamese Buddhists at least, dimly expect, and some of them not dimly but earnestly. "But where is the Coming One?" we inquired. "Is he not somewhere now where he can be reached?" "No," said the priest, "he is not born yet." "But surely," we said, "there must be some God back of all these men who were not and who then are born and who then die and are not any more. The world was here, and men and women were here before Buddha came. Who made these?" "Yes," he answered, "all these were here before Buddha, but there was no God before him nor any need of God. People were all good then and needed no deliverance from sin and no revelation of a Way, but they fell

into evil. Then in mercy, Buddha came down to give them help." It was early morning and we had made appointments which called us away, but we asked our friend whether sometime during the day, the country people would not be coming in with their offerings. Could we come back then? Yes, indeed, he said, by all means. Early in the afternoon he would be glad to have us return. The people would be there then.

So early in the afternoon we returned. Alas, the temple doors were locked, and we went away disappointed at our loss and also in the trustworthiness of our friend of the morning. We had scarcely left the temple grounds, however, before we saw coming toward us a procession of yellow-robed priests, followed by worshippers bearing bowls of lacquer and silverware filled with offerings. In the midst of them was our friendly priest. He greeted us cordially and told us that they were now on their way to the temple with the offerings. Would we not return with him? So we joined the procession and went back. The temple doors were unlocked and we passed in. The two young priests resumed their places and just behind them clean mats were spread for us. Beside us, on a raised platform, sat the older priest, talking freely with us and explaining all that was done. Behind us sat the other folk with their offerings, the sweet, heavy odors again filling the temple. A temple attendant brought the offerings to one of the younger priests who held a great fan upright before his face and recited slowly the five commandments. Then while the temple attendant laid the offering of fruit and food before the images and prayed for their acceptance with many a monotone of Buddhist prayer and, in ideas never learned from Buddhism but caught from Christian influence, asked "that we all might be brought to the heavenly home where death and sorrow may not come," our friend the priest took up the conversation again. He asked what my work was. Why had I come so far? And expressed the hope that my errand might be prosperous. I replied that I was traveling to see the minds of men and was chiefly interested in what men thought about God and the world, and in the truth that they believed they had found. He said that this was good, that all men must seek the truth and could only rest when they thought they had found it. I replied that the truth that I had found which seemed the best of all truths was that God who had made all the world, was the Father of us men and loved us and would live with us. "Even so," he said, "all men seek happiness. Surely in heaven it will be found and beyond heaven there is Nirvana." "Yes," I answered, "but I do not want a Nirvana beyond heaven, an extinction beyond joy. Lives I love have gone forward into those strange places and I want to meet them and know them again." "Oh," said he, "I believe that even in Nirvana we shall have our friends and know and be known." The chant of the man who was praying before the images rose and fell. To whom, I asked, was the man praying?

"To Buddha," answered he. "And is Buddha God?" "Yes," he replied, "I think of him as God." "And why then the idols, these three in yellow and red and white?" "O," said he, "to please Buddha, men may rightly make these images, one man one, and another another, until there are many tokens of our love, symbols of our remembrance." I brought away, when we left, one of his old rosaries which he gave me, and sent back to him some gifts, including the New Testament, which he promised to read, and which will confirm to him that hope of the future life which he did not learn from Buddha but which glows irrepressibly in the human heart.

Another conversation we had one hot afternoon on the road between Lampoon and Me Tah. We had stopped to rest in the shade beside a wayside market booth in the forest. A little boy with paralyzed legs, crept on his hands and knees from out a nearby hut, and an aged blind woman followed him begging alms. A Buddhist priest sitting near by might or might not have seen them. He was from a monastery near Lampang and had been at Lampoon helping at the funeral service of a great priest there. The number of priests in many of the temples has fallen off so that men must be called sometimes from other cities to these services. The opinion of such a priest as this would be valuable. I told him I was in doubt as to the meaning of Nirvana. Did it mean, as some held, complete extinction, or did it mean conscious bliss? Which of these was the goal and hope of Buddhism? He answered that he thought Nirvana would be a place of perfect, conscious happiness. "Will we know one another there?" "I do not think we shall." "Is Buddha there?" "Yes." "Where is Nirvana?" "I do not know." "Will we know Buddha there?" "Yes, I think we will." "Who will attain Nirvana?" "Those who have obeyed and followed Buddha." "What will become of that great majority of men who never heard of Buddha?" "I do not know." "Well, if Buddhism is so good and indispensable, are Buddhists doing anything to spread the knowledge of it through the world?" "I do not know." "Do you not think that if they believe in it they ought to spread it?" "O, if any are trying to do so, well and good, and if not, good and well." A missionary sitting by gave some help to the old blind woman. The priest rose and went on his way.

The Buddhist church in Siam appears to be a very loose institution with nothing either in its local temples or in its national system at all corresponding to the efficiency and compactness of our church organization, but there is a head or chief priest of all Siamese Buddhism, Prince Vajiranana, an uncle of the King of Siam, and one of our most interesting conversations was with him. He was a small, lithe man of ascetic appearance, clad in a simple yellow robe, characteristic of Buddhist priests in Siam, in accordance with the traditions that Buddha chose this style of dress because of its rude or despised associations. The Prince understood English and spoke it slowly and accur-

ately, but in the warmth of conversation constantly dropped it for Siamese and asked to have most that was said in English interpreted. In the large audience room of his palace in connection with one of the great temples of the city, was a sort of throne pulpit from which he received in state, but he met us in a most friendly and simple fashion in a small, adjoining library. Several missionaries were in the party and he knew well who we were and why we had come, and met us with the cordiality and responsiveness of a gentle and truly religious man. His spirit, far from being passive and inert, was vivacious and intensely alive. We told him that we were more deeply interested in the religion of Siam than in anything else that we had seen, and wondered whether he could recommend any book, in English, if possible, which gave a just account of the Buddhism of Siam. "I could name several books on the subject," he answered, and then ignoring such books as Fielding Hall's "The Soul of a People," and Alabaster's "The Wheel of the Law," he added, "but the only one which I would approve is Rhys Davids's." We asked him whether Buddhism really was one religion or whether Siamese Buddhism did not differ radically from the Buddhism of Japan and China, and also whether, judging from the conversations which we had had with Siamese priests, Siamese Buddhism must not be regarded as widely different also from the Buddhism of Ceylon, for certainly the thoroughgoing Buddhists of Ceylon regard Nirvana as annihilation or extinction, and of all whom we had met in Siam, only one man could tell us of having ever heard a Siamese Buddhist speak of extinction as the goal of being. "Yes," replied he, "northern and southern Buddhism are distinctly different, and beside this radical difference there are many sects in Buddhism just as there are in Protestantism, but I do not think that these sects matter much in either case. I can tell the difference between Protestantism and Roman Catholicism, but not between the Protestant denominations." We asked him whether our impression was correct that the Buddhism of Siam differed from the Buddhism of Ceylon fundamentally in its idea of the ultimate life of the soul. Perhaps it did, he thought. As for himself, he believed in the transmigration of the soul, which was an older idea than Buddhism and had been taken up by it, and which promised the soul a final purification and an eternal conscious happiness after the long struggle between good and evil had been wrought out. Some years ago, he said, Dr. John Fox, secretary of the American Bible Society, on his visit to Siam, had presented him with a Bible and asked him to read it, and told him that he would pray for him as he read. He had read it and he thought the New Testament idea of eternity was very much the same as the Siamese Buddhist conception of Nirvana. Some he knew, taught that Nirvana meant extinction. He did not believe this but thought that evil would be extirpated and that good would abide, and that the soul would come at last through all the wheeling pro-

cesses of its experience to perfect holiness and calm. He had read in the Bible of the Holy Spirit and Satan, powers of good and evil that now work and war in man. These powers Buddhism recognized, but only as forces, not as in any sense personal. Indeed he could not accept the Bible teaching regarding a personal God and Jesus Christ as a personal deity. He could not embrace any conception of personal deity. Did this view, we asked, account for the use of images of Buddha which might take the place of a personal thought of God? Images, he answered, were simply a reminder. They had been originally forbidden in Buddhism but it was easy to explain their origin. In his own case we might have noticed in the adjoining room a throne or pulpit from which he spoke. When his friends wanted him to come to some distant part of the country, he found they had an altar ready for him on which he might sit. Even in his case it would be an easy thing for his friends to take the next step and during his absence to put his image there as a reminder of him. This is all that the images of Buddha were. But, we asked, did Buddhists not worship Buddha as God? No, he replied, certainly they did not. Buddha was simply a great teacher who had discovered the way and left behind the treasure of his example and his teaching. But, we asked again, did Buddhists not have an idea of God beyond Buddha, of a supreme personal ruler of the universe? No, he answered, none. The universe was not to be explained in terms of creation and sustenance by a personal God. The world and all things, mountains and trees, stars and suns, are all simply the effects of natural causes, and these causes are themselves the effects of causes which preceded them. Buddhism knows only Buddha and nature, but it has no personal God nor any idea of God at all. There was no flinching. It was the most authoritative voice in Siamese Buddhism. And it disclaimed God.

In the great throne hall begun by the late King of Siam and now nearing completion, there is an interesting symbolic painting high up on the wall above the entrance from his Majesty's palace. At the top of the picture and painted with a skill that makes it stand out as though it were carved relief, is a great figure of Buddha. Just below is the Siamese throne with the King seated upon it and gathered around are the representatives of the great religions of the world. Its meaning is not altogether clear. The Siamese gentleman who explained the picture to us did not regard it as representing the submission of all religions to Buddhism, but rather as the friendly assembly of all in the tolerant freedom which has prevailed in Siam. We asked Prince Vajiranana what he thought the future of religion in the world would be. Would there be just one religion throughout all the earth? If so, would that religion be some one of the present religions, or a composite of them all, or a new religion? Or would each religion keep in general its own present territory? No, he replied, there would never be one. Traditions and

family loyalty, the conservatism of race and of individual conviction, national and personal obligations would hold men to their own inherited faiths. How, we might have asked, but did not, under such a principle, could Buddhism or any other religion ever have begun? All religion, he continued, was essentially the same. Strip away the ceremonies and the doctrines and the ethical substance which is left is the common law of truth and honesty and love. The unification of mankind in obedience to this common moral law and in the bonds of human brotherhood is the real goal. All proselytism is sectarian and ought not to be. But is the spread of truth, again we might have asked, proselytism? Is it not the duty of those who know or who believe they know to share their knowledge? Can men who have God refrain from offering Him to men who have not? Whatever truth we have, are we not bound both to hold and to propagate? "Your Royal Highness," asked one of the missionaries, as we were about to leave, "Is it right for Buddhist parents who have a Christian son to try to force him into the Buddhist priesthood, and ought such a son, out of filial loyalty, against his convictions, to enter the priesthood to make merit for those he loves?" "No," replied the Prince and chief priest, speaking straight as a man, "no, men should be true to their real convictions." And then he added kindly to the missionary who had asked the question, and who had been a long time in Siam, "I hope that you will stay in our country and will not go away."

The missionary will stay, and missions will stay. They have a word for Siam which Buddhism has never spoken and can never speak, the word of a living God come close to humanity and saying, "I am come a light into the world. He that followeth me shall not walk in darkness but shall have the light of life. I am come that ye may have life and that ye may have it abundantly. I go to prepare a place for you, and if I go I will come again and receive you unto myself, that where I am there ye may be also. Come unto me and be alive forevermore."

R. E. S.

6. POINTS OF CONTACT WITH CHRISTIANITY IN THE HERESIES OF SIAMESE BUDDHISM

Siamese Buddhism is classified with the Buddhism of Burma and Ceylon as Southern Buddhism, preserving the orthodox Buddhist traditions, and quite distinct from the Northern Buddhism of China and Japan, which, as a whole, and even more radically in some of the sects of Buddhism in Japan, has separated itself in many fundamental respects from the doctrine of Gautama. The assumption, however, that Siamese Buddhism is faithful to the primitive ideas, is unfounded. The moment it is examined, or any of its responsible interpreters are questioned, it is discovered to be full of heresies. And it is of interest and significance to the missionary enterprise to note that each of the heretical departures of Buddhism in Siam represents a step toward religious truth which Buddha either did not know or denied, and offers a distinct point of contact with Christianity. Such variations, moreover, have to do with the most central and important differences between the Christian faith and Buddhist doctrine.

These points of contact are well known to the missionaries in Siam and guide their methods of approach to thoughtful Buddhists. The difficulty is that thoughtful Buddhists are so few and that even those who are thoughtful are so ignorant of Buddhist history and teaching. In many temples the young priests can tell a visitor nothing whatever about Buddha, not one fact or tradition about his earthly life, and what they offer as the teaching of Buddhism is something that no imagination can trace back either to Buddha or to the early teachers. And while there are multitudes of better informed Buddhists who do know the story of the Founder's life, who have read some of the sacred writings, and who have some ideas of Buddhist philosophy, nevertheless even among these there are few who know what the original teaching was or who realize how far away they have drifted from it. Their ideas can be made points of contact in the presentation of Christianity, but they have no realization that these ideas represent any departure from the traditional faith in the direction of a religious view more diametrically opposed to the Buddhist view than to any other in the world. It is easy, accordingly, to overestimate the apologetic value of these points of contact between Siamese Buddhism and Christianity, as the small fruitage of the work in southern Siam testifies. Such heretical departures from error have not brought men into the truth or enabled them to recognize it when they see it in its fullness. But it is worth while to examine again such points of contact as there are, as it would seem quite clear that by the

way of some of them the road will lie over which the Buddhists of Siam will come to the true Light toward which they have unconsciously been feeling their path.

1. The first and fundamental heresy of Siamese Buddhism is its disposition to believe in God. In the words of Rhys Davids, whom the head of Siamese Buddhism regards as the most acceptable and trustworthy western interpreter of Buddhism, and from whom the otherwise uncredited quotations in this discussion are taken in order that the representation of early Buddhism may be one that Siamese Buddhists would approve, Buddha's religion was one "which ignores the existence of God." "The original teaching of Guatama knew nothing of God and taught that Arahants, holy men, were better than gods." The Buddhists of Ceylon who do preserve, as they claim, the true teaching of the Buddha, have issued a Buddhist Catechism which aims to set forth uncompromisingly the original doctrine. "Did a god creator call the world into existence by his will," the Catechism asks, and it answers, "There is no god creator. Only the ignorance of man has invented a personal god creator. The Buddhists, however, absolutely reject the belief in a personal god." And in the supplementary notes the catechism says, "Buddhism does not deny gods nor does it attribute to them any special importance. It simply does not need them either as a prop to its ethics, nor for the attainment of salvation. Whoever wishes to believe in God may do so, only he must not forget that the gods, like all living beings, are perishable and subject to rebirth... and that the saint who has reached perfection and, above all, the Buddha, is far superior to all gods." But the hearts of the Siamese people will not accept this doctrine in either its agnostic or its atheistic, or its rather despicably polytheistic form. They insist on feeling, at least, the reality of a great mystery behind the world and with increasing clearness they have come to think of a great creator and benevolent ruler of all things. For many years this faith has grown in articulateness and in acceptance. It has not extirpated the barren doctrine of Buddha, but it has colored it with the heart's irrepressible longing.

2. In its need of God the Siamese heart has either deified Buddha himself or conceived of him as a messenger of the deity, or, more dimly, has insisted on looking forward to someone yet to come out of the unseen who shall satisfy the heart. There was nothing in Buddha's teaching to sanction such ideas as these. "Was Buddha a god's messenger?" asks the Buddhist Catechism, and answers unequivocally "No." "Was he then a human being?" it continues. "Yes, he was born a human being." The earliest documents represent "the historical Buddha to have taught that he was the latest of a series of seven Buddhas." The Siamese believe that he was the fourth of five Buddhas and, unsatisfied with Guatama, they look for the coming of Metteyya or Maitreya, who will bring the fullness of truth and of satisfaction to human hearts. Buddha's own declaration was

that after his death he would live only in the doctrine which he left behind him for the guidance of his followers. The Siamese Buddhists believe that he lives still, and to the great mass of them he is as God.

3. As proof that they feel after God it is sufficient to note that the Siamese Buddhists have fallen into the heresy of prayer and as evidence of their dimly theistic thought of Buddha it is to be said that it is to him, either the historic Buddha who was and who still lives in their view, or to the unseen Buddha who is to come, that they pray. Alone in the temples before the great images for the things that they want in their business, on their farms, or in their homes, and together in great companies praying unitedly or through the voice of the priest, the Siamese people seek to supplicate or commune with God. But this is the repudiation of the doctrine of Buddha. "Buddhism does not acknowledge the efficacy of prayers. . . . The original teaching of Guatama acknowledged no form of prayer," says Rhys Davids. And the Buddhist Catechism declares, "Prayer and sacrifice do not exist in the Buddhist religion."

4. In the fourth place Siamese Buddhism retains a great mass of the animistic ideas and practices which marked the religion of the people before they took up Buddhism. In this they have exemplified the statement which Rhys Davids makes broadly of Buddhism everywhere: "Buddhism has never been the only belief of the mass of its adherents who have always also revered the powers of nature under the veil of astrology or devil worship, or witchcraft, or the belief in pantras and charms. . . . Not one of the 500,000,000 who offer flowers now and then on Buddhist shrines, who are more or less moulded by Buddhist teaching, is only or altogether a Buddhist." This intermixture of animism is especially noticeable in northern Siam among the Lao people, whose real religion has been and is the worship and propitiation of spirits, but throughout southern Siam also the little spirit shrines are erected outside the houses or the spirit shelf put up within, and men whom the barrenness of Buddhism with its introversion of all the outward longings of the soul could not satisfy, have held fast to the primitive animistic superstition as providing at least some less mocking spiritual nourishment.

5. Not so much Siamese Buddhism as the human heart in Siam has turned utterly away from Buddha's injunction to extirpate all longing for happiness. This was the commandment of primitive Buddhism. The follower of Buddha was to think "of all things that worldly men hold good or bad, power and oppression, love and hate, riches and want, fame and contempt, youth and beauty, decrepitude and disease, and regard them all with fixed indifference, with utter calmness and serenity of mind." The mental state that was to be sought was to be "without sorrow and without joy, by the destruction of previous gladness and grief, by the rejection of joy, and the rejection of sorrow."

Every desire, whether for existence or annihilation, for happiness or joy, according to the Buddhist Catechism, "must be conquered, got rid of, relinquished, harbored no longer." Such a proposition to the human spirit is of course both an absurdity and an impossibility. Buddha's whole life was a seeking. The very terms in which Buddhism tries to state itself are morally and intellectually self-contradictory. The only possible result of trying to comprehend them and live by them is either intellectual anarchy or the philosophy of delusion in which the mind's only relief is a state of auto-anaesthetization. Or else the human spirit refusing to be befuddled simply goes its natural and inevitable way, seeking for the pure joys for which it knows that it was made and which it knows that it was made to seek, and to seek consciously and with all its will. This is what the mind and heart of Siam have done. They have not escaped the narcotic, torporizing influence of Buddhism, but neither have they surrendered the desire for a real and active happiness and sunk in Buddhism's morass.

6. It is not a point of contact with Christianity which the heresy of merit-making through vicarious sacrifice and service presents, and yet there are ideas involved in this thought as it is accepted today in Siam which are at variance with primitive Buddhism, and which open the mind to larger and freer conceptions. Buddha "constantly maintained that there was no merit in outward acts of self-denial and penance" performed for one's self or in behalf of others. "Cannot the Buddha by his own merit absolve us from the consequences of our guilt?" the Buddhist Catechism asks. "No," it answers, "nobody can be saved by another. No god and no saint, so teach the holy books, can protect one from the effects of one's evil deeds. Every one must work out his own emancipation. The Buddha has only shown the way for everyone to become his own savior." Guilt and suffering, merit and reward, the catechism teaches, are always purely individual and balance each other. There are contrary ideas in the mind of Siam. The son enters the priesthood to make merit for his parents. The vicarious principle receives no such rejection as it has met with in orthodox Buddhism.

7. The doctrine of transmigration is not the living and efficient idea in Siam that it was in primitive Buddhism and is still in orthodox Buddhist philosophy. To say that the conception is not widespread and powerful would be a mistake. It is a comfort to fall back on it as a possible explanation of many intellectual and moral problems. But as a working truth in a personal life it is utterly destitute of comfort, and men who live in a space and time world and who have to do all their thinking in its terms are unwilling to have all their most vital interests toyed with by a doctrine which attempts to solve the general problem of suffering but is useless to the man who suffers and worse than useless to the man who watches the sufferings of those he loves. Because the Siamese have human hearts

they feel this, and their feelings are more effective than their speculative philosophy in shaping their lives.

8. Primitive Buddhism, far from being the simple, happy life which early Christianity was, had many martinet, formalistic elements. Its precepts and counsels were marked by a numeralistic precisionism and it developed a body of rites and forms which led later to a dispute as to whether these were original or imitated from Romanism. The Pitakas described an elaborate initiatory service for admission to the Sangha, or priesthood. The monks were to sit in a certain order, the candidate was to appear with a certain equipment, perform certain specified acts and ask three times specified questions. The whole ceremony was enjoined in detail. And not only with the members of the Sangha, but also to lay followers religious rites are important and indispensable, as the Buddhist Catechism says, "to remind him of the true significance of life, to divert his mind from the temptations of the world, and to constantly set before him the highest goal." Let any one watch an ordination ceremony in Siam or frequent the services in the temples, or study the proceedings of individuals, and he will see how promiscuously and lightly accurate forms and rituals affect religious life in Siam.

9. The strongest movement in Siam today is the effort to produce a sense of nationality, of conscious political individuality in the state. Siam greatly needs the development of such a consciousness. As has been pointed out elsewhere, the King is seeking with much sagacity to produce it and is making use of Buddhism as a national religion as one of his agencies of nationalistic education. But Buddhism held that "such states of mind as co-exist with a consciousness of individuality, with a sense of separate existence, are states of suffering and sorrow." It is the will to live and to serve, to fulfil and to realize one's life which the Buddhist Catechism decries as the chief curse, the source of all sorrow. Siam is seeking to develop its resources, to increase its wealth, to enlarge its prosperity, to advance the happiness and well being and joy of its people, but the Buddhist Catechism says that these are the very things from which Buddhism seeks to free us. "He who considers the abandonment of earthly pleasures and enjoyments as a painful renunciation," it says, "is still far from true wisdom. But he who views this abandonment as a deliverance from worthless, vain and troublesome things, from oppressive fetters, looks upon it from the right point of view."

10. Lastly, the people of Siam through and in spite of their Buddhism look forward longingly to a future of eternal, conscious, personal bliss. Orthodox Buddhism "denies the existence of the soul," and there is doubt as to just what Buddha thought was actually to be the end of the thing that we call soul, and whose existence Buddhism denies, but with which, whatever it is to be called, religion has to do: Childers was absolutely sure

that Buddhism's ultimate goal for the soul was complete extinction. "The word Nirvana," he said, in his Pali dictionary, "is used to designate two different things, the state of blissful satisfaction called Arhatship, and the annihilation of existence in which Arhatship ends. . . . there is no annihilation without Arhatship and no Arhatship that does not end in annihilation. . . . Nirvana is the annihilation of every conceivable attribute of being." "They who by steadfast mind," says the Ratana Sutta, "have become exempt from evil desire, and well trained in the teachings of Guatama; they, having obtained the fruit of the fourth Path, and immersed themselves in that ambrosia, have received without price, and are in the enjoyment of Nirvana. Their old karma is exhausted, no new karma is being produced; their hearts are free from the longing after future life; the cause of their existence being destroyed, and no new yearnings springing up within them, they, the wise, are extinguished like this lamp." Rhys Davids cannot bring himself to think of the goal of Buddhism as annihilation. He regards it as "the extinction of that sinful grasping condition of mind and heart, which would otherwise, according to the great mystery of Karma, be the cause of renewed individual existence." And this is what the Buddhist Catechism calls it,—“A state of mind and heart in which all desire for life or annihilation, all egotistic craving has become extinct and with it every passion, every grasping, desire, every fear, all ill will, and all sorrow.” The catechism recognizes the difficulty of a definition, and adds, “Only one who has himself experienced it knows what Nirvana is, for how can that be called a state of mind and heart which has an existence after the mind and heart have been extinguished?” In a note the catechism faces this difficulty, “Nirvana literally translated,” it says, “means, to be extinguished for want of fuel. From this the inference has been drawn by some that Nirvana signifies nothingness. This is an erroneous opinion; on the contrary, Nirvana is a state of the highest spiritualization, of which indeed no one who is still fettered by earthly ties can have an adequate conception. What is it then that is extinguished or blown out in Nirvana? Extinguished is the will-to-live, the craving for existence and enjoyment in this or another world; extinguished is the delusion that material possessions have any intrinsic or lasting value. Blown out is the flame of sensuality and desire, forever blown out the flickering will-o'-the-wisp of the 'ego' or 'I'.” According to Buddhism there never was a soul that craved, and now in Nirvana the craving that was without a soul is also gone. If there is anything in Nirvana to be experienced, what is there to experience it? Indeed the catechism frankly adds that the ulterior Nirvana, “in the sense of other religions and of scientific materialism, is indeed total annihilation, complete dissolution of the individuality, for nothing remains in Parinirvana which in any way corresponds to the human conception of existence.”

But as all this is supposed to be addressed to human beings, and to have to do with their interests, and as all that it proposes to human beings is their utter extirpation, they have never been willing, and they never will be willing to live by it. Either Nirvana becomes an utter unreality to them, or it dissolves into the hope of a conscious personal existence in heaven. With one or two exceptions every Buddhist with whom we talked in Siam said that his idea of Nirvana was a state of the highest possible conscious, personal bliss, and the chief priest himself, as I have reported elsewhere, told us that in his view Nirvana corresponded to the New Testament idea of a perfect and eternal heavenly life.

In other words, Buddhism has become in Siam not a mere personal moralism, not a negative atheistic philosophy ending in a mist that cannot be penetrated, and of which nothing intelligible can be said, but a religion of hunger and search, not eager, but feeling after the very light and joy which Christ came to bring in their abundant fullness to every man.

R. E. S.

7. LETTER ADDRESSED TO THE TWO MISSIONS IN SIAM

S. S. "C. Lopez y Lopez,"
July 22, 1915.

To the Two Missions in Siam:—

DEAR FRIENDS:—We are safely on our way from Siam to the Philippines, having come down from Bangkok to Singapore on a most comfortable new ship, and having caught, with only one day's delay in Singapore, the Spanish Mail boat, which if not as comfortable as the boat from Bangkok, is comfortable enough, and has the advantage of saving us a week's time by taking us straight to Iloilo. We look back with the greatest happiness and gratitude to our visit to Siam. We wish to thank again all the friends who spared no strength or time to make our visit pleasant and profitable. The memories of our fellowship with you in the hospitality of your homes, in the various conferences, and traveling from station to station, will never fade away.

We promised to send back, as soon as possible, a letter to the missions suggesting for your consideration some of the matters which had pressed themselves upon us during this visit, in order that these might have consideration at the meetings of the missions this Fall, in as much as we shall not get back to New York until the end of November, and any report that we may make to the Board could not be sent to the missions in time for their annual meetings.

(I.) The first question in our minds is whether the work of the missions would not be greatly strengthened by the adoption and the steadfast and continuous pursuit of unified mission policies. The missions are, of course, doing this in some measure. We need not enumerate the ways in which they are already doing so, but in some things, divergent and even contradictory policies are being pursued by different stations or different individuals. Sometimes these policies are not thought out but are only practices used in one situation and likely to be changed in another. There is need of clearer and more rigid mission rules for the purpose of restricting mistakes, e. g., expenditures beyond appropriations, unauthorized property plans, the injudicious admission of church members or of those semi-church members, whom some, but not all, admit to baptism but not to the Lord's Supper, the unwise use of money resulting in the unwillingness of men to do evangelistic work unless paid for it. On the other hand there is need of firmer mission policy, not of a negative and prohibitory character, but in the interest of aggression, of constructive program and accomplishment, pro-

viding for the uniform examination and instruction of inquirers, the systematic education of church members, the comprehensive and unintermitted prosecution of itineration, and especially securing both the adoption and the actual prosecution of a definite program of evangelization in each station center and its outlying field, and most of all in the city of Bangkok. It is true that one or both of the missions may have legislation already covering some of these points, but it is not being obeyed. Individuals have sometimes been given a free hand in quite throwing overboard the adopted policy of the mission. Our conviction is that if a rule is a good rule it ought to be obeyed by everybody. If it is a bad rule it ought to be abrogated. A course which some are to follow and others are not to follow, should not be made a rule. A principle of action should be found which is valid for everybody, and everybody should be expected to conform to it. We would lay emphasis also upon the necessity of following out consecutively and unintermittedly wise policies when adopted. Newcomers should not be allowed to follow their own way or go adrift, but should take up and carry forward the mission's plan. All this means that there must be a great deal more unity of counsel, constant conference over plans and absolute mutual confidence. Our first prayer is that each mission may be melted into such a unity of purpose and policy and energy as this suggestion implies.

(II.) In several places it seemed to us that the life of the churches was being cared for in a truly efficient and satisfactory way, but from what we saw and heard in the two missions, we would raise a question whether the need of a clear and tenacious policy is not specially urgent in the training, development, and use of the church. In some places the church is receiving no education except in the Sunday-school (and there are no Sunday school helps in Siamese), and in one Sunday preaching service. In most churches there are no prayer meetings, no classes for Bible study or for training in Christian doctrine or Christian work, and the pastoral work and the instruction of the people in the homes is left to native elders. There are almost no organizations of and for the young people. In our last conference in Bangkok, Kru Yuan gave a list, sadly extended, of the men and women who had once belonged to the church in Bangkok and had fallen away. In almost every station we were told of the loss of the young. May these losses not be in large measure due to the lack of the influences in our churches which train and use and hold the life of the church? Are we making use enough of the New Testament and especially of the Gospels in our religious teaching both in the church and in our schools? Could not some of the Old Testament teaching and literature be wisely displaced by what is more distinctively evangelical? If we were to be asked what is the greatest need in Siam, I think we should have to answer that it was the training and use of the church.

(III.) Are we not in some matters leaving responsibility too

much to native workers, and in other matters not enough? In some cases the determination of the fitness of inquirers for admission to the church and the work of instructing and training them after they have been admitted have been left wholly or almost wholly to native elders or evangelists. Is there not something incongruous in trusting them with responsibility for these things which more vitally affect the life of the church than anything else while we regard them as unqualified for the administration of the Lord's Supper? Is not the mere administration of the rite of far less consequence than the preparation of men to receive it? And if men are qualified to discharge the most important functions of the pastoral office which we are actually laying on some of the native elders and evangelists, how can we say that they are not qualified for its form? The experiment of twenty years ago in Chieng Mai in the ordination and installation of native pastors which was cited to us as a conclusive argument against such a course, we found to prove quite the opposite. The error evidently was not in laying responsibility upon them, but in supposing that giving them more responsibility relieved us. To ordain and install native pastors, however, means that back of them we work still, helping and supporting, and using the very responsibility which has been given as an agency of education in independence and power. We would raise the question whether at Nakon and Lakon and Prae, just as is now proposed at Wang Lang, native pastors should not be installed and be worked with and backed up as it is evident some of the men ordained twenty years ago in Chieng Mai were not. We would urge also that in accordance with the Manual, there should be conference with the representatives of the native church not only in spending the money appropriated from America, which is easy, but in framing the estimates and determining how much is to be asked from America and how much is to be provided by the native church. We would urge further in every station the taking of the elders and other native leaders into fullest conference over plans for all the work in the community. Such conferences should be held with regularity and should be dignified with responsibility and expectation. We would urge also that evangelists should be employed wherever possible, not by the mission or the station, but by the Presbytery and the local church. These should be in most cases the responsible party to make the selection, to provide the support, perhaps with mission aid, and to receive and pass upon reports.

(IV.) How can we secure more sustained and driving evangelistic energy? In some stations we have it, but in others we do not. Taking the two missions together, it is roughly true that one third of the men are in medical work, one third in educational work, and one third in the directly evangelistic work. This last third has to bear almost all the responsibility for evangelistic work in the stations and for practically all the itineration. We certainly do not need fewer men in any other form

of work, but we do need an immense strengthening of the distinctively evangelistic force. And can we not find some way of starting and maintaining a greater evangelistic momentum even in our present work? Can we not increase the volume of itinerating work and make it more consecutive and continuous? Can we not communicate more of an eagerness for such work to the native Christians, the common men and women in the churches as well as the elders and evangelists? There are some who have lost heart, some who have never had any heart to lose, among our elders and teachers. But there are others in whose heart the glow has once been or is now waiting to be fanned into fire. Are we meeting enough with these men in an atmosphere of love and common responsibility and definite attempts at planning and carrying through common evangelistic achievements? Ought we not to do everywhere throughout the field what is being done so admirably in some places, namely, to cultivate to the full our contacts with priests and officials, using these contacts not for mere social purposes, but for evangelistic ends? And can we not guide the native Christians, specially those who have been in the priesthood or who have contacts with the official classes, to use these and to strengthen both the church and themselves in using them in the effort to win men to Christ? And, I would add, we were not convinced, and we found many members of the two missions who were not convinced, that Siam is different from other countries in the matter of the possibilities and the fruitfulness of direct evangelistic work by women for women. Can not more such work be done both by native Bible women and by the married and single women of the missions?

(V.) Regarding our educational work, these are some of the questions we would suggest for the further study of the missions: Can we not do more to follow up those who have gone out from the schools, both Christians and non-Christians, saving the former to the service of the Church, and retaining our hold upon the latter in the hope that they may be won? Can we improve still further the quality of our work by training our teachers, by using more fully the teachers' institute idea so well used in Chieng Mai on several occasions? Can we not strive more directly and strenuously for the conversion of pupils, specially the older ones, and to this end ought we not to make it perfectly clear to all parents who leave non-Christian children with us, that we intend to win them to Christ if we can, and that they must face that possibility? Can we do more in picking out and directly influencing the young men and women who ought to give themselves to the work as Christian preachers or teachers? Can we establish more day schools in the villages, wherever possible, under the care of the local congregations and locally supported?

(VI.) At the same time ought we not emphatically to reject the idea of self-support as the sovereign principle? The missionary character of the work, its adaptation to accomplish mis-

sionary results, ought to be the dominating principle. Undoubtedly we should secure the largest measure of self-support attainable, in consistency with the missionary principle of the work, but we ought never to compromise or qualify the missionary principle in any way whatever for the sake of self-support. We hold this conviction with reference to every department of the work. If its application to what we are doing, necessitates radical changes, we must make them. If, however, any part of the work can be made self-supporting without any such effect it should unquestionably be done.

(VII.) Few things emerged more clearly in the conferences in the North, than the loss which the work had suffered in the discontinuity of the plans and personnel of some of the stations. Some men had been moved about to serve in three or four different stations, losing each time the influences and acquaintances which they had gained in the old station. If the missions cannot be adequately staffed to maintain their present fields without this constant change and disastrous loss, it seems to us we ought to face the question of reducing the number of stations so that there can be continuity of service and of plan.

(VIII.) It is evident that the work is suffering in some places through the failure of men and women to acquire a real mastery of the language. In nothing does the Board desire the missions to adopt a stronger course than in the constraint they lay upon all their members to gain an accurate and effective knowledge of the language. It has been a great joy to be with many who had such a knowledge, but there are others who are unable to share in the evangelistic work, although they have time and strength that ought to be so used because they have not acquired the vernacular. The missions have good rules on the subject. Will you not see that these rules are more stringently enforced, and not by requirement only, but also by encouragement and well-directed personal help? Will you not do whatever more can be done to make sure that all, including married women, acquire a good working knowledge of the language?

(IX.) It is evident that it is only a question of time, and not a long time, before the conditions in north and south Siam will be so much alike, and their problems so identified, and the means of communication so easy, that the two missions will be drawn to unite as the missions in Japan and Shantung have united, and as the missions in Persia and Brazil will undoubtedly unite as soon as they are able to do so. In due time Siamese will be the language of the whole country, and the only printed literature will be in Siamese. This may not be for some years, but it will depend upon the development of the school system of the government which will spread Siamese just as our school system has spread English in the Philippines, and as the Japanese has spread their language in Korea. We should do our missionary thinking and planning, accordingly, in terms of this certain destiny, and the statesmanship and largemindedness of the two

missions will be tested by this necessity. The problems of Christian literature and of field occupation, accordingly, will become more and more common problems for the two missions to handle together. The Siam Council should study carefully what is needed in both languages now and what will be needed in the one language in the future, and we should not waste strength and money in providing what will not be needed, and we should not waste great opportunities by not providing what will be needed. It would seem that in the near future some combination of the church papers might well be made that would be bi-lingual for a time and until Siamese supplants Lao.

(X.) Each mission should supply Mr. Hornibrook, the American Minister, with a complete and accurate list of all its properties, with a statement of the title which we have to each, and the amount of money which we have expended upon each either in the purchase of the land or in buildings and improvements upon it. It can only be a question of time until a new treaty surrendering our extra-territorial jurisdiction is made, and at that time, as you will remember, our property titles were to be secured to us in accordance with the agreement made between Mr. King and Mr. Westengard and accepted by the Board in November, 1909, in the following action, "With respect to the memorandum regarding American missionary lands agreed upon by Mr. Westengard and Mr. King the American Minister to Siam, the Board expressed its gratification at this agreement and at the good will ever displayed toward the mission by the Siamese government. It has no desire to hold lands under lease from the government or otherwise, except for missionary purposes. In making note of the agreement on its minutes it was voted to put on record the Board's understanding of Section 1 as explained by Mr. Westengard, namely, that under this section reading as follows:

"As to lands to which the missions now possess papers of any kind, they should apply to have title papers issued in the regular way,—the missions may apply for full title to any properties which they now hold to which they believe they can establish valid title under Siamese law, even though they may not possess in every case papers for such properties."

The second section of the agreement between Mr. Westengard and Mr. King read, "As to lands held under lease from government or of which the missions are otherwise in legal occupation, the Siamese government will not interrupt the possession by the missions as long as they continue to use the land for mission purposes."

The third section referred to the Rajaburi land, which has since been exchanged by the government. The fourth and fifth sections are as follows:

"It should be understood that the Siamese government is not identified in any way with wat administration, that is to say, the foregoing understanding must not be construed as a promise

by the government to interfere with lands held and claimed by religious authorities, whether Buddhist or of any other faith."

"Of course all mission lands are held subject to the exercises by the Siamese government of the right of eminent domain."

You will see that it is very desirable that Mr. Hornibrook should have a full statement regarding our property. I know that you will find him entirely sympathetic in his attitude and in his desire always to see whatever is right accomplished.

There is only one specific property question, I think, of which we need to write, and that is the Sumray property. It is our strong judgment that nothing further should be done to alienate this property, that there should be no further buildings erected or projected upon it without the Board's approval, that no new tenants should be settled upon the property, and that no further limitations should be created upon the Board's moral control of the property and its freedom to act with regard to it. The cemetery and the church and the sentiments which already exist in the Christian community must be considered by the Board, but no additional moral or sentimental liens should be created.

(XI.) With regard to the medical work, whatever needs to be said in addition to what Dr. Bovaird said so well at our various conferences, can perhaps wait until we consider our report to the Board, with the exception of two or three points. We are agreed that we must increasingly lay emphasis upon the quality of our work and the strength of its missionary spirit. The government will far outdistance us in quantity and it may be that we shall soon find that we have no field in some of our stations unless out of our hospitals there we make small model institutions surpassing anything that the government can do. Especially in southern Siam where the government trained men will be most numerous and where we have so much more work than we have a medical staff for, the mission will need carefully to study the whole problem. As to the proposed medical school in Chieng Mai, what we have seen in Bangkok strengthens the argument which was made in the north that the Bangkok school could scarcely be relied upon to supply Christian medical doctors for the Bayap Monthon in which our Lao work lies. We heartily approve of your going forward and doing all that you can in medical education in Chieng Mai with the present force and equipment, but we agree that there should be no beginning of expenditure on a new medical school plant until the money is actually in hand sufficient to complete and equip whatever is begun, and until the Board takes the responsibility of authorizing the outlay. As Dr. Bovaird pointed out, the establishment and maintenance of a medical school is a heavy undertaking and we must not begin this tower until we see our way to going through with it.

(XII.) The problem of the evangelization of the city of Bangkok and the responsibility which rests upon us for undertaking it are appalling. At the present time we have not one

missionary who is equipped and available for this work. We have no evangelistic organization in the city correlating all available energy and operating on a systematic plan. We hope that without delay, the plan proposed by the South Siam Mission at its last annual meeting may be inaugurated. Within this huge problem of Bangkok city is the smaller but sufficiently oppressive problem of the Chinese. We are not beginning to touch this Chinese community with any schools as the Methodists are touching the Chinese in Penang and Singapore in great self-supporting schools. We could not do this in Bangkok in the same way, as the Methodists receive large grants in aid from the Straits government, but we cannot rest satisfied with what is being done for the 200,000 Chinese in Bangkok through the two churches, our own and the Baptist. Increasingly the Chinese are moving northward with the railroad, and unless exclusion measures are adopted, they are sure to increase throughout the country and to mingle their blood with the Siamese. Either some other mission should come in to work for them,—and such a separate work outside of Bangkok would not be practicable,—or the Baptists and we must do a great deal more.

(XIII.) Siam is in a time of transition both politically and religiously. Various influences are operating much more actively than in the reign of the late King. It is clear to any careful observer, that the present King is taking his responsibilities very seriously and is dealing with a difficult problem with a great deal of character and ability. It is fascinating to watch his measures for the creation of a sense of nationality. It is easy to feel the deepest sympathy with him as he wrestles with his problem. He is trying to create a national consciousness, but if he succeeds will such a consciousness endure an absolutism, even such a benevolent one as his? He is using Buddhism as one of his agencies, but can it stand such use without damage from which it cannot recover? He is building up a personal loyalty within an impersonal administrative and military system. Can such a divided loyalty keep the peace? He is educating a nationalistic mind, but he is using some processes like schools, which produce an internationalistic mind, and others which are broken reeds and which will either collapse or pierce his hands. Let us take up the most sympathetic and cordial attitude toward his Majesty and the service which he is seeking to render his nation. Let us not be afraid of any of the processes that he is using. Undoubtedly for a time they are going to make it harder for weak Christians. In the end what he is doing will contribute as everything else that men do contributes to the breaking down of error and the progress of truth. Especially should we sympathize with and take the lead in Siamese aspirations and plans. We must not do here what we would resent Germany's doing in the Philippines. Siam is trying to unify the life and language and institutions of the people. We should be an active force, commending ourselves to the Siamese

and not a reactionary force seeking to preserve and perpetuate separations and divisions which Siam is seeking to remove. We have a golden opportunity which we may seize to the lasting gain of the Church or miss to its long-enduring loss.

It will be obvious to you that some things said in this letter apply more to one mission than to the other, but it has seemed clearly wisest to write jointly to both, as the missions have far more in common than they have in distinction. We must keep in mind the official declaration of the government itself which, though some may wish to qualify it, clearly represents the principle on which rightly the government is proceeding, namely, that the people of Siam are one people to be gathered under one set of institutions and led forward in one history. The declaration which I have in mind is in the official memorandum regarding the census issued in 1905:

"It is generally admitted that there does not exist any proof to show that the Laos is ethnically distinct from the Thai or Siamese race. For were we to refer to the matter of language, we should find that the Laos and the Siamese languages are identical; the difference between that spoken by the Siamese and the Laos is only in the pronunciation and in the use of a few words or phrases—the degree of difference that would exist between the olden and the modern style of speaking the same language. The difference, in fact, is far less marked than that between the Siamese spoken in Bangkok and that spoken in the Peninsula; and therefore, if the Laos are to be classed as belonging to a separate race because they speak Siamese with a pronunciation different from that spoken in Bangkok, then the Siamese of the Peninsula would also have to be considered as not belonging to the Siamese race. Moreover, it has been definitely ascertained by learned men that the people who are called Laos at the present day are really of the Thai race, and they also consider themselves to be such. The real Laos are those people who are known as Lawah or Lawa in Monthon Bayap, who were the aboriginal inhabitants of the country before the incursion of the Thai, and are now only to be found in very small numbers widely scattered in various parts of the Kingdom, and too insignificant to be distinctively classified for census purposes. For the reason above stated, it would serve no useful purpose in the census to divide the population of the Thai race into two sections as Laos and Siamese, and therefore both Siamese and Laos are made to figure under the common head of the Thai, or Siamese race."

I am asking Mr. Day and Dr. Bovaird to add as postscripts to this letter anything that they may wish to add by way of general supplement or concrete suggestion. A copy is sent to each station secretary. Will the mission secretaries be good enough to see that the questions suggested are placed on the docket of the next mission meetings. We should be glad if Mr. Spilman would show the copy of the letter going to Bangkok, to Dr. McFarland. With the assurance of our continued prayers

for you and the Christians in Siam, and with grateful memories of all that you were to us and did for us, I am

Your sincere friend,

ROBERT E. SPEER.

To the Friends of the North and South Siam Missions.

We wish we could fitly express our thanks and gratitude to you for all the kindness and consideration you showed toward us during our happy visit to Siam. Our one great desire is to be of some service to you and to help you make your missions so effective and perfect that they will be models of the missionary enterprise. You can make them so, and there have been no powers granted to men in work for God upon which you cannot draw with assurance. We rejoice in your talents and your devotion, and we pray for your continual guidance.

I shall try to be very definite and particular in my suggestions, though some must necessarily be of general character.

The Siam missions will do well, I believe, to strengthen the existing work, to develop intensively rather than extensively and not seek to cover too much additional ground just now. Let us do well what we are already trying to do. It may seem that the evangelistic work would be an exception to a general policy of this kind, but to strengthen and prosecute more effectively the evangelistic work in our already traveled fields is just one of the cases in point. In one station we were told by an evangelist that he was out only two and a half months in the year whereas similar fields have been toured for eight or ten months. Let us make our work standard wherever we do it.

"More rigid rules"—there seems to be a network of rules but the executive power charged with the responsibility of seeing that the rules are followed is weak. Committees for oversight do not oversee, and individuals in some cases pay no heed to them.

Rather than new rules, there seems to me to be needed a different attitude toward all constituted authority both toward the Board and toward the field.

The Executive Committee of a mission should be representative and not constituted from one station. If distance prevents,—of course that must be taken into consideration

The Property Committee of an entire mission does not seem to be adequate for the building work in each station. Could there not be a committee in each station, perhaps a committee already formed, to counsel with the builder and in his absence supervise the work and take active responsibility for it.

Fire Insurance Protection. The missions must plan for such protection in compounds where the buildings are extensive and closely joined. Either insurance in public companies should be taken out, or apparatus or fire plugs installed. Where this takes place on mission press property the presses should bear the expense as they are the money-making concerns. If the money is expected from the Board it must be included in the estimates.

Class 7. More care must be taken regarding the up-keep of property and a policy of conservation by painting and so forth begun. The best building work and care will be done by assigning this work to one man who will work closely with his mission committee.

No new building work should be begun without being able to see through to the end of at least its first stage. The mission and the Board must not be harassed by buildings with uncompleted walls and roofs.

Property data. Responsibility should be fixed for furnishing the property data asked for by the Board and the property committee of the mission should check the matter up and see that the data asked for has been sent.

Treasury Matters. (1) The South Siam Mission should perhaps take some action putting on record the change in treasury work by which all accounts are centered in Bangkok.

(2) Individuals should know how much money they have to spend in a work and how much they have already used so that by properly apportioning it they can complete the year within the appropriation.

(3) More careful and incisive thinking and planning ahead for the work will save embarrassments from which the missions have suffered. Items of expenditure which can be foreseen must be put into the coming estimates and forwarded to the Board with suitable requests and explanation. If it is believed that on account of some exigency a single lady's salary should be advanced, the item should be submitted to the Board and the change planned for in advance so that it will not be the cause of trouble and delay later. The power to raise a salary is vested in the Board alone.

(4) Bangkok Christian College Receipts. As to the receipts on hand of the B. C. C. at the close of a fiscal year it appears that these are not in reality a surplus, but the funds are required to carry the institution over the non-producing months. If these were turned back to the Board an appropriation from the Board would be required to tide the institution over, later. It therefore is clear that these funds should be regarded in the same light as those of hospitals and dispensaries which have earned their own capital funds upon which to bank. All expenditures out of such funds for property improvements should be reported to the Board. The maintenance of the property should receive first consideration and should be taken care of out of the surplus receipts.

(5) Self-supporting institutions, such as hospitals and dispensaries and presses,—it is bad practice for these to be borrowing money from the Board on which to buy their supplies or for any other purpose. Some have built up banking funds of their own in spite of large discouragements and these are to be highly commended. Why cannot all do it? Perhaps the application of more business acumen will put all these institutions

on their own feet. Careful book-keeping will help greatly. If they cannot do this, then an appropriation should be asked for from the Board as a banking fund, since the practice of using Board funds without authorization is unjustified.

(6) The Board will have no objection to depositing funds for the missions with approved merchants or companies in New York who will cable to their correspondents at their own charges to pay over the equivalent local currency to our treasurers on the field, the rate to be half way between the banker's buying and selling rates. The office in New York, however, must be informed as to the time and the amount of money required periodically.

Mission Meetings. By all means have deliberate mission meetings long enough to allow for the developing of the spiritual life and to confer together regarding all the problems. Every question should be amply discussed and understood by all.

The Language Committee should take care at once on the arrival of a new missionary to place definite helps in his hands and should give him definite instructions.

Very sincerely yours,

DWIGHT H. DAY.

NOTE BY DR. BOVAIRD

In addition to what Mr. Speer has already written regarding the medical work, there are some further questions which I wish to raise as suggestions of the lines on which it seems to me that work could be improved and strengthened.

(I.) Has the work not now developed sufficiently and secured such a hold upon the people as to warrant an advance in the living conditions in all the hospitals? Instead of permitting the patients to live in the hospitals exactly as they do at home may we not expect them to conform to some regulations which will suggest to them better ways? Specifically, cannot the plan followed in some of the hospitals in the south and now being adopted by Dr. Shellman in the new hospital at Pitsanuloke of having a separate structure for cooking and requiring all food supplies and utensils to be kept therein be followed throughout all the mission hospitals? No argument is needed as to the desirability of this change. It is a question of practicability which must be answered in each institution for itself.

(II.) In like manner cannot we introduce some sort of bed in all our hospitals instead of permitting the native practice of simply spreading matting on the floor? This suggestion has behind it, of course, the same idea as the preceding one, but there is also in it another purpose. The accuracy of diagnosis and thoroughness of work done in any hospital will, as a rule, be proportionate to the frequency and detail of the physical examination of the patients. So long as they lie on mats on the floor

(and the sicker they are the more likely they are to keep that position) such examination is well-nigh impossible. I feel quite sure that if the patients were on beds or platforms of even the simplest construction physical examinations would be more frequent and more satisfactory. The objections to this change, including the Buddhist prohibition, are well known, but cannot they be overcome if it is regarded of real importance to do so?

(III.) Cannot something more be done to strengthen the clinical-laboratory work in every hospital? As one views the work in different institutions he finds some apparatus in each of them, but also observes evidences of much variation in the amount of its use. This again is a matter which touches very closely the question of diagnosis and treatment. Just in proportion as this clinical-laboratory work improves in amount and quality will the accuracy of the work done in the hospital improve. Without it we can only guess at many problems which are susceptible of convincing demonstration. I am quite aware of the burden this work throws on men who already find themselves overtaxed, but I desire to call attention to it, as one of the directions in which our work could be most improved. Here well trained native assistants may be of considerable service. If each man cannot train them for himself, possibly the school at Chiang Mai may be able to provide them, at least in the course of a few years.

In this connection I would suggest to all the men who have not yet had it, the extreme value of a thorough course in tropical medicine in some first rate school. Trusting that these suggestions may be of some value to you and assuring you individually of any aid it is in my power to lend you, I am

Faithfully yours

DAVID BOVAIRD.

8. PROBLEMS OF THE WORK OF OUR TWO SIAM MISSIONS

The letters which we have sent to the Board from each of the eight stations which we visited in Siam, the preceding accounts of the religious and political environment of the work, and the letter which we sent back to the two missions, to reach them in time for their mission meetings, and submitting to the missions some of the questions and suggestions arising from our visit, need to be supplemented by a few additional statements and by a more careful discussion of some of the evangelistic, educational, and political problems with which the missions are dealing.

I. *The Two Missions.* In the past the two missions in Siam have dealt with very dissimilar conditions and their labors have met with quite different results. (1) The Siam Mission, now called the South Siam Mission, was established in 1840, and for twenty years Bangkok was the only station. Then in 1861 Petchaburi was occupied, and in 1889 Rajburi, which in 1910, because of its proximity to Petchaburi, was made an out-station with Siamese workers in charge. In 1899 nearly fifty years after the mission was established, the first stations were opened at a distance from Bangkok, Pitsanuloke in the north near the boundary between the two missions, and Nakon in the southwest of Dr. E. P. Dunlap, the newest station was opened at Tap Teang, seventy miles west of Nakon on the opposite side of the peninsula. It will be seen that the expansion of the mission has been exceedingly slow and that for years its work was confined to Bangkok and Petchaburi and the surrounding region, with occasional work in more distant parts of the field by the few missionaries who were free for itineration. In 1840 the mission began with two members. In 1860 it had seven, in 1880, eleven, in 1900, thirty-three, and at present, forty-nine. The population of the South Siam Mission field, according to the latest government figures, dated August, 1912, is 6,932,670, distributed at present among the five stations as follows, assigning to Bangkok whatever has not been allotted to any of the other stations: Bangkok, 5,038,672, Petchaburi, 419,714, Pitsanuloke, 608,712; Nakon, 636,603, Tap Teang, 228,969. With the exception of one period in 1883 in Petchaburi, the growth of converts has been very slow, and much of the growth at Petchaburi at the special time referred to was lost afterwards through the falling off of the new converts in disappointing ways. In 1860 there were five communicants, in 1880, 157, in 1900, 292, and at present 819. The only outward causes that can be suggested for this slow growth are the character and influence of Siamese Buddhism and the general character and disposition of the Siamese people. Although we have

been at work in Siam for sixty-five years, there are many parts of the field of the southern mission which have never been visited by any missionary or Siamese evangelist and, as will appear, it has never been possible for the mission to work effectively even the stations occupied and the immediately adjoining country. There have been periods of some years when the whole mission has been unable to do as much itinerating work as, for example, the Tabriz station or the Chefoo station. (2) The Laos Mission, now called the North Siam Mission, was established in 1867 by the occupation of Chieng Mai station. It was eighteen years before the second station was established at Lakon in 1885. This was followed by the rapid occupation of Prae in 1893, Nan and Chieng Rai in 1894, and the authorization of further expansion to the north in 1913. Lamphoon was established as a station in 1891 and is still occupied by missionaries, but is associated as a sub-station with Chieng Mai. The whole of the North Siam Mission, with the exception of the extension work northwards, lies in the one monthon or province of Bayap with a population of 1,216,817. Here the work from the beginning took root-age among the Lao people just as the Baptist work in Burma laid hold upon the Karens. The Lao, like all animistic people, lived in mortal fear of spirits, and the message of the gospel came to them as a word of joyful deliverance. From the beginning, Dr. MacGilvary magnified the importance of itinerating work, traveling to and fro among the people and inducing the new missionaries as they came to the field to pursue the same method. The work began with two tragic martyrdoms, and the blood of one, at least, of the two proved good seed and has yielded a great harvest of Christians and Christian workers. The growth of the native church has come in undulations, the large accessions following famines or epidemics, in which the help of the missionaries touched the hearts of the people and Christian love demonstrated the impotence of the evil spirits. In 1880 the number of missionaries was 8 and of communicants 49, in 1900, missionaries 42, and communicants 2,110, and at present, missionaries 58, and communicants 6,934. It will be seen that counting the whole mission staff, men and women, there is an average of one missionary to 21,000 people in the Siam field of the North Siam Mission, and of one missionary to every 144,000 people in the South Siam Mission. Numerically, accordingly, these two missions and especially the North Siam Mission represent as great a strength in proportion to the population as any of our missions, and I think in North Siam the number of people per missionary is much less than in any other mission of the church. When the work in the Laos field was begun, that region had little more than a nominal relationship to Siam. Now, however, Prae and Lakon and Chieng Mai are nearer in time to Bangkok than Tap Teang and Nakon are, though the railroads will soon remove this inequality. With great tact and patience Siam has extended her political sovereignty, pensioning the old Lao chiefs at the

same time that their powers have been slowly absorbed by the Siamese administration. The national system of education is spreading over the country and before many years the differences in sentiment and temper and accessibility of the different sections of the country are likely to diminish if not disappear.

II. *Economic and Social Conditions.* On the economic theory that that society is happiest where the division of labor is least intricate, where household trades and industries have not been displaced by factories, and where each man produces from the soil the equivalent of what he consumes, Siam ought to be one of the happiest and most prosperous countries in the world. Its industries are agriculture, with a little mining, with household weaving by the women and rather elementary development of the trades by the men, and a government-regulated cutting of teak lumber by companies of foreign capitalization. Most men, including many village and town's people, have their own paddy fields where they raise their own supply of rice, and genial nature with little assistance supplies what other food is required. Is Siam then an economic paradise? It is true that there is little begging, and that, in the absence of drought, no one need go hungry or be in want. But the general comfort and ease of living have brought with them their own drawbacks. There is no efficient and industrious labor. What need is there of labor where a livelihood is not dependent upon hard toil? The men of the country accordingly take life without effort or intensity. Any public improvements must be made by Chinese labor or by other than the Siamese elements in the national population. The women are the real working force of the land, the house-managers and, it would seem, the money-masters. In the great gambling establishments in Bangkok where tens of thousands gather every night, it is the Siamese women and the Chinese men who are the gamblers, almost never a Chinese woman or a Siamese man. The absence of all differentiation of labor in the country and the simplicity of the industrial organization, instead of promoting progress and well-being, are partly a sign and partly a cause of the general industrial torpor.

Legally the position of the wife is not very secure. There was no marriage law at all in Siam until 1898, when the following decree was issued, not directly as a Siamese regulation, but as part of a decree providing for the marriage of foreigners in Siam: "Marriage, according to Siamese Law and custom, is a contract between man and wife, to which the ordinary principles which attach to other contracts are applicable, and it is consequently validly celebrated whenever it clearly results from the words exchanged or from the rites observed that both parties freely consent to take each other as man and wife, provided he or she does not labour under some particular disability." In the past no registration of marriage has been required and the marriage arrangement has been dissoluble by the same easy and unregistered process by which it was established. In one of the essays

in the "Siam Observer," signed Asvabahu, and attributed to the King, some strong objections are made to the old practice of easy, natural marriage and divorce. "The man," says the essayist, "has it all practically his own way. When he gets tired of the woman he can pack her off with or without bag and baggage, without troubling to ask for her opinion at all." To the argument that such marriage is the most natural and simple kind, the essay replies, "I really do not know for whom it may be called simple. It seems far from simple to know who and who are husband and wife, because there are no announcements and notifications, no other evidence than that of eye-witnesses. . . . There are scores and scores of cases of dispute with regard to the property of deceased persons, which have occupied far more of the Court's time than the importance of the cases warrant, solely because of the practical impossibility of proving whether some of the claimants really were the wives of the deceased or not. . . . If we had never had any form of wedding at all, I should not so much resent this 'Natural Marriage' with all its confusing and, to my mind, shameful and immoral complications. The excuse I have heard people give for not being wedded in the old Siamese style is that it is too expensive. But it need not be so at all, because all that is necessary is to invite one or two elderly relatives or friends, respected by both the bride and groom, and let such persons pour lustral water over the couple, and the thing is done. Royal weddings are even simpler than that; for all the bride and groom have to do is to present themselves before His Majesty, the King, with the customary offerings of candles, incense, and fresh flowers, when the King pours lustral water on the couple and the couple are legally married. Where is the expense in such simple forms of wedding? Also, the Army and the Ministry of the Royal Household now actually have regulations for the registration of marriages, and I feel sure that if a fairly general desire were expressed for some form of civil marriage for general use, the Government would without delay introduce a measure which, I hear, is already in contemplation about civil marriages before registrars. Why have some people got such rooted objection to making patent the fact of their marriage? For want of any better explanation I must conclude that it must be because such people desire to leave the door open, so to speak; that is to say, they consider their marriage as a sort of temporary arrangement, which could be terminated without too much fuss being made."

It is interesting to observe that there are government regulations requiring registration of births and deaths, but, except in the army and in the Royal Household, there are no registrations required for marriage.

Among the Lao we were told that the marriage conditions, and especially the protection of the wife's interests, were more satisfactory than in lower Siam. The inheritance runs not in the male but in the female line among the Lao. As the property be-

longs to the women, when a man marries he goes to live with the wife and her family. If there are no girls in his family she may be induced to join him in his parents' house. If so she becomes the adopted daughter and inherits the property. Such a rule is a great safeguard against easy divorce. The extension of Siamese law and customs among the Lao is of course modifying the traditional Lao ideas, and some say that the first effects of such a modification of old customs is rather demoralizing: just as in Korea it is said that the Japanese marriage laws, while on the face of them providing for more equal rights on the part of men and women, have resulted in the first instance in the facilitation of divorce. Where there are no statistics, however, impressions such as these are very unreliable, and it can be taken for granted that both in Siam and in Korea social progress will bring wise and equal marriage regulations.

The main sources of government income and the main items of expenditure in Siam are shown in the following tables:

INCOME		EXPENDITURES	
	Ticals		Ticals
Gambling Farms	3,233,276	Ministry of the Interior.....	11,823,883
Excise	6,000,000	Ministry of War.....	13,500,000
Opium	15,920,079	Ministry of Marine.....	4,420,000
Lottery Farm	3,522,000	Ministry of Foreign Affairs	1,069,486
Land and Fishery Taxes...	7,855,550	Ministry of Local Gov't....	5,298,128
Customs	6,639,400	Ministry of Finance.....	3,387,753
Forests	1,876,300	Ministry of Justice.....	2,772,297
Mines	1,631,500	Ministry of Public Instruc-	
Railways	5,672,000	tion and Worship	1,979,682
Slaughter License Fees....	1,148,900	Ministry of Communication.	5,295,702
Capitation Taxes	7,312,015	Ministry of Lands and Agri-	
		culture	1,828,704
		His Majesty's Privy Purse	
		and Civil List	7,750,000

The three forms of direct taxation which are most distinctly felt by the people are, the poll tax of four ticals annually (gold \$1.52), levied on Siamese and Chinese, but not on Europeans, the land tax and the tree tax. All land is divided into three classes: (1) fallow land, (2) fangloi land, that is, land which has been cleared and brought under cultivation but is considered as new land, and (3) kuko land, which has been fully cultivated. Kuko land almost invariably, and fangloi land for the most part, is paddy or rice land. The tax on Kuko land is determined by the productivity of the land which for purposes of taxation is regarded as falling into five classes paying one tical per rai (a rai is 16,900 sq. feet) for the best class of kuko land. The rate on fangloi land is twenty-five per cent. higher than that on kuko land adjoining it, but the rate on fallow land is only one eighth of the kuko land rate enforced in the adjoining area. And the law provides that "No disability in tenure shall arise from the fact that an owner has not brought his land under cultivation within three years or any further period, provided that he pays the fallow land rate." The law is favorable, accordingly, to the

rapid improvement of fangloi land, so that it may become kuko land at a lower tax, but the law is yet more favorable to the holders of land whether it be good land or bad land, which is not cultivated at all, provided they have any motive for holding it which justifies the payment of the slight tax imposed upon it. The tax on trees ranges from one tical per annum on durian trees producing a fruit of which the Siamese are more fond than of any other, a creamy fruit of delicate but over-sweet flavor and a nauseous odor, to one satang (a satang is one one-hundredth of a tical) for guava, bread fruit, jack fruit trees, etc. The industrious fruit grower, accordingly, like the industrious paddy farmer, must be prepared to bear a heavier weight of taxation than the thriftless and inefficient. But the Siamese are accustomed to their present form of taxation and a traditional impost even though not ideal is more easily levied and collected than a novel impost more economically correct. Buildings for residence are not taxed, but buildings used for business purposes are taxed one twelfth of their annual rental value. Unimproved building land or the land on which buildings stand is not taxed.

In general the people are happy and content. There is not a great amount of money in the country. One of the British consuls told me that in his region many of the people never had as much as ten ticals in cash at any time in their lives, even the well to do, that they had, however, all that they needed or cared for. The country is full of kindness, and in spite of the cleavage between the upper and lower classes in society, there is a great deal of democratic spirit. As in China, ability and enterprise in the past have been able to make their way irrespective of family connections, and indeed the absence of family names has not only deprived Siam of a history but has also wiped out much of the inheritance of family pride and character.

III. *Why Has Progress Been Slow?* It has been already remarked that the only two reasons in outward conditions which could be suggested for the slow development and fruitfulness of the work among the Siamese, are the character of the people and the influence of Buddhism. Something more should be said regarding each of these and also a third influence which is now beginning to emerge and to which reference has been made elsewhere.

1. The character of the people. It is impossible to form an absolutely just generalization regarding the character of any people. Every national character is composite and no observer is capable of discerning all the elements of good and of evil and of properly balancing them. Even a just composite picture would be unjust, for it would misrepresent not only multitudes of individuals but important elements of the national life. If any one thinks that this is a mistake and that it is possible to frame fair racial generalizations, all that he needs to do is to take up any book which attempts to do such a work for the American people, and then let him reflect that his dissatisfaction

is not different from that which many Siamese and Japanese would feel with regard to any judgments, even the most careful, which should be expressed in general terms with regard to them. Mr. Dickinson's little book "The Civilizations of China, India, and Japan," is an illustration of the suggestiveness and the usefulness and the impossibility of attempts to generalize national character. Without making such an attempt in the case of Siam, and after recognizing the many noble and lovable characteristics in the Siamese character, and these are striking and most attractive, it may be properly pointed out that there are many elements in Siamese character which help to account for some features of the missionary problem. The judgments of a visitor without the language are of small value in comparison with the opinions of those who have lived among the people for many years, and what is to be said about the weaker Siamese characteristics can be best said in quotations from our notebooks of things said to us: "Our greatest hindrance is in the indifference of Siamese character. Religion, climate and breeding all foster indifference. Even when the people become Christians they bring this element of character with them and lean and loiter, as their racial habit makes it inevitable that they should." "The Siamese are more lacking in religious sentiment and harder to approach on religious subjects than any other men. Their officials, while always courteous and kindly to us as missionaries, have no personal interest whatever in religion or the search for religious truth." "The people are wholly lacking in energy or initiative. There are no time-values as in the West. Why should there be any haste and what justification is there of the activity required for change?" "There is no depth of feeling or conviction regarding anything, no willingness to assume responsibility. Nature remains the same, everything glides on. The people, too, simply wish to drift on and rest and dream." "Outside of a certain small range of activities in the sowing and the reaping of the crops, the people are destitute of the habit of effort or action. All government and the whole responsibility for action are above them. The idea of coping with conditions, of altering life, is not only a rejected idea, it is an unfamiliar idea which has never presented itself for rejection." In the letters in the "Siam Observer," Asvabahu complains of these weaknesses and many others, and of the imitativeness, the indolence, the dislike of work, and the ambition of the young men who have any ambition at all to find soft clerical occupation, with the result that Europeans and Chinese do the work of the country. "The Europeans brought along with them habits of industry and capacity for hard work, which were greatly appreciated by the Siamese, who are in point of fact so much more indolent by habit. Our people, therefore, first began to like employing the Farang (European) very much in the same way as they liked Chinese; that is to say, whilst possessing almost the same capacity for work as the Chinese, the Farang were undoubtedly very

far superior in brain power. Therefore, the Farang proved convenient in that they not only helped to relieve us of a lot of hard physical labour, but they also relieved us of the trouble of having to think as well. One paid the cash, and the Farang did the rest! This habit of mind, originally the outcome of indolence more than anything else, soon developed by degrees, until it became what it now is, namely, the fixed idea that to have anything done at all well, it must be done by a Farang."

Intellectually, in qualities of force and administration, the Siamese are recognized as stronger than the Lao people. The latter are more hard working, however, more ready for physical labor, even on the building of the new railroads for which Siamese workmen are unattainable, although Siamese are willing to run the engines and to be train conductors.

Once again it should be remarked that all character estimates such as these are of but relative value, but they help us to understand the atmospheric conditions in which the missionaries work.

A Roman Catholic priest on whom we called in Bangkok was confident that the whole root of the difficulty in Siam lay in the character of the people. The Bishop was away from Siam, he and some of the priests having gone back to France to render service, if they might, in the war. Father Colombet, the pro-Vicar Apostolic, was also away, but a very pleasant, young, ruddy-faced, black-bearded priest talked with us. A large new church was in process of building and we began by asking him regarding it. He said they had been at work on it for fifteen years and would be for twenty more, that they received little money from France and had to get what they could upon the field. All the missionaries were French, about forty men and fifty women. When they came out it was understood that they came for life. They moved about, if there might be need, in Asia, but they never returned to France again. Occasionally leave was given some one to go on account of health, but every effort was made to avoid this as such absences were disastrous to the work. The priest who went away had to begin all over again when he returned. The Siamese, he said, were impossible to reach. Most of their Christians were Chinese and the rest were Eurasians. The only hope that he entertained for Siamese was to take them as little children into their schools and train them. And even then, he said, their experience was that when they grew up they were lost, unless the girls married Catholic husbands or the men were in the service of the church. As a matter of fact they had no Siamese priests who were in the priesthood, but only boys whom they had educated for the priesthood in their schools. "The Siamese will never be Christians," he said. "I do not believe they will be even to the end of the world. The work here is very hard, the great difficulty is not Buddhism but the character of the Siamese people." The government, he said, was not friendly to the church. They could not get any more land now.

Their work extended only from Paknambo, a hundred miles north of Bangkok, to Rathuri, seventy-five miles southwest. They enjoyed no privileges whatever in the way of the exemption of their church members from Buddhistic oaths or ceremonies expected of officials. The prevailing political influence, he thought, was hostile to Christianity, and he did not think that there was any real religious freedom in the country.

Whatever may be the qualities of Siamese character, its good qualities or its weak ones, and however these may as a matter of fact have conditioned our work in the past, all that Christian faith can ever consent to see in what is evil is a need of Christ, and in what is good, an opportunity for Him.

2. Enough has been said in other sections of our report with regard to Buddhism and the problem which it offers to Christianity. In its orthodox form it involves more radical denial of the vital elements of the Christian faith than almost any other religion. Its ideas, as far as they are embraced, instead of preparing men's minds for Christianity make them impervious to it. Its supreme purpose is to cultivate indifference, to extinguish ambition, except the ambition for extinction, to obliterate longing and the effort to achieve the thing longed for. The distinctions of ethical value, the unresting search for positive moral good, and the active warfare of the will against evil, without and within, which are among the elementary postulates of religion with us, are denied by pure Buddhism. "Is there any positive or absolute evil," asks the Singalese Buddhist Catechism, and it answers, "No, everything temporal is relative, including things morally good or bad. Both expressions denote merely the higher or lower degree of egotism of a living being whose roots are the will-to-live, and ignorance. . . . All action, good as well as bad, remains in the sphere of finiteness and does not lead beyond. To Nirvana lead only the separation from action and the complete overcoming and total annihilation of the will-to-live through true knowledge." In another question the catechism asks, "Many take the mild disposition of the Buddhists for weakness. Is it true that Buddhism paralyzes energy?" Answer, "It may seem so to the deluded, for it is true that Buddhism paralyzes the coarse, brutal energy, which manifests itself in the eager striving after wealth and enjoyment, in the wild, pitiless struggle for existence, in that it teaches that real happiness is not to be gained through material progress and outward refinement, but only through mental and moral development." If this answer were abbreviated to read "It is true that Buddhism paralyzes the energy which manifests itself in striving," it would be a true statement in the view of those who hold that the real difficulty in Siam is to be found not in the character of the people but in the influence of their religion, or, who admitting the tropical qualities of character found in the people, believe that those qualities alone would not suffice to explain their religious listlessness, but that responsibility must be borne in part by the racial inheritance and in part by the religious education.

Another element in Buddhism which makes it unresponsive to Christianity is its authoritative acceptance of two levels of religious duty and aspiration, the level of the Sangho or Order or brotherhood of the priesthood, and the other the great mass of the laity, who are separated from the Order, not in any mere official way, but by their legitimate acceptance of a lower level of religious life and duty, and the postponement of their entrance to a higher level to some subsequent rebirth. With comparatively few exceptions the Siamese men, all of whom in the past have been accustomed to spend a few months in the priesthood, retire from it after this brief experience. And they leave to return to a life which surrenders for the present the higher Buddhist goal, without any reproach. "Is retirement from the brotherhood possible after admission?" asks the Buddhist Catechism. Answer, "At any time. Neither the Buddhist doctrine nor the regulations of the brotherhood know 'eternal' vows or coercion. He who longs for the pleasures of the world may confess his weakness to the elder. The brotherhood does not restrain him, and retirement is lawfully permitted to him, without incurring thereby any disgrace or opprobrium." The highest spiritual character is, in the Buddhist view, entirely optional. How could it be otherwise in a religion which has no conception of positive duty, nor of a will of God to which to refer it? And if men do not choose the highest there is no reproach attached to the refusal. That which seems to us fundamentally and utterly irreligious, may be to the Buddhist, accordingly, perfectly good religion. The only way to attain Nirvana is to follow the Noble Eightfold Path, and the only practicable way to follow the Noble Eightfold Path is to join the brotherhood and devote all one's energies to the attainment of the goal, renouncing the world and its illusory enjoyments. Of course, if all men did this all men would starve and human life would become an impossibility. To escape the absurdity, accordingly, of requiring all men to do what all men cannot do, Buddhism goes to the extreme of the other absurdity of recognizing that it is entirely proper and religious for any one who does not wish to do so not to renounce the world and its illusory enjoyments. The utter ethical anaemia and intellectual stupor, the wiping out of moral landmarks, the very disappearance out of the sky of the polar stars of truth, the melting down of everything positive, distinctive, rationally affirmative, produce a situation whose difficulties are as obvious as they are paralyzing.

Hitherto Buddhism has opposed Christianity only by its lethargy and indifference. Its spirit of tolerance, springing from its character of nothing-matters-enough-to-be-of-any-consequence has made it at times quite hospitable and friendly. It has not met Christianity as anything stiff or definitive, as a located reality, but as something multiple, diffusive, comprehensive,—a substance, but volatile and undifferentiated. There seemed to be general agreement that the priests in northern Siam were more earnest, thoughtful, and open to serious religious discussion than

the priests in the south. Some of the strongest preachers in the North Siam Mission today were once in the priesthood. And Nan Luang, of Chieng Mai, who is in charge of the chapel in the city, was once the leading Buddhist priest of the district. We asked in different places, for the opinion of missionaries and native Christians regarding the attitude of Buddhism and any changes which they had noticed in it. At Petchaburi it was said, "In this country Buddhism is no true Buddhism at all. People believe in providence, in the reality of the soul, and they think of Nirvana as heaven. In the cities many Buddhists are simple agnostics. There are comparatively few men in or out of the priesthood who have a clear and intelligent Buddhist faith. Buddhism is essentially a philosophy of life, but the people here have never thought it out. I often go to the wats to preach. The priests now know a good deal about Christianity and are beginning to antagonize and argue against it. I should say that the name of Jesus Christ was known in every wat in this region, and I observe an increased amount of Christianity in the teaching of the priests who are beginning now to talk of a Heavenly Father and a Holy Spirit." At Prae the native evangelists said that they thought the attitude of priests now was more friendly than ever, and that they did not meet with as much opposition in talking with priests, who accepted Bibles now, if offered them, more freely than in the past. The opposition now was from others. In this section of Siam, they said, there were fewer priests than formerly, but where in the old days there were ten in a monastery there were one or two now, and that some wats had been abandoned. Some of the evangelists came from a village which used to have many priests where now they had to borrow one from another village. The spread of new ideas was relaxing the hold of Buddhism. At Chieng Mai the native leaders agreed that there was much more knowledge of Christianity among the priests now than before, that the head men of the villages and the priests would usually admit that Christianity was a good and true religion. Buddhism, they thought, was a diminishing influence. Mr. Freeman asked them whether it was not true that more temples were building in their part of Siam and more men entering the monasteries than before. Perhaps that was true, they said, but they added, the people explained it by saying, "Let us hold more firmly what we do hold until we cease to hold it." Those who were sincere, they thought, were more zealous because they saw that their religion was nearing its end. At the same time they recollected that in one temple shortly before, slanderous accusations had been put out against Christians, and that there were many priests who, knowing more, were the better able and the more eager to resist. In Pitsanuloke it was said that there appeared to be a general stiffening of attitude throughout the temples against Christianity, and that there seemed to be concerted movement in the matter due to some exercise of higher authority.

3. Whatever may be said of any change of attitude on the part of the priests, it is undeniable that there has been a change of political attitude. In the old days, what Mr. Hamilton King, for many years American Minister to Siam, said some years before his death of a visit to the island of Samui with Dr. Dunlap, was true: "From the first the head man or Amphur of the island was our friend. He assisted in getting the people together in the meetings and sat an interested listener to the words of truth. Although a Buddhist himself he encouraged the people to hear the truth, and said he desired with them to learn the best. And let me say right here, this is the attitude of Buddhistic Siam throughout, from the King upon the throne to the most humble coolie, the priest in the temples and the officials of the government; among all and under all circumstances I have yet to hear the first word of ridicule or opposition as touching the teachings of Christianity; and my verdict is the verdict of all our missionaries in the work. The Siamese people are an open-minded people, and the King of Siam and his government are the most tolerant of religious teachings of any Ruler and any government of which I have heard; nor will I except America. If this is Buddhism it were well that we note the fact." As already pointed out, there has been a very distinct change in this matter. The comprehensive and neutral attitude of the late King has been succeeded by a positive pro-Buddhist, anti-Christian attitude. There is, of course, no open persecution, but there is a strong and increasing pressure against Christianity and in behalf of Buddhism. The Gregorian era adopted by the late King in 1889 has been annulled and the Buddhist calendar takes its place, so that the current year in Siam is not 1915 Anno Domini but 2457 Buddhist era, the year beginning on April first. In one sense the new calendar merely substitutes the Buddhist era for the Bangkok era, which began with the establishment of the present dynasty in 1768, but popularly it is regarded as one step in the official recognition and propagation of Buddhism as the national religion. Sunday, however, is still retained as the weekly official holiday, and that retention in some parts of the land is regarded as a recognition of the ultimate acceptance of Christianity. In some provinces still, however, it is the Buddhist holidays and not Sunday which are made the days for closing the schools and the public offices.

In describing the present political environment of missions in Siam a number of facts have been given to illustrate the present official activity in behalf of Buddhism. In the references which are made to Christianity the most frequent objection naturally growing out of the emphasis upon Buddhism as a unifying national tradition is the declaration that Christianity is a foreign religion and that the Siamese ought not to be imitators but are bound loyally to adhere to their own national faith. The republican upheaval in China and a foolish and wicked plot against the life of the King of Siam at about the same time gave added

force to the prejudice against the innovation of foreign ideals. In one of the letters in the "Observer," which are full of good sense and sound advice, Asvabahu closes thus his essay on the cult of imitation: "Think of it, my countrymen! It is distinctly to your own interests to imitate our own ancestors, rather than allow yourselves to be led astray by people who are themselves nothing but mere unthinking imitators, aping European ways and calling themselves 'politicians.' Such people have set back the progress of China by at least a century already! Seeing what imitation has already done for China, let us be wise and try to work for our National Progress by means best suited to our present-day needs, rather than hanker after things for which the majority of our people are not ready. Each one of us can help by doing each his own duty in our own sphere, instead of striving to make ourselves imitation Europeans! Brother Thai, be true to your name! Be real Thai, and you cannot go wrong! This is the New Year's message from your friend Asvabahu."

Among the old things which are to be kept and on no account to be surrendered for anything imported, it is urged, and we must admit, naturally and appropriately, that the religion of the fathers should be kept as the religion of the children. This idea has gone out through the country into remote places, as a story told by Dr. Peoples will illustrate. The story illustrates also the readiness of the native evangelists to meet the objection. "Nan Punya, of Ban Some, and his companion, was on his way up into the northern district of the Province. About half-way up, at a village in See Phome, he came across the Amphur (Ruler) of the district, who called upon him to show his tax receipt which answers as a passport. Unfortunately he had left it with another companion on a former trip, and could not produce it. The official told him he would have to send him back to the city in the care of a gendarme to report him there. Nan Punya replied, 'Very well, your honor, but will you let the gendarme take me on up to Chieng Khan first and then down? I am sent by the Pau Liang (the Doctor) to call a man down to see him, and if I have to go to the city first my message will not be in time for the purpose.' 'What does the Pau Liang want the man for?' 'He wants him to go to Chieng Mai to attend Presbytery.' 'What is that?' 'Your honor, it is a conference about the Christian religion.' 'Do the Christians in Nan have anything to do with the Christians in Chieng Mai?' 'Yes, your honor, it is all one company.' 'What do you teach?' 'About God and the way of Life.' 'Why did you leave the Buddhist religion and take up with the Christian religion?' 'Because the Buddhist does not teach of a God, and I think there must be a God.' 'Why should you have anything to do with a religion of the foreigners?' 'I do not see why your honor should say that. The Founder of the Christian religion was born in our Continent. The religion began in our Continent. The name of the Founder is a Pali word, formed from two Pali roots (Yasu) which mean

Savior of All. The white man learned of the Christian religion and then he comes to teach us. But if you speak of the origin of the religion, it is really our religion and not his. Almost every best thing that we have comes from the White Man's Land, so their life must be wider than ours.' 'How did you come to know anything about the Christian religion?' 'Some years ago I went to school up at Chieng Khan and the teacher was a Christian, I learned something of it there, and then I studied. I used to hate it, your honor.' A little after the conversation closed, he asked the official if he might have the gendarme take him up to Chieng Khan first. 'No,' he replied, 'you go along. You do not need a gendarme.'"

Nan Punya might have added several other points. He might have called attention to the enlightened policy of the King in seeking what was good and true no matter where it might be found. He might have pointed out that the King had gone to England for his education, that he was introducing railroads built by foreign engineers of foreign material, that he was finishing an elaborate and expensive palace built by a foreign architect in foreign style and decorated by a foreign painter. He might have added that the Thai Dynasty itself was a foreign Dynasty, that the Thai people were foreigners who had come to live in Siam, that Buddhism was not their ancient religion but had been brought to Siam in the seventh century of the Christian era, twelve hundred years after it had originated, that in a land where so many changes for the better had been made by its intelligent rulers and people who had again and again abandoned the old to adopt the new it would be foolish to go on imitating the outward ways of western nations, and not to take into the heart of the nation that which lay at the back of all that is great and good in the West, and which, belonging to Siam as much as it does to any other people, should not be surrendered. Sooner or later Siam will see this. Perhaps it is best that the common people should see it first and that Christianity should secure its rootage uncomplicated by official favor. It is certain, however, that the official disfavor which is now recognized throughout the country will make the task difficult unless the heroic spirit can be evoked. And that spirit is the supreme need today alike of Siam and of the Christian Church in Siam.

IV. *Government Education in Siam.* In the past education has been in the hands of the Buddhist priesthood and the wats have been the schools. Now the government is taking education under its control. It is using the wats in many places still as the meeting places of the schools, but is removing the schools entirely from the control of the temples and the priests. As yet the government system of education is not very widely extended and its resources are inadequate, but earnest men are in charge of it and what we see now is only a beginning of an elaborate system which its administrators are seeking from the outset to adapt wisely to the needs of the nation. Mr. Harris, the president

of Prince Royal's College, our missionary school for boys in Chieng Mai, gave us the following summary of the government system:

"The government course of study is divided as follows:

"Pratome, 3 years,—primary school work.

"Pratome, 2 years,—industrial work.

"Matayome, 8 years.

"The two years' industrial work is, I understand, at present, optional for boys who wish to go on through the Matayome course; and this industrial course will be given in only a limited number of government schools.

"The Matayome course carries boys into work done in many American colleges in Freshman and Sophomore years. The final examination is considered as stiff as the 'London Matriculation,' and much stiffer than the Oxford 'Little Go'.

"The later years of the Matayome offer two courses,—(I) Humanities,—English, French, History, Sanscrit, Logic, Psychology, etc. (II) Sciences,—Algebra, Trigonometry, Physics, Chemistry, Biology, etc.

"The scheme involves the matriculation of the student at the age of seven, and the completion of his Arts course,—or Science course—at the age of 18 years.

"At the age of 18 all boys who are fit are drafted into the Army for a service of 2 years, after which they are enrolled in the Reserve. The head of the Army has voluntarily promised me that all my students who pass satisfactory examinations, say from Matayome third year up—will not be required to serve in the ranks, but will be given an opportunity of becoming petty officers almost immediately upon their entry into the Army.

"At the completion of the two-years' compulsory Army service, boys, presumably 20 or 21 years of age (but in North Siam often a year or so older) may then turn their attention to the pursuit of a professional education. This means Law, Medicine, and, I believe, Engineering. The only professional schools, except our Theological Seminary to date, are in Bangkok, and are government schools.

"Boys wishing to qualify as government teachers may matriculate in the Government Teachers' College in Bangkok; and they and all teachers are exempt from Army service.

"The government course involves a large amount of English. A large number of the leading Siamese officials in the Education Department were educated in England. English is therefore a required, not an elective, to a certain point; beyond that it is an elective.

"We put English into our course earlier than the government, because we believe we thus get better results.

"The government books are, many if not most of them, excellent.

"The government leaves us free to introduce as much Christian teaching into our curriculum as we wish."

It has become evident to the Siamese authorities that it is a mistake to offer only or too exclusively a literary or general educational course ending in the university. In a country like Siam especially, a much larger provision must be made for technical or industrial training, fitting students directly for trade, for home industry, or for agriculture. A new plan has accordingly been promulgated which contemplates at the base a primary school course of three or five years, and on top of this two alternative parallel courses of secondary education, one a technical or industrial course in three schools, lower, middle and higher, the other a general course in three schools, lower, middle, and final. From the final school pupils may go out into life or cross into the graduate departments of the university. From the middle general school they may cross into the undergraduate department of the university or into the higher secondary technical school; from the lower secondary general school they may cross into the middle secondary technical school. The professional schools in the university are eight in number. There is no crossing from the secondary technical schools, once they have been entered, to the other schools.

The course of instruction for primary and secondary schools issued by the Minister of Public Instruction seems to be a very sensible and practical course. The aims to be kept in mind in the teaching of various primary school subjects will show the spirit of the Ministry of Instruction.

“Subject, Moral Instruction. Aim, to train the scholar to good habits and conduct so that he may become a good and useful citizen and be able to earn a living in a way suited to him; such training to be practical and to be judged only by its actual influence on the boy’s behavior.

“Subject, Siamese Language. Aim, to be able to read, write and express himself clearly both in speech and writing. To cultivate a taste for reading and a desire for the knowledge to which reading is the key.

“Subject, Hygiene. Aim, to teach the scholar the need of keeping both mind and body healthy. It is not enough merely to impart the knowledge; scholars should be taught from the beginning to put their knowledge into practice in their own persons.

“Subject, Vocational Instruction. Aim, to enable the scholar on leaving school to take up work of one kind or another according to his bent and to the locality he lives in. If in skilled labour he should begin to learn in school. If in unskilled manual labour (e. g., gardening) then a liking for that career should be fostered and some instruction given so that on leaving school he may be able to take up the work intelligently and with interest. If on the other hand the scholars live in a commercial centre then they should receive the elements of a commercial training.”

As already indicated elsewhere, the precepts of the Buddhist faith are to be instilled into the minds of scholars in the primary courses, and it is specified that “time should be found for occas-

ional practice in the singing of the National Anthem, forms of prayer suited to various occasions, etc." In the instructions regarding the secondary course there is no mention of religion or of prayers, but time is found for these and, under the present regime, attention is carefully given to occasional school assemblies and the singing together of the same Buddhist prayers which are sung in barracks, police stations and generally now in government institutions. Images of Buddha also are to be found in many of the schools, and we saw small images placed on high brackets even in the University Medical School. These Buddhist rites in the government schools constitute a difficult problem for the Christians. The Japanese government has made it very easy for Christians in the schools in Japan and Korea in comparison with the situation of the Siamese Christians. Shall Christian students withdraw and forego in many cases the only opportunities presented, or shall they make an issue by refusing, or shall they conform just as far as they are required outwardly to do so? It is not an easy problem. Buddhist girls who come to our mission schools are required to attend the religious services and to receive the religious instruction. It is true, of course, that they come of their own accord, and with a clear understanding in advance that these are the requirements of the school. But the government might reply that Buddhism was the established religion of the country, and that while Christians were entirely free not to attend government schools, but to go to schools of their own, so long as they came to government schools they must conform. It is to be hoped, however, if the matter is properly presented to the government that it will, with the friendliness and tolerance it has thus far shown, be willing to exempt Christian students from Buddhist ceremonies which they cannot conscientiously perform.

Primary education is free, but all education above the primary grade require fees of all but scholarship pupils. It is proposed to increase the school revenues by an enlargement of the poll tax. It is clear that they should be increased in a measure sufficient to enable the state to provide free secondary education also, at least in the technical grades, otherwise the evil from which the government would like to find an escape would be invited, of a large class which has received a literary education and will do no manual work, while the great body of the nation will remain uneducated or with only a primary school course. A great deal of work needs to be done also in advancing the grade of the education now offered as well as in extending the number of schools. The Royal Prince who is the head of the Medical School, who was educated in Germany, told us that at present the education provided and required for admission to the professional schools was equal in efficiency to only about one-half of the work of the German gymnasium.

There are at present under the Ministry of Public Instruction 269 primary schools, with 18,161 scholars, 105 secondary schools

with 6,782 scholars, and 20 special schools with 543 scholars. This does not include the local and private schools which, if added to the schools above enumerated would give an approximate total of 2,900 schools of all grades in Siam, with 95,000 scholars. The professional schools are not as yet under the Ministry of Instruction, and these schools, embracing the Civil Service and Medical College, with the Law, Naval, Military, Engineering, and other schools, have 2,815 pupils.

English is a required subject, beginning with the first year of the secondary schools, and is carried through all eight years of the secondary school course, with a view to enable the student "to write and converse in English with increasing fluency and power of expression, to study selected works of English standard authors, etc." It is probably the fact that our mission schools teach more English and teach it better than is done in the government schools. This has enabled them to hold their own and in some places to excell the government schools.

Very little has been done as yet by the government for the education of girls. The old wat schools were for boys alone. The problem of women teachers has been a difficult one in the new schools. As a high educational authority told us they had two troubles, first, that the women teachers were likely to get married and leave, although the government was willing to have them marry and continue teaching, and second, that many of the schools were still held in the wats where there were many young priests, and that although the young priests were all under strict vows, the situation was an impossible one for young women teachers unless the head priest was a very strong man. He added that the educational scheme was very rudimentary as yet, that most pupils dropped out along the course, that last year, only about thirty boys actually completed the full secondary course, that almost all of these had gone to Europe to study. The most interesting girls' school apart from the missionary institutions is Queen's College presided over by a cousin of the King, a very capable woman resembling one of our women college presidents at home, exceedingly cordial and an earnest Buddhist. The school is really an outgrowth of missionary influence. In its earlier years it was managed by foreign women who came on short contracts, but the plan was expensive and ineffective until the present head took hold, with the hearty support and patronage of the Queen Mother. The school is now grown to 311 pupils, coming from the best families in Bangkok. The girls make their own beds, clean the halls, help in the dining room, are taught to cook. There are from five to fourteen graduates a year. Some of them remain in the school as teachers while others go back to their homes or to establish homes of their own. The school keeps in close touch with its alumnae who return for school festivals and specially for the great Buddhist religious days, particularly the Buddhist lent. The High Priest, the uncle of the head of the school, comes once a year to

speak to the girls. His photograph and the photographs of the present King and his father, and two statues of Buddha were at one end of the long hall of the school.

V. *Questions of Evangelization and the Native Church.* No memories of the mission field are more fragrant than those of the hours of fellowship with missionaries in their own homes or on the long journeys between stations or in the mission conferences, when the conversation was all about the vital and central business of missions, the making of Christ known to men and women. In these conversations hearts are opened and one is brought in contact with the missionary purpose in its purest form, and listens to story after story of individual men and women to whom the gospel had been brought and who through one and another fascinating experience came at last to confess Christ. Later we would meet these men and women and hear their stories from their own lips. It is like re-living the actual life of the early church when Christianity first began to push its way out into the non-Christian world. To have these joyful experiences at their best one needs to go to the out-of-the-way missions, off the lines of world travel and be let in, as we have been, to the joys and sorrows, the fulfillings and the disappointings of hope, of our missionaries in Siam. The reality of the work that they have done, their faithfulness and patience and devotion, the simple faith and love of the Christians whom we met, are our deepest and richest memory of Siam, and we would bear tribute to these before turning away from them to questions of policy and method. We saw illustrated in Siam in the men and women now at work there and in the results of the toil of those who have gone before, the power and sure fruitage of hard, tireless, loving work. The wisdom of appreciating the native people, of believing in their capacities and resources, and of laying responsibility upon them and the sure and unhappy consequences of the contrary error, the reward that comes from understanding the people, and mastering the language and the literature of the native religion, the blessing that always flows from kindness and sympathy and generosity of judgment, the sure response which love and the manifestation of Christ in life call forth in human hearts,—these and many other good things like them one may see in the missions in Siam. But one sees also such questions as have been set down in our letter to the Siam missions and which must be treated a little more fully for the information of the Board and the consideration of the missions.

We came to Siam under the impression that we should find in force the policies which Dr. Brown found on his visit in the winter of 1901-02, which he describes in the following sections of his report:

“Siam and Laos are a splendid illustration of the feasibility of self-support when the missionaries themselves are firm and wise in pushing it. True, the people are not so poverty-stricken as in

China, India and Korea. The softness of a tropical climate reduces wants, so that less expenditure is necessary for house, clothing and fuel, while the comparative sparseness of the population and the exuberance of the soil make it easier to secure necessary food. Nor is money scarce. The per capita wealth of Siam and Laos must be greater than that of most other Asaitic countries, if the rather superficial observation of a traveler can be trusted. At any rate, the people appear to have plenty to eat, and they wear more gold and silver ornaments than any other people in Asia, even naked urchins tumbling about the village streets being adorned with solid silver anklets, wristlets, necklaces and 'fig leaves.' Moreover, Buddhism has taught the people to give largely for the support of religious institutions. The land literally teems with temples and priests, and while old ones quickly fall out of repair in this land of heavy rains, intense heat and swarming insects, new ones are constantly being erected. There is great 'merit' in building a new temple or rest house, but none in repairing one that some one else has built, which accounts for the number of crumbling temples, and also for the many new ones which are springing up on every side. For these reasons Dr. Eakin says that the problem of poverty may be eliminated from the situation in Siam. The people are able to give.

"But it would be an error to assume that it is therefore easy to lead them to self-support. In every other mission field the people pay far more to support heathenism than they are asked to pay to support Christianity. The gospel makes no such financial demands upon converts in China and India as the other faiths make. Besides, self-support is more a matter of proportion than of amount. If the average Christian in India lives on less than the average Christian in Siam and Laos, his minister can live on less. If each family gives a twentieth, twenty families will give an average support, no matter what the scale may be. Moreover, the hardest problem everywhere is not ability, but disposition. American Christians could quadruple their foreign missionary gifts if they would. Probably the average income of the San Francisco Chinese is larger than that of any other body of Asiatic Christians in the world, but it is as difficult to induce them to pay their minister's salary as it is in India. The world over, people like to be supported by some one else and to do as they please with their own money. This general disposition in Siam and Laos is intensified by the easy-going life of the country, the lack of thrift and energy, the feeling that Christianity is a foreign religion, and particularly by the fact that for many years it was wholly supported by foreigners. In the old days native helpers were as freely employed, medicines as freely given away, scholars as freely educated as in some other mission fields, until the Siamese and Laos Christians came to expect foreign support, to accept it as a right and to feel aggrieved if they did not get it. When, therefore, the missions began to apply the new principle of self-support, they encountered as discouraging

conditions as could be found anywhere. Many converts fell away altogether, others became sullen, and in some places, notably Petchaburi, the whole work of years had to be virtually disbanded and reconstructed from the foundations....

"The evangelistic work of the Siam and Laos Missions affords an even better illustration of self-support than the medical, for it cannot rely upon the motive of evident physical suffering to pay fees. Yet in Siam the entire evangelistic work is self-supporting, except, of course, the itinerating expenses of the foreign missionaries. Not a single native helper is employed at mission expense, all helpers, including the pastor of the First Church of Bangkok, being supported by the people. Not only this, but as I have already explained, the new church in the central part of the city is to be paid for, land and building, by the Siamese themselves, and while it is true that one man is to give most of the money, he is a Siamese, and the other Christians are to give all they are able....

"In Laos, also, the evangelistic work is virtually self-supporting, the groups and churches everywhere paying for their own preaching. At the annual mission meeting for 1897, the following resolution was unanimously adopted: 'Resolved, That the mission request the Board for no appropriation for native ministers, licentiates, Bible women and Sabbath-schools for the coming year.' This was, perhaps, an extreme position, but the mission has held to it, not literally but in spirit. At this time, only two helpers are employed at mission expense, and they are used solely for evangelistic work among the heathen, usually with an accompanying missionary. Most of the native helpers, however, even for this work, are paid by the Christians themselves. The Prae Church, for example, gave 10 rupees for the work among the Ka-Mooks, and 10 for work in Chieng Toong, beside paying its own expenses and giving 10 rupees to the church school. The Chieng Mai Church is justly famous for both self-support and self-propagation. It has sent out several colonies, maintains evangelists in various places and liberally fosters every good work. In the Presbyterian conference at Lakawn during my visit one of the Lakawn elders said to his fellow Christians: 'To whom are we Laos people indebted for the knowledge of the gospel? To American Christians. Who must evangelize the rest of the Laos people and the mountain tribes? We must do it, not depending upon American men or money. Why should we hoard our money? Many say they wish to leave it to their children. But often it is a curse to those children, not a blessing. Let us freely give it to the spread of the gospel.'

"What a fine example for some of our home elders is given by the Laos elders of Muang Toong, an out-station of Chieng Rai. Dr. Briggs thus describes it: 'Two were sent by the church at three different times and spent from four to six weeks each time. The Chieng Rai Church has bought for 100 rupees a teak house in the most important Christian village, a rice field, rice

bin and some loose lumber, and proposes to send one of its elders to live there. He is to have the privilege of farming the rice field, and occupying such parts of the house as are not needed for a chapel. He is to receive no wages, unless hired by the church to do evangelistic work at some distance from his village. In other words, he will be on the same basis as every other elder in the church except that house and fields are provided for his use: and for this he is to be practically the pastor of disciples in that district.' Dr. Briggs continues, 'We attempt to put practically the whole burden of shepherding the sheep upon the Laos elders; and the burden of evangelization upon them and every soul that receives the sealing rite of baptism. We are not theorizing; we are quietly putting our convictions of right method to the test. Thus far, we are abundantly encouraged, and have great cause for gratitude to God. The Church in America is not asked to support any feature of the work in Laos that the native church there can justly be expected to support at this stage of its development. More than that, the native Laos Church is undertaking active work in the regions beyond. A small, struggling church of fifty members (which has just finished building a neat, cozy chapel without any outside help) has contributed two months' support of a Laos minister to preach the gospel in French Laos territory, where for the present the missionaries are encouraged by French officials not to go. A small Christian Endeavor Society in Laos is assuming practical support of an evangelist at work in the French Laos field. A Woman's Foreign Missionary Society of fifteen members, gave out of their poverty 30 rupees in one year, sufficient to pay the expenses of a native minister for two months in evangelistic work.'

"In this connection, it should be noted that the two youngest stations of the Siam Mission have been self-supporting from the beginning. Not only helpers and teachers, but land, school, hospital and church buildings and all their running expenses have been provided without a dollar's expense to the Board, whose appropriations have been solely for missionary support and residence. Mr. Eckles says of Nakawn: 'We have not exalted self-support above other things of greater importance. Neither have we made a hobby of it. We have believed that as the people grow in grace and in the doctrines of the Word, self-support would be one of the fruits of this growth. And it has proved so. In building their chapels and helping in the evangelistic work the disciples do not seem to have thought of financial help from the missionaries. Self-support has been spontaneous. During the past year the disciples built one temporary and one permanent chapel, and they are now securing material for two more substantial chapels. while in addition they contributed 108 ticals toward the new church in Bangkok.' Since this was written, the chapels referred to have doubtless been completed.

"In considering results it would be unjust to cite Siam and

Laos as comparatively unfruitful fields because the actual number of present converts is comparatively small, for these missions have thoroughly committed themselves to the policy of self-support. Unlike Korea, they did not have the advantage of beginning after the new principles of self-support had been enunciated, but like most of the older missions they have had to reconstruct much of their work, in some cases being obliged to begin all over again. It is not fair, therefore, to contrast the present statistical tables with those of a decade ago, without taking this fact into consideration. Discouragements there are, beyond question, but I believe that the work in these two missions is now on a sound basis, that it is in a healthy condition, and that if the home churches will enable the Board to adequately equip it we may reasonably expect a great work for God in Siam and Laos. The care of these missions in making out their estimates for native work is worthy of high praise. So rigid is the application of the principle of self-support, that there is practically nothing left that can be cut unless the Board stops itinerating by the missionaries."

In the South Siam Mission we found that the policies described by Dr. Brown were still generally held as theoretically right. There had been no great success in carrying out the policies because the growth of the church had been so small and in some cases the policy itself had been let go. The new church built by the Siamese themselves to which Dr. Brown refers, was in use, and it is a very attractive church building, but the donor had drifted away from the church and no longer attended, the congregation was small and made up almost entirely of the teachers and pupils of the boys' school, and the church had no Siamese pastor but was cared for by one of the missionaries. The mission was employing evangelists freely with mission funds and would have employed more if it had had the money and could have found the men. It held clearly, however, to the ideal of a wholly self-supporting, self-propagating, and self-governing church led by its own people and with settled pastors and evangelists supported by the native church as the right ideal, difficult of attainment in southern Siam but still to be held to as the regulative principle of mission methods. We asked one of the senior members of the mission what the lessons of his long experience were, and he replied "One, that we should provide for the continuous prosecution of the work under a consistent missionary policy and with an adequate missionary staff. In our educational institutions we have had both of these and the success of the schools attests the wisdom of the policy. In our evangelistic work we have had neither. The mission should have a settled policy to be pursued by all its members, and there should be men enough to make it possible to conduct the evangelistic work without constant periods of neglect and discontinuance. Two, that we should have clearly in view a policy of self-support and reliance on the Siamese Church. We shall find it hard to

adhere to such a policy and it may be necessary from time to time to allow temporary departures from it, but we must not abandon the policy or give up the idea of an independent self-directed church as our governing principle. I think there is justification of the employment by the mission of some able evangelists who will give all their time to the work and I have employed evangelists temporarily also, paying them only when they were out in the field with me. Men ought not to be paid for evangelistic work in the communities where they live, but should do that work voluntarily while they earn their living just as they have been accustomed to do. Or, if they are to be employed it should be by the native church. Three, that there should be thorough supervision of all the evangelistic work, that it is wrong to employ men and not give them the help of constant counsel and fellowship. Otherwise men who might have been saved for good work will deteriorate and be lost. Four, that we should do more to develop the native church as an evangelizing organ, that we should expect more from it in the way of giving. I think the element of poverty can be eliminated in Siam. A Siamese can board here for 96 ticals or \$36.48 gold per annum and his clothes will cost him very little. We should do all we can to promote the spirit of independence and not let Siamese own houses on mission property or become mission tenants or drift into any of the many ways of parasitism." To these ideals, although their attainment seems remote, and though there have been occasional heretical lapses from them, the South Siam Mission in principle adheres.

Up to the year 1894 the North Siam Mission developed along the old lines of mission policy which had not confronted themselves with the ideal of a self-supporting native church, and which made liberal use of mission funds in the employment of native agents. At that time one missionary had fifty men employed in evangelistic work in the Chieng Mai plain, most of them untrained men and all of them paid from mission funds with no thought of a self-supporting church. Then came the heavy reduction of appropriations necessitated by the reduced gifts of the church after the financial stringency of 1893. "With this reduction of our money resources," said one member of the mission, "our policy broke down and we could not employ all the men we had been employing, and with the cutting down of employed men there came a slump in the reception of new members. It was this financial stringency which forced a new policy on us and not any change in principle as we had already begun to realize the need of self-support and were beginning both in our schools and in our church to work toward it." At any rate the change was made and the mission decided not to employ further native workers with foreign funds, but to have them rely upon the support of the native congregations. We had supposed in coming to North Siam that we should find this policy still enforced, doubtless with adaptations to circumstance and condi-

tions, but recognized as the general working rule of the mission. But the mission was as greatly surprised as we were when these extracts from Dr. Brown's report were read to discover how widely at variance the present situation is from that described there. In order fairly to represent the matter I think it will be better simply to report without names the statements of different members of the mission in the conferences at Prae, Lakon, and Chieng Mai.

A. "I never heard until Dr. Brown's visit, the phrase, 'a self-governing, self-supporting, self-propagating church,' but the idea in that phrase is what as a mission we had already begun to feel after and had adopted as our policy in 1894-95 when we saw the mistake of the old methods. But as I see it we have lost what we gained then and our first blunder was made in 1895 when the theological school rebelled against our new plans. We asked the students then to accept support not from the mission but from the church and the mission combined. They demanded the assurance of support at the rate of a rupee a day. I think we committed one error in the way that we handled that situation then and in subsequent years. Also we have erred in not raising up teachers for our village schools, and in self-support it is undeniable that the idea of evangelistic service and the idea of payment from mission funds have become associated, and I hardly know how we can solve our problem except by dealing radically with it as Africa did, although that would mean temporarily the loss of many so-called Christians."

B. "This mission has changed its policy twice. It did so sharply in 1895. As a result of the influence of Dr. Nevius's little book on mission methods. That book had good and bad points. It was good in its emphasis on giving and bad in its discouragement of paid preaching, for those paid to preach I find more effectual than the unpaid, just as with our churches in America. But we indiscriminately adopted Dr. Nevius's policy. Now our policy has changed. We have abandoned Dr. Nevius's view. But while we have moved away from it we have not gone back to the old indiscriminate employment, ignoring self-support. We have gained enormously both in our churches and in our schools. We emphasize giving but we have returned to paid evangelists. Paying evangelists increases the real faith that works for spiritual results, by taking away their anxiety as to support. It induces men to enter the evangelistic work who would not otherwise do so and who, having entered it, engage permanently in it. General evangelists we must have to train the local elders and I favor also the paid employment of men in their own villages. I think paid testimony is more effective than unpaid. It bears the testimonial of the mission's endorsement and authority which makes the preacher more effective than if he represents a native congregation. These are the actual facts as we have to deal with them here. At the same time there are dangers and I would favor the plan of a central

presbyterial fund to support evangelists, the churches and mission to pay into the fund in certain proportions."

C. "We had to take the action we did in 1895 on account of the cut in our appropriations, but at the same time it did represent a change of policy. We had supported evangelists and ministers from the mission treasury without any burden on the native church, and we stopped it. Of course the result was that many left Christian work altogether but many of them came back afterward, although I must admit that it is a fact that they got in coming back and are now getting the pay they asked and were refused in 1895."

D. "The facts are unmistakable. We adopted a policy which in its main principle, whatever its relaxation should have been, was right and we have not adhered to it. We have no policies that we adhere to. We adopt a course of procedure and then each one goes away and does what is right in his own eyes. We ought to have some one in charge of the whole evangelistic work of the mission, give him authority to pick out the best men in the mission and assign and direct their work and to hold them responsible for the continuous pursuit of a wise and definitely agreed upon plan."

E. "We have no definite policy at all at present. Every man has his own. The free-grace preaching of Christianity as against Buddhist merit has been overdone and resulted in a church that is absolutely dependent upon us. Our argument has been that the best course was to gather a large Christian community as rapidly as possible by paid evangelists and then throw the burden of support back on the large community. It can be easier done then than now. While the community is small the people all come to the missionary, when it is large they will not be able to do this and will have to organize and sustain their own agencies. Nevertheless I am sure that from the beginning our gifts should be co-ordinated to the gifts of the people and they should bear their responsibility."

F. "If we have a policy of church organization and development, I have not been able to find it. Some of our individual missionaries have such policies and are working nobly with them, but they do not agree and whatever the mission may have done in 1895 it has no clear mission plan now. We are individualists, we are disposed to say that each man should be let alone to run his own work. The responsibility rests on the older men too. It is hard for the younger men to make any suggestions. Often, if they simply ask a question in order to get information it is mistaken for a criticism. I think we will never reach our aim until we teach the people that they should support Christianity as they supported Buddhism, that they should give when they have found the Saviour as they gave when they were trying to save themselves. By any other course we are creating a burden greater than we can carry."

G. "Our problem is a hard one. We are dealing with a child-

like people. In the old days they were absolutely ruled by their chiefs and the government was so paternal that the chief took anything he wanted from his people, and they came to him for anything. The idea of self-dependence, of laying out a constructive course of procedure and then carrying it through, is an alien idea to them. Our vacillation and confusion of mission policy is in keeping with their own character. I think we should have stuck unyieldingly to the action of 1895 and that we should have some plan for holding each station tight to the policy of the mission, that each man should have his work assigned by the mission and should do it in accordance with the mission's principles. At present we lack unity not only in binding all our institutions together but in controlling our evangelistic program."

H. "At the time of the big cuts twenty years ago, I had hope that we would see the church in this land make encouraging growth in this matter. But I confess that the growth has been exceedingly slow. It is absolutely disheartening. There is no mission unity of thought or action on this subject. Each station goes ahead according to its own ideas; and these ideas change with the personnel of the station. A new man comes into a station, and can upset the plans of others that have been carried out for years. When a plan is suggested the objection is raised that unless the whole mission adopts the plan, it is useless for one station to try to do anything. I am told by others that this man or that man thinks his plan is best, although it appears to be a plan for going backward rather than forward; backward, i. e., in self-reliance (though perhaps forward in statistical report). I am told by some that there is nothing to worry about—things are going ahead beautifully. Well, I have ceased to worry others about my notions, but the fact (as I see it) is that we are nearly twenty years behind hand in this matter; and we are dealing with a people who need training in this way—as a people—more than any other nation. I am not pessimistic. I am a Calvinist and believe in God! I have been told that in evangelistic work done for the people by the people, our station is not behind any station in the mission. If that is so, then I submit that some enormous changes must be made before we shall ever be able to evangelize the Tai race through the efforts and support of the Tai Christians; and I submit that the Tai race will never be evangelized in any other way. And if it is not done, the fault will be that of the North and South Siam Missions. But it will be done, even if God has to accomplish it without the intermediate help of our missions. His Spirit is already at work in the hearts of a few Tai Christians, and He will raise up leaders. One man among us says, 'We do not need any more system, but we need more individual conscience.' This man would cut down our evangelistic funds, and increase other funds. I think it is the way the funds are used, and I would like to see the evangelistic fund increased many fold. Some men would give splendid support to our higher edu-

cational institutions, but would give nothing to help out village schools. Both in evangelistic and in educational work, I would help those who help themselves; starting out with the definite purpose of helping them so they may be enabled to gradually become self-maintaining and self-relying. Now that we are beginning a Theological Department, and are beginning to ordain men in the ministry, the matter becomes still more serious. We shall have to be careful lest we bring up a lot of men who think the mission owes them a living! We have plenty now."

It would be easy of course to misinterpret utterances like these. They are the free words with which men speak of their own work who are trying not to balance everything judicially, but to see sharply the elements of weakness. Nothing was more encouraging to us than to meet with this unflinching, penetrating, self-criticism on the part of the North Siam Mission. The mission knows the bright side also and we have tried to describe that in the letters regarding the various stations, but it is the weaknesses of the work that it is desirable to bring out here, and it was clear to us as it is clear to almost all the members of the mission that there is need of a new definition by the mission of a few main outlines of policy which every station and every member of every station must pursue, that this policy need not be elaborate nor deal with too detailed methods of application, but that it should recognize what the great ideals are and should make these ideals dominant over present activity. There ought to be ample room for free individual action under such a policy, but there ought to be no anarchy nor an opportunism which amounts to the same thing.

1. In carrying out such a policy it is very desirable that there should be as much continuity in the personnel of each station as possible. No mission has suffered more from the frequency of transfers of its staff from one station to another than the North Siam Mission. It is strange that the mission where such transfers are most difficult and expensive and injurious to the work should be the mission that has had most of them. In Chieng Mai the station personnel has been for the most part permanent and the happy effects are unmistakable. Prae station, however, was opened twenty-two years ago. After Mr. Shields and Dr. Thomas left, Dr. Crooks and Mr. Irwin were there for one year, then Dr. Crooks was moved to Chieng Rai and later to Lakon, and Mr. Irwin came home on furlough. The station was left unoccupied for five years. Then Dr. Taylor and Mr. Gillies toured the field from Lakon, and Mr. Gillies came to stay in 1911, but was later moved to Chieng Mai. Dr. Cort was transferred to Prae from Lakon in 1912 until his furlough in 1914, when he returned to Chieng Mai. Mr. Callendar came in 1913 and now Dr. Park is associated with him, but Mr. Callendar has come home on furlough and Mr. Beebe has been sent down from Chieng Rai. It is impossible that there should be continuity of work in a station where the force is perpetually dis-

arranged, and it is impossible that men should do their best work when they are not allowed time to accumulate the assets of the confidence and good will of the people and the knowledge of the field. In many mission stations our older missionaries have come to be an integral part of the community life and often to be looked upon as among the pillars and guides of the community, but time is necessary to settle a man in such honor and influence. There have doubtless been many strong reasons for the changes which have been made in northern Siam, but one is tempted to believe that the losses incurred in these frequent transfers have outweighed the gains. If the present stations cannot be operated without such constant changes then it would surely be better to reduce the number of stations.

2. A cardinal point in the policy of a mission is its aim with regard to the native church and the ideal of organization and relationship which it holds with regard to the church. At our first conferences with the representatives of the Prae and Nan and Lakon stations we met with views on this subject which were of great interest. I quote from notes of the conferences.

A. "We do not have and we cannot have in this mission a settled pastorate such as we know in the churches at home. In the early 90's we ordained five men as pastors over churches and at the end of the year all these relationships were dissolved. It has been necessary to use the men instead as traveling evangelists. Our Christians are all from the common people. None of them have the necessary gifts of administration and leadership and until some of the naturally leading class of the people have been won we can't have ordained and installed pastors."

B. "The policy of our mission is not to have native pastors settled over local churches. We have tried it and given it up. Our policy is to have elders taking care of the congregation without financial support. Above these are the itinerating evangelists sent out by the mission who do not have any authority of supervision over the congregations, but just visit them naturally as they come in the course of their itineration. The supervision is in the hands of missionaries who visit the churches and administer baptism. In the Nan and Prae fields we have no ordained native men authorized to baptize. In Nan there were last year ten evangelists, this year six. They go out through the field and then come in for the evangelists' training class. The elders are urged to come in also and they are offered room when they come but have not been helped otherwise."

C. "Twenty or twenty-five years ago the mission was employing with foreign funds all the evangelists it could. Then we dropped these and employed only evangelists who could be supported by the native church. We found that the men secured under such a scheme of self-support were no better than those developed under the mission pay system. And we have gone back now to the old system of having all the evangelists under the mission and paid through the mission, although some are

supported in part by the church. The whole scheme of having pastors from the people supported by the people broke down and we have none such now and will not have any. Our system is to have elders only in the churches and to retain the whole pastoral control in the hands of missionaries. In fifty or a hundred years, perhaps, it may be possible to have ordained native pastors."

D. "Experience has shown that there are no Lao men as yet competent to be made pastors. They have not the literature to study. They cannot provide the variety of preaching. The people, moreover, are not content to be ruled or directed by one of their own number. It is far wiser to retain our present system of elders and native evangelists and missionary superintendents."

Another member of the mission afterwards wrote out the statement which he had made orally of this view.

"You seemed interested in my statement regarding elders, ministers, and the Presbytery. I will try to put it a little more clearly. Having recently read 'St. Paul's Method or Ours,' I will try to relate what I say to it. He is right in saying that the situation Paul found and that we find today have much in common, and that we can learn much, if not from the 'methods,' at least from the principles of St. Paul which Allen states well.

"He assumes that St. Paul ordained not merely 'elders' but also ministers or clergymen as we use those terms. Of course, about 100 A.D. we find evidence of a more or less regular pastorate, but earlier than that do we find such evidence? Even then was the pastorate the general rule? Did any of Paul's churches have what we would call 'a settled pastor'? Allen says distinctly that the administration of the sacraments and of discipline in the case of the local church was left to these 'elders' of whom each church had several. This seems to me to have been the case. It does not seem to me that, at least at first, any one gave his whole time, paid or unpaid, to the care of the local church, but that a pastorate was a matter of gradual development, one of the local elders becoming the leader, giving more and more of his time to the work and eventually being imported wholly by the Christian community.

"We made the mistake of imposing 'pastors' on churches which did not yet realize the need of them and were not ready to support them, either morally or financially. I am not anxious regarding the effect ecclesiastically on our Presbyterian system. 'Elders' are thoroughly in accord with custom here; pastors are needed from our point of view, but 'Are they as yet demanded by the sense of the church here?' that is the question.

"The churches see the need of well-trained ordained evangelists and will, I think, support them in increasing numbers. but the church, not the ministry, it seems to me, should be the basis of our ecclesiastical system. Practically this is so in our Presbytery today. I think it should be definitely so. One elder for each church and added representation of churches having say

over 150 members, together with all ordained ministers in our bounds should, it seems to me, form a presbytery. I did not mean to say that the foreign missionary should have a different office from the native minister. I spoke of his duties as those of a bishop, but I said this as distinguishing him from a pastor. Some pastoral duties come to him but he should place as far as possible on the church (or session) itself or a native minister. What Allen says about placing responsibility on them is admirable.

"I would be willing, would think it wise in many cases, to give the right of administering the sacraments to the session until we have a larger number of ordained men supported by the churches."

It is needless to say that these views were interesting. They were more than that. They were dumbfounding. Not, however, in their ecclesiastical aspects. It is quite conceivable that in some circumstances settled pastors over single congregations may be unnecessary. There are many congregations at home that would probably be better off if the local eldership assumed more responsibility and they fell under a general collective pastorate rather than a single pastor for each. It is a fine thing to develop in each local congregation its own gifts and not to proceed on the assumption that every little group of Christians needs its own installed minister. The disconcerting thing is that these views involved a disbelief in the capacity of the Lao people to provide a type of Christian leadership which it has been found possible to raise up, I think, among every other people to whom missionaries have gone. Certainly there is no other mission of our Church where it has not been possible to raise up an ordained ministry and pastorate. There is no difficulty in finding men in southern Siam in the church abundantly able to take charge of the pastorate of a church. The only difficulty there is to find men willing to do it. Also it was disconcerting to have to face a prospect of indefinite missionary supervision and maintenance of the churches among the Lao. It is quite true that we have been in some mission fields for fifty years or more, but it is dismaying to think that we must continue as at present for fifty years or another century in northern Siam before a native pastorate and a self-governing church can be raised up. Yet a third discouragement in these views was the fact that they eliminated the possibility of the one type of native workers who seem to be able to take over the indigenous administration of the church and to locate their functions instead in a foreign mission agency viewed as a practical permanency. In other fields it has been found that only as there grew up a considerable body of capable men representing local congregations could a strong self-directing national church be developed. So clearly did the Church of Christ in Japan come to see this that they at last made the Presbyterian recognition of any congregation to depend upon its ability and willingness to support its own pas-

tor. It may be that an independent native church can be developed in some other way, but it has not yet been done, and to the friend who supplied the written statement which has been quoted I wrote back as follows: "It was good to have your comment on the question of church organization. I am quite in accord with you as to the desirability of the utmost flexibility. My only zeal is for life and reality, for a church that is really propagating itself and that is not actually dependent upon a foreign mission for its direction and maintenance. And apparently the only way to get the actual responsibility and authority out of the hands of missionaries is to locate it in a native ministry supported by a native church. A system which provides only elders and evangelists, as a matter of fact, leaves the whole control and direction in the hands of foreign missionaries and continues Christianity accordingly as an exotic organization. If you can really develop an autonomous and self-extending church with elders and evangelists alone, I should say by all means go ahead and do it. I should rejoice to see such a church, but thus far that policy has not yielded a living and self-supporting church but one which in north Siam distinctly depends upon the missionary, and outside of Chieng Mai, absolutely upon him. I would rather see the missionary eliminated than the native ministry."

Perhaps this discussion takes these views too seriously. It would probably be better to see in them merely an impressive statement of the difficulties of the task of building up a really self-directing, independent church, the need of patience in the process and the warning that we shall meet with many disappointments. It is of great importance, however, that our theories and ideals should take account of facts, and if it is a fact that the plan of ordaining Lao men to the gospel ministry has been tried and found a failure, this should be known. Although even if it were found to be a fact of twenty years ago that surely would be no reason why it should be a fact today unless all our theories as to the functions of education as a missionary agency are at fault. As a matter of fact the plan was tried and was not found to be a failure. We asked the friends who expressed the views quoted, which one of the missionaries in Chieng Mai where the experiment had been tried, would be able to give us an authoritative account of it. They replied that Dr. Campbell could do so. I stayed with Dr. and Mrs. Campbell in Chieng Mai and I do not believe that any native ministers or anybody else, native or foreign, is likely to fail if he can enjoy their loving and beloved influence. This was Dr. Campbell's written statement regarding the experiment:

"About twenty years ago eight of the students in the Theological Training School were ordained to the gospel ministry and three others licensed. These men were placed in charge of churches, some of which were remote and in most cases were left with almost no visits, or counsel, or moral support from the missionary.

"Under the circumstances it was not surprising that the experiment should fail to be an entire success. As a matter of fact, two of these men proved very successful pastors until their death. Several others did well for one or two years and then were removed from their charges because the people hesitated to pledge the proportion of their salary suggested by the Committee of Presbytery. Three became very faithful itinerant pastors. Two became somewhat intermittent in their labors because dissatisfied with the rate of salary or the arrangements made for their work. One had to be suspended from the ministry. Another proved unemployable because of a disposition to engage in lawsuits and other contentions overmuch. Four ordained ministers of this group are still living. Of these four, one is now a pastor of great practical wisdom and usefulness, and a brother beloved universally by missionaries and native Christians.

"There is every reason to believe that with a larger measure of moral support and sympathy and wise counsel from the missionary the majority of these native ministers would have been successful to the end.

"Since that time five others have been ordained to the gospel ministry. One of these was called to his reward after one or two years of useful itinerant pastoral work. One seems somewhat bewildered in attempting to adjust himself to his new office. The other three are highly successful. They are men of large ability and large usefulness, able to oversee half a dozen or more pastors of ordinary churches. We have also several elders of similar large ability and consecration."

The Presbytery of North Siam also does not deem the policy of ordaining native ministers impracticable. Its last meeting was the most representative gathering of the Christian community in North Siam in many years. Four delegates were present from Nan, two from Prae and four each from Lakon and Chieng Rai, together with representatives from sixteen of the eighteen churches in the Chieng Mai-Lampoon valley. The churches reported a membership in the 28 organized congregations of 6,934, of whom 1,091 were received to communion the preceding year. The report of the meeting in the "Laos News" says, "The delegates took a deep interest in the report of the work of Bible distribution, and of the work of the Theological School. To the work of the latter, they urge the churches to contribute not less than six hundred ticals the coming year. Requests for authority to organize eight new churches the coming year were presented to Presbytery and referred to committees with power to act. Two added ministers were ordained and several students for the ministry placed themselves under care of Presbytery."

The Presbytery in South Siam organized at the beginning of the work by Dr. House and Dr. Mattoon has only one ordained native minister on its roll, the much-respected pastor of the

First Church at Sumray in Bangkok. The last statistics of the Presbytery which is connected with the Synod of New York reported two licentiates. At the time we were in Siam it was hoped one of the able teachers of the mission might soon be ordained and installed as pastor of the Wang Lang Church. It has been exceedingly difficult however, to get Siamese Christians to become either pastors or evangelists. They are very ready to teach and there are some most attractive and capable men on the faculty of the Bangkok Christian College, but the preaching of the gospel has carried a reproach with it which it has been hard for men, to whom the highly respected work of teaching is open, to accept. Also teachers' salaries are far higher than the salaries which evangelists or pastors receive and more secure than the latter if they depend upon the gifts of the native church.

But it is clear that whatever the difficulties may be, one of the greatest needs in Siam is the raising up of competent native men sustained by their own churches, who will give their lives to the sacrificial preaching of the gospel, either as evangelists or as settled pastors. Doubtless the work will not be as well done in many cases as it would be by foreign missionaries, but it is better to have it done by native leaders even if it is not done so well. They can only be trained to power by its exercise. And it is hardly competent for a mission station to say that the native evangelists and elders are not qualified to bear the responsibility of administering the Lord's Supper and baptizing believers if, as a matter of fact, the work of pastoral care, of the training of the church members in Christian faith and life, is left almost wholly to these same elders and evangelists. Surely the administration of the sacraments is a less arduous and exacting responsibility than the feeding the flock of God and tending its little lambs. In the report on the Philippine Islands, however, we shall be dealing with the problem of the development of native leadership and need not repeat here what will be found there.

3. Self-Support. Dr. Brown's report indicates what the conditions were years ago. It has already appeared what they are today. In the South Siam Mission there is one self-supporting church with its own pastor, but this church is able to maintain its status only because of its pastor's humbleness and self-sacrifice. He is a noble-spirited old man who receives without complaint the 30 ticals a month which the church provides, while the teacher of the adjoining school receives nearly four times as much. In Nakon the church offerings amount in a year to 250 ticals and maintain the church and rent the city mission chapel. The missionaries give from sixty to eighty per cent. of the offering. The church building was erected by the people, one member giving one fifth, the missionaries another fifth, and the rest of the congregation the balance. It seemed to us that the church could be and ought to be made self-supporting with a Siamese pastor instead of a missionary pastor, even though

the latter might be more efficient. Nan Church supports one evangelist the year around. The Prae Church gives 200 ticals a year, two-thirds of which is contributed by the missionaries. The Lakon Church supports one of its elders as an evangelist to do pastoral work among the congregation, and it cares for some of its poor. All eight of its elders have been or are now in the employ of the mission. It is very natural that the mission should employ the best members of the church and that these also should be the ones to be made elders. The elder-pastor of the church is not selected by the congregation but by the missionary in charge and reports to him. Two-thirds of the church's contributions are given by the missionaries. The Chieng Mai city church has ten elders, all but three of whom are in the mission's employ. The church gives generously to the support of evangelists, the theological seminary, and other activities. It is under the pastoral care of Dr. Campbell who has three of the best ordained native men associated with him in the care of this and the other native churches for which he is responsible. The total gifts of the churches in South Siam for church support and evangelistic work last year, as reported to the Board, were \$861, and in North Siam were \$1,450. The appropriations of the Board for class four, evangelistic work, were in South Siam, \$5,415, and in North Siam \$3,460.

These proportions are not discouraging. On the other hand the proportion in North Siam is very encouraging, but a part of what is reported is given by missionaries and not by the native church, and it is agreed by all that there is need of a clearer and more continuously prosecuted policy in the matter of self-support. A number of suggestions on this subject are made in the report on the Philippine mission, and two concrete suggestions were made in northern Siam. One was by Dr. Briggs: "Place the evangelistic work under the direction of the sessions of the different churches with episcopal oversight of the missionary or missionaries in charge. The station to allot to each church session a certain sum for the year, the church guaranteeing a given sum for the year also, the proportion between these amounts being regulated from year to year, always with the aim of increasing the native gifts. The evangelistic reports would be given to the churches first, and then presented to the station. Each church would be given to understand that it was primarily responsible for the evangelism of its district and the elders of the church are responsible as elders in that work. For local work done without absence from home, no remuneration should be given, unless the man is retained at a salary by the session for that work as a pastor would be retained: in which case his entire attention must be given to the work, and not to paddy fields, etc., etc. Missionaries would be allotted evangelistic assistants if needed, outside this work done under the session."

The other suggestion was that if it was deemed inadvisable, as some of the missionaries thought it was, to have evangelists

employed by individual congregations, they should be employed instead by the presbytery and supported by a presbyterial fund. Mission money instead of being paid to individual evangelists should be paid into this fund, on the ratio say of three or two ticals by the mission to two or three ticals by the church, with the understanding that increased needs would be met by the increase of the church contribution. To meet the difficulty that the presbytery is too big and unwieldy to exercise supervision over all the evangelists, it was proposed that the presbytery should constitute district committees representing it in the fields of the different stations, these committees to act in behalf of the presbytery and to report to the presbytery with regard to all evangelists employed from the presbyterial joint fund. Such a plan as this would undergo modifications when it came to be worked out, but it has the great advantage of recognizing and developing the responsibility of the native church itself for the evangelization of the field and the employment of the evangelizing agents.

A good deal of evidence has already appeared incidentally in this report to show that the Siamese are not a poverty-stricken people, and Asvabahu says in his letters in the "Siam Observer":

"Are the Siamese as a whole really poor? I have elsewhere expressed it as my own individual opinion that they are not, and nothing has occurred since to make me alter my opinion. It appears to me very easy to prove this contention, as several things tend to prove it. Let me bring only two of them to your notice:

"(1) In our county, no one has ever been known to die of starvation.

"(2) The trains from the provinces still bring in loads of passengers, who come to Bangkok to put their money into the pockets of the Huay and Gambling Farmers. It is obvious that if people are starving, they would scarcely be able to continue doing so.

"If these proofs still leave you unconvinced, I beg you to take a walk along the streets and find me even one single person, who is wearing tattered clothes out of necessity! Do not bring me a professional beggar, because his tattered clothes are only a sort of costume, which he adopts for business purposes. I know of a beggar who has got a good-sized room, for which he pays rent regularly, and whose daughter actually wears jewelry! You would find things very different in London, Paris, or New York, where you do see a lot of real poverty, not five minutes' walk from the most aristocratic quarters. I hope you will take my word for it, because I have been to those three cities, and I know what I am talking about. Just a short walk through one of the slums of such a city would convince you, that our so-called poor people in Bangkok are quite rich in comparison to the people you see there. If you do not believe me, ask any respectable European or American, and he will confirm my statements.

"As for our people in the provinces, I still maintain that they are not poor. To be really poor, one must absolutely lack even the necessities of life. Our provincial people do not lack necessities; they have got decent roofs over their heads, and ground to till and cultivate; they have ample provisions all the year round; have their pigs and fowls; and a great many possess cattle and wagons. It is true that they have not got much money as a rule, but money is not a necessity where people grow everything they want for food; where the materials for building and repairing houses are ready to hand provided by kind nature; and where the few things that do not grow wild or are not grown at home could be had by barter. What money the people earn they only use for two purposes, namely, for paying taxes and for gambling! Compared with that of other nations, the lot of our peasants would still be most favorable."

The cost of living is very low. In Bangkok and Petchaburi, as already intimated, fifty dollars a year was estimated as a sum in excess of the needs of the great mass of individuals for annual maintenance. In Chiang Mai it was claimed by some that ten dollars a year would cover the cost of living of an adult, allowing fifteen bushels of rice for food at one rupee each per bushel, nine rupees for clothes and six rupees for tobacco and luxuries. In Lakon it was stated that this estimate would have to be revised, as the cost of rice there was two rupees a bushel. The cost of boarding a pupil in the boarding department of the Lakon Boys' School was estimated at four or five rupees a month. In some of the Lao stations where the crops have suffered from drought there is great poverty. The malaria epidemic in the Chiang Mai plain also has impoverished the people. But, in the main, self-support is more economically possible in Siam than in many missions. The fact that the hospitals and schools which were almost or entirely self-supporting at the time of Dr. Brown's visit, are so still, indicates that the difficulty in the way of self-support is not economic.

Furthermore, the people were accustomed to give in their Buddhist days. The priests and the wats are wholly supported by the gifts of the people, which they give willingly. One missionary asked an old woman whether she understood Christianity. "Yes," she said, and she thought it was a very good word. Why then did she not become a Christian? "Oh," she replied, "to go to the temple and make offerings is very pleasant." She liked the gongs and ceremonies of the temples and the heavy odors. The bare life and worship of the Christian church was in comparison unattractive. Dr. Campbell said that there were many lessons which we might learn as to self-support from the administration of the wats. In each wat there would be a head layman, a sort of secular head or keeper of the wat property. The priests and he and some of the other leading laymen of the parish would meet and decide how much each person should give and often write careful letters to those whom they were

soliciting. The people get together the amounts assessed and their conscience and feelings are gratified in bringing their offering to the temple. Surely it is a pity that these fine features of the old religious life of the people should be lost in the transition to the Christian Church.

It would be possible to draw too discouraging an inference from the fact that so many of the elders of the churches are in the employ of the mission. After all, not one in thirty of the communicant members of the church in North Siam is in mission employ. The number would have to be increased of course if household servants were included. Nevertheless, one great need of the missions is for more voluntary, unpaid Christian service. So long as men receive salaries for evangelistic work done in their own communities and are paid whenever they go away from home on evangelistic trips it will be hard to eradicate from the minds of the people the idea that all preaching is to be paid for and that those who are not employed are not to share in the work of spreading the gospel. Also, although some of the missionaries think that mission employment strengthens the testimony of the native preachers, some of the native preachers themselves told us otherwise, saying that when it was known that they were employed by the mission, their motives were doubted and their message sometimes discredited. Human nature is just the same in Siam as everywhere else, and everywhere else the church has found that the larger the volume of voluntary evangelistic work that she could command the greater her power and success.

4. The Training and Development of the Church. The mission and the presbytery in North Siam have a carefully prepared list of questions to be asked of candidates for baptism and an admirable manual for the instruction of new believers. The questions which are asked have been prepared in view of the ideas of the people, and are as follows:

“Why do you desire to be baptized?”

“Against what God have you sinned in consequence of which you are a sinner?”

“Do you repent of your sin?”

“How can you be delivered from sin?”

“What is the origin of sin among mankind?”

“What kind of being do you understand God to be?”

“Can you see God with your eyes?”

“How must God be worshipped?”

“How many Persons in the Godhead?”

“Which Person came down to be born in this world?”

“What did He do to deliver mankind from sin?”

“In what manner did Jesus die?”

“How many days did He continue in the state of death?”

“At the present time does Jesus reside only in heaven?”

“How many sacraments did Jesus establish?”

“How is baptism administered?”

“How is the Lord’s Supper administered?

“In observing the Lord’s Supper, what are we chiefly to think of?

“What are the duties of the Christian life? (In answering this question emphasis is laid on the following: Prayer; upright living; observance of the Lord’s day; regular attendance at public worship; reading and study of the Scriptures; giving to the Lord’s cause; and seeking to do whatsoever we are taught in the Scriptures.)”

These questions, with answers, are made a part of the manual, and believers before reception to the Lord’s table must have memorized this little catechism, together with the rest of the first nine pages of the manual, which contain the Lord’s Prayer, the Ten Commandments in an abbreviated form, three hymns, a child’s prayer, some directions as to Bible study, John 3:16 and Matt. 1:21, and the Apostles’ Creed. Very old persons and other exceptional cases may be received to the Lord’s table at the discretion of the session, but they must be exceptions. The period of the catechumenate, during which the material indicated must be memorized and instruction received, must be from six months to one year. The rest of the manual does not need to be memorized, but sets forth a statement of Christian customs regarding burial and marriage, Christian fellowship, the observance of the Sabbath, duty to the government, the building of a home, giving, etc. The manual is excellent.

As we visited the various stations, however, we found that there was a great deal of laxity as to the reception of candidates for baptism, as to their training during the catechumenate, and as to their education as church members. We heard nothing of this manual or of its use except in one station, although everywhere we asked questions regarding the very points that were covered by it. It is very much to be desired that the educational processes which it provides for should be kept in operation in all the churches, and especially that there should be the care generally throughout the mission that there is in some parts of it in the testing and training of candidates for baptism. At the present time two different practices regarding baptism prevail. In some stations inquirers are admitted to baptism who are not admitted to the Lord’s Supper, baptism being used as a sign to free these simple-minded people in the north from the dread of devils. “To mark them as Christians,” as one man put it, “as the lumber companies mark their logs.” It is urged further, that baptism marks a rupture with the old life and brings the candidate more fully and distinctly under instruction. In some other stations the missionaries do not believe in separating baptism and the Lord’s Supper in the case of adult inquirers in this way. They hold that there should be some other sign of the breach with heathenism, that baptism should not be treated as a sacrament of lower significance and sacredness, that the processes of education should precede baptism, and that once baptized the adult should be regarded as a full

member of the church. Otherwise, they hold, there would be much confusion between baptized and unbaptized catechumens, and with baptized people, some of whom could and others of whom could not attend the Lord's Supper. As a matter of fact, this very confusion has arisen and in at least one church baptized men who had not been admitted to the Lord's Supper came to it none the less and could not, it was felt, well be turned away. I cannot but feel that those missionaries are right both in our North Siam and our India missions who hold that some other form of marking the breach with heathenism can be easily devised than the depreciation of the significance of baptism, and who argue that baptism and the Lord's Supper should come both at the end of the catechumenate, and not one at the end and the other at the beginning. These missionaries may be in the minority in their missions, but their view is held by the overwhelming majority of missionaries in our missions as a whole.

The missions in Siam hold to the sound principle of excluding from baptism and the Lord's Supper and the recognition of church membership men living in polygamous relationships. Where they believe these men to be sincere in their desire to escape from polygamy and to be endeavoring to find a way to do so, they welcome them to Christian fellowship while deferring their admission to the church.

The Sunday-school work has been well developed in North Siam, excellent lesson helps are issued in the vernacular. In South Siam there are no lesson helps at all in Siamese. All that is provided is a small picture card a few inches square with a brief statement of the lesson on the back. In most of the churches there are no church prayer meetings.

The problem of church buildings in most of the congregations ought to be as capable of solution as it has been in Korea, where the people build their own simple houses of worship, and in the Philippine Islands, where the congregation itself is easily able in the country groups to build a bamboo and thatch church with their own hands. In the station centers the problem is a peculiar one. If the station builds a large church with mission funds it sets the bad example of such dependence on outside gifts in the case of the very congregations which are best able to give, and it erects before the eyes of the people a model of a church building which it is far beyond their power to imitate, so that the small country congregations are doubly disadvantaged. They feel that they ought to try to get something like the station church and yet it is impossible for mission funds to bear the burden of providing it for them. If on the other hand, the station does not build any church, but holds worship in such a building as the country congregations may aspire to, it is open to the reproach of housing the worship of God contemptibly, while the missionaries themselves are housed, as they must be for health's sake, in a way that seems to the people luxurious.

The best solution would seem to be to make the station churches as simple as possible and to have the local congregation bear as large a share as possible in the erection of the church so that it may be its church and not the mission's.

In one of the South Siam stations an experienced missionary showed us one day his mission note book. He had a dozen little books containing a thousand names of inquirers with notes about the men and their life stories. He took these with him on his trips that he might follow up the inquirers from year to year. In one of the note books he had a program for the evangelization of Siam and the training of the church as the agency of evangelization. It was as follows:

"1. Tour throughout the whole country. Visit every considerable town and village. To all people who can be induced to come and hear, present in the most personal, most attractive, most effective way the offer and claims of the Lord Jesus Christ as Divine Saviour. All who have fairly understood press for immediate acceptance in Jesus Christ's name, with sincere repentance of sin.

"2. Enroll all who accept as catechumens. Note address and family connections in order that they may be readily found afterwards. Press for personal love and heart loyalty to Jesus Christ. Teach rules of doctrine as conformity to His expressed wishes. Teach the necessity of daily spiritual worship, Sabbath service and witness-bearing with a view to win souls. Emphasize the privileges of family religion and the reunion of families sundered by death.

"3. Visit all the catechumens enrolled. Ask for an interview with all whom they have persuaded to accept Christ. Enroll these as catechumens, urging them to win others.

"4. Baptize all catechumens who have proved faithful after a reasonable time of testing as to their loyalty to Christ and their desire to win souls. Teach baptized parents to present their children to the Lord in baptism. Try to discover the Lord's choice and appoint him or her leader of the disciples thus formed, pledging them to regular Sabbath worship, and pledging ourselves to visit them as often as practicable and remember them constantly in prayer.

"5. Select from among Christian young people those willing to teach a village school and train them for this work at the station. Visit each company of disciples. Send Siamese evangelists to hold religious services with them. Send them pastoral letters frequently filled with affectionate concern for their spiritual welfare.

"6. Organize such companies of believers into Christian churches as soon as they have proved themselves steadfast in the faith and willing to maintain regular Sabbath worship. Seek for the Lord's choice of men to be elders of these churches anticipating the need in the preparation of the men. Seek for the

Lord's choice among these disciples to be evangelists and ministers of the gospel and gather such into a training school to be prepared for this future work.

"7. Assist such churches in choosing and calling a minister under the guidance of the Holy Spirit and install him as their pastor. Direct and encourage the members in performing the duty of supporting their pastor both in the payment of his salary and in co-operation by prayer and Christian work."

This is a good program. Would that it were as easy to carry out as it is to write down.

5. Work for Women. Women's work has been included in all that we have been considering, but something additional should be said. In southern Siam the women were said to be very ignorant and illiterate in the villages, although quite willing to listen to the gospel. In northern Siam it was said that not one out of a thousand of the non-Christian women could read in the country. Perhaps the proportion would be more favorable in the cities. Among the Christian women perhaps fifty per cent. over fourteen years of age could read. As a rule at least one woman in each Christian household could read. There were very few native women engaged in evangelistic work as Bible women or otherwise, in most stations none at all, and no woman missionary in either mission is giving her time to evangelistic work among the women. In Bangkok there is the greatest need and opportunity for capable Bible women, but it has not been possible to get women who would undertake the work. Would it not be well to have in each mission two or three women working in this field? It may be true that men missionaries and evangelists can reach both men and women, but it is equally true that there are some things that women can do for women that men cannot do, and that the minds of some women prepared for and trained in evangelistic work should be applied to the problems of women's work in Siam.

6. Itineration. The work in Siam demands extensive and continuous itineration. There have always been in the missions men who gave themselves to this most difficult, exacting and self-sacrificing form of work with great faithfulness and persistence. Dr. McGilvary did so at the beginning. At first Mrs. McGilvary tried to go with him, but found that she could not endure the physical hardships which were greater in those days than they are now. For months and months Dr. McGilvary would be away from home, even when there was sickness in the little station of only two families. There were many times when he and Dr. Wilson would both be away, and when during their absence both their wives would be ill in bed and have to send the children to and fro as messengers. Now the means of travel are greatly improved and the improvement makes itineration both easier and more difficult. Dr. Eakin is in doubt as to whether on the whole the improved facilities of travel make the itinerating less or more effective. Now he can travel the whole

length of his extended field by rail. In the old days it took him a month by bullock cart, but when he came into each village on the familiar highway, he was welcomed as part of the common life of the people, had time for the work that needed to be done, and access to the people's heart for its doing. Now the railroad lands him at a strange entrance to the village. He comes in as part of a new movement not domesticated in the familiar life of the people. Throughout the mission fields this change may be observed and in many missions it would be found that the extent and efficiency of the itinerating work is almost in inverse ratio to the ease and convenience of travel. Most itinerating is done where it is most difficult to do it. From some of the stations as much itinerating work is being done as perhaps can be done with the present force. In lower Siam certainly there are stations which should have more missionaries in order that there may be more of such work done. There are other stations where by a better mission plan and clearer mission policy as to who should do the work and how much time he should be expected to be away from his station, more iteration might be accomplished. The growth of the circulation of the Scriptures in Siam from 9,000 portions in 1890 to 52,000 portions in 1911 and 161,000 portions in 1913 indicates that there are great possibilities of expansion in the work of the diffusion of a knowledge of Christianity. There are many parts of the country that have never been reached and can never be reached except by missionary iteration, and the two missions should have such a program of work as would enable them to reach the western side of the Bayap province so slightly touched, and those great areas of eastern and western Siam in the bounds of the southern mission which have never even been visited. And there is the out-reaching field to the north.

7. The Evangelistic Problem of the Bangkok Station. The Bangkok city and country field resembles the Teheran field in Persia. It includes the capital of the country with an immense country region difficult to cover and occupied by no other missionary agency. It is an appalling responsibility which we are seeking to carry and with which we are utterly failing to cope. The Bangkok country field, as the population of the mission is at present distributed, includes at the lowest estimate three million people. The station has no one, either foreign missionary or native evangelist, touring among these millions or stationed among them. In the city of Bangkok itself there were, according to the census of 1909, 628,675 people,⁸ with 238,776 in the rest of the Bangkok Monthon. In this great city we have at present not a missionary giving himself to the evangelistic work. All are engaged in educational or institutional work which it is possible to do without a mastery of the language in many cases. Only two of the men in the Bangkok station had such a mastery, Dr. McClure at the head of the college, and Dr. Dunlap at the head of the training school. Our evangelistic

work in the city consists of the First Church in Sumray, the old mission compound on the off-side of the river, which ministers only to its own small congregation and has no surrounding population to work for, the church at the college which has a nice building in which the missionaries supply the preaching and pastoral work, and the Wang Lang Church which is just calling a pastor, and which has for its building an immense structure formerly used as one of the gambling halls. In addition, there is a chapel among the Chinese, a chapel conducted by what is known as the Conference of Siamese Christians, a very useful annual gathering of the Christians in south central Siam, and another chapel conducted by the mission. The conference chapel has the strong support of Dr. McFarland of the Government Medical College. There are also the activities of the Boon Itt Memorial, an institution of the general character of a Young Men's Christian Association, very well equipped and efficiently and economically conducted by the station. The churches and chapels do their work on Sunday, there is no daily and constant street chapel preaching. We are carrying on far less evangelistic work in Bangkok where we are alone in a city of over 800,000, than we are carrying on in Nanking where we are one of half a dozen missions in a city of 150,000, or than we are carrying on in Shanghai where we are one of 35 societies who have altogether in the city 358 missionaries, or than we are carrying on in Pyeng Yang, a city of 60,000 people occupied by the Methodists and ourselves. Indeed I should say that we were doing ten or twenty times as much evangelistic work in Pyeng Yang as we are doing in Bangkok. I know of no missionary responsibility of our Board which should give it more grave concern than its duty in this city.

In the long conferences with the Bangkok station the immense difficulties of the task of evangelistic work in Bangkok were recognized, but it was the unanimous agreement of all that it could not be said that evangelistic work in Bangkok had failed, all that could be said was that it had not been adequately tried. No such energy and persistence and resources had been put into it as had been put into the schools. The atmosphere of society, the difficulties of confession of Christ on the part of young men and women, especially from good homes, who had come to believe on Him in our mission schools, the greatness of the city, the secularism of its life, the influence of Buddhism, these things ought not to be allowed to daunt us. The station recognized all this. At this conference and the conference of the leading Siamese Christians afterwards, it was generally agreed (1) that there ought to be regular quarterly conferences of all the workers, Siamese and foreign, available for evangelistic work; (2) that there should be a regular plan of campaign for the occupation and evangelization of the city based on a thorough study of the geography and distribution of population; (3) that all the forces of Christianity in the city should be enlisted in such

a campaign, not for a spasmodic effort but for a long and sustained undertaking; (4) that there should be workers' training classes in the churches to train and guide men and women in the work of personal evangelism, that these should be kept up, that Christian men and women should be set to work and guided in work; (5) that there should be regular house visitation, the following up of friends, the effort to win back those who were once members of the church and who have drifted away, and in short, an energizing of the whole latent body of Christians in Bangkok for the evangelistic task; (6) that there should be some new missionaries appointed for this work who were specially qualified and have been specially trained for just such undertakings; (7) that the experience of missions in other cities should be studied and followed, and (8), that from America and from the field the resources necessary for such a continuous effort as this should be sought.

There were some in the conference of the Siamese Christians who recognized the situation and realized that it was wrong not to grapple with it, but who were discouraged by the past. They pointed out that so much had been done already that seemed to be fruitless, that so many people knew about Christianity who had rejected it, that people would be angry with a movement that pursued them as it was proposed this should, that there were so few qualified to share in it. "Yes," said one of the oldest and most devoted men present, "the work should be done, but I fear it will not be in my lifetime. We will have to lay the foundations all over again. The early missionaries began well and many strong men were won, but we lost those men." And he went over a long list, that was an astonishment to us, of influential people in Bangkok who had once been Christians and who had drifted away. "And," he went on, "a new set of men must be won, and they will be, but the effects will not appear in my day. The foundations of Christianity have been laid here, but I fear I shall not see the building." "What has been said as to the need and the discouragements," said one of the teachers present, a man to whom we were drawn as much as to any of the Christians we met, "is true, but the work can be done if we Siamese Christians will give everything to Christ. Sometimes I feel as though I could and then I waver, but I know that if we will give all to Christ we will be able to do anything for Christ. I think it must be because there are Christians in Japan and Korea who are ready to give up their lives for Christ, that the work goes on there as it does. I don't see any other objection in the way of this plan but this, Are we willing?" The man spoke from his very heart. I have wondered how he will himself answer the question. It is the question which the mission on the field and the church at home must also answer,—Are we willing to pay the price of doing our duty in Bangkok? It is the most solemn question that we bring back with us from our visit to Siam.

8. The Chinese in Siam, and the Peninsula. The Chinese constitute an important element in the population of Siam, Malaysia, and the French territories of Annam and Tonkin. In the Straits Settlements and Federated Malay States out of a population of 2,649,970, 915,883 are Chinese. In the Bangkok monthon out of a population of 867,451 the Chinese number 197,918. In some sections of Siam the Chinese are chiefly from Hainan; in Bangkok they are from Swatow, and it is said that about 8,000 come in and 4,000 go out monthly. The Chinese traders do not come into Siam from the north but come up from the south with the railroad, and their communities are steadily increasing throughout Siam. The presence of these Chinese presents a great economic problem. They supply the labor and soon control capital and trade. Around Bangkok, with the agricultural skill which no other race can equal, they have already monopolized gardening and agriculture, with the exception of rice-growing, which they leave to the Siamese. The Siamese see and fear their increasing industrial and financial supremacy, but they cannot compete with them and they cannot dispense with them. There is a very careful estimate of the economic significance of the Chinese invasion of Malaysia in Cabaton's book on Java. And in the proceedings of the Straits Philosophical Society for 1913-14, Mr. A. W. Still read a paper summarizing the status and influence of the Chinese in the Malayan British territories:

"I have said that the Chinese are the great industrials of the Peninsula. They do everything, from domestic service to ship-building, from making a few cents a day as peddlers to making millions a year as merchants. Their wealth, their numbers, their influence go on increasing. I would say broadly that they own half the property and three-fifths of the capital in Malaya, and that without them the social and industrial fabrics would collapse. What sort of a people are they, who have settled under the broad safeguards of a British protectorate and prospered so amazingly? Malaya owes much to them, but they owe no less to Malaya. There is no part of the world in which the Chinese enjoy equal freedom—it is greater than in their own country. They make splendid settlers. Poverty is a normal experience in China, and hard work comes naturally to every man fresh from that country. They are almost abnormally intelligent. They possess, I believe, a higher average brain capacity than any other race in East or West. As a trader the Chinaman has no superior; as a mechanic there is no kind of work he cannot be taught to do thoroughly; as a miner he seems to have some occult genius for choosing the land which is richest in mineral deposits; as a planter he equals the European, because he makes up for lack of science by shrewd economy; as a laborer he has patience, industry, and strength; as a thief he displays cunning that fills detectives with despair. There are few European firms in Malaya which do not possess at least one Chinaman whose

opinion is sought daily by the heads on all matters of business, and as a rule such men are splendid and most loyal servants.

I hope I have said enough to show that my prejudices are not abnormally narrow, but we must look beyond the purely industrial and commercial aspects of life. Within a few years, probably, the Chinese will number more than half the total population of Malaya. I have enumerated their qualities—what are their defects? Will they make ideal citizens? The average Chinese, judged by our standards, are cruel. They have no tenderness for the lower animals, and they do not seem to bother much about the sufferings of their fellow-creatures. Then the majority lack cleanliness. I have gone through most of the Chinese quarters of Singapore, and have found inside and outside the houses an almost revolting filthiness and indifference to decency. There are dreadful slums in Europe, but most of them are due to poverty and vice. Among the Chinese the chief cause seems to be utter indifference. One may pick out children by the score who are suffering from scabs which it needs no special medical knowledge to trace back to impure air and general filthiness. Once, when I was almost sick with such sights, my guide suggested a contrast. We went to a house, close at hand, which was used as a Japanese brothel, and I failed to find an inch of it that was not spotlessly clean. The little women who blinked at us from their couches were to all appearance spotlessly clean also, and I found myself wondering whether their curious unconsciousness of being immoral has anything to do with this self-respecting preservation of purity in their surroundings. The Chinese house of the same class are generally foul and the proportion of diseased women in them is known to be about three times as great as among the Japanese; yet the Chinese view of prostitution is similar to our own. I am afraid we must conclude that the Chinese are not a clean race, and that, in spite of their high intelligence, it will be difficult to make them conform to sanitary laws. Of their morals I do not care to speak. Our own give us no warrant to be very censorious. In Singapore the great excess of men over women makes normal domestic life impossible. But one notes that the sons of the wealthy Chinese tend to degenerate, and throw themselves with avidity into every kind of self-indulgence. That strikes me as an almost inevitable consequence of the narrowness of their outlook. While exceptions indicate the splendid possibilities of the race, the average Chinaman met with here is amazingly concentrated on the making of money. He cares little for what is doing in the world, or for physical pastimes. He does not follow world-politics, or the progress of art or of science, and takes scant interest in the speculations of philosophy or the problems of religion. Among the women great natural shrewdness may be found, but intellect in the higher sense is not cultivated, and I doubt whether the maternal influence is good for the sons, who remain under their mothers' care during the most impres-

sionable years of their life. If the wealth of their parents relieves them from the necessity of making money for themselves, they fall back upon their primitive sexual instincts, and make the gratifying of these their chief object in life. That, no doubt, applies to the sons of the wealthy anywhere, but I think in less degree. One consideration we must not overlook, we get a comparatively small proportion of the best class of Chinamen here. The bulk of our immigrants are refugees from poverty, and it would be unfair to judge the whole Chinese people by our samples. Still, one feels somewhat uneasy about the future that the Malayan Chinese will make for themselves and for the country of their adoption. Climate is against them, and social customs tend to make the wives and daughters of prosperous families soft, indolent, ignorant slaves of pleasure. The sons of such women start somewhat seriously handicapped, because they have an inherited tendency to drift along the paths of easy indulgence, until they are gathered to their fathers, leaving worse sons behind them."

The presence of the Chinese presents not only an economic problem but also a moral and religious issue. Very few of the Chinese bring their wives with them. In Hainan there has been a sentiment against the emigration of the wives which has amounted practically to a prohibition. As most of the Chinese who come are adults who have families at home in China, and as they are accustomed to take native wives in the section to which they come, a unique problem in racial morality arises. What will be the effect of such inter-racial polygamy upon the Chinese social life from which these men came and back to which many of them go either to stay or for temporary visits, and what will be the effect in Siam and Malaysia of building the new industrial progress of these regions upon such a moral foundation? It is generally said that the only hope of these peoples is an intermixture of Chinese blood. There is even a tradition, declared to be groundless, that there is Chinese blood in the reigning Siamese dynasty. It is true, at any rate, that the present kingdom of Siam owes its independence to the son of a Chinaman who repelled the Burmese invasion in the eighteenth century and assumed the sovereign power only to be deposed on account of insanity, and to be succeeded by the founder of the present royal house. But can that be a hopeful social basis for a new and vigorous race which is a violation of sound morals?

The missions are carrying on work for the Chinese in many communities. We landed in Siam in the squalid little village of Trang and were welcomed at once by the little church of Christian Chinese. The leading evangelist in Tap Teang was of Chinese blood. The strongest layman, largest giver and superintendent of the Sunday-school in the Lakon Church, was a Chinese. In Bangkok there are two Chinese church organizations, one maintained by the Baptist Mission with annual visits

from Swatow, but with no resident missionary, and the other our own church, with an average Sunday attendance of 31. In North Siam the Chinese communities which have followed the railroad and which are rapidly taking the control of trade, have proved very accessible. A hundred Chinese have been baptized in the Lakon Church and a smaller group at Prae. It is in connection with these Chinese that some of the North Siam stations are pursuing the policy of baptism without admission to the Lord's Supper. In some cases there has been question as to the motives of the candidates and it has seemed best to bring them part way and then wait to test them. They are anxious for letters which they can carry with them on their trading journeys and which they seem to value as an introduction to officials and a form of protection. Their admission to the church raises at once the question of Sabbath observance, as very few of them are ready to close their shops, some on the ground that they cannot afford it, others because they say they are only agents and not principals in the business. Some who do leave their shops on Sunday also leave their wives behind to continue the business. This laxity is already creating difficulty. One of the older missionaries writes, "In this country one of the distinctive features whereby a Christian is recognized is in the way he keeps Sunday. He is not known as a Christian unless he does keep the day. The Chinese who are baptized do not pretend to try to keep the day here any more than the Christian Chinese do in China. All that amounts to is, as you know, to attend worship once on Sunday if the service hour does not interfere too much with their business. One of those men who were baptized in Prae the Sunday before you were there, went out from the service in which he was baptized, got his wares and went past the Mission Compound tooting his horn and peddling just the same as any other day. They do not pretend to close their shops on Sunday. While they are at church their wives are selling goods in their shops. Now this is having a bad effect on the Laos Christians, let alone the harm it does the Chinese themselves. The Christian market women are beginning to go to market on Sunday and pointing to the Chinese Christians as examples of 'what is right for one is for the other.' It is a serious matter and action was taken at last mission meeting directing that the Chinese should be disciplined the same as a Laos in the same case. ——— seemed to be the worst off at that time, but the last news I had from there nothing had been done to right the matter. I hope the matter was brought up and discussed, for we certainly need advice and possibly some definite action taken." We shall refer to this question in our report on China.

How to ascertain the motives of inquirers and how far to go in scrutinizing and criticizing them, are not simple questions. In the case of the Chinese it is especially difficult for the missionaries to conduct satisfactory examinations as they do not

know Chinese, and as the Chinese have a very imperfect knowledge of Siamese. For the same reasons it is difficult to give the Chinese proper preparatory instruction and it is to be feared that in some cases Chinese have been baptized without a sufficient knowledge of what Christianity is and what the obligations are which they are assuming. This evil will be rectified as soon as the Chinese acquire sufficient Siamese to be instructed or as soon as the missions have a few thoroughly reliable Chinese evangelists of whom one or two are already in view. There is no difficulty in communication in the case of Siamese or Lao converts, however, and there the question is as to how high and exacting the standard of motive should be. There are some who say in many fields that too much importance should not be attached to purity and spirituality of motive. They point out that interest in one form or another draws a great many people into the churches at home and will do so everywhere, and that the important thing on the mission field is to get men and women to break with heathenism, to commit themselves to Christianity and to put themselves under its instruction. They will develop, it is argued, and in any case their children will be in the church, and will be brought up under its influence and ideals. This is what many Roman Catholics say. In answer to a question regarding the discipline of ex-communication, one of the Roman Catholic missionaries in Siam replied that they were ready to tolerate in the fathers of families what they would not in unmarried men, for the sake of keeping the children under the control of the church. It can be answered, of course, that the kind of church that is produced in this way may not have all the influence to exert upon children which is desired.

The problem arises among the Lao, however, in a very practical and not a theoretical form. The Chieng Mai missionaries especially have had to deal with it in connection with the recent malaria epidemic. This epidemic was sweeping away multitudes in the Chieng Mai plain. Many had no medicines and could not get them, and many of these and many others would not take the medicine in any case, out of fear of the evil spirits. In seeking to deal with the situation the missionaries had a limited amount of money with which to buy quinine. They felt that this should be given first of all to needy Christian families for whom the church was responsible, and to those who were already in more or less alliance with the church. Furthermore, unless the sufferers would agree to throw out the spirit shrines and abandon the spirit worship altogether there was no assurance that they would follow the directions given with the medicine. For the sake of healing the people and staying the epidemic it was necessary to require that those who received the medicine should promise to break with the spirits, which in the eyes of the people, of course, and in their own eyes, meant that they would now regard themselves as Christians. On two accounts, accordingly,—for the efficiency of the medical treat-

ment and to discharge the obligations of the church to its own people,—an identification of Christian profession with the receipt of malaria relief grew up which, if it had not been wisely handled and controlled, would have brought in many spurious Christians into the church. Many hundreds have been baptized as a result of the malaria relief work, and the danger is not altogether passed, but the work has been in the hands of missionaries as wise and trustworthy as any who could be found, and they are doing their best to take full advantage of such an opportunity without debasing the motive which brings people into the church, and imposing on the church a burden of unreal professors. One cannot but sympathize deeply with the missionaries in their task in discriminating between what is false and what is true, and at the same time quenching no smoking flax.

VI. *The Educational Work of the Missions.* In many respects the educational problems of the two missions are similar and the similarity will increase. In one respect, however, they have been quite distinct. As one of the missionaries remarked in the discussion on mission policy in Chieng Mai: "It has been said that we have no definite mission policy. Surely that is a mistake. We have had a very clear policy with regard to our schools. We began with the Christian community and then established schools for Christian children, and this has been our policy always and throughout the mission. We have not excluded non-Christians, but the schools were not established for them nor primarily as an evangelistic agency. Contrast with this the policy of the South Siam Mission, where the schools have been not for the children of the Christian community but for non-Christians. They have been in the main self-supporting educational institutions with a fine missionary spirit and purpose, but often with few Christians. With us, except in one station, ninety per cent. of our pupils have been Christians, and at the same time we have not failed in self-support in our North Siam Christian schools."

The annual reports of the Board set forth the facts with regard to the location and work of the various schools. The purpose of such a report as this is not to deal with these things, but with the general and continuing problems with which the schools must deal.

Some of the lessons and problems of the educational work in North Siam, as we had opportunity to study it, were these: (1) The proportion of non-Christian students which a mission school can carry and absorb. With possibly one exception, the schools of the mission were in no danger of attempting to carry too large a non-Christian element. The Christian sentiment of the schools is able to maintain its ascendancy and to determine the atmosphere of the schools. (2) The need of watchful pastoral pursuit of the old students, especially those who have completed the course and who should be kept in touch with the life of the school and have the help of counsel and inspiration

from their old teachers. (3) The adaptation of education to the actual living conditions of students. One wonders, for example, how much our Lao girls will use English when they return to their village homes. It is necessary to teach English, but such teaching makes it all the more our duty to make sure that the education that we give is in all other regards such as will enable pupils to go happily back into their own life and make it better. (4) The value of clear ideals and aims in our school work and the importance of making these actually effective. Such, for example, as thoroughness of teaching, depth and persistence of Christian influence on the school and on the individual, the fitting of the training to the lives and capacities of the pupils. (5) The importance of correlating the educational work of the mission so as to have a unified working scheme for the whole mission, so as to relate the school work to all the other work, especially the work of itineration and the provision of trained helpers. Thus far our evangelists and other workers seem to be more naturally drawn from the ranks of adults who have been converted than from the schools where the boys of the church are trained.

Our two leading schools in the North Siam Mission are the Prince Royal's College and the Girls' School in Chieng Mai. Both these schools are dealing earnestly with their work and striving to bring it into accord with the best missionary principles. "Our aim," said Mr. Harris in the discussion, "has been to establish primary, parochial, self-supporting schools under the local churches, next to have secondary schools under the mission stations, and third, a college in Chieng Mai. Our effort is to produce Christian character in our students, and to send out men who will be Christian leaders. Only a small fraction of boys will go through the whole system of our schools, but if our aim is character and usefulness, then wherever a boy may drop out, he will be worth all that we have expended on him. Our system needs development and co-ordination, but we have some of it. We follow the government course and examinations. This is good for us and for our schools, and it helps the government, who have assisted us in many ways in the development of our plans. When our students first began to take the government examinations, only one passed, the next year forty per cent., the next ninety, and now our school excels the government school on its own ground. Until recently we had a school that was merely one big family, and one knew them all and could easily keep track of the graduates. Now, with more boys, it is a harder task, but we have them all card catalogued and I have a drawer of memoranda about the old boys. It is not easy, however, to keep up correspondence, especially with the non-Christian boys. For six years we have had annually a normal institute for the teachers of the mission. This last year sixty teachers came for two weeks, some walking a hundred miles. We fed them and helped a very few, but most of them came at their own expense." Miss

Van Vranken, who is in charge of the Girls' School, added, "There are not many lines open to women in this land. There are very few who do not eventually go into their own homes. Our ideal, therefore, is to fit young women for the home life in northern Siam, with advanced training for a few. We teach, accordingly, hygiene, cooking, and sewing, in addition to the government course, which is a three-years' primary course for girls, followed by alternative courses, general and industrial. Our supreme purpose is the development of Christian character. We get all we can in self-support and feel the necessity of knowing the homes from which the girls come, in order to be able to judge how much each one ought to be able to give, but we refuse no one on account of poverty. As to non-Christians, we have a small proportion who are drawn into the whole life of the school."

In the South Siam Mission the two conspicuous schools have been the Bangkok Christian College and the Wang Lang School for Girls, with smaller schools at all the other stations. The following questions were presented at the Bangkok Conference by Dr. McClure, as setting forth some of the problems that confront our higher educational work in South Siam:

"What is the Board's policy relative to this and similar mission schools?"

"1. In mission educational work should emphasis be laid on primary work principally, or on higher grade work?"

"2. If both are desirable, what is the chief aim of higher grade work?"

"3. Does experience show that such schools are largely instrumental in producing ministers and other Christian workers?"

"4. If so, what methods have been found successful?"

"5. If not in all such schools, what are the reasons for the failure?"

"6. Have such schools an important mission aside from the immediate production of Christian teachers and workers?"

"7. Should such schools follow closely the Courses of Instruction provided for the government schools of the countries where they exist?"

"8. Should mission schools aim to keep in close touch with the government schools, in matters of inspection, examinations, athletics, etc.?"

"9. Are such relations and the kind of competition consequent thereon, conducive to the best missionary results?"

"10. Might not a more independent but friendly rivalry be more favorable to mission results, as well as to the name of the school?"

"11. Is it desirable to attempt college work in mission schools?"

"12. Should college work be attempted in the Bangkok Christian College?"

"13. What additional equipment would be necessary; and could such equipment be made available?

"14. In self-supporting schools, with inadequate equipment and need of constant improvement, should any and all balances from revenues be available to meet such needs?

"15. Does the Bangkok Christian College, being the only evangelical Christian school for high grade instruction to young men in south Siam, and being located in the Capital of Siam, and in immediate competition and comparison with all the higher institutions of learning of the government and other systems, occupy a place of special importance demanding special equipment and endowment, and speedy enlargement to an extent that comparison may be favorable and competition reasonably successful?

"16. If such is not our aim and purpose, is there any sufficient reason for the continuance of the Bangkok Christian College? Do present conditions and results justify the engagement of so large a number of mission workers? Though we are holding our own and growing slowly, is our present position not an unfavorable one, inviting a measure of contempt rather than compelling the respect and making possible that influence in educational matters that a larger institution rightly conducted would have?"

Some of these questions were answered in the conference, others will be touched upon in the following discussion or are dealt with in other sections of these reports. It should be said now, however, that we have no question as to the desirability of the maintenance of the Bangkok Christian College, with no ambition for magnitude, but with a purpose to provide in it the best education in quality which can be obtained in Bangkok. The college and the Wang Lang School are our doors of access to classes of people in Bangkok to whom we could not otherwise bring the gospel, and while I think none of their graduates are in the service of the church nor in the evangelistic work of the mission, the schools have done a great work. They have raised up some excellent teachers for both missions and their influence both directly and indirectly in the life of the country has been very great. The Wang Lang School has grown so that its present quarters are entirely inadequate. No more adjoining land is obtainable, and to move elsewhere would take the school away from an excellent location to a site that might prove to be unfortunately chosen. There are some who would like to retain the present site for a branch of the school and establish the main institution elsewhere. This would involve a large outlay of money, however, to provide the new plant. It is evident, however, that something should be done in the way of enlargement of facilities unless the policy of limited attendance is to be adopted not as the enforced, but as the self-chosen principle of the school. The question of the future of the institution will

doubtless come before the Board, when the minds of the missionaries in Bangkok are clearer as to the best course to pursue.

1. These two schools in Bangkok are entirely self-supporting and many of the other schools of the missions are nearly so. In the early days pupils were paying nothing, or next to nothing, and at the outset in many of the schools everything was given the pupils, including their clothes. The transition from free to supported education was not easy, just as the transition is not easy from dependence to self-support in the evangelistic work. Mrs. McGilvary told us that when charges were first made in the Chieng Mai Girls' School the attendance dropped from 100 to 35. When Miss Cole came to Wang Lang only 15 pupils were paying, and they but a few ticals, although at home hundreds of ticals were spent upon the hair-cutting ceremony of these same children. Now in this school the charge is 20 ticals a month, and Miss Cole is convinced that such self-support does not in the least hinder the work of the school in its Christian aims, while it enables the school to take more charity pupils than was possible before the era of self-support. Miss Cole says that the people have abundance of means, that the girls come with so much jewelry that they have to order it taken off. There is a feeling in both missions, however, that the principle of self-support is in danger of supplanting other principles which are more important. It is clear that each school should attain as large a measure of self-support as it can, but only on condition that this is done without sacrificing its distinctive character as a Christian school or limiting the aggressive use of the school as a missionary agency. Nor should the effort to achieve self-support lead to the exclusion of the children of the Christian community. They certainly should not be exempt just because they are Christians from doing all they can towards the support of the school, but neither should the schools be made socially in the interest of self-support what the mission would not make them in the interest of education and evangelism.

2. The evangelistic influence of the schools. If the Bangkok schools are limited to Christian students they will cease to be self-supporting and will not have enough students to make it possible to conduct them as institutions of the present grade. The choice must be made, accordingly, between continuing the schools with an overwhelming preponderance of non-Christian students or abandoning them altogether in their present character. In the college 20 out of 200 boys are Christians. It is the same question that has had to be faced in many other fields and which has always been answered in our missions, with one or two exceptions, in a single way, namely, that while it is better to have the school grow out of the Christian community and rest upon it, and have a great preponderance of Christian students, nevertheless, when there is no Christian community and when the most earnest evangelistic work has not yet produced it, it is legitimate to use education as itself an evangelistic instru-

ment and to maintain it also for the many secondary influences which it exerts and which are a proper part of the missionary endeavor. These schools ought not to be given up, accordingly, but every effort should be continued to transform them into the other type of schools, by developing a Christian community, and to this end the schools themselves should be used even more directly and positively as agencies of evangelization. It should be clearly understood with parents when children are admitted to the schools, that the schools will do everything in their power to make Christians out of their pupils; and in the schools, by the character of all the teaching, by the atmosphere and exercises of the school, by personal work with the students, no effort should be spared to win them to the Christian life, and as soon as they are mature enough to Christian confession. We were interested to see the almost preponderant use of the Old Testament in much of the religious teaching, which is not unnatural in a land where it is necessary to supply the whole theistic background, but we wondered whether there might not be a larger and more personally evangelistic use made of New Testament teaching.

3. The evangelistic influence of the schools is not merely a matter of dealing with the students while in the schools, it is equally necessary to follow them up afterwards. It is easier to get boys and girls in the schools in Siam to accept Christ with sincerity while they are in school, than it is to hold them to the Christian faith after they leave. Many have been lost to the church because of the lack of such support, and many have drifted away for the want of enlistment in service. Most of the graduates of the Bangkok College have been Christians, but have not become attached to the church on leaving. We found the Methodist missionaries in the Malaysia conference very much exercised over the great wastage from the school work. They stated that 20,000 students had gone through their schools and that they had track of only 500 of them. Dr. Denyes, the Secretary of the Board of Education of the Methodist Malaysia Conference, dealt with the importance of conserving school results in one of his recent reports, of which he gave us a copy:

"Within the mission circle it is stating a truism to say that we are not carrying on educational work for the sake of education. While education is a worthy end in itself, to us it is but a means to an end, and that end is the salvation of human souls and the building up of a Christian civilization. The work done with and for the boy or girl in school is not the whole task set before us. In reality it is only the beginning. We are responsible, not only for bringing every possible spiritual power to bear upon the child and the parents while the child is with us in the school, but also for following him up in his whole after life, till he shall have become what we start out to make him, namely, an upright, honorable, Christian citizen.

"It is useless for us to shut our eyes to the fact that the re-

ligious outcomes of our school work as represented in our church membership leave much to be desired. The evangelistic work and the educational work of our mission have run in separate channels. Earnest and faithful Asiatic preachers have sought and won a goodly number of the transient, coolie classes. The teaching force has in many instances worked earnestly and faithfully with the children in schools. But very rarely has it happened that the family to which the student belonged has been besieged as a family by both the educational and the evangelistic forces. The transient coolie is converted, but he passes on to where money is to be made and leaves our churches empty. The boy in school is interested and wants to be baptized. His parents, being unacquainted with Christianity, oppose the boy's wishes. The boy is too young to take an independent stand. He leaves the school, no record is kept of his after life, and the harvest is never gathered.

"It is a matter of deep regret that after twenty-nine years of school work there are not in all our churches in Malaysia fifty men and women over twenty-five years of age who have ever attended our schools. Such are the facts. It is doubtful if it would be worth while to discuss how conditions came to be as they are. But it is of vital importance that steps be taken immediately to develop some constructive plan for intelligent, aggressive team work. But no plan will work itself. If the educational forces are to ally themselves with the evangelistic forces for the common end, the first to feel the burden will be the school principals. These persons are already so absorbed with details that co-operation with the church organizations becomes difficult. And yet as a Board we are warranted in pressing upon them the thought that our justification for pouring into our schools the best years of the young life of our choicest men and women is this very work of evangelization. If our work is done when the government examination is passed, we may well ask the question which has lost to our mission a goodly number of noble missionaries, 'Is it worth while?'

"The first step in this work is a knowledge of our people. But in visiting our schools I have found that in fully half of them only very imperfect records are kept of the boys and girls who are admitted. In a few places the only record kept is the daily register in which is recorded barely the name of the child; not even the address being known. In no place is any adequate effort made to keep track of ex-students. I have not yet found a school where a principal has left to his successor a list of families which should be cultivated. Hence each new principal must begin anew to create a constituency. I have found no school where the evangelistic agencies have been given visiting lists of the families of those children whose interest has been awakened.

"These conditions lead me to offer the following recommendations:—

"1. That each school be required to keep uniform, simple yet complete records of all students entered, with such personal notations as shall be deemed advantageous.

"2. That in the larger schools at least an alumni secretary be appointed who shall be required to keep as complete and accurate records as possible of all ex-students.

"3. That, with a view to creating an esprit de corps and the extension of school influence, the principals be urged to consider the possibilities of ex-student organizations.

"4. That the principals of the four largest boys' schools be appointed a committee with power to formulate rules for an annual, Methodist, inter-school oratorical contest.

"5. That a committee be appointed to formulate a code of religious instruction to be used in our schools.

"6. That at the beginning of each year the Secretary of Education shall be provided with a list of all students in the seventh standard and special classes, with their addresses and religious standing.

"This last recommendation may not at once reveal its full value. But I believe that with such a mailing list the secretary's office can be made of very great value in bringing to the attention of upper class students the need of higher education in our post-Cambridge classes and commercial classes. And I also believe that such a list will make possible an evangelistic campaign through the mails that will result in large spiritual outcomes."

4. Our colleges in Siam are, as a matter of fact, not colleges at all, but high schools. They have had to take the name college, however, to avoid misunderstanding, as it is the title of other schools in similar grades. In time the lower college years will need to be added, but for the present it is much more important to stiffen the quality of the work already done.

The Siamese need greatly the industrial element in education to break down the sense of the unworthiness of manual work, and the new plans of the government seek to meet the need by alternative industrial and general courses following the primary school. It is to be doubted, however, whether this will do more than provide two types of education, one of which will be regarded as inferior to the other. In the Philippine Islands the government requires the industrial work of all pupils. Carpentering and sewing courses, attempted in some of our schools in lower Siam, have been found difficult, the government approving of them but parents objecting. In the Bangkok Christian College the only industrial work is a small press where about a score of aided boys work, learning type-setting and printing. There is also a course in typewriting. In the Prince Royal's College in Chieng Mai the boys do all the work on the grounds and in the buildings. The one distinctive effort to deal with the industrial problem has been at Lakon. Several previous industrial experiments there have proved failures. Mr. Vincent,

with earnestness and persistence, is now trying again with a tannery and a leather-working shop in connection with the boys' school. There are 68 boys in the school, two-thirds of whom are Christians. Only eight of the boys, however, take the industrial work and they are working not in the tannery but in the shop, making belts and shoes. The tannery employs seven men and is now finding its financial problem easier as the European war has deprived the government of its imports of leather and it has turned to the tannery in Lakon as the only tannery in Siam. Through an arrangement with a Siamese assistant, the tannery is a semi-business, semi-mission enterprise. It enjoys the favor of the officials and it is teaching a useful lesson, but the bearing on the industrial problem in the schools is as yet but slight. If the government takes the whole output of hides there will be no material for the boys to work on in the school. Mr. Vincent would like to add agriculture and carpentering but the work he already is responsible for is more than one man can do. The station owns fifty or sixty acres of land adjoining the tannery, but it is jungle, poor soil and difficult of irrigation.

Mr. Arthur McClure, the tidings of whose accidental death in San Francisco came to his parents while we were in Siam, felt deeply the need of industrial work, regarding which he sent a careful statement to the Board, written on his way home to America. "Before her contact with the outside world," he said, "Siam had developed a civilization of her own, including many arts and crafts; but with the incoming of the Chinese, they were gradually dropped until, today, practically all the trades are in the hands of the Chinese. They have their own guilds and a system of apprenticeship prevails. Since, perhaps, one-third of Bangkok, and the larger centers, are Chinese, and they are still coming into the country by the thousands, from the neighboring Chinese ports, they will probably remain to be the skilled laborers of the country, and keep the trades in their hands. Although the Siamese will probably never be able to compete with the Chinese in industrial skill, the time is coming, and is fast nearing at hand, when there will not be such a great demand for educated young men to fill the government and commercial offices and as teachers in the schools, as heretofore, and some sort of industrial work will have to be provided for the Siamese. As the supply of educated young men exceeds the demand, salaries will decrease accordingly, and competition will increase. The time is not far away when the Siamese youth will have to show what he can do instead of merely producing a school certificate or a diploma. Those who can not qualify for an office job or as a teacher in a school, will have to find some other way of earning a livelihood. Rather than educate all the boys for teachers and office jobs, attention should be paid toward developing the industries." The Chinese have not as yet displaced the Siamese tradesmen to the extent suggested in the country at large, but Siamese industry

is certainly at a low ebb, and the indolence and unskillfulness of the people leave them helpless before the tide of Chinese competition which seems likely to continue to flow in, unless checked. If it is checked the industrial helplessness of the people will keep them from joining in the world's progress. It is very difficult, however, to know what to do, and probably the best thing is for a few of the schools to experiment in very simple ways with carpentering and agriculture, just as the Philippine schools have done, without the elaborate outlays which have characterized our previous attempts in Siam.

5. The South Siam Mission has an educational code which follows the government curriculum. The North Siam schools are pursuing the same policy of conformity. In this they are eminently wise. The government scheme is well conceived and we ought to co-operate with it in giving the kind of education which it believes the people need. It has welcomed cordially our participation in the educational field. The only hardship, from which other schools, the government's included, suffer as much as ourselves, is the military conscription which has hitherto taken boys above eighteen and made any education above the high school grade impossible. The age is to be advanced, however, so that a year or two can be added to the school work. Conscription has been only partially enforced in the north, and thus far Mr. Harris has had no difficulty in retaining the boys he wanted through conference with the government authorities.

Even if we did not think it wise to teach English at all to girls, or so much English to boys, the example of the government curriculum and the popular demand alike would require us to teach it. In the South Siam code the work is practically one-fourth English and three-fourths Siamese. Probably the discipline and the cultural value of the English teaching justifies it even where it is not used afterwards, but in the case of young men and women who teach afterwards or who go into Christian work, effort should be made to lead them to keep up their English. Questions asked some of them indicated that they were not doing so and that although they had acquired English in order to open an adequate literature to them, they were not now reading English books at all.

The government schools and the spread of railroads, courts, and the Siamese administration in the north will involve the displacement of Lao by Siamese in the schools of the North Siam Mission. Already Siamese has entirely displaced Lao in the Prince Royal's College. The Bible is read in Siamese and it is Siamese hymns that are sung. In the Chieng Mai Girls' School Lao has not been entirely discarded on account of the girls from the villages. The Bible is read in Lao and Lao Sunday-school lesson helps are used. The mission requires by a new rule that all new missionaries assigned to educational work shall devote the first three years of language study to Siamese and the fourth year to Lao. The two languages are about sixty per cent. a

common language. Documents that were formerly printed at our press in Lao are now printed in Siamese. Our text books originally composed in Lao have now all to be changed to the other language. It will be a long time before Lao ceases to be the language of the villages, but it is clear that the official and commercial and social language in northern Siam will be not Lao but Siamese. The government is naturally anxious to have the knowledge and use of Siamese spread rapidly. Its purpose is to assimilate the Lao to the Siamese nationality. Our wise course is to co-operate and not to obstruct, and while retaining as much use of Lao as is necessary for the village community, increasingly to emphasize, as we are doing in our schools and in our literature and in all our work, the unity of Siam and the supremacy of the Siamese tongue. At the close of his autobiography, Dr. McGilvary says:

“The ultimate prevalence of the Siamese language in all the provinces under Siamese rule, has been inevitable from the start. All governments realize the importance of a uniform language in unifying a people, and have no interest whatever in perpetuating a provincial dialect. The Siamese, in fact, look down with a kind of disdain upon the Lao speech, and use it only as a temporary necessity during the period of transition. And the Siamese is really the richer of the two by reason of its large borrowing from Pali, the better scholarship behind it, and its closer connection with the outside world.

“These two forms of the Tai speech—with a common idiom, and with the great body of words in both identical, or differing only in vocal inflection—have been kept apart chiefly by the fact that they have different written characters. All of the Lao women and children, and two-thirds of the men, had to be taught to read, whichever character were adopted; and they could have learned the one form quite as easily as the other. Had the mission adopted the Siamese character from the start, it would now be master of the educational situation, working on a uniform scheme with the Siamese Educational Department. Moreover, the Siamese language in our schools would have been a distinct attraction toward education and toward Christianity. And thus there would have been available for the North the labors of two or more generations of able workers in the southern mission, from which so far the Lao church has been mostly cut off. The whole Bible would have been accessible from the first; whereas now nearly half of it remains still untranslated into the Lao. If the future needs of the Siamese provinces alone were to be considered, it might even be doubted whether it were worth while to complete the translation. When the monks, in their studies and teaching, adopt the Siamese, as it is now the intention of the government to have them do, Lao books will soon be without readers throughout Siam. When for the young a choice is possible in the matter of such a transcendent instrument of thought and culture as language, all surely would wish

their training to be in that one which has in it the promise of the future. These words are written in no idle criticism of the past, and in no captious spirit regarding the present; but with full sense of the gravity of the decision which confronts the mission in shaping its educational policy for those who henceforth are to be Siamese.

“Meanwhile, Lao type and books in the Lao dialect are needed, not merely for the present generation of older people who cannot or will not learn a new character, but also for the instruction and Christianization of that much larger mass of Lao folk beyond the frontier of Siam as revealed by recent explorations. Removed, as these are entirely from the political and cultural influence of Siam, and divided up under the jurisdiction of three great nations of diverse and alien speech, it is inconceivable that the Siamese should ever win the ascendancy over them. Nor has either of these nations any immediate and pressing incentive toward unifying the speech of its provincials, such as has actuated Siam in this matter. If the field of the Lao mission is to be extended to include these ‘regions beyond’—as we all hope that it soon may be—Lao speech will inevitably be the medium of all its work there. Then all that so far has been accomplished in the way of translation, writing, and printing in the Lao tongue, will be so much invaluable capital to be turned over to the newer enterprise.”

6. The Theological and Training Schools. The training school in Bangkok was open for only a short time before it had to be closed on account of the furlough of the missionary in charge. It had seven men, two from Pitsanuloke, four from Petchaburi, and one from Bangkok. It is near the college and it remains to be seen whether a training school in Bangkok and adjoining a general educational institution, will provide the kind of helpers who will go back to the isolated country places. On the other hand such a training school could be of the greatest service after the fashion of the training school in Osaka, Japan, in the evangelization of the city. With a dozen students, several street chapels could be kept open every night, and through their co-operation with voluntary workers in the churches such evangelistic visitation might be undertaken as has not yet been attempted.

The theological seminary in Chieng Mai is just occupying the beautiful new building provided by the late Mr. Severance who gave fifteen thousand dollars with the understanding that the property should be arranged to accommodate two hundred men. There are thirty in the school at present, all elders from the Chieng Mai plain, save two from Lamphoon and one from Chieng Rai, so that as yet it is a station rather than a mission training school, the more distant stations providing themselves such training as their elders and workers are getting. The plan has been to have two strong native teachers in the school in addition to the missionary, receiving each 600 ticals per annum, and to

use in this work two of the men who have already been ordained. Then the school wants to be able to keep fifty men always at work for eight months of the year at an estimated expense of 100 ticals each, not keeping the same men, however, for all this time, but bringing elders and other workers from the congregations for short periods of time and then sending them back. Then, in addition, there should be a small class of six or eight men going forward to the ministry who would need 120 or 130 ticals each, making a total annual expense for the school on this basis of 7,000 ticals. The presbytery has assessed the churches 600 ticals for the seminary. This amount can be increased, however, and it would seem better not to start with the assumption that all students were to be subsidized by the school, but to expect from each student or the congregation that sends him, his support, in whole or in part, during his stay in the school.

7. Could not more be done in many of our schools in Siam to train the native teachers in teaching? Many of them have had little actual normal work and oftentimes they are left to struggle along without the inspiration and improvement that would come from systematic help from missionary teachers. The teachers' institute at Chiang Mai has been most helpful, but it could be supplemented greatly by work in the stations.

8. Some of the South Siam stations are feeling strongly the need of the development of church schools for which the local congregations will be responsible. There is danger that some of the stations in their wise zeal for such schools may assume, on the responsibility of the station, a care of these schools which will frustrate one object of their establishment. Certainly such schools should be promoted and it will be well to have them rest from the beginning on the actual responsibility of the church. One of the missionaries wrote us after we had left his station, as follows: "The churches in South Siam are most of them more than 10 years old. Schools are existing at every one of our stations. But for years past the increase to church membership came from without, not from within, from the schools, where the children of the church are supposed to receive their education. By schools I mean educational establishments where a boy or a girl receives the education to which every child is entitled and which the church is bound to give; a common school education. Every child of the church, rich or poor, has a right to such an education and the church has the duty to give it. In the past the mission has had full control of our schools and the aim seems to have been to secure a large number of pupils rather than pay any special attention to the children of the church. The churches consequently have nothing to do with our schools and are not interested in them. And hence the usefulness of the schools to train up the children of the church has been nil. . . . It is evident, therefore, that church and school must be brought together; only then the church will take an interest in the education of their own children. The

school must be a church school, a school for the children of the church, supported by the church and governed by the session. The secret of success with a school lies not in the fact that a pupil reads in the book of Genesis fifteen minutes per day and attends daily prayers, but it lies in the fact that the children all, or almost all, come from Christian families; only then a Christian atmosphere will permeate the school.

"The growth, prosperity and permanency of a church rests on the Christian children much more than on double the number of converts whose ages may range from twenty to seventy years. And of course the minister in charge of a church must necessarily take a great interest in the education of the church's children and see that they attend school and receive also the proper religious education. That's his business.... The gradual bringing together of school and church will benefit both; the churches will lose their infantile character and the school will become characteristically Christian. The expenses of the Board for school work will become less, for the salaries of foreign teachers will not be needed, as the school adapts itself to the needs of the church."

VII. *The Mission Presses and Christian Literature.* Each mission has a press, the southern mission a press printing in Siamese and English, in Bangkok, and the northern mission a press printing in Lao, Siamese and English in Chieng Mai. The Bangkok press pays all its running expenses and half of Mr. Spilman's salary. It carries on its stock account 12,000 ticals worth of tracts, etc., for evangelistic work. There are half a dozen or more larger or better presses in Bangkok than ours, but our press has all it can do without soliciting job work. The Chieng Mai press likewise is self-sustaining and earns enough to cover Mr. Collins' salary. For many years it has been the only press in Chieng Mai, although others are entering the field, and it has done the government printing in Lao and now does much of it in Siamese. Each press has been well managed and has helped to pay for its own equipment. The following statements show what Christian literature is provided by each press.

CHIENG MAI PRESS

The following works have been printed in Lao and almost all are in stock at this time:

Genesis, Exodus, Ruth, I and II Samuel, Psalms, Isaiah, Amos and Jonah of the Old Testament. Deut., Joshua, Ezra, Esther, Proverbs and Malachi translated and ready for the press.

All portions of the New Testament have been printed. Several books have been printed a number of times.

Editions ranging from 10,000 to 50,000 of selected portions of the first eleven chapters of Genesis, Ruth, Jonah, Matthew, Mark, Luke, Ephesians, Colossians, 1st Thess., James and Jude have been issued for colporteur and evangelistic work.

Two editions of our Laos Hymnal, one with notes and the other without, 369 hymns. An edition of some sixty selected hymns for our evangelistic work.

Three Lives of Christ, one prepared by Dr. Bradley in the Siamese; one an illustrated Life of Christ, a beautiful book; and one for use in our schools. Introduction to the Books of the New Testament for use in our schools, including our theological school. Old Testament History, first vol. prepared in Siamese by Dr. Bradley.

The Shorter Catechism, Child's Catechism and the Intermediate.

Four tracts in the vernacular for our evangelistic work.

The vernacular paper published monthly. The first sixteen pages of every number are devoted to the news of the day, and this is followed by at least sixteen more pages devoted to the study of the Sabbath-school lessons.

English Laos Dictionary, first lessons in Laos. Three Laos Primers or Helps in the study of the language. Two native or sacred books for use of new missionaries.

The Laos News, last edition, or July number, 930 copies.

School books, Ancient History, Second and Fourth Readers, Geography.

Chundrela, an Indian Princess seeking the Way of Life, illustrated.

Printed in Siamese: Selected Sermons, by Moody; Tolstoy's Stories, Siamese primer, used in schools.

BANGKOK PRESS

Siamese Hymnal, 465 nos., with and without notes.

Outline Gospel Harmony, by E. P. Dunlap, 23 pp.

Old Testament History, by Dr. Bradley. Vol. 1, Part 1.

Old Testament History, by Dr. Bradley. Vol. 1, Part 2.

Old Testament History, by Dr. Bradley. Vol. 2, Part 1.

Old Testament History, by Dr. Bradley. Vol. 2, Part 2.

Above histories are almost all out of print.

Pilgrim's Progress, Vol. I. Christian. 266 pp.

Pilgrim's Progress, Vol. II. Christiana. 243 pp.

Life of Christ, by Dr. Bradley. 230 pp.

Old Testament Stories, by Miss L. J. Cooper. 151 pp. Last year enlarged to over 350 pp.

Evils of Intoxicants, by E. P. Dunlap. 12 pp.

Peep of Day. 117 pp.

Handbook for Christian workers, by Dr. J. A. Eakin. 135 pp.

Titus, Comrade of the Cross. 180 pp.

Evidences of Christianity, by S. G. McFarland. 96 pp.

Sermons by Dr. S. G. McFarland. 134 pp.

Sermon by Dr. G. B. McFarland. 11 pp.

Book on Temperance, by Dr. Geo. B. McFarland. 48 pp.

Westminster Catechism, by Dr. S. G. McFarland. 43 pp.

Child's Catechism, by S. R. House. 22 pp.

- Church Forms, Orders of Service, Forms for Baptism, Marriage and Funerals, by Presbytery. 41 pp.
- Gospel Proverbs in Verse, by E. P. Dunlap. 35 pp.
- Lawu Chit (Temperance), by Kru Phun. 34 pp.
- Evils of Gambling, by E. P. Dunlap. 32 pp.
- Formosa and Madagascar, by E. P. Dunlap. 43 pp.
- Doubts Explained, by Samean Ma. 37 pp.
- Prayer, by Kru Heng. 32 pp.
- The Golden Balance, by J. T. Jones. 39 pp.
- Balance of Religion, Samean Ma. 32 pp.
- Faith and Practice. 40 pp.
- Hints to the Wise, by J. T. Jones. 36 pp.
- Messianic Prophecies. 34 pp.
- Every-Day Mercies, by J. W. VanDyke. 34 pp.
- Hill-Top Teaching. 12 pp.
- The Trinity, by W. G. McClure. 24 pp.
- The Creator, by Dr. Bradley. 24 pp.
- The Prodigal Son, by Kru Yuan. 18 pp.
- The Decalogue, by Miss Cort. 10 pp.
- Precious News, by E. P. Dunlap. 14 pp.
- Daily Food, by Kru Soon Ho. 152 pp.
- Idolatry, by Kru Klai. 13 pp.
- Invitations of American Missionaries, by R. W. Post. Single sheets.
- Way to Heaven, by R. W. Post. Single sheets.
- R. A. Torrey on Prayer, by Mrs. Bulkley.
- Confession of Faith, by S. G. McFarland.
- Ethics, by Miss Galt. 234 pp.
- Mother Teaching Her Son, by E. P. Dunlap. 16 pp.
- Judson Memorial Tract.
- Testimonies of Famous Men to Religion of Christ, by R. W. Post.
- The Story of Salvation, by J. A. Eakin.
- The Way of Salvation through Jesus Christ, by Dr. E. P. Dunlap. 14 pp.
- Repentance, by Nai Suk. 18 pp.
- To Prepare Candidates for Joining the Church, by E. P. Dunlap. 15 pp.

The two presses have done very well in attempting to meet the need of literature in the churches. Both the Siamese and the Lao churches are much better supplied than the churches in some other fields. But there is need of a great deal more. The Siamese are not, however, a reading people. They have practically no literature except a hundred rather trivial plays, the account of the late King's trip to Europe and a little else. There are almost no books of history or general information. Thanks to the wat schools, the number of men who can read is considerable. The government census indicates that while only 142,143 out of 3,647,412 women are literate, the literate men are 827,514 out of 3,660,450. In other words the percentage of literacy

among women is 4 per cent. and of men 22 per cent. In the Monthon Bayap, the territory of the North Siam Mission, the literate males are given as 10,400, and the literate females as 1,986, out of a total population of 1,216,817. All the illiteracy figures are misleading because of the fact that there is no age census in Siam and there is no way of determining the adult or school age population. The illiterate include all the children. The printed language is of course the same everywhere among the Siamese, and likewise among the Lao, but there are many local dialects. Between the peninsula and Bangkok, between Nan and Prae, between Chieng Mai and Roiet, there are diversities of speech and there are many others. Diversities of oral dialect diminish the number of readers even where the written language is the same.

The amount of work in Siamese which the Chieng Mai press is doing increases every year and its work in Lao proportionately diminishes. Mr. Wood, the British Consul in Chieng Mai, who has lived many years in Siam, and whose wife is a Lao lady, told us that in twelve years he believed Lao as a written language would be extinct, except among a few of the older people. As a spoken language it would last indefinitely, but the days when a printed Lao literature would be needed in Siam were, he believed, numbered. This may be too strong an expression, but the steady spread of Siamese and the increasing similarity of the work which the two presses will be doing, raises the question of their union. One of the missionaries gave us the following brief on the subject of such a union:

"In favor of union in Bangkok.

"Freight cost—(difference slight when railroad completed).

"Business in Bangkok likely to be lost if transferred to Chieng Mai. Probably not very great.

"Opposed to union in Bangkok.

"Greater labor cost (it costs about one-third more to set up and print a page.

"Impracticable to print Lao in Bangkok. (Probably one might say, impossible. At any rate it would cost at least double to print Lao in Bangkok and a good job would be much harder to get. Only Lao men could set it readily and they do not willingly stay in Bangkok. Present smaller output of the Bangkok press. Last year's report showed about 6,900,000 pages in Bangkok, 11,600,000 in Chieng Mai.)

"In favor of union in Chieng Mai.

"Smaller cost of labor. (Type-setting and press work three as against four in Bangkok.)

"Better building. Present larger output (as above).

"Less operating expense.

"Output of Siamese last year about one-half as large as that in Bangkok at less cost. No difficulty in printing in Chieng Mai, all Siamese work called for.

“Room for expansion. In Bangkok would it be possible to find room for present and prospective work of the combined presses?”

“As Against union in Either Place.

“Both are self-supporting and buildings and equipment mainly purchased from receipts. One plant could do all the work, but might not hold the ‘job work’ now done by both, and might fail of self-support.”

There is no need of immediate action in the matter. But the question of a union of the presses will certainly present itself again.

VIII. *The Union of the Two Missions.* The same pressure of events which raises the question of the union of the presses, raises also the larger question of the union of the two missions.

The arguments suggested in favor of the union were: (1) Improved facilities of communication now bring all the stations of the two missions nearer together than all the stations of either mission have previously been. On one trip years ago the missionaries were 107 days in going from Bangkok to Chieng Mai. We made the trip between the two cities in four and a half days’ traveling time, stopping at night. The railroad will be completed shortly all the way through and it will then be possible to go from Bangkok to Chieng Mai in 24 hours. Chieng Mai, Lakon, Bangkok, Petchaburi, Nakon and Tap Teang will all be connected by rail within perhaps a year. And Prae is only a short distance from the railroad with automobile connections. Nan and Chieng Rai will still be difficult of access, but they will be practically as near to Bangkok as to Chieng Mai in time. Mission meetings of the larger mission, accordingly, will be easier than meetings of the separate missions have been. (2) The country is to be more and more unified under one central administration with one common language, with one homogeneous set of political and social problems. Such a situation should be dealt with by a unified mission. (3) The larger mission, as experience has shown, makes it easier to deal with both personal problems and mission policy and to carry out a common plan. The larger mission also provides more fellowship and acquaintance and the strength of unity. (4) It will make possible better provision for all the work by giving a larger number of men and women, to be fitted to the different tasks of the mission. Specially will it make it easier to deal with the problem of the occupation of the whole field and the establishment of new stations in the unreached sections and perhaps the readjustment of the present distribution of force so as to secure a more equal occupation. (5) In other fields of the church where there have been two missions operating under similar conditions and facing homogeneous problems and able to unite, they have done so, as in the case of the East and West Japan, and the East and West Shantung Missions.

The arguments adverse to the union were: (1) The large size

of the united mission would make it difficult to entertain and expensive to transport. It was admitted that these same difficulties would apply to the union of the Shantung missions and would hold in the case of many of the existing single missions. (2) There would be the danger that sectional feeling would be carried over into the new mission and that one-half or other of the field would try to secure a disproportionate development. (3) That the two missions are quite distinct in their climatic conditions, the customs and the character of the people, their educational policy, their mission rules and methods of procedure, in their way of dealing with Buddhism and their attitude to the priests. (4) If the work is united it will involve complications of race and ecclesiastical organization. The Siamese will dominate and the Lao will not have a chance. (6) The financial policies of the two missions are different.

Something may be said against the bigness of a mission. It may overshadow too much the individual missionary and also the native church, but I think in Siam at present the argument is with the affirmation that the two missions should be united, and indeed there was general agreement that it would be inevitable, but that the time had not come for it. Doubtless it has not come yet, but it seems probable that in a very few years it will come, and as soon as it does it will surely result in great good to each of the missions. Many of the arguments against the union based on the diversities of the two missions only indicate that each mission has something that it can contribute to the other, and would be able to contribute in such a union.

IX. It would certainly be much easier for the united mission to deal with *the problem of extension*. It is difficult to decide now with regard to some of the unoccupied territory, whether it should be looked after by the northern mission or by the southern. This appears clearly from an excellent statement which Mr. Freeman has prepared regarding the unoccupied fields:

"Siam is about equal in area to the four states of Illinois, Iowa, Wisconsin and Minnesota combined, or a little larger than France. Its population is about the same as those four states minus Chicago (8,149,079, per census, 1911). It consists of eighteen 'monthons' or provinces of very unequal area and population (largest, 1,216,817; smallest, 77,662). This area falls readily into three sections which we shall call north, south and east Siam. A line drawn north and south fifty miles east of Bangkok roughly marks the boundary of the four eastern provinces which form east Siam. A line drawn west and a little south from the point where this line touches the Mekong or Cambodia River (near its great bend to the east) marks the present boundary of the North Siam (Laos) Mission and the South Siam Mission. The three sections are approximately equal in area, although South Siam is the largest and contains fully one-half the population of the kingdom.

“South, or as we might perhaps better say, Central Siam, is divided into thirteen provinces with a total population as given in the census of some 4,399,815. Five of these provinces, with a population of 2,310,708, have each a station of the South Siam Mission. Occasional tours reach other provinces, but the organized work of the mission is confined to these five provinces. One other province, with a population of 281,079, is occupied by the Phrapaton station of the English Church of Christ. The remaining seven provinces are as yet unoccupied by any organized Protestant missionary work. Several of them are, however, so situated that they can be reached from existing mission stations, and a couple of added stations may, as the work develops, make the occupation of these seven unoccupied provinces with 1,807,998 people effective. Some of them, too, are too small to justify a separate station.

“It must not be forgotten that the North Siam (Laos) Mission has a considerable work and a vast unoccupied field north and east of the borders of Siam, but five of its six stations and the great bulk of its church membership, are still in Siam. These five stations, and the sub-station Lamphoon, occupy the six muangs (sub-provinces), which together form the single province of Bayap, the largest in area and in population in the Kingdom of Siam. It reports, Sept. 30, 1914, communicant members, 6,934, received on confession the past year, 1,091, pupils in school, 1,740. It has organized work in nearly every prefecture of the province, reporting 99 places of regular worship.

“East Siam, with four provinces and a reported population of 2,532,885, has an area and population about equal to Minnesota, but has not a single resident Protestant missionary. Access to it is easiest from Bangkok, but its people and speech ally it rather with the north since the bulk of the population is Laos. However, until the census was published in 1912, we in the north had supposed all east Siam was rather sparsely populated, as is the section nearest to us visited by Mr. Shields some years since. We had therefore in a measure acquiesced in the opinion of the south mission that since access was via Bangkok, it perhaps belonged rather to their sphere than ours. The South Siam Mission had often visited Korat, the capital of the nearest and least populous of the four eastern provinces, and urged the importance of opening a station there, but they had never visited the more populous (as the census shows), but more distant eastern sections, nor fully realized their importance. Besides, they had other unoccupied areas nearer at hand, and easier of access, where the speech was more closely like that of Bangkok. Now, however, both missions better realize the situation, that in east Siam one-third of the area and population of Siam is wholly untouched by missionary effort. The population is, you will remember, over two and one-half millions. From two sources, this year, urgent requests have come to both missions to undertake work there. In response the south mission again urges

the importance of opening work in Korat, and a member of the North (Laos) Mission has volunteered to open a station at Roiet, the newly established government and military station in east Siam, the next objective point of the railway, where the population seems to be wholly Laos; provided both missions unite in the effort to secure the men and means necessary to open.

"Both missions are considering this proposition to open work at the heart of this Siamese Minnesota, the largest area unoccupied by Protestant missions in Siam, one of the largest in the world, rather a part of the largest populous area thus unoccupied, for the same conditions persist northward clear across French Indo-China into the heart of China itself, among a people everywhere kindred to the 'Tai' of Siam.

"North Siam itself has no unoccupied areas; the unoccupied areas of south Siam are scattered and measurably within the reach of existing stations. The problem within the bounds of Siam is east Siam, where as I have already said, one-third of the area and population of Siam are as yet wholly beyond the reach of the gospel. Pray for this Siamese 'Minnesota'. When will the Presbyterian Church enter in and possess it for Christ?"

It would seem clear that something must be done to develop the great section of Siam lying between the Menam and Mekong Rivers. It would probably be wise for the two missions to do a great deal more itinerating, however, from such centers as Korat and Roiet before settling down in any one place with any considerable property investment.

The distribution of population in south Siam among the different stations is very unequal and Mr. Snyder has worked out a re-distribution. Mr. Snyder's figures, based on a different census from the one which I have been quoting, and assuming the establishment of a new station at Korat, are as follows:

Bangkok Station over one and one-third million.	
Monthon Bangkok	867,451
" Ayuthia	484,236
	<hr/>
	1,351,687
Petchaburi Station nearly one million.	
Monthon Rajuburi	344,402
" Nakon Chaisi	246,734
" Petchaburi	282,053
" Chantaboon	94,977
	<hr/>
	968,176
Pitsanuloke Station nearly half a million.	
Monthon Pitsanuloke	196,739
" Nakon Sawan	228,497
" Petchaboon	74,281
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	499,517

Nakon Sritamarat Station, over one million.

Monthon Nakon Sritamarat	645,545
“ Chumpon	129,901
“ Patani	269,817
	<hr/>
	1,045,263

Tap Teang Station, less than one-fifth of a million.

Monthon Puket	178,599
Korat Station over one and three-quarters millions.	
Monthon Korat	402,068
“ Isarn	915,750
“ Udorn	576,947
	<hr/>
	1,894,765

Total population of South Siam Mission field about five and a half million.

In addition to this unreached region in eastern Siam there is a large area untouched and largely unexplored, with poor means of communication, and a population which can only be guessed, lying between Rahang on the north and Petchaburi on the south, the Menam River on the east and the western boundary of Siam.

For many years the plans of the North Siam Mission have reached out to the populations with linguistic and racial affiliations to the Lao, living in French territory to the east, and in British and Chinese territory to the north. The French field has been closed by the attitude of the French officials who forbid our missionaries even itinerating beyond the Siamese border. There is a small Swiss-French Protestant mission at Muang Song in French territory and it is greatly to be hoped that this mission should expand and occupy the French Lao field which is closed to us. Northward our mission has already expanded into the British Burma province of Keng Tung where, by arrangement with the Baptists, we confine ourselves to the eastern border of the province as a highway north to the Sip Sawng Panna, which is the dip of the Chinese province of Yunan southward to the British and French borders. Dr. Dodd's fascinating reports to the Board have described the needs and opportunities in these great untouched sections of the Tai people. The mission has already been authorized to open a station at Keng Hung or Rung, north of Keng Tung, as soon as the men and resources are available. When will the Church make it possible for the two Siam missions to compass the whole of their task? When will the church in Siam, especially in the north, come to that consciousness of duty which will enable it to take its part in the evangelization of Siam itself and in the extension into the regions beyond?

With the exception of the small mission of the English Church of Christ, a body with Plymouth Brethren affiliations at Phrapatom and the work of the Baptists among the Chinese in Bang-

kok, and a small work of the Society for the Propagation of the Gospel in Bangkok, chiefly among Eurasians, the whole of Siam has been left to us. One wonders at times whether this is wise or right, whether the plans of mission comity which leave whole countries to single denominations do not have disadvantages as well as advantages. Perhaps two strong missions in a city like Bangkok would each do more with the other present than either would do alone. It is not likely, however, that any other strong agency will enter Siam, and unless it should be an agency that would unite with us in the establishment of but one native church, I think it would be unfortunate to have another body in the field. But I am inclined to think it would be a gain if some other strong agency would come in to divide with us the task, but to unite with us in developing the work as a single work.

X. *Term of Service and Furloughs.* The present term of service in Siam is six years, followed by a twelve-months' furlough at home, with time for travel and traveling expenses provided by the Board. This arrangement seems to be generally satisfactory and is proper from the point of view of health, provided the missionaries take annual vacations, as they should do. Several suitable resorts, as Dr. Bovaird points out, are now available, and such facilities are sure to improve. Some missionaries think that a five-year term of service with a six-months' furlough, and others that a five-year term with a nine-months' furlough would be better. The long furlough breaks up the work, and the latter part of it becomes tedious to some workers who are anxious to return to the field. Some say it is the last year of the term of service that is the hardest. But it is a little difficult to know how to dispense with the last year, as the Irishman found when he tried to get rid of the end of a piece of rope by cutting it off. There will always be a last year, and the expectation of getting home will always make that year both harder and easier than other years. Some missionaries think that the third year is the hardest in the case of the first term, that after the first term has passed it does not matter much what the length of term is. Probably the present arrangement is the best that could be proposed. Certainly if any reduction of the term of service is to be made there should be also a reduction of the term of furlough.

In connection with the outfit of new missionaries it is well to remember that they can probably do better in Singapore than they can do at home. There are British outfitting houses there which offer unusual arrangements for household equipments.

XI. *Extra-territoriality and Property Titles.* If Turkey and Persia are excepted, as perhaps they should be, there remain only three nations in Asia which retain their own sovereignty, Japan, and China, and Siam. With the exception of Japan, each of these nations recognizes the extra-territorial jurisdiction of Western nations over their citizens living in these

Asiatic states. While there have been adequate reasons for this jurisdiction, and while it is still probably advantageous to some of these nations, it is a provision which they naturally and increasingly dislike. Years ago, by the reformation of her prisons and her judicial system, and the promulgation of new law codes, Japan secured the surrender of the extra-territorial rights of Western governments. Siam has been for years anxious to secure the same relief. Some years ago, by the treaty of 1909, the Siamese Government transferred to the British Government four states with adjacent islands in the southwestern peninsula, and made a number of other concessions, and Great Britain assumed the indebtedness to the Siamese Government of the territories transferred, and transferred jurisdiction over all British subjects in Siam either to the ordinary Siamese courts or to the Siamese international courts, with the understanding that the jurisdiction of these international courts should be "transferred to the ordinary Siamese courts after the promulgation and the coming into force of the Siamese codes, namely the penal code, the civil and commercial code, the code for procedure, and the law for the organization of courts." France also, by the treaty of 1907, in connection with various concessions from Siam, transferred to the jurisdiction of the ordinary Siamese courts in some cases, and of the Siamese international courts in others, all Asiatic subjects and proteges of France, but not European-French subjects. By these treaties British and French subjects acquired all the rights of Siamese subjects in the matter of property.

In 1913, Denmark, by a treaty dealing with this question alone, surrendered her consular jurisdiction in Siam, and in return Danish subjects acquired all the rights of Siamese subjects in the matter of property.

For some years negotiations have been going on between the Siamese and the American Governments with regard to the surrender of our American extra-territorial jurisdiction. In Nov., 1909, Mr. Westengard, then the General Adviser of the Siamese Government, laid the whole matter before the Board's attorney, Mr. Stiger, the Executive Council, and Dr. E. P. Dunlap, Dr. J. W. McKean and the Rev. Wm. Harris, Jr., who were at home at the time. In a letter to the mission, Dr. Fulton, of Japan, who in Dr. Brown's absence in the Far East, was acting as Secretary at the time, reported this conference and the subsequent action of the Board, to the Siam missions, as follows:

November 18, 1909.

To the Siam Mission.

Dear Friends:—I would report that on November 6th a very pleasant conference took place with the representative of the Siamese Government, Mr. Jens I. Westengard, at which were present the members of the Executive Council, Mr. Stiger, the Board's Attorney, Dr. E. P. Dunlap, Dr. J. W. McKean and the

Rev. William Harris, Jr., representing the Siamese and Laos Missions. Mr. Westengard outlined the desire of the Siamese Government for a revision of the Treaty with the United States of America which would abolish Consular jurisdiction and bring American citizens under the jurisdiction of the laws of Siam after the manner of the British Treaty recently negotiated. In view of the fact that the most important part of American interests in Siam was missionary, Mr. Westengard desired an expression from the Board as to its attitude on the subject. He also presented a memorandum on the matter of the Board's property interests in Siam and Laos which would safeguard those interests by guaranteeing the continuance of leases of land hitherto granted by the Government as long as such land was used for missionary purposes and also make it possible for the Board to obtain good, clear title to lands which it now possesses without such title and for which it may justly claim title if accorded the same rights as Siamese subjects.

The missionaries were asked to express their opinions with reference to the whole matter which they did most impressively in Siam's favor. They recalled the generous treatment which had always been accorded them by the Siamese Government, and the improvement in recent years of Siamese laws and development of her institutions in such manner as justified her in seeking complete autonomy and claiming the right of jurisdiction over all peoples dwelling within her borders. They expressed themselves also as satisfied with the arrangement regarding our property interests and indicated their judgment that Siam would probably do even more than the memorandum proposed when the time came to carry it into effect.

In view of this favorable testimony from the missionaries as representing the consensus of missionary opinion and the judgment of all those present at the conference that a sympathetic attitude on the part of the Board to the desires of the Siamese Government would not only be safe but wise and right, it was unanimously voted:

"To recommend to the Board of Foreign Missions that it express to the State Department its cordial readiness, with the approval of the American Government, to have the Presbyterian missionaries in Siam pass under the full jurisdiction of the Siamese Government."

This action of the Conference was reported to the Board at its meeting on Monday, Nov. 15th, when a clear statement also of the whole situation was made to the Board, whereupon the Board voted to approve of the action which had been taken at the Conference.

I quote further from the Minutes of the Board:

"With respect to the memorandum regarding American missionary lands agreed upon by Mr. Westengard and Mr. King, the American Minister to Siam, the Board expressed its gratification at this agreement and at the good will ever displayed

toward the missions by the Siamese Government. It has no desire to hold lands under lease from the government or otherwise, except for missionary purposes. In making note of the agreement on its minutes, it was voted to put on record the Board's understanding of Section I, as explained by Mr. Westengard, namely, that under this section, reading as follows:

“As to lands for which the missions now possess papers of any kind, they should apply to have title-papers issued in the regular way,” the missions may apply for full title to any properties which they now hold, to which they believe that they can establish valid title under Siamese law, even though they may not possess, in every case, papers for such properties.”

As you may know, Mr. Westengard is here to negotiate a revision of the Treaty with America and he requests that for the present this Conference and the whole related subject be regarded as confidential. It was felt, however, that it would not be out of place to share this confidence with our missionaries on the field who could be trusted to be silent until the Treaty was consummated.

You are, therefore, in all probability about to pass through the experience which we in Japan passed through about ten years ago when we gave up our consular protection and came under Japanese law. During this decade we have suffered no injury and we feel as safe under the protection of the Japanese Government as we do under that of our own country. Furthermore, the trust imposed in Japan by the foreign governments in committing the interests of their nationals to her care has resulted in very greatly improving relations between Japan and other countries. I feel very sure, therefore, that you can look forward to the proposed change with confidence and in the future will be able to look back upon it with thanksgiving.

With best wishes to all the members of the mission and praying God's blessing upon you, I remain,

Very sincerely yours,

George W. Fulton.

The provisions regarding the titles to missionary property incorporated in the memorandum agreed upon by Mr. Westengard and Mr. King, so far as they are relevant here, were as follows:

“As to the lands for which the missions now possess papers of any kind they should apply to have title papers issued in the regular way.

“As to lands held under lease from government or of which the missions are otherwise in legal occupation, the Siamese Government will not interrupt the possession by the missions so long as they continue to use the land for mission purposes.

“It should be understood that the Siamese Government is not identified in any way with wat administration, that is to say, the foregoing understanding must not be construed as a

promise by the government to interfere with lands held and claimed by religious authorities whether Buddhist or of any other faith.

"Of course all mission lands are held subject to the exercise by the Siamese Government of the right of eminent domain."

For various reasons the negotiations have been in abeyance. And more is involved in Siam's desire than the abolition of extra-territoriality. She is anxious to recover also her tariff autonomy. As was the case in the early years with Japan, she is bound by foreign treaties which fix the amount of import duties which she may charge, at three per cent. The result is as has been pointed out elsewhere, that the government has felt constrained to resort to forms of taxation which are economically and morally unwise but which seem to it to be the most practicable ways of providing the revenues needed. Sovereignty over her own tariff imposts would make it possible for her to suppress opium and gambling and other evils from which she now derives a revenue, and it may confidently be believed that self-interest as well as higher motives would lead Siam to do this. None of the foreign nations have surrendered their Treaty abridgements of Siam's sovereignty in this regard, and of course until they all do, or so long as any one nation retains such abridgements, Siam is helpless to reform her revenue system.

This is the situation of which Mr. Hamilton King, for four-teen years the greatly respected Minister of our government in Bangkok, spoke with earnest feeling in a speech describing a missionary tour which he had taken in southern Siam with Dr. Dunlap. Speaking of the district of Nakon, he said, "This district is especially interesting just now because of the attempt that has been made here by the government to do away with the gambling houses. In this endeavor the influence of the missionary has been potent also. After some years of almost entire abolition of these shops, on other advice they were again admitted a year ago. The result was so patent and so unfavorable that they have now been abolished again, and the opinion of the large majority of those competent to speak is that without gambling the people of the district are better fed and better clothed, there is less indebtedness and less theft, the crops are better cared for and the local trade is better, the homes are more comfortable and the people happier. Today the district of Nakon is one of the most prosperous in Siam, and this is largely due to the fact that gambling has been abolished. Yet with all this local evidence against it the question of gambling in Siam is a serious question. From the oriental point of view it must be remembered that this question is entirely bereft of the moral aspect. With Siam it is an economical question simply and along this line alone it is being fought out by some of the ablest men of the government on either side. Here the question is: will a district in which no government gambling houses exist, because of improved conditions, prove so productive of revenue

as to pay revenue equal to the amount received under the ordinary conditions, plus the revenue collected from the gambling houses?

"Experience has demonstrated to the United States that the easiest and least burdensome method of providing for public revenues is by tariff duties. Siam must have revenues to meet the expenses of her government. By the extra-territorial treaties made with Siam she is prohibited from charging more than the nominal tariff duties of three per cent. on her imports. Denied by the treaties 'the easiest and least burdensome method of providing for public revenues,' it may be of interest to us, as citizens of the United States to note, that of the entire revenues of 45,540,000 ticals estimated for the present year, Siam will raise 19,165,587 ticals or over 42 per cent. of all her revenues from the gambling, spirit, opium, and lottery farms, while but 4,384,913 ticals will be raised from her tariff duties. Gambling alone in the way of games and lotteries yielded last year 7,362,735 ticals, while the import dues for the year but 1,097,025. The United States is paying thousands of dollars every year to plant the seed of Christian civilization in Siam; and the work being done by the missionaries is a wholesome and beneficial work. But what of the business methods that lead us to hold the whip hand of necessity over the Government of Siam, driving her to resort for revenues to a process which, by encouraging vice, nullifies many times over every dollar expended in missions within her borders!"

We believe that Siam is entitled to ask that our jurisdiction should end and our American missionary interests pass under the jurisdiction of the Siamese international courts, and later under the jurisdiction of the ordinary Siamese courts, after the promulgation and the coming into force of the Siamese Codes. I think that with exceptions, this is the general feeling of our missionaries.

Our own view is that the missionary interests should be prepared to accept Siamese jurisdiction without the suggestion of any special consideration. It ought to be enough for us to enjoy, as we should under a new treaty, the full rights of Siamese subjects. With the consent, however, either of the Siamese Government or of the Lao states when they were quasi-independent, our missions acquired many property interests. Our titles to these are of varying character. (1) Our properties in Bangkok and within the twenty-four hour limit are held absolutely under the laws allowing such tenure. (2) The remainder of our properties in southern Siam, in the cities of Rajaburi, Petchaburi, Nakon Sritamarat, Tap Teang, and Pitsanuloke and any out-stations, are held under lease, some under ten, some under twenty year lease, subject to renewal and reimbursement by the government for any expenditures we have made in improving property which the government may reclaim, or as in the case of Petchaburi, under indefinite lease subject to six months' notice

on the part of the government of its purpose to reclaim the property. (3) Property acquired in the Monthon Bayap since the extension of Siamese administration there is generally held under twenty-year lease from the government subject to renewal, etc. (4) Most of our property in this monthon, however, was secured from or under the old Lao Chows or chiefs. Some of it, for example, the hospital in Chieng Mai, was given to us on condition that it should be used for missionary purposes, but most of it was secured either by gift or purchase unconditionally. Regarding only one piece of it, so far as I know, could any question be raised under the fourth section of the understanding between Mr. King and Mr. Westengard, that, namely, referring to wat property and I am inclined to think that even this holding of ours will fall justly under the first section of the understanding between Mr. King and Mr. Westengard as amended by Mr. Westengard and so recorded in the minute of our Board in the letter of November 18, 1909. This piece of property is a corner of our press compound in Chieng Mai on which there is still standing a small, ruined pagoda.

With regard to our lands held under lease from the Siamese Government, we recognize the justice, and indeed the great generosity, of the government's agreement through Mr. Westengard to make the lease of these lands permanent for as long a time as we continue to use them for missionary purposes. In the case of all our other lands, however, both those for which we possess proper papers and those of which we are otherwise in proper and legal occupation (many titles in the Monthon Bayap being legal titles for which no papers have ever existed) we should be glad under the new arrangements to secure full and unqualified titles under Siamese law.

I should think that full effect could be given to this view, acceptable, as I understand from the Board's minute it was, to Mr. Westengard by transferring the clause, "or of which the missions are otherwise in legal occupation" from the second paragraph of the agreement between Mr. King and Mr. Westengard and inserting it in the first paragraph so that these two paragraphs would read as follows:

"I. As to the lands for which the missions now possess papers of any kind or of which the missions are otherwise in legal occupation they should apply to have title papers issued in the regular way."

"II. As to the lands held under lease from government, the Siamese Government will not interrupt the possession by the missions as long as they continue to use the land for mission purposes."

I wish to say that we have the fullest confidence in the Siamese Government and in its good will and fair dealing. If our treaty is revised and the full sovereignty of the Siamese Government is recognized, I believe that both the government and the courts will do what is just and right in the matter of our properties.

In the early years Siam did not resent the extra-territorial jurisdiction. Indeed, as a statement in the "Bangkok Times Directory" for 1914 remarks, "The principle that Europeans brought up under a totally different system of law and having totally different habits and customs from the inhabitants of the country, should have recourse to tribunals where their own law and customs were administered by their own Consuls or Judge, appeared so self-evident to the Siamese authorities of that time that they had no hesitation in admitting it. In fact the Siamese authorities probably welcomed the idea of Foreign Consuls dealing with their own subjects as an easy solution of the difficulties of administrative and judicial control of unknown races." Now, however, the Siamese Government feels strongly the desire to secure the restoration of its full jurisdiction. The present situation is regarded as humiliating. The government nevertheless is dealing with it in excellent spirit and with patience and self-restraint, as language like this attributed to the King indicates, "It is thus apparent that extra-territoriality is a thing that is inconvenient for everybody concerned, except those who find a use for it from ulterior motives. One must, therefore, give those of the foreign powers, who still exercise extra-territoriality in our country, the credit of believing that they would be willing to surrender it could they but be convinced of our perfect stability.

"As a patriotic Siamese, I naturally believe that we are now quite ready to be fully trusted, that our international credit is on the whole a good one, and that foreigners really need have no fear that we shall misuse our powers, should consular jurisdiction be all removed from our country.

"But how to convince the nationals concerned; this is the question, and a most important one, which is of vital interest to our country.

"It is no good for the Government alone to give assurances. You and I, and everyone of us who are parts of the Siamese nation, must all help in that direction, and the way to do so is by showing ourselves to be possessed of absolute, perfect stability, both in our public and our private capacities."

To prepare for the day desired, Siam is pressing forward the work of codification "as it has been stipulated in the Treaties with France and England that the system of International Courts shall come to an end and the jurisdiction of such Courts be transferred to the ordinary Siamese Courts after the promulgation and coming into force of the Siamese Codes, viz., the Penal Code, the Civil and Commercial Codes, the Codes of Procedure and the Law of Organization of Courts. In the Treaty with Japan it has even been stipulated since so long ago as 1898 that upon the promulgation and coming into force of these Codes the system of Consular jurisdiction shall come to an end and the Japanese subjects in Siam shall be subject to the jurisdic-

tion of the Siamese Courts." The action of the Board in Nov., 1909, indicated that it believed we should not be behind Great Britain and France and Denmark and Japan in a matter in which in other lands we have sought to take a generous leadership. Some of the missionaries feel that this is perhaps a matter not for their personal judgment but for the judgment of the American Government, and a few of them realize as thoughtful Siamese do, some of the difficulties that may be involved, but no foreigners in Siam have identified themselves as earnestly with the people as the missionaries have done, and their supreme desire is to see the Siamese church and the Siamese people and the Siamese nation come to their own rightful place.

R. E. S.

9. A REVIEW OF THE MEDICAL MISSION WORK IN SIAM

BY DAVID BOVAIRD, M.D.

We began our experience in medical mission work in the field by visiting the station at *Tap Teang*. Here there is a hospital with accommodations for approximately 30 patients and a dispensary, both in charge of Dr. L. C. Bulkley who at the time of our visit was at home on furlough. The hospital, during his absence, was left in the care of Miss Christiansen, a trained nurse. Owing to the doctor's absence little active work was being carried on in the hospital, but in the fifteen months during which she had been in charge, Miss Christiansen had been called upon to assume many unusual and grave responsibilities. For example, she had had one patient with an empyema whose chest she had aspirated repeatedly and upon whom she had finally performed the operation of opening the plural cavity, although she had had no training that fitted her to undertake such serious procedures. She had also performed a number of minor operations, such as opening abscesses and the like. Altogether the fifteen months of the doctor's absence had been a period of very severe trial for Miss Christiansen. At the time of our visit the empyema patient already mentioned was still in the hospital and it was evident that a further and still more serious operation, the resection of several ribs, would be required to make his entire recovery possible. This was too serious an undertaking for Miss Christiansen and the desirability of having the patient go to Nakon where he could have the services of Dr. Van Metre was discussed. But when the matter was taken up with the patient himself he declined to go to Nakon, as it would involve separation from his family and friends, and determined to wait for the return of Dr. Bulkley, although that meant possibly several months longer of suffering. Besides this patient there were in the hospital at the time ten or twelve patients, most of them cronic invalids requiring little more than ordinary nursing. The dispensary was in charge of a native assistant but, as well be brought out later in connection with other hospitals, the only medical work consisted in the sale of medicines to any who applied for them.

To illustrate further the character of the service that may be demanded of the physician or nurse in the mission hospital, we may recount an experience of Miss Christiansen that came under our own observation. About one o'clock in the night following our arrival Miss Christiansen was hastily summoned to attend the wife of one of Dr. Dunlap's native assistants at the compound about a mile removed from the hospital and Dr. Bulkley's

residence in which Miss Christiansen is living. She rose, called her syce and instructed him to harness the horse to her small wagon and bring him to the door. No one without experience in such matters would be likely to guess just how long that simple procedure takes the native servant under such conditions. Finally the wagon was brought to the door and Miss Christiansen set out on her lonely drive to the distant compound. That may seem a procedure of only ordinary moment to those accustomed only to home conditions, but it is an entirely different matter in a land where hardly anyone will venture out after nightfall for fear of highwaymen. However, the journey was safely made and Miss Christiansen found her patient suffering severely either from cholera or dysentery; she could not be sure which. All night long she sat in the native manner upon the floor of the home beside her patient, assuming the responsibilities of both doctor and nurse. In the morning without rest she was obliged to take up the regular duties of the day in connection with the service of the hospital. The following morning, the woman, being still sick, was brought into the hospital, her affection proving to be dysentery, and before our departure she was well on the way toward recovery.

The most interesting problem in connection with the work of the Tap Teang hospital at the time of our visit was that of Miss Christiansen's future. She had come out to the hospital expecting to follow the lines of her training as a nurse, but she soon found that in that sphere there was not sufficient work to fully occupy her time. In the operating room the services of a nurse in a mission hospital in Siam are of course invaluable, but in the wards of the hospital there is really little for her to do. For the most part there are no beds and no bedding such as we are accustomed to at home, but the patients lie upon strips of matting stretched upon the floor or upon the simplest of frames. The patients regularly bring with them one or more relatives or friends who wait upon them and, in so far as possible, render such services as nurses are wont to do in our hospitals. Miss Christiansen tells us that if she were to undertake to perform these services for the patients she would only lower herself in their esteem and lessen her influence upon them.

It was hoped when she first came out that she would be able to develop a work for herself among the native women, but for this she finds her training as a nurse inadequate. To effectively accomplish such a purpose she would require the full training of a physician. Dr. Bulkley had endeavored to develop her usefulness by training her to perform some of the simpler laboratory procedures, such as the staining of specimens for microscopic work, but here also she finds herself lacking in technical proficiency. Altogether her experience seems to indicate clearly that in the mission hospitals in Siam there is no adequate field for the trained nurse outside the operating room, while in few, if any, of our hospitals is there sufficient operative work to fully

occupy a nurses' time. The possibility is suggested that Miss Christiansen might find her sphere in taking some of the native women and training them to do such work in the wards as she is not herself permitted to perform. But at the present time, outside Bangkok, it seems impossible to find any of the Siamese women who are fitted either in education or in inclination to undertake such service.

Nakon Sritamarat. Here there are a hospital and a dispensary housed in a building of brick and stucco, built as a memorial to the wife of Dr. Swart, a physician recently in charge of the work at this place. The building seems to be the best of any of our hospitals in Siam. The work in the hospital had suffered from the resignation of Dr. Swart. For a time it had been in charge of Dr. Wachter who had recently withdrawn from it to devote himself fully to evangelistic work, leaving the medical work to the care of Dr. Van Metre, a new appointee. Dr. Van Metre had been only fifteen months in the field and his time was still largely occupied in language study, but he was taking up his work with energy and zeal and no doubt will carry it on with efficiency. At the time of our visit he was planning a small addition to the hospital for laboratory purposes, appreciating the fact that in these days the clinical laboratory is a vital part of every hospital. He was fortunate in having a number of quite thoroughly trained native assistants, who had seen some years of service in the hospital under his predecessors and were able to be of very material aid in the work of the institution. A discussion which we heard with relation to the future of one of these assistants opens to us one of the small but vexing problems in connection with the mission work. This assistant, Nai Chang, by name, had spent some years in the service of the hospital, and being a man of ability, was in receipt of a salary of 80 ticals a month, paid out of the receipts of the hospital. He was a man of such spiritual qualifications as led the missionaries in charge of the station to greatly desire that he should take up the work of an evangelist and pastor. This would mean that he must accept the salary usually given for the evangelist's services of but 30 ticals a month, no small sacrifice to ask of any man. The matter had been under discussion for some time, but Nai Chang had delayed action by reason of the opposition of some members of his family on account of the money loss. Before our departure, however, we were gratified to hear that he had proven himself capable of the sacrifice and had determined to enter the evangelistic service.

At the time of our visit the hospital was well filled. There were in the wards many cases illustrating different types of tropical disease. There were numbers of out-patients visiting the hospital for treatment. The dispensary was active, and there were satisfactory indications that the long years of service of the various missionaries who had served in the hospital had built up an enduring work.

Petchaburi. The hospital at this place was small, having but eight beds, but as has already been suggested, the number of beds in a hospital in Siam by no means determines the limit of its capacity for receiving patients, and with but eight beds in sight we found the hospital equipped with two operating rooms, one of them, the best furnished of any of our mission hospitals. The hospital and dispensary have for some years been under the care of Dr. McDaniell who had been recently compelled to return home on account of the illness of Mrs. McDaniell. The work was therefore left in charge of two or three native assistants, under the supervision of Mr. Paul Eakin. These men were conducting the dispensary and treating some out-patients, but there was no active hospital work going on. One of the regrettable results of the sudden withdrawal of a physician from his station when there is no other medical missionary to take his place, was brought to our attention here. At the time of Dr. McDaniell's departure no inventory of the medical property in the hospital and dispensary was left, but Dr. McDaniell wrote from Hong Kong that he had mailed such a paper to Mr. Eakin. It had not, however, been received and all the apparatus and medicines were left in the charge of the native assistants, with no possibility of an accounting. Mr. Eakin assured us that to undertake to make an inventory at the time, or in any way display the slightest mistrust, would be a sure invitation for the disappearance of the native assistants and probably of a considerable part of the stores now in their care. It would appear to be highly desirable to reach an early decision as to whether another man is to be sent to occupy this vacant post and if no one is available steps should be taken to preserve the hospital property.

Ratburi. We were informed that there is at this place a dispensary in charge of a native assistant trained in one of our hospitals, a man of some ability, able to carry on a limited medical work and to perform some simpler operations, but as our only view of the place was that secured from the car window as our train passed through, I am unable to report further upon the work.

Pitsanuloke. Here we found Dr. Shellman taking great pleasure in the erection of a new hospital and dispensary to take the place of the small and inadequate establishment in which he had worked for many years. The new institution, wholly paid for by funds collected on the field, was to include a dispensary, a dressing room, an operating room, and wards sufficient to accommodate about 30 patients. This new structure was rapidly nearing completion when we paid our visit. Its erection is convincing evidence of the faithful service which Dr. Shellman had been rendering for many years in his community and a demonstration of the value of continuous service, Dr. Shellman having been in Pitsanuloke for seven or eight years. Besides the hospital and dispensary on the mission compound there is a branch

dispensary in the city on the other side of the river and a third dispensary has been opened in a town about 70 miles away. Each of these branch dispensaries is made a center for the distribution of gospel literature and for preaching at times to the people who may be gathered there. As an evidence of the extent and activity of the dispensary service, Dr. Shellman informed us that he dispensed in these several depots as much as ten pounds of iodine of potassium in a single month.

The lack of medical men in the South Siam Mission has thrown unusual burdens upon Dr. Shellman who has been called upon from time to time to go to Bangkok and even to Petchaburi, these journeys entailing an absence of several days, in one instance almost a week, from his own work with resulting disturbance of his usual program. He and Mrs. Shellman were both very desirous of having the need of more men in this field recognized and supplied as promptly as possible. At the time of our visit there were four hospitals in this mission (five if Ratburi be included in the computation) with but two medical missionaries on duty, one of these an untried man whose time was still largely occupied in language study. No argument is needed to make it clear that such a condition of affairs is highly disadvantageous to the successful prosecution of medical mission work and that every possible effort should at once be made to put into the field a sufficient number of men to adequately operate the hospitals we have. And as a corollary it should follow that there should be no further extension of medical work in this field in any direction until these hospitals are adequately manned and provision made to prevent the recurrence of such a situation as at present exists. It is true that since our departure from Siam, Dr. Bulkley has returned to Tap Teang and the situation to that extent has been relieved, but if my recollection serves me rightly, Dr. Shellman's furlough is soon due and unless he remains at his post beyond the usual period, the same situation as prevailed in 1915 will be reproduced the succeeding year. It seems to me that every interest of the work demands an increase in the number of physicians in the South Siam Mission, such an increase as would make it unnecessary to close a hospital when the medical officer is obliged to be absent either on furlough or sick leave. If a sufficient number of physicians cannot be obtained to thus man our present institutions it would seem the part of wisdom to close some of the hospitals and to concentrate our forces at two points, say Nakon and Pitsanuloke, in the hope of maintaining a continuous service in them.

Bangkok. Although our Board conducts no medical missionary work in Bangkok the conditions relating to hospitals and medical education in that city are of such importance with relation to our own work as to demand consideration. Some eighteen or nineteen years ago the Siamese government became desirous of making a beginning in the education of their stu-

dents in modern medicine. Dr. George B. McFarland, the son of a missionary and a man of very unusual attainments in his knowledge of and ability to use the Siamese language, was invited to undertake the development of a medical school. Dr. McFarland although holding the degree of M.D., has always confined himself largely to the practice of dentistry. He, however, undertook the burden of beginning medical education in Siam and for eighteen or nineteen years past has devoted the largest part of his time either to teaching in the school or to the translation of medical works into the Siamese and the preparation of lectures dealing with the various subjects comprised in the usual courses of medical instruction. At the same time he was the head of a large hospital, the Sirirat Hospital, an institution of a hundred or a hundred and twenty beds built and conducted very much after the manner of a mission hospital but with special wards for gynecology and obstetrics. With these limited facilities and with very little aid except for the co-operation of some of the physicians of Bangkok and such assistants as he could himself train, Dr. McFarland for many years conducted the hospital and instructed medical students as well as conditions permitted. Naturally the graduates of such a school of medicine were, by our standards, very imperfectly trained. They had some knowledge of the more familiar diseases and of the commoner medicines and the modes of administering them, but they had no practical knowledge of surgery and were not qualified to undertake operative work. Nearly all the graduates of the school have entered the government service either in the army or as district or municipal physicians in various parts of the country. In various places they have come in touch with our medical missionaries, who tell us that these government physicians, apparently recognizing the deficiencies of their education have always been ready to turn to the medical missionary for help in any difficult case and especially for operative work. Government officials and others whom these government physicians are expected to take care of likewise turn to the medical missionary in any grave illness, apparently with the approval of the government physicians. The relations between medical missionaries and government physicians have thus been entirely friendly and helpful. In parts of the country vaccination, originally introduced by the missionaries and for many years practiced by them alone, has now been turned over wholly to the government physicians.

In connection with the Sirirat Hospital named above a beginning was also made in the training of nurses. There seems to have been little difficulty in Bangkok itself in obtaining a sufficient number of young women willing to undertake this service. Many of them are far too young and inadequately educated to qualify them for the studies which they are now undertaking. The important fact is that some Siamese women willing to perform the duties of a nurse have been found and that a

beginning has been made in their instruction in this important branch of medical service.

The Siamese government in accordance with its progressive policy in other branches of the public service has evidently determined to advance in the line of medical education. A member of the royal family, Prince Chai Nart, has been appointed director of the medical school. The Prince has had the advantage of some thirteen years study in Germany in various educational lines. He is not himself a physician but brings to his new task a thorough acquaintance with German standards and ideals in medical education. He has already brought into the service of the school a number of well trained workers and is evidently desirous of proceeding as rapidly as the means of the government will permit in the development of a teaching institution of higher grade than they have thus far had in Siam.

At the time of the death of the recent king, Chulalongkorn, a fund amounting to several millions of ticals was collected for the purpose of providing a memorial. A part of this fund has been employed in the erection of a statue of the king and the construction of the new coronation hall. The balance of it has been devoted to the erection and equipment of a modern hospital in Bangkok, known as the Red Cross or Chulalongkorn Hospital. This hospital was planned and erected under the supervision of a German surgeon who very unfortunately died of blood poisoning just at the time of its opening about fifteen months ago. As it now stands, it provides accommodation for eighty patients, but the plans call for the erection of several additional wings which will largely increase its capacity. The buildings thus far erected are of reenforced concrete construction, architecturally pleasing in appearance, and the furnishings throughout are elaborate and costly. All the beds are of the latest hospital design. There are two operating rooms each containing two modern operating tables and with all the furnishings that the latest American hospital could show. There are bacteriological and chemical laboratories, a complete X-Ray equipment, and a therapeutic department containing the latest patterns of hydro-therapeutic and electro-therapeutic apparatus. In short the equipment of the institution is as complete as that of the best of our American hospitals. The medical director of the institution is a Siamese Prince, while the surgical work is divided between a German surgeon of high attainment, a resident of Bangkok, and a Siamese army officer who has had the advantage of nine years' training in the London Hospital. Taken all in all, this institution represents a very great advance over anything previously known in Siam. Its work is to be co-ordinated with that of the Medical School, the students of which are to have the advantage of instruction and service in its wards. Apparently its first purpose is to provide more thoroughly trained surgeons for the army and other government services, but it is evident that its influence will reach far beyond the lines of those departments.

The nursing department of this hospital is in charge of Miss Lucy Dunlap, a Siamese protege of the Rev. E. P. Dunlap of our own mission. She has already begun the development of a nurses' training school and has some twenty or more Siamese women under her instruction. They are to undergo a three-years' course of training and it is understood that upon their graduation they are to receive a pension or retainer of something more than five ticals a month, with the provision that their services if required shall always be at the command of the government.

It is clear that the establishment and equipment of this institution in the manner described marks the beginning of a new era in medical education in Siam. There is no doubt that the institution as it stands is far beyond the capabilities of any staff which the government can at present assemble, but doubtless the various special assistants necessary to the satisfactory working of such a plant will be secured in time. The very existence of this institution is indicative of the high ideals of the Siamese officials interested in medical education and of their determination to go forward just as rapidly as the circumstances of the government permit. When we had gone over the institution and observed the perfection of its plans and the elaborateness of its equipment we could not help wondering what influence this really beautiful hospital might have upon the graduates of the government medical school, especially with relation to their attitude to the missionary physicians, compelled as the latter are to work with an equipment so much inferior in both style and completeness to that of the Chulalongkorn Hospital.

Prae. The hospital in this place is a small institution with accommodations for but eight or ten patients, a poorly equipped operating room and the usual dispensary. It has suffered from the discontinuity of the service of the several physicians who have from time to time been in charge of it, has been closed for one or two years and but recently re-opened in charge of Dr. Charles Park, a new appointee who has not yet completed his language study and is only making a beginning in undertaking his medical and surgical work. The task of developing a satisfactory hospital work in Prae is rendered unusually difficult by reason of the poverty of the people and the absence of any large number of foreigners whose patronage in some of our mission stations, especially Lampang and Chiang Mai, adds very materially to the income of the hospital. The hospital and equipment are not only the smallest of any of our Siam stations, but the poorest as well. Perhaps the time of our visit was inopportune and we must remember that as already stated, Dr. Park is only beginning his work. We understand that in our newer stations the natives are so unfamiliar with our ways and so fearful of anything that is strange to them that in order to have them come to the hospital at all it is necessary to accept them practically on their own terms. Practically this means that instead of having beds such as we are accustomed to the

patient is permitted simply to stretch his bit of matting upon the floor of the hospital and call that his bed. Furthermore, he is so fearful of losing by thievery any bit of his property that is not under his eye, that his clothing and even his food must be kept at his bedside. The results of these practices are doubtless satisfactory to the native and make easier his entrance into the hospital, but are rather astonishing to one whose conceptions of what a hospital should be are based upon observations at home. Such conditions are part of the trials that the medical missionary entering upon a new field must accept, but it is evident that they materially impair the quality of the medical and surgical service which he is prepared to render to his patients and that they should be modified and ameliorated just as rapidly as circumstances will permit. To accomplish any definite improvement along these lines, however, means not only that the medical missionary shall have acquired a firm enough grip upon his patients to induce them to accept new and perhaps to them objectionable conditions, but that he shall have at his command the money necessary to supply modern hospital equipment and to conduct the institution in a manner more in harmony with home ideals.

Lakon Lampang. In this city we have the Charles H. Van-Santvoord Memorial Hospital and Dispensary in charge of Dr. C. H. Crooks. The hospital contains some fifteen beds but is capable of accommodating, all told, about forty patients. In addition to this plant on the mission compound there is a branch dispensary in the city across the river. A new building for the accommodation of private patients, either foreigners or officials, has recently been erected on the hospital compound through the generosity of three native gentlemen who had thus testified their appreciation of Dr. Crooks' services. In conducting his work Dr. Crooks employs three or four native helpers, who after years of training in the hospital and dispensary have become capable of rendering very satisfactory assistance. Everything about the hospital and dispensary gives the impression of capable and efficient management. The hospital service is active, most of the cases being surgical. On the day of our visit a man suffering from three gunshot wounds in the chest was brought into the hospital from a town some twenty miles or more up the river, the hospital offering him the only chance of obtaining the care he so much needed. He was accompanied by no less than five friends who, on being assured that the patient would be received and cared for, remained with him. The presence of so many unskilled and anxious attendants is of course anything but an aid to efficient hospital work, but on the other hand offers such an opportunity of getting acquainted with them and exerting upon them the influence that he desires to have that the mission physician receives them without complaint.

The magnitude of the dispensary service in this station impressed us very strongly. As has already been stated, a dispens-

ary in Siam means simply a place for the sale and distribution of medicines, medical supplies and accessories of various kinds, even toilet articles, in short a drug store. To meet the requirements of his two dispensaries Dr. Crooks is obliged to keep on hand supplies of medicines to the value of several thousand dollars. The total yearly sales of the dispensaries were said to amount to something like ten to twelve thousand ticals. To rightly conduct a business of this magnitude, merely as an adjunct of his medical work, constitutes no small tax upon the time and energy of the physician. He must not only keep closely informed of the sales in this department in order to foresee its needs and to place his orders for new supplies, orders which must go to distant supply houses and regularly require months for their filling, but in many instances he must personally oversee the compounding of prescriptions, some of them dating back years and calling for very unusual remedies sent him by foreigners resident in Lampang or the surrounding district. Needless to say accurate accounts must also be kept to insure the profits from this department to which the missionary looks for much needed support for the hospital work. This unexpected development of the commercial side of the dispensary work is one of the features of our mission enterprise in Siam which will, as time goes on, doubtless require careful consideration and possibly readjustment. There is no doubt that, as matters stand in Siam, the sale and distribution of reliable medicines constitute a real public service. Until the missionary opened his dispensary our medicines were practically unknown and not to be had in all the land. No one can accurately compute the amount of good that has been done the Siamese people by the opening of dispensaries in all the mission stations. The introduction of quinine alone into a land where malaria in malignant form is rife and where almost every inhabitant at one time or another of his life and often repeatedly suffers from malarial fever has undoubtedly saved many thousands of lives. Up to the present time the Siamese appear to have made no effort to meet the requirements of their people along these lines. In Bangkok itself one sees numerous dispensaries or drug stores, but outside that city, with the exception of a single store conducted by a Chinaman in Pitsanuloke, we saw no others. True, almost every small shop in the interior towns exposes for sale a few bottles of quinine, often of doubtful origin, and uncertain age, but the mission dispensary remains practically the only source of reliable remedies for the great bulk of the people. Just how long the missionary physician should continue his service along these lines no one can at present tell. As was stated in connection with the Bangkok Medical School the graduates of that institution are being sent out as provincial and municipal physicians into the various parts of the country. Each of them dispenses medicines to some extent, but so far as could be learned there is no lessening but rather a steady increase in the trade of the

mission dispensaries. This work should doubtless be continued until such time as adequate provision is made for carrying it on by other agencies, but it would be a great relief to the mission physicians to transfer this burden to other shoulders and to devote their time and energy to the medical and surgical work more properly belonging to them.

In this connection it seems to me necessary to question the wisdom of permitting an able physician like Dr. Crooks to load himself up with the manifold duties which he at present performs. He is not only the medical officer of a hospital of sufficient capacity to offer quite a sufficient field for the activities of any one man, but he is also the responsible head of a drug business of considerable amount, the treasurer of the station, and is responsible for the evangelistic work in both hospital and dispensary and in a number of out-stations as well. No one who has not been in actual touch with the work of the mission physician can realize how incessant are the demands made upon him by patients within and without the hospital. Living as we did for several days in Dr. Crooks' home the frequency of the calls from one source or another was very forcibly impressed upon us. From early morning till darkness fell there was no hour when he was safe from interruption. The demands upon his time and attention seem so constant that one wonders when he finds either opportunity or inclination to devote himself to the other enterprises with which he is charged. The role of a prophet is always hazardous, but it is certainly my expectation that if he continues for any length of time to perform these manifold duties one of two results will follow. Either he will break down and be forced to give up his occupation entirely for a time, or possibly permanently, or he will find himself falling so far behind in the effort every physician must make to keep in touch with the progress of his profession that he will become discouraged and will be ready or even desirous of giving up his professional work altogether. As I shall have reason to point out further on one of the most striking defects of the work in our mission hospitals is the scantiness of the laboratory work done in them. No other part of the work requires more time and patience for its adequate performance and the ready explanation of the deficiency noted in this line is simply that the men in charge of the hospitals have as a rule neither time nor energy to devote to it and have no trained assistants upon whom they can rely for its performance. The mission physician, overburdened with many duties, simply gets along as best he can without it and we can hardly expect him to do better work until we release him from some of the manifold duties which at present leave him no hour to devote to it.

Chieng Mai. The "farthest north" of our journey brought us to Chieng Mai, a city of 100,000 inhabitants, the seat of one of our strongest missions. At the time of our visit three physicians were engaged in the work of the station, Dr. McKean de-

voting himself particularly to the development of the Leper Asylum, Dr. Mason in charge of the hospital and dispensary, and Dr. Cort taking care of the outside practice—which in a city of this size with a number of missionaries and a large foreign contingent, is in itself a considerable task.

Dr. McKean's work among the lepers constitutes one of the most remarkable by-products of our medical mission work in Siam and will long remain a memorial of a lifetime of devoted work among the Siamese. His attention having been first drawn to these hopeless sufferers by their constant pleas for help while he was in charge of the hospital, Dr. McKean some years ago determined to undertake the foundation of an asylum for their care. He secured the interest of a Lao Prince or Chow in his project and the greater part of an island lying in the river, an hour's journey from the city by boat, was set apart for the purpose. Upon this land Dr. McKean has succeeded in erecting a group of tasteful brick and stucco buildings in which at the time of our visit 167 lepers were comfortably housed. The government now contributes regularly a sufficient sum to provide for the feeding of these patients and with money secured from various sources such additions as means permit are being made to the plant from time to time. It is estimated that in the single province in which Chieng Mai lies there are over five thousand lepers, so that the number housed in this asylum, respectable as it is, constitutes but a small fraction of the number that must be cared for to meet the total need and to relieve the populace of the constant menace of contagion that lies in the presence of so large a body of infected persons entirely free from supervision or control. It is however a great step in advance that a beginning in the care of these patients has been made in a manner which commands the attention and respect of all who come to know of it. No words can adequately picture the wretchedness and suffering of the lepers under ordinary conditions. Outcasts from their homes and kindred, sick and hopeless, they are left to wander about the country begging their daily bread until death comes to their relief. Until Dr. McKean began his work there was no organized effort for their relief in all Siam. That work now constitutes perhaps the most eloquent and effective embodiment of the gospel message that our missions have produced. Schools and hospitals, the Siamese say, they can understand, for in them the missionary obtains pupils and proteolytes whose gratitude and appreciation may later prove of real service to him in the work in which he is engaged, but that any man should find it in his heart to devote himself to these hopeless and loathsome outcasts from whom nothing is to be expected, passes their comprehension.

Our visit was made the occasion for the celebration of the communion service in the leper church which constitutes an important part of the institution. On that day nineteen lepers confessed their faith in a living Redeemer of men and were bap-

tized into the Christian Church. The entire audience consisted of lepers; even some of the elders who took part in the service were lepers. None of the visiting party will ever be able to forget that occasion, charged as it was with the full meaning of the gospel message of healing not for the bodies alone but for the souls of men. We shall all most earnestly hope and pray that the work so auspiciously begun may extend until every leper within the limits of Siam knows the peace and joy that have been brought to the comparative few now cared for in Dr. McKean's institution.

The hospital in Chieng Mai has a capacity of between fifty and sixty patients and is giving efficient service under Dr. Mason's care. The buildings and equipment have already rendered many years of service and are both in need of renewal. In the expectation that Chieng Mai is to become an important center for medical education in northern Siam plans have already been drawn for the re-building of the hospital, and it is to be hoped that the means may soon be found for carrying them into execution. In connection with the hospital we were pleased to find a clinical laboratory which was in active operation and rendering helpful service so far as its equipment permitted. In the work of the laboratory Dr. Mason finds very material help from several native assistants whom he himself has trained in the simpler laboratory procedure. Also in times of need in the operative work he calls to his aid Mrs. Mason who before entering the mission service had the advantage of ten years' training in the surgical clinic of Dr. Deaver of Philadelphia. What that aid means we had occasion to realize when on the last day of our stay in Chieng Mai it was found necessary to perform a most serious abdominal operation upon Mr. Gillies, one of our own mission staff. The operation was rendered necessary by the sudden perforation of a gastric ulcer from which Mr. Gillies had suffered for many years. The necessity of the operation was decided by a consultation of several physicians between six and seven o'clock in the evening. Under the prevailing conditions it seemed best that the patient should not be moved but that the operation should be performed in his own home. It was nine o'clock before the operating table, instruments, and other paraphernalia could be brought from the hospital and the operation actually undertaken. An abdominal section for such a purpose is a difficult and hazardous procedure under the best conditions. Under the circumstances prevailing in this case it constituted an unusual test of the skill and nerve of the operator. Dr. Mason, who performed the operation, had the assistance of both Dr. McKean and Dr. Cort, but it seemed to the anxious spectators that in this emergency he profited even more from the efficient aid of Mrs. Mason who, in this crisis, proved herself possessed not only of trained skill but of rare composure. The results of the operation we could not know at the time of our departure from Chieng Mai the next morning, but we all rejoiced

greatly when, some weeks later in Manila, we learned that it had been entirely successful and that the patient was well on the way toward recovery. This experience brought home to all the members of the visiting party the heavy responsibility which the medical missionary must frequently assume in the care of his colleagues or the members of their families.

At the time of our visit Dr. Cort had quite an active practice among the members of the station. Although Chieng Mai, by reason of its latitude, its elevation, and general surroundings should be one of the most healthful of our stations in Siam, there was an unusual amount of illness among the missionary families. Dr. McKean was confined to bed by an attack of malarial fever, from which he has been a frequent sufferer. Mr. Harris's little daughter, Christina, was suffering from a fever at first supposed to be malarial, but proving later to be typhoid. Mrs. Park, who had accompanied us from Prae to Chieng Mai, was also ill with malaria and there were some minor ailments among the missionary community. The practice in circles outside the missionary community is also of considerable importance in a center like Chieng Mai. It brings the missionary physician in touch with and enables him to render valuable service to natives of the official class whose friendship and assistance become at times of very great importance to the mission cause. There is also in and about Chieng Mai a considerable number of foreigners whose needs in the medical way the missionary is expected to meet and whose payments for such services constitute a very valuable addition to the income of the medical service.

The most important topic in connection with the medical work of our mission in Chieng Mai is, however, the project of the establishment of a medical school in that center. In this Dr. Cort has taken the very deepest interest and at the time of his recent furlough he reports that he succeeded in securing the interest of a number of friends in Baltimore, especially that of some of the faculty of John Hopkins University and tentative contributions of considerable amount for this purpose. Just before our departure Dr. Cort submitted a paper in which were voiced the opinions of the medical members of the Chieng Mai staff with relation to the need and importance of the proposed institution. That paper, together with my original report, was unfortunately lost in the hand bags of which Mr. Speers and I were relieved by some Chinese thief while on our way to Hwaiyuan, China. The purport of it may be summarized in three chief propositions.

1. That the medical work is not merely an adjunct or a pioneer service in mission work, but an essential part of the Christian message. It embodies in substantial form and exemplifies in its spirit the teachings of our Lord and Saviour. It should not only be maintained but should be developed to its fullest efficiency with the object of making as effective as possible our missionary service.

2. It is essential to the conservation of whatever ground we have gained in northern Siam, by providing Christian physicians for the Christian community. Whenever native Christians out of the reach of the missionary physician fall ill their faith is in the greatest peril for the reason that their only resource is the native physicians who are spirit worshippers and the first item of whose practice is sacrifice to the spirits. This no Christian can perform without the utmost violence to his new found faith. Thus it is said many who have been weaned from their old beliefs, and have professed their faith in Christ and been for some time loyal adherents of His cause are led back into the darkness of spirit worship.

3. If Christian physicians are ever to be obtained for northern Siam they must be educated in our own mission schools. It is practically impossible, we are told, for any of the native students (Lao) to meet the expense of journeying to Bangkok and there undertaking their medical study. Furthermore as has already been pointed out, the introduction of the practice of Buddhist prayers in government schools in Bangkok may render it impossible for any student to pass through that school and remain a Christian.

For these reasons the medical members of the Chiang Mai station unite in urging upon us the vital necessity of proceeding as rapidly as possible to develop a medical school of our own in Chiang Mai. In this judgment we are obliged to concur although we realize the burdens that this task will impose upon the mission and cannot at this time see how the means are to be obtained for the proper development of such an institution. If this task is to be undertaken by the mission it must be forcibly impressed upon those in charge of it that the beginnings should be made in the most modest manner possible. The success of the undertaking will not be determined by the size of the building, the elaborateness of the equipment, or the number of graduate students turned out, but by the quality of the individuals, perhaps few in number, thoroughly trained not only in their profession but in Christian character, who are sent out to represent it. If the hospital plant were re-built and somewhat enlarged it should be possible to undertake the training of small classes, say five or six men to a class, with comparatively small additional expense. The question of the faculty will at the outset be of greater importance than that of buildings. At the moment there are only the three men already named as the members of our Chiang Mai staff available for this service. They have been promised the assistance and co-operation of the provincial physician, Dr. Kerr, an English practitioner of high professional qualifications. These men may be able to make a beginning in the undertaking but they would very shortly require additions to their number. In view of the shortage of men in our medical service in Siam already pointed out, the need of still more men in Chiang Mai will be a matter of prime importance demanding the earnest attention of the Board.

Nan and Chieng Rai. The time limits of our sojourn in Siam did not permit our visiting these two stations, so far removed from the railway. Our only information regarding them therefore was obtained in our conversations with representatives of these stations whom we met at Prae and Chieng Mai and was so limited that it does not seem essential to our purpose to reproduce it at this time.

GENERAL OBSERVATIONS

1. So far as buildings are concerned the hospitals of our Siam missions are for the most part adequate for present purposes. The necessity of rebuilding the Chieng Mai institution has already been dealt with. In Tap Teang it was evident that the hospital there was in need of a new operating room and we have been greatly pleased by the news which reached us at Manila, where we met Dr. Bulkley on his way back to the station, that the means to supply this need had been supplied by a gift of 3,000 ticals from the King of Siam upon the occasion of his recent visit to the southern provinces.

2. There is a very definite need of more medical men in Siam to properly man the institutions we already have and to provide an adequate staff for the projected school in Chieng Mai. Furthermore, there is need not only of more men but of men of the highest quality both in Christian character and in professional attainments. Of all the fields visited none presents so great a need and makes such heavy demands upon the men who are sent to meet its needs. If the work in southern Siam particularly is to gain the strength and momentum that we all desire it to have it must be by putting into that field some of the ablest and most consecrated men that the Board can obtain.

3. In a letter sent back to the Siam missions in conjunction with Mr. Speer, two directions in which it seemed we should undertake at once to materially improve the quality of our medical mission work were pointed out.

(a) The laboratory work in every hospital in the field should be considerably increased and improved. One measure which might help in this direction was suggested in connection with Dr. Crooks. So far as is consistent with the most thorough evangelistic service—a service the importance of which is, I think, realized—the medical men should be kept as free as possible from other duties, with the understanding that it is desired that the work in the hospitals should occupy their chief attention and that they should make every effort to improve the quality of the work done and to bring it as nearly as possible up to reasonable standards of scientific attainment.

(b) One of the greatest needs of Siam from the viewpoint of the health and physical welfare of its people is a knowledge of the elementary facts of hygiene. There is no place where these facts could more fittingly be brought to their attention or taught.

them than in a Christian hospital. To this end there should be certain definite changes in the internal administration of the hospitals made just as soon as circumstances will permit. So long as the native patient is permitted to come into the hospital and live very much as he does at home he can hardly be expected to learn much along these lines by the experience. Just how rapidly and in what manner changes can be introduced into the hospitals must evidently be left to the judgment of the physicians in charge, but the need of improvement should be impressed upon our men for reasons which are suggested in this report, and whatever help is required and lies within the power of the Board should be given them.

In this connection may be mentioned an undertaking of some importance in connection with Dr. Shellman's work at Pitsanuloke. One of the first steps in improving the internal conditions of our hospitals would be to make adequate provision for the keeping and preparation of all food outside the wards. In connection with his new hospital Dr. Shellman is building an addition, in which each patient will have a locked compartment for the keeping of food and a place for cooking it. I am aware that experiments along this line in some other places have failed but let us hope that this latest one will succeed and that its success will encourage others to undertake a like procedure.

For the same purpose it seems to me of definite importance to introduce much more generally than has yet been done the use of beds in our hospitals. It may seem a matter of small importance whether the patient stretches his simple strip of matting on the floor or on a raised platform or bed a foot or two above it, but I am convinced that that change would have very decided influence in promoting distinctions and teaching certain lessons of cleanliness which are quite worth while. Incidentally I am the more inclined to urge the general adoption of beds because I believe that their presence would tend indirectly to improve the quality of the service rendered by the physician or surgeon in the wards. Repeated, careful physical examination is essential to the adequate care of any seriously sick patient. It surely requires no argument to see that with the patients lying simply upon matting on the floor such examinations are rendered difficult, if not impossible, and that they will be just so much the more frequent and thorough as they are made easier by bringing the patient on to a satisfactory bed.

4. *The Health of Missionaries.* Only incidental reference to this important subject has thus far been made in this report, but the subject was constantly in our minds and was frequently brought up in our conversations with the men on the field. Endeavor to obtain as much information as possible bearing on the questions of the physical qualifications of the missionaries, the character and scope of the physical examination, the influence of climatic and other local conditions, periods of service, frequency and length of the term of furlough, etc. Much of this

information it is of course impossible to satisfactorily formulate or present in this report. There are, however, in this connection, some facts which it seems may properly be presented to the Board.

(a) In connection with the yearly vacations which we believe to be essential for the missionaries quite as much as for the professional man at home, the problem of where to spend the comparatively short periods allowed for this purpose is often a difficult one for the man or family living on the limited salary of a missionary. Yet in both the northern and southern Siam missions we found that there were possibilities of providing satisfactory local resorts that should be improved. In southern Siam the mission had until recently at Koh Lok a satisfactory seaside resort accessible without great difficulty from any of our missions in that field. Unfortunately this site was so desirable that the King has taken it over for his own use. But he has dealt very generously with the mission in giving them another somewhat less accessible place on the seashore and also paying them considerably more than the original cost of the Koh Lok property. The money thus received has been apportioned among the several stations in the mission for the purpose of enabling them to develop such sites as they should select or agree upon for vacation resorts. One of these will doubtless be the seaside property given as a substitute for Koh Lok. Dr. Bulkley mentions that there is an island off the western coast to which some of the missionaries from Tap Teang have occasionally gone and that there is also a government rest house in the hills between Tap Teang and Nakon Sritamarat which they have found accessible and in some ways satisfactory. Just which sites shall be developed and in what manner must naturally be left to the missions concerned. At this time I wish merely to point out that the development of some such local resorts may be of very material help to the missionary community in providing the rest and change essential to their enjoyment of their vacation.

In northern Siam the mountains about Chieng Mai and I understand in other places, offer pleasant sites for vacation camps. Some of the families in Chieng Mai have had such a camp in the hills overlooking the city and have greatly enjoyed their opportunities to retire there for a few weeks in the hottest part of the year. We were told that as soon as the railroad is completed through the mountains beyond Lampang (a tunnel has already been cut through the mountains) still more satisfactory sites will be accessible to them. We were told that the change in temperature and atmosphere that could be had in some of these mountain sites within a few hours of the city was sufficient to make them very desirable retreats. If the development of such sites demands expenditures beyond the ability of the individual missionary or missionary groups, and the aid of the Board should be asked in developing a site which would provide accommodations open or available for all the members of a station, it would

seem sound policy that such aid should be given. The more I study the problem of the health of missionaries in the field and seek the explanation of the nervous breakdowns which are all too frequent among our workers, the greater the importance which I attach to the psychology of the individual. It is for this reason that I bring forward these rather nebulous considerations regarding vacation resorts or retreats believing as I do that the yearly vacation with its attendant change both as to persons and things is of very considerable importance to the mental health of the missionary. Help lent in this direction may therefore be of very definite aid in preventing some of the breakdowns which we all so much regret.

(b) For like reasons I am coming to look upon the question of the length of term of service and the frequency and duration of the period of furlough as of importance rather from the mental than the physical viewpoint. The missionary as a rule needs his furlough not so much for bodily rest or recuperation as he needs it for the sake of the mental change and in some instances for education or study. Whenever the question of change in these matters is brought up from any field it seems to me that these considerations should be given greater weight than perhaps has heretofore been accorded them. There are of course many instances in which climate and physical conditions play the determining role in deciding periods of service and furlough, but I am quite satisfied that apart from these considerations the mental health or nervous equilibrium of our missionaries demands a regular furlough spent in the manner that will aid him most in that direction. The problem of just what that means is an individual one that should be worked out with each missionary upon his or her terms. Some may find all the change they need in simply being at home or in making such addresses or tours as the Board may desire. Others will need complete mental rest. Still others may be benefited by study along definite lines. The exact line of the employment of the furlough period should be worked out for each individual after the physical examination which is now required and the report of the examining physician to the Board.

In connection with this question of the use of vacations I would earnestly recommend that physicians serving in the tropics when their condition permits be encouraged to undertake a course of study of tropical diseases in some of the special schools established for that purpose, if they have not already had such training as part of their preparation.

NOTE ON SEPTIC TANKS

Both at Nakon Hospital and Bangkok Christian College we found that difficulty had been encountered in the disposal of sewage. Sewers are practically unknown in Siam. In Bangkok the canals which intersect the city serve the purpose of sewers. As the tidal rise is sufficient to fill and empty these channels

they receive a certain amount of cleansing from its rise and fall. The Christian College is cut off from a nearby canal by an intervening property, held at an exorbitant value. In Nakon there is no nearby stream into which sewage may be discharged. Certain observations made at Ilo-Ilo led us to believe that septic tanks would meet the needs of these institutions for the present at least. The septic tank as illustrated at the Union Hospital and one of the government high schools in Ilo-Ilo, is nothing more than a water-tight concrete box. Those we saw were perhaps 15 feet square, with a depth of 10 feet. The size would naturally vary with the amount of sewage to be cared for. The sewage is conducted into such a tank and then allowed to undergo evaporation and fermentation. The continued high temperature of the tropics favors both processes. Water evaporates rapidly and solid matter undergoes rapid bacterial decomposition and solution. The most surprising feature of the process is that a huge tank of such disintegrating material gives off no offensive odors. In part at least the explanation lies in the fact that the tropic diet contains so small a proportion of meat that there is comparatively little nitrogen to be disposed of and the gas resulting from decomposition is largely CO₂. The fact remains that the septic tanks we saw in operation certainly were not offensive. At the Union Hospital Dr. Hall informed us that the house sewage of the hospital had been disposed of in one tank of the size mentioned for a number of years. Once yearly he had the solid deposit in the bottom removed. Otherwise nothing was required. He thought it probable that the antiseptics discharged in the hospital waste interfered to some extent with the bacterial action in the tank, checked the breaking up of solid materials and increased the amount of sediment. Originally the tank had been built in two compartments, one of which was to be a settling chamber, the other to contain liquid only, this to be automatically syphoned from the settling chamber. This plan had not worked satisfactorily and had been abandoned, the tank being operated now merely as a simple reservoir in which heat and bacteria disposed of the contents.

At the Government High School dormitory, in charge of Miss Lucas, the entire sewage of a dormitory in which about 48 girls were accommodated, was discharged into a double septic tank situated just outside the kitchen door. We were assured that although the tank had been in operation four or five years, it had required no treatment and that no unpleasant odors had been in evidence. Neither of these tanks required provision for overflow—only the waste from toilets and sinks was conducted into them. Rainwater was otherwise disposed of.

It would seem that the same system would be useful in Siam as the climatic conditions are practically the same. It has the great advantages of the utmost simplicity and low cost. Dr. Hall assured us that the cost of the tank at the Union Hospital had been only a few hundred dollars. Since our return a search

of a number of books at the Academy of Medicine, while giving much information as to septic tanks of more elaborate construction has not shown anything quite so simple as these in use in Iloilo. It would appear highly desirable to obtain detailed information from Dr. Hall and, if possible, from the architect or builder of the government dormitory and to put this before Dr. VanMetre and the authorities of the Bangkok Christian College for their adaptation to their needs.

10. PROPERTY, TREASURY AND BUSINESS QUESTIONS

BY DWIGHT H. DAY

On April 5, 1915, the Board commissioned me as a member of the Deputation of 1915 to visit certain of the missions in Asia and particularly, "to confer with these missions as to questions which may arise for discussion and especially to make a thorough study of the property and financial questions, including the China Fiscal Agency and the Treasurerships of the various missions, and the status of titles to the Board's property."

PERSONNEL AND JOURNEY

The North and South Siam Missions were the first objective, but it was found impracticable for the party all to take the same route eastward, via London and Suez. Four of the original company, Mr. Speer, Dr. and Mrs. David Bovaird and Mr. T. Guthrie Speers, sailed westward from San Francisco on April 17th. Being already in London, I sailed from that port by P. & O. S. S. "Medina" on May 1st for Colombo, Ceylon. Second class accommodations to Colombo on this line proved to be entirely satisfactory. In exactly twenty-one days we were in that tropical city, which it was possible to see thoroughly, and some of the surrounding country as well, but the brief stop did not permit a visit to the mission work of the Church Missionary Society at Kandy, four or five hours distant by rail, where a thriving mission college is conducted by the Rev. Alexander Fraser, known to many of the Board. From Colombo the journey was continued by S. S. "Malta" to the port city of Penang, Straits Settlements, where anchor was cast on the afternoon of May 27th, the eight thousand miles from London having been covered without unusual incident. A welcome to this oriental city was not wanting, for the veteran missionary to Siam, Rev. Eugene P. Dunlap, had come down from his station at Tap Teang and was soon seen making his way from the tender up the accommodation ladder to the deck where he presented the kindest greetings from himself and Mrs. Dunlap and he and the writer had the joy very soon of welcoming the other members of the Deputation, on the S. S. "Nubia," from Hong Kong, which came to anchor three hundred yards from the "Malta." To have sailed around opposite sides of the world as fast as boat connections would permit and arrive at our point of meeting within an hour of each other seemed more than coincidence and an augury of future providence which accompanied us all the way.

While waiting for a coast steamer going north, we spent two very profitable days in Penang conferring with the members of the American Methodist Mission and the one representative of the English Baptist Mission located there, and inspecting their

work. The large Anglo-Chinese Boys' and Girls' Schools conducted by the Methodists were inspiring to see and their scholarship was attested by the record of three boys, two Chinese and one Sikh, who had recently won first, second and third honors in the Cambridge examinations and who were brought forward and introduced to our party. When visiting some of the class rooms we met three Dyak boys, from Borneo, whose parents or grandparents, fifty years ago, were cannibals.

Taking the small steamer northward along the coast to the River Trang and landing at the port by that name, we repaired immediately to the Chinese Church where a congregation of twenty or thirty soon gathered for a service in which we participated. Though the dirty waters of the river ran underneath the small wooden structure and its walls shut out neither rain nor sun, it seemed a haven of refuge and a friendly place in the midst of the heathen town.

By the courtesy of Superintendent Knight of the Government-owned Railroad a special train was provided to take us from Trang to Tap Teang, where we arrived after an hour's ride at one o'clock in the afternoon, the first station of the Siam missions for us to visit.

All of the stations of the southern mission were visited, and all but two of the northern, Nan and Chieng Rai, which could not be reached within the allotted time owing to their isolated location, but we had the great satisfaction of conferring with representatives from these places, Dr. Peoples and Dr. Taylor, who made the long, hard five-days' journey from Nan to Prae, and with Mr. Beebe who came over a rough trail by motorcycle from Chieng Rai eleven days away.

The complete itinerary in Siam was as follows:

May 30th-June 2nd.....	Tap Teang	3½ days
	Railroad	½ "
June 3rd-6th	Nakon Sri Tamarat	3½ "
Both the above visits were prolonged by the wait necessitated by the boat schedule up the east coast of Siam.		
June 7th	Boat and wait on Pak Poon River....	1 day
" 8th-10th	S. S. "Asdang," Nakon to Bangkok....	3 days
" 11th	In Bangkok	1 day
" 12th	Rail—Bangkok to Pitsanuloke	1 "
" 13th	In Pitsanuloke	1 "
" 14th	Rail and Motor bus Pitsanuloke to Prae	1 "
" 15th-16th	In Prae	2 days
" 17th	Rail, part by construction train to Pang Pui (Railhead)	1 day
" 18th-19th	Pang Pui to Lakon Lampang by pack train, ponies and carriers.....	1½ days
" 19th-21st	In Lakon Lampang	2½ "
" 22nd-24th	Lakon Lampang to Lampon by pack train, ponies and carriers.....	2½ "
" 24th	In Lampon	½ day
" 25th	By motor and pony, visiting district churches, to Chieng Mai.....	1 "
" 26th-30th	In Chieng Mai	5 days

July 1st-3rd	.....Pack train, pony and carriers, Chieng Mai to Lakon Lampang	.....	2½	“
“ 3d-4th	.....In Lakon Lampang	.....	1½	“
“ 5th-6th	.....Pack train and Rail Lakon Lampang to Pitsanuloke	.....	2	“
“ 7th	.....Rail—Pitsanuloke to Bangkok	.....	1	day
“ 8th	.....In Bangkok	.....	1	“
“ 9th	.....To Petchaburi—Rail	.....	½	“
“ 9th-10th	.....In Petchaburi	.....	1	“
“ 10th	.....To Bangkok—Rail	.....	½	“
“ 11th-16th	.....In Bangkok	.....	6	days
In the Siam District			47½	days
Spent in Mission Stations			28½	“
Spent in travel			19	“

The railroads of Siam are, save one, government owned and operated, those in the south having been built by British contractors, those in the north by German. It was the opinion of the British Superintendent of Construction that the southern lines were built too well for the amount of traffic and that lighter construction and consequent lesser cost would have sufficed. In the north, while the initial construction has for the most part been well done, it shows the faults of pioneer work in the grading subject to washouts and overflow waters, which will entail enormous replacements and maintenance costs. The line in the south extends from Bangkok to Koh Lok on the east coast and in the north to Me Chang, only a day's march south of Lakon Lampang, and it is predicted that within a year it will be completed northward to Chieng Mai six hundred miles from Bangkok. This will have a very wide-reaching effect upon the mission stations of the north, and eventually upon the relations between the North and South Siam Missions. The ships we used, while small (ranging from 400 tons to 800 tons) were for the most part comfortable and had many conveniences and supplied good food. Traveling by pony train and carriers had the advantages and delights of open-air camping though the slow work of covering the miles step by step over both rough and smooth ground, under the tropical sun, was sometimes oppressive.

HEALTH

The traveling party enjoyed good health during the entire stay in the country, the hot weather and out-of-door life apparently having the effect of stimulating appetites. Indeed the missionaries testified to the fact that people seem to require more food in the tropics than at home in our temperate zone. Whether this is due to the more rapid destruction of bodily tissue, or to some lack of nutritive value in the canned vegetables, or to some other cause has not been stated by our physicians. All the party were careful to take large and regular doses of quinine on going to the northern stations where malaria has been more prevalent and virulent. The missionaries of the country have not been so fortunate in regard to health in recent months and we found much sickness and breakdown among both men and women.

While the air seemed fresher and more invigorating in the north, across the mountains, the health conditions were, if anything, worse in the northern stations. It is satisfactory to report, however, that the malignant malaria which raged with such destructiveness among the natives in the Chieng Mai district a year or two ago has disappeared.

POLITICAL AND ECONOMIC CONDITIONS IN THE COUNTRY

Politically and economically Siam is still in the making, and it cannot yet be predicted with any confidence what the eventual results will be. The form of government is and has been for four hundred years that of a despotic monarchy, with absolute power in the King such as is possessed perhaps by no other potentate on earth. But though there is this highly centralized and despotic government, there is no national feeling among the people and until recently no loyalty to country and King, no patriotism. The political fabric has been weak also in the division between the southern half of the country, old Siam proper, and the northern half known as the Laos, or the country inhabited by that section of the Tai race, known as the Lao. Formerly all this northern section was ruled by different governors, or chows, who held despotic sway over their districts and exercised the power of life and death over their subjects. Slowly but surely these chows have had to relinquish their hold upon their states; their absolute power is gone and if they rule at all they do so as instruments of the Siamese Government at Bangkok. Their displacement has been bloodless in every case and they have invariably been allowed to retain large properties and enjoy huge incomes, a policy dictated no doubt by enlightened self-interest on the part of the central government. In all cases it has sought to terminate the enjoyment of emoluments and prevent succession from father to son. As soon as feasible Commissioners are appointed from Bangkok to govern the separate States, or Monthons. These in turn have local governors under them (as in the older Siam) and on down to the humblest village there are officers of the government, each having charge of units of ten, under him. Each village is in charge of a village chief, whose name and title is posted at his gate, or at the entrance to his compound. So a process of absorption and amalgamation has been and is going on, just as in Korea by the Japanese, and the Siamese have conducted it very ably. The grades and examinations for the government schools are all arranged from Bangkok, and it is only a matter of time until the Siamese language will completely displace the Lao. The benevolent paternalism of the late King has been continued by the reigning monarch in a somewhat more aggressive and individualistic spirit. He is seeking to create a feeling of unity, a patriotic spirit and a national consciousness and is laying hold upon every instrument that he believes will serve this end. This explains some things which may seem on the surface to be aimed directly against Christianity, but which have for their purpose not so much the

thwarting of Christianity as laying stress upon those influences which the King believes will unite the people. There is no doubt but that Christianity just now is working in Siam in a less favorable atmosphere than formerly. The Buddhist religion is favored officially and is urged upon the people in various ways. Buddhist prayers and songs are regularly practiced in the barracks by the soldiery and there is no doubt but that a professing Christian will find preferment and advance in office impossible at the present time. In the Royal Pages' School, the King has established near his palace in Bangkok a select institution for the schooling of high-born boys and he frequently addresses them personally and gives them lectures on conduct and ethics. He has created also the "Wild Tigers," a sort of Boy Scout organization, though containing mature men, of which he is the head, and though they have no firearms the members have drills and manoeuvres and military discipline. It is a kind of personal bodyguard, or army, attached to the King distinct from the regular army and not subject to it. For this reason it has not been in favor with the army generals and regular soldiers.

Realizing the great evil of polygamy in his country, the King himself is a celibate and no scandal or gossip whatever attaches to his name. In nothing is he more earnest than in his exhortations to the boys of the Royal Pages' School to observe strict monogamy.

The condition of the country economically is not good, for it produces only what is consumed by the people and there is no surplus. The one staple article of food is rice and aside from this there is hardly an agricultural product worth mentioning, nor is there any industrial enterprise, nor any manufactory of any kind, conducted by the people of the country. The great teak forests are being exploited by a few timber companies who hold concessions and take out the timber at considerable profit, and large tin mines in Southern Siam said to produce 67 per cent. of the tin of the world, are likewise worked by concession to foreigners. The Siamese, and in large measure the Lao, are quite averse to work. The Siamese especially want to hold official positions under the government and be the gentlemen of the community. In every district from Penang in the Straits Settlements to Chiang Mai in northern Siam, the hard work of the country is being done by Chinese and they are the successful merchants and traders of each community. They have poured into Malaysia and Siam from the Island of Hainan and the congested districts of southern China to the great benefit of their adopted countries. These Chinese are regarded as citizens of the country and are treated as such by the Siamese government, the Chinese government having no Consul in Siam.

MISSION PROPERTY. LEGAL POSITION

By a special government regulation all properties held "within twenty-four hours by boat from Bangkok" may be secured by suitable deeds, and all of the Board's properties in Bangkok and

Petchaburi are so secured. For all other properties in Siam the Board has only leases from the government or holds title by "legal possession" with no papers from the government declaring the right. In the south the leases are either for ten or twenty years, the lease to be renewed at the end of the period at the option of the government. This is true also of properties in the north that have been more recently acquired. A nominal annual rental is paid. In other cases (notably in Pitsanuloke), there are perpetual leases the condition being that the properties shall always be used for mission purposes.

"Legal possession" simply means that up to this time tracts have been recognized by the government as belonging to the mission by virtue of long occupation, extending in some cases over a period of fifty years.

With reference to all properties, all interests of native citizens have been purchased and all adverse claims satisfied. It is confidently believed that these properties are in no jeopardy and may continue to be used as hitherto, subject only to the exercise of the right of eminent domain on the part of the Siamese Government. In that event the government will grant due compensation, as it has already done in two cases where property of the mission has been taken over by it. Suitable deeds cannot be secured for the Board's properties in Siam because of the perpetuation of the now long established extra-territorial jurisdiction by the United States. So long as the old treaty remains in force and citizens of the United States residing in Siam, are not amenable to Siamese Courts, they will be given no standing as property holders; nor will it be given to any corporation or association organized in the United States. In the negotiations which have been pending for several years looking toward the adoption of a new treaty between Siam and the United States this matter occupies an important place and suitable steps have been taken to secure for the Board good and sufficient titles to its properties when the two countries shall agree on the new convention.

Great Britain and Japan have renounced their extra-territorial rights in Siam and their citizens can hold property in the country under legal title just as Siamese citizens can. These citizens are amenable to the mixed or International Courts which have one European representative sitting with the Siamese judges. When the Government of Siam shall declare and publish her full legal codes, the International Courts will not be resorted to, but these citizens will be subject to the regular Siamese Courts just as are Siamese citizens. Until the United States shall likewise renounce her extra-territorial jurisdiction, the property owned by her citizens in Siam cannot be definitely secured to them by registered deeds.

One other phase of property holding remains to be mentioned and that is the recognition by the government of the *Wat Chrissatine*, that is Christian Church property held in trust for a con-

gregation by a committee elected from among the church membership. A wat is a Buddhist enclosure or compound where a Buddhist temple is located, and it may contain a Buddhist school and constitute the center of other Buddhist activities. This the government has recognized as owned and controlled by the Buddhist priests. When the question arose regarding Christian church property owned and controlled by a local congregation, Prince Damrong advised that the government would recognize the Christian wat, or wat Chrisatine, as property devoted to religious and kindred purposes, the title to which was good in the eyes of the government, if held by a committee of trustees belonging to the membership of the church. This is regarded as an important recognition and one that may safely be relied upon.

PROPERTY-CONDITION AND MAINTENANCE

We visited nine of the eleven stations of the Board in Siam and in all of them the compounds and buildings make a favorable impression upon one. Indeed it is very gratifying to turn in to a mission compound where the building or buildings reveal at once their character, where the grounds are well kept and where the very air seems freer and easier to breathe than that of the heathen world outside. Their contrast with other buildings is not so noticeable in Bangkok, where there are many foreign houses and fine government buildings, but in every other place the mission residences and buildings are among the best in the town and stand out rather strikingly. One might wander about as a stranger and yet he could not fail to identify mission property. Our buildings are not elaborate in any way; on the other hand, to western eyes they are of the simplest type, but they are mansions to the natives who do not have two-storied structures nor often more than one or two rooms for ten or twelve persons. This difference, while a necessary one, is an obstacle in the relations between the missionary and those among whom he lives, for the latter regard him as possessed of great wealth and in command of unlimited means which he could use in supplying their needs if he chose. A few individual structures among the stations are not so attractive in appearance but in these cases some repair work and two coats of paint would make a vast difference. With two exceptions, Pitsanuloke and Prae, mission properties or compounds, are separated in Siam. There does not seem to be the necessity for all the residences to be together within one enclosure which exists for the most part in China. This arrangement has the advantage of offering more of a change in visiting from one house to another and it breaks the monotony of immediate environment. In some compounds, however, buildings are located much too near each other, as on the Hospital compound at Petchaburi, and on the mission Press compound, in Bangkok. It Pitsanuloke and Prae, while the property is contiguous, or all in one piece, in each case there is a fine outlook and open view, for one over the great river and

for the other across the plains to the mountains. Prince Royal's College at Chiang Mai, with the two residences has, perhaps, the best looking compound in the mission, especially with the handsome new college building erected out of the Kennedy Fund, and flanked by the fine Theological School building, given by Mr. L. H. Severance. The grounds have been well cultivated and cared for, the boys of the college doing all the work under the direction of the principal.

As to the maintenance and improvements, more attention should be given to the upkeep of buildings. The tropical climate with its hot sun and rain and moisture is exceedingly hard on frame structures and the white ants are a constant menace. The missions ought to set aside larger amounts in Class VII for repairs and painting in order to keep the properties in good condition, and to forestall bigger losses from unchecked deterioration.

Property committees should make careful and regular inspections and report to the mission cases that need attention and the missions should give these needs important places in their budgets.

The same holds true with regard to improvements to properties, there being one or two cases now in the missions where it seems absolutely necessary that some money be spent for the sake of proper sanitation and health. One of these is the installation of proper sewer arrangements for the Bangkok Christian College. Conditions are bad at present and a menace to the health of the several hundred students as well as to the missionaries residing at the college. The small strip of land which now prevents access to the city canal should be purchased and the pipe-line carried across it, the new property furnishing convenient sites for houses for teachers, who now go long distances to and from their homes. This strip should be in our possession also as it separates our two properties. Either this, or a septic tank system should be installed. Bad conditions prevail likewise at the Boon Itt Memorial and these should be remedied for the sake of the health of the family resident there. Doubtless there are other similar needs requiring attention, but these are cited as pressing examples. On inspecting the conditions surrounding the Sumray property in Bangkok we called to mind other cases where encroachments of one kind or another have been allowed, until the interests of the Board had been overshadowed and nearly lost. It is clear that no further permissions should be granted for buildings or other uses on this property without the direct authorization of the Board. It would be well for the mission to carefully consider the uses to which the property might be put in the future and make some recommendation to the Board concerning it. If the larger part of it ought to be sold suitable steps should be taken to that end, and the Board will join heartily with the mission in considering the interests of the church and the cemetery and the school building located upon it.

NEW BUILDINGS, PLANS AND ARCHITECTURE

The erection of new buildings is no easy process in a country where there is no market in which to buy materials, but where they must all be prepared, as well as put together. It is almost impossible to estimate accurately what a building will cost because of the varying and uncertain factors and the oversight of the work and directing of the workmen is beyond the capacity of the average missionary. The history of the Kenneth Mackenzie School Building at Lampang points the lesson and makes clear the necessity of having skilled management in building operations, while the new buildings for the college and seminary at Chieng Mai show the great advantage of such skill. It will be well if the buildings now being built and those in prospect can have the same attention and scientific oversight. These buildings include the

Residence for Theological Seminary at Chieng Mai.

The Church Building at Lampang (partly constructed).

The proposed Medical School Building and

The proposed Chapel for the College, both at Chieng Mai.

The mission has done well to standardize the plan for residences, leeway being given to allow for differences due to location and exposure.

FINANCE—OVERDRAFTS

The North Siam Mission is in process of taking care of overdrafts made in previous years on current work, several of the stations having entirely caught up. It will require another year for others to get free and clear. These overdrafts have not been reported to the Board in the regular accounts, the overdrafts being charged to the appropriations for the new year in each case. There are also a number of overdrafts on new buildings for which provision should be made, and recommendation for which will be presented in a separate memorandum. The mission is now fully alive to the necessity of keeping within the appropriations, and has made a building rule that estimates for original plans for a building shall not exceed 80 per cent. of the appropriation.

The accounts of the South Siam Mission were centralized during the visit of the Deputation, the treasurer at Bangkok being authorized to deal with individual missionaries direct, thus relieving station treasurers of a large part of their treasury and accounting work.

SALARIES IN SOUTH SIAM

While in attendance at the general meeting in Bangkok the question of salaries for southern Siam missionaries emerged in connection with accounts and in response to our questionings the following statements were made.

Several years ago a Joint Council of the Siam Mission agreed that a fair salary for both missions was \$1,400.00 for a married couple; but the system of graded salaries was adopted, so the

younger people must wait fifteen years before they attain to the "fair salary" allowance. The \$1,250.00 on which a missionary begins his work in Bangkok is not sufficient to cover a reasonable scale of living. In Bangkok the distances between our various centers and residences are immense and local transportation costs are heavy. Duties that demand travel in the city require this expenditure and no allowance is made for it under the budget. One missionary who keeps a careful expense account spends from \$6.00 to \$10.00 (gold) every month in this way. The war in Europe has increased prices of commodities. A comparison follows:

	<i>Before the War</i>		<i>Present Prices</i>
Natural Milk (box)...	\$6.75	same quantity....	\$13.05
Sweetened Milk (box)..	12.50	same quantity....	21.00
Flour, 48 lbs.	4.57	same quantity....	8.00

It can easily be seen that if there was a pinch before the war, the pressure is now acute. One young missionary and his wife came to the field entirely free from debt but they found it impossible to make ends meet so their family at home has sent \$100.00 a year to help them out. However, this welcome assistance has had to cease and the missionary has had to face the question of giving up his missionary career as he is now \$190.00 in debt (not to the mission). His friends at home think it is an impossible situation for him and urge his resignation. He has been teaching extra hours and earning by this means 60 ticals a month (\$22.80), but every cent has been turned into the mission treasury according to the rule. The wife was earning \$1,000.00 a year as a teacher at home before becoming a missionary. Now, even by the exercise of the strictest economy and thrift they are in debt, although they buy the cheapest grade of sugar, the cheapest grade of canned butter, employ the cheapest grade of cook and spend but 45 ticals (\$16.10) per month for current market supplies. In justice to their children they are manfully saving their allowances for their education, regarding the money as a sacred trust. When visiting in the North Siam Mission, different missionaries on two occasions of their own accord spoke of the inadequacy of the Bangkok salaries, one of them saying, "If our salaries (here in the north) are fair, it is certain that Bangkok's are too low." The Board has insisted that the two missions, north and south, should act together in the matter of salaries, but the conditions are not the same; they are believed to be more unequal than the conditions between Bangkok and the Philippines where a married man's salary is \$1,550.00.

Furthermore, Pitsanuloke in the south Siam district suffers in comparison with the northern stations as missionaries here pay freight charges on all their goods which are shipped up from Bangkok by rail, whereas the Board makes an annual grant to the northern stations to cover carriage of freight up the river.

The young missionaries at Pitsanuloke feel the financial pressure also. The conditions with regard to Petchaburi and Tap Teang should also be investigated. A missionary at the latter place has drawn some \$500.00 gold out of the savings bank and is using it up on the support of his family in the United States while he remains at his post on the field and boards. He says he is glad to do it and his children will just be through with their education when the money is used up.

Our missionaries and missions are slow to take up the question of salary advances. They feel that every addition to Class I means lessening of the amounts in Classes IV-X and they are not willing to put their personal interests ahead of the interests of their work. So the Board does not get the formal requests from the missions which at times ought to be made. It is the commonest axiom in the science of promoting efficiency that a man's mind must be free from cankering anxiety in order to do his best work, and while the Board is taking every possible step to increase the missionary's power, as for instance, by making appropriations for extra studies in medicine and pedagogy, it must not lose sight of the fundamental and primary though less apparent requirement of an adequate living income for its workers.

OUTFIT

The practice of the Board in advising missionaries to take very little, if any, household goods with them was well sustained by observations in Siam. British companies in Penang, Singapore and Bangkok can furnish everything required and if preferred, many articles can be made locally.

CONCLUSION

The seventy-six years of history of our Siam Missions and the work as we see it today testify to the difficulty and unfruitfulness of the field. The words of a young woman teacher, a second generation missionary, who has known three stations in Siam come back to one. "There is such terrible indifference among the people." Faithful work will be done in leading adults or children into an understanding faith and they will seem to be blessed with light, yet they will go away, withdrawing from the influence of the missionary, and will seem to forget or ignore all their Christian teaching, returning to their former faith and life. Many have fallen away, who can be named by name, and who are well known to the Christian community around them. The boys in the Bangkok Christian College are for the great majority quite indifferent to Christianity and only tolerate Christian exercises for the sake of the educational advantages of the school. The girls at Wang Lang School accept likewise the Christian services while in attendance, but expect to relinquish all Christianity on leaving when they return to their families. Graduation Day among both boys and girls is known as "Good-by Jesus Day." Though there are striking exceptions, and the visitor re-

joices in the devotion of native evangelists and ministers and in the spirit of some of the churches, generally speaking one misses the warmth and glow of Christian joy, and there do not seem to be the number of children in church and Sunday-school that there ought to be. The deadening of Buddhism is appalling, the climate is tropical and the people have as yet scarcely received a breath of the aggressive spirit of the modern world. In conditions like these our noble band of missionaries is living and working—each man or woman striving to accomplish the task set him or her to do; ready to listen to competent counsel and humbly anxious to find out some better and more effective methods for conducting the work. The divine call to the task is evident and the response also springs from the heart of God. "Can you respect these people?" was asked of a group of missionaries, and the reply came quick and emphatic, "Respect them! We love them!" Every mission field has its advantages and disadvantages according to the point of view, and the difficulty of the Siam field has its advantages in calling forth grim determination, and undaunted courage in prosecuting a work that has God's call in it and that depends upon His promises. Who knows but that after much cultivation there will come a great and sudden harvest as witness to the faithful work and noble lives unselfishly poured out upon Siam's soil. May the Church at home sustain its representatives in this far-away land by its prayers, and by its gifts, that they may nobly press on undaunted, in their God-given task.

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II. THE MISSION IN THE PHILIPPINES

1. LETTERS FROM THE DIFFERENT STATIONS IN THE PHILIPPINE MISSION

(1) WET DAYS IN ILOILO

Iloilo, July 31, 1915.

Coming directly from Singapore by a boat of the Spanish Mail Line which runs between Barcelona and Manila, one of the few remaining ties which still bind these two peoples, whose interests for so many centuries were intertwined, we reached Iloilo last Monday morning. We should have come in Sunday evening but no pilot would venture out from Guimaras in the storm that was blowing and we lay to all night facing the storm under just enough headway to stand still within sight of a warning, yet friendly light that winked reassuringly red and white the whole night through. Ever since, we have had nothing but wind and rain, except when nature stopped to take breath in order to begin again. All week long the storm warning has hung on the marine signal tower and the little boat on which we were to have sailed to Dumaguete has not been able to put out to sea. We are typhooned here, accordingly, beyond the time that we had planned to stay. But it cannot be for long and we are glad that it has been here.

It must be said at once that there is nothing here in the way of scenery. Neither nature nor art has done anything to make Iloilo a place of beauty or of interest. The best that can be said of it is that it is an old place, not without its importance in the ancient days and ranking second or third in population and in commerce among the cities of the islands today. The city stands on a flat, just south of the Jaro River at the southeastern corner of the island of Panay. Along the water front the storm of the past week has driven the waves in breakers right up into the streets. The downpours have left great lakes of water on the highways, and wherever the lots have not been filled in. The buildings are the simple Filipino huts of bamboo and thatch, or more substantial and spacious structures of frame or masonry covered with the corrugated iron roofing which is spreading its blemish and eye-sore over all this tropical and oriental world.

The native houses, the water buffalo, and the people themselves in their dress, their features and their music, remind one very vividly of Siam, specially of northern Siam. One might be transported asleep from one of these countries to the other and opening his eyes, be in doubt as to whether he was not still in the land from which he had come.

This island of Panay is a joint mission field occupied by our missionaries and by the northern Baptists. There are three provinces in the island. One of these is cared for wholly by the Baptists, another wholly by ourselves, and the third and largest containing the city of Iloilo, is divided between the two. Our part of the total population of 750,000 is perhaps 250,000 or 300,000, and the evangelization of this population scattered over a large area in small towns and little barrios, our share in the maintenance of a union mission hospital and a dormitory for boys attending the Government High School in Iloilo, a necessary and fruitful ministry to the American population, and the establishment and supervision of day schools in districts which the government has not been able to touch, fall upon two men, Dr. Hall and Mr. Doltz, and their wives, and Miss Klein, our nurse in the hospital. None but men as efficient and devoted as these two could carry single-handed such a work as this, exceeding in its extent and difficulty, the work of many of our home presbyteries and even of some of our home synods. They could not care for it in the effective and fruitful way in which they are caring for it, were it not for the fact that they work with half a dozen efficient Filipino pastors and evangelists, who with them, constitute the presbytery of Panay, one of the three presbyteries which make up the independent Filipino Synod in which the ambitions and efforts of the mission and the natural desires of the Filipinos have secured for the Presbyterian Church in the island, complete self-government.

I wish that any friends at home who think that foreign missionaries of different denominations are quarreling together for the occupation of the field, might have been with us here this week in the conferences with our Baptist friends. We carry on with them, as has been said, a union hospital and a union dormitory for government students, who come from all over the province. We have a most happy distribution of responsibility which enables us to cover the whole field of the island as well as can be done with an inadequate staff of missionaries. We send our boys and girls and Bible women to the educational institutions of the Baptists at Jaro and they make equally free use of our institution at Dumaguete which is in the eastern half of this Visayan group of islands of which Panay is the westernmost. We spent yesterday afternoon with our Baptist friends in Jaro and saw with delight the work that they are doing there. Their large industrial school provides a sensible and effective education for more than three hundred boys coming from the farms and the little villages who could not afford to get an education unless they were given this admirable opportunity in a school where they can help to work their own way. The student body is organized into a self-governing republic with its own constitution and by-laws of which the following is the preamble: "We, the students of the Jaro Industrial School, in order to maintain peace and order, to uphold justice, to acquire moral

courage, to establish the liberty of intelligently choosing one's own religion, and in order to train ourselves in self-government, do hereby adopt this constitution and these by-laws." Boys cannot fail to go out from such a school to be truer and more useful men.

The union hospital of which Dr. Hall is now the head, is the only hospital in Iloilo, except St. Paul's conducted by the Roman Catholics but without an American medical missionary. Dr. Hall is known and beloved throughout the island and life after life has passed beneath his influence in the hospital to emerge with health and strength restored and also with character regenerated and with a new and living Christian faith. Yesterday afternoon at the dedication of the dormitory given by a Baptist woman in Minnesota with the understanding that it was to be jointly conducted by the Baptist and Presbyterian missionaries, the principal address was made by an elderly Filipino gentleman of the old school who, some years ago, had entered the hospital blinded by cataract, and with prejudices equally blind against evangelical Christianity, and who had come out with his sight restored and the eyes of his heart enlightened, to whom the Bible has become now the most precious and familiar of all books.

The work of such a dormitory as this is absolutely indispensable here and it is heartily welcomed by the government educational authorities. The Iloilo high school is the only full grade high school in the island and boys and girls come from all three provinces to attend it. Living in a strange city they are subject to familiar temptations and need the careful home influence which these dormitories provide. The government has its own dormitory here for girls, and both Protestants and Roman Catholics are doing what they can to provide for the boys. It is a wonderful work which the government is accomplishing in the schools in raising up a new generation who possess and are possessed by our best American ideals. The intelligent men and women who are directing these schools realize that the important thing is to produce character and they have heartily co-operated with the various religious agencies which are seeking to wield upon the lives of these boys and girls the character-producing forces which will supplement what the schools are doing in the class room. One is specially impressed in visiting the government schools with the work which they are doing in the trades schools for boys and in the domestic science schools for girls. Here in Iloilo the boys were making excellent furniture and in addition to their homelier house work, Mrs. Wright and Miss Lucas showed us in the government girls' dormitory the spotless kitchen, in which the girls were working, and the rows of fresh jelly jars paraffined and ready to lay away, and which were the result of just eighty minutes' work since the raw fruit had been brought in from the market.

This young Filipino life is all eager and plastic now. The boys were flocking around Mr. Doltz in a good fellowship which laid their lives open to the impressions which his strength and earnestness of character will stamp upon them. And last night in a heavy storm which put out the electric lights, a crowd of students came to the chapel and listened with an attention as silent as death and as eager as life to what we had to say to them about character, and not the form of government and not material wealth, as constituting the true strength and power of nations. Most of the time the meeting was in absolute darkness and Mr. Moody's old lesson that character is what a man is in the dark, came home, I think, with real meaning to many of those warm-hearted, attractive Filipino lads.

When these typhoon zephyrs subside and we go on from Iloilo to the eastern islands, it will be with a new appreciation of the opportunity which is presented here to true-hearted Christian men and women, and it will be with a new joy that we have met here just such men and women, who are doing real work for their fellows and for the world and who deserve to the last degree all the confidence and love and prayer which we can give them.

R. E. S.

(2) A FOUNTAIN OF LIVING WATERS: DUMAGUETE

August 6, 1915.

The trip from Iloilo by starlight around the northern end of Occidental Negros, and then by daylight, in pleasant summer weather and over quiet seas, down the Tanon strait to Dumaguete is an experience likely to abide enduringly in one's memory. Just such an experience, certainly, will be one of our lasting recollections of the Philippines. After a week of constant rain and tempest, we left Iloilo late at night in the little steamer "Hoi-Ching." When the morning broke the sea was all at peace, white sails of fishing boats and the little, paddled, out-riggered barots dotted the water. To the south the mountain ranges of Negros lifted up their high heads. Sandy islands, covered with cocoanut palms, fringed the shores, and all the long and lovely day we sailed down the strait with Negros to the west and on the east the green and rocky hills of Cebu looking not unlike some of the coasts of western Scotland. When the night settled down, the lights of the fishermen gleamed along the shores and in a little less than twenty-four hours from the time that we had started, our small steamer dropped anchor off the red light of Dumaguete and we saw the bon-fires which the Silliman Institute boys had built upon the beach and heard their welcoming cheers and the music of their band. It was just such a welcome as a like crowd of American school boys would have known how to give at home, and as we were carried ashore up the long, sloping beach and looked out over the sea of eager, friendly faces we could not but wish that Dr. Silliman and Dr. Ellinwood, who

together furnished the gifts and the foresight which established this work, might have been with us to see the great thing that they had done.

For Silliman Institute at Dumaguete has become a fountain of living water for all the central and southern Philippine Islands. The morning of the day of our arrival, it enrolled 699 students and two more came in during the day. Three hundred boys, eager to come to work their way, have been refused this year as the school has no room for more and cannot—without extension, enabling it to take more pay-students, or endowment, increasing its resources—carry the burden of these hundreds of additional working students. Every spot on which a boy can sleep at night, is already full. It was a sight, crowded with lessons, to go about the dormitories after lights were out at ten o'clock and to see the tables and floors and every square foot of the verandahs covered with boys on cots or on their simple mats, packed together like fishes in a tin A movement for enlargement has met with enthusiastic support among the parents of the boys and those fathers who are eager to make it possible for their sons who have not been able to get in to enjoy the benefits of the Institute. Fifty thousand pesos, nearly, have now been pledged and the missionaries hope to raise \$50,000 gold in the islands themselves, which they ask the home church to duplicate with another \$50,000.

Dr. Silliman's idea was to found an industrial school, and the industrial element with agriculture added, is conspicuous in the life of the institution. For some parts of his course every boy has to study agriculture and carpentry and 226 boys are working their way through by means of the shops and by doing all the work that boys can do in the school. Chiefly with boy labor also the school buildings have been built, the grounds put in order, the improvements made which have turned what fifteen years ago was a piece of waste haunted wilderness into a garden spot which has been an object lesson to half the Philippine archipelago. If any one would like to see what kind of work these boys can do, let him go to the Philippine Islands' section of the San Francisco Exposition and look at the Silliman Institute exhibit. We have seen as beautiful pieces of furniture here as we have ever seen anywhere, especially desks of exquisitely grained wood made entirely by these boys, many of whom a few years ago would have looked down with contempt upon all manual toil.

Silliman aims to be a sort of combination of the Mt. Hermon School and Hampton Institute and Williams College for the Philippines, and has already laid its hold upon the confidence and affection of the islands. It is one of the four institutions whose Arts degree is recognized by the University in Manila. The other three are two Roman Catholic Schools and the Arts department of the university itself. Wherever one goes through the islands, he hears only praise of the work of the Institute as

a school and yet more of its influence on manliness and character. It is beautiful to see the pride of the province of Oriental Negros in the institution and the good will of the insular educational authorities toward it. One of the most inspiring meetings that we have attended on this trip was held in the great hall of the Institute last Wednesday morning. Five hundred students from the public high school and lower grades marched in a body from their own buildings at the other end of the town. All the leading officials of the province came, the governor, the ex-governor, the treasurer and the three members of the provincial board, the member of the assembly, the local judge and the land-holders who from the beginning have welcomed the school and rejoiced in it. Every spot which these visitors did not occupy and on which a Silliman boy could stand, was crowded. To look out on this sea of young, earnest, ambitious life, to speak to it in English, to realize that every word was understood, to feel the thrill of all the possibilities latent in these responsive hearts, was to realize, as Dr. Silliman and Dr. Ellinwood must surely realize now in the life from which they look down upon Dumaguete, the wisdom and far-sightedness and patriotism with which they wrought in founding this center of life and power for these islands.

The public schools brought with them to this mass meeting, hundreds of bright Filipino girls, but when they were gone and the Silliman students met again alone, there was but one solitary girl in their number, one who, ambitious for a college education, had sought and gained admission to the Silliman classes. It was a tribute to her character and to that of the boys that she was able to take her place and do her work with perfect tact and propriety. Scores of other girls in these central islands have the same ambition. Last week Dr. Hibbard, the efficient and trusted head of the school, asked how many boys had sisters who were anxious to come to a girls' department, and was answered by sixty who instantly raised their hands. It is with the hope that the way may be opened for their daughters to come, that many of the fathers are giving to the extension fund. There are thirty Chinese boys also in the school, representatives of the 30,000 Chinese who are in the islands and who constitute the mercantile class. The Christian Church has been able to do but little for this body of shrewd, prosperous, influential men. Who knows but that through these Chinese boys at Silliman, the right door of approach may be found?

This eastern half of the Island of Negros has been from the beginning hospitable to American influence. The people welcomed the American Government at the beginning and in every part of the province the evangelist as well as the school teacher has had a ready access. Some of the Roman Catholic priests have indeed antagonized the public schools and here and there have been able to break them up by withdrawing the children. But in few other parts of the islands has the influence of the old

church been as weak as here. In the town of Amblon where the people have built, unaided, a beautiful evangelical chapel, the old Roman Catholic church is in ruins. In the revolutionary days the Filipino people rose against the priests and drove them out and burned the church. In Amblon the church cannot now raise money enough to re-roof the still standing walls of the great building, but the people of the town have given some thousands of pesos for the fund for the enlarging of Silliman Institute. A few miles north in the village of Polo we found no Roman Catholic church at all, but an evangelical chapel, neatly decorated, built by the people themselves, stood in the midst of the rather doleful little village, testifying to the gratitude of the leading man in the village who had been delivered from the bondage of the opium habit and who, as the evening shadows gathered in about his life, had come while we were in Dumaguete, to meet the end, which he did not fear, in the Christian peace of Dr. Langheim's spotless hospital. Just north of Polo also we visited the church in Tanjay. It faced the old and dignified, but dilapidated Roman Catholic church, the oldest church in the province. The Protestant church had been blown down by a storm two years ago, but its people with their own resources were rebuilding it and were setting it just where it had stood, confronting with its active, happy life, the great and somber building of the old church. On our way home from visits to these chapels, which cheered our hearts and in which we sought to cheer the hearts of others, we passed, just before reaching Dumaguete, through the village of Sibulan with its little chapel conducted by its leading elder who is also the president of the village and who with his wife, at their own charges, studied last year in the theological school of the mission at Manila, that they might be better fitted to teach the living gospel.

Five ordained Filipino pastors are working in this province, one of them with a church of nearly a thousand members and another with a church of over five hundred. In addition to these pastors, there are twelve elders and five evangelists, several of them supported by the churches.

Our week here in Dumaguete and the surrounding field has been a week of unalloyed delight and inspiration. We are on our way now across a blue and rippling sea from Dumaguete to the island of Bohol to visit the station of Tagbilaran. The white clouds are resting on the Horns of Negros, the noble mountain peaks that lie behind Dumaguete. The palm trees and the flag waving over the school, have faded out of sight and with them the seven hundred Silliman boys who crowded down to the beach to cheer us off and the little band of American men and women who are putting their lives into these young and plastic lives which God has given to them. Now while the memory of it all is fresh and vivid with us, we want to report these impressions and to bear tribute to the devotion and the efficiency and the Christlike love of this little group of missionaries, carrying each

of them double or treble burdens and pouring the very blood of their souls through this school into the life of these islands.

R. E. S.

(3) ON THE COAST OF BOHOL: TAGBILARAN

August 7, 1915.

Bohol is one of the smaller of the large islands of the Visayan group of the Philippines, and Tagbilaran on the southwestern corner of the island, and its capital, is the home of the three missionaries, Dr. and Mrs. Graham and Miss Barnett, who are responsible for the evangelization of its 275,000 people. We crossed to Tagbilaran from Dumaguete, forty miles away, over pleasant seas, and are on our way now from Tagbilaran to Cebu, forty miles to the north where the missionaries live who are seeking to reach the 750,000 people of the Island of Cebu.

The population of Bohol is in villages around the edge of the island or only a little distance inland. They were held here in the old days by the influence of the church whose parishes, scattered along the seashore, sought to keep the people near at hand and discouraged the development of the interior. Dependent upon the precarious fortunes of the fisherman, the people of the island have lagged behind those of other sections of the Philippines, but the government is now building good roads into the interior and encouraging the development of its ample agricultural resources, and the ambitions of the people have awakened. Ten per cent. of the entire population is now found in the public schools of the island. The people have been free from fruitless political agitation. And far and wide over the province, which embraces the whole island, various influences have scattered those good seeds of the Kingdom which germinate and bear fruit wherever they fall. In fourteen different centers there are now groups of evangelical believers gathered. We met with representatives of a number of these congregations and nothing could have been more natural and at the same time more supernatural, than the ways in which the gospel had been brought and taken rootage. The most northwesterly congregation had grown out of the work of a man who had gone to the medical missionary then in Cebu to get a piece of steel removed from his eye and who after he had secured relief, lingered about watching the missionary and studying the religious teaching which he had brought. Convinced of its truth, and with a personal experience of its love, he came back to spread Christian literature and to gather a group of believers. In the northeasterly corner of the island, the congregation had grown out of the work of a man and woman who had come at Dr. Graham's suggestion to live in the open air under a mango tree near the woman's old home in the hope that she might throw off an incipient tuberculosis. In still another center the church had grown from a beginning with one man who thirty-eight years ago, heard the

gospel in Singapore, who had been a friend of Rizal, the Filipino patriot in Manila in the days before there was any religious liberty, and who with the American occupation heard the gospel once again and believed. At Antquera the gospel had been brought in by young men who were peddlers and who obtained New Testaments in their wanderings. And so in just the natural ways in which human influence always spreads, the truth of the gospel had gone abroad, and in the supernatural way that is characteristic of it, had germinated and borne living fruitage.

One of the things which, at the beginning, obstructed the gospel most, has in the end, turned out to its furtherance. In the old days all the cemeteries were under the control of the Roman Catholic church which could deny burial in them to any who ignored her authority. And one of the things which was most effective in deterring men from joining the evangelical church, was the dread that they or their families might be denied burial. At Antquera a man who had been converted in the mission hospital was refused burial for his little child by the church. When he applied in the neighboring parish of Cortiz he was refused there also. The father, accordingly, buried his little one in his own garden and as this was against the law, came to Tagbilaran and reported what he had done to the sanitary officer. Dr. Graham saw that the matter did not stop there but was reported to Manila with the result that an official investigator was sent down and that ultimately proclamations were issued by the Governor General of the Islands to be posted throughout Bohol announcing that burial should be refused to no one and that municipal cemeteries must be opened wherever they were required. The new proclamation was recognized far and wide as a triumph of the people over priestly domination and one great obstruction to the progress of free religious inquiry was shattered. A burial place for one's dead has never been deemed, by those who mourned, a trifling affair and even so obvious an act of justice as this of the government meant the introduction of a new and revolutionary principle in Bohol.

Dr. and Mrs. Graham have won a warm place in the confidence and affection of the community. When they returned from their recent furlough the whole community welcomed them and the Provincial Board, the political administrative body of the island, passed the following resolution which the Governor transmitted to Dr. Graham: "Whereas, Dr. and Mrs. Jas. A. Graham have returned to this island after an absence of over a year in Europe and America, and whereas not only all the members of this board but all the people of this province fully recognize and highly appreciate the medical services rendered by the said Dr. and Mrs. Graham in this province during the past five years, now therefore be it on motion of the Provincial Governor resolved that this Provincial Board, representing the people of the province of Bohol, hereby cordially welcome the newcomers,

wishing them continued success and happiness." And just before we arrived the Filipino company controlling the automobile transportation of the island had sent Dr. Graham a free pass for use on its cars.

The mission chapel was packed to the walls, and the windows and front door away out to the middle of the road were crowded with listeners at the evening meeting during our visit. The Governor, the school teachers, the leading men and women of the community, were present and the evening bell from the beautifully picturesque old Roman church on the bluff overlooking the bay, called none of the audience away. If ever there was an open door for the gospel in any land, it is in the Philippine Islands today.

We asked a group of the Christians who had come in from the different congregations what it was in Christ and His gospel which gave them most joy. "It is the Holy Spirit Who gives me most joy," said one, "and the study of the Bible that explains to me this doctrine of the Holy Spirit." "My joy," said another, "is the liberty of each soul to find the truth." "Mine," said another, "is the happiness of sharing the wealth of the gospel with others." "Mine," said a fourth, "is the thought of the mercy and pity and love which God has toward all who are in need." "Mine," said a fifth, "is that Christ is the Morning Star who has come down to us so that we may walk in His light." "And mine," said a gentle woman, in her quaint, fresh dress, "is to know that the only law that we must obey is the law of Christ. My happiness from now on to the end of life, is that I may follow Christ and that though there are foes and temptations around, they cannot destroy our faith with whom Christ walks always. It is the joy and duty of those who know this to tell it to others." It is indeed.

R. E. S.

(4) CHRIST IN CEBU

August 11, 1915.

The Island of Cebu is one of the most populous though not most prosperous islands of all the Philippines. In the old times it was one of the most lawless and disorderly, and its mountain valleys were hotbeds of insurrection in the early days of the American occupation. Now it is one of the most tranquil, happy, well-contented, of all the provinces. It has suffered from drought and famine and grass-hopper plagues, but the good government and complete suppression of brigandage, the increase of the cultivated areas, the security of the people in the possession and enjoyment of their crops, the development of beautiful roads, the opening of a railroad running a good part of the length of the island, the increase of enlightenment and the growth of true religion, have been some of the influences which have spread a spirit of peace and happiness throughout the island.

Not far from the fine new docks which the government has built, and in the midst of one of the principal streets, stands an old black cross roofed over and walled about, marking the spot on which the first mass was celebrated in the Philippine Islands. Nearby is the church of Santo Nino, a little wooden doll representing the Lord Jesus, whose worship calls forth the deepest devotion of the diminished company which adheres to the old church. Not far beyond is the oldest street in the Philippine Islands, with the low, ponderous buildings still standing which the Spaniards built four centuries ago. Across a little strait, a gun-shot from the land, is the smaller island of Mactan where Magellan was slain on the most distant of all his voyages. These are the memories of times gone by forever. It is not a wooden cross or a tinsel decorated doll, nor the massive walls of ancient conquerors, nor adventurers' graves, which are moulding Cebu today, but the living forces of truth and freedom.

And if any American thinks meanly of his country or doubts the value of the work it has done in the Philippines, I wish that he could have made this visit to Cebu with us. Whatever view men may take of the wisdom of our having come here in the first place or of the course which we should pursue in the future, they could not visit the Island of Cebu without an overwhelming realization of the beneficence of the work which our nation has done here. Apart from all the material benefits which have been brought to the people, the evidence of which is written all over the island in improved homes, better dress, increased prosperity, there are the unmistakable signs everywhere of a free and intelligent spirit and enterprise, a confidence, a cheerful and friendly equality of manhood such as make the whole atmosphere of life here as different from the atmosphere which we found in Siam as day from night.

Such a visit as this to Cebu is a tonic to missionary faith also. If there is any member of the East Liberty Church in Pittsburgh, which has the privilege of calling this Cebu station its own, who doubts the value of the work which his church has been doing here, all he needs to do is to come and see. The mission compound, bought with much foresight in the early years, is the best mission compound we have seen in the islands. Strips sold off the original purchase, have reimbursed the mission for the cost of the whole piece of land, which now stands in the most desirable section of the city. At either end are dormitories, one for boys and one for girls, coming up from distant places to attend the provincial high school. Just back of them are mission residences, and in the center of the whole is the beautiful little church built in memory of Mrs. Bradford of New York city. All the buildings are of uniform architecture, built of concrete and admirably suited to the conditions. From nine different provinces boys and girls have come up to these dormitories, and going home their friendship has opened community after community heretofore inaccessible. Dr. Dunlap's

athletic leadership and personal popularity have captured the young men of the community, while Miss Heywang with her unusual musical gifts, has begun a similar work for the girls.

Mr. Jansen began the itinerating work of the station many years ago in the insurrecto days and the congregations which grew up are scattered from one end of the long island to the other. One day of our visit was spent back in the mountains with one of the hill country congregations. Our only regret was that we could not have had with us every missionary worker from the church at home and a host of those people who do not believe in missions but who would have believed if they had been there that day. The beautiful little chapel which the people had built unaided was on a high hill looking out across the hill-tops to the distant sea. The scorching midsummer tropical sun was forgotten amid the delicious breezes that blew unceasingly through the wide-open windows of the chapel. It was a weekday but the people had left their work and come from their little farms scattered among the hills, the men, women and children all together. Ten years ago these people, half fed, cultivating only little patches of ground, and dressed in rags and naked to the waist, were dwelling on the edge of life. Now, with the country at peace, and sure of their property, they are cultivating eight or ten times the soil they formerly cultivated, and none of our Sunday congregations at home could appear with more dignity and propriety or look more attractive than this congregation at Cabangahan. We had meetings all morning and afternoon and nowhere at home would one find more eager, responsive listeners than these were or hearts that answered with more overflowing joy to the appeal of Christian faith and love. Missionary unbelief or indifference is simply impossible to one who has seen the reality of the work as we have seen it amid such true and simple-hearted Christians as these.

Six congregations on the west coast of the island are due to the work of one earnest, volunteer evangelist. Mr. Jansen asked one of the men reached by him what it was that had convinced him, "Oh," said he, "there was a ring to what that evangelist said that no one could mistake. What he said moved me into God. After he had spoken for a time to us, he said, 'Now, I cannot talk any more, I must pray.' I watched him as he prayed. The tears rained down his cheeks. I had never heard anything like his prayer before. It lifted me right up to God." Words and ideas like these require a background and where that background is morally authenticated, missionary scepticism becomes an absurdity.

Our last morning at Cebu a man and woman came up to Mr. Jansen's porch and were recognized with joy. They had been leaders in the Christian work in the San Nicholas section of Cebu but had gone with a large emigration of Christians south to Mindanao. They had brought a cargo of hemp to Cebu and

had come now to ask for a Christian pastor to take back to Mindanao. They hoped to persuade the presidente, or mayor, of Sibulan, near Dumaguete, who, as elder, and at his own charges, conducts the little church there, to go back with them. They represented only one of a number of new Christian communities which had grown up as a result of the migration of Christians from drought-smitten sections of Cebu.

Already in this Island of Cebu more evangelical believers have been gathered in fifteen years than we have now in all our churches in lower Siam. There mental torpor and spiritual inertia, the deadly lethargy of Buddhism, social immobility, have almost dead-locked the growth of the church, but here, a new spirit of freedom is breathing across the hearts of the people, religious ideas taught by the priests, but hindered of their fruitage, are fructifying under the living contact of the gospel. Adequate work done now in the power of the living spirit and the energy of love and prayer may easily extend what has been so well begun until these islands and their people, which God made for happiness and peace, are filled with the gospel of truth and joy.

R. E. S.

(5) ON THE ISLAND OF LEYTE: TACLOBAN

August 13, 1915.

It is easy to learn the names of the main islands of the Philippines and to picture to ones' self their general geographical relationship. At the north and the south are the two largest islands, Luzon and Mindanao. And it is interesting to hear almost everyone who knows these islands comparatively, speak with chief enthusiasm about Mindanao as the greatest and most attractive and valuable of them all. Many emigrants are going south to it from other islands such as Cebu. Though the southernmost of the important islands it is declared to have the most salubrious and pleasant climate of all and to be better adapted to occupation and development by white men than any other of the islands. Between Luzon and Mindanao in a row stretching from west to east are the Islands of Panay, Negros, Cebu, Bohol, Leyte, and Samar. The Spaniards discovered them from east to west, but in their present development and commercial expansion they can be ranged roughly in the contrary order. As yet, also, there is no Protestant missionary work on Samar and we have seen on the visit to the island which we have just completed, how much harder and slower our work in Leyte has been than on Cebu and Negros and Panay.

Leyte ought to be a far more prosperous island than Cebu whose population of 750,000 is half again larger than the population of Leyte. The soil of Leyte is more fertile. Abundant crops grow almost of themselves where patient industry in Cebu must struggle with the soil and the hillsides, which the industrious Cebuans cultivate to the very crest, while broad reaches

of the wide plains of Leyte lie untilled. These two islands lying side by side furnish a striking illustration of the truth that the happiness and prosperity of people do not always depend upon their material resources or the ease with which they can make a livelihood.

In Leyte, as in Bohol, however, the new tides of life are stirring. Between eight and nine hundred boys and girls have poured up from all over the province to the provincial high and intermediate school in Tacloban and over two hundred more have come up to the trades school. The province claims more first-class school buildings than any other province and between a third and a half of all its children of school age are in school. Ten evangelical congregations have sprung up along the whole length of the island and the work in the provincial capital among the high school pupils is scattering, as it is in every province where we have missionaries, an intelligent and sympathetic interest in the Bible and the Christianity of the Bible through all the municipalities and out into many of the barrios, or villages, of the province.

The happy arrangements of missionary comity which prevail in the Philippine Islands, have assigned the Islands of Leyte, Bohol and Cebu and one-half of Negros and less than a half of Panay to the Presbyterian missionaries. The missionaries have wisely gone straight to the capital of each province and wherever they have been able to do so, have built up a central church and either a hospital for the sick or a dormitory for high school students or both. In Tacloban there is opportunity and need for all of these. Only the church, however, has been completed as yet. The hospital is to come next and no could see Dr. Miller's clinic without appreciating the necessity for it. The waiting patients were packed together on the front porch of his house. Some of them were cared for there while others were led through the living room into the dispensary and operating room adjoining the doctor's bedroom. Under the house, one large room was filled in part with patients, in part with high school boys using the room as a dormitory. A specially serious case was cared for in a temporary room boarded in under the front steps. For a year this has been going on, with Dr. and Mrs. Miller so happy in the midst of this daily invasion of their home by suffering and disease that they have begun to wonder if they can be happy at all with a new hospital and a physician's residence detached from it such as they hope ere long to begin with such funds as are now available.

Dr. Miller and Mr. Rath, his ministerial associate in the work in Leyte, who did much of the pioneering work in the field, have met from the outset more than the usual prejudice and opposition. Even yet there is no municipal cemetery in the city releasing the people from the petty tyranny which the old church exercised through the control of the burial soil. The foolish things common in South America and in the earlier years here,

such as jeers on the street at Protestants, and stones on the chapel roof, are still met with in Tacloban. But all this is wearing away. One of the very priests who still publicly warns his people against the Protestant doctor is privately the Protestant doctor's patient. And the old blindness and bigotry are gone forever from the minds of the eager and responsive boys and girls who, away from their homes, many of them living in lonely little groups in cheap boarding places throughout the town, are wide open to friendship and interested in all that they hear when they come to the evangelical church. Mr. Rath, who is at home on furlough now, will, I think, find an appreciable difference in the sentiment of the people when he returns. Dr. Miller says that often now as he goes to and fro on the country roads on his motor cycle, the people will come running out from the houses to flag him with the American flag and invite him in. Genial good will and hearts that know no limit of sympathy and stop at no trouble are doing here in Leyte just what they cannot be prevented from doing anywhere on earth.

Those who believe that the Roman Catholic church is the most efficient and best administered organization in the world will be disillusioned here if they are not nearer home. The policy of the church in these islands has been one long series of blunders and the conditions which prevail in most of the Roman Catholic parishes here are such as would not be tolerated for a day at home either by that church or by any of our evangelical bodies. Tacloban is supposed to be a strong Catholic center but its great church, unroofed by a typhoon several years ago, is still only a sorrowful and dilapidated shell. A few thousand dollars would restore it. Part of the influence which the church has inherited, it still possesses, but only part and it is displaying in the community not one adaptation to new conditions nor one outputting of vital energy.

Here, as everywhere, we have seen the clean and efficient work which the American Government has done for the benefit of the Philippine Islands, good roads kept in excellent order, efficient schools crowded to the doors by the young life of the islands, courts with honest and capable judges, revenues faithfully handled and wisely spent. Services like these penetrate deep but they cannot penetrate deeply enough. Something more is needed in the regeneration and mastery of life which only Jesus Christ can supply. But what can supply Him? We know, because we have seen, across the whole width of the Visayas from Iloilo to Tacloban, the men and women in whom He is at work, giving himself to men through their gift of themselves to Him.

R. E. S.

(6) IN SOUTHERN LUZON

S. S. "China,"

Sept. 4, 1915.

I have seen few places more beautiful than the Bay of Albay at the southeast corner of the Island of Luzon. Eastward stretch

the great waters of the Pacific. Westward are the green hills of Sorsogon. Northward at the head of the long, blue bay rises the almost perfect volcanic cone of Mayon, eight thousand feet high, cloudless in the early morning as we sailed up the bay, but later wreathed by the soft southwest monsoon with a crown of creamy white clouds. Around its base in the midst of great plantations of hemp, varied with cocoonut and banana groves and rice fields, lie the towns and villages, the municipios and barrios, as they would be called in the Philippines, which constitute the field of the mission station of Albay.

This is the special mission field of the churches of the Presbytery of Milwaukee and if they could only see their field and their two tireless missionaries, the Rev. Roy H. Brown and Mrs. Brown, at work in it they would rejoice in the privilege which has been given to them and would multiply the generous support which they have already given in order that the urgent need of this open and responsive field may be met. Mr. Brown is alone in charge of the work in the two provinces, Albay with a population of 350,000, and of Sorsogon with a population of 150,000. Two ordained Filipinos ministers and three evangelists are working with him in the eight congregations of Albay and the seven of Sorsogon and their fifteen Sunday-schools.

We visited the congregations at three of the municipios outside of Albay. At Guinabatan it was the annual Sunday fiesta of the saint of the Roman Catholic church of the town and the people in their best clothes were gathered as at a country fair at home. On the wall of the church beside the door through which the worshippers were going in and out a photographer had hung up a black sheet against which he was taking portraits. In the square in front of the church a girls' base ball game was going on before an enthusiastic crowd which divided its interest between the game and the efforts of various competitors to bite off the coins which had been glued to the bottom of a big frying pan, blackened and greased on the inside, and hung from a rope between two trees. It was a strong contrast that was presented to us when we turned from all this innocent but non-religious revelry with a church as its center, to go in to the neat and simple chapel built by the people themselves and filled with quiet and intelligent worshippers reading their Bibles and singing their hymns with no less happiness in their hearts than the revellers in the old church and in the village square, but with a quite different conception of religion and of what it is that gave their sainthood to the saints when they lived on earth and gives them joy now where they live in God. A few days later on a week-day night when they thought it would be appropriate the church at Camalig showed that even though they were evangelicals they had a fiesta spirit, too, and as we approached their church, welcomed us with the full tumult of the municipal band loaned for the occasion by the Presidente of the town. Where the people had any warning that we were coming

they would pack the chapel and at Pulangi when we passed through on Saturday morning and people could come only at the cost of breaking up the day's work, quite a group had gathered including a number of the municipal officials and women who had laid aside their work at home or in the fields to put on their best clothes. And as always, the children were present, among them this time two little girls in white who sang in English, as hundreds of thousands of children now love to do throughout the islands, and what they sang with little childish mispronunciations that went straight to one's heart was "Some day the silver cord will break," with its refrain, "And I shall see Him face to face and tell the story saved by Grace."

In Albay itself, the capital of the province, Mr Brown has a range of work which opens up limitless opportunity. There is a battalion of American soldiers here without a chaplain and Mr. Brown, with the help of Lieutenant Titns and his wife, is doing a chaplain's work with them. There is a Filipino church in the city with outreaching missionary efforts in Legaspi and Deraga. The provincial high school is in Albay and here hundreds of earnest boys and girls come up from all over the province. Through a dormitory soon to be built, Mr. Brown will strengthen his hold upon these responsive young lives with which lies the future of these Islands. There is a little American community also to be shepherded, personal work with all classes of people to be done, and the duties of an apostle and bishop to be met as far as a modern missionary can meet them in these two wide provinces.

Immediately to the north of Albay and Sorsogon lies the province of the Two Camarines. Its work, intimately associated with Mr. Brown's, is now under the care of the Rev. Kenneth McDonald and Mrs. McDonald, with their headquarters in Naga, which is also the great center of administration of the Roman Catholic church in the southern end of Luzon. An American bishop is resident here, with schools, an old cathedral undergoing renovation, and a church containing a miraculous image of the Virgin Mary about a foot and a half high holding a tiny baby in her arms. The annual fiesta of this image with its processions is so notable and even notorious that it is said the bishop thus far has found his duties elsewhere called him away at the time. An honest and earnest bishop in these islands can have no sinecure. With the friars' orders fighting him and one another, with the inefficiency of business management which every one acknowledges in the church in the islands, and with the steady growth of free and independent thinking among the people, and with a past to carry, by no means empty of good but heavy also with un wisdom and short-sightedness, the task of any Roman Catholic administrator in the Philippine Islands is not enviable.

Camarines is a large province full of forests, with many sections unreached as yet by the wonderful system of roads which the American administration is spreading over the Islands.

Much of the itinerating has still to be done on foot or by native boats, but by iteration, by the work of the young Filipino evangelists, through the provincial high school in Naga and the boys who have come up to the school and whom Mr. McDonald houses in a dormitory adjoining his home, provided through Mr. Fleming and his daughter of Los Angeles, by the little chapel in the heart of Naga into which the students thronged, and the doors and windows of which were packed with outside listeners when we were there, the seed has been sown far and wide across the fields and the mountains of the province and the seed has life in it and a promise upon it. "It shall not return unto me void" is the word that cannot be broken. Nowhere in the Philippine Islands, however, has it seemed harder to win the women, but surely if anyone can do it by tact and love, Mrs. McDonald will succeed.

These are among the most fertile provinces in the Philippines. All around the rich slopes of Mt. Mayon stretch the hemp groves and at night the roads are full of the slow moving carabao carts, each with its yellow flare of light, moving down to the hemp warehouses in Legaspi. And there is a richer fruitage to be gathered here than the yellow fibre of the hemp. The work which Mr. Brown and Mr. McDonald are doing and the longing of the people for the return of Dr. Robert Carter whom ill health has taken back to the United States, and the open and even affectionate welcome which we met everywhere, are evidence enough of the accessibility of human hearts here to that love which finds not in hemp but in men the riches which are prized of God.

R. E. S.

(7) THROUGH THE COCOANUT GROVES OF LAGUNA AND TAYABAS

S. S. "China."
Sept. 4, 1915.

It will not be many years before the traveler can ride continuously in an automobile over as good roads as can be found on earth from one end to the other of the great Island of Luzon. When that becomes possible this will surely be one of the most famous and attractive motor rides in the world. Even now, when the road has reached neither the northern nor the southern end of the island it is still possible to see on the four or five hundred miles of road now done sufficient variety and beauty of life and scenery to justify a trip half way around the world. I think what the traveler would see and enjoy in the provinces of Laguna and Tayabas alone would be sufficient reward,—the quiet blue island-studded, mountain-rimmed waters of the Laguna de Bay, the great inland lake of Luzon, the far-reaching, terraced rice fields, full at this season of the planters, men and women, dressed in bright colored garments and setting out the rice plants, the great forest-covered mountains and the perfect

roads with close-cut grass borders, shadowed here and there by mango trees and running for miles and miles through the coconut plantations, the rivers and little brooks, and at last at the road's end the waters of the Pacific. It was full moon when we were in Tayabas and mid-summer, and after an evening of moonlight sifting through the palm fronds and the soft breathing of the summer night breeze, fragrance-laden, one can understand better how fair Paradise must be to be fairer than earth.

Scattered through these two provinces is some of our most fruitful and encouraging work in the Philippine Islands. In Laguna with its population of 156,000 and area of 629 square miles, Dr. and Mrs. Hamilton have eighteen congregations in sixteen towns, six of which are regularly organized churches with elders and deacons. I think we saw most of the chapels and church buildings in the Laguna field and met with three of the congregations. The oldest is in Santa Cruz where Dr. and Mrs. Hamilton are living. The two largest are at Pagsanjan and San Pablo. Pagsanjan is a fascinating old place on a little river which gives the town water communication with Manila via the Laguna de Bay and the Pasig River. One sees very few ancient Roman Catholic churches in the Philippines. The reason usually given is that the older buildings were destroyed by earthquakes. In Pagsanjan, however, the old church still stands which bears the date of its construction in 1690. Here the evangelical church also has one of its best buildings, erected entirely with money provided by the church itself, most of it by one earnest woman. San Pablo is the largest and richest town in the province, gaining its wealth from copra, the dried meat of the coconut. Scarcely another human being could have been packed into the church at San Pablo on our visit. Every seat was occupied, every square foot of standing room, the windows were crowded, the congregation reached beyond the front door down the walk, into the roadway. The poor were there and also the prosperous, and there were duets, quartettes and choruses enough to remind one of a similarly constructed celebration at home. The church in San Pablo, like many of our churches now, has a young pastor trained in the Union Theological Seminary in Manila conducted by the Methodists, the United Brethren and ourselves. The graduates are active, vigorous young men, some of them with surprisingly good theological libraries in English. There is a great deal needing to be done in the development of methods of education of the church membership in knowledge of the Bible and in active work, and most of our Filipino churches are very backward in the matter of self-support, but the Union Seminary, having the training of all the men of these different denominations, has also the opportunity of sending almost the entire evangelical ministry of the Philippine Islands out to its work with right ideals and true spirit.

It is interesting to trace the beginnings of the work in the different congregations and to see how almost invariably the

first seed was brought by some lay Christian. The work at Bay, the town from which the lake takes its name, was begun by a road foreman who was a member of the Tondo Church in Manila and who, removing to Bay, at once began talking with his friends and acquaintances concerning his faith in Christ, and holding small meetings at which he preached the gospel as well as he could. Later two women came to the town who were members of the Methodist Church in Manila and who were buying and selling goods and at the same time talking of Christ wherever they went. How can we ever hope to evangelize the world unless we do it in this way? If only every professing Christian man and woman who has ever gone out from America or Great Britain to the foreign field on business or for pleasure had gone recognizing this Christian obligation to spread the Gospel we should have double the fruitage from missionary work which we now have.

The Tayabas province surrounds Laguna on the south and east. It has a population of about 250,000 people and one specially encouraging feature in its work is the report by the native ministers of a larger number of people in the Sunday-schools than in the church membership. Lucena, the capital of the province, is a pleasant town on the west coast of the island. Wherever we have gone in the islands we have visited the high schools and intermediate schools and have accepted every invitation that offered to speak to them. One could not find more attentive, responsive, and enthusiastic audiences. And here at Lucena they seemed specially open to such an appeal in behalf of duty and character as was appropriate to make in a government school. On the wall near the piano in the main school room hung the motto, "Think the truth, speak the truth, do the truth." It is on the principle of that motto that this educational work is being done and no one can estimate its enormous democratizing and emancipating and uplifting influence.

Mr. and Mrs. Magill who were in charge of the Tayabas province, are at home on furlough, but wherever we turned we met their influence, especially far up on the slope of one of the great mountains in the picturesque little city of Lucban through whose streets ran the clear mountain streams, and opposite whose old Roman Catholic church the people had taken a commodious old building and adapted it to their use as an evangelical chapel. It was specklessly white and clean and while the rain poured without we spent a whole afternoon in conference that warmed our hearts, with the various workers of the province who had come together, and were not surprised when at the close of the conference through the wide open doors, a great troop of school boys on their way home from school swarmed in out of curiosity and remained with delight when the call of the gospel was put to them just as one would put it to boys at home.

The beautiful roads which have been opened through these provinces are doing much more than transporting merchandise.

They are sending ideas freely from town to town and village to village where formerly the ideas like the old carts were bogged in the mud of the ancient trails. And where the road ran by the open square in one village we saw what is now a characteristic and significant sight. The boys of the village were playing a base ball match, the work of the day being done, and the girls in clean dresses were sitting on a grassy bank, cheering the players. Behind them stood the old church, and not far away the cock pit in neglect. The treasurer of one province told me, indeed, that base ball was slowly killing out the cock pits, that the new generation felt there were other things that were more worth while. Along the roads from town to town such new ideas are running now. And over these highways the messengers of the gospel and their message also pass. Were they not meant for this?

R. E. S.

(8) THE NEW DAY IN MANILA

S. S. "China."
Sept. 4, 1915.

At the southwestern corner of the old walled city of Manila, beyond the sunken gardens which were once the moat of the city and near the little park of Luneta, looking out upon the sea stand two monuments. One is in memory of the two great forces which shaped the life and history of the Philippine Islands for four hundred years. It consists of a heavy pedestal on which stands a cross upheld on one side by Urdaneta and on the other by Legaspi, the priest and the soldier who began the rule of the Roman church and of Spain on the Island of Luzon. The other monument is in memory of Rizal, the Filipino patriot, shot as a revolutionist in 1896, whose protests against the ancient order of injustice were the forerunners of the new day that has dawned. His statue stands in almost every city in the Philippines and the very mention of his name brings an almost quivering silence to the best young life of the islands today. And who erected these two monuments? Neither the Roman church nor the Spanish government nor the party of the revolutionists. The American government reared them in candid recognition of all that has been worthy in the past and in fearless acknowledgment of the spirit of liberty. And it is this desire honestly to deal with facts and unselfishly to advance the true interests of the people which the traveler coming to the Philippines from Siam and the Straits Settlements feels at once as a fresh and exhilarating thing, because the acceptance of facts includes the great fact that facts can be changed for the better and the true interests of the people are conceived to include their admission to every intellectual and political privilege and their development in true freedom and self-government.

Wherever men mingle there will be collisions of interest and of will, and no great human problem like this of the Philippine

Islands can be worked out by smooth hand-writing on a piece of paper. It can only be worked in the actual arena of life by sympathies that can be patient and tolerant because they are organic. And after having been sufficiently in contact with the problem to feel at least the complexity and living movement of it we are coming away with greatly increased assurance and hope. What Manila is now, what has been done for it, and the forces that are moving in it and in the islands make a visit such as we have enjoyed both an education and an inspiration.

"This is a beautiful city," I said to a young Filipino with whom I was going about one afternoon before we left, filling up the background and the crevices of a study of the city which wanted to be sympathetic. "Yes," said he, "it is now, but it was not a few years ago." He was saying nothing more either in depreciation of the past or in praise of the present. He was simply recognizing the fact that a great service had been wrought and that the service was not yet complete. Let anyone come to Manila now and talk to the Governor or to his fellow Commissioners or to any of the men, American or Filipino, who are carrying the real responsibilities of the Islands and let him look at the public improvements of the city, sewerage, water, lighting, roads, police, penal institutions, schools, hospitals, and if he does not feel proud of what his country has done here and grateful for the opportunity which has been given it, and friendly from the bottom of his heart with the people of these Islands and with their struggles and aspirations, he surely lacks the capacity of either an inter-racial or a racial patriotism.

Our interest has been deepest, of course, in the contribution which evangelical Christianity has been making toward this great and praiseworthy advancement of a worthy and lovable people, and we have studied, as was our business, the agencies and forces through which the free and living gospel borne by the evangelical missions is operating,—the Episcopal, Methodist and Christian hospitals, the Presbyterian, Episcopal and Methodist dormitories to provide the moral helps and sympathies needed by the young men and women crowding the higher schools of the capital, the Union Theological Seminary in which Dr. Rodgers and Mr. Wright of our own Presbyterian mission are working with representatives of the other churches in training the ministry for the one great evangelical body of the Islands of which Methodists, Presbyterians, Baptists, Christians, United Brethren each recognize themselves to be a component part, the training schools for Bible women of the Methodists and the Presbyterians, only separate because of the necessities of dialect, the many churches including a beautiful new Episcopal church built not for the non-Christian Indians, but to join with the other bodies in the unavoidable duty of reaching the great masses lapsed from all vital connection with the Roman church and especially the great bodies of younger men and women looking for intellectual and religious leadership and unwilling to accept it

from anyone who dare not say to them "Ye shall know the truth and the truth shall make you free." No agencies or forces have been more effective than these in advancing the new day.

The last Sunday evening of our stay in the Philippines I spoke at a union meeting of the Methodist and Presbyterian churches in the Tondo district of the city. The large church and Sunday-school room were packed to the walls and the doorways jammed with listeners. The young women from the Ellinwood Training School, where Miss Bartholomew and Miss Hodge and Miss Hannan are training women evangelists, Bible women, pastors' wives and girls who in many capacities will go out to change the life of these islands, were there in a body singing anthems as acceptably as they can be sung at home. As I looked out over the multitude of eager and reverent worshippers, I could not but contrast this day with the day that I passed by the Philippine Islands through the China Sea eighteen years ago. Then there was not an evangelical church in the Islands, now there are nearly five hundred. Then, I suppose, there was not a Filipino who was a member of an evangelical church. That evening I was looking out over hundreds and hundreds of them and knew that for every one hundred in the room that night there were ten thousand more throughout the Islands. Who can forecast the fruitage of the future when the tides of life which are just beginning to flow have risen to their flood?

I must not omit to mention among these agencies of the new life in Manila the work of the Young Men's Christian Association both for Americans and for Filipinos, the Filipino association having just completed a campaign for a thousand members, and the Union Church for Americans of which the Rev. Bruce S. Wright, a Methodist minister from Erie, Pa., is the trusted and successful leader, with the support of many good men in the American community and with no more useful helper than Mr. Gunn of our mission whose work as an architect is giving a character and solidity to the buildings of other missions as well as our own which deserves the highest praise.

And best of all, to paraphrase John Wesley's words, God is at work in Manila in and through and over all that His children are doing, and when the beginning is from Him, the end is sure.

R. E. S.

2. SOME PRESENT-DAY IMPRESSIONS OF CONDITIONS IN THE PHILIPPINES

S. S. "China."
Sept. 6, 1915.

If a traveler in Siam were blindfolded and transported to the Philippine Islands and the blind removed he might at first be in doubt as to whether he had left Siam at all. He would see around him the familiar domestic animals, most conspicuous among them the uncouth but indispensable carabao. Paddy fields just like those in Siam would stretch about him, edged with palm trees, skilfully terraced and irrigated and filled at the same planting season with cheerful companies of brightly dressed village folk setting out the rice plants. If he heard the people singing, many cadences of their song would sound to him like the strains he had been hearing on the streams and the roadways where he had traveled in Siam. The houses of bamboo and nipa thatch, the banana groves, the women's skirts, at least in the Island of Panay, the sun and the seasons, the betel nut, and indeed most of the outward frame of life would lead such a traveler to wonder whether he had not been led on some long, circuitous journey which left him still in his own land.

One day's experience, however, would show him that he had passed into conditions differing from those he had known as day from night. In comparison with the Philippines the spirit of Siam is quiescent, inert. "What profit can there be in struggle?" it seems to ask. "Did not our lord Buddha teach that all desire is empty?

'What pleasure can we have to strive with evil?

And is there any peace in ever climbing up the climbing wave.' We are ambitious only to be as we have been. Do not disturb us with restless dreams." The contrast to all this which one meets in the Philippine Islands is instantaneous and complete. Here are eager people, full of life and hope, drinking eagerly at the fountains of new life and energy, cheerful, happy in their greetings, pushing hard against old limitations. In fifteen years they have swung clear out of the back eddies of resignation and contentment in which the great mass of the Siamese people are sleeping into the great stream of earnest life and joyous effort which sweeps through the modern world. It is exhilarating to come into this atmosphere of freedom and democratic joy after having felt the heavy pressure of the weight of contented or despairing hopelessness which rests on the main lands of eastern Asia.

One cheerfully gives to the Roman church and to the Spanish government whatever credit is due them for this profound difference in mental spirit and attitude toward life between the

Filipinos and the other south Asiatic peoples. It is due to them that neither the narcotic influence of Buddhism, nor the sterility of Islam, nor the wayward wastefulness of animism has destroyed the spirit of the people. They taught them instead to believe in God and in the great personalizing and renewing principles of Christianity and they gave them the elements of the ideals of thought and standards of action which determine the values of life for all that part of humanity which is awake. The American spirit has unreservedly recognized all this debt of the Philippine Islands to the past and has erected on the sea front looking out over Manila Bay a great monument in which Legaspi, the soldier, and Urdineta, the priest, stand on either side of a cross, typifying the three great forces which for four hundred years wrought upon the spirit of a not unresponsive people. But when all this has been said no one can fail to see that it is the efficiency and unselfishness of the service that has been rendered in the Philippine Islands during the past fifteen years by America which is chiefly responsible for the present conditions. Americans have a right to be proud of the achievement of these fifteen years. The spirit of a whole people has been changed from suspicion to good will, from despair to hope, from inequality and privilege to democracy and brotherhood. A national unification has been begun and is rapidly advancing, not only unchecked but inspired and promoted by the American administration, not only without fear but with joy and of set purpose, and the whole process has been free and living and guided by moral forces which have made no use of the mechanical and militaristic agencies to which other lands have resorted.

The most remarkable and effective of all the agencies which the government has used has been the new educational system. The Philippine public school system, as its director says, is probably the most highly centralized system in the world and it is hard for any one who has not seen its work, ramifying through all the provinces of the Islands and rapidly pervading, with its vivifying ferment, the whole body of society, to realize its power. When the Americans came to the Islands they found no public school system. The Roman church had its own higher schools but the few primary schools in existence were negligible. In March, 1915, there were 3,837 primary schools, 309 intermediate schools, and 41 secondary schools, a total of 4,187, with a total teaching force of 9,845. More than half of all the children of school age in the Islands were enrolled. When the schools were first opened the people were uninterested or suspicious or opposed; now the schools are their most popular institution. The first act of the Filipino legislature after its inauguration, was to pass an appropriation for school purposes. One-fourth of the entire budget of the insular government is devoted to education. Everywhere the people freely vote taxes for educational purposes and contribute from their personal funds for the support of schools and furnish labor and materials for school buildings.

Within a few years the great mass of the population will have been given a primary education so that every one will be able to read and write. An intermediate education will have been given to the substantial middle class of the country and higher instruction will have been provided for those who are to assume leadership. The Filipino people never have been a unity. They had no common language or literature. But a small fraction of them were able to speak Spanish, and while to this extent Spanish constituted a bond of union, it was also an agency of separation among the people and of aristocratic domination. The new schools made English the language of instruction because a common language was essential for national unity, because English gave the fullest contact with the ideals of democracy and because it is the commercial language of the world, especially of the Far East. Now, it is estimated, many more people speak English than ever spoke Spanish, and a generation is growing up to which English will be the Filipino language. The change that has already taken place is illustrated in the fact that during the half year ending Dec. 1, 1913, 4,377 applicants took the civil service examinations in English and 490 in Spanish, while six years ago the number taking the examinations in English was 4,223 and in Spanish 1,975, and in the year ending July 1, 1904, 2,443 were examined in English and 3,011 in Spanish. The effect of athletics and of industrial education in the schools has been equally remarkable. Clean games have brought with them noticeable improvement in the physical development of the people, who stood in great need of such influences. They have developed energy, organizing ability, and the faculty of co-operation, and have replaced the spirit of jealousy and of tribal strife with generous rivalry. The industrial instruction has steadily changed the viewpoint of the people respecting manual labor, has raised the standard of living, improved the home and home life, taught better methods of cooking, sanitation and the care of children, provided vocations and developed national resources. No normal pupil is promoted from a primary or intermediate grade without participating in industrial work. Already the effects of the schools are apparent in every department of the life of the people. In many provinces men under thirty are no longer seen at the cock pits and every year the revenue from the licensed cock fighting diminishes. In every province farmers are multiplying their tilled area, having learned better methods and realizing now that the old days of insecurity and oppression are gone forever.

Wherever we have gone through the islands in the dozen provinces which we have visited we have attended the schools and have come away with new courage and hope in the remembrance of this great host of eager, malleable, enthusiastic young life drinking in the streams of truth and democracy and dreaming for themselves and for their Islands the great dreams which may not always yield the great deeds but without which certainly

the great deeds cannot be. These boys and girls in the high and intermediate schools constitute one of the great opportunities of the evangelical missions. Wherever these missions have any chapels in the neighborhood of the schools, a large part of the congregation is sure to be made up of students. They come from and go back to the better class homes to which it has been most difficult thus far to secure access. Their education has raised questions in their minds which they are not willing to evade and which bring them to religious teachers who do not forbid them to think and who are willing to lead them forward into the strange new land of liberty. Within the next ten years tens of thousands of these young people for whom mere ecclesiastical authority has no meaning should be brought into a living religious faith.

I cannot put more vividly the educational achievement of the last 15 years in the Philippine Islands than by comparing it numerically with the educational system of Siam.

	Siam.	Philippine Islands.
Total government income . . .	\$28,070,774	\$11,275,074
Devoted to education	\$623,499	\$2,082,172
Total number of schools under the department of public instruction	394	4,187
Scholars in these schools . . .	25,486	610,519

The Siamese Government estimates that there are approximately 2,900 local and private schools with 95,000 scholars not under the ministry of public instruction. Let such schools and scholars be excluded in the Philippine Islands and included in Siam and the latter would have 3,294 schools and 120,486 scholars in a population about the same as that of the Philippines.

The land which these young people are being trained to develop is a far more attractive and habitable and homelike land than it is easy for us in America to conceive. The Islands are not all swamp and forest and tropical jungle. The corn fields of Cebu look very much like hillside corn fields at home. Although nearly half the area of the Islands is estimated to be forest we traveled widely through the Islands and only twice came in touch with the forests. The weather in August was not a whit more trying than mid-summer in New York city, and the nights were almost invariably comfortable. It is true that the death rate among the people has been high and that the population is sparse. Java, which is not as large as Luzon or Mindanao, has five times the population of the entire Philippine Islands. But already the American occupation has reduced the mortality. The opening of artesian wells alone, which the government has dug free of charge, has cut down the death rate 50 per cent. in many localities. With better sanitation and the trained doctors who are being sent out every year from one of the best equipped medical training schools in the world in Manila, with the spread

of knowledge regarding hygiene through the schools, and with the opening of roads, affording a free interchange of services and ideas, the population is sure steadily to increase in these fertile areas which could easily sustain ten times the present number of inhabitants.

What influence might not a great Christian population like this, living under free political ideals, exert upon the Far East?

One meets in the Philippine Islands many enthusiasts who declare that the Island of Mindanao alone could sustain ten times the present population of the whole archipelago. Mindanao and Luzon embrace each approximately one-third of the 120,000 square miles of the Islands. Mindanao has at present, in an area approximately that of Holland, Belgium and Denmark combined, only 626,086 inhabitants, or seventeen to the square mile, while Java whose physical conditions are similar, has 590 to the square mile. It has the best climate in the Islands, 22,000 square miles of forest, and as good grazing ground as can be found anywhere in the world. If you ask for anything in the Philippine Islands that you have not found elsewhere, you are met with the reply, "O yes, you will find it in Mindanao." As in the case of the Hokkaido in Japan, thousands of immigrants from other islands are moving in. Whole evangelical congregations from Cebu have removed to northern Mindanao. Young men from Silliman Institute have scattered along the north coast carrying with them the seeds of the new life which they got at Dumaguete. The communities are wide open to the gospel. When the representative of the Congregational Church to which Mindanao is assigned in the distribution of responsibility for the evangelization of the Philippines came to Cagayan, the governor, treasurer, presidente, and all the chief officials welcomed him, calling for a hospital, a college, a dormitory, a church. After the slaughter in the cock pit Sunday afternoon it was offered for a meeting, which drank in the words of the preacher, and the next day the chief political paper of the city called upon the people of the province to give the missionaries their friendship and support. Similar doors of opportunity are wide ajar on every side.

The Roman church had its unhindered opportunity for four hundred years. I have already borne ungrudging testimony to some of the good that it accomplished, but it wrought also much evil and it showed itself through its divisions, its inefficiency and its despotism, incapable of doing alone the work which needed to be done. It was divided and is divided still. The friars contended with one another and with the Filipino clergy from whom they sought to take away the parochial care of their own people. In 1849 only one-fifth, and those the poorest, of the 168 parishes under the Archbishopric of Manila, belonged to the Filipinos and this number was steadily reduced, for the decree of Sept. 10, 1861 gave power to the Recolletos "to administer the parishes of Cavite province and other parishes now

under the native clergy, as they are being vacated." The friars' orders which are now regaining something of their strength, are again a source of disunion and conflict. The church was and is inefficient. One of its own lawyers as well as officials whose business brought them into relation with it told me that they were amazed at its business innocence and incapacity and at the losses that it had suffered in consequence. No one can look at the present ineffective and misapplied activities of the church, missing so much of the wonderful opportunity of the present day, without marvelling at its want of insight and intelligent direction. Every one who longs to see the Roman Church purified and nationalized and set free must look with sorrow upon it as it stands divided and confused among the havoc which it helped to make, and among the mighty forces of freedom and hope which are repairing that havoc and building in its stead a structure of truth and liberty.

The present situation offers what Paul would call "a wide door and effectual" to the work of the evangelical missions. Fifteen years ago the churches entered this door with zeal and wisdom. In a spirit not of exclusive claim but of distributed responsibility, they divided the task, assigning central and northern Luzon to the Methodists, southern Luzon to the Presbyterians, the Visayas to the Baptists and Presbyterians, Mindanao to the Congregationalists. Later room was made in Luzon for the United Brethren and the Christians, and the Episcopalians who had begun their work for Americans and the non-Christian tribes, were led on by the very compulsion of the need to share in the general work for the Filipino people in Manila. These determinations of responsibility have been of the greatest value. They have secured a far wider evangelization than would otherwise have been possible and they have ministered to the unification of the people through the subordination of all denominational divisions and the co-ordination of the results of the work of almost all the missions, not only in an evangelical union of the workers, but in a church union of the congregations in the one "Evangelical Christian Church of the Philippine Islands." The church is woefully weak as yet in wholly self-supporting local units and there appears to have been temporarily a subsidence of the zeal and momentum of the first days. Various reasons are given for this. (1) When the evangelical churches first came the Roman Church was identified in the minds of the people with the oppressions which they had long suffered, and in reacting from these oppressions they swung away from the church, which they charged with complicity in them, but now for fifteen years they have lived in freedom and unoppressed and do not feel the conscious animosity and insurrection against the church which moved them in the early days. (2) The moral requirements of Christianity soon emerged and proved too exacting to many who had thought of the new church which had come with hospitality because of its intellectual ideas and spirit

of democracy, but who could not bear its severe ethical demands. (3) At first the evangelical movement struck the people with the impact of a complete and glowing unity. No differences were perceptible among the missionaries who came, though different evangelical bodies had sent them. With the warmth of a united heart and the simplicity of a common voice they spoke to multitudes waiting for just such a message. Later, here and there, divisive elements had slipped in. They had not destroyed the real unity of the whole body, but in some local situations had qualified and weakened it. (4) Many doubtless had gone with the crowd at first who later fell back, not finding some who they had expected would join, or discovering that the crowd was not as great as they had thought it would come to be. (5) The poverty of the people, as some have alleged, compelling them to give all their thought to the hard task of earning their daily bread, leaving them no time to study the claims of religion, no money for the support of a church. (6) The growing prosperity of the people, others have alleged, absorbing their thought in plans of financial gain and making them careless of religious things. (7) "Five years from now," said one of the most intelligent and energetic Filipino leaders, "you will find that the tide has returned with fuller strength than ever. The thought of the people is concentrated at present on political discussion, but within a few years this will have passed by. Policies will have been clearly settled and will have become understood. Then again the mind of the people will turn to the deepest problems and necessities, and multitudes both of the older people to whom the old religious forms are meaningless, and of the younger people to whom they are unreal and untrue and who, believing intellectually in God and Christ, are still seeking a vital experience, will turn to the Bible and to the church which is not afraid to open its pages to the people and answer the questions which the people ask.

But our observation and experience would lead to the conclusion that there is no need of waiting for five years, that the door is just as wide open now as it was fifteen years ago and wider, that in almost every municipio and barrio in the islands there are men and women accessible and waiting, and that nowhere in the world is there a richer and more immediate possibility of an evangelistic harvest and of a great moulding of character in individuals and in a nation than among the 50,000 students enrolled in the intermediate and secondary schools, who are dead ripe for friendship and for every true and tactful influence which will lead them to take Christ into their lives as their living Master.

One sees no hope of any self-generated movements of religious revival in the Islands. Aglipayanism is disintegrating and, in the process, is passing through a pitiful degeneration. It began as a great revolt within the Roman Church but it represented no vital, intellectual or spiritual principle. It was a rebellion,

not a reform, and it met its death blow when the courts awarded the church properties to the Roman organization. A few church buildings were built. Some of these are still maintained in shabby disrepair. Some of the people have returned to their old superstitions and even deepened the fraud and falsehood which they had repudiated, as in the case of the church in Santa Cruz worshipping and making money out of the Virgin of Malove, which is nothing but a curiously shaped knot of wood. Aglipay himself, under the influence of one of his followers who has dug up the remains of Renan, has now taken up with a charlatan rationalism. These are some of the questions and answers from his last catechism.

“How does the Iglesia Filipina (Aglipayna) define religion?”
Ans. “Religion is a science which by means of rationalistic investigations studies the unknown nature of God.”

“What is the characteristic of the Iglesia Filipina?” Ans. “It is the unique church in the world, formally established with more than twenty bishops and hundreds of presbyters and, placing modern science above the Bible, is herself worthy of the twentieth century from which she sprang.”

“What is the gospel that the Iglesia Filipina follows?” Ans. (There follows a claim that the church has examined the canonical writings and others and found much that is apocryphal and something that is authentic.) “The church has therefore chosen the authentic parts of the four canons and completed them with the other interesting facts found in the gospels which, though they were not declared authoritative, are as old as the former, and she has made her general Filipino gospel in accordance with the spirit and progress of our epoch.”

“Did Christ perform miracles?” Ans. “No, He Himself declared that He would not do any miracle for His generation (the reference given in the catechism is Mark 18:12!) Miracles are impossible because they are against the immutable laws of nature which are God’s laws.”

In an article in “La Vanguardia,” Feb., 1913, on “Las Doctrinas de la Iglesia Nacional,” Aglipay wrote: “If Jesus were considered as a true God, He would be a poor little God. . . . He felt an excessive fear in the Mount Tabor and in the Garden of Gethsemane when He thought of the great peril that was menacing Him. Considered as a mere man His sympathetic figure appears commendable when with all the weakness inherent to a man He exposed Himself to danger in order to preach the truth . . . Undoubtedly Jesus was an extraordinary apostle whose redemptive doctrines inspired the essence of our modern moral teachings.”

These are not accurate translations of Aglipay’s Spanish. They were made by a young Filipino who, I am afraid, was master neither of Spanish nor of English, but his translation does not do injustice to Aglipay’s present theological position and there is in him and his movement no hope whatever of religious or moral helpfulness to the Filipino people.

Their hope is in the spirit of truth and freedom that is now abroad in these Islands personified in the high-minded, capable, and unselfish service of the American administration, breathed ever deeper and deeper into the life of the people by the public schools, finding now an increasing number of Filipino leaders who are ready not only to revere Rizal but also to work in his spirit for the Philippines of today, and borne far and wide over the land by the men who have come from America or who have been raised up from the Islands, whose sign is not A. M., the monogram of Ave Maria, which takes the place of the figure of the Savior over the altar in some of the great Manila churches, but A. D., the day of Mary's Son, and who carry not so much cross or crucifix as the living Christ.

R. E. S.

3. SOME ASPECTS OF THE RELIGIOUS CONDITIONS IN THE PHILIPPINE ISLANDS

As we went to and fro in the Philippine Islands and talked with individuals or with groups of individuals, two questions were sure sooner or later to be discussed, (1) What were the religious conditions in the Islands which justified the coming of the evangelical churches, and what are the conditions which warrant their continuance today, and (2) What are the religious conditions in the evangelical churches themselves. Are these churches competent or qualified to do or to share in doing the work that needs to be done? The Board and those who read this report will wish first of all to have without comment, the answers which the Filipinos themselves gave to these questions, to be followed by any interpretation or comment which we may have to add.

The first group to which these questions were put was made up of representative men and women from the evangelical churches in the island of Panay. One layman spoke up at once, "I see no need," said he, "for any other warrant for the presence of the evangelical churches than is supplied by the great commission. That commission holds with regard to our people as truly as for any others who are without the gospel of the New Testament. I used to think, indeed, that I was a Christian, but when I read the Gospels I realized what I had never realized before, namely, that I was a sinner and that I needed to be saved, and that only the grace of God could save me. The Filipino people need to realize this today and they will realize it only through contact with the New Testament Gospel and without the evangelical church that contact will not be given to them." The ablest minister who was present followed him, "There are many places in these Islands," said he, "in the mountains and in the barrios where the people are not Christians and do not profess to be. But even in the cities where the whole population is nominally Christian, it is only nominally so. I was representative of the frame of mind of the normal Filipino and I regarded myself as a Christian, but when I read the Bible, I realized how far short I came from being anything of the kind. The great difficulty of our work here and the supreme evidence of religious need is the failure of the Filipino people to conceive the New Testament type of religious faith and experience. When they first hear of evangelical Christianity they think of it in terms of the same sort of religious unreality to which they have been accustomed. And I wish that this were all that needed to be said, but I have to say also that that religious unreality tolerated flagrant sin, if only it was careful in its external conformity." The next speaker was an interesting character, a

harnessmaker who often went on itinerating trips with Mr. Doltz but who insisted on defraying all his own expenses and who scorned the idea of being paid for any evangelistic service, but on the other hand, with his brother, contributed toward the support of an evangelist. "Christ," said he, "came not among the Gentiles, but among the Jews and it was to the Jews that He sent His disciples first, yet the Jews had the Scriptures although they did not understand them and theoretically they knew more about God than any other people. So to me," he went on, "it is a wonderful thing but exactly right, that the American Christians should have sent the gospel here where God was known and yet not known. The Filipinos were like the Athenians, they did not know the God they were worshipping. I say that I know when I declare that Paul's words were exactly true of us, that we knew God and worshipped Him not as God." "I can only say," added a fourth speaker, "that formerly there were many Christians here in Panay who were murderers and thieves and who did not consider themselves any the less Christians on that account. Now it is much more generally known what true Christianity is but we need still more sharpening of the moral sense. Conscience is still weak among us and needs to be nourished into a larger vigor." "One profound need among us," said another, "has been a religious fellowship founded in love. Something of this kind has been growing up through the evangelical church but we need nothing more than the religious influence which will foster such an ideal. The moral needs of our people and the moral gains which have been brought to them by evangelical missions are the warrant you are asking about." "Any nation that is without the Bible," said another, "has a right to ask for it and to expect that the nations which possess it will bring it." Two women spoke next. "It is true," said one, "that practically all the Filipino people wish to be regarded as Christians, but by Christ's law that by their fruits ye shall know them, they are not Christians, and the gospel should be preached to them just as to other people and as to the whole world." "Perhaps our people were taught much truth," said the other woman, a fearless worker who often herself conducts preaching services in the streets, "but they were not given the power to fulfil it." "Even if we were Christians," declared another, "was that any reason why the Christians of other countries should not come to help us? Did not the apostles in Jerusalem send a deputation to visit the Christians at Antioch. Do we not need and have we not a right to all that we can gain from other Christians anywhere?" "What the missionaries have brought," said another, before we passed to another subject of conversation, "is warrant enough for their bringing it. We need nothing more than such pure and true ideals of life as we have seen in them."

A second group to which the same questions were put represented the provinces of Sorsogon and Albay at the southern end

of the Island of Luzon. The emphasis here was laid on the present religious conditions and the inquiry as to whether the Roman Church was not meeting, or could not meet these. "In Sorsogon," said the first speaker, "the conditions today are just as they have been in previous times. The people continue undisturbed in their old religious ideas. They still believe in pilgrimages and there is no less fanaticism or superstition than there used to be in trusting saints and worshipping at miraculous shrines. The grip of the church is as strong and as weak as ever. Its leaders preach today, as before, unquestioning devotion to authority and they use the hard times consequent upon drought and three successive failures of our crops as an occasion for getting masses said and atonement made for past religious negligence." "I think quite differently," said a second speaker from Sorsogon. "Our people are far more liberal and tolerant than they used to be and come quite readily now to the evangelical church, and the best people among us have swung completely away from the old church and are interested to know what it is that evangelical Christianity has to say to their minds and hearts." "The old church," said the ablest man in the group, "simply did not meet human need and it paralyzed the minds of the young men. When I was a boy the schools were conducted by the church and their teachings were utterly unsatisfying. It was mere routinism and the inculcation of formal obedience to church authority. There was nothing living and real. There was no answer to the questions which arose in young men's minds except the answer of repression. The result was inevitable. As soon as political authority was broken, the attendance at mass fell away and now a small fraction of the population attends. Where the patron saint of a village is supposed to have miraculous power, the attendance on the annual fiesta day is great as at Tievi, where Our Lady of Salvation is supposed to work miracles. But elsewhere the fiesta is just a social holiday and not a religious ceremony at all. The moral conditions of the people and the priesthood are no better than in the old days of which Rizal wrote in 'The Social Cancer,' and away from the immediate seats of the bishops the immorality of the priests is no more hidden now than formerly. The bishop did remove one priest down here when it was proved in court that he had a wife and twelve children. But the priest refused to leave and said that if the bishop insisted he would take off his habit and stand as a candidate for the Assembly, so the bishop yielded and let him stay. The civil marriage law has helped the moral conditions, but the priests fight it and teach openly that it is not valid and that people civilly married may be married to someone else by the church." This conference broke out at this point into a series of tales about priests and it seemed better to drop the subject and to ask instead what the greatest defects and needs of our Protestant churches were.

These two conferences were typical. It will suffice to add to

them one representative individual opinion. He was a clever old man who was a member of the town council in a most picturesque municipio in Tayabas. He had been, he said, a member of the Roman church, "a third degree member with a big badge on his heart" as he expressed it. But he could not find anything that would satisfy his mind or inward spirit. He stood and stretched his arms in prayer before the saints but he got no nourishment to his soul. In his eager search for truth that would content him, he left the old church and joined the Aglipayanos, but found nothing there. Then he heard Mr. Snook, the first evangelical missionary in the Tayabas province, preaching, but it was commonly said among the people that his message was anti-Christian and demoniac. The old man was timid and stood afar off. But as time went on he drew nearer and at last peeped in the windows where Mr. Snook was preaching, and one day heard what he described as "an Holy Spirit Call" and "was convinced." After that he lost all fear, came clear in across the threshold, and now was satisfied. No more with outstretched arms before the saint on occasional days, but every night upon his knees within his own house he prayed, and God was near to him and the best of all realities. The first chapter of John was the richest of all written words to him and life held for him now only eagerness and joy. The glow of a sincere and actual experience was in the old man's account. And there are thousands like him who if the right of evangelical Christianity to be in the Philippine Islands is to be tried and judged, are ready to appear as witnesses.

Are not such simple statements as these right out of life, sufficient answer to the question whether the presence of our evangelical missionaries in the Philippine Islands is justified? These simple temperate testimonies show that there was something which these hungry souls did not have and could not get, something to which they had a right as the Father's children for whom the Son of God died. With the coming of men and women who gave them the Bible to read for themselves and told them simply of the love of God in Christ and the life and light which are as free to every man in Him as the blue skies over these Islands or the blue waters around their shores, a new day began for these people. What more needs to be said? Must the dawn justify itself and life make apologies because it is? With no abuse, and abstaining from all harsh and sweeping indictment, it is enough to say that there was spiritual and moral need in the Philippine Islands which justified the coming of any men and women of pure and loving hearts. That spiritual and moral need is here still and not only are the missionaries who have come to deal with it justified in their presence, but from every island in the Philippines Christ calls for more men and women like them of whatsoever church they may be, to let His light shine and His life work here where the need is real and where no ecclesiastical monopoly has any right to keep Christ's sheep hungry and in the dark.

If anyone doubts the need or warrant for every spiritual service which can be rendered to the Philippine peoples, he needs only to come and see the conditions for himself, to mingle with the people, to realize the religious lapse and destitution, to mark the multitudes who do not need to be enticed from one fold to another but who are as sheep without a shepherd, having no fold at all. The work of the American Episcopal church in the Philippines was begun with no reference to the nominally Christian people of the Islands. It held itself as limited strictly to the non-Christian tribes and to such American people as were open to its ministry. But its missionaries would have been no true ministers of Christ, if once drawn to the Philippine Islands by these calls, they had here been deaf to the other voices appealing from every side, voices of irreligion, of unbelief, of moral need, of intellectual hunger, of physical suffering, of helpless groping on the part of young men and young women, with their old anchorage gone and beaten by heavy storms. Could Christian men stand mute and inactive before such need? Not if they were to continue to be Christian men. The Episcopal missionaries did, accordingly, having discovered the real conditions, just what the other American missionaries came to do, having known them in advance. Next to the hospital which has done and is doing a Christlike service, a beautiful church has now been built with a deacon from a mission of the Episcopal church in another Latin land and a membership is growing up of the same kind of young men and women as have been gathered and are being gathered all through the Islands, into the churches of the other American missions. It is not intrusion for any American church to be doing this work in the Philippine Islands or in any other land.

Bishop Brent has stated the matter in his own strong way in a statement which he was kind enough to give me on "Catholicity and Intrusion."

Speaking of papalism as "Half-Rome" and an exclusive anti-papalism as the "Other-Half-Rome," he goes on, "There is also a 'Tertium Quid.' There are those group-Christians which cheerfully accord all other group-Christians, on the right hand and on the left, a place in the sun. They abstain from universal indictments. Recognizing that no one fragment, however bulky, of a shattered Christendom possesses a monopoly either of truth or of righteousness, Tertium Quid finds itself incompetent to dictate terms to, or to pose as the reformer of, the morals of any other group of Christians but itself. With clear-cut convictions of its own, it is not hasty to enter the entanglement of formal treaties or ententes. Respect for the position of others is not allowed to dictate terms injurious to self-respect. Self-respect, on the other hand, is not allowed to disregard the courtesies and services due to others. The ideal is such unity of spirit as will express itself in fellowship and conference with other group-Christians, who are striving to reach

a fuller conception of God's will. *Tertium Quid* is for the moment shy of crystallizing the results of conference into legislation because certain group-Christians are too—let us say, shy, ever to confer with other group-Christians. Partial conference whether at Trent or Hampton Court or Edinburgh, can reach only tentative conclusions. It were presumptuous and perilous to pretend otherwise. *Tertium Quid*, therefore, ought not merely to confer but should also try, in the absence of those who are still too shy to confer, to do justice to the contentions of the absentees. They will receive no decoration for so doing, but it is an inspiring obligation at close quarters, however forbidding its countenance viewed from afar.

“When it comes to the extension of the organized operations of *Tertium Quid* the situation takes on a delicate complexion. Like all other group-Christians it claims world-wide commission. The unevangelized in any country call for consideration and possibly for action. There is no serious difficulty here. The only real problem is what could be done in relation to Latin-Christian countries which, with one voice or another, attract attention or cry for succor. Part of the problem has already solved itself. Any group-Christians who believe themselves to possess national character must follow the flag in order to minister to their fellow nations. Near Louisiana and the far Philippines require the same treatment from *Tertium Quid*. We go there partly because each is American territory and partly because the church of the country does not feel justified in ministering to our people as Christians. Once there, the relationship to ‘Half-Rome’ and the ‘Other Half-Rome’ is just what it is at home. There is the same duty to lapsed Christians from the fragment of the Church that dominates, that there is in Maryland or New York—that and no more.

“Our church has, as is recorded in the pages of this volume, by her action, also taken the position of *Tertium Quid* in Mexico whence, years since, a cry for succor issued. The appeal of distressed conditions of faith and morals took individual missionaries to Brazil, and later our church endorsed their action by organizing there. Contiguity, increasing American immigration and a growing body of unchurched Christians carried us to Cuba.

“Hence we are irrevocably committed to intrusion by our definite action. We are neither in a position to reform the Christianity of the countries concerned nor could we handle the situation if the Latin Church withdrew and we had the field to ourselves. Repudiation of our past course is inconceivable. The sole question is in what spirit we shall continue. The answer undoubtedly is we must continue in a Catholic temper. . . . When it comes to a Latin country, the Catholic temper should rise in inverse ratio to the monopolistic spirit when it frowns on us as intruders. It is one of the freest, though by no means the happiest, experiences of the Christian life to keep a friendly spirit

and maintain a level justice in the face of repudiation, hostility and hatred."

The presence of missionaries in the Philippine Islands to reinforce whatever spiritual energies are at work and to do work which will otherwise not be done is not an intrusion upon any one's preserve nor an invasion of a field which any one else can claim. It is as clear an obedience to duty and the call of God as could be found. And yet it would not be fair or true to fail to recognize the work that has been done in the Islands. "There," as Bishop Brent says, "whatever superstitions and vices there have been and are, the Roman Catholic church with the weapon of the cross has saved the millions who inhabit the archipelago from the same sure fate from which Charles Martel with the hammer of war saved Gaul, from the unconquered, if not the unconquerable curse of Mohammedanism." The Roman Catholic church has done a great work of general religious instruction and enlightenment. Intellectual foundations have been laid which one does not find anywhere else in eastern Asia. The whole thought and spirit of mind is different from what one meets in Siam. There the thought of God is insecure, dubious, half-denied. Here the theistic faith is clear. There Buddhist ideas of fate and rebirth have blunted the sense of personality and stunted the growth of those notions of responsibility and duty which are the essential stuff of character. Here the Christian forms of thought have been inbred and though the hold of the Church is gone and men have wandered far away, they carry with them the remembrance that once they were baptized into the name of Jesus Christ. It is very different in the Philippines, also from South America. Reasoned rationalism, Comtism, naturalistic agnosticism, have not made the ravages in the Philippines that they have in South America. Many new and respectful thoughts came to me one night in Iloilo as I heard Mr. Doltz at the close of an evangelistic meeting for students remind them that they had all been baptized into Christ's name, that the appeal he was making to them was an appeal to a familiar loyalty. He did not need to ask them to believe. With most of them the belief was already there. He needed to call them to the reality of moral obedience and in the hush of the quiet tropical night one after another signed his name to the statement that was to transmute a receding memory into a reality of character, "I promise God to study the words of Jesus Christ and with His help to make them the principles of my life." Would that those men in the Roman church who believe in Jesus Christ the Son of God and who have made His words the principles of their lives might come to dominate that great organization and more of them take their part in making the church what it ought to be in these Islands.

R. E. S.

4. QUESTIONS OF POLICY AND METHOD IN THE PHILIPPINE MISSION

I have already referred to the surprising resemblance between the physical conditions of life in the Philippine Islands and in Siam. Even more surprising is the complete unlikeness in the spirit of the people and their intellectual and economic conditions. Instead of the lethargy and indifferentism which lie sleepily upon the life of Siam we meet here in the Philippines with an energy, a vigor, an ambition which are very different from what is met in Siam. It is easy to speak depreciatingly of this spirit in the Philippines, to say that it is not original but communicated and sustained from without, that it falls far short of matching the initiative and resourcefulness and tension of the temper of some of the people in the temperate zone. That is quite true, but it is equally true that there are other temperate zone people who do not display at the present time the spirit which is abroad in the Philippines, and the right comparisons to make are not between these Islands and the great northern nations, but between these Islands and other nations subject to the same climatic conditions. Such comparisons leave one with a feeling of strong hope and confidence with regard to the Filipinos if they are not deprived of the moral and educational influences which have produced the present conditions among them. This impression of difference between the Philippine Islands and some of the other tropical states where we had been, while it began with our first contact with the Islands, only came to its full strength gradually as we went from island to island and realized slowly how difficult the task had been, how wise and effective on the whole the processes of progress, and how encouraging in spite of all drawbacks is the result. The fact that the Philippines are an archipelago of thousands of islands and not a solid piece of contiguous territory, the consequent division of the people into innumerable local groups with their own dialects and separated in interest and life from their neighbors, the oligarchical government which deemed these divisions of the people desirable and used them as a means of preventing unification, the want of communications between the islands and of good roads on the islands between the different communities, the inequality and irregularity of taxation with its consequences in the discouragement of thrift, the total absence of banks, savings institutions and all agencies for mutual benefit and improvement, the discouragement of individual initiative and success and the building up instead of great estates resting upon peonage, the control of many of these estates by the church which also dominated education, determined its character and extent, and co-operated with the state in preserving the divisive dia-

lects and limiting the acquisition of Spanish to the small aristocratic and governing class,—these were the influences that had to be overcome and which the agencies of government and industry and education have been steadily overcoming since the date of American occupation.

The mere presence in the Islands of the American Government with its political principles, not so much expressed as simply assumed, and the irrepressible democratic spirit of its administration which neither racial prejudice nor militarism can ever transform into “imperialism,” has breathed through the whole Islands a real measure, however small as yet, of the temper which made and keeps us a democracy at home. Steamship lines and roads have opened channels for trade and intercourse and the interflow of life I never realized as clearly as in the Philippine Islands the moral and intellectual influence of good roads. Ideas as well as commerce run upon them and they melt out the petty local dialects which grow up even among separated villages. A merchant at Los Banos told us that ten years ago on his way over what was then the road between Los Banos and Bay a few miles away, his horse had stuck in the mud and he was obliged to abandon it and go into Bay for assistance. On his return he found only the ears of the animal sticking out of the mud. That was the fate of ideas as well as beasts in those days, only as a rule not so much even as the ears projected. Now over the most beautiful roads the carts of hemp and sugar cane and of copra move as easily as they would on our best roads at home and ideas of unity, of common interest, of free movement of minds as well as of things, are pervading the Islands. Trade has quadrupled since the Spanish times, banks furnish the means of a freer commercial life and are aiding the farmers, rich and poor, in developing their lands and handling their crops, and to lift the sugar production of the Islands which is now only 35 piculs per hectare upward toward the level of production in the Hawaiian plantations of 200 piculs. If the sugar farmers are asking for more government aid than they can economically justify, what is that but an additional evidence that the Filipinos are rapidly absorbing the ideas of the modern world? Most influential of all the agencies of change which are at work in the Islands widening the dissimilarity of which we have spoken between the Philippines and Siam are the schools, as has been already pointed out. The open purpose of the schools, publicly avowed, and the very avowal carrying with it an emancipating influence, was to prepare a larger portion of the Filipino people for participation in a democratic form of government. At present under a suffrage qualification which allows anyone to vote who has the ability to read or speak English or Spanish, or who has held certain modest grades of office in local government, or who has property of an assessed valuation of 500 pesos, one per cent. of the people are enrolled as voters. This is not a unique situation. In British Guiana out of a population of 278,000

there are only 2,815 registered voters, and in Barbadoes out of a population of 192,000 only 2,044. But such a percentage is woefully inadequate and the deliberate purpose of the schools has been to promote democracy by increasing the number of qualified electors, by giving the people a common speech, and by democratizing society. As the Director of Education says in his fifteenth annual report, the necessary preparation of the Filipino people for participation in democratic government "included first of all giving them the opportunity of acquiring a common language as a step of prime importance in the development of national unity. The selection of English as this language meant contact with ideals compatible with democratic government, and the appointment of American teachers meant contact with these ideals embodied in personalities and therefore in the form most potent to influence the Filipino youth. The effective carrying out of this policy depended, not so much upon the establishment of a democratic form of government, as upon the development of a truly democratic social organization. Athletics and industrial work have contributed much toward the democratization of the people, and all phases of school activities have worked together to promote the growth of a middle class which, experience has proved, is a requisite for successful popular government.

"Definite training for citizenship is given in the primary, intermediate, and secondary courses. In grades III and IV, village improvement societies are organized whose members receive practice in holding deliberative meetings, and discuss the needs of the municipality with reference to sanitation, roads, public buildings, and government. These societies at times organize as municipal councils to consider questions of this sort. Such societies took a prominent part in the activities of 'clean-up-week.' December 14-20, 1914, and throughout the year do much to improve streets, plazas and school and home premises. More advanced instruction in citizenship is given in the intermediate and secondary courses, and various societies of pupils afford practice in conducting meetings at which questions of interest to all citizens are often discussed. This training is bound to have its influence upon the electorate, which, in ten more years, will be composed largely of graduates of at least the primary course in the public schools. A boy who has completed the primary course is qualified by education to be an elector and, under present law, practically all future increases in the electorate will consist of those who will qualify on account of their knowledge of English, rather than on account of the possession of property or the holding of office under the Spanish regime.

"The public schools are making a notable contribution to the body politic. Of the voters who, at the present time, are qualified as electors because they possess certain educational qualifications, a considerable percentage claim an education in English. During the school year 1912-13, 10,938 boys completed the primary course. During the school year 1913-14, 11,398 boys com-

pleted the same course. These 22,336 boys, potential electors, the output of the primary grades of the public schools of the Islands for only two years, equal approximately 22½ per cent. of the present number of electors claiming educational qualifications; and the number of boys who graduate from the primary course is bound to increase steadily....

“The public schools have not only created an enthusiasm for education, but have also played an important part in the general intellectual awakening which is taking place, and which is an indispensable condition of civic efficiency. Outside the public schools the chief evidence of this awakening is the great increase in newspapers and in the number of their subscribers, the increased purchase of books and use of libraries, and the growth and improvement of the private schools. By spreading information and stimulating thought, the schools and allied agencies are laying the foundation for enlightened public opinion and an electorate that comprehends its responsibilities... It is difficult to estimate with any degree of exactness the amount of English spoken in the Philippines. It is safe to say, however, that the knowledge of English is far more general than the knowledge of Spanish.”

In singling out the schools in this way it is easy to do an injustice to the other agencies which have contributed to producing the present conditions in the Philippine Islands. As a matter of fact the schools are only part of a whole movement which cannot be divided. What has happened, has happened as the result of the total impact of a new view and spirit of life upon the mind of a responsive and not unprepared people. The honesty, efficiency and ability of the insular government, the integrity and justice of the courts, the enterprise of business, have all contributed and indeed the schools and the courts are but subordinate functions of the insular government which deserves the credit for what has been accomplished so far as that credit falls to governmental agencies. The government itself, however, has been but an expression of the democratic spirit, the spirit of equality and of moral responsibility, and it is not claiming too much in behalf of missions to assert that taking into consideration the number of missionaries and the amount that they have had to expend upon their work, no other agency has wielded as great an influence in this movement of releasing the mind and inspiring the heart of the Filipino people. It is to some of the questions and policies of the work of our own mission which, with the Methodist Mission, began the evangelical occupation of the Islands, that we now turn.

I. *Our Evangelistic Work and the Filipino Church.* In the character of our evangelistic work in the Philippines and in the independence and self-support of the Filipino church we had expected to find in coming to the Islands just such a difference from the conditions of the work in the church in some of the older mission fields as we have described as existing be-

tween the political and educational conditions in the Philippines and analogous conditions in Siam. The Philippines are the latest mission field entered by our church. The work had the great advantage, at the beginning, of the experience of men trained in other missions and conscious of any mistakes of policy which they had made and of the importance of right beginnings in the Philippines. What had been accomplished in Korea and Uganda where, beginning afresh, with the lessons of missionary experience taught in old fields, it had been found possible to build up great independent churches, self-propagating and self-supporting from the beginning, was before the minds of the first missionaries in the Philippines. They were familiar also with the lessons to be drawn from the successes and failures of the work in other Latin lands. Our own mission began with the earnest purpose to avoid the errors made elsewhere and to develop the church in the Philippines as an independent, self-supporting organization from the beginning. The thought of our first missionaries on the subject is embodied in the following extract from a paper which one of them read before the Manila Ministers' Association at the outset of the work before any central ecclesiastical body had been formed.

"As soon as there are a few churches in any district, let representatives of these churches meet regularly for conference and mutual helpfulness. Such conference would develop, naturally, into truly representative bodies, which would soon grow into provincial and then into national assemblies. The foreign missionary should be on the outside of this organization. He should exercise no authority except over such workers as may be employees of distinctly missionary enterprises, such as schools and colportage work. He can be an advisory member and exercise quite as much influence in that way as when he has a vote. If the foreigner is a member of the church court, then the native feels no responsibility for a long time, and simply does what he is told to do. When he does attain a spirit of independence, he is often apt to use race and not reason as his motive. The attitude of the different missionaries should be that of helpers and advisers, rather than of dictators. They should work along as evangelists, not as pastors, opening new fields, raising up new churches, advising the people and caring largely for the educational work, and especially the theological training of the ministry. Up to the time that the individual churches are able to support themselves, either spiritually or financially, I think it would be well to keep them under mission direction. As for their government during this period, the less and the simpler the better. I think that sometimes the missions have attempted to put too large an armor on the little churches and have felt that because the system of church government that they follow is good at home, therefore it should be worked down to its minutest detail on the mission field. Why not do as the apostles did, and appoint earnest laymen as church officers, calling them

elders, or deacons, or stewards, or wardens, or whatever term seems best? The Filipino system of government by cabozaz de bavangay is similar; and as Paul used the existing system, why should we not adapt the social habits of the country to our needs? As soon as churches reach a stage of self-support, they should be made members of the national Church. It would be a reward to hold before them. A Board of Home Missions and a Publication Committee could be easily formed and the work of spreading the Gospel taken up by them. There are, of course, many difficulties that can be seen even now, and without doubt, many more will appear as the work develops. I sincerely believe, however, that they will not be as great as those that have accompanied the old system that rules in many of the mission fields. This plan conserves the independent action of the missions and at the same time opens the way for the growth of an independent, self-directing, self-supporting Filipino Church."

Knowing that the work had been begun in the Philippines with these ideals we had expected to find there conditions resembling those in Korea rather than those in Mexico and others of the older fields and often as we moved about among the difficulties and discouragements of the work in Siam we promised one another that in the Philippines we would find a different situation, with the churches aglow with the spirit of activity, directing their own administration, and supporting their pastors and church expenses. Instead we find here not the churches of Uganda, Korea, or Japan, but very much the same conditions which exist in all the older mission fields. There is a great deal of earnest voluntary evangelism to which almost every new congregation can be traced, but there is the same need of arousing and sustaining the evangelistic spirit both among preachers and church members that there is in Mexico or Syria or Peking. There is not a fully self-supporting church anywhere in the mission. There are two churches which are meeting their pastors' salaries, but they worship in buildings erected and maintained by the mission. There is an independent synod, but only one of its presbyteries is really conducted by the Filipinos. Some of the others depend wholly upon their foreign missionary members and without them would not even meet. The situation is not due to any abandonment by the missionaries of the principles with which they began, but it illustrates the difficulty of adhering to and carrying through a right missionary policy and it illustrates also the special difficulties which have been met in the Philippines. Without spending time upon explanations as to how our present conditions arose, it will be wiser to consider what the facts are and to suggest how we should deal with them.

1. It is desirable that the mission and the Board should fix clearly in mind the order of emphasis required in the employment of our time and strength and financial resources. We have

no hesitation in saying that viewing the conditions in the Philippines comprehensively and considering the actual facts with which we have to deal at the present time, the emphasis should be first upon the evangelistic itinerating work, the establishment of new churches and the stimulation and guidance of the churches already established toward self-support and a more aggressive evangelistic work, second, upon the evangelistic opportunity among students, especially the boys and girls in the high schools, third, upon our educational work in Silliman Institute and the training schools of the mission, fourth, on the work among the American community in the few centers among our stations where the community is large enough to make a systematic work possible and where there is no church provision for its care, and fifth, upon the medical work. Any enlargement of the medical work at least should surely come after we have more adequately cared for these other responsibilities. The maintenance of the medical work we already have in Iloilo ought to be included, however, among our first responsibilities. It will be a great advantage to keep such a policy of emphasis as this, if our judgment in the matter is right, clear before our minds in the development of the work in the Philippines and not to be misled from it by opportunist arguments or by the pressure of transient circumstances. One great weakness of our missionary work is the ease with which wise and deliberately adopted mission policies are set aside in response to conditions which should be made to bend to the policy and not be allowed to over-ride it. And it is not more important that the Board should have some such policy of development as this in control of its appointments and appropriations than it is that each member of the mission should govern by it his use of time and his own program of work.

2. In the second place we should seek in the most earnest way to recover where we have lost it and to create where it has not been, a deep and steady evangelistic momentum. The reasons given by a number of the Filipino preachers for the subsidence of some of the early evangelistic enthusiasm have already been quoted together with the suggestion of some of them that when the independence question has been settled and the mind of the people set at rest with regard to it, an opportunity will return better than any that we have had. In other Latin fields besides the Philippine Islands and even in missions like Korea and Japan, the subsidence of an early zeal in the work of propagandism is not unknown. The older native workers in Mexico often look back longingly to the eagerness of the evangelistic zeal which marked the evangelical churches in the first flush of their joy at discovering the gospel. I have heard the men in Michoacan tell of the early days when the believers carried their Bibles with them to the fields that they might read them at the noon-day rest and when along the hillsides at night the torch gleams marked the worshippers gathering for Bible reading and prayer. Even in our home churches there are mul-

titudes to whom the question in Cowper's hymn is an unhappy reality,

"Where is the blessedness I knew
When first I saw the Lord?"

The psychology of the Christian life is the same in all lands and the tides ebb and flow in mission churches just as they do at home. The ideal, however, is that they should flow and not ebb and we must resolutely refuse in every mission field to accept the unsatisfactory facts of Christian life in the western churches as the necessary forms of church life everywhere. We have a right to expect and a duty to work for a deeper and more sustained evangelistic activity among the foreign mission churches and I believe it is well within the truth to say that it exists there. It exists in the Philippine Islands, but it does not exist strongly enough. The problem is how to develop it. Some of the methods by which this can be done are these: (1) The example of constant evangelization and itineration on the part of the missionaries. The evangelistic spirit cannot be taught nor communicated by admonition. It can only be caught from example. Theological schools in which men are told that they should be evangelists will never produce evangelists. If missionaries are engaged in institutional work and give their time to teaching and administration, the young men of the native church will look upon these things as the best things to do and will be ambitious to secure positions in which they can do the same kind of work which they see the missionaries doing. Only an evangelistic mission will produce an actually evangelistic church. The reason our ablest young men in China today are becoming teachers or seeking places in some form of institutional work and are turning aside from the pastoral and preaching work of the ministry, which is the greatest need in every mission field, is that they see the missionaries doing just this very thing. To make the church evangelistic missionaries themselves need to remember the admonition of Paul to Timothy, who was set in episcopal responsibilities to carry on a work of organization and administration, but who was specifically charged himself also to "do the work of an evangelist." If he did not do it no amount of episcopal exhortation on his part would breed evangelists under him and around him. (2) Personal evangelistic work with individuals and some measure of specific evangelistic work in public meetings or in itineration ought to be done by every missionary even though he is assigned to institutional work. A large proportion of the members of a foreign mission will inevitably be so assigned. So far from being exempted thereby from evangelism, they are laid under the heavier obligations for it as being examples to the church, which will give far more heed to what they are and do than it will to what they say. (3) The day for itinerating work by missionaries in the Philippines and other missions has not gone by, although it is an unhappy fact

that in many missions there is less of it now than there used to be. Improved facilities of travel make it harder to continue to use the old primitive means of transportation without which most of the fields cannot be visited. It is easier now to lay off this work on native men "who can do it better than the missionaries,"—only as a matter of fact they cannot, at least those who are available for the itinerating work, because the better men who could do it better than the missionaries are anxious to do the same kind of educational or local work which they assume from missionary example is more important. Perhaps also modern ideas of social conversion and national reformation have weakened our discernment of the equally important duty of reaching individuals and planting Christian congregations among the masses of the people in the country villages. As a matter of fact it will be found that in most of our mission fields the men who are the leaders in what are regarded as the larger Christian movements and who constitute the city churches, came up out of those congregations which owe their existence to the fidelity of the itinerating work of the earlier missionaries and which need to be multiplied manifold by similar work today.

(4) Conserve and follow up the multitude of points of contact and evangelistic opportunity which we now have and carry the Filipino church along in the process. It is estimated that 5,000 boys have studied in Silliman Institute since its establishment. The great majority of these went out deeply influenced by the school and with warm friendliness toward all that it represented. These boys are scattered in hundreds of communities where no missionary or evangelist has been able to go, and they represent only one of many doorways of evangelistic opportunity open before us.

(5) Carry on in our theological seminaries, in the presbyteries, in the churches, and by frequent conferences and conventions, an unremitting campaign of appeal to the church. Establish evangelistic workers' training classes wherever possible in the congregations. Seek to identify the privilege of personal evangelism with the duty and joy of Christian faith. This should be done by beginning with the catechumenate, by expecting of inquirers, as has been done from the beginning in Korea, that they should be propagators of the gospel in the time of their catechumenate.

3. From the beginning the Filipino church has been blest with many earnest and zealous Filipino preachers. Some of the older men, after doing a good work, dropped away from the ministry. A few, but only a few, failed morally. More of them belonged to the old Spanish order and lacked in power and adaptation. Some of them have continued to this day in fidelity and fruitfulness. A younger generation is now growing up, trained in the spirit of the new era. These men and the lay leadership under them should be loved and trusted and coached and inspired into a true and efficient spiritual leadership. Now that the church is ecclesiastically independent and that the un-

natural authority which the foreign control of a native church lays so embarrassingly upon missionaries, is in part at least dissolved, the missionaries are free to give themselves to this task of cultivating free leadership in the native men. The more one studies the New Testament, the more he admires the way in which the apostle Paul detected the capacities of leadership in the young men whom he met and developed these capacities into power. If every missionary could find half a dozen young men as Paul found Timothy and Titus and Silas and Luke and others and do for them in his and their measure what Paul did for these young men whom he trained, a new day would begin for the work in the Philippines. And any other responsibilities which missionaries carry might well be given a second place in order that such primary work as this might not go undone. One great weakness in many of the missions, as appears from Dr. Campbell's statement regarding the experiment with the ordination of ministers in north Siam, is that when such men have been given ecclesiastical authority and independence, they are too often left to meet their new duties without the constant personal spiritual intimacy and tactful sympathy and guidance and intellectual and practical suggestion which they need in their larger place more than ever before. Of course such coaching requires time and everybody is already overdriven. But Paul found time to work with his young men in these very ways and we must find time also even though other things go undone. Especially do we have a duty to lead these native leaders ever deeper into Christ. God grant that some of them may be able to lead us. Some of them have already done so but many of them yet offer to our missions the task which should be their first task of carrying forward in Christ the men who are to draw the people after them. The lives of men in the Philippine Islands, as everywhere, are open to such spiritual friendship, not only open to it but hungry for it as many a missionary in the Islands who has used his life richly in work of this kind can testify. We shall never forget the speech of welcome made in one of the stations by a young public school teacher who, telling of all that had already come to him, expressed the hope that we also had come to bring them "some sweet words from our dear Lord and some new truths about religion and life," that they might be better helped "to change the attitude of men to our religion and to bring them to a living belief in our Lord Jesus Christ." It is most encouraging to see the libraries which some of the young ministers have built up and to note their zest in preaching and their resourcefulness in method. And behind them are many laymen whose hearts and lips God has touched. We shall ever remember one of them, a harness-maker, who with his brother provides the money for the support of an evangelist and who himself also every year goes out with the missionary on an evangelistic trip taking no money for his services and insisting upon paying his own expenses, and who sadly asked in

one of the conferences: "Ever since I believed I have been zealous in speaking of Christ in my own house and on the street and yet I cannot lay my hand on a single soul that I have been enabled to win to Christ. Why should this be?" George Bowen used to ask that question at the end of his long life of saintly missionary service in Bombay and the answer in his case as in Francisco's was, "It is not." He did not know, but others knew of the fruitage that seeing not now he shall see hereafter.

4. Self-support. To say that of the 88 organized churches in the Presbyterian Synod of the Philippines, only two pay the salaries of their pastors and that these two worship in buildings owned and maintained by the mission, is true, but it gives a partial and unjust impression with regard to the giving of the Filipino churches. According to the last statistics reported, the communicant membership of the church was 12,500 and the church contributions gold \$7,791, or an average of sixty-two cents gold per member as compared with \$2.32 in Japan and \$1.70 in Korea. If only two pastors are supported by their own churches nevertheless a number of evangelists are maintained upon the field. In the Iloilo field, for example, outside of Iloilo city where the church supports its own pastor, there are 39 congregations in the five districts of the field, one supported by the home missions committee of the presbytery, one by the people among whom he is working, and the other five by the mission. And if the people are not supporting their pastors as they ought, they have at least been very generous in providing church buildings. Only a few of the buildings have been erected or aided by the mission. The great majority have been built by the people themselves. Some of them are very beautiful little churches. Many of them have been erected at great sacrifice. It is delightful to see the pride that the people take in them. We spent no happier day on all our trip than the day with the congregation at Cabangahan, a country congregation in the Cebu field where a great company of happy-hearted country Christians left their work to spend the whole day with us in a conference in the commodious church which they had built with their own hands on a high hill looking off to the white surf breaking on the beach of Cebu and the blue waters that stretched away to Bohol. It should be said also that many of the congregations may be called self-supporting in the sense described in the decennial report of the mission issued in 1909: "They do not contribute to their pastor's salary because they have no pastor, but they do maintain regular service, led by the leaders or elders of the churches. In this they have the assistance of other unsalaried but better instructed men from the neighboring or city churches. They build their own chapels, care for their own poor, preach the Gospel to their neighbors and carry on the work of the church, perhaps not in the most perfect way but in such a way as to get growth." To all this it should be added that in many parts of the Islands the people are very poor. But when these things

have been said the mission still recognizes that, whether because of these difficulties in the way or in the reaction from the mercenariness of the old ecclesiastical institutions with which the gospel was contrasted as something free in a sense never intended by Paul, ground has been lost in the matter of self-support which should never have been surrendered and a heavy task of education rests upon the church. One congregation of 870 adult members gives only five pesos, or two dollars and a half gold a month towards its pastor's salary, and ten pesos a month toward the support of two evangelists. Another church of 513 members in a poor section, a large majority of whose members cannot read or write, has been giving five pesos a month towards its pastor's salary, but intermitted this for a time to turn it into a manse fund. These are extreme cases but they represent scores of congregations which need to be trained in self-support. How can this be done? (1) We should begin early and reduce to the minimum the subsidizing of theological students. Men who are easily supported in the theological seminary by foreign funds will probably find it difficult afterwards to realize or advocate the idea of self-support. As far as possible the aid that is given should be worked for. There may well be no tuition fees in our mission theological schools, but it is very desirable that the students should provide or earn in one way or another their own support. (2) Begin all new congregations on the right basis with the recognition of the duty of systematic and proportionate giving and with a joyful acceptance of the ideal of financial independence. (3) The existing problem should be dealt with not in general terms but concretely. Working through committees on self-support in each presbytery the local missionary or the mission's committee on self-support should deal with each congregation according to its circumstances. At its annual meeting the mission should have before it a list of all congregations of over fifty members showing the date of the organization of each, the number of members and the amounts it has given each year for several years, and for what the money is given. (4) The mission should consider carefully its method of giving assistance, whether, as at present, assistance should be given to individuals or whether it should be given to fields or whether it should be given in a lump sum to the presbyteries, or whether it should be given to the synod for distribution to the presbyteries and through the presbyteries to the local fields, and how under any plan the local churches can be held to their obligation of doing their share and not be allowed to fall into delinquency in the comfortable feeling that the mission has the responsibility and will make up deficits. One great objection to the plan of the mission's giving its aid to individual pastors or evangelists is that it inevitably makes these men helpers of the mission, and dissolves the responsibility of relationship between them and the local presbyteries and tends to make the influence of the missionaries financial

and authoritative rather than spiritual and brotherly. The wiser plan is to deal either directly with local congregations or with the larger ecclesiastical bodies and to secure a steady increase of the gifts of established congregations with a corresponding diminution of the mission's gifts in order that the saving may be used in advance work in establishing new congregations. Our method should rest fundamentally on the principle of building up churches and not of employing men. (5) We owe all the help that we can give to the pastors who are settled over churches which ought to be self-supporting and are not. It may be very embarrassing for the pastor to initiate the education and organization needed to bring the church to self-support. Either the missionary or the presbytery should help him in this and do what is necessary to provide the congregation with the conscience and the method which it lacks. Several months spent in working out such problems in some of the stronger churches would be time well expended.

5. There is the same need in the churches in the Philippines which was observed in Siam of systematic and sustained processes of education and development in the churches. In 1908 although we had 85 organized and partly organized churches we had only 66 Sunday-schools, and while the church membership was 8,984 the Sunday-school membership was only 3,385. Now with 144 organized and partly organized churches we have 152 Sunday-schools and with 12,500 communicants there are 8,701 Sunday-school members. The Methodists report in 1915 a total of church members and probationers of 35,637 and 278 Sunday-schools with 13,777 members. In other words our Presbyterian Sunday-school membership is 77 per cent. of our church membership and the Methodist 34 per cent. of their total number of members and probationers. I fear that our figures as given in the Board's last report and quoted here are more favorable than the facts warrant. In Japan our Sunday-school membership is 66 per cent. of the church membership and in Korea it is nearly 33 per cent. in excess of the church membership. If the catechumens are added to the church membership in Korea as the Methodists add them in the Philippines the Sunday-school membership in Korea would be about 88 per cent. of the total. There is need of a careful and thorough development of the Sunday-school work. In some fields there are careful card catalogues of the church membership on which a record is kept of the attendance at the Lord's Supper. There is nothing like the careful procedure of the Korean churches, however, in keeping account of church and prayermeeting attendance. The average attendance in our Presbyterian churches is 50 per cent of the membership. The Methodists report the same average, and they recognize the need of a far more thorough shepherding and training of their whole body. There should be more church instruction in the memorizing of scripture and of hymns, more Bible institutes as in the Korean churches where the people

come together for days at a time, when the work on the farms is slack, for organized and systematic Bible teaching. There should be careful study of the needs of the various fields and the right adjustment of methods. On the face of the mission statistics there are more Sunday-school scholars in Tayabas than there are church members, while in Laguna there are more church members than there are Sunday-school scholars. There are similar disproportions in Korea. South Pyengan for example, according to the Korea General Assembly statistics of 1914, with 14,834 communicants and 5,649 catechumens, reports 22,696 Sunday-school scholars and 24,589 Bible Class attendants, while North Pyengan with 13,552 communicants and 5,592 catechumens and 40 per cent. more adherents than South Pyengan reports less than half as many Sunday-school scholars or 10,445, and 15,288 Bible Class attendants.

6. The ecclesiastical independence of the church. The Presbyterian church in the Philippine Islands is now entirely independent of the church in America. At the end of a decade and a half of missionary service, at the instance of the mission, the General Assembly at its meeting in Chicago in 1914, ordered the establishment of the Presbyterian churches in the Islands as an independent organization. Dr. Rodgers has stated, with his characteristic tact and kindness, the story of the establishment of the new synod. Speaking of the history of the mission as falling into three distinct half decades, he says, "Its first years were years of publishing and making known the Good News we had come to bring. Friends familiar with the history of the mission will recall the great number who came to hear this message and the acceptance thereof by many, many people. They were blessed days, days in which the power of God's Spirit in the souls of men was manifested with great power. The second period was a time of organizing and establishing the scattered groups into churches which, becoming conscious of their own responsibilities, have developed into self-reliant churches, some self-supporting, other still dependent in part on the help and guidance of the American missionaries. This second period now gives way to a third, that of the independent church in the Philippines. We have been guided, led, almost compelled by the force of circumstances to the step of asking the home church to release us from the formal relation that has bound us so happily for fifteen years, that as a church we may with God's help work out our own destiny in these Islands. The last General Assembly cordially granted the request and on October 8th, fifteen years almost to the day from the time when the first members were received into the Evangelical church in Manila, we regrettably started out in life by ourselves. Although the formal ties are broken we shall count on the loving assistance and counsel of the home church. The young bride fresh from her mother's home still needs the mother's guidance and is appreciative of it if tactfully given.

"We believe that this step will remove the last trace of fear

that many of the more liberally-minded people in the Philippines have had of us. The experiences of the past centuries under a foreign church whose property, held in the name of the foreign bishop, was denied the people whose fathers had given it, a church in which but few of the people of the land had a voice and they only that of subordinates, had made the people fearful of the control of even so kindly a mother as our home church. This was not due to any lack of appreciation of the help given but simply to a dread of things foreign and a proper and natural desire to have their own church. The mission has shown wisdom in anticipating this desire and granting it even before a request for it was formulated.

"The occasion of the opening of the synod was one of much solemnity. The old synod closed its sessions with a deep feeling and a vote of gratitude to the General Assembly for all that it had done. The mover of this motion, one of the older Filipino pastors, was so affected that he could not make the motion. A deep and abiding sense of gratitude pervaded the whole synod. That same evening, October 8th, the new synod opened its sessions with appropriate exercises. The writer of these lines, as senior minister, presided by order of the General Assembly until the definite organization of the synod. Pastor Jose Moleta of the Iloilo church was elected moderator and presided with ability and tact. The new church adopted the standards of the Presbyterian Church for its constitution. In obedience to the custom of past years and in order to make the work of forming one united Evangelical church easy, the synod adopted the name "The Evangelical Church of the Philippines (Independent Presbyterian) . . .

"The mission looks forward to a growing ability on the part of the church to care for its own responsibilities and to preach the gospel of Christ to its people. We trust, however, that no one will imagine that it is or will be for some years strong enough to carry on the work with the necessary vigor so as to dispense with the help of the home church. The relations of the mission and the synod will change but gradually and by placing the emphasis more and more on the responsibility of the church.

"The mission has abstained from political discussion and expresses no opinion on the pending legislation. Whatever changes may be made in the form of government in the future, the work of the Evangelical Church of the Philippines and of the Presbyterian Mission will go on as ever, each one, Filipino and American, elder and pastor, striving to the extent of his strength toward the upbuilding of the Kingdom of the Master."

Whether it was wise or premature to set off the churches in the Philippines in this independent synod, two facts are clear. (1) One is that there have been no further schisms such as the separation of the Cavite churches from the mission and Presbyterianity of Manila in 1913. In this schism four entire churches withdrew and with them portions of four other churches. Many

confused elements entered into the schism as is always the case in such movements, but probably the Independencia spirit was the responsible cause as the leaders of the separation declared. The absolute ecclesiastical independence of the synod has not recalled these churches, but it has satisfied and gratified the people and there have been no further withdrawals. Indeed apart from the Tagalog section around Manila there has never been any difficulty whatever and many parts of the field would have preferred that ecclesiastical independence should have been postponed. (2) The second fact is that the independent synod has been set up with three presbyteries and that the forms must now be filled with life. It will be no easy task. With the Presbytery of Manila in its northern section it should not be difficult, but the southern section at the lower end of Luzon in the provinces of Albay and Camarines and Sorsogon speaks a different dialect, Bicol instead of Tagalog, and has no connection with Manila except by a long water trip. This Bicol section cannot at present join in any efficient way with the Tagalog section and it has no desire to be set up in a separate presbytery, having in it not one self-supporting church and only one ordained pastor apart from the two missionaries. The Iloilo field constitutes the Panay Presbytery with six ordained men and is separated by dialect from the rest of the Visayan field, which embraces the Islands of Cebu, Oriental Negros, Bohol, and Leyte and which forms the Presbytery of Cebu. This Presbytery of Cebu is a large, widely extended field, in which meetings of the whole presbytery are almost prohibited by the expense in money and time.

Some have proposed that the obvious difficulties of handling the present synod might be met by setting up three more presbyteries and having two synods and a general assembly. Surely, however, it is better to try to get along as at present instead of organizing more presbyterial and synodical machinery on a basis of only two quasi-self-supporting local churches, all the rest depending in large part upon mission support. Even in the Presbytery of Manila, with 25 organized churches, only three are paying one-half the salaries of their pastors, several more are contributing towards their rent and all unite in the support of an evangelist. There are twelve ordained Filipinos in the presbytery and the mission is paying about 8,000 pesos a year for their support. There is a membership of about 4,000 in the churches of the presbytery. Surely there should be more progress in the building up of the present churches and presbyterial organizations, even though the work of the Presbytery of Cebu must be done somewhat irregularly and by independent action of its different sections, before more ecclesiastical machinery is set up. Of course the synod has power to reorganize its field in any way it thinks best but it is impossible for the presbyteries to meet now without financial assistance and I think it would be wrong for the mission to provide for any

multiplication of the machinery such as has been proposed. Our ecclesiastical building in the Philippines is sufficiently anti-pyramidal. For some years all our energies should be devoted to broadening and strengthening its base, namely to the development of strong, self-supporting local congregations. The ecclesiastical machinery necessary to this end is already in existence.

7. As part of our evangelistic work and next in importance to the task of establishing the churches, old and new, I believe that our emphasis should be laid at the present time upon the great opportunity presented by the open minded, warm hearted student class which has been already described. The public schools have cleared away superstition, have taught young men and women to seek for truth and not to be afraid to ask questions. This brings them at once to those who are not afraid of truth but whose mission it is to teach it and who welcome all intellectual inquiries. As yet it has been possible for the government to establish high schools for the most part only in provincial capitals. This brings the boys and girls away from their homes, opening them in a peculiar way to friendship and sympathy, giving them freedom of thought and action, and exposing them to great temptations. In some of the provinces the children have to come up to the provincial capital even for fifth, sixth and seventh grades. Anyone can realize, what a need and opportunity such a situation presents. Wherever friendship is opened to them these young people flock around it. They made up a large part of the audiences in the meetings which we attended. It is estimated that in Manila there are 7000 of them living in homes which are generally badly lighted and often unsanitary. The government has not been able to provide dormitories either in Manila or elsewhere except a few for girls and it welcomes the co-operation which the missions can give in establishing and maintaining dormitories, many of which, once the building is provided, can be made entirely self-supporting. Our mission has now most attractive dormitories for young men in Iloilo and Cebu and for young women in Cebu, and provides a home for a number of girls who are studying medicine in Manila in Ellinwood Seminary and houses a number of young men in one of the dormitories of the theological school. Mr. MacDonald has also an ingenious dormitory for boys in part of the old Spanish house which he occupies in Naga and Mr. Brown is building a new dormitory in Albay with generous gifts from the Milwaukee presbytery. The care of these dormitories lays an additional burden on the missionaries but it is well worth bearing. Each of these buildings becomes a foundation of good influences. The boys in the Cebu dormitory come from eight provinces, some of them passing right by Silliman Institute, which the clerical sympathies of their parents would not allow them to attend, and go back from the dormitory with an enlightenment which is communicated

to the home. The girls in the dormitory in Cebu when we were there came from five provinces to which they returned carrying the new light and life with them. Not only should the opportunities presented in these dormitories be used in a wise and tactful way, but the mission should plan evangelistic work with special reference to the student class. The whole future of the Islands may depend upon the winning of these students now to a Christian faith which shall form the kind of Christian character on which alone a Christian nation can be built.

8. Extension of work. The population of the sections of the Philippine Islands entrusted to our mission for evangelization is about 2,500,000. To meet this responsibility we have 21 men of whom four are physicians and five are teachers, and twenty married and six single women. Our field embraces fourteen provinces. Missionaries live at present in but ten of these. The others are entirely open. It is not clear that the mission would desire to locate a foreign missionary in each province but to fill present vacancies, adequately to occupy the territory, and to staff Silliman Institute properly the mission asked when it had 19 men that the number should be doubled. "The Presbyterian church," it said, "is not accustomed to shirk its full responsibility and we are assured that it will not do so in the present instance. We are sure that it will help us come up to the full measure of duty. There is no reason for looking on this work, as one never to be finished, stretching out eternally and our never reaching the end. There is no need of another generation. Double our force and we promise with God's help, not that every soul will accept His gospel, but that every soul shall have a chance to do so during the coming ten or, at the most, fifteen years. The Philippines government covered the islands with its schools in three years and has a complete successful system of education running in ten. Is our beloved church less able?"

The extent of the field falling to one missionary at present may be illustrated in the case of the province of Negros Oriental. This province has a coast line of 300 kilometers. It contains 16 municipalities and 316 barrios or villages. Its population is 155,000. It has about 50 kilometers of good roads. All the rest of the travel must be over trails. The island of Siquijor which lies in sight across a wide strait belongs to the same mission field. It contains five municipalities, 144 barrios with a population of 45,000 and a number of good roads. In this field of Negros Oriental and Siquijor there is mission work in 16 municipalities and 45 barrios, there are seven organized churches, eight unorganized congregations and 40 points where there is irregular preaching by native evangelists. There are five ordained pastors, one evangelist employed by the mission, two by the native church, and two voluntary, self-supporting evangelists. The total membership is 2604 of which 825 are on the infant list. There are 21 Sunday Schools with 1550

members. The total amount now paid to the pastors and evangelists is 2160 Pesos, 960 from the field and the balance from the mission. All this work is under the care of one missionary and due to the pressure in Silliman Institute the past year he has had four or five hours of teaching a day most of the week in addition to the responsibility of the evangelistic supervision and development of this field.

There are no missionaries in the island of Masbate or in Marandique, which belong to our field. The former has a population of 25,000 and the latter of 18,000. There are the beginnings of work in each island which have not been followed up. And not to speak of many smaller islands, Mindoro with 43,299 population and Samar with 278,204 have no missionaries. When the first territorial division of the Islands was made between the different denominations it was understood that the Presbyterians and the Northern Baptists would be responsible for the whole Visayan group, but as yet neither of these missions has been able to do anything for these two great islands. I have spoken elsewhere of the great need in northern Mindanao where a number of congregations from Cebu have emigrated and many young men who have studied at Silliman have carried the gospel home with them. Mr. Laubach of the American Board mission in Mindanao who has just gone as the first missionary to the north coast, hoped to meet us in Dumaguete to discuss the more adequate occupation of this promising field. He was prevented from coming but wrote that he was "overflowing with the enthusiasm of enormous possibilities in Mindanao:"

"We have been urged to come to thirteen distinct towns and cities in Mindanao by inhabitants of these places. There is certainty that we would be able to reach large proportions of every one of those cities. The town in which I am at present is wholly evangelical now. There is no other church here. Until today it has been without a pastor. The man I am leaving here is the only man beside myself to man the cities where we are wanted, not to speak of the scores of towns that *need* us but do not yet know it. This is not a case of foisting a new sect upon Catholics. These people have abandoned Romanism, and welcome us wonderfully. We are responding to a call, a need, an opportunity. I did not realize this until I arrived here. Literally Mindanao is weaker in its Romanism by far than U. S. A.

"I must stop with one town as illustration. We decided to live in Cagayan. The Presidente, the Governor, the Treasurer all the chief officials, welcomed us, called upon us, asked us to establish a hospital, a college, a dormitory, a church! We held a meeting in the cock-pit Sunday afternoon after the slaughter, and that audience drank in the words of Sr. Alonso, and applauded him and hung about us. The next day the chief political paper of the city called upon the inhabitants of the province to give us their utmost support and friendship.

“Our trouble is that we have no workers, native or foreign to do this work. We have got to take young men and women and train them for the pastorate for the peculiar conditions of Mindanao. We need American instructors at once to prepare young men and women for the work.

“If I had a map I should want to show you the cities and towns, both so called Christian and so called Pagan, which wait for us to aid them as soon as we are able to do so. We need to establish fifty schools on the hills for the wild folk, and must prepare teachers for these schools. We are able to take young men from Silliman and with a very little additional training prepare them for the peculiar work which they will be doing in the hills of Mindanao....This North coast of Mindanao has not been touched at all excepting by young men from Silliman.”

A staff of forty men such as the mission asked for six years ago would give the mission a larger proportion of missionaries to population than we have in any of our missions. If so large a number were to be sent now it would involve injustice to other missions and there would be danger that we might lift off the shoulders of the Filipino church responsibilities which it should carry rather than the mission. But certainly our present missionary staff should not be allowed to diminish and there is need for several additional men for evangelistic work and for a proper strengthening of the educational side of the mission.

9. When our mission work in the Philippine Islands began it was uncertain whether the Chinese population would remain stationary or increase. It had been increasing slowly but steadily under the Spanish rule. Since the American occupation, however, exclusion laws have been enforced and the number of Chinese is perhaps less now than it was fifteen years ago. There are said to be 1,800 in Iloilo and 20,000 in Manila. Elsewhere the Chinese population is widely scattered. There is difference of opinion in the Philippines as to whether immigration of Chinese should be permitted. The labor organizations are opposed to it and also the working people and shop keepers. Employers of labor, however, are disposed to favor it. The Agricultural Congress, made up of the large planters, which was in session in Manila when we were there, turned out two local lawyers who act as labor leaders and who were too forward in antagonizing Chinese immigration. It was proposed at first that the Congress should pass a resolution favoring it, but it finally put its resolution in the form of asking the American Congress in Washington to allow the Philippine Assembly to handle the problem of immigration as it deems wise. It would seem to be doubtful whether the resolution in this form will prove effective. The problem certainly is a difficult one. Filipino labor is insufficient and it cannot compare with Chinese labor. Efficient labor in the Philippines

would long ago have built up a far more prosperous and populous society. The population of the Islands is only 66 to the square mile while it is 200 in India, 290 in Japan and 350 in Java. On the other hand if Chinese labor is allowed to come in to do the manual work the experience of all these Eastern lands shows that it will not be long before the Chinese who came in as laborers have become themselves the employers of labor and the masters of capital.

We have a small congregation among the Chinese in Iloilo where the pastor said there were about thirty Chinese Christians. The work can hardly be said to be very effective or flourishing. In Manila after an effort on the part of several of the missions to work for Chinese, their efforts were unified and the whole work placed under the care of the Episcopalians. It does not seem to have flourished any better, considering the extent of the field, than the enterprise in Iloilo. And certainly the work is no easy one. As one goes through the Chinese section of Manila his questionings regarding Chinese character, which are allayed in China by so many revelations of the nobler qualities of the Chinese, revive, and he asks himself whether the Chinese masses really have any of the finer sensibilities or whether life for them has not become a mere matter of material subsistence and prosperity with an almost complete trophy to higher aspirations that make trade and human intercourse not mere ends in themselves but the means of an advancing civilization and a richer idealism of life. Of course any such questionings do any fragment of the human race injustice but the intensity with which they are pressed upon one by the atmosphere of the Chinese life in Manila suffices to indicate how difficult the problem of Christianizing such a community is.

There are thirty Chinese students in Silliman institute, two-thirds of whom are Christians. They come from the Visayas and from Jolo. It is possible this number may diminish as the Chinese are trying to raise at least \$200,000 for a Chinese school in Manila with primary grades in Cebu and Iloilo whose graduates would be sent to Manila for higher studies. The motive back of the movement is the natural desire of the Chinese to have their sons secure a Chinese as well as an English education. The prevalent Chinese dialect among the Chinese in the Philippines is Amoy. So long as there are Chinese students in Silliman Institute it would seem that every effort should be made to work through them to reach the families or communities from which they come. It is just such following up work as this that the staff and organization of a mission school should enable it to do.

10. It would not be satisfactory to close this discussion of the Filipino church without a further recognition of the sincerity and attractiveness of so much of the Christian experience with which we met throughout the Islands. Nowhere on all our trip did we have happier or more profitable conferences than

with the Filipino Christians. There was no mistaking the genuineness of the work which the Holy Spirit had done in them and no difficulty in discerning the proof that in one and another Christ had already been formed, the hope of glory. In one conference we asked the people to speak frankly of what they felt to be the needs of the evangelical churches and of their own hearts. A woman at once responded "I rejoice because we have been chosen to spread God's word and the first question which each of us should put to himself, I think, is, Am I faithful to God in this and earnest in spreading His Kingdom? If we find that our lives are lacking in this fidelity and earnestness, surely we must get them right, and I think the way is by a fuller and truer life of prayer. If we but realize that God is working in us and through us, we shall have the power to do His work that our churches need." "I think," said a man who at once followed, "that we need the same burden that was on Paul's heart for the church, for its life and growth, and the same recognition of our own weakness and need through which God was made strong in him." "Our great need," said another woman, "is a more radical change of life in us Christians. Even if no word is spoken the life speaks and preaches and the heart that is in the life must be fitted for this constant and unconscious work." "I think," said another, "that our need is for more intensity in work, for more courage in speaking to individuals and more faithfulness in prayer." "Yes," said another woman, "and we must clear up our lives of all that hinders and defiles, of all sins and clogs of every kind, tuba drinking and every evil that weakens and compromises the life." These had spoken in vernacular, the next man spoke in English. "I ask regarding my earthly friends," said he, "how did I win them to be my friends, and I answer, 'By love,' and then, I ask, 'Why do I not win men to be the friends of Christ?' and I must answer, 'For lack of love.' For surely if we had such love of God for men in our hearts as we have love of our own for our friends, we would win them to Christ and His church. We do not show weakness and patience enough nor is the moral difference between our lives and the lives that do not profess to know Christ as distinct and apparent as it ought to be." The other speakers fell back into the local dialect. "I should say, the need of humility and zeal in service and more purity of life, is the great need," said one. "The need of faith in God and sure confidence in His word," said another. Then an old Spanish maestra who was the strength of the Christian congregation in her village in the hills, quoted the Lord's words, "First cast out the beam out of thine own eye." "What can we do," she went on, "until we have done this and how can we do this? By continuing instant in prayer, by having a Sunday School picture roll hanging in your house with its constant reminder, by remembering the words of Christ." What other or better answers than these would any group of earnest Christians have given at home? The love and faith of many of these

Filipino Christians will be one of our most dearly treasured memories forever. If it be said that they are but as little children, it is enough to recall that there are some words of Christ on that subject which it were better for us all not to forget or to think that we had outgrown.

VI. The Educational Work of our Mission.

It is interesting to note how in our educational as well as in our evangelistic work our actual enterprise has unfolded in ways at variance with our original plan. In his report on his visit to the Philippine Islands in 1901, Dr. Brown reports what these plans were in commenting on the recommendations of Dr. J. C. R. Ewing of the Punjab mission who had been sent to the Philippines by the Board to share in the initial determination of our mission policy:

“As to number and location, (of our higher grade boys' schools) Dr. Ewing recommended ‘that, in view of the large outlay of the Government in education, we ought to confine our education work to two schools, the one at Dumaguete for Visayan and another to be established for the exclusive purpose of raising up native ministers and native teachers at Iloilo.’ That was wise counsel at that time of beginning; but, of course, as our work develops in other fields, more institutions will be required. The whole Cebuyan group is too extensive a region to be permanently tributary to one school at almost the extreme southern end of it, while in the great territory which has been assigned to us on the island of Luzon, there will be in time many boys who will be prevented by both distance and dialect from going to our schools in the Visayan Islands, who might be unfavorably affected by the atmosphere of such a city as Manila and whom we must therefore provide for in some central provincial town in southern Luzon.”

In the actual unfolding of our work, however, and the changing evangelistic and educational conditions, our training school has been established not at Iloilo but at Manila and no one would propose now that we should establish a mission school for boys anywhere in the Islands in addition to Silliman Institute at Dumaguete. The plan proposed in Dr. Brown's report seemed the wisest plan at the time but new facts and conditions arose to modify it. The same thing will be sure to happen to any plan of educational work that we might make now reaching forward over any long course of years. A great deal depends on what the government educational system may be and do. If political conditions shift and public education is abridged or its character altered or its language changed, entirely new educational problems will arise. The possibility of changed educational policies does not depend alone on the contingency of altered political conditions. These conditions might indeed alter without any change in educational policy. On the other hand even with the government continuing as at present, economic and social conditions may in time alter the character of educa-

tion, reducing, for example, the volume of general literary education and increasing agricultural and industrial schools. The Japanese government is feeling its way very cautiously in its educational policy in Chosen lest a school product should be turned out unassimilable by society. The overwhelming majority of the young men graduating from the high schools in the Philippine Islands to-day have political and professional ambitions. Of twenty-five graduates from one provincial high school, all but two took up the study of law. There is a limit to the ability of any society to absorb lawyers and politicians without an acute attack of political indigestion. Even if these students can be turned into medicine and teaching, although teaching will absorb a large supply, it is a question whether even so the product may not sooner or later be in excess of the need. In recognition of just such dangers as these, a large industrial element is incorporated in all the schools in the Philippines, and its effect has been radically to alter the attitude of mind of the people toward other work than that of the professions. But social evolution, especially the cross-grafting of the western type upon the eastern, is an extremely delicate process which does not surrender itself to human manipulation but manages the men who think they are managing it, as the Japanese and Chinese have both discovered and as history teaches all but the blind. What ten years in the Philippine Islands may develop no one can foresee and without such foresight it is inexpedient to project programs which are sure to be overthrown. The best we can do is to deal with conditions year by year and to keep alternative courses of action always open before us. These considerations apply to our medical work in the Philippines as well as to our schools.

1. The policy of the mission from the outset of making the fullest possible use of the public schools has been wise. It is true that these schools have been carefully non-religious just as in the United States and have fearlessly taught truth just as truth and without the need of any other authority. At once, accordingly, the Roman church antagonized and condemned the schools and sought to enter into competition with them by parochial schools. This hostility has not disappeared. The list of private schools granted government recognition issued by the Bureau of Education shows 13 schools authorized to grant the B. A. degree all of them Roman Catholic with the exception of Silliman Institute; 14 listed as high schools, four of them secular, the others Roman Catholic; 17 listed as intermediate, all Roman Catholic except the three Baptist schools, two of them at Jaro and one at Bacolod; and 7 listed as primary, all Roman Catholic except two. In many centers also where the Roman church does not have competitive schools it throws its influence against the attendance of its children at the public schools. As Dr. Brown said in his report, "Protestant missionaries are not taking this position. On the contrary, they believe in the pub-

lic school system. In every place I found our missionaries outspoken and cordial in their support of it. It is true that the divorce of the schools from religion is so complete that, apart from the local assistance that may be rendered in a few places by teachers who, as private individuals, attend the Protestant services, the only advantage that the public schools will be to Protestantism will be indirect, in creating those conditions of intellectual freedom in which Protestantism best thrives. In other words, we favor the public school system because we are American citizens rather than because we are Protestants. But this should not prevent our hearty and unqualified co-operation with the public schools as individual citizens. We believe in the separation of Church and State, and we do not ask or expect any recognition or assistance as Protestants." Our mission has opened a very few village schools in communities where there were no public schools but its steadfast policy has been to support the public school system. This is the right policy. In accordance with it the mission and the church should see that all the boys and girls of our churches attend the schools. Loyalty to the state requires this and it is indispensable that no shade of illiteracy should rest on the evangelical churches. Their members must be readers of the Bible and in their intelligence as well as in their character they should be the most respected and influential element in their communities.

2. Silliman Institute. This wonderful institution, one of the most prosperous, influential and inspiring schools we have seen anywhere in the world, might seem at first to be an exception to the mission's policy of not duplicating or competing with the public schools, but the exception is only apparent for when the school began it had the field to itself even as a high school and in its college work it is doing what the government never planned to undertake. So far from looking upon it as a competitive institution the Bureau of Education regards it with the greatest favor, holding its work and influence in high esteem and recognizing it as one of the most satisfactory and useful institutions in the Islands. Its graduates and those of the Ateneo de Manila are the only ones whose Bachelor of Arts degrees are recognized by the government for admission to the college of law of the University. It has over 700 students of whom 101 are in the college department, the grade of whose senior work is roughly that of the sophomore year in a college at home, 226 of the students are working their own way through. There is a wonderful spirit of zeal and good fellowship in the institution. It is like the burst of new life through nature in the spring time. When Dr. Hibbard announced that because of the disarrangements involved by the conferences during our visit, the seniors would have no classes for three days and would have to be ready to teach classes for which missionary teachers had been caring, the announcement was taken as a matter of course just as a notice of the rearrangement of work in a workshop. The boys pour

up to the institute from all parts of the Philippine Islands though naturally a great majority come from the Visayas as the following table indicates:

Antique	41	Agusan	12	Albay	1
Cebu	90	Batangas	5	Bohol	16
Camarines	1	Capiz	11	Cavite	5
Dapitan	40	Davao	4	I. Sur.	4
Iloilo	66	Jolo	5	Leyte	4
Laguna	4	Misamis	60	Manila	3
Oc. Negros	65	Or. Negros	335	Rizal	1
Sorsogon	3	Samar	1	Surigao	2
Tayabas	3	Zamboanga	4		

The school is known and admired everywhere through the Islands. An old friend who is a high school teacher far up in the Island of Luzon wrote me, "I am sure you must have enjoyed your visit to Silliman Institute. The work that school is doing is wonderful. But they are so crowded. I sent a boy there for two years, so I know a good deal of the school." Not only is it known and respected far away but it is the pride of the community and the province in which it is located. At the public meeting in the assembly hall of the Institute attended by the Governor and provincial officials, the superintendent of education, the public high school, and many others, the Treasurer of the province made the following address:

"No Filipino is insensible to the honor which the representatives of the Board of Foreign Missions in New York have bestowed on us by their visit to this country for the unselfish purpose of promoting the work that is being accomplished by their missions in these islands. To you, distinguished visitors, I extend the most cordial welcome of the officials and people of Oriental Negros, and hope that your short stay with us will be a pleasant one.

"It is beyond my power to fittingly express our sentiments of gratitude and appreciation for the cause which prompted you to cross over the high seas and come to this solitary place with no material reward in view but the satisfaction of doing good to others.

"Silliman Institute, which is the best expression of your humanitarian work, has opened the door of opportunity to countless young people, who are eager to obtain a liberal Christian education. The untiring efforts of Dr. Hibbard, Dr. Langheim, and their associates can never be rewarded. Their devotion to their noble work has extended the fame of Silliman Institute to a degree that it can no longer accommodate all those who ask for admission. Hundreds of young people from all over the islands are turned away from its doors every year for lack of proper accommodations to remedy this sad condition. Your representatives in this province have started a voluntary contribution for the purpose of enlarging the capacity of the college and for other beneficial purposes. That the people responded to this

call, is evidenced by the amount already subscribed, which means no small personal sacrifice on the part of all those who have contributed, taking in consideration the financial depression now prevalent in this country. But no matter how willing we are to help ourselves our economic possibilities, do not permit us to go far without your help and the generous aid of the American people, which we hope will be continued with liberality as heretofore.

“I again thank you for your visit, and, in conclusion, permit me to assure you that whatever will be the future reserved to this country, the work of Silliman Institute will always remain one of the connecting links, which will forever unite the Filipino people with their benefactors, the American people.”

It would be easy to say much more regarding this interesting and useful school. If the saints on high are concerned with what goes on upon the earth, the spirits of Dr. Ellinwood and Dr. Silliman who projected and established this school, must rejoice with a great joy. But our concern here is with the questions of school policy which are under discussion.

(1) Extension or intension? Hundreds of students have been turned away from the Institute because of its inability to house them and take care of them in its class rooms. Even with 700 students, more than a third are externos living in improvised dormitories off the campus who “have been compelled to board with town people where the food is not the best and the living conditions are most unsanitary and in many cases immoral.” These students should all be housed and cared for upon the campus. About half of the externos are working students and the other half are paying students whose fees if they were on the campus would add materially to the resources of the school. To meet the needs of the school for equipment and to make it possible to increase the number of students to 1,000 an extension campaign has been begun in the Islands looking to the raising of \$50,000 gold on the field with the hope that another \$50,000 may be provided in the United States to cover the following needs:

Science Building	\$15,000
Two Boys' Dormitories	30,000
One Girls' Dormitory and equipment	30,000
Water and sewer systems.....	1,500
Hospital	5,000
Professor's Cottage	2,500
Church	5,000
Land	5,000
Six externo dormitories.....	6,000
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Total	\$100,000

In spite of adverse conditions, Pesos 38,000 had been subscribed before we left the Islands and the whole field had not yet been canvassed. Of this amount Pesos 3,000 had been given by the Philippine Assembly toward the hospital and this gift with \$2,000 gold from the New York Women's Board had made it possible to proceed with a very attractive concrete hospital building.

This additional equipment is necessary even if the school should not be enlarged, to enable it to do its work satisfactorily. At present almost every available square foot of floor space, including the tables and verandahs, is covered with boys at night. One has to pick his way with care to avoid stepping on them. The class rooms are inadequate and especially for elemental and experimental science teaching in which excellent work has been done and which should be one of the most important parts of the curriculum, an additional building is indispensable.

The question has been raised, however, as to whether we ought either now or in the future to consider any limitation of the number of pupils. Many are eager for an enlargement of the school to 1,000. Some even advocate a policy of securing 1,500 students. On the other hand it may be doubted whether this will be found practicable or wise, if practicable. Only one-sixth of the student body represent students of college grade or the two upper years of the high school. High school and college students together represent less than one-half of the whole student body. It is certain that the continued development of the public school system and the provision of primary and intermediate schools will tend to reduce the number of students of these grades coming to Dumaguete, although there will always be parents in a Latin land who will wish to send their boys away at a very early age to schools that can surround them with the moral influences which prevail in Silliman Institute. Indeed one danger against which the school has to guard constantly is "that fathers of boys who have been failures elsewhere are anxious to get them into Silliman with the idea that they will be reformed and made into men there when all else has failed." But even if the number of students obtainable is practically unlimited, ought we to pursue a policy of the largest possible extensive work? There are some who answer at once in the affirmative. They argue that it is desirable to scatter the good influences of the Institute as widely as possible, to seize the present opportunity to pour out a large stream of young men eager for education and responsive to the spirit and ideals of the Institute throughout the country. They point out that the curse of the Philippine Islands in the past has been the dominance of a small intellectual aristocracy and contend that no greater service could be rendered the Islands today than to democratize intelligence. Later, they say, it may be well to cut down the numbers and make the work intensive, but not now when every boy who can be brought to the institution and moulded by it is both a con-

tribution to the political body of the commonwealth and a new center of evangelical sympathy and service.

On the other hand it is held that we are not influencing the large number we now have as we ought. There are only 30 teachers for over 700 students and of these 30 but 11 are missionary teachers and 4 trained Filipino teachers. The other 15 are only student teachers. It is argued, and unanswerably, that 15 regular teachers cannot meet the needs of 700 students much less of a thousand or fifteen hundred, and that the addition of two or three more missionaries, urgently appealed for, would not begin to strengthen the staff so as to enable it to meet its responsibilities.

(2) Our attitude in the matter of an extensive or intensive development of the school will depend not a little on our educational ideal. If we are satisfied with a fair superficial education accompanied by the wholesome influence of an institutional life charged with moral warmth and earnestness, we should probably favor as large a student body as possible. But if our ideal demands a thorough intellectual training and the actual equipment of students for efficient work, then it is obvious that we cannot achieve this ideal even with our present number of students and our present staff. We can do better work than it is possible to do in the public schools and we can hold our own at least for the present at the head of educational work in the Islands, but we shall begin to fail as soon as other agencies begin to do what must be done in the way of really thorough educational work.

(3) Yet another element of the problem is our conception of the duty of a mission institution toward the individual student. In the early days when the students were few it was possible for the missionaries to deal with individual pupils, to pick out and influence the choice boys. When teachers have to teach five and six hours a day and have classes of fifty and sixty, personal work and influence become practically impossible. One ideal with which the school was established was that it should help to provide the educated ministry needed. "If we knew in advance," it was said, "which particular boys would become church leaders, we could confine our schools to them and make our institutions simple training schools for Christian workers. But in the Philippines, as elsewhere, the only way that we can obtain such workers is to bring under our direct influence during the formative period of school life a considerable number of promising boys, mould them spiritually as well as intellectually, and from them select those who have the requisite qualifications and who appear to be called of God." A number of boys who have studied at Silliman have gone into Christian work, but of the fifty who have been graduated from the institution I think only five have gone on to evangelistic work while seven have become teachers and the other thirty-eight have gone into various secular occupations. More students were looking forward

to the ministry when there were only two hundred in the institution than have that purpose now. It certainly is not the number of students which in itself is determinative in such matters, it is the amount of influence that can be brought to bear on the individual students and the character of the corporate influence of the school. If we could hope to have a faculty sufficient to deal adequately with each individual, to maintain the educational standards which we ought to seek and to make the spirit of the whole school even more penetratingly efficient than it is now, we might without fear take in as many students as are available. But if the faculty that can be provided can only accomplish these ends for a limited number of students, then surely to the limited number we should confine ourselves. For it is perfectly certain that in the Philippines as elsewhere our influence and mission in educational work depend upon our being able to provide intellectual and moral training qualitatively of a firmer and better sort than any one else can provide.

(4) Before going to Dumaguete we were under the impression that Silliman Institute was predominantly an industrial school. This is a mistaken impression. The school does an invaluable industrial work, but the required industrial work is less than in the public schools. In the public schools industrial work is required of all pupils during the three years of the intermediate school. "No normal pupil is promoted from a primary or intermediate grade without participating in industrial work." At Silliman Institute the required work is two hours a week for two years in the intermediate school, one hour of theory or drawing and one hour of agriculture or carpentering in each of the two years. Apart from this the only industrial work is that done by the working students who are paying their way through. A few other boys attend the classes in mechanical drawing or woodwork or use the shop, but there is no industrial work required of pay pupils in the upper four years. The students do not want it and a large number of parents would take their children out of the school if it were required. The industrial work carried on by the work students is admirable. It is however confined as far as trades are concerned to the interno working students, between 90 and 100 in number, who learn carpentering, weaving, blacksmithing, machine repairing, plumbing, painting, electric lighting, etc. The 182 externo working students work half a day each per week but their work is the care of the grounds. The shops have sent a most creditable exhibit to the Exposition in San Francisco. The present plan may be the wisest practicable one and yet I think the question is worth careful re-study by those who are giving their lives to the school.

In addition to its campus of 24 acres the school has a farm of fifty or sixty acres which cost Pesos 2500 and which is irrigable but which it has been found is too far away for practical use. It would be desirable to exchange it for land closer at hand to be used for agricultural instruction.

(5) As has already been intimated, the school has had under its influence since it was established about 5,000 students of whom fifty have completed the course and been graduated. The same question arises which is met in every mission field, and also at home, as to whether the educational interests of these fifty should control the curriculum and plan of the institution or the interests of the 4,950. Will it not be necessary in our schools to introduce some differentiation of training and opportunity between the comparatively small number who are going on to complete the course and the large number who drop out along the way and who need a discipline contemplating not something beyond to which they do not intend to advance, but rather the actual conditions of life into which they are soon going and for which their few years in the school are their exclusive educational preparation?

(6) One other problem in all our mission institutions, and not more here than elsewhere, is the problem of following up former students, both graduates and those who left without graduation. Bread sown upon the waters will come back sometimes but not always. A great deal more would come back in our mission fields if there were some following after. Every graduate, at least, should be held fast by friendship and occasional communication, where the number of graduates is as small as it is as yet in Dumaguete. Boys baptized in the school or drawn close to the church should be held to and followed after or brought in touch with the nearest missionary or evangelist who could anchor them in Christian character and work. Eighty of the boys in the school who had been baptized last year did not return this year. Have these boys been gathered into the fellowship of the Christian congregations nearest to their present homes? Many boys join the Dumaguete church and do not transfer their letters on leaving. Often probably this is impossible as they go to communities where there are no churches, but each should be specially cared for.

(7) The church in Dumaguete presents the same problem as the church in many college communities where the local element in the church is overshadowed by the college element. The problem is more difficult because the overshadowing in Dumaguete is so overwhelming. As a matter of fact, in Dumaguete city the church as yet has made only a slight impression. Would it not be a good thing both for the community and for the college if the Christian forces of the college should carry on an earnest evangelistic campaign with the object of developing in the town a local church that would have a life and independence of its own apart from the college element and give the boys in the college, who will form their ideal of an evangelical church from what they see in Dumaguete, a different conception from what they must carry away at present. There are many earnest Christian boys in the college also to whom the experience of such a campaign would be helpful and might prove the occasion of their call to the ministry.

3. A Girls' School for the Visayans. The only missionary girls' school in the Visayan group is the small boarding school of the Baptist Mission at Jaro, near Iloilo. Our Philippine Mission is unanimous in its conviction that, ready as it would be to send all our Christian girls who wish to go to a Christian boarding school to Jaro, if it were practicable, the conditions of distance and expense make it impossible, and the Baptist missionaries agree in this view. Circumstances seem to require accordingly that just as there are two Christian schools for boys serving the two sides of the Visayan group, the Baptist school in Jaro and our school in Dumaguete, so there will need to be two girls' schools, the Baptist school in Jaro and a school of our own, ministering to the eastern islands of Cebu, Bohol, Leyte, and the province of Oriental Negros. The mission advocates the establishment of this school as a department of Silliman Institute. The extension plans of the Institute provide a girls' dormitory for the purpose. There is no difficulty about the girls taking their school work in the same classes with the boys. The government schools are co-educational and so is Mackenzie College in Brazil where the general conditions are similar. Hundreds of fathers who send their sons to Silliman Institute have asked to be allowed to send their daughters also. When the students were asked recently to hand in the names of sisters or female members of their families who would come to Silliman if provision were made for them, the names of over 300 girls were handed in. The Institute has had girl students in the past and at the time of our visit there was one young woman taking college work who although alone among over 700 boys carried herself with perfect tact and decorum and with the greatest respect and courtesy on the part of the boys. We considered the question in its various aspects both in our own mission and in conference with the Baptist missionaries and have no hesitation in recommending that the plan of the mission for a girls' department of Silliman Institute be approved. Most of our girls from the island of Panay will doubtless go to the Baptist Girls' School in Jaro just as most of our young men in the Island go to the Baptist school for boys. This seems to be much the wisest plan of co-operation,—that the higher educational institutions in the Panayan dialect of Visayan should be carried on by the Baptists and the higher institutions in the Cebuyan dialect by our mission. The expense of this development, beyond equipment and the addition of a matron for the dormitory and perhaps one more woman teacher at Dumaguete, will not be great. The boys and girls who come to these schools come largely from homes that can meet the expenses or if they do not they can contribute work which will largely cover the cost of their training. Some of the Roman Catholic convents for girls charge as much as fifty pesos a month, and Silliman Institute with a total budget of about \$25,000 gold, received last year in appropriations from the Board only \$925 gold, apart from salaries of the missionaries, over \$24,000 being raised on the field.

4. The other educational institutions of the mission are the Union Bible Seminary in Manila and the Bible School for Girls. Dr. Ellinwood's name is associated with both of these institutions, and one is sometimes at a loss to know which institution is intended when the phrase Ellinwood Seminary is used.

The Union Bible Seminary represents a co-operation in the theological teaching of the Methodists, United Brethren and Presbyterian Missions. There are over fifty students, of whom about a half are from the Methodist territory, a third from Presbyterian and a sixth from the United Brethren. The Baptist Mission in Panay has approved of the union seminary plan and agreed to co-operate but both distance and difference of dialect have made it impossible for it to join practically in the work. The Congregational Mission in Mindanao has also approved the plan and expects to give assistance on the teaching staff, but its field is far away to the south and it remains to be seen whether it will be able to send any students. It is hoped that the Christian Mission will see its way to join in the work. It is an immense advantage to have this work done co-operatively. It makes possible a much more adequate and efficient faculty and it draws together the coming ministry of the different churches in a way that promises even greater harmony and efficiency of denominational co-operation in the future.

(1) Thus far the seminary has not been able to draw many students from Silliman Institute. The Institute is far away. Its students come mainly from the Visayan dialects and as yet too small a number of them have been seeking the ministry. It would be very desirable to have a more special effort made to present the claims of the ministry and the opportunity offered in the Union Theological Seminary to the Silliman students. This should be primarily done by the faculty, but an occasional visit from one of the teachers in the Seminary or from some strong Filipino minister would help.

(2) There is a great need of more trained evangelists and preachers in islands like Cebu and Bohol and Leyte and indeed in Panay and Negros also. To send young men from these distant islands to Manila is expensive and there is the risk that after a few years in Manila they will be disinclined to return to remote country places. Among the suggestions of relief that have been made are the opening of a training department at Silliman Institute or of a training school at some other point in the Visayans. Such an institution, as experience in other fields has shown, would be sure sooner or later to develop into an embryonic theological seminary. It would seem better not to run the risk of such a development now but to make further efforts to send choice young men to Manila and to develop other workers by local institutes and conferences and by personal missionary guidance.

(3) To have a single institution for the training of all the ministers and evangelists in any country is not without its

perils. It may produce too much uniformity of type both of opinion and of method. A single institution for the training of officers in an army or navy may or may not be desirable, but whatever objections there are to such institutions for army and naval officers, there are certainly very real dangers in the case of the ministry. The danger is greatly lessened in a union theological school where teachers from different denominations introduce a desirable variety but even here the peril exists and should be kept in mind and lessened as far as may be by giving the students as ample and direct a contact with life as may be possible. This the seminary is seeking to do, I think successfully.

VII. Work for Americans. The largest body of Americans of course is found in Manila, where they do not exceed 4,000 or so. Our only other stations where there is any considerable number of Americans are Iloilo, Cebu and Albay. Elsewhere there are smaller groups of a score or less. Among our own people in the Islands there are many who represent and who sustain our best ideals and traditions, in whom the missionaries find their best friends and supporters, and the value of whose influence, in the accomplishment of our national mission in the Philippines, is incalculable. In addition to these men and women who hold fast and show forth their Christian faith, there are many more of uprightness and moral integrity but of unpronounced Christian position. They appreciate what the missionaries are doing and are glad to support Christian worship for the American community, and even when they do not themselves attend they are glad to know that the work is done. There are at the other extreme, of course, as in every western stream that has flowed over these eastern lands, the broken men and the derelicts, or those whose morality at home was wholly external, a limitation of the environment from which they have now been loosed. To all these different types our American missionaries owe a great duty and a duty which almost all of them have splendidly met. It is delightful to see throughout the Islands, the cordiality of relationship between the missionaries and other Americans. Even though it takes time, the missionaries are doing right in carrying the amount of pastoral work, much of it of necessity hidden from sight, which many of them are doing. Wherever the size of the community justifies it, it is desirable for them to try to maintain a regular English service, and elsewhere there ought certainly to be an occasional service at those times when the dear memories of the past open the most careless hearts to approach.

In some of the military posts as at Albay, there are no chaplains. Here there is a special field for work in co-operation with Christian officers in reaching young men who need all the help that Christ can give. The largest of the army posts, at Fort McKinley and Corregidor, have their own chaplains. At Fort McKinley there are 5,000 soldiers who have three hours' drill and

eight hours' leisure a day. That fact alone describes in adequate terms the need and opportunity.

In Manila a union has been happily consummated between the two American churches, the Central Methodist Episcopal church and the First Presbyterian church. The union has proved a great success. The two churches have melted together in perfect oneness to form a strong, influential congregation, a blessing to the city, to the Islands, and to the Far East. The united church has been singularly fortunate in its first pastor, the Rev. Bruce Wright, who has the confidence and affection of the people and who is leading the church with great success in its enlarged and strengthened activity. It is, of course, uncertain how large the American community will be in Manila either in the near or the distant future but the size of the congregations and the demands for the church's work at present call either for an enlargement of the present building or for the construction of more adequate buildings elsewhere. The church should certainly have the facilities which it needs for its work and is ready to do everything in its power to provide these. Some adjustments of the property interests brought into the union by the Methodists and the Presbyterians will be called for and should be made. It is not necessary, however, to deal here with the questions involved as they will need to be settled by conference and correspondence.

VIII. Medical Work. Dr. Bovaird is dealing in an adequate way with the questions of the medical work in his section of our report. It is only appropriate to say here that valuable as the work which more medical missionaries in the Philippine Islands could do, it seems to us that the greater need in the Philippines of other kinds of work, and the greater need for medical missionaries in other fields than the Philippines, justify the view already expressed that in the development of our enterprise in the Islands medical work at the present time should be emphasized last. Where we have medical work and have built or are building hospitals, three points should be kept in mind. First, we should limit the extent of the work undertaken so as to do with a maximum of efficiency and success that which is attempted. Second, we should make thorough evangelistic use of the hospitals both by work in the hospital and by following up the patients when they leave either directly or through the evangelists in their communities. Third, in building our hospitals we should have in mind the possibility of their transformation into dormitories for high school pupils in case, for any reason, we desire to discontinue the medical work.

In saying this, however, it is important to guard against wrong impressions. There is a wonderful field for the medical missionary in the Philippines. The influence and missionary efficiency of Dr. Hall, Dr. Langheim, Dr. Graham and Dr. Miller and the memories which the people of southern Luzon retain of Dr. Carter revealed such a chance for the rich use of life as ought

to prove irresistible to young doctors in the overcrowded profession at home. It may be that within a few years it will seem desirable to enlarge the medical work. On the other hand there may be a contrary development. In either case it is clear that the present urgent need is for the strengthening of our directly evangelistic activity.

IX. Some Miscellaneous Questions. 1. Union and co-operation. From the beginning the Philippine Islands have presented a happy illustration of harmonious feeling among all the missions entering the field and practical and efficient co-operation among almost all of them. Territorial adjustments were soon made which allotted us outside of the city of Manila and its province of Rizal, where we shared responsibility with others, a sole responsibility in the seven provinces of southern Luzon with a population of approximately 1,150,000, in the island of Panay with a population of approximately 250,000 or one-third of the population of the Island, and in the Cebuyan group of the Visayas with over 1,000,000 people. Other denominations accepted their spheres of responsibility, and as new forces have come into the field since, it has been possible in the main to provide for them without overlapping or friction. There have been and there are still some problems of adjustment in the island of Luzon which are not easy but which must surely be worked out in the right spirit. Between our workers and the Baptist workers in Panay and the Methodist workers in Luzon, with whom we are most closely associated, the relations have been just what they ought to be among missionaries engaged in a common task.

At the very outset an organization known as the Evangelical Union was established which in its constitution defined its objects to be "to unite all the evangelical forces in the Philippine Islands for the purpose of securing comity and effectiveness in their missionary operation." Its executive committee was charged "to meet and confer with workers of any society that are not now parties to this agreement and to confer with and advise representatives of societies arriving in the future as to the location of their respective fields" and urge them to become parties to the union, and it was decided also that the name *Iglesia Evangelica* should be used for the Filipino churches which should be raised up, the denominational name, when necessary, to be added in parenthesis, e. g., "*Iglesia Evangelica de Malibay (Mission Methodista Ep.)*" The Presbyterian, Methodists, United Brethren, and Baptist churches joined in the union and apportioned the responsibility in the way that has been indicated: Central and North Luzon to the Methodists and United Brethren, Southern Luzon to the Presbyterians, and Panay and Negros and later the Visayan group to the Baptists and Presbyterians.

The work of the union has been most helpful both to the missions and in influencing moral sentiment in the Islands. It is now proposed that a further step should be taken which Dr. Rodgers describes as follows:

"Our dream at present is the maintenance of the statu quo in regard to what we call local and provincial councils, that is, conserve as units, the Presbyteries, District Conferences and Conventions. They nowhere overlap except in the case of the Christians and that really in one instance only, here in Manila.

"Then have territorial conventions (on linguistic lines) which shall study in an advisory manner the needs of their particular field. This will bring the Presbyterians and Baptists together in the western Visayas, the Christians, United Brethren and Methodists in the Ilocano field and the same with us in the Tagalog field.

"Some day, even soon, we can have a Council to cover the Islands, representing the churches, and not the missions, which shall study in an advisory manner the whole situation.

"A trial of such arrangement for two or three years should enable us to do what Dr. North calls 'wear away our limitations' and through custom and association bring us to the point where some identical system will be possible. We do not propose a Union of Missions but of churches, the missions to continue in their respective spheres of influence."

The full report of the committee of the Evangelical Union on the subject which is to be submitted to the various missions is as follows:

REPORT OF COMMITTEE ON CHURCH UNION

The Committee on Church Union appointed through the Evangelical Union, and representing the Presbyterian, Methodist Episcopal, United Brethren, Baptist and Christian Missions and churches, hereby submit to the above mentioned churches and missions and to the Congregational and Christian Alliance Missions, the following report and recommendations:

In view of the overwhelming desire on the part of practically all our ministers and workers that the ideal of a united Evangelical Church in the Philippines be realized, the Committee on Church Union, representing the above mentioned churches and missions, recommends that the Evangelical Churches of Christ in the Philippine Islands, already one in faith in and in loyalty to a common Savior and in hope and trust in a common salvation, living in the same spirit of love and committed to one and the self-same task of winning these Islands to a like allegiance, take immediate action along the following lines, looking toward that outward unity which shall make complete in fulfilment here the prayer of our Lord and Saviour "that they all may be one."

We Recommend—I.—That all churches or communions, parties to this agreement, use for their churches, the common name, THE EVANGELICAL CHRISTIAN CHURCH OF THE PHILIPPINE ISLANDS using the name of the parent body in parenthesis in case of necessity in legal documents.

II.—That a General Advisory Council be elected in the following manner and with the powers hereafter mentioned:

1. The MEMBERSHIP of this COUNCIL shall consist of

(a) Three (3) members to be chosen annually by each of the communions mentioned above, the election to be by the highest representative body of each communion in the manner in which each shall decide.

(b) One (1) member to be chosen by each mission which shall be party to this agreement.

2. POWERS AND DUTIES OF THE COUNCIL.

(a) This COUNCIL shall have advisory power only, except so far as the interests of the churches shall be entrusted to it by the communions or churches.

(b) It may serve as mediator in questions that may arise between the churches or communions represented therein.

(c) It shall study, devise and promote all possible methods of union, united or affiliated effort.

(d) It shall study, prepare and propose to the various communions and churches plans whereby organic union of the Evangelical Christian Churches may be brought about.

(e) It shall have power to admit to representation on this Council any Communion or Church, and shall have power to decide when such representation shall cease.

3. RULES.

(a) This Council shall meet annually.

(b) It shall elect as officers, a President, Vice-President, Secretary and Treasurer.

(c) The expenses of the Council shall be borne by the communions and churches represented thereon.

(d) A quorum of the Council for the present shall consist of ten members, representing at least three communions.

(e) On the approval of these resolutions and the appointment of representatives on the Council and the certification of said appointment to the secretary of this Committee on Church Union, the chairman of said committee shall convene the first meeting of the Council and preside thereat until its regular officers are elected.

Upon the organization of this Council the committee on Church Union shall be dissolved.

III. We recommend that LOCAL COUNCILS be established on the same lines and with the same powers within their respective districts, and that steps be taken to convene such councils as soon as possible in the following districts, the number of which may be increased as it may seem best:

Ilocano District—including the Cagayan Valley, Pangasinan and Tarlac.

Tagalog District—including Pampanga and the Bicol Provinces.

Eastern Visayan District—including Samar, Leyte and Mindanao.

Western Visayan District.

N. B.—The term “communion” is used in these resolutions to mean “denomination” while the word “church” is used to mean a local congregation.

2. Term of service and furlough. Several of the missions, like our own, have a six-year term of service. With some the term is five years. The period of furlough is one year plus the time of travel. I think ours is the only mission with the intermediate furlough arrangement, by which missionaries may take a six-months' furlough at the end of a three-year term of service; the Board meeting half their traveling expenses in this case instead of all as it does on the regular furlough at the end of six years. There are objections to the six-year term of service on the ground that it is too long a period to remain uninterruptedly on the field. There are objections to the long furlough on the ground that it dislocates the work, casts heavy burdens on those who remain on the field, and throws the missionary wholly out of touch with his own responsibilities and with the conditions of the work. There is objection to the intermediate furlough and the short term of service on the ground that it gives an advantage to those who have money of their own and can pay half the travel and leaves the burdens of the work on others who cannot afford to do this; also that it gets people home too often and opens the risk of their overstaying their time. It is evident that there is no plan that can meet all difficulties. Our mission is agreed, however, that if Baguio is accessible to them as an annual sanatorium or as an occasional sanatorium for those in more distant stations who may prefer ordinarily to go to some of the nearer hill resorts which Dr. Bovaird has described, a six-year term of service is not too long, but that it ought to be laid down as a rule that every missionary should take an annual vacation at one of the available places. The mission would like to retain the option of the intermediate furlough. And still another option was suggested which met with the hearty approval of the mission, namely, that for those missionaries who desired it, the furlough at the end of six years should be nine months and that there should a three-months' vacation at Baguio at the end of three years with all traveling expenses paid by the Board. We would recommend that this option be given in addition to the option of the intermediate furlough.

Both vacations and furloughs should be wisely used and made times of real mental and physical recreation. The temptation to spend the time in mere unordered rest is very great. It may be desirable to spend some of it so, but many of our missionaries would be better off if they submitted themselves during their vacations to the rigorous discipline of physical training by which tone and energy are best restored.

3. Cemeteries. The question that is involved and other features of life in the Philippines can best be indicated by a true story. Some three years ago a Filipino sergeant died at one of the army posts. The government had his body packed in sawdust in a metallic coffin and put in the government morgue awaiting word as to his wife's desire as to burial. She was given 150 pesos, as is customary in such cases, and went off to another island. After a year she sent for the coffin to be forwarded to her for burial and it was sent in accordance with her desire. A year after, an army officer in a post near the village to which she had gone, received word that there was a soldier's coffin in the barrio, and learning that it was true, he went down with a detail in a wagon to learn why there had been no burial. He found the house where the woman was living and there was the coffin in the living room of the house. The lid had been unscrewed to use as a table and the coffin had served as a settee and the bones were there in the sawdust. The woman had married again, had had a child, and then her new husband had deserted her. All the time the coffin with her first husband's bones had served as a useful piece of furniture and she enjoyed the comfort of his faithful corpse now that the second man had run away. She was asked why he had not been buried and explained that she had spent the money given her by the government and had only fifteen pesos left, that that was enough to get the coffin into the cemetery controlled by the priests, but not to keep it there, and that she was afraid to have him buried knowing that as soon as the space was needed or could be used for some one else, his bones would be taken out and thrown in the common heap. She was persuaded to let the officer take the body back with him to the post from which he came on his promise to see that it was buried and kept buried. She was reluctant at first to consent but yielded with alacrity when she was promised a band, flowers and a chief place in a carriage at the funeral.

The fact is, as has been pointed out in one of our report letters, that cemeteries in the Philippines as elsewhere in Roman Catholic lands, have been controlled by the church and have been used in a pecuniary interest. This control has made it possible for the priests to intimidate sentiment by threatening, and often by carrying out their threat, to deny burial to the dead. Again and again the evangelical churches spoke of this control of the cemetery by the Roman church as one of the great difficulties with which they had to contend and besought us to appeal to the government to multiply the number of municipal cemeteries, in order that among the sorrows of death at least the vindictive shadow of the priest might be withdrawn. In many of the islands great progress has been made in the opening of municipal cemeteries and it will be only a question of time until the real abuse which has been complained of is cleared away.

4. Mr. Day is reporting fully in the case of the Philippines as of the other missions with regard to titles and conditions of the Board's property and the handling of the accounts and business affairs of the mission. Upon the various needs of the mission for new property, some of them urgent, we are prepared to report as the Board may be called upon to deal with them. The only point to which I would refer here is the desirability of the mission's making sure of its having Torrence titles for every piece of mission property and to the importance of the synod's giving attention to the securing of proper title in the name of each congregation or presbytery or in the name of the synod itself, for the church buildings and chapels built by the Filipinos.

R. E. S.

5. A REVIEW OF MEDICAL MISSIONS IN THE PHILIPPINES

BY DAVID BOVAIRD, M.D.

Our experience in these Islands comprised three days in May, the period the "Korea," on which we had crossed the Pacific, remained in Manila, and which we occupied in a hurried trip to Baguio, the mountain resort on Luzon, and the five and one-half weeks from July 26th to September 3rd. In the latter time we visited six of the principal islands, namely, Panay, Negros, Cebu, Bohol, Leyte and Luzon. On the first five of these we were obliged to confine our visit to a single city or town and its immediate neighborhood, but on Luzon our tour covered cities and towns in a number of provinces as well as Manila and its environs. In addition to this experience, Mrs. Bovaird and I made a special trip to the leper colony on the island of Culion. While, therefore, in view of the limitation of time our tour covered a considerable part of the archipelago, we were forced to confine our attention for the most part to the points where our mission stations are located, and some of the largest islands, such as Palawan, Mindanao, Mindoro, and Samar were not included within our purview. Indeed as there are said to be over 3,000 islands all told within the limits of the archipelago we can claim to have seen only a few of the largest and most populous. Furthermore, as all our stations from Dumaguete on the south to Manila on the north, lie between the 9th and 16th parallels of north latitude, and are all practically at sea level, the climatic conditions, except as regards winds and the amount and distribution of the rainfall, vary comparatively little. Baguio, of course, is not included in this statement and the conditions of that mountain resort will be dealt with later. When we visited Manila in the early part of May they had just experienced an unusual period of very dry and hot weather, culminating in what we were assured was one of the hottest days they had ever known, and we had an excellent opportunity to realize what a tropical climate may be like. In the two days we were in that city we sweltered and suffered quite sufficiently to understand how trying long residence under such conditions may become. On our return in late July the rains had begun to fall and the temperature was considerably moderated. Even then the thermometer registered constantly between 84 degrees and 90 degrees, and the slightest exertion was sure to bring out a profuse perspiration. Not until we were nearing Nagasaki on our voyage from Manila to that port did we experience any real relief from the tropical conditions. It is of course true that the temperatures recorded in the parts of the tropics we visited

are sometimes equaled during a summer in New York and may even be exceeded in other parts of the United States. On the whole we were surprised at the moderation of the thermometer in regions so little north of the equator. We had anticipated much severer conditions than we actually met. It is not the excessive heat of any one day that makes the climate comparatively severe on our people, but rather the fact that from one year's end to another there is no substantial relief or change from the torrid conditions. In New York or other parts of the States we can endure a few days or even weeks of great heat in the assurance that before long a change will come, and we shall ultimately enjoy the invigorating cold of fall and winter. The dweller in the tropics must endure much the same conditions throughout the year, the partial relief from heat during the wet season being counterbalanced by the greatly increased humidity and high winds of that period. A typhoon which greeted us upon our arrival at Iloilo and continued for nearly a week, taught us that there are other conditions than excessive heat which are very trying to those unaccustomed to them. The fact remains that experience has proven that with a few simple precautions Americans can live in the Philippines not only in health but in comparative vigor. The experience of our own mission seems to demonstrate the fact. In the 16 years since our first representatives reached the Islands, but one missionary has died on the field, and there have been relatively few resignations on account of illness. The men of the mission, when assembled for the annual conference in Manila, proved to be quite as vigorous as any equal number of men engaged in the same lines of work that one is likely to find at home. In making any such comparison we must, however, bear in mind that all appointed missionaries are very carefully selected "risks." The experience of the United States army in the Philippines also bears out the opinion that for vigorous men the climate has no special terrors. We met at least one officer who had asked for assignment to the Islands as a relief from the hardships of army life in Texas. In connection with the army experience it is interesting to note that neither officers nor men wear the sun helmet. After thorough study of the conditions and various experiments a simple broad-brimmed felt hat with a ventilated hat-band has been found to meet all the requirements. The following paragraph is from the Report of the Bureau of Health, December 31, 1913:

"THE HELMET AND THE CAMPAIGN HAT

"The helmet in the Philippine Islands is being rapidly replaced by the lighter and much more practical hat with a ventilated hat-band. The experiments made by the Army Board for the Study of Tropical Diseases showed rather conclusively that the helmet, at least in the Philippines, offers no advantage over a hat which is properly ventilated. Briefly, the advantage which the helmet was supposed to possess over a hat came from the

fact that placing the hat-band a quarter of an inch or more from the inner side of the hat permitted the free circulation of air about the head. As this form of hatband can be inserted equally well in a hat, it is not necessary to carry around the heavier, and to many people the unpleasantly stiff and unyielding, helmet. The United States troops have again returned to the use of the campaign hat, which is a felt hat with a broad brim and ventilated hat-band, and so far no bad effects have been noticed."

This observation is not made with any intention of making light of the effects of the tropic sun. To those unaccustomed to it and especially to any predisposed to headaches, exposure to the direct rays of the tropic sun may be decidedly harmful and our missionaries, both men and women, have wisely adopted the helmet for regular use. That practice should undoubtedly be continued, but I have been impressed with the fact that in some quarters the tropic sun has been credited with most uncanny powers of doing harm to the unsuspecting. Thus we were told of instances in which momentary exposure to the direct rays of the sun had resulted in persistent headaches and consequent invalidism and in some places it is regarded as perilous even to step for a moment into the sunshine without the protection of the sunhat. It is wise to be regardful of the influence of the sun's heat, but it is not well to exaggerate dangers or to credit with mysterious powers of harm the familiar agencies of nature.

On the other hand, I am inclined to the opinion that we may have paid too little attention to the influence of the intense tropical light. Not that I would adopt the well-known radical views which Col. Woodruff has advocated in this relation, but there seems no doubt that just as the central nervous system of some individuals is undoubtedly hypersensitive to the sun's heat, so that of others reacts powerfully to the sun's light. To these protection from the light by the use of smoked or tinted glasses may be quite as valuable as the use of the sunhat. This is of special importance in regions such as the environs of Tagbilaran when the roads are made of an almost white material and the consequent glare at noonday is almost unbearable. We must in these regards recognize the fact that individual susceptibilities vary greatly. The exceptional individual may be quite indifferent to either tropic light or heat. Another person may suffer keenly from one and not at all from the other. The wise man, until he is thoroughly acclimated, will guard himself carefully from both.

So far as danger from the pestilences formerly peculiar to these tropic islands is concerned, the work of the Bureau of Health since our occupation of the Islands has completely revolutionized the situation. Small-pox, formerly so common that the Filipinos regarded it as one of the unavoidable perils of life and even inoculated their children directly with the virus in order to have the experience over until such practice was rigidly

forbidden by the health authorities, has been practically stamped out. Cholera has been brought under control so that when an outbreak occurs, as happened only a year ago (1914) it is comparatively limited and quickly subdued by proper measures. Plague has likewise been kept under complete control. No cases of either human or rat plague have been reported in the Islands since September, 1914. Dysentery has likewise been enormously reduced by the introduction of pure water and the general adoption of the practice of boiling drinking water. The same measures serve to control typhoid fever, although it is interesting to learn that this disease appears never to have had in the tropics the epidemic prevalence which one would expect from the ignorance and disregard of all hygienic practices. Nevertheless typhoid fever is not by any means unknown in the tropics. It occurs constantly in all parts in sporadic form especially among white people. Undoubtedly it is often overlooked by reason of the universal prevalence of malarial fever of continued type, and undoubtedly also its presence will be recognized just in proportion as the known tests of the blood and serum for the demonstration of the malarial parasites and the typhoid organisms are employed. It is well to keep these facts in mind with relation to our work, for typhoid in the tropics is certainly much more common among whites than in the native races, and is also much more deadly to the former. Fortunately the value of the anti-typhoid inoculations seems to be established beyond question and the policy of requiring all appointees to undergo the inoculation before entering upon their service in these lands should unquestionably be continued.

Beri-beri, so common a scourge among the natives of the tropics by reason of their almost exclusive rice diet, is practically unknown among Americans and Europeans.

Sprue, on the contrary, appears to be a disease almost entirely confined to the whites. Investigation in relation to its frequency in Manila disclosed the fact that it is much more common than is usually known. Fortunately we have thus far had comparatively little experience with it, although it was the cause of the invalidism of both the Rev. J. B. Cochran, of China, and his cousin, Dr. Robert Carter, of the Philippines. The etiology of this affection is however practically unknown and there are no effective measures of prevention.

With relation to malaria a great deal has been done in the city of Manila by filling in the ancient moat, building sewers, draining marshes, and spraying such pools as remain with petroleum, to reduce the number of mosquitoes and thus lessen the dangers of transmission, but even with all these efforts the troublesome insects still abound. The frequent tropic rains render the work of eliminating breeding places extremely difficult. Outside Manila and in the islands at large although some progress has been made along the lines of improved drainage, but little impression has been made upon the hordes of mosquitoes.

For protection one must therefore rely mainly upon the screening of houses or sleeping rooms and the constant use of netting over the beds. While there is constant danger of infection our people on the whole seem to suffer comparatively little from malarial fevers.

The following quotation from the latest (1914) report of the Bureau of Health illustrates the scope and results of the comprehensive work done by its officers:—

“During the year the best efforts of the Bureau were concentrated upon holding the ground that had already been gained. This was especially difficult in the provinces, owing to the scarcity of funds and to the lack of adequate legislation. The improvements that might be hoped for in this connection were well exemplified in the Province of Cebu, where there was a reasonable amount of funds available and effective legislation that happened to meet the conditions. The district health officer reports that artesian wells and reservoirs have largely replaced the insanitary wells; vaccination of all the inhabitants is nearing completion; a threatened invasion of cholera was successfully repelled; the campaign against soil pollution made good progress; persons with curable maladies were transferred from all parts of the province to the Southern Islands Hospital, successfully treated, and returned to their homes; all known lepers have been isolated; trachoma examinations have been made in the schools; and in general modern health measures have been very successfully carried out, with the result that the province now enjoys a death rate well below 16 per 1,000. This again makes concrete proof that if facilities well within the ability of the community to grant are placed in the hands of competent health officers, most profitable results can be confidently counted upon.

“The death rate for the city of Manila during the month of June reached 17.65 per 1,000 per annum, which is the lowest point which has been reached since American occupation. Owing to the appearance of cholera in the city, the result of the second half of the year was an increase in the death rate, so that the average for the year was 24.67 per 1,000 as compared with 24.98 for last year.”

So far as the control of preventable disease is concerned the activities of the Bureau of Health constitute one of the most striking of the blessings conferred upon the Islands by the agency of the U. S. Government. Occasion will later be taken to speak of the Culion leper colony. At this point I may say that one of the deep disappointments of the trip came to me on my visit to the great San Lazaro Hospital of Manila, the reception hospital for all cases of contagious disease from Manila and the surrounding country. Instead of the rich collection of cases illustrating forcibly the perils of the tropics which I had expected, they had a few lepers, two or three diphtheria suspects, and nothing more. Not a patient in bed! While that

happy condition does not prevail all the year round its occurrence at the time of my visit constituted the most emphatic testimony possible to the efficiency of the work of the health authorities.

Altogether, as has already been observed, vigorous men with the observance of simple precautions can preserve their health, if not their full vigor, in the Philippine Islands, almost as well as at home.

Climatic conditions tell much more heavily upon the women and children. More care should therefore be given to the selection of women destined for work in the tropics, especially with relation to any of the disturbances peculiar to women, as experience has abundantly proven that any defect of that character will become a matter of prime importance in the tropics. In the mission meeting occasion was also taken to point out that in the interests of the work as a whole it is highly desirable that in the planning and arrangement of vacation resorts the needs of the women and children should have particular attention, as they are most likely to suffer from the climate and conditions of living and the illness of wife or child may be the cause of the withdrawal of a whole family from mission service.

Manila was the last place in the islands to be visited, but inasmuch as the conditions relating to medical work there are of prime importance in understanding the problems of our medical undertakings in various parts of the archipelago they will be presented first.

In this connection the outstanding fact is the existence of the Philippine General Hospital and Medical School, as part of the University of the Philippines. The Philippine Medical School was established by the Philippine Commission as the first department of the future University of the Philippines and was opened for the instruction of students June 10, 1907. A medical school building for laboratories and class rooms, of reinforced concrete construction, was erected and opened for use in July, 1910, at a cost of approximately \$170,000 gold. The Philippine General Hospital, a modern hospital building, also of reinforced concrete construction, of 350 beds, was completed and opened to the public in September, 1910, the cost amounting to approximately \$700,000 gold.

The scope of the plans may be judged from the fact that they contemplate the extension of the capacity of the hospital to 1,500 beds. A large out-patient department is a conspicuous part of the hospital equipment.

Adjoining the hospital and medical school stands the already famous Bureau of Science of the Philippines, in which there are extensive chemical and bacteriological laboratories, and a large medical library. In this institution within the past ten years a large amount of excellent scientific work has been done and some important discoveries have been made. Just at present the work of the bureau has been seriously disturbed by the

withdrawal of a number of men of high scientific attainments, whose work had been largely instrumental in establishing the repute of the bureau. It is greatly to be hoped that the way may be found to continue the work of the bureau on the high level on which it has heretofore been conducted.

Although not an inherent part of the university or medical school, but an independent bureau under the insular government, many of the chemical and bacteriological problems studied in its laboratories either originated in the hospital or are so closely related to medical science as to make the presence of the bureau in immediate association with the medical school and hospital an ideal arrangement. The presence of this Bureau of Science has not only been a help to both school and hospital, but the excellent work done in its laboratories has undoubtedly been a constant inspiration to both faculty and students of the medical school.

One finds it difficult to express in moderate language his admiration of these medical institutions developed under the leadership of our government officials during the past decade. The officers of the commission were fortunate in having practically a free hand in planning, building and manning the hospital and school, and they have undoubtedly used their opportunity to full advantage. The hospital is admirably constructed in every way. Taken all in all, it is better planned and more complete than any that I ever visited in the United States, having even a well-equipped and active dental department.

The medical school building is quite in keeping with the hospital. A unique feature and one that would excite the envy of any of our schools is that the city morgue is part of the institution and the superintendent of the school building is also superintendent of the morgue! By this simple arrangement the problems of anatomical material and autopsies, problems which still continue to vex our home institutions beyond measure, are solved in the most satisfactory manner possible.

The faculty of the medical school consists of 11 professors, 7 of whom are Americans, 6 associate and 6 assistant professors, 13 instructors, a considerable number of special lecturers from the Bureau of Health, and a number of assistants. Dr. Wm. E. Musgrave is dean of the medical school and director of the hospital. The school is now placed in Class A by the American Medical Association, which means that it meets all the requirements laid down for a thoroughly efficient school in the United States, and Dr. Musgrave declares it to be his purpose to keep it in that class just as long as he remains dean.

The Philippine Islands now for the first time have an institution capable of giving a thorough education in medicine and surgery. Thus far there has been no effort to attract large numbers of students. In 9 years but 65 men have been graduated from the institution. And although the Islands unquestionably need physicians (in 1905 it was estimated that there was but

one physician to 21,000 of population) the insular and university authorities are determined that the need shall not be met by incompetent or untrained men. The requirements for admission to practice as well as the standards of the medical school are both kept high. The classes in the medical school are gradually increasing in size and if present policies are maintained the school will doubtless soon be turning out well trained men as rapidly as the situation requires.

The Philippine General Hospital has a training school for nurses, which under the leadership of an American woman of ability has been turning out excellent nurses. Just before our arrival in Manila the superintendent was obliged to return to the States because of nervous exhaustion and considerable difficulty was being experienced in filling her place. It is greatly to be hoped that a worthy successor may be found and the work of the school continued in a satisfactory manner.

The Filipino nurses, while doing excellent work both in hospital and private practice, have not been found to bear heavy responsibilities well or to be capable of properly filling such positions as this. Nor is this to be wondered at. Out of the hundreds of nurses annually graduated in the United States very few indeed prove themselves leaders and a still smaller number become successful superintendents. In time the Filipino women will doubtless develop the ability to fill all such positions, but for the present they need and should have the guidance of some of the best graduates of our own training schools.

The other medical schools in Manila (there are none elsewhere in the Islands) scarcely require mention. The University of St. Tomas, a survival of the ancient regime, still exists and has a few students, but is entirely negligible. Within the past year a new school has been launched, under the title of the Ateneo Rizal, with its center of activity about the Christian Hospital. At present its promoters have no adequate equipment for the work they are undertaking, and it is difficult to see where they are to obtain it. The Mary Chiles Christian Hospital, of which the dean of the new school is head, is an insufficiently equipped mission hospital of 45 beds, whose building and equipment cost \$15,000 gold. The hospital has a training school for both men and women nurses. The mission physician in charge of the hospital is also director of this training school.

We visited a number of other hospitals in Manila but for our purposes it will be necessary to speak only of the mission hospitals, St. Luke's (P. E.) and the Mary Johnston Hospital (Methodist).

St. Luke's, as compared with the Great Philippine General, is a small institution of 40 to 50 beds, about half of them for private patients. It is well equipped and efficiently conducted under the superintendency of an American trained nurse of ability. Many physicians and patients find it more satisfactory than the larger institution and its future seems assured.

The Mary Johnston is a hospital for women and children conducted by two women physicians and is evidently doing good work. The out-patient department is especially equipped to provide food for infants. The in-patients are chiefly obstetric cases. Throughout the institution one got the impression of active work and good management. On inquiry in these mission hospitals we learned that none of them is self-supporting. Each of them receives substantial annual contributions from some home source, sometimes as much as \$5,000 in a year, usually less than that amount.

In addition to these institutions the Catholic Church conducts a large private hospital (St. Paul's) and a general hospital (San Juan de Dios) where the teaching of the students of the University of St. Tomas is done.

Manila has therefore abundance of hospitals and in the School of Medicine and Surgery of the University possesses an institution capable of meeting in time the needs of the Islands for trained native practitioners.

At Iloilo, on the island of Panay, one of the chief ports of the Islands and the first stopping point for the Spanish Mail, on which we came from Singapore to the Islands, we have a Union Hospital, a joint undertaking of the Baptist and Presbyterian Boards. The hospital has been developed by and is now in charge of Dr. J. Andrew Hall of our own Board. The buildings have been constructed as time and funds permitted, till the wards now have a capacity of 45 beds. The Dunwoodie annex, the result of a gift from Mrs. Dunwoodie, of Minneapolis, is a substantial concrete structure of two stories, a ward on the first floor and private rooms above. The remainder of the buildings are of wood, and present the defects of any institution built up bit by bit. Besides the wards there is a main building which contains on the first floor the out-patient department or dispensary, a pharmacy, and the hospital reception room and office, on the upper floor the nurses quarters. The dispensary, I am glad to say, is conducted just as it would be at home, the doctor regularly spending the greater part of the morning in receiving, examining and prescribing for the patients. Across the street from the hospital, which enjoys a site close to the center of the city, the hospital already owns a considerable plot of ground on which it is hoped to soon build a nurses' home. Behind the hospital there has also been acquired some additional ground, on part of which a new laundry is to be constructed to replace a very primitive equipment now used for that purpose.

Within the hospital there is a small laboratory where the simpler laboratory procedures are carried out by a Filipino assistant whom Dr. Hall has himself trained and where Dr. Hall himself does such work as he can find time for.

The hospital is well organized and fairly well equipped. In all its workings it bears evidence of Dr. Hall's unusual abilities. The doctor appreciates as thoroughly as anyone its de-

ficiencies and has already planned a campaign to cover the island of Panay and the adjacent territory of Occidental Negros, from which many of his patients have come, to raise a sufficient sum (\$60,000) to build the Nurses Home, office and out-patient building and steam laundry. He has no doubt of his ability to get the needed funds, if he can find time to make a proper canvass of his territory. That he cannot do till some one is sent by the Baptist Board to take the place of their representative, Dr. Thomas, who returned home some time ago. Dr. Hall is also keeping in touch with the officers of Silliman Institute that his canvas for funds for the hospital shall in no way conflict with that for the development of the Institute.

This Union Hospital enjoys the distinction of having opened the first training school for nurses on the Philippine Islands. Great difficulty was experienced in the early days in getting young women, of suitable education and character to undertake this work, but after some trying years the school is now well established and has in all about 20 promising pupils in training at the present time.

This Union Hospital should receive the enthusiastic support of both the Boards interested in it. It is doing excellent work in a thorough, scientific, manner. In 1913 (the last report available) 4,000 patients were treated in the hospital and dispensary. Its work is known far and wide through the Islands and has made a deep impression upon the people of Panay and Occidental Negros. They have already testified their appreciation of the work by substantial contributions and Dr. Hall has no doubt that the \$60,000 he now asks will be obtained from them. With a little aid it would seem quite possible to make the Union Hospital of Iloilo one of the outstanding features of missionary effort in the Islands. To this end both boards should do their full parts. We should promptly send another nurse to Miss Benedict's aid and the Baptist Board should even more promptly send another physician. Both nurse and doctor are greatly needed in the work. Certainly Dr. Hall cannot attempt the financial campaign he plans till he has some one to take over the hospital service.

The capacity of the hospital should be increased to perhaps sixty beds. Such an institution with an active out-patient department will assuredly furnish all the work that two physicians can attend to. It will be important to develop the laboratory facilities of the hospital to make the work as thoroughly scientific as possible. That part of the work would naturally fall to the junior physician and would occupy all the time he could give to it. Dr. Hall is already looking forward to the day when he will have the aid of one of his own Filipino boys who is now about to enter the medical school of the University of the Philippines. Unfortunately at least five years must elapse before that dream can come true.

The Catholic authorities of Iloilo are preparing to build a

new hospital at an estimated cost of \$170,000, whose wards and rooms are to be open for the use of all the physicians of the city. Doubtless the competition of such an institution will be felt, for a time at least, but the Union Hospital is so well established and Dr. Hall has so firm a hold in the community that we need have no fears of permanent impairment of the work. In all probability as the people of the city and the surrounding country become familiar with the advantages of hospital care they will use to the full all the facilities offered them.

At Dumaguete, our next stop, we found Dr. Langheim in charge of the small hospital adjoining Silliman Institute. The hospital, though a small one, having only about a dozen beds, was attractively furnished and very well conducted. The head nurse was a young Filipino woman, a native of Dumaguete, who had graduated from the Training School of the Philippine General Hospital and has proven a very efficient helper in the hospital work. Dr. Langheim was busily engaged in superintending the erection of a new hospital, of reinforced concrete construction, to accommodate 40 patients, the funds for which had been obtained in part on the field. The walls were already up and they were preparing to put on the corrugated iron roof but were delayed because some of the iron delivered did not conform to the specifications. The building should, however, soon be completed and in service. It will give the doctor all that he could ask as a field for his best efforts. With a school of 700 to 800 boys to care for as well as the people of Dumaguete and the surrounding regions there should be ample use for the new accommodations. With over 700 boys coming not only from Dumaguete and its environs but some of them from remote parts of the Islands in Silliman Institute the presence of an excellent hospital in charge of a physician of ability and with well-trained nurses is not only a valuable asset of the institution but offers great opportunities for the best of Christian service. The limits of its activities will be as wide as those of the school and the quality of the work done in it will make a lasting impression upon the minds of the students who may require its care. Apparently the hospital work in this center has been overshadowed by the marvelous growth of the Institute. It has also been hampered up to the present by very limited facilities. With the new institution, so situated as to be readily accessible to all the people of the town, we may look for definite extension of its influence upon the people of Dumaguete and the surrounding country.

A matter of pressing importance to the hospital and Dr. Langheim personally is that of providing a substitute for him at the time of his furlough, due next summer. With the needs of the school in mind it is out of the question to close the hospital. A substitute should be provided at the earliest possible moment and should be on the ground long enough to permit him some acquaintance with the work before he is called upon to assume

the responsibilities of its conduct. It is the same problem in all our mission fields and assuredly requires more definite solution than has yet been found for it. In the Philippines the future seems to hold a hope that some of the graduates of mission schools such as the Silliman Institute, or graduates of the public schools may be induced to go to the University for medical studies and then return to service as assistants in the mission hospitals. At present government employment or private practice offers such opportunities for lucrative work that it is difficult to see how the mission hospital can win men to its service, but if the gospel message which is being daily taught there both by precept and example has its rightful influence upon the new generation of Filipinos, we may certainly hope that in time there will be some of them ready to make sacrifices to enter this field of Christian activity. Such a solution of this problem seems entirely feasible, for it is assumed that if competently trained and somewhat experienced, these Filipino physicians should be quite equal to the responsibility of conducting a hospital for the period of the missionary physician's furlough. At present the realization of this hope appears far in the future, but if definite effort is made to select suitable young men and impress upon them the importance of such service, it should not be impossible to find some equal to the sacrifice. To thus give the Filipinos themselves a share in the mission enterprise, to help them to enter into it and feel its spirit, should teach them as perhaps nothing else could the power of the gospel of Jesus Christ.

Tagbilaran, Bohol, was our next stop, and here we found Dr. Graham and his wife conducting a hospital and dispensary and the evangelistic work as well. The hospital is small, having about a dozen beds; its equipment is simple but adequate for the purpose of a mission station in a town where it is the only institution of the kind.

The hospital has the usual dispensary or out-patient department, pharmacy, and operating room. In conducting this work the doctor is to have the help of an American graduate nurse, Miss Barnet, but at the time of our visit this valued assistant was quarantined for measles. She was, however, convalescing, and has presumably long ago returned to her duties.

Dr. and Mrs. Graham had only recently returned from their furlough and re-opened the hospital, closed during their absence because there was no one to carry it on. The work had therefore not attained its full headway, but the single morning we were able to spend there brought a group of patients which showed clearly that there is plenty of work to be done. There is at least one other physician in the town, a Filipino, graduate of the University in government employ, but Dr. Graham tells us that so far as his experience goes all the young graduates of this school will do practically nothing without pay, so that all the poor flock to the hospital.

The work on this island is carried on among an ignorant people and with open opposition from the Catholic clergy, but under Dr. Graham's leadership progress is being made. The medical work is a very valuable agency under these conditions. We heard from others favorable comment on its wide-spread influence. Would it not be well as soon as possible to add an evangelist to this field? One man with a hospital and dispensary to conduct, and outside calls to answer can surely find but little time to give to preaching or teaching.

Miss Barnett's presence in this outlying station brings up a question of some importance, namely, the need of American graduate nurses in the Philippines. I have no doubt whatever that Miss Barnett will render good service and that she will be a valuable aid to the doctor, but in view of what has already been said of the efficiency of the training school of the Philippine General Hospital, and of the fact that Dr. Hall is turning out well-trained nurses from the Union Hospital of Iloilo, it seems that we ought to be able to supply the needs of our hospitals from one or the other of these sources. Dr. Langheim, as was noted, has a graduate of the General Hospital and finds her very efficient. A native woman, if she comes from the district in which the hospital lies (there are, of course, many dialects, so that this limitation is necessary) would have an almost invaluable advantage in knowledge of the language, manner of thought, and customs of the people. They would furthermore be under no unusual risks from climatic conditions, could be had at much less expense than graduates of our own schools, and in case of need could presumably be much more easily replaced. It would seem that for the future we should rarely need Americans for this work except as heads or teachers in training schools.

Tacloban, Leyte, will I am sure, always stand out in the memories of our party as the scene of unique experience. Here we found pioneers, opening a new field in a pioneer's way, in the persons of Dr. and Mrs. Warren Miller. They had been but six months in this new station and had only begun to make headway in a hostile community. They had nothing but themselves and their rented home, but what they had they were using to the limit. Their house, one-story, in the prevailing Philippine style, but raised so high above the ground that the basement really constituted another floor, though it had not been planned to serve that purpose, was the seat of more varied activities than we had ever before discovered under one roof. The house was perhaps 25 x 25 ft. with a wide verandah and a kitchen annex. The veranda was the site of the dispensary. There in the morning the doctor brought a chest of medicines, a few instruments, dressings, etc., which were laid out by a Filipino woman who acted as assistant, and went to work upon a crowd of patients that filled and overflowed the place. His office and operating room, where all the more serious cases were taken, was an inner room, so that the patients, whether suffering from yaws, leprosy or what not, must pass through the living room.

In the basement of the house they had found quarters for eight or ten Filipino boys, students in the neighboring high school, too poor to find lodging elsewhere or individuals whom Dr. and Mrs. Miller hoped to help. With them were one or two patients waiting for operations, and under the stairway leading to the upper floor in special quarters made from a packing box, was still another patient of this class for whom no place could be found elsewhere!

The number of patients that crowded the dispensary the morning of our stay gave decisive evidence that the missionary physician never lacks work to do. Having no hospital the doctor must answer calls far and wide. In this part of the work he finds a motorcycle an invaluable aid, and well he might, since the compass of his practice in a single day has been found to extend 40 kilometers (all distances in the Islands are reckoned in metric terms) in one direction from Tacloban and 30 the opposite way, something over 42 miles! According to one of the stories we heard, the country people now put out an American flag as a signal that they wish the express to stop. Others tell us that the doctor is killing himself in his unrelenting service, but so far as our observation went, Mrs. Miller seems to be in much greater danger than the vigorous doctor. There was no question that even in six months they had made a very definite impression upon the community, and if spared to continue their work, as we pray they may, they will doubtless find their reward.

We were glad to know that tentative plans had already been made for a hospital in Tacloban, and that the building preparations could be begun as soon as a suitable site could be had. We went over several suggested sites and were quite agreed that, if possible, the hospital should be built on the water front for the sake of the cooler breezes which can be depended upon only there.

At Cebu we have no mission medical work, but we found there the Southern Islands Hospital, built by the Insular Government, and representing a policy which they hope to embody in like structures in all the provincial capitals. This hospital is artistically planned, octagonal in form, two stories in height, of concrete construction. It at present accommodates sixty patients but is planned to permit considerable additions to this number. Its furnishings are all of the latest pattern and its equipment quite complete. Altogether it is an excellent example of modern hospital construction and equipment. Under an American physician, Dr. Arlington Pond, it is conducted admirably. The head nurse is also an American. Indeed the hospital might well serve as a model for others of like kind, but the government's revenues have not been sufficient to permit the construction of these and the Southern Islands Hospital remains the only one of the kind.

During our stay in Cebu we were given a novel and instruc-

tive experience in a trip to what is known as Camp No. 6 in the mountains which rise close to the city. The camp is simply a comfortably furnished cottage surrounded by green terraces and a small garden in which roses bloom and strawberries are grown! It is owned by two American residents of Cebu who have very kindly offered the use of it to our missionaries. Although lying at an altitude of 3,000 ft. above the shore, it was easily reached by a motor run of an hour and a quarter over one of the best roads we have ever traveled, a road which carries one in comfort and safety up the side of a narrow gorge around many a sharp turn, made doubly perilous by sheer descents of 1,000 ft. or more at the side. Such roads as this—there are said to be thousands of miles of them already in the Islands—constitute most substantial evidences of the administrative skill and energy which have marked our conduct of the Insular Government. The change in atmosphere and surroundings secured in a little more than an hour's travel was quite remarkable. Our Cebu friends have found it a delightful retreat during the hot season. The cottage being comfortable, having abundance of clear, cold mountain water and other conveniences, is quite as acceptable to the women and children as to the men. Our missionaries look forward to the day when they may themselves own a similar retreat in the neighborhood of Camp No. 6.

In Albay we found no medical missionary or medical work, but only a place where the medical missionary had been! Mingling with the feeling of deep regret that Dr. and Mrs. Carter had been forced by his sickness to retire from this field, we soon found a great thankfulness that they had been permitted their brief nine months' service in Albay. Though he must for most of that period have been far from well, Dr. Carter had been able to render service that was gratefully remembered by the people. Time after time we were asked how he fared and when they might hope for his return. Mr. Brown assured us that in the short time Dr. Carter had been able to work in Albay, he had made a great impression upon the people and had endeared himself to many. It seemed to us very strong evidence of the value of medical mission work that so much had been accomplished under the conditions. Is it not greatly to be desired that a worthy successor for Dr. Carter should be found and sent to continue his good work in this field? The way has certainly been prepared. These people are eager for it, and Mr. Brown keenly desires the aid he knows he would get from such help. Can we not find a man and send him before the influence of Dr. Carter's work is lost?

There is a government provincial physician, an American, Dr. Richmond, in Albay, but his time is mainly occupied by the administrative duties of his office. There are also army surgeons and Filipino practitioners, but the fact has already been demonstrated that there is an open field and a warm welcome awaiting the medical missionary in this field. There is no hospital ex-

cept that belonging to the detachment of the U. S. Army stationed on the outskirts of Albay.

In Nueva Caceres, or Naga as it is now called, the capital of Ambos Camarines, we also found an American provincial physician, this time in charge of a small hospital. This hospital is established in an old native building, the basement of which is well-fitted for out-patient work, and the upper floor used for a ward containing 10 to 12 beds. The work was evidently not very active. The doctor told me that they had hoped to build a modern hospital of larger capacity, but had been unable to secure the necessary funds either from the provincial or insular governments. The explanation, I think, of a comparatively inactive work in a city of some thousands of inhabitants, lay in the fact that the doctor in charge is not fond of surgical work and has done very little of it. The surgeon does the critical, dramatic work, and wherever you find a good surgeon in these newly-opened places, you find a thriving work. Without effective surgery the work makes slow and difficult progress. These facts are, I think, indisputable and should be kept in mind in the selection of our men. Furthermore, unless a young man has already had good surgical training and some experience before he enters the mission field he finds the effort to acquire these in the work attended with such dangers that he is likely not to have the courage to continue it. Every appointee for service in a new field should be a capable surgeon before undertaking his work.

In Naga, also we find that Mr. MacDonald wants the help of a medical associate. He finds the people antagonistic, if not actively hostile, and work difficult in a community where the presence of a bishop adds greatly to the authority and prestige of the Catholic church. He longs for the aid which medical work would give in breaking down prejudice and winning friends. Ought he not to have it, if it can be given? We may say that the government is preparing to establish a hospital and take care of the sick of the community, but that announced purpose is halted by lack of funds. From the 1914 report of the Bureau of Health, the following significant paragraph is quoted:

"The hospital system in Manila and the provinces has now been extended to a point where additional Insular aid cannot reasonably be expected for its maintenance and further progress along this line should come from funds made available by provincial or municipal governments or private individuals."

As things economic are now moving in the Philippines, it will in all human probability be many a long year before much further progress is made along these lines. I greatly doubt whether any other provincial capitals will soon see an equal to the Southern Islands Hospital. Meanwhile, the opportunity is open to us to develop other institutions on a par with the Union Hospital of Iloilo. Can we grasp it, or must we let it go by, to regret later the loss of the impetus that such work gives to our evangelistic efforts?

While in Naga we made a trip by river to the town of Libmanan, where among 1,200 inhabitants there was no physician at all. During our hurried visit, one little girl, suffering from a severe bronchitis, was brought to me by her father, one of the leaders of the small local church, with a plea that I would prescribe for her; and I was assured that there were many other patients waiting for me, if only I would see them! All over the Philippines there are doubtless communities of considerable size in which there is as yet no physician. In the provinces there are many communities in which there is not a physician to 200,000 inhabitants. No better missionary material could be asked than Dean C. Worcester's Chapter on "Health Conditions" in his "Philippines Past and Present," in which he says:

"Were I a young man and possessed of adequate knowledge of medicine and surgery, I would ask nothing better than to minister to the wants of these people. One might not, and indeed would not, acquire great wealth, but he would be rich in friends. Here lies a great field for practical work."

Culion Leper Colony: Although we have no direct interest in the medical work among the lepers, I cannot omit a brief account of the visit Mrs. Bovaird and I made to Culion. At the time of the occupation of the Islands by our government there was no systematic work for the lepers, of whom there were believed to be 30,000. A few (about 400) were being cared for humanely in hospitals in Manila and Cebu, and near Naga there was also a small leper hospital, the ruins of which were still standing at the time of our visit, but the great majority of these unfortunates were outcasts, left to perish in any manner that they might. Not a few wandered at will through the country, spreading contagion broadcast. The Philippine Commission early took up the problem of leprosy, and selected the Island of Culion, lying perhaps 200 miles south of Manila, as an ideal location for a colony. There have now been gathered over 3,900 lepers, about one-half of the total number in the Islands, for on actively taking up the problem the gratifying discovery was made that many of these supposed to be suffering from leprosy were afflicted by entirely harmless diseases and were returned to their relatives or friends.

The lepers in Culion live in one great colony, most of them in their own houses built in native style from materials furnished by the government, but many of them quartered in comfortable concrete pavilions constructed to meet their needs.

Those who are able to work have gardens of their own outside the town, and there raise pigs, chickens and vegetables. The produce can be sold to the colony and be paid for at market rates. The patients may also fish at their pleasure in the waters about the Island. For this purpose they use light bamboo rafts and on these occasionally some of the bolder spirits make their escape from the Island, paddling at times as much as 100 miles away. Within the colony there are stores where simple com-

forts and luxuries may be purchased, a public hall where dances and other entertainments are given, and even a moving-picture theatre, for which new films are supplied monthly from Manila. At Christmas, through the generosity of the people of Manila, some small remembrance is sent to every patient.

The medical work is done by two young physicians, graduates of Philadelphia schools, in the service of the Bureau of Health. There is also a Filipino assistant, who was absent at the time of our visit. As nearly 90 per cent. of the patients are Catholic, there are several priests—one of whom has recently after five or six years' residence in the colony himself developed the dreaded disease—and the only nurses are a half-dozen French or Alsatian Sisters of Charity. We have a small chapel in which services are held under the leadership of a Filipino convert, Pedro Cabucangan, himself a leper. Dr. Rodgers and Mr. Wright are planning to have the chapel rebuilt and enlarged and to send an evangelist to the Island as soon as the right man can be found.

From time to time it has been found possible to release a few of the patients as apparent cures, that is, as free from all clinical or bacteriological evidences of the disease. The occasion of our visit was made memorable by the release of 24 such cases, the largest number ever returned to ordinary life at one time in the history of the colony, or, so far as known, of any leper work. The recovery of these patients is assigned quite as much to the good general care they receive as to the medicines administered, but whatever the explanation, if this experience can be continued and each year a certain number of the patients are released, the black shadow of utter hopelessness which has so long added terror to the horrors of the disease will be removed and a ray of hope will be left to its victims. Meanwhile, the government looks forward confidently to the final triumph of the plan of rigid segregation in the gradual reduction of infection and the ultimate stamping out of the plague.

Mountain resorts in the Philippines. The value of mountain resorts in the tropics has been thoroughly demonstrated by the experience of the British Army in India. These resorts are used not only for those actually sick or convalescing from acute illness, but regularly for the sake of restoring the tone of those debilitated by long residence on the plains of India. To quote Col. W. H. Arthur, Department Surgeon of the Philippines, on the influence of the tropic conditions in the Islands:

"Experience has shown that long residence in the Philippines has a marked effect on the mental and physical vigor of people not born and raised in the tropics. This is manifested in many ways and men, women and children, who are not actually ill, seem to lose their energy, become listless, irritable and forgetful, and find the least bodily exertion burdensome. This is much aggravated in the hot season and very few individuals manage without permanent mental and physical deterioration, to live through many hot seasons in the plains."

Major Ashburn, of the U. S. Army Medical Corps, has also expressed the following opinion:

"A man can remain indefinitely in the tropics without being sick, if he escapes infectious diseases.

"This is fast leading to the fallacy that we can advantageously live many years in these latitudes. The fact that while a man may never be sick, he may yet have his physical and mental vigor greatly impaired by prolonged exposure to heat, is thus lost sight of. No man can do his best work, either mental or physical, if he is hot and uncomfortable. The same feeling of lassitude and indisposition to exertion is experienced at home during the hot summer, which after a few years here, becomes chronic. . . . It is likewise commonly recognized that under tropical conditions men frequently become so run-down and debilitated as to need to go to Japan, Baguio, or the United States."

The British Army in India now maintains 29 hill stations, at altitudes varying from 2,000 to 8,000 ft. above sea level. The Philippine Commission was fortunate enough to discover within a half day's journey (by rail or motor) of Manila an ideal mountain resort in Baguio in the province of Benguet, a town lying 5,000 ft. above sea and about 180 miles due north of Manila. Baguio, as we saw it, spreads over a series of rolling hills covered everywhere by an abundant growth of pine trees standing at such distance from one another and so free from undergrowth as to make one think of a great park. The sun shines in tropic brilliance almost the year around and yet the temperature in the shade never passes 70 degrees Fahrenheit, and the nights are cool enough to require blankets! To come into such an atmosphere from the heat and dust of the plains is a foretaste of paradise. Small wonder that since our representatives opened it up, Baguio has grown rapidly into a place of importance in the life of the people of the Islands. The army maintains a military camp there and a military hospital. During the Republican regime, Baguio for four months of the year was the capital and all the government offices were removed there. For reasons of economy Gov. Harrison has departed from that policy. The Methodists and Episcopalians have built rest-houses for their people, and Bishop Brent has established there a very successful school for boys (American), and also an industrial school for Igorrote girls. Appreciating the value of the resort for health purposes, our Board some years ago authorized the purchase of a plot of ground, but nothing has been done to develop it. Dr. Rodgers has for some years had a cottage, the use of which many other members of the mission have enjoyed. There seems no question whatever that it would be advantageous to the mission and profitable in every way to the board, to develop in Baguio a resort to which our men, women and children could repair during the hot season or at times of illness. The mission voted at the August meeting to appropriate to this purpose some \$4,000 derived from certain fees paid for the architectural

services of Mr. Gunn. The appropriation was made only after years of inaction and an earnest debate, some of the mission being loth to see all the money spent on Baguio, which is inaccessible to quite a number of the stations. It was so clear that we should have some facilities at Baguio, and that these would be available for the use of many of the stations that the motion finally carried, and it is to be hoped that definite action will now be taken. There is a question as to the advisability of developing the plot of ground now held. Some think it too far from the centres of interest at Baguio, yet as people ought to go there for rest and recreation rather than to attend services and conferences, that does not seem a serious disqualification. There are more important questions as to modes of entrance and exit and water supply. But whether on that site or another, I regard it as a matter of vital importance to the welfare of the mission, and therefore of concern to the Board, that the advantages of Baguio should be made available for our missionaries and their families. If it be necessary, it would certainly be sound business for the Board to make additional appropriations for this purpose. Our experience in the Islands, so far as health is concerned, has thus far been very fortunate, partly because the missionaries are comparatively young, their terms of service have not been long, and they were carefully selected risks when they began their duties. We must naturally expect more illness and invalidism in coming years. A sojourn of a few weeks at Baguio yearly will do much to prevent breakdowns and add to the vigor of the whole force.

But fortunately our people are not limited to Baguio. The possibilities of Camp No. 6 for Cebu, have already been presented. Near Dumaguete, in fact within a few hours' rather hard travel, there are mountain lakes on which some of our friends have camped with great pleasure and physical profit, but at present these are accessible only for those who do not mind climbing and who like to camp out.

At Camp Keithley, Mindanao, at an altitude of 2,000 ft., there is an army post with a hospital surrounded by a small town, where some of the missionaries from Dumaguete and that region have gone at times. It is said to be very comfortable.

In Albay and the Camarines, there are also several camping sites in the mountains, which some of our missionaries have found satisfactory resorts during the heated spells. This is important now, when it is a long and expensive journey to reach Manila and thence Baguio, but when the railroad is completed to these parts, as it soon should be, it will be much easier for the missionaries in these provinces to reach Baguio. We must bear in mind that we all vary greatly in our tastes as to vacations and that even if we have a satisfactory resort at Baguio, we cannot expect all of our people to prefer it, nor all who like it to be willing to go year after year to the one place. It is therefore very fortunate that there are so many available resorts

within the Islands. We cannot expect to develop them all in like manner, but doubtless with small expense some of them can be made of service as presenting different surroundings and a different life from that of Baguio. Finally, with relation to the latter resort, there seems to be a tendency to make the time when missionaries naturally assemble there, the occasion for conventions, committee meetings, lectures and the like. This is all very natural and may be beneficial for those in perfect health and desiring only mental change, but when all the various missions establish rest-houses there and many missionaries gather together at one time, that sort of thing may well be overdone and much of the benefit of the vacation lost.

Finally, one cannot review the medical work done in the Philippines Islands since 1898 without a thrill of pride at what has been done under the authority of the United States Government. The wisdom and scope of the plans on which reforms have been introduced, as well as the skill and energy with which they have been carried out, command profound admiration. As Dr. Rodgers more than once observed, the representatives of our government, as a body, have proven themselves quite as worthy of the title of missionaries as the representatives of the church. As compared with their accomplishments, the medical work of our own missionaries, though honorable, seems small indeed. We long to see them have a larger share in the work that is still to be done, but if that desire is to be realized, men of the very highest standard, not only in professional qualifications, but in Christian character as well, must be secured for the service. None other can do the work as it should be done.

6. PROPERTY, TREASURY AND BUSINESS QUESTIONS

BY DWIGHT H. DAY

We left Bangkok on July 17th, sailing by the S. S. "Katong" for Singapore, where after only a scant two-days' wait we were fortunate enough to get berths on the Spanish Mail, which comes through once a month, on the S. S. "C. Lopez y Lopez," bound for Iloilo, P. I. Thus we were landed well to the south in the Philippines instead of at Manila, and were saved several days of travel.

The complete itinerary from Bangkok through the Philippines was as follows:

July 17th-19th	S. S. "Katong" Bangkok to Singapore.	3	days
" 20th-21st	In Singapore	2	"
" 21st-25th	S. S. "C. Lopez-y-Lopez," Singapore to Iloilo	4	"
" 26th-Aug. 1	In Iloilo (storm bound)	7	"
Aug. 2nd	S. S. "Hoi Ching," Iloilo to Dumaguete	1	day
" 3rd-5th	In Dumaguete	3	days
" 6th	Launch, Dumaguete to Tagbilaran	1	day
" 7th	Saturday morning in Tagbilaran	1/2	"
" 7th	Saturday sailing Tagbilaran to Cebu, Launch	1/2	"
" 8th-11th	In Cebu	4	days
" 12th	Sailing—Cebu to Tacloban S. S. "Mindoro"	1/2	day
" 12th-13th	In Tacloban	1	"
" 13th-14th	Sailing—Tacloban to Legaspi (Albay) S. S. "Mindoro"	1	"
" 14th-17th	In Albay	3 1/2	days
" 18th	A. M.—Albay to Naga by automobile	1/2	day
" 18th-20th	In Naga and river trip to Libmanan	2 1/2	days
" 21st	A. M.—Naga to Albay	1/2	day
" 21st	P. M.—In Albay	1/2	"
" 22nd	Sailed Albay to Manila, S. S. "Gabrielle Poizat"	1	"
" 23rd	In Manila	1	"
" 24th-27th	Tour through Laguna and Tayabas district by automobile	4	days
" 28th-Sept. 3	In Manila	7	"

Summary:—Sailing Siam to the Philippines via Singapore, 9 days; in the Philippine district, 40 days; 34 days spent in Stations or visiting Mission districts; 6 days spent in transportation.

It will be understood that the division into days and half-days is not exact in some cases.

We were able thus to visit every one of the nine stations of the mission located on six different Islands which include Panay, Oriental Negros, Bohol, Cebu, Leyte and Luzon and in the order named. The only Island of importance in the group which we did not visit was that of Mindanao in the extreme south and there our Board has no mission station. At Singapore we were

nearest the Equator of any time during the entire trip, being two degrees north at that point. Manila is twelve degrees north. We were specially favored as to weather, for while a baguio or hard southwest blow kept us three or four days longer in Iloilo than we had planned, we were not inconvenienced or menaced by severe storms when making the inter-island trips on small boats at a season when such are to be expected. Sailing through Philippine waters is a most delightful experience, offering change of scene and variety of coloring continually, the rich tropical foliage and the beautiful hills and mountains being the special features. We saw little or no swamp and morass, as one might suppose, and in a tour through the Islands one does not gain the impression that there is much wild and impenetrable jungle. On the contrary, one sees cocoanut groves enormous in extent, and sugar cane, hemp and a variety of fruits being cultivated. No American (as citizens of the United States are called the world over) can visit the Philippine Islands without feeling a new pride in his country for its achievements there. Everywhere one feels the throb of an awakened life and activity that means progress and prosperity. The Filipinos have learned more English in fifteen years than they learned Spanish during the preceding four hundred. Along the highway one passes happy school children, books and slates under their arms, looking clean and attractive in their well-ironed frocks; or one visits the schools themselves and looks into the faces of hundreds of eager boys and girls who drink in the message that may be given them, with rapt attention. The educational work of the government is thoroughly systematized from the primary grades to the University at Manila, and includes trade schools and courses in domestic science, weaving and kindred industries. A hearty tribute must be paid to the American teachers in these schools. From the very first they have been of high quality and they have done their work in a spirit of devotion and earnest desire to uplift the people that is truly missionary. They are fine examples of the best American spirit. Since the government thus takes care of educational work, there is no necessity for the missions having schools with the exception of Silliman Institute at Dumaguete, and the Theological School at Manila. There is great need, however, for dormitories located near the government schools, where boys and girls may be safely housed and where they can be put under religious instruction. The two dormitories in Cebu, one for boys and one for girls, have amply justified the mission in planning them, the boys' dormitory this year furnishing residence for representatives from eight provinces, and the girls' from five. Quarters are reserved for Filipino teachers, and limited space is kept free for transients who are in one way or another connected with our constituency and who go back to their homes with Christian literature obtained at the dormitory. The new dormitory building at Iloilo has already proved popular and will supply a great need. Silliman

Institute with its seven hundred students holds a unique place in the Islands and it is highly to be desired that the plans for the betterment and extension of its equipment will be carried through promptly. Certainly the devotion and untiring efforts of the missionary staff in charge call loudly for hearty co-operation on the part of the Church at home.

The value of good roads in uplifting a people is amply illustrated in the Philippines. Easy intercommunication promotes education and trade and releases hitherto pent-up forces and products upon which the progress of communities depends. Our party toured for hundreds of miles over the finest of roads which the government has constructed throughout the Islands, every mile of which has its repairer in charge of the mending and grading for his section. We were able therefore to visit easily a number of out-lying points and to see something of the interior of the Islands, as well as enjoy the magnificent scenery which the automobile thus afforded. A few years ago our missionaries struggled through water and mud several feet deep in their itinerating, where now smooth macadam roads afford perfect transportation by wheel. These are the roads maintained by the Insular Government.

RELIGIOUS CONDITIONS

There is steady and solid progress along all lines of our missionary activity (1) in the establishing and building up of congregations into churches by the itinerating evangelists, (2) in winning individuals and creating a sympathetic atmosphere by the physicians and their nurses and assistants, (3) in laying foundations for Christian character and for the future of the Church in our school and dormitory work, and (4) in training leaders for the Church in the Theological Seminary and Bible Training School in Manila. Each phase of the work marks advances and victories and we thank God for this blessing upon the zeal and consecration of His devoted servants. Each department of endeavor has its hindrances and pitfalls and its yet undeveloped possibilities. The churches have not begun to realize their responsibility in giving and self-support; the people are not poor generally, and yet they do not begin to support their pastors and their churches as they should. In the early days the invitation was to come to a "free" gospel, in contradistinction to the Church of Rome, and this was interpreted as not requiring financial support which the Roman Catholic church had demanded with such an iron hand. Now, however, the leaders are awaking to the fact that systematic and proportionate giving is necessary to healthy Christian life and if ever the churches are to be self-supporting, self-governing and self-propagating, the elemental principle of sacrifice must be inculcated. There has indeed been sacrifice and great devotion in the instances where church buildings have been erected by the people, sometimes replaced two or three times after destruction by

storms and in one or two districts there has been real poverty due to typhoon, drought and locusts following one after the other. All this is gladly recognized. It seems easier to get contributions in a special effort, for a building, than to get a general principle of giving established in the life of the church. The average Filipino has no conception of thrift or saving; he spends all his money as he gets it without thought of the future, and naturally his giving can scarcely be systematic. It was suggested in a conference of native church leaders, gathered from quite a wide district, that church members be educated to lay aside a certain proportion of whatever income they received, for the support of their church, placing it at once in the hands of a suitable person or institution and to be used in accordance with a general church plan. Certain it is that they must be guided in very definite and concrete ways if the results desired are ever to be attained.

In the medical work, the danger of allowing the physical to completely displace the spiritual aspects is ever present, and definite and adequate results can only be obtained by a very careful and thorough follow-up system. In this the evangelistic missionary can do invaluable supplementary work.

The boys of our school at Silliman, and in the dormitories at Cebu and elsewhere need the sympathetic counsel and guidance individually, which only the missionary is able to give; and the danger here is that the number of students shall grow so large or the missionaries in charge become so burdened with a multiplicity of responsibilities that personal dealing will be out of the question. Promising boys must be laid hold of and guided into such Christian character as will be fit material out of which to build leadership for the church. Nor should we fail to keep track of students and correspond with them from time to time, after they leave the institutions. How to do this, with our present inadequate forces, is of course the problem.

MISSION PROPERTY

The more recent buildings of the mission are very satisfactory, both with regard to arrangement and appearance, proving the wisdom of carefully drawn plans and scientific architectural supervision. It is greatly to be desired that this same direction and oversight may be continued for the buildings now in process of being erected, and for those projected at Tacloban, Dumaguete, Albay and Los Banos. For the present this work must be combined with the work of the mission treasurer, but just as soon as the Board is able to send out a man to take the treasury work, in accordance with the unanimous request of the mission, the architect should be set free to devote himself to buildings. This ought to be done all the more quickly inasmuch as he could then serve South China also, in accordance with the request of that mission, and thereby render invaluable aid to the large building project at True Light Seminary. Building operations involving upwards of \$100,000 require not only scientific

planning but continuity of direction which only one devoted to that object can give, and the amount to be spent in building more than justifies, indeed it demands, competent oversight from the standpoint of mere business prudence. If the time shall come when the Philippine and South China Missions do not require this service to the same extent, the Board can consider lending part of the architect's time to other organizations which now are clamoring for his help, or transferring him to other China fields or to Korea where for some years to come such skill will be greatly in demand.

The older structures of the mission are not so attractive from an architectural point of view. One wishes, for instance, that the main school building of Silliman Institute could be re-made, when the new buildings that are planned are erected, so that it would conform to the newer and better architecture and be given a more substantial and enduring appearance.

Periodical painting and diligent repair work are necessary to the proper care of buildings especially in a country where white ants are so destructive and the mission will probably find it necessary to considerably increase its items in Class VII as its property holdings grow.

TITLES

Thanks to an efficient government there is little or no anxiety with regard to property titles in the Philippines. All the lands of the Islands are being officially surveyed and where this has already been done, title is registered by the government provided all adverse claims have been satisfied and legal possession can be proved. The properties of the Board are rapidly coming within the survey and registered titles are being secured as rapidly as it becomes possible. In all cases, all the interests of private parties and all adverse claims of every kind are purchased and satisfied and the Board holds undisputed possession.

NEW PROPERTY

It is generally very difficult to obtain new ground for mission purposes in the Philippines, as it seems to be also in most eastern countries, and especially difficult in China. Owners are very reluctant to part with their holdings, even though they may be hard pressed financially and to realize on their assets would appear to be a relief. The easy buying and selling of the West is unknown in the Orient. There is therefore no real estate market in which prices are more or less known and stable. The consequence is that it is necessary to wait for months and even years sometimes in order to get a piece of desirable land, and often the funds in payment must be dangled before the eyes of owners before they will let go. Likewise owners may suddenly conclude to sell, or some exigency compel them to sell a piece of land which they know the mission desires to get, and it is of the utmost importance that a bargain be struck at once and the money paid over. Delay may lose for all time land which is

essential for the expansion of a plant, or for the symmetry of its grounds, or even for the health of the workers. Such difficulties explain some of our limited compounds, and their irregularity as well as some of the financial embarrassments in connection with the acquisition of new property, and it is quite remarkable that these have not been far worse than they have been.

MISSION TREASURY AND ACCOUNTS

In 1912 the Philippine mission took drastic action regarding expenditures beyond appropriations on the part of some of the stations and since that time there has been no trouble in this regard. The accounts are centralized at Manila under a treasurer sent out by the Board for that special work and the results both to the office in New York and to the mission have demonstrated the wisdom of the step. It is important that a new man be found for this post in order to set free the present mission treasurer for his building and architectural work. The action of the mission with reference to the architect, and a new treasurer is as follows:

1. That we as a mission endorse the idea of a careful and complete organization of the field administration of all the business of the Philippines Mission other than accounting with special reference to the property interests of the Board.

2. That we ask the Board to establish in Manila an Architect's office at the earliest opportunity, with the extension of administration in our own mission to such adjacent countries as may be deemed practical and providing for such service to other communions as may be possible and desirable.

3. That the mission ask the Board to secure another man for the Philippines as soon as possible who is qualified by previous training in book-keeping to act as mission treasurer and whose ability as a Christian worker will enable him to assist in other forms of work in the mission.

4. That as soon as this plan is approved by the Board Mr. Gunn is authorized to prepare such detailed plans as may be necessary and submit the same to the Property and Executive Committees for final approval.

5. That the mission recognize formally the architectural work of Mr. Gunn as a distinct part of his work.

6. That Mr. Gunn be elected treasurer to serve until this plan is approved and the new treasurer is appointed and that in view of the large amount of architectural and building work now projected in the mission, Mr. Gunn be requested to give his services entirely to the work of the mission, freeing himself as soon as possible from the obligations contracted with the South China Mission with the consent of the Executive Committee, it being understood that Mr. Gunn's obligations to the South China Mission include any services which to him may seem necessary until the completion of the buildings of the True Light Seminary for which he has drawn plans.

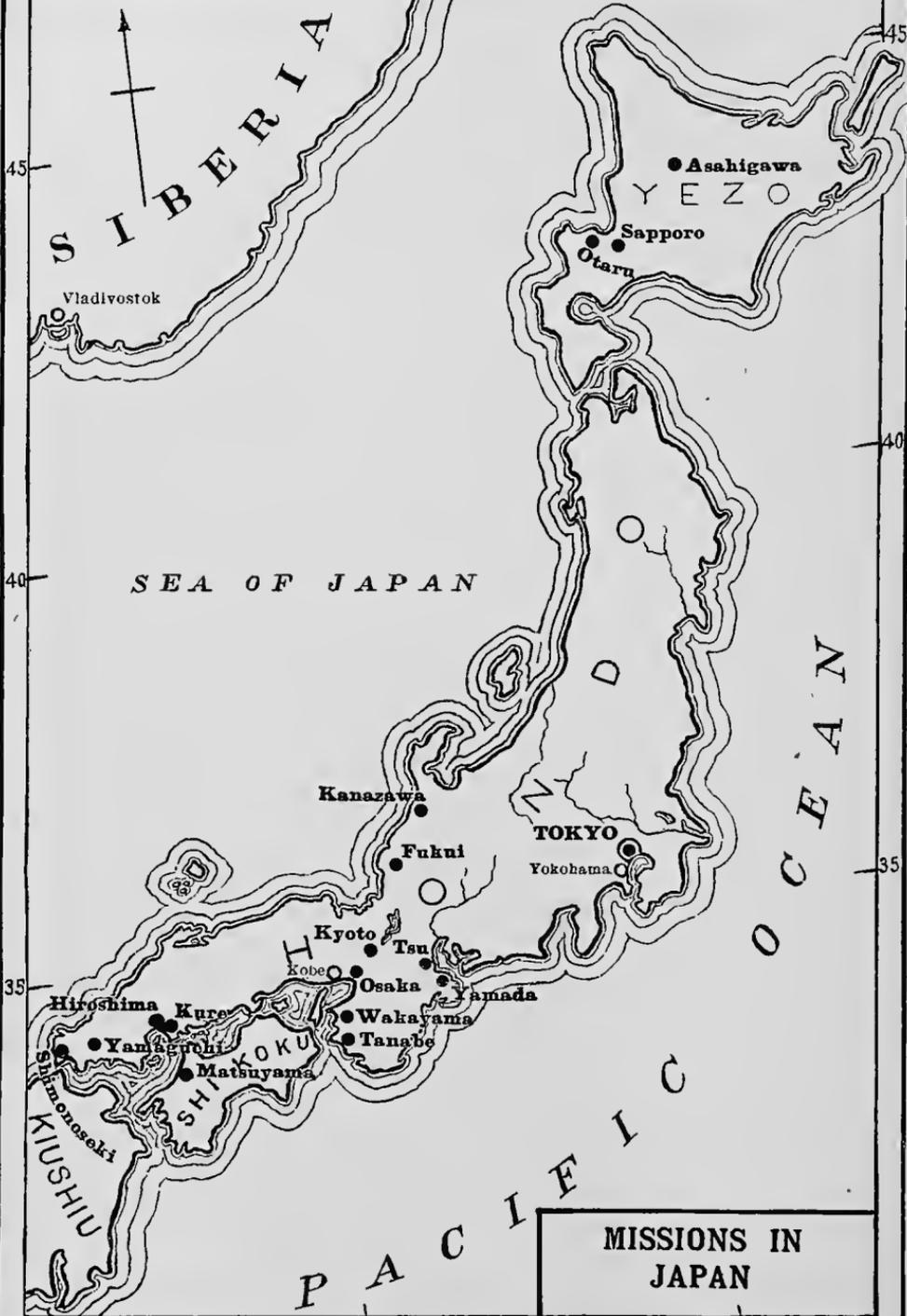
7. That during the absence from Manila of Mr. Gunn either Mr. Wright or Mr. Rodgers be authorized to act as mission treasurer.

The visit of the Deputation to the Philippines was made doubly happy by the company of Rev. James B. Rodgers who met the party at Iloilo and guided them throughout their tour. In very few districts the atmosphere in which we are working is distinctly unfriendly, where strong influence operates to prejudice the minds of the people, but the melting power of love and unselfish service that we saw everywhere displayed by our missionaries is working its sure results and will continue to do so to the establishing of the truth.

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III. THE MISSION IN JAPAN

1. FIRST IMPRESSIONS UPON RE-VISITING JAPAN

S. S. "Korea," May 10, 1915.

One's first impressions of a land visited for the first time, or re-visited after many years are, of necessity, superficial but they have perhaps a value of their own not less than that of more deliberate judgment. Some things are seen most clearly only at first glance, and if not seen then may be missed altogether. It may be worth while accordingly to set down some of the impressions which Japan makes at once upon a visitor coming back after eighteen years.

The outward changes have not been specially marked. There are few if any perceptible changes in the fashions of the peoples' dress. The increase in the number of men wearing western clothing seems to be slight and thus far I have seen but one Japanese woman wearing foreign style. The railroad stations and rolling stock appear to be the same as eighteen years ago. Whereas in America on all our good railroads the stations have been largely rebuilt and the rolling stock entirely changed within these years, in Japan one would judge the expenditure of the nation upon the improvement of its railways, and railway equipment can not have been proportionately anything like the expenditure in America. Many new buildings have been erected but there has been nothing like the architectural transformation that has passed over many an American city. Even in Osaka, the great commercial city of Japan, where disastrous fires compelled the rebuilding of large sections of the city, the most noticeable change has not been the construction of new buildings or buildings of a new style of architecture, but the laying out here and there of very wide streets to serve as fire-breaks against a repetition of old conflagrations. Not to prolong concrete illustrations, it is enough to say that the general aspect of the outward life of Japan is very much what I remember it to have been eighteen years since. One trivial change which, after all, and on second thought will not be pronounced trivial, is the substitution on the jinrickishas of rubber tired, wire-spoked, ball-bearing wheels for the old solid hubs and wooden spokes and iron tires. The use of bicycles also has enormously increased and also the use of English although, in view of the quantity and the long years of teaching of the English language in the schools one wonders that there is not still more general understanding of it. I suspect, however, that what results there have been are much wider and more durable than the results of the teaching of modern and classical languages in our schools at home.

One hears criticism of the efficiency of the school system. It is charged that a large percentage of those who have been educated in the schools are unable later to pass moderate literacy tests, but literacy tests in a language which uses the Chinese ideographs makes literacy tests in America look like child's play in comparison. And it cannot be denied that the school system is one element in Japanese life which makes a deep impression upon the visitor from abroad especially if he has in mind comparisons not only between Japan and America and Germany but also between Japan and the Latin lands of Europe and America. There are few more delightful and impressive sights than the Japanese school excursions where large bodies of neatly dressed, orderly, and happy faced children are taken by their teachers, as is a common practice, on school excursions into the country or to visit important works or famous places.

By far the deepest impression, however, made upon the mind of one who is concerned with the higher life of nations is the enormous change in the place and influence of Christianity. Eighteen years ago the leaders of the national life in Japan were proclaiming that all religion was superstition and that from its bondage the wise man and the strong nation would emancipate themselves. Now the same men declare that the moral life of the nation should be its chief concern and that moral life must rest upon religious foundations. Then, the attitude of the educational authorities was unfavorable to all religion except a politicalized reconstruction of Shintoism in the interest of patriotism and it was especially antagonistic to Christianity. Though bearing letters then from the United States Commissioner of Education, there was no welcome to government schools and an address on Christianity in the schools and under the auspices of the school authorities was practically unknown. Now there is a hospitable welcome and one has more opportunities to speak directly on moral and religious questions, to explain Christianity, and the need of men and of nations for what it alone can do, than it is possible to embrace. Within two days after reaching Japan in the higher technical and commercial schools of Osaka and Kobe we had chances to speak to audiences of six and seven hundred students at meetings over which the heads of these schools presided and in which one was free to say just what he would say to a college or university audience at home with regard to personal and national morality and the Christian faith. And so far from resenting what was said, these large bodies of students would listen with absorbed interest and applaud to the echo.

The workers in the towns and villages where the great mass of the Japanese people will be found, testify to an open door and an unprecedented intellectual accessibility and we had occasion to see how ripe the field is for widespread moral and religious movements in the great cities. The Japanese churches and the missions from abroad are carrying on at the present time a three-

year evangelistic campaign. The campaign was in progress in Osaka when we were there. It was widely advertised through the city through one of the great Japanese advertising agencies, the head of which is a Christian man. Great meetings for men and women were held daily at which hundreds of cards were received signed by those who were ready to study Christianity. In addition to the student meetings which were part of this campaign and a large meeting of Christian workers, we were present at the evening mass meeting for business men. An audience of more than twelve hundred packed the hall. The first speaker was Mr. Morimura, an aged millionarie business man of Tokyo who, in his old age, has accepted the Christian faith and is devoting the last years of his life to propagating it. The audience listened with breathless attention to the venerable old man as he spoke of Japan's need of moral forces strong enough to reform the national character and to make Japan efficient and true and strong and to cut out of the national life the vices that prey upon honor and virility. There was only one power, he declared, which could meet Japan's need, the power of God. He had made this discovery and intended to give his money and all that he had left of life to sharing his discovery with his people. He had but few years left to live and he adjured the young men to whom he spoke, to take up the work which he must soon lay down. As the old man closed, bowing low over the desk, a great wave of applause swept over the audience. I spoke on Christianity as the one great power of unity and there was no lack of response. The last speaker was Mr. Tsunajima, who was in America last year, and who spoke on the relations of the Japanese problem in California to the future of Christianity in Japan. In the midst of the meeting the tinkling of a little bell in the street announced the issue of a newspaper extra regarding the present negotiations between Japan and China. A copy of the extra, a little sheet about the size of a foolscap page, was sent up to the platform and read. It stated briefly the firm attitude which Japan had just taken. It was listened to very temperately and while the audience gave expression to its approval, it was in a thoroughly proper way. Such meetings as this one in Osaka are being held all over the country and no one need lack an audience to which to present Christ and what Christ can do for men. There has been a long step forward since 1897.

It is easy of course to err in generalizing from individual experiences but I think the missionaries would say that such an incident as this has a really representative character. A young man who is not yet a convert, in an inland village, asked that his wedding might be performed with a Christian service. The wedding party came accordingly to the Hikone church where the members had prepared decorations and had assembled a small group to welcome them. A Christian performed the ceremony. At the request of the wedding party, another Christian delivered a sermon on Christian ideals of marriage. The wed-

ding of these unbelievers from a village which has no church became, by their request, instead of the customary round of drinking and feasting, an evangelistic meeting for themselves and their friends.

Many other first impressions crowd upon one's mind as he comes back to this interesting land again. There is room here, however, for but one more, namely, the conscious, recognized need of the Christian Church in Japan for the coming down of a living fire out of heaven. The nation realizes its need of moral education and of religion for the sake of individual and national efficiency. Far and wide people are ready to hear and men are qualified to preach the ethical message of Christianity. What the strongest leaders of the churches now crave is the raising up of men who can preach the spiritual supernaturalism of the gospel, who can make the crucified, risen and ever living Christ a reality to the soul of Japan, who can proclaim all that St. Paul meant by the cross and the resurrection to the deepest heart of the Japanese people. The American church has three great duties to Japan in this present hour. One is to send out at once missionary reinforcements, both men and women, but especially men, for the country evangelistic work. The second is to throttle the wicked and un-Christian talk of the possibility of war between two nations, our own, and Japan, each of which has no intention of doing anything except what is right. And the third is to pray as the church has never prayed before, that the fires of God which fell at Carmel and at Pentecost, shall fall today upon Japan.

R. E. S.

2. SECOND IMPRESSIONS ON RE-VISITING JAPAN

S. S. "Sado Maru,"
November 8, 1915.

At three different times during the last seven months we have had the opportunity of visiting Japan, first, on coming directly to the East from America by way of Honolulu, second, after long trips in Siam and the Philippine Islands, and third, after a visit to Korea and China. These three opportunities have made it possible to view Japan against three different backgrounds and in three different sets of comparisons, first with America and Hawaii, second with the two very similar and yet wholly different conditions in Siam and the Philippines, and third with Korea, under Japanese administration, and with China, in one of the most interesting and revealing transition periods of her history. It is very interesting to reflect on the judgments which each of these three comparisons suggests. I shall try here, however, only to draw out a few of the general conclusions suggested by these comparisons, having regard especially to two points, first, the importance of Japan and of the evangelization of Japan in the missionary program in the Far East, and second, present conditions in Japan affecting the task of Japanese evangelization.

The net judgment with which we come back to America from the experiences and observations of these months is a judgment of increased respect for Japan and for what she has achieved and a deepened confidence in the worthy and better elements of Japanese life and character. There are circles both in the East and in the West in which it is almost as much as a man's life is worth to express such a judgment as this, so deep is the feeling of racial distrust of the Japanese and of suspicion of their political and commercial ambitions. Many times during this trip we have been startled at the intensity of this feeling as we have encountered it at different points in the East.

No one can complain of fair and discriminating judgments which may be formed and expressed regarding any race. What frightens one, however, in much of the prejudice against the Japanese which he meets is its unfairness and its lack of discrimination. Courses of action pursued by America or Great Britain or Germany are viewed and judged in an entirely different light from similar courses of action pursued by Japan. Just actions of western governments are seen through a haze of national apotheosis while similar conduct on Japan's part is deemed a matter of mere political expediency or a cover of sinister purposes, while wrong done by western nations is condoned or lamented with soft judgments and Japan's wrongdoings are mercilessly condemned and generalized into a revelation of

the real character of the race. But wrong and right are not affected by degrees of longitude and evil or unworthy actions on the part of the Japanese race or nation ought to be judged on precisely the same basis on which a western race or nation would be judged, unless indeed the latter might be held to a stricter accountability because of the fuller light against which they offend. All this is surely obvious enough to the healthy moral sense, but it is exceedingly difficult to remember it amid the heat and confusion of our present racial movements.

Whoever will seek to view the Far East with an impartial mind today and who may have such opportunities for comparison as we have had will, I think, be impressed anew with the significance of the history which Japan has made. Alone thus far of the Asiatic nations she has shown herself capable of actually mastering and absorbing the principles of efficiency and progress which lie behind the modern world. There are still those who say that this is only imitation and who hold to Mr. Meredith Townsend's old thesis that the East is capable of galvanic mimicry but not of organic regeneration or a new life. But Mr. Townsend's theory was an impossible attempt to deny to living men the functions of life, and history has ridiculed it. And as to imitation, it is enough to ask how much originality there is in the world? We see now that the originality of individuals is only the last outcropping of some long-developed stratum in humanity and that generalizations of racial originality which conceive only of race strain as their explanation are untrue. In the case of the Japanese it is clear that the new civilization has not been merely imitated but has been intelligently and vitally absorbed as no other Asiatic nation has yet absorbed it. A Japanese steamship is sufficient illustration and proof. To build a huge ocean-going vessel, manufacturing every part of it except the steel plates, constructing and operating it, keeping it spotlessly clean and all its mechanism in the highest state of efficiency, and maintaining steadily the standards of fidelity and accuracy by which alone these things can be done, all this is no mere work of imitation and it is a thing which the Japanese alone of Asiatic peoples have accomplished. Perhaps an even better illustration, however, is found in the selective principle which has guided the progress of Japan in the last twenty years. In writing home last spring of first impressions on re-visiting Japan I spoke of the apparent lack of outward changes. That impression would need to be modified now. Tokyo shows in its architectural and railway development great changes which were not so perceptible elsewhere. But it would need to be modified in a yet more vital respect. I see now that there have been immense changes in Japan but that they have been of the kind to secure and carry forward the changes already made and that the nation has been wise enough to choose first to make such changes as these rather than to go off on the sky-larking enterprises into which some of the other Asiatic lands have been lured. If this

wisdom on Japan's part has been unconscious it is only the clearer evidence that the new civilization has been integrally absorbed and not merely externally applied. Against the background of what the other Asiatic nations have as yet done or failed to do, Japan's achievement in this matter stands out as something which should be heartily and, for reasons of which I shall speak later, gratefully recognized.

Furthermore, after what one has seen of the struggle for or with civilization in other Asiatic lands and of the danger of attempting to make transitions by breaches and over chasms, or the necessity of attempting this method instead of the method of orderly evolution, one appreciates Japan's success in having moved over from the old to the new with so little rupture under such competent and on the whole such wise leadership and without the loss of her own racial tradition and integrity. The new has been grafted on to the old not without blunders and some misshapen consequences, but in the main with wonderful skill and success. Japan has done better than any of the other Asiatic nations in preserving good manners through such a transition. It is pitiful in some of the eastern lands to see how fully the old etiquette and courtesy have passed away without the acquisition of such good manners as we may still have left in the West. It would be too much to expect that the instinct of any race in such a time of change would be able to discriminate infallibly between the things to keep and the things to let go, and Japan is holding still to some of her old traditions which she must transcend, but she ought to be judged charitably if she holds to them a little too long. What can a nation build on except its past? The present history of Siam shows how difficult it is to build up a sense of national personality without a living history. Even the obtrusiveness of the Japanese consciousness has something to commend it to one who comes to it from peoples in whom there is no such consciousness or with whom it has no fibre or substance.

By grafting the new civilization on her own racial life Japan has rendered a great service to the whole of Asia. It is of course true that the process has not been a perfect one. Every living experience of this kind is sure to be mixed with crudities both of spirit and of form. Who should realize this better than we in our own new land? But just as America set an example of inspiration and of hope to the peoples of the West, so Japan has done to the peoples of the East. They were in danger of slowly sinking into a sense of racial incapacity, surrendering the hope that they could ever take a full place amid the serving, working, forward-moving nations. Such a despair as this was itself sure to create its own justification. And the strong nations have not been free from the error of schooling the backward nations into the idea of their own incapacity nor has the missionary enterprise escaped from this reproach. But to treat either men or nations as incapable of the highest is to disqualify

them for the highest. We educate our own children by encouraging the sense of capacity in them and the great need of the Asiatic peoples today is that they should be steadily heartened to believe that God has as honorable and worthy work for them to do as for any others. Japan's example has given such a heartening as this to all the Asiatic peoples.

If to the hope and inspiration of her example Japan could add influences which would win the love and confidence and good will of the Asiatic peoples the service which she might render to Asia and to the world would be unlimited. But as one travels about through Asia he finds that while Japan is admired, she is also feared. The other Asiatic people complain that the Japanese are proud and overbearing, that they are seeking not to befriend and to guide but to overpower and dominate, to secure and monopolize the markets, to promote the interests of Japan alone and not to guard Asia for the people of Asia or to seek the nobler end of fostering the brotherhood and unity of all mankind. If Japan could break down these suspicions and free herself from all the influences which justify them and give her leadership unselfishly to the Asiatic peoples it would be the beginning of a new day. It is easy, of course, for Japan to point to Europe and also to the western hemisphere and to ask whether she can be expected to win a leadership of love and embark on a mission of benevolence in Asia when no other nation has been able to do it or to persuade its neighbors that it was seeking to do it elsewhere. Such an answer is easy and silencing but it is also the surrender of the highest and noblest mission which Japan could have, a mission whose acceptance would give her a glory greater than any of which she has dreamed and than any other nation has attained.

Only religion will ever be able to inspire ambitions like these in the heart of a nation and the old religions of Japan can neither give men such inspiration nor even produce these conceptions in their minds. Shintoism is in the narrowest sense nationalistic and for purposes of nationalism even is now only a shadowy and receding force. Its ritual is filling a large place in the coronation ceremonies but it is a mere shell for departing ideas not unwisely preserved, perhaps, until new and living ideas have more adequately taken the place of the old. The Shinto shrines are kept in good repair and to many of them in the holy places the people still throng, but it is often with simply a holiday purpose or as a rite of patriotism or with a religious longing which would turn as readily to an image of Buddha or to some symbol of animism. Buddhism itself, broken into scores of sects, active in its propaganda, has its huge temples and its millions of adherents, but it has been badly damaged by notorious financial dishonesty in its chief shrine, it cannot without logical contradiction fit itself to the needs of a modern society, and in its effort to do so is appropriating more and more of Christian truth. One is impressed inevitably by

the splendor of the temples and the multitudes of people thronging about them, but I think that two things are true and need to be kept in mind when we are told of the activity and popularity of Japanese Buddhism. One is that the cleanness and good repair of the temples in Japan as compared with the squalor and neglect of the temples in so many other parts of Asia may be due not to any special strength of Buddhism but merely to the fact that everything is kept up better in Japan than in other Asiatic countries. And the second is that certainly the idea of amusement and recreation is more and more clustering about the temples drawing greater crowds to the vicinity of the temples but also weakening and too often degrading the old religious sensibilities. The best known of the Tokyo temples is, tenfold more now than it was twenty years ago, the center of the amusement and immorality of the city.

The processes of national education to which Japan wholeheartedly committed herself a generation and more ago have wrought upon the nation with penetrating and far-extended influence. They have made a nation of readers. At the ricksha stands the coolies read together while they wait. Messenger boys have their books in their pockets to read as they push their carts along the roads. It is claimed that more books are published and sold in Japan now each year than in Germany. For half a mile in one street in Tokyo bookstalls, with new and second-hand books, line the street on either side. The press, exceeding in irresponsibility, in lack of historical perspective, in sobriety, in any consciousness of the perils of its power even our yellow press at home, if that be possible, finds in all this mass of common men who are now able to read a field where fire can run as over a prairie. In the schools all classes meet together and in the democracy of their fellowship and of the truth which they are taught forces are at work which must slowly develop a new Japan and which will need the wisest guidance, if wise guides can be found to succeed the few survivors of the old men who have led Japan so successfully along her amazing way. To all these influences must be added the equalizing influence of modern industrialism and of military conscription. Of those who think the Japanese a militaristic and war-loving people it would be interesting to ask an explanation of the universal dislike of military service and of the efforts specially of the student class by any device to escape from conscription.

One of the things which impresses one deeply as he comes to Japan from the Philippine Islands or China is the tightness, the constriction, the close knit organization of life in Japan. In spite of the license of the press there is still a check upon free expression. Japanese will often lower their voices as they refer to some political or religious subject. In the Philippines, on the other hand, there is something of the free and open air of home. All life and thought seem to have come out into a spring time and there is a thrill and sense of buoyant liberty. In China

there is more of this same freedom and daring of utterance. Economically, and socially also, Japan seems to be completely set together, the paths to employment are clearly defined, the whole organization seems to be more nearly finished, with less room for free play, for initiative, for innovation. The Japanese themselves are beginning to feel this deeply and are attributing some of it to the rigidity of their educational mechanism. The great body of alumni of the different private universities resent the privileges of the Imperial University caste and now that the head of one of these universities is Prime Minister and its Dean, Minister of Education, what might be called educational liberalism is raising its hand against the routinism of the educational absolutists who have controlled the whole school system of the nation. Many are arguing that the traditional system has simply bred specialized men, that the nation needs a great body of men more freely educated and breathing an ampler air, that there should be more flexibility of mind and life, a release from the overprecision and bureaucracy of the past. The Japanese are instinctively an orderly, rule-obeying people and their effort at transition from a social mind in which they have been clamped together objectively, so to speak, by the bonds of a highly organized order, to a new social crystallization of self-directed, freely-choosing individuals, is one of the most interesting situations in racial psychology that can be conceived.

Everywhere through Japanese life great changes are taking place, some of them subtle and scarcely discerned but taking effect slowly and resistlessly, others of them quite obvious. Among these we rejoice most, of course, in the evidence of the steady gain of Christianity and the altered attitude of the nation toward it. Everybody notes the ease with which Christianity can secure a hearing anywhere, in churches, or schools, or public halls or even in Buddhist monasteries. The secular newspapers are reporting now not only religious meetings where the discussions have had a semi-political cast, but purely evangelistic services as well. An English paper in Tokyo printed the account of the Emperor's birthday with a small caption and immediately under it with bolder capitals and in longer space an account of the death of Dr. Thompson, one of the older missionaries. A few years ago it would not have been thought appropriate to overshadow with any other news a reference to the Emperor's birthday ceremonies, least of all with an account of a missionary. And never were Japanese Christians bolder in telling their nation what it needs and where what it needs can be found. This is the way Dr. Uzawa, an elder in the Church of Christ in Japan, a leading lawyer of Tokyo, and a member of Parliament, stated the case in a published article, "Does Japan Need Christianity?" "The main reason why Japan needs Christianity is to cast out her devils. There are some among us who fancy they have no devils to be exorcised of, but they are much mistaken. Even those who pretend to be sinless and pure are

none too good for Christianity. Buddhism has taught us that when we think, devils enter through our thoughts; when we read, they enter through our mouths; when we pray, they enter through the crown of the head; and thus evil spirits take advantage of everything we do, to get into us somehow; so that all our deeds are more or less influenced by evil. But through Christianity come in the spirits of good to defend the ego and prevent its defeat. Christianity is the white corpuscle to protect the soul's blood, and consequently the whole man, from evil spiritual influences; it supplies the phagocytes before which malign spirits flee. Without a religion of the right kind man is exposed and hopelessly at odds with his environment. Will those among us, who fancy they can do without religion, affirm that we Japanese are as kind as we ought to be, or that we are as thoughtful and serious as becomes a people with a great destiny? The Buddhists of the Zen text invite us to go to the central temple and learn to return to our true selves; but the true self in most of us is so marred and maimed that it is hardly worth returning to. For most people the true self is completely gone, and only Christ can restore it whole.

"Some will say that I talk like a pleader, and that I so speak because I am a Christian. Well, I can hardly do otherwise. I have been a Christian for twenty years, admittedly a very imperfect one; but I owe so much to Christianity that I can hardly be expected to do otherwise than plead for it. When I say what this religion can do for a man, I speak out of the seriousness and fullness of my own experience.

"The Japan of today is absorbed by abounding ambition; she is no longer content to remain an island empire; her career is to be continental and her future worldwide. No such ambition can ever be realized without the wise guidance and firm faith which Christianity gives. No nation can make a universal appeal without the inspiration of a universal religion. Those among us who imagine, as is often asserted, that modern science has eaten into the vitals of Christianity like a canker are greatly mistaken. Science has never undertaken to prove, nor can it prove, that Christ cannot save. That man cannot attain unto his best without religion is the teaching of all religions as well as of Christianity; but the latter is the one power that has enabled men to come unto their best. It is the only force capable of assisting us to overcome the counteracting gravitation of evil. Before its light and power the darkness and doubt of insistent pessimism disappear. If the world is today less pessimistic than it was, the improvement is largely due to Christ. Two or three hundred years ago pessimism hung like a pall over the human spirit. The Buddhism of the Mamakura period taught that this was the worst of all possible worlds, a place of torment and affliction, a veritable hell, and that the only hope of happiness lay beyond; the aim of life was to attain buddhahood and reach Nirvana. The spirit seems to have been worldwide, for Christianity, too, had to pass through

the same stage. Paradise was either in the distant past or in the unseen future. But under the influence of Christianity the human mind has so far developed and brightened that men now look for paradise on this earth, where nature is being fast conquered and made to yield all the delights that man can enjoy. It is only the irreligious that today have fear. They doubt whether nature is yet conquered. In Tokyo the newspapers that tell fortunes sell best. Multitudes are still away back in the age when nature was man's master, and the earth a fearful place to dwell in. But the spiritually enlightened know better. Christianity has taught them that heaven is where Christ is, and He is everywhere that man will receive Him. I am convinced, therefore, that no nation can successfully entertain worldwide hopes and ambitions without the help of the Christian religion. This conviction has grown upon me more and more during the last twenty years, and I am extremely solicitous that my countrymen should make no mistake about it; for no mistake could be more fatal either to the individual or to the nation. Both in my experience as a lawyer and as a member of the Imperial Diet, I have been confirmed in my conviction ever more and more. If I have been able to do more for myself and my country than the young men who went to school with me and had the same chances in life, it has been due to the help that Christianity has given me. This religion has given me a spiritual courage that has carried me triumphantly through many an adversity. Our country is very successful at producing criminals and incorrigible youth. Why not now welcome an influence that will make men? When I consider all that my country has yet to do before coming to her own, I tremble to think of her undertaking it with her own strength. The defects of our education and our social life are patent to all. We have to spend the greater part of our early life obtaining an education, and then shortly after its completion we retire from life's activity. Our system seems to be intended for those who expect to live to the age of about 125 years and is therefore unsuitable to us, with the possible exception of Count Okuma. Jesus Christ, in his short life of 33 years, and with no university education, did more for mankind than a whole nation can do. Why? Simply because His was the unconquerable spirit of the Divine, a spirit, that every man and every nation may have, if there be the will. Nearly everything that is international and humane in modern life originated with Christianity. Our hospitals, our Red Cross societies, our international jurisprudence, our rescue work among the poor and unfortunate, our education, and the general enlightenment of the world, all is but a combined reflection of the life of Jesus Christ. Through Him alone have we any hope of creating a paradise on earth, and making ourselves a people of permanence and great national destiny."

This is the same lawyer who recently, arguing in behalf of a man who had committed murder and who, as the jailors had

recognized, had been touched and changed by the influence of the gospel, boldly appealed for the life of his client on the ground that a new principle had come into his life, that he was no longer the old man who had committed the crime but had now been made a new man and he openly in court explained to the judge the fundamental principle of Christianity and that process of redemption by which Jesus Christ, entering a man's life, transforms his character and gives him a power of victory over sin that enables him to live by the strength of God a new and pure life.

Thousands of men in Japanese society who are not prepared themselves to test the Christian faith by personal surrender and make their own lives the gateway for the entrance of its power upon the life of Japan are nevertheless quite candid in their declaration that it is this power which Japan needs in the strange days which have come upon her wherein the old paths have faded away and the old lights flickered out, and when the nation needs to find the highway of truth on which the Light of the World is shining. Heavy is the responsibility which those men assume whether in Japan or in America who talk of war or the possibility of war in an hour like this when the whole mind and heart of the nation need to be fixed upon the deep, spiritual problems of her own life and her great duty as the friend and helper of her neighboring peoples.

R. E. S.

3. OUR WORK WITH CHRIST AND WITH THE CHURCH OF CHRIST IN JAPAN

S. S. "Sado Maru,"
Nov. 5, 1915.

Our happy visit to our missions in the Far East came to an end in Tokyo on Monday, Nov. 1st, with a mingled touch of sorrow and of joy, of sorrow because on the preceding Friday our oldest missionary worker in Japan, the Rev. David Thompson, D.D., had passed away, of joy because in behalf of the Board and the church at home we could be present to share in honoring the memory and thanking God for the career of a good and useful and nobly humble man. Dr. Thompson was the first clerical missionary to be sent to Japan by our church, Dr. Hepburn who preceded him having been a physician. At the time of his death he was the second oldest missionary in the country, Dr. James H. Ballagh being the oldest. Dr. Thompson came to Japan in 1863 from a pastorate in Pittsburgh, and his life covered the whole of the Meiji era and saw the beginnings of the present era of Taisho. He was a firm believer in the unity and independence of the church in Japan and in the early years when ideals like these had not yet been accepted by the churches at home he stood ready to make and did make sacrifice even of his personal support in advocacy of his principles. He had the joy of seeing these principles soon accepted and watched during his long life the great growth of the united church which he had helped to found. He was a man of fearless character, a good Chinese and Japanese scholar, respected and trusted by everyone and bearing testimony by the simplicity and modesty of his spirit to the truth of his gospel. Mrs. Thompson gave me his last message spoken just before he slipped away into the eternal peace. "You know," said he, "that next Sunday Mr. Speer is to take luncheon here. Please be sure to tell him that the two chapels are doing good work and that everything is encouraging and that the two Japanese ministers are faithful and growing men. But do not say it in a boasting way." This had been his spirit always and had given him the affection and confidence of all who knew him. The funeral service was held at the Shin Sakae church in Tokyo which he had founded, the oldest church in the city and the second oldest church in Japan, and the church was full of men and women, chiefly Japanese, who had come to reverence his memory.

Thanks to the foresight and the Christian spirit and judgment of men like Thompson and Hepburn and Ballagh and Brown and Verbeck the work of all the Presbyterian and Reformed churches in Japan is one work with a thorough understanding as to territorial occupation and with some real unity of plan in the institutional work of the missions. The absolute union of all the fruit-

age of the missions in the Nihon Kirisuto Kyokai, or the Church of Christ in Japan, and the trust which the missions have one of another make it possible to interlace their work without too sharp territorial divisions. The islands of Kyushu and Shikoku are cared for respectively by the Dutch Reformed and Southern Presbyterian Missions, although we have a station on Shikoku at Matsuyama across the Inland Sea from Hiroshima. Most of our work, however, is on the main island of Hondo from Tokyo southward. North of Tokyo the German Reformed Mission carries on its strong work in Sendai as a center and north of that are further stations of the Dutch Reformed Mission and then on the northern island of the Hokkaido our own missionaries are found again in this frontier and pioneer section of Japan.

I have had the pleasure now on this and the previous visit to Japan of seeing all of our stations except Matsuyama and the stations in the Hokkaido. It will be possible only lightly to sketch their work in this letter for the sake of the many friends at home who are interested in what the Japan Mission is doing in one of the most attractive and important mission fields in the world.

At the extreme southwestern corner of the main island of Japan is our new station of Shimonoseki. A great deal of the importance of Nagasaki has been transferred to Shimonoseki and to its sister city, Moji, lying across the narrow strait which is the western gateway of the Inland Sea. Here on a beautiful site overlooking the bay and visible from all the steamers passing through stands the beautiful new girls' school formed by the union and transfer of Sturges Seminary of the Reformed church in Nagasaki and our own girls' school in Yamaguchi. The main building bears a tablet in memory of Mr. Kennedy whose bequest made possible our share in this enterprise. Wherever we have gone on this trip we have met with the evidences of Mr. Kennedy's and Mr. Severance's interest and generosity. One cannot think of any other investments that can exceed in fruitfulness and influence the investments which they have made in scores of centers throughout the Far East. East of Shimonoseki along the northern coast of the Inland Sea are our evangelistic stations of Yamaguchi, Hiroshima and Kure with millions of people in these provinces, or ken, entirely accessible in the towns and country villages and offering as attractive and appealing a field as a young man can find anywhere for the richest use of his life.

Turning north at Kobe, where the southern Presbyterians have a useful training school for preachers and where the Congregationalists have a fine institution for women and the Canadian and southern Methodists, in union, one of the best educational institutions in Japan for young men, one comes to Osaka, the great manufacturing city of Japan, with its factory conditions and industrial problems rivaling those of our congested western factory communities. Here our mission has a Bible institute for

training evangelists under the efficient care of Dr. Fulton and Dr. A. D. Hail. Through the students as evangelists and half a dozen churches with their own pastors and many preaching places taking advantage of every special occasion and opportunity, a wide-reaching evangelistic work is done. East of Osaka and south, the peninsula of Ise and Wakayama juts out into the sea. On the west side of the peninsula at Wakayama and Tanabe Dr. J. B. Hail and Miss Leavitt and on the east side at Yamada and Tsu, Miss Riker and Dr. Murray are the only representatives of any Christian church. Yamada is the seat of the great Shinto shrines with their worship of the Imperial ancestors, and near Wakayama is one of the great Buddhist training schools where Dr. Hail is always welcome to preach, where the priests themselves have set up a copy of the Nestorian tablet from China, and where in many ways Christianity is subtly influencing the Buddhist priesthood in one of its greatest centers. At Tsu we were glad to meet a young public school teacher who, a year or two ago of his own accord and out of the overflowing joy of his own heart, had written to the Board to thank it for having been the means of sending to Japan a religion which had meant so much to him.

Clear across on the opposite coast of Japan in the most stubborn and conservative Buddhist section of the country are our two stations of Kanazawa and Fukui. In spite of such opposition, however, and though the rain was falling steadily we met a little church full of some of the best people in Fukui on a weekday afternoon and in the evening saw the evangelistic tent full of men and women and boys and girls who listened for nearly three hours to the songs and addresses, one of which was made by a converted Buddhist priest who told of the tenacious way in which Christians had followed him until he had been won to their faith and who set forth with unique power the ability of Christ to do what he had found Buddhism impotent to accomplish for his life. At Kanazawa we had the delightful experience of attending the celebration of the thirtieth anniversary of the girls' school and that experience alone was worth coming to Japan for. It was a beautiful Autumn morning in one of the most beautiful old places in Japan and we walked from Dr. Dunlop's house to the school down through the park of which the Kanazawa people boast as the loveliest park in the Empire and for a good part of the day listened to the ceremonies in which the leading educational representatives of the government in this part of Japan participated and which were as full of great hopes for the future as of happy memories of the past. In the evening the public hall of the town was filled with people to hear an evangelistic address, starting with the relations of America and Japan as a text, and the next morning we saw the church even in this old Buddhist stronghold filled with people, many of them young men from the government schools.

Between these east coast and west coast stations and on the

main line north from Osaka to Tokyo, Mr. and Mrs. Gorbold are carrying on their remarkable work in the old city of Kyoto which contains the most famous and beautiful Buddhist temples in the country. Unlike other Japanese cities, Kyoto is laid out with great regularity and Mr. Gorbold, like a military strategist, has planted churches and chapels in each different section of the city and has succeeded by God's grace in filling the work which he and his Japanese fellow workers are doing with a spirit of courage and hope that is beyond praise. In the evening the Yōshida church adjoining the University was packed to the doors and to the roof with students at a simple evangelistic meeting. One of the chapels is planted right under the eaves of the greatest Buddhist temple in Japan with the ambition filling the heart of its young evangelist to build here a Christian church.

The largest center of our mission work in Japan is naturally in Tokyo. Here is the Meiji Gakuin, our union school and theological seminary carried on in co-operation with the Dutch Reformed Mission and shared now in part by the northern Baptists. The corner stones of two new buildings, a chapel, and a recitation hall to replace buildings destroyed by fire were laid at the time of our visit which happily coincided with the time of a visit from Dr. Chamberlain and Dr. Hill representing the Dutch Reformed Board. In Tokyo also is our largest school for girls, the Joshi Gakuin, whose close relations with the evangelistic life and work of the churches has given it a warm place in the hearts of Japanese Christians. Tokyo is an immense, distended type of city full of little hills and hollows with perceptible differences of social and economic conditions. There is not the same concentration in a few sharply marked areas that one finds in a western city. There is gain in this. The Christian churches find more spots where they can take rootage and it is most encouraging on riding about through Tokyo to see how wide-spread the tendrils of Christianity are.

In the north of Japan, in the Hokkaido, are the stations of Sapporo, Otaru and Nokkeushi far up at almost the extreme end of the island. Miss Rose's death leaves Otaru without missionary occupation but the other two points will suffice as centers of missionary residence. Here is a new population made up in large part of the pioneering immigrant class with their characteristic openness of mind and freedom for change. Here amid the heavy snows of winter, the glories of summer times like the summers of Maine, and the richness of autumn colors rivalling the best beauty of our woods at home, and among people needing all that Christ can do for them and awakening to their needs, we have a little group of missionaries singularly adapted and devoted for just such service in Dr. and Mrs. Pierson, Mr. Johnson, and Miss Smith and Miss Monk and Miss Evans in the Sapporo Girls' School.

There are many things that appeal with deepest interest to

visitors to the Japan mission. One is the large number of isolated missionaries or missionary families like those who have been mentioned and many others, the Detweillers in Fukui, Mr. Whitener in Yamaguchi, Miss Riker and Miss Leavitt and Miss Sherman alone in their stations. One's heart lingers behind with all these true and devoted workers whose friends are the Unseen Friend and the hearts they have won among the Japanese people. Another interesting feature of the work in Japan is the five girls' boarding schools, the four which have been mentioned and the Wilmina Girls' School in Osaka which perpetuates the name of the fine school for girls which the Cumberland Presbyterian Mission had established and which was united with our own school in Osaka at the time of the reunion of the two churches at home. These schools are rendering a great service to Japan and they stay close by the Japanese churches training the young womanhood of the church in loyalty both to the church and to the nation. The kindergartens are another feature of the work whose fascination is irresistible. One can sit for hours watching the little ones in their butterfly dresses and their childish joy busy in the kindergarten plays and drinking in also the spirit which only Christianity shows itself able in these lands to impart. This is not a speculation of comparative religions, it is a downright and indisputable fact of experience which any one can test for himself by simply going in to these mission kindergartens and then into any others.

We are leaving Japan just on the eve of the coronation ceremonies. The Emperor is to go to-morrow to Kyoto where all has been made ready and where amid the old traditions of the nation he will take on formally the responsibilities of the high place which he fills. It is a great time for Japan and the people are filled with a just and earnest sense of its significance. How long must it be before Japan is ready for another coronation, for the recognition of another Kingship which gives to every earthly ruler who acknowledges it a new honor and power? If the day of this other crowning is long delayed whom will He who waits hold responsible?

R. E. S.

4. THE THIRTIETH ANNIVERSARY OF THE HOKORIKU JOGAKKO

“S. S. Sado Maru”
Nov. 5, 1915.

One of our most delightful and illustrative experiences during our visit in Japan has been the privilege of attending the thirtieth anniversary of the founding of the mission school for girls in Kanazawa. The hills were wrapped in cloud and the mists hung over the beautiful bay of Tsuruga as we crossed over the mountain range which fills the whole heart of central Japan, and the rain which falls most days was dripping from the thatched roofs and the thatch capes of the farmers as we came into Kanazawa in the dark. But the next day was glorious October weather, with the sun sparkling on the evergreens and the yellow leaves of the maple trees and on the white foam of the little water falls that tumble down the park near the big statue of the old warrior Yamata who in the ancient legends drove northward out of this part of Japan those first owners of the soil who are represented now only by a dwindling company of the Ainu people in the Hokkaido to the far north.

The anniversary ceremonies were in the gymnasium of the school, an attractive new building made possible by Mr. Kennedy's bequest. The girls of the school were there in the neat school-girl costume common throughout Japan, a simple waist with loose sleeves, a blue or plum colored skirt cut with ample fulness, and the cumbersome obi which burdens the backs of women in the ordinary Japanese costume happily conspicuous by its absence. A good body of the alumnae had come back to share in the celebration and to testify their regard for the school. A number of the leading women of the community were present including the wife of the Governor and a cheerful little old lady who was both a baroness and a Buddhist priestess and who conducted a school of her own in the city. The heads of the leading government schools were there and between fifty and a hundred teachers in the government schools throughout the province who were in Kanazawa at the time for a conference and who came in a body. Dr. Fulton of Osaka who had spent many years in Kanazawa and Mr. Detweiler of Fukui from our own mission and the missionaries of the Canadian Methodist and Episcopal Boards in Kanazawa joined with our own missionaries and with those of us who had come from America.

The decorum, the good taste, the perfect conduct of the whole celebration were delightful. The Japanese head of the school presided. Instead of announcing the speakers he would walk

across the floor to where the next speaker might be sitting and make a bow or, if this was not practicable, the speaker was prepared without being called upon to come forward. After an opening prayer by Mr. Kawai the pastor of the local church whom many of us came to know and respect as a true man of God when he was in America several years ago, we all stood for the national anthem and then for the reading of the Imperial Rescript on education which was carried in great state on a tray covered by a purple cloth and read by the chairman who held it meanwhile in white gloved hands. After the reading it was borne out in equal state and then Dr. Dunlop made an address in what we saw to be wonderfully fluent and what others said was wonderfully good Japanese, telling the history and ideals of the school and then came the congratulatory addresses which we asked to have translated afterwards in order that we might report them at home both because of what they tell of the history of the school and its work and because of the highest government school on the west coast of Japan:

The first address was by President S. Mizobuchi the head of the highest government school on the west coast of Japan.

"I count it a great honor to be one of your guests here to-day as you celebrate the Thirtieth Anniversary of the founding of your School.

"In the thirty years of its history, your School has sent out many graduates who, in the home or abroad in society, by their good work testify to the value of the education received in their Alma Mater.

"In Western lands there are not a few institutions of learning that have been in existence for several hundred of years, and a school of only 30 years would be counted a very new school. But in Japan school education is a very new thing, and even among schools for boys and young men there are few that have a history of even 30 years. The institution with which I myself am connected, the Higher School in this city, is only 28 years old. Girls' schools are still newer. Normal School work in this city and prefecture, the training of women teachers, began in the 8th year of Meiji (1875)—with only two pupils! The First High School for girls began its work 17 years ago, and the Second High School only 10 years ago, while Kinjo Girls' School opened its doors 11 years ago. Before those schools were established your school had the field of secondary education for girls in this prefecture all to itself. It becomes clear then that your school has had an important place and done a great work in women's education in this part of the Empire. As a citizen of Kanazawa and one connected with the work of education, I beg to say my earnest thanks to all connected with the school and to the Missionary Society which established it for the work which the school has done. Although belonging to another land, you move us to deep sympathy and warm gratitude for the manner in which you have carried on the educa-

tion of our girls in conformity with the spirit of Japan and the changing needs of Japan's advancement.

"I thank you for the invitation to be with you today and with all my heart wish you the greatest prosperity in the days to come."

After President Mizobuchi, Mr. Sotaro Haji, Principal of the First High School for girls in Kanazawa, spoke as follows:

"It is constantly declared by intelligent people in Europe and America that education for women and girls holds a most important place in connection with the advancement of civilization in any nation. In Japan, however, education for women is a recent introduction, a new departure in our national life, and as yet in its infancy.

"This school, whose anniversary we celebrate to-day, is regarded as a pioneer, as it is the oldest high school for girls in this prefecture. The merits of this institution, not only in training good and wise women and sending them out in large numbers to different parts of the Empire, but also in advancing education in general among women, should be heralded far and wide.

"As we consider this excellent and very important achievement we recall the earnest efforts and sincerity of Miss Hesser, the founder of this school. During the early days of organization, she suffered much suspicious opposition, and persecution from the people, but she endured all patiently and with firm faith laid the foundation of this institution. Truly the school as it is now owes its existence to her great faith and efforts.

"Thus thirty years have passed by. The school has gradually developed. New buildings have been added from year to year. Wise and faithful teachers have been secured who are discharging their duties successfully. The number of pupils is increasing. The prospect is bright. We believe this institution will contribute more and more toward the success of education for women in the years to come.

"With these very imperfect words we extend our heartiest congratulations upon this anniversary, and wish you continued prosperity."

Mr. Haji was followed by Mr. Sakuma, Senior Principal of the government grade schools of Kanazawa, who said:

"In the midst of this glorious autumn season when the air is clear and pure; when the dew rests on the grass and glitters like stars; when the white and yellow chrysanthemums send out their delicate perfume; our beloved Hokuriku Gakko is celebrating its Thirtieth Anniversary. Our hearts cannot express the joy we feel in having a part in this happy anniversary.

"Thirty years' can be expressed briefly in two words; but if we count the time by months, they total 360; if by days, they amount to 10,960 and again by hours they would assume the great sum of 262,980. Are not these figures startling?

"During these days, months and years, this institution has

passed through many changes, many vicissitudes; but they have been the cords which have bound all things together for aspiration and development, and have resulted in the successful condition we see before us to-day.

"From the very beginning this school has had the reputation of sending out young women possessing the virtues of charity, gentleness, and obedience. Those women during the months and years of their lives have become good wives and wise mothers, and have become directly and indirectly of much value to society and their native land. Personally I am sure there is no doubt about this being true. I firmly believe it to be the truth.

"It is not simply by chance that this school has made this progress, has gained this reputation, has won the confidence of the people, and has received special recognition from the Educational Department of Japan.

"As a message to the large number of young women studying in this school I would say, 'Study with earnestness, follow faithfully the spirit of the institution, lift the name of your school higher and higher, so that it may advance for thirty, forty, fifty, one hundred, yea, even one thousand years, and be of great value to society and the world in general.'

"With much joy of heart I extend these words of congratulation to this renowned institution in honor of its Thirtieth Anniversary."

All the men who spoke stood on the platform facing the audience in front of them and on either side and after speaking laid their congratulatory messages in written form on the table. They were followed by two young women representing the alumnae and the students who, instead of speaking from the platform, advanced to the front row of the audience and spoke facing the platform, walking forward after their addresses to lay the manuscript upon the table. Miss Miyuki Ishida spoke first as representing the graduates:

"Autumn is deepening; the mountains are fine; the water is clear; the sunlight is glorious. On this happy day our mother-school, which we respect and love, is holding the Thirtieth Anniversary of its founding.

"When we carefully reflect upon the matter, there can be none who would not want to tell their children of the earnest love and the great merit of the late Miss Hesser. Thirty years ago she came across the sea to this strange place, different from the civilization and the customs of her native land. Though a helpless woman here in Kanazawa, she resolved to open a school for our sisters. In those days, it need not be said, the citizens of Kanazawa had no liking for her work or help to give her in it. But she succeeded. The school has become strong in its foundations. Many pupils have learned life here. And how happy we are to-day! Let us thank heartily our dear teachers who are devoting themselves to the task of organizing and developing our mother-school.

"Looking at the present, civilization has made great advance even in this place. There are two Girls' High Schools established by the government and one municipal girls' school, and one more private school for girls besides this school. Never has our mother-school fallen behind them. We hope to see her go onward valiantly, overcoming all difficulties, and get noble proportions like Mount Fuji and sweet fragrance like the chrysanthemums.

"So may our mother-school prosper for a thousand years, or even ten thousand years! May God bless and guide our mother-school forever."

With modesty and self-depreciation such as were deemed highly appropriate, Miss Fukuda spoke for the students now attending the school:

"At this season God's works are manifest. The fields and mountains are rich with golden grain and luscious fruit. The chrysanthemums are crowning the year with beauty and sweetness, and especially the Imperial Gardens. This autumn season has brought to our school many welcome guests, especially the visitors who have come from afar to celebrate with us the Thirtieth Anniversary of our founding.

"When we reflect upon the history of this school for these thirty years, its light has been dim and its merits few. But when we look at the footprints left by our benefactors who have put forth increasing efforts for this school, we find many things to inspire and guide us. Succession of effort has meant accumulation of strength and this accumulation has meant an overcoming of difficulties, bringing success. See the tall cryptomeria rising above the clouds! Did it not grow from a seed? Thinking of our school as a garden, we can say some plants have bloomed, some trees have borne fruit. So these flowers which give forth a sweet perfume and these trees which maintain their uprightness are now enriching many lives both inside and outside the school garden or school life.

"Our peerless treasure, the ever-blooming cherry-tree, seems to be eager to open her autumn flowers to add to the pleasure of this happy occasion.

"Various flowers and leaves in our garden,
Adorning the lovely clear sky of the Fall,
Are all congratulating you!"

To those who know the history of the school and the difficulties which it has had to meet from time to time in the past in this distant section of Japan where Buddhism has a stronger hold upon the people than perhaps in any other section of the country and where the government has been correspondingly conservative, these addresses are full of significance in the evidence which they present of the present confidence and good will of the people toward the school. Miss Luther and Miss Harris and Miss Johnston and all who have preceded them or

are associated with them deserve to be congratulated on what has been accomplished and on the prospect for the coming years.

The whole afternoon was given up to music in which the girls had been well trained, after a luncheon in which all the guests shared with great good spirit and at which President Mizobuchi made a happy speech and led in three great "banzais" for the school.

Japan has no greater need to-day than the need of a well-educated, clear-minded, true-hearted body of women who will help to conserve what is best in the national life and character and to steady society in these times of oscillation and change. Nowhere is the work of Christianity more effective or more necessary than in the inspiration of such education for the womanhood of a nation.

R. E. S.

5. SOME PRESENT MISSIONARY MOVEMENTS AND PROBLEMS IN JAPAN.

1. The United Evangelistic Campaign.

There has always been a steady emphasis upon evangelistic duty in the churches in Japan and from time to time there have been notable special evangelistic efforts. Effective use has been made of the opportunities offered by expositions. The Taikyo Dendo was a fruitful evangelistic campaign marking the beginning of the twentieth century and now the churches throughout the country are engaged generally in carrying forward a three years' united campaign. The staff of workers has not been large enough to make a simultaneous campaign possible and meetings, accordingly, have been conducted in different sections of the country on a general consecutive plan. There has been no difficulty in securing audiences of attentive and responsive people representing any level of society which is sought after. We attended a number of the meetings held in connection with this campaign in churches, tents and public halls. Almost invariably the meetings were crowded, the attention rapt, the people willing to sit and listen for hours, the newspaper reports full and sympathetic and when expressions were called for the response would be surprising. Great numbers have expressed a purpose to follow Christ and much larger numbers a willingness to study the gospel. There seem to be no limitations upon this work except those which spring from the fewness of the qualified workers or from the inactivity or lukewarmness of those Christians who are not awake to their duty and the exceptional opportunities of the present time. The campaign is now half over, unless indeed, as probably ought to be done, it should be made continuous, and it has been interesting to learn the opinions of the Japanese leaders with regard to it. They all speak of the great gain which has come from co-operation of the different denominations. Mr. Imai, one of the effective preachers in the campaign, formerly a Buddhist priest, contrasts the unity of the Christians with "the chasms between the sects of Buddhism and of Shinto, neither of which could possibly carry on such a campaign." "Men of the most different views," says Mr. Uemura, "have been delighted to find that after all they believed so many great truths in common and that there was such joy in getting together." "If ever in Japan a union church should develop," said Mr. Miyagawa, "historians will trace it to a natural, unpremeditated outgrowth of this campaign." Many churches have gained in membership and the Church of Christ in Japan rejoiced last year in the largest number of baptisms that it has ever had, equalling ten per cent. of the total membership of the church. The Japanese leaders, however, speak earnestly of three great

needs which the work of the campaign thus far has clearly revealed. (1) The first is the need of a more distinct utterance of the definite evangelical note. It is significant to have this emphasized especially by Mr. Miyagawa, whose little book "Christ and His Mission," dealing with the problem of the person of Christ, has called forth some criticism. Speaking with regard to the message of the campaign Mr. Miyagawa has publicly declared that "There must be a far more vigorous, incisive presentation of the meaning of the cross and salvation in Christ." To this end also it is felt that there is urgent need of the raising up of men with the gift of direct evangelistic persuasion. (2) A second need which is mentioned is the lack of intensive personal work. Of this Mr. Uemura says significantly, "The big demonstrations and mass meetings have by no means been wasted. They are especially appropriate during the first year but now we must bear down upon personal evangelism and the thorough nurture of seekers. In this we must seek the aid of the missionaries more than in the past. Doubtless it is the fault of us Japanese leaders that the missionaries have not been sufficiently prominent as speakers and workers. I earnestly hope that missionaries will not only be given an opportunity but will press forward without being asked. "The campaign," says Bishop Hiraiwa of the Methodist church, "has shown that our pastors have to be trained to train. They do not yet know how to nurse into healthy life and to guide on to maturity the inquirers who come to them. As a result in the majority of local churches not more than one-tenth of the persons whose signed cards were handed to the pastors have come into church membership." With this same thought in mind Mr. Uemura urges "that, first and last, what is needed is a larger number of strong men especially in the ministry. Even in the cities the churches are often poorly manned and it is still worse in the country. We need to raise the standard of ministerial candidates and get more men in our seminaries with the physique and force and ability of the picked men in the government colleges. Theological school students should be more carefully selected and not over urged to enter. They should be put through a physical examination and not spoiled by scholarship aid. Let us pray for men for the harvest is waiting." (3) This need of prayer is emphasized by the Japanese leaders as the third great need. "There is one deep conviction which the last few months have brought," says Mr. Miyagawa, "Man's wisdom cannot open hearts nor save souls. Only as we bow before the heavenly Father and pray for spiritual power to convince the audience and comfort the inquirers can hearts be won to Christ. Whatever results have been achieved have come from prevailing prayer."

Two aspects of the campaign are emphasized by the missionaries in addition to these points of which the Japanese leaders speak. One of these is the activity of the laymen. As Dr. Fulton says, "The lay element in the church has brought to the

front both men and women. The call upon them as speakers has given them a new sense of responsibility, and the healthful criticism which has been received in some cases for failing to utter a clear and positive gospel will not be lost upon them." In the second place the campaign has helped to reveal the growing realization of the country that the old religious forces are inadequate to meet the needs of the nation or of human life. At a banquet of prominent men entertained at the Imperial hotel in Tokyo by the evangelistic committee, Count Okuma, whose kinship with Christian ideals is perhaps overestimated, in reviewing the half century of modern Christian work in Japan "not only acknowledged the large contribution made to the betterment of society but frankly stated his own convictions that no practical solution of many pressing problems was in sight apart from Christianity." In his comments on the campaign the Rev. Harper H. Coates of Tokyo states "the monotheistic trend hitherto kept in the background of Japanese thought is gradually finding expression among thinkers of light and leading and cannot fail in time to land men in the Christian church." Even Abbot Kosui, the recent head of the Hongwanji sect of Buddhism has said in a statement widely quoted among the people, "Buddhism in Japan as well as in India and China is doomed to ultimate destruction for it is out of touch with life." In the midst of a growing popular sentiment of which these are expressions the Christian churches of Japan cannot feel too strongly the evangelistic call.

II. The need of new missionaries.

Conditions such as these support the appeal which the missions in Japan have been making for many years for re-enforcements. It is not necessary to recapitulate the general argument which the mission body in Japan has urged upon the churches at home emphasizing the strategic importance of evangelizing Japan for the sake of Japan's influence in Asia, the destitution of the great village populations, the growth of huge cities like Tokyo and Osaka with the needs and problems which religion has to face in such communities in the West, the accessibility and dominating influence of the student class, the need of human souls and the need of the soul of a nation for what Christianity alone can do for their guidance and their inspiration. It will suffice here simply to point out the need in our own mission. In 1890 we had 21 men missionaries of our church in Japan, in 1900 20, in 1910 23, in 1915 25. Since 1895 ten new men have been appointed of whom six are still upon the field. Meanwhile Dr. Winn and Mr. Curtis have been transferred to Korea and Manchuria and of those remaining in Japan a number are nearing the end of their work or coming to the time when they must lay part of it aside. Dr. Thompson passed away while we were in Tokyo and we said good bye to others who, with joy for themselves but sorrow for the work, recognize that the time of

their departure also would soon be at hand. If our work in Japan were a stationary or declining work it might be well to let the mission dwindle away but this is so far from being the case that it is fair to say we have no other field where the needs and the opportunities alike are more compelling. It is not necessary nor desirable to raise any emergency appeal. No large body of reinforcements is called for but there should be the steady addition year by year of one or two carefully chosen men qualified for the work in Japan to take the place of the older men who are laying down their work and to bring the new strength needed by the new time.

Mr. Uemura's opinion which I have quoted in connection with the evangelistic campaign is extremely significant. He has always been conservative in his judgements as to a larger field and need for foreign missionaries. Now, not only does he believe strongly that the missionaries on the field should be drawn on more heavily than ever in the evangelistic work of the church but he begged me to urge the Board in the strongest way to send out specially an additional man or two for Tokyo itself where our mission does not now have any man doing evangelistic work and where our force is inadequate also to carry our educational and general missionary responsibility. Large sections of the country which fall within our fields cannot be reached because of the inadequacy of our force and long ago every margin was wiped out which might have enabled the mission to take care of its work in the case of emergencies.

The Board has been quite ready to send out new missionaries to Japan but the difficulty has been to find men. The minds of candidates have been turned toward other fields. Some of the reasons for this have doubtless been the reaction from the enthusiasms and unfulfilled hopes of the early missionary advocates from Japan, the feeling that the church in Japan was strong and able to take care of its own work, the idea that Japan itself was now pretty well evangelized or at any rate had the main benefits of western civilization (an idea of increasing strength where the spiritual aspects of Christianity are overshadowed by the social and philanthropic and where the missionary motive is humanitarian rather than evangelical), the fear on the part of humble minded men that they were not qualified to meet the situation in Japan, the supposition that the Japanese themselves did not want more missionaries, the greater attraction of other fields, etc. As the result of an inquiry made by a committee of the Presbyterian and Reformed missions it appears that most of the missionaries who have gone to Japan in recent years have done so in response to the effort and influence of the mission boards and not because of their initial preference for that field. There is need of careful and continuous work on the part both of the Boards and of the missionaries coming home on furlough from Japan in the selection and calling out of the reinforcements which Japan must have. There is need for men of as

great promise of ability and power as can be found. There is room also for men who do not think of themselves, and of whom others do not think, as commanding leaders but who are willing to learn a hard language, to live lives of love, and to preach Christ to men. As one of our most faithful missionaries wrote in a farewell note as we were leaving, "We want earnest men and women (I don't see the need of a long list of qualifications) for this country work. An earnest man will be heard and will secure new earnest men. I am thinking and praying and looking for this man, a man who believes the gospel and wants to tell it to his people. This is 99 per cent. of the qualification." More than ever I believe this. There is room in the mission fields for every gift of mind and character but the supreme need is for men and women who know how to love and to work, whose hearts are empty of pride, and who will lay out their lives without advertisement or melodrama upon the life of the people, realizing that every other specialization is trifling in comparison with the elemental application of the gospel to the family life of the people.

III. New educational problems.

As has already been stated in the previous discussion of general conditions in Japan the nation is greatly interested in proposals of educational reform which are being pressed by a large body of educational progressives against the opposition of the older men in the Imperial Universities. The present educational system of Japan provides for a six year primary course followed by a five year middle course and then a three year higher course and then above this the Imperial University with its general and post-graduate courses. The system has not been entirely satisfactory. It is criticised for its rigidity, for its over-specialization, for its narrowness and monopolism. There have been of course various specialized schools articulated to the general course but these have not furnished all that the reformers demand. They believe there should be, immediately following the Middle School, a four years' course of a more cultural character, resembling an American college and that there should be much more liberty allowed to private parties desiring to establish such colleges, and that the degrees of such colleges should be made much freer, and that the educational aristocracy of the present system should be broken down. These colleges or Daigakkos would be followed by professional schools or Daigakkuin. Side by side with these Daigakko and Daigakkuin and beginning like the Daigakko on top of the Middle School course there would be a larger development of the present Semmon Gakko, or special schools, giving a normal or commercial or other specialized training to those not desiring the cultural course of the Daigakko either for its own sake or as a preparation for the professional and graduate courses. The reform measures which are proposed, it is hoped, would open the graduate courses of

the Imperial Universities to the graduates of any Daigakko. This would work a great change for the mission schools which are not allowed to send on their higher school students at present into the Imperial University and which for this and other consequent reasons find great difficulty in maintaining any higher schools at all. The whole body of reform proposals is still under discussion but it is generally believed that in some form they will be adopted, and they are, the problem of Christian education will be greatly changed.

1. For many years there has been discussion of the need of a Christian University in Japan. The argument for such a university and the outline of a plan and constitution therefor and a statement of the history of the co-operative effort among the missions in Japan to secure such an institution are all set forth in the pamphlet entitled "Proposed plan for a Christian University in Japan," issued by the Christian University Promoting Committee. Under the educational system which has hitherto prevailed it has been proposed that the Christian University should be of the grade of the Imperial University and that the union of the missions should begin, accordingly, above the Koto Gakko, or higher school, department. This would mean that missions carrying on a complete school system would provide separately after the government primary school work for five years in a Middle School and three years in the Higher School and then after this begin the union educational work. Under the new educational proposals, however, the colleges or Daigakkos will take the place of the Higher School and of the lower work of the Imperial University and the question has arisen accordingly whether the missions might not unite in a separate college instead of attempting to build up separate colleges. It was quite clear from what we learned in Japan that this would not be possible. At least four denominations feel that they should develop their own separate colleges. The Japanese churches are unwilling to merge their educational efforts of this grade so that the only general union in educational work that is possible will have to be in work above the college grade of a purely professional or post-graduate character. And if the professional and graduate courses of the Imperial Universities are to be open now to graduates of Christian Daigakko, then a good part of the old argument for a Christian University is taken away and it is very probable that for the present at least the missions and churches in Japan would not need to aim at more than the establishment of Christian university courses in philosophy and literature with some other work cognate to these subjects.

It has been very interesting to see in the discussions of this subject in Japan the emphasis laid upon the strong denominational feeling of the Japanese churches. Dr. Chamberlain and I were amazed to hear what was said on this subject. It will not be possible for either the missions or the churches in Japan

to lay on the Boards at home responsibility for the perpetuation of denominational distinctions which are evidently much more stressed by the Japanese church leaders than they are by most of our Boards at home.

2. The discussions with regard to educational co-operation to which we have listened make it very clear that several strong denominations cannot be counted upon to participate in this co-operation at all, while others will participate only in such advanced graduate work as is very unlikely to be started for some years. On the other hand the Congregationalists in Doshisha in Kyoto, the Methodists in the Aoyama Gakkuin in Tokyo, the Episcopalians in the Rikkyo Gakkuin in Tokyo, and the Canadian and Southern Methodists in the Kwansei Gakkuin in Kobe will either continue and strengthen their present higher schools or establish Daigakko, or colleges, under the reform regulations if they are adopted. These churches and the missions working with them feel that they need these higher schools for the sake of the lower schools and also for the needs of the denomination. This confronts the Church of Christ and our Presbyterian and Reformed missions with the problem of their duty in connection with the Meiji Gakkuin. We are ready and would desire to unite with all the other missions in establishing one superlatively good Christian college, but as this is impracticable, it is inconceivable that the Church of Christ should be left without educational institutions adequate to its need. It is the strongest church in Japan. It should have provided in the Meiji Gakkuin, an institution which will do for it and through it for the nation what education has done for and through the Presbyterian and Reformed churches in America. At the same time this should be done in the catholic spirit which has always characterized the Church of Christ and there seems reason to hope that the Northern Baptists might be willing to join with the Church of Christ and the Presbyterian and Reformed missions in a Union Christian College which would meet their needs and be ready to co-operate with other Christian colleges in developing such graduate courses as may be found to be necessary and practicable. The ability and spirit with which Dr. Ibuka is meeting the problem are deserving of the highest praise.

3. Parallel with the movement for a Christian University there has been a corresponding movement for the establishment of a Woman's Union Christian College. Thus far this movement has been able to secure on its promoting committee appointed representatives from only three denominations, Baptist, Methodist and Presbyterian, the latter including in Japan, of course, both the Presbyterian and the Reformed Churches. The proposal is to unite the higher departments of such schools as are willing to join. This would not produce a single women's Christian College in Japan as there are two other denominations whose purpose is to establish their own women's colleges, but it would bring to the proposed college resources and support which would

probably enable it better than any single denominational institution, to meet the needs of the Christian Church and the nation for the higher education of women under Christian ideals. Our own mission has approved of the co-operation of our girls' schools in the proposed plans "with the understanding that the funds required shall be specially appropriated outside of the ordinary funds of the mission" and "contingent upon the insertion in the constitution of a statement to the effect that the college as a college shall hold religious services statedly and that the study of the Bible be included in the curriculum." These insertions do not appear to have been required in the proposed constitution of the Christian University where the promoting committee has been content with specifying that "The University shall always be a Christian institution. The members of the Board of Trustees, the President of the University and the Deans shall be members of evangelical Christian churches. The responsibility of the Board of Trustees and the Officers of the University shall always include the care and development of the religious and social life of the students."

IV. The Church of Christ in Japan.

The story of the founding and development of the Church of Christ in Japan is told in Dr. Imbrie's little book "The Church of Christ in Japan." It is one of the most remarkable Christian churches which have as yet been developed. It has nine presbyteries, with seventy-two self-supporting churches. Indeed it recognizes no church organization as having the full status of a church until it is self-supporting. In addition to the self-supporting churches it has 124 other congregations with 51 additional, which are connected with the affiliated foreign missions and which will in time pass over wholly to the Church of Christ. It has now a membership of over 25,000, a body of 160 pastors and 161 evangelists and licentiates, 302 elders and 109 deaconesses. Of its 463 trustees 58 are women, 1,166 Sunday-school teachers teach the 16,078 Sunday-school scholars. The total value of the Church's property is Yen 615,000. Its contributions in 1914 were Yen 112,000 and over Yen 4,300 were given to its Board of Missions, whose total contributions from all sources, churches and individuals for 1913 were over Yen 11,000.

Two meetings which we attended in Tokyo gave us a clearer idea of the character and influence of the Church of Christ. One of these was the meeting of its Women's Missionary Society held in the beautiful home of one of the leading doctors of Tokyo, whose wife was president of the society. There were present women of many social relationships from a viscountess down. It was just such a group of strong, capable, Christian women as might be met in one of our women's missionary boards at home. They explained to us the work that they were doing at home and abroad and sent their greetings to the women in America through whom the best thing in life had come to them.

The other gathering was at a luncheon given in honor of our deputation and the deputation of the Dutch Reformed Board at which there were present about sixty men and women of the church. There were three members of Parliament, three generals in the army, three eminent lawyers and three of the good doctors of the city. There was a daughter of Prince Iwakura who led out from Japan the embassy which came back with the purposes and ideas which have made the new Japan. There was the executive secretary of the Red Cross Society and there were many of the men who stand at the head of the thought and life of the Christian forces of the Empire. It filled one with gratitude and with confidence to see such a group of Christian men and women and to think of the church which they represented. These men understand the problems with which Christianity has to deal in the national life of Japan and in the modern world. No inrush of ideas or forces hostile to evangelical truth can surprise them. The Church of Christ is a body with which we can rejoice to co-operate in the evangelization of Japan and the Christianization of its influence in Asia.

The church has many grave problems to face both within and without, such as the laxity of Sabbath observance, the loss of church membership through the migratory habits of the Japanese, the provision of an adequate number of strong men for the ministry, and the unification of their training, the promotion of Christian unity where denominational distinctions appear to be fixing themselves somewhat after the fashion of the sects of Buddhism but without anything like their divisiveness and conflict. Outwardly, surely one of the most important problems is the strengthening of friendly relationships with the churches in Korea and China. If the Christians of these countries cannot come together in love and trust what hope is there of the establishment of any interrelations of real friendship? There are many Chinese and Koreans, specially students, in Tokyo, but these have been holding aloof by themselves. Many of the Koreans are Christians and Mr. Uemura argues that instead of having their separate Korean church, it would be better for them, as also for Japanese in the United States, to join existing local churches and mingle themselves with the Christian people among whom they are living. The Christian girls' schools in Japan are doing a great deal to promote unity of feeling by the way in which the Japanese girls in these schools are treating the many Korean girls who are studying with them. But the Chinese and Korean young men hold apart. New measures need to be devised to make Tokyo not a place where racial feelings are intensified as at present, but a center of brotherhood. And some way should be found also for closer acquaintance and relationship between the Church of Christ and our Presbyterian churches in Korea and in northern China. There is a chance here for large-minded and constructive Christian service which will prove to be a national service in the best sense on the part of the Church of Christ.

V. *Three useful institutions.*

The Tokyo school for foreign children is an effort to meet the needs of missionary families and other foreign families having young children of school age not old enough to be sent home to the countries of their parents. There are two hundred of, or approaching, school age in 114 missionary families living chiefly in the central and northern parts of Japan. In addition there are between 100 and 150 children of non-missionary families living in the vicinity of Tokyo. The Canadian Methodist Mission has an excellent school for its own children and, within the capacity of the school, has taken in others, at Kobe and the missionaries in Kyoto have a small local school of their own. In Tokyo and Yokohama about fifty children of Protestant parents have had to be sent to Roman Catholic schools. At present there are in the Tokyo school, which has been established by a committee chiefly of missionaries, about forty children, three-fifths of whom are from missionary families. As yet the school has been able to provide for only a few boarders. Our own Board has at present very few children in Japan who could make use of such a school, but if the mission is adequately reenforced we shall have increased need of such an institution. The Board has authorized the mission to contribute toward its support within the limits of the mission's appropriation, but the committee of the school is appealing for stronger support from all the agencies which should be interested in it.

The Tokyo Language School is doing excellent work in providing competent language instruction for new missionaries. The new missionaries sent out by the Board in recent years have profited greatly from this school which provides far more efficient language teaching than it was possible for the missionaries to receive in the old days. It is a question as to whether it is wise for missionaries to take a second year at such a language school. "Some feel that an adequate satisfactory first year's work should so prepare the student that he will be able to go to some other place in Japan where there are few or no foreigners and progress more rapidly with the help of a Japanese teacher and by association with Japanese friends than he could by continuing to live in Tokyo, even though he have the help of systematic instruction there."

The third most hopeful enterprise of co-operation in Japan is the Christian Literature Society, supported by all but one or two of the missionary agencies at work in the country, and accomplishing in the field of Christian Literature and its production, publication and circulation, what it is absolutely impossible for any one agency to do alone. The Southern Methodist and Southern Baptist churches have been especially generous in the contribution of the time and strength of their missionaries to this co-operative service. A number of admirable books on homiletics, apologetics, church history, and general Christian litera-

ture have been issued by this society. It is doing a necessary work in a most efficient way, and deserves the heartiest support of all the missionary agencies in the land.

VI. *Five-Year Program of the Japan Mission.*

At its meeting in the summer of 1914 the mission adopted a program indicating the expansion which is practicable and desirable in the work of each station for the next five years showing the number of missionaries needed, the new property which should be provided and the increase of annual appropriations necessary to maintain the enlarged work which should be carried on. If this program should be carried out it would mean the addition of nine married missionaries and ten single women at an annual expense of \$21,000 gold, an increase of the annual appropriation by Yen 67,500 and additions to property amounting to Yen 222,350. In urging this program the mission says, "We solicit the hearty sympathy of the Board in behalf of the movement, and its aid in making the work of the furloughed Missionaries' Committee a success. It is hoped that this concerted action will serve to make clearer to the home constituencies the real needs of the work in this country and consequently will awaken, on the one hand, such renewed interest on the part of missionary candidates as shall result in adequate reinforcements being sent to Japan; and on the other, such strong conviction of the importance of pushing forward the Christian enterprise here, as shall secure from our constituencies largely increased funds for the support of the work waiting to be done.

"Referring to our own program, we beg to assure the Board that it is a conservative one. In the aggregate, it involves a considerably increased outlay, but it is to be remembered that we are one of the leading missions in Japan, with heaviest responsibilities. We believe that our constituency will not favor any shirking of our proper share of the task of Christianizing the Japanese nation, and in particular will heartily second whatever advance is possible at this time of greatest opportunity. We do not seek a special Japan Campaign after the manner of the Korea and the China Campaigns; but we do urge upon the Board that this five-year program shall be brought to the attention of the whole Church in such manner as the Board may deem wise, and that it may be given its proper place of importance in the development of the whole missionary work for which our church is responsible."

R. E. S.

6. PROBLEMS ON HEALTH CONDITIONS IN JAPAN

My itinerary in Japan included (apart from the ports, Yokohama, Kobe, Nagasaki and Shimonoseki, which we entered on our outward way and on the return from Manila) Osaka, Kyoto, Kanazawa, Fukui, Tokyo, and Nikko. As our Board no longer has any medical work in Japan, attention was devoted to the questions of climate, living conditions, and the health problems attending the work in that country. The many islands included within the Empire are stretched for 2,000 miles along the Asiatic coast, Formosa and Saghalin being included, but our work lies on the main island, Nippon, between 34 degrees and 42 degrees N. latitude, our most northerly station having practically the latitude of New York. The majority of our stations are in the neighborhood of Tokyo at the latitude of the northern parts of our southern States. The islands are everywhere subjected to the moderating influence of the surrounding seas, so that in none of our stations are the temperature variations as severe as those encountered at home. At some points along the western coast (Kanazawa and Fukui) the rainfall is at times excessive and they may have many cloudy and rainy days in succession. Likewise in winter heavy falls of snow may occur, but snow never lies long. Only in the most northerly stations is the cold severe. Were our people compelled to live in the frail Japanese houses, they would undoubtedly feel the winter keenly, for the Japanese as a race are inured to endure both heat and cold better than we and their houses being built accordingly do not furnish sufficient protection from cold. Fortunately with few exceptions our people are quartered in houses built in our own manner and provided with adequate heating facilities, so that they do not feel the winters severe. The summers while hot are no worse than those of our southern states, and there are many accessible mountain resorts where the summer temperature is quite moderate. In short the climatic conditions are not so different from those at home as to affect materially the missionaries' health.

Public health conditions are not as good as they might be made. There is a surprising amount of contagious eye disease in Japan and wherever one goes he sees many children suffering from transmissible skin disorders. The Japanese people also suffer from many parasitic infections, some of them of the gravest character, practically unknown to us. Dysentery is common and severe among them. But from all these things it is comparatively easy for the educated foreigner to protect himself and to live almost as safely as at home. Indeed when one comes to inquire into the details of the frequent invalidism of missionaries in Japan, he finds that this is for the most part due not to epidemic or infectious disease but to nervous dis-

orders. According to a recent editorial in the China Medical Journal over 80 per cent. of the disability of missionaries in Japan is caused by neurasthenia, while insanity is not infrequent. Our Board's experience would certainly confirm the importance of neurasthenia in this relation.

The prime question, therefore, in regard to the health of mission workers in Japan is that of the causes of so much nervous exhaustion. The problem does not affect any one denomination, for the inquiry which was made the basis of the editorial quoted above covered all missionaries in Japan. The prevalence of neurasthenia cannot therefore be referred to lack of examination or care in the selection of candidates. Certainly in our own Board the danger of any lack of nervous balance has been recognized and every effort made for many years to prevent the acceptance of any candidates whose record was not clear in that regard. In our experience it is certainly true that a particular group of our appointees, namely, the unmarried women, is prone to disability from one form or another of this affection. When one sets out to seek the causes of the disorder he finds it extremely difficult to determine them. A number of contributing factors are easily discernible.

The immediate preliminaries of the missionary's life are often a severe drain on the nervous system. The young candidate presents herself at the conclusion of a long period of hard study in school and college, usually strenuous just in proportion to the depth and sincerity of the missionary impulse and frequently coupled with activity in other lines and especially in religious work, or she comes to the work after some years of depleting service in teaching or some kindred occupation. She attends the spring conference in New York and works to the limit of endurance in the varied activities that are then compressed into the fortnight's program. The summer months are passed in feverish preparations for the new life which lies before her, the emotions deeply stirred all this time by the prospect of the disruption of all her ties to home, friends, and kindred. When finally she sets out on the long journey to the mission field she finds herself utterly worn out in mind and body. Not infrequently the sea voyage, instead of giving rest and opportunity for recuperation only adds to her trials the unhappy experiences of the poor sailor.

Once safely arrived upon her appointed field she is called upon to face two years of the most intensive study in the effort to acquire a new and extremely difficult language with the ever-present thought that her whole future and her hope of ever realizing the aspirations which have led her so far from home depend upon her success in this effort. Meanwhile she must pass through all the painful experiences of homesickness and the full revelation of just what her taking up the missionary's life must mean and at the same time adapt herself to conditions of life entirely foreign to her past training. And all this time

of study the new missionary, like the soldier in the reserves under the tension of the battle, with no outlet in activity for pent-up feeling, finds it very difficult to remember that "They also serve who only stand and wait." When at length she has acquired sufficient knowledge of the language to begin active work, she does so only to come into keener appreciation of the seemingly insuperable difficulties of the undertaking to which she has given her life. The first years of real missionary work in a country like Japan must give rise to heart-searching, such as she has never known before, to deep questionings of the soul as to the reality and significance of her Christian faith and its meaning both to herself and the people to whom she longs to minister. And the results of all her effort, all her striving, all her prayers? Only those who have labored through the last decades of mission work in Japan can perhaps fully appreciate how meager they are, how hardly won. As one draws the picture, he ceases to wonder that many break under the strain. None but those sustained by a clear, unflinching faith, none but those who, like Pippa, in the face of many trials and deepest discouragement can still sing,—“God’s in His Heaven, all’s right with the world,” can win through under such conditions.

And yet is there in all this anything peculiar to Japan, is this not the common experience of the missionary in any field? Is there in it the explanation of the fact, which will, I think, be generally accepted, that the disability from neurasthenia in the Japan missions is greater than in any other field? In at least two regards the missionary’s experience in Japan during recent years has been distinctive. In the first place the results, at least the visible results in professed conversions have been small and hard-won indeed, and yet much greater than in lower Siam and parts of China. That fact will scarcely be questioned. Happily there are signs of a coming change in this regard, and in some quarters there have been such gains as have greatly encouraged the mission workers. In the second place there is much in the Japanese character to make the work among them a matter of exceeding difficulty, not to the indifferent to be sure, but certainly to anyone who, like the missionary, longs to penetrate the kindly, smiling, polite outside and not only reach but deeply move the soul within. The Japanese character! Who really understands it, can lay it bare, or analyze it in such manner as will make the missionary’s problem easier? Part, and the most difficult part of the problem lies there. One cannot face it without the feeling that greater wisdom than his is needed for its solving. Fortunately the Christian knows where to find the needed help.

What practicable measures are to be suggested to lessen the disabilities among our workers in Japan. Still greater care in the selection of those chosen for this service, care not only as to physical soundness and freedom from any suggestion of nervous weakness, but in the judgment of the temperament of the

individual and her ability to endure trying conditions. Everyone who has attempted it knows how many unknown quantities enter into such a calculation and how uncertain the result, but we may be able to accomplish something by closer attention to these considerations. We must enjoin upon every appointee the need of systematic, careful, regulation of her life with the view of maintaining nervous equilibrium. To this end systematic exercise or recreation in the open air must be urged as a duty quite as urgent as any other part of her service. We must avoid the isolation of missionaries, so far as is consistent with the interests of their work, and especially advise against one individual's living alone. We all need the help of conversation and companionship. To permit a woman to live alone in the midst of a foreign, indifferent, if not hostile community is to invite a breakdown. Both in China and Japan instances of this kind were observed. We must urge the wisest possible use of the annual vacation. It would seem to be the part of wisdom to advise that all single women in the Japan field should have their first furlough at the end of five years' service, instead of delaying this opportunity for recuperation two years more. This may seem a radical procedure, but in the face of our experience it appears to be demanded. If the first furlough be granted after five years' service, an eight-months' leave of absence from the field, allowing two months for the necessary travel and six months at home, would appear to meet the requirements of the situation.

Having done all that lies in our power to better conditions, we must as systematically as possible cultivate in the missionary staff the right mental attitude toward their work and its trials. The constant discussion of these and the many breakdowns which are known to have occurred in other missions as well as our own may well serve to breed anticipations of more which will tend to produce the results feared. We must not forget that in the very fields where disability has been most frequent, some individuals have carried through long terms of most efficient service without apparent difficulty and families of vigorous children have been reared under the same conditions, very convincing evidence that the climate and living conditions are not especially unfavorable for our people. Finally the prayers of all God's people should be given that He will not only richly bless and sustain these faithful servants, but that in His good time He will open the hearts of the people of Japan and draw them into His kingdom and to their support. D. B.

7. PROPERTY, TREASURY AND BUSINESS QUESTIONS

BY DWIGHT H. DAY

We sailed from Shanghai for Kobe on the evening of October 15th by the S. S. "Shinyo Maru," the itinerary for part of the party in the Japan district being as follows:

Oct. 16th-19th	Shanghai to Kobe (with one day's delay at Nagasaki)	3½ days
" 19th-21st	In and near Osaka	2½ "
" 22nd-24th	In Kyoto	3 "
" 25th	Railroad, Kyoto to Kanazawa	1 day
" 26th	In Kanazawa	1 "
" 27th	Railroad to Tokyo, with stop-over at Fukui	1 "
" 28th-31st	In Tokyo	4 days
Nov. 1st	Railroad to Nikko	½ day
" 1st-3rd	In Nikko	2 days
" 3rd	Rail to Tokyo	½ day
" 4th	In Tokyo and Yokohama	1 "
	Sailed at 3 P. M. on S. S. "Sado Maru" for Seattle.	

Two of the party made brief visits to Wakayama, Yamada and Tsu also.
 Spent in the Japan district 20 days
 Spent in transportation and at Nikko. 8½ "
 Spent in Stations 11½ "

The above division into days and half-days is necessarily not exact. Some members of the party spent two or three days in Japan in May also. Thus, including Shimonoseki, where we stopped for a few hours when crossing Japan for Korea, and saw the beautifully located Girls' School, some eleven places in Japan were visited. The life and energy of the people are noticeable, especially after traveling in tropical countries. They are expressive and seem to be much more out-giving than those in the tropics, but not so talkative nor given to fun-making as the Chinese. A car-full of Japanese is a sober crowd, but in general a very polite crowd, except that the men have not learned yet to give up their places to women. In both China and Japan workmen are accustomed to make some vocal sound even when doing the most ordinary work. One cannot forget the rhythmical sing-song of the carriers of burdens which can be heard day or night in the streets of crowded districts.

Both the Chinese and Japanese are tremendous workers, no burden or load seeming too heavy for the coolie to carry or draw. The Japanese are quick, eager to learn, very imitative and self-confident. Though the leaders in the Church of Christ in Japan in no way were self-assertive or assuming, they impressed one as men who feel sure of their ground and not dependent upon the foreigner. They were dignified and in a very real sense Christian gentlemen. This is as it should be, and the Church at home may be thankful that the Japanese Church has become independent of the foreign missionary. Of all the coun-

tries visited the results in Japan seem the most substantial and to be most like the ideal of an indigenous church, self-supporting, self-governing and self-propagating. The roots seem to be deepest and strongest there. Not that the foreign missionary is no longer needed; he is needed and will be needed, perhaps, for years to come. In the smaller places and in the country he is essential to the establishing and progress of the gospel. In the few larger centres his counsel and assistance are still almost essential, but his position has changed; he is no longer the absolute director and leader; he is rather the influence than the power. The mission field of Japan was never more open to young men of consecration, education and talents and the finer these are, the more useful the missionary will be, and it will depend upon himself as to what place he gains in the eyes of the Church of Christ and its leaders.

MISSION PROPERTY IN JAPAN

As the Board is aware, its property in Japan is all held by an Association, composed of missionaries called the Shadan. Titles are taken in the name of this Association and are so registered under government sanction. This absolutely secures them.

APPEARANCE AND CONDITION

For the most part the buildings in the stations we have seen seem substantial and adequate, some of them being exceedingly attractive and set in fine sites. The Meiji Gakuin in Tokyo will be greatly improved with its new chapel and other new buildings now being erected. It may be necessary to move the mission center in Osaka from the vicinity of the river to a point further out, owing to business encroachments, but the necessity is not yet pressing. In a number of cases the buildings need painting to put them into first-rate order and it will be necessary for the mission to exercise great care in apportioning funds in order to properly handle these repair items in Class VII.

THE TREASURY AND ACCOUNTING

The splendid banking system of Japan lends great assistance to the centralization of mission accounts and the mission treasurer at Tokyo has conducted a successful centralized system for years. This not only relieves the stations of much detail in accounting, but serves the New York office well in the matter of prompt quarterly and annual reports.

One is greatly impressed with the opportunity which Japan presents just now to the preaching and teaching of the gospel. Wherever one goes he hears the same story of the openness of people to learn of Christianity and Christ. The young men of Japan are eager to learn English and in a number of cases they have been invited to study the language through the medium of the English Bible. They gladly join these classes and presently become more interested in Christian truth than in the study of English. Many have come into a living faith by this means and

many more are sincere inquirers. But more young men missionaries are needed to conduct these classes and relieve the young women who have classes of forty or fifty of these students, more than they can manage.

It is not necessary to list the needs of the mission in this report as they will be submitted in other ways in due time. No one can learn of these without thinking how easily the church at home could fill up some gaps that are a real menace, and establish the work of the evangelists and teachers who have gone out from the homeland and are conducting this work of God with such devotion and utter selflessness.

In Kyoto the evangelistic and chapel work has increased in eight years from two evangelists (one, a pastor) to seven, with thirteen preaching places, at ten of which baptism is administered. The missionary says, "Everybody is ready to learn about Christianity. Walking along the street or standing on the corner I can ask a stranger to look into it without any rebuff and then he is given a tract with the addresses of the various preaching places on it and an invitation to come and visit the one nearest. They are passed out in street-cars in the same way." Eight of the thirteen preaching places are houses, made over by a few changes, and rented at from 10 to 40 yen per month. But there is no permanency in these as an owner may demand the house at any time and the work will be thrown out. The small congregations are earnest and faithful, but are utterly unable to provide their own buildings, though they can take care of the expenses after they are built, and they are being educated to self-support. They are the little groups that grow into churches, the basis of Christianity in the nation. To buy or build one of these street chapels costs from \$5,000.00 to \$10,000.00 each, according to location.

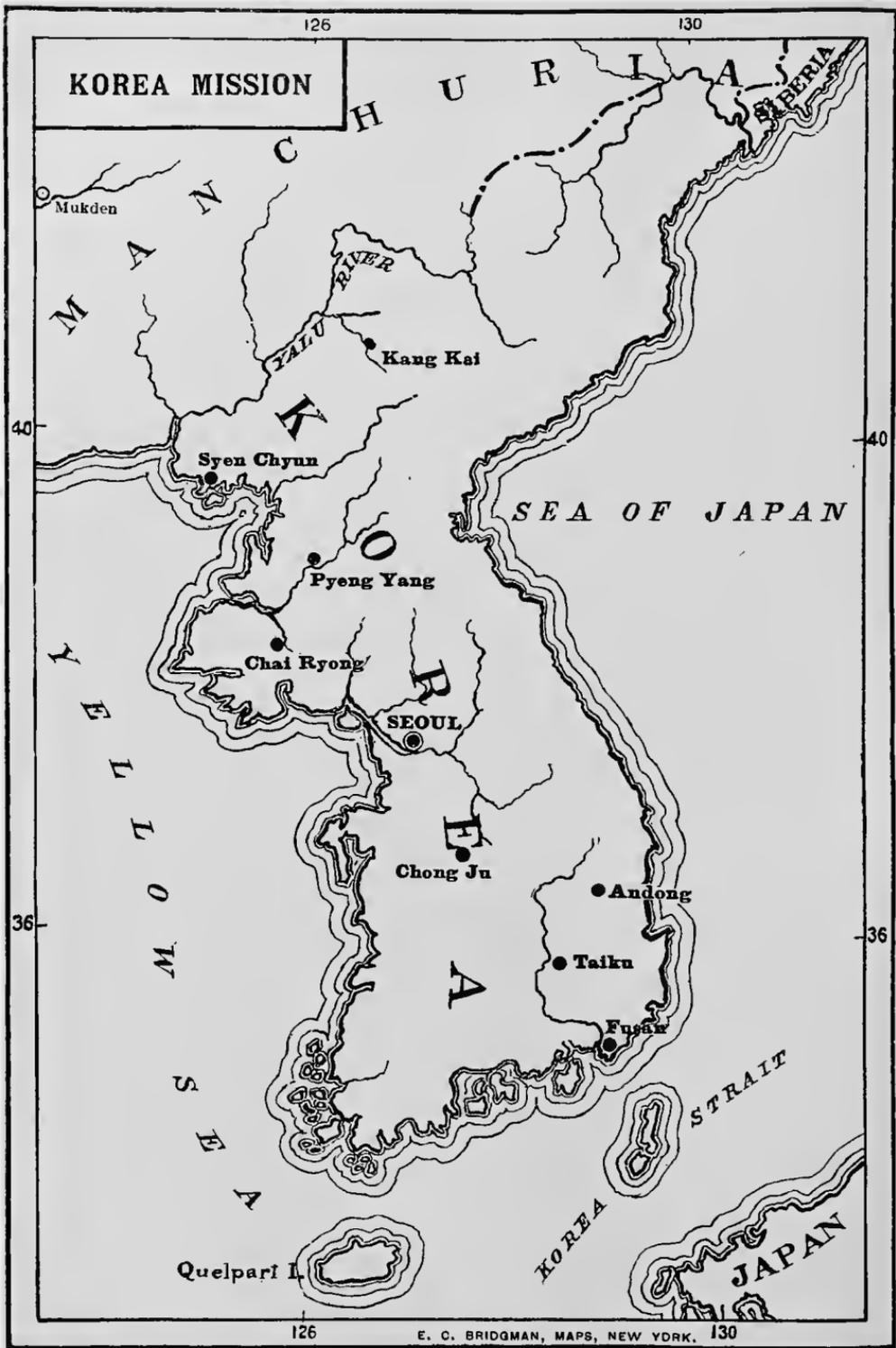
Young Japanese must be developed to take over such congregations. The young men studying in the theological schools seem intensely earnest and full of desire to evangelize their cities and the nation.

The Kindergartens in Japan are among the prize sights of the East and they are most effective in establishing good relations with parents as well as in developing the child. The Japanese are awaking to the fact that no nation can truly grow strong unless its women are educated, and the girls' schools so ably conducted by our missionary ladies were most attractive. One of them at least has some important property needs which will no doubt come before the Board through another channel.

One studies the Japanese in their industry, their eagerness to learn, their loyalty to emperor and country and their great desire to provide adequately for their congested population and he prays with all his heart that these fine qualities may be controlled and ennobled by the only principles that will make them worth while—those principles that spring out of the life and teaching of Christ. The Japan ministers and the missionaries in Japan are shining lights to mark the way.

IV. THE MISSION IN CHOSEN

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IV. THE MISSION IN CHOSEN

1. ACROSS CHOSEN AND MANCHURIA

Sept. 21, 1915.

Eighteen years ago Mr. W. Henry Grant and I visited Korea together, crossing from Nagasaki to Chemulpo on a small Japanese, British-built, merchant steamer. Last week we crossed from Shimonoseki to Fusan, a half of the distance of the old crossing, on the ferry of the Imperial Japanese Railways, on a beautiful big steamship built in Japanese ship yards. Then, we had to be carried ashore at Chemulpo across wide mud flats. Last week we landed at Fusan at big docks beside a large, comfortable hotel. Then there was not one foot of railway in Korea. Mr. Grant and I had to go up the coast to the mouth of the Tatong River in a dirty Korean coasting boat with a perilous list and up the Tatong River in a small Korean sailing skiff to Pyeng Yang and from Pyeng Yang walked down overland, a week's journey to Seoul. Now the journey from Pyeng Yang to Seoul is made in six hours and more than a thousand miles of excellent railway, efficiently managed, span the country from north to south and from east to west. Then the China-Japan war had just ended and Korea was probably at its lowest ebb, free from the restraint or guidance of China or Russia or Japan. There were no public schools, no good roads, no four-wheeled vehicles, no just system of taxation or courts or government. The King was incompetent and the ruling class ate the subsistence of the people and contributed nothing to the prosperity or progress of the country. Now all this is changed. With characteristic efficiency, with the avowed and most honorable purpose of giving to Korea all that Japan has won and of melting the two races together into one nationality, the Japanese have brought schools and roads and just laws and courts, the reformation of old abuses, the improvement of agriculture, the development of resources, and the earnest purpose to advance in every way the prosperity and well-being of the Korean people. It is a wonderful change which our eyes have seen.

We were fortunate in visiting Seoul just at the time when the Chosen industrial and agricultural exposition was giving the people in vivid and representative form, a picture of what the government had accomplished already and purposed for the future. The extensive grounds of one of the old palaces, lying in useless neglect at the time of our visit eighteen years ago, had been utilized for the exposition. The exposition buildings were in the best and simplest taste and the exhibits would have done credit to any nation on earth. The admission fee of five

sen enabled almost any one to enter and the government was arranging for the admission of many whom even this small fee of two and a half cents gold might exclude. It was beautiful to see the great excursions of white-robed country people, many of them old men and women, brought in by the government officials, and carefully escorted in long processions through the sights of the city and the exposition. It was an inspiration to watch the light which shone in the faces of these people as they saw what their country was capable of. Hundreds of school children were being taken about in the same way. The exposition is an impressive demonstration of the efficiency and benevolence of the present government of Chosen.

These eighteen years have seen an equally wonderful progress in the work of the Christian Church in Korea. Then there were two Christian churches in the city of Pyeng Yang, a Presbyterian and a Methodist. The strength of these two churches even then filled a visitor's heart with joy, for the Presbyterian church was really two churches, the congregation having so outgrown the building that men and women had to meet at separate hours. Now there are ten churches of the Presbyterian and Methodist Missions in Pyeng Yang among the Koreans and two churches, carried on by the Japanese Congregationalists, one among the Koreans and one among the Japanese. We spent the whole of one Sunday going about from church to church and from Sunday-school to Sunday-school and ending the day with two meetings, one for men and one for women, that packed two of the largest churches. I wish that all the friends of the work in Korea might have been at the men's meeting in the Central Church when two thousand men and boys crowded every square foot of space, and might have heard them as they sang the hymn that we had heard across the plains and through the valleys of Korea eighteen years ago, "Nothing but the blood of Jesus." Only a few days before, the General Assembly of the Presbyterian Church in Korea had met with one hundred and fifty delegates from nearly a hundred self-supporting churches and the following day we met with a large company of the Korean leaders at a feast when the address of welcome was made by the secretary of the Foreign Missionary Society which maintains, under full support from the Korean church, a foreign mission of its own in the Chinese province of Shantung. Here among these Korean Christians one feels the old apostolic glow and warmth and sees Christian churches which have been built up from the outset on a New Testament foundation of evangelistic zeal and financial self-support. The church is not without its problems. It leans heavily upon missionary guidance and it is innocent and unprepared as yet with regard to the great doctrinal discussions from which no Christian church has ever yet escaped. But the child-like faith and the living experience are here and the Spirit of God will surely make these ready for all that they must be prepared to meet.

In Seoul, as in Pyeng Yang, the evidences of life and growth are on every side. Christian churches are scattered all over the city. Eighteen years ago a meeting of students would have brought together only a small handful of boys from the two small mission schools. Last Friday night, fifteen hundred students packed the large hall of the Young Men's Christian Association and hundreds more could not get in and at the close of the meeting in response to old Mr. Yi's appeal, almost fifteen hundred students must have raised their hands to indicate that they were already, or desired to become, disciples of Jesus Christ. This old Mr. Yi was at one time in the Korean Legation at Washington. He is the man who, as member of a large Korean delegation taken to Japan last year by the government, closed a conference which they were holding with the Minister of Education by a little speech of appreciation which he ended by saying, "Your Excellency, I have wondered whether you have in your heart great peace under the heavy responsibilities that you bear. Surely beneath these burdens you must often desire such peace. In my own heart I enjoy it. I find that Jesus Christ is able to give me perfect peace at all times and in all things. I wish that your Excellency might also have this peace."

The expansion of the missions in their outward equipment is as striking as the inward and outward growth of the church. The new Pierson Memorial Bible School in memory of Dr. Arthur T. Pierson is rising in a beautiful situation looking out over what, on our previous visit, was the little used Mulberry Palace of the Emperor, now largely devoted to school purposes. The new Union Christian College in Seoul is in process of acquiring a magnificent site of nearly a square mile on the outskirts of the city. Where fifteen years ago our mission had at Yun Mot Kol two old adapted Korean buildings, there now stand half a dozen substantial brick residences, a great church, four large brick buildings, housing the boys' and girls' schools. In place of an old hospital building there rises today on an overlooking hill near the railway station the enlarging buildings of the Severance hospital, medical college and school for nurses. At Pyeng Yang around the three Korean-style buildings, standing amid the millet fields, which we found in 1897, has grown up a great compound of seventy-five acres with academies and higher schools and a theological seminary and a beautiful home for the missionaries' children, making it possible for the missionary families to be held together as they could not be in the old days, with hospital, industrial buildings and gardens and orchards and all the equipment by which, in spite of its effort to keep its work as simply and purely evangelistic as possible, the mission has been drawn out to influence for good the whole life of the people.

The annexation of Chosen to Japan, bringing with it so many and so great blessings in the government and development of

the country, has brought with it also, and quite naturally, new problems regarding the mission work, involving the adjustment of mission schools and religious propagandism to the regulations of the government on these subjects, corresponding in part to similar regulations in Japan. Such readjustments are not always easy but, approached in the right spirit on each side, they ought not to be too difficult and there is no reason whatever why they cannot be happily worked out in Chosen where the missions on their side have no aim but to teach the people a religion which makes men law-abiding and loyal and to promote the process of national progress and racial unity, and where the government on its side welcomes the spread of true religion and is ready to give every liberty consistent with its aim of complete assimilation of the people. We are coming away from Chosen with full confidence in the good faith and high purposes of the forces which are working for the betterment of the land.

The overland journey from Seoul to Peking by way of Mukden which would have taken two or three months under the most favorable conditions in 1897, we are making now in three days of travel and that can be cut down two-thirds on the express train. We have added one day in order to stop over Sunday at Mukden with the missionaries of the Scotch and Irish Presbyterian Churches and see the great work which they are doing. We have now, after a Sunday with Dr. Christie and his associates, a new faith in the resurrection. The Boxer uprising wiped out every last vestige of what the missionaries had built up in Mukden, but the living power by which God raised Christ from the dead, has raised up out of the ashes of 1900 such a work of life as could only spring from death by the might of God. Hundreds of government students poured in to the great church on Sunday morning to hear the gospel and over two hundred of them walked half a mile afterwards to the after meeting. A hundred medical students are coming to the medical college which Dr. Christie has built up almost single handed and fifty thousand patients a year throng into the hospital.

From the old capital of the Manchus, dirty, decrepit, unchanging, we came out across a great pitiful area where one of China's wandering rivers had left its old bed and was roaming lawlessly across the country, spreading ruin over hundreds of square miles. With the mud piled deep over their farms, the people were warring with the stream to shut it back into servitude. All the rest of the day to Shan Hai Kuan we crossed broad plains like our own northwest, with millet instead of corn. The train stopped for the night at Shan Hai Kuan and we went out in the moonlight to the great wall of China and walked along its battlements and looked away at its dim outline crossing the plain and climbing the hills. It possessed still the massive, solid grandeur of its past but it lay there in the

dim light crumbling away in decay and neglect, unrelated to the great movement and uses of humanity, rich in memory and stuff for human service, but dumb, unlighted. What truer symbol of China could there be? It is daytime now and the rich autumn sunshine is falling on the farmers gathering in their crops and we see poor, huge China like the wall, wandering, in the half light, and whither? Surely God will guide her.

R. E. S.

2. A VISIT TO SYENCHUN

En route by rail to Mukden,
September 18, 1915.

As we stood on the platform at Syenchun this morning at eight o'clock waiting for the through train from Seoul to Mukden, Manchuria, we could easily imagine we were in Minnesota. The crisp air had "life in it." Around us in a circle stood Pastor Wang and Pastor Kim and a group of elders and members of the churches in Syenchun, who had come down to bid us good-bye. In the two or three minutes available we introduced Mr. Speer all around, received the courteous farewells of the Koreans, and boarded the train a reunited and happy party. Circumstances had landed some of us at Syenchun the night before, much to our delight, accompanied by a member of the station, Rev. George S. McCune. Having had supper on the perfectly good "American" dining car, we were ready, on getting off the train at six-thirty in the evening, to be shown about the mission compound.

Along the winding, hard clay streets and paths, through the little country village we walked, followed by a company of Korean church members who had come to meet us and gazed at by the village folk with such curiosity and interest, that apparently it was not so much a case of our having come to see the Koreans, as it was the Koreans coming out to see us. The center of interest was Mrs. Bovaird, the lady of our party. As we turned into a straight street which evidently had been built since the Japanese occupation and under their direction, we were told that the handsome and substantial-looking building standing squarely across it and facing us was the Hugh O'Neill, Jr., Boys' Academy. The building had been taken as the starting point for the new street which leads straight-away from its front steps. Our pleasure in seeing and inspecting the plant was enhanced by recalling the generosity and devotion of the friend at home who had established this so fitting a memorial of her son. We stopped only a moment at Mr. McCune's house, pressing on to see as much of the environments as possible, in the half-light of the early evening. Here was a new grey brick building, the home of the Industrial Department of the Academy, and where machinery will shortly be installed; farther on is the farmstead, where Holstein and Ayrshire cattle are warmly housed, in charge of a Korean keeper living on the premises; and now we scramble up hill to the brick kilns which constitute a small settlement by themselves, made up just now of Chinese working under a contractor who is trying to fill some rush

orders for brick and tile for the new Boys' Dormitory, in process of being erected. It was getting dark rapidly; but we examined the whole plant amid the smiles of the Chinese who stood about curious and apparently amused at our interest in the processes of manufacture. Beyond and surrounding all this central compound, are between fifty and sixty acres of garden and farm land, all in splendid cultivation, the work of the boys, and furnishing the food consumed by the school. This land extends to the surrounding hills, over and beyond which are some eighty or ninety acres more, belonging to the school, which are rented each year, and which produce an annual income very necessary for its current expenses.

Coming down from the knoll where the kilns are, we entered the inner compound of the Girls' School. None of the buildings here are new or modern, being one-story, Korean in architecture, and long and rambling. The girls had just gotten back for the beginning of the fall term, and seeing the door of one suite open and the light from the kerosene lamp shining out, we stopped, with one of the Korean matrons, and looked in. Two girls, very neat and clean looking in their white dresses, their black hair oiled and plastered down in perfect lines, were seated on the hard clay floor, ironing. This process consisted in holding the light cloth garment up between them, and smoothing it over with what looked like a small iron frying pan, filled with red-hot charcoal. How they could keep the folds of cloth from falling over on to the hot coal as they worked was a wonder to us. The young matron hurried off to another suite, where she showed us, a few minutes later, how they dried and ironed the garments by pounding them with clubs, about the size of a policeman's "billy," laying them over a hard surface.

As we passed on, we heard the bells of the famous North and South Churches in the village (only a few hundred yards apart) pealing out a call to the Christians scattered over the surrounding hills, to come in for a special meeting. Pastor Wang had told us at the station that this meeting had been planned as a welcome to us on receipt of Mr. McCune's telegram from Pyeng Yang in the afternoon, that we would arrive that night. We had time to step into the beautiful new "In His Name" Hospital, conducted by Dr. Sharrocks, who was in Pyeng Yang at the mission meeting. Both the Korean doctors had already gone to the church, but an immaculately clean Korean nurse smilingly showed us about. On looking into the women's ward, Mr. McCune remarked that one of the patients looked as though she had just jumped into bed from lying on the floor under it—that frequently Dr. Sharrocks found a woman lying under her clean white bed, in preference to lying upon it. On the wall of the hospital office, hung a memorial, presented to Dr. Sharrocks on May 14, 1915, by the members of the churches of Syen Chun which read as follows:

"CONGRATULATIONS

"At the ceremony upon the completion of the Mi Tong (Beauty of the East) Hospital. Twenty thousand yen, and more than 300 days were spent in the erection of the glorious, cloud-piercing edifice, that the lives of men on the way to the grave might be saved. It is not in the power of men to repay the grace of the benefactors; but heaven will give them all blessings forever."

The women of the Occidental Board may well feel a deep satisfaction in this admirable plant and its equipment. Likewise would it be difficult to meet a great need more completely than the Woman's Board of Philadelphia has done in providing the splendid red brick building for the Women's Bible Institute. When not being used by women, it affords accommodations also for the Men's Bible Institute. There are also Korean buildings for the Women's School, as it is called, conducted by Mrs. McCune and Mrs. Lampe where married women and widows are taught the Word of God, and instructed in domestic science and industrial work. Small native buildings for the children's schools, and seven comfortable residences for missionaries, complete the equipment of the Station.

It was a gorgeous autumn evening; the air had a tang in it such as one never feels in the tropics, and the moon, bright as silver, made everything lovely with a bluish light. We wended our way down to the South Church catching as we walked along the refrain from the hymn which the congregation was singing. As we mounted the steps to the platform where Pastor Wang and Pastor Kim stood ready to greet us, our joy mounted high at the sight of more than a thousand men and women, followers of Christ. At a word from the veteran Wang, they arose from the cross-legged position on the matted floor and stood, as a token of Christian greeting to the visitors. The pastor then expressed in a few graceful words, what, he said was the pleasure of the whole congregation, on our visit among them. Mr. McCune announced his favorite hymn, "Glory in His Name," which it seems he asks them to sing on every special occasion, and a smile went around. The singing lacked nothing of spirit and fervor, but was not exactly melodious. The people of Laos are the best singers we have heard. We don't know what he said, but Mr. McCune described and then introduced us each one "for a word or two," beginning with Mrs. Bovaird. She stood on the side of the platform in front of the women, (the women all sitting on one side of Church, the men on the other, with a white cloth curtain hung between) for while she could be seen by the men, it would have violated the proprieties had she stood facing them. In responding to our words of greeting and exhortation and encouragement, Pastor Kim said that he wanted to thank us for the effort we had made to visit them, and for the words we had spoken; that he could see from the expression of the faces how happy the congregation were over

the meeting; that the Board, which we represented, was the first to send Christian missionaries to Korea, and though he had known of the Board for years, he had not seen before, anyone connected directly with its management. That the Christians felt an interest in and gratitude toward those in America who had part in sending the Gospel to Korea, and they were eager to see and to honor them. He realized, however, that it was the grace of God that had sent them the truth, and that it had not come from men, and they wanted to give God alone the glory, but still that grace had worked in the hearts of people in America, and they had responded to it and had sent them the Gospel and the Christians of Korea would endeavor to respond in like manner, and give the Gospel to their people. As one of the visitors had said, their lives and manner of living must be the most powerful preaching they could do. That it was a great source of comfort to believe, as another of the visitors had pointed out that this wonderful life which they had come to know was to go on forever, and was never to be taken away. We visitors asked each other afterward if any more apt and spiritual word could have been spoken. At the close of the meeting, a large group of women gathered about Mrs. Bovaird, eager to greet her personally and have her smile on them, the difficulties of the language being no bar.

We went to the homes of Mr. and Mrs. McCune and Mr. and Mrs. Whittemore for the night, thankful to God for our experiences in Syenchun, the center of a district containing 70 self-supporting Churches of Christ.

D. H. D.

3. SOME OF THE PRESENT PROBLEMS OF THE MISSION WORK IN KOREA.

The boat on which we sailed from Manila to Japan on our way to Korea was one day late in leaving, encountered rough weather and was three days overdue in reaching Nagasaki. This cut down our brief visit to Korea to seven days and made it impossible for our party to visit any of the stations except Seoul and Pyeng Yang and Syen Chun. Dr. Bovaird was able to go with Dr. Avison to the meeting of the Australian Presbyterian mission in Masampo. I spent four days at the mission meeting at Pyeng Yang and the rest of the time on trains or in Seoul. We asked the mission not to consider our coming as in any sense of the word a visit to the Korea Mission but simply as an afternoon call on our way home from what had been real visits to Siam and the Philippines. Short, however, as our time in Korea was and insufficient for the purposes of a true mission visitation, it was nevertheless a time of great profit to us and made it possible at least to gather those impressions and to enjoy that refreshment of old friendship and to feel the weight of those facts for which a long time is not necessary. ... reporting on our brief stay in Korea we must carefully abstain, accordingly, from forming or uttering any of those impressions or judgements for which a prolonged and intimate visit to all the stations of the mission would be the indispensable preparation.

We found letters waiting in Fusan requesting us to come directly to the mission meeting in Pyeng Yang to have conference with the mission before visiting Seoul and meeting, as we found it was expected that we should, with the Japanese officials. This was obviously the wise course. In Pyeng Yang there were rare opportunities of meeting with the Korean leaders of the church and of coming in touch with their spirit. The mission also kindly rearranged its docket so as to bring forward first the questions of the government general ordinance No. 83, providing regulations for religious propagation, and the government regulations concerning private schools, and the question of the union college in Seoul and the relation of the mission thereto, so that we might know, as fully as the time allowed, the mind of the mission on these three questions before returning to Seoul for any conferences there with government officials or with the representatives of other missions interested in the college. It will be simplest to speak separately of each of these subjects.

I. The Korean Church.

It has been a wonderful privilege to feel again the glow of Christian experience and the zeal in evangelistic service which

characterize the church in Korea, to see the numerous churches and their crowded congregations, the careful and efficient organization, the strong sense of native responsibility, the acceptance of the idea of self-support, the processes of pastoral care and congregational education, the admirable system of supervision and the Biblical training of church leadership, and the many other elements of church life and mission policy which make Korea one of the most interesting and inspiring of mission fields. If one's hope of seeing strong, living, self-maintaining, self-directing churches on the mission field is dimmed by experiences in other lands, that hope revives when one visits Korea and Japan.

All the Presbyterian churches in Korea are united as in Japan in a single church body. In Japan the chief court of the church is still called a synod but in Korea it is now a general assembly, the fourth meeting of which was held at Taiku just before we arrived and was attended by 151 delegates. While both the retiring and new moderators were missionaries and missionaries were chairmen of almost all the committees, all who were present rejoiced at the active part taken by the Korean members who realize that the church is a Korean church in which they have the help of foreign missionaries and not a foreign church in which missionaries have their help.

According to the statistical records of the third General Assembly of 1914 there are 224 organized churches with 91 Korean pastors, 332 elders, 281 helpers, 59 men evangelists, 135 colporteurs, 163 women evangelists, 1773 church leaders, 3,479 unordained deacons, 5,130 Sunday School teachers, and over 5,000 "other officers." There are 1580 unorganized groups, 1460 prayer meeting places and 1647 church buildings. There were 79,000 Sunday School scholars and 82,000 attendants at Bible classes which are really Bible conferences held in various centers for extended periods of time. The total number of communicants was 60,047. The total number of catechumens was 24,890 of whom 9,423 had been received during the year. The evangelistic expenditures of the church were Yen 12,181, the building expenditures, Yen 47,800, the school expenditures, Yen 58,290, and the other expenditures, Yen 84,393.

1. These figures so full of encouragement suggest also on more careful study some of the present problems of the work. In 1912 for example the total communicants were 53,008 and the number baptized 8,836. In 1913 the total communicants were 55,557 and the number baptized 7,274. In 1914 the total communicants were 60,047 and the number baptized 7516. In other words although during these three years the additions to the church were 23,626 the net gain reported in communicants is only 7,039. The gross loss has been twice the net gain. There is a problem of leakage which has already begun to give concern to some of the observing workers. We had a strange and perplexing illustration of the fact during our visit in

Pyeng Yang. Sunday evening two large union meetings were held, one of men and the other of women. I spoke to the meeting of men in the Central Church where there were fully 2,000 present and recalling my previous visit to Pyeng Yang, eighteen years ago, asked how many Christians there were in the audience who had been members of the church in Pyeng Yang eighteen years before. Only sixteen held up their hands. We were all amazed and Dr. Moffett, who was interpreting, explained the matter again but still only sixteen indicated that they were among the Pyeng Yang Christians of eighteen years ago. There were several thousands of Christians in Pyeng Yang then and it is inconceivable that of the men of that time only sixteen should be living now. When one has allowed for all the other explanations that may be suggested there still remains the apparently certain fact, as indicated also by the statistics of the General Assembly, and by observations of various missionaries on the results of the revivals in the churches, that there is a tremendous leakage in the church which would have drawn attention long ago if it had not been for the very large annual accessions which have more than made up for the loss.

2. This loss is the more strange when one remembers the careful pastoral oversight of the Korean churches. Sabbath attendance record books are carefully kept in the various congregations. This is the case even among the Korean congregations in Manchuria where "the attendance is marked by the Chinese numeral for six, the dot being for Sabbath morning, the cross mark for Sabbath afternoon, the left down stroke for Sabbath night and the right down stroke for prayer meeting." In these Manchurian churches each worshipper reads a verse of Scripture in turn and then recites it the next Sabbath. Both the Sunday School and Bible Class attendance in Korea greatly exceeds the number of the communicants, confirming what is known to be the fact that the Korean Christians are taught the Bible. I have never met in any other field as careful and effective processes of pastoral oversight and training as one meets in Korea. But a writer in the "Korea Mission Field" complains that after a comparative study of the courses used in Bible classes and institutes in four missions and nine different stations in Korea he finds a woeful need of better correlation and system. He says "that not only was there no similarity in the courses of study between the stations of the same mission but that frequently in a given station no attempt had been made to correlate the courses of that station." As a result of his study this writer suggested courses of study for three different types of classes for men and women covering ten years. Probably the Korean mission, in spite of irregularities among the stations, has done more than any other mission to carry out such consecutive and well planned Bible teaching, and perhaps the irregularities among the stations are no greater than are proper to

allow for the free play of individuality. But with the great growth of the church and the effort on the part of the missionaries to hold up the standards, and to this end not to lay off responsibility too rapidly, the burden has probably become too heavy in many cases, with resulting loss. Undoubtedly also in Korea as everywhere, the hearts of some grow cold and enthusiasm wanes and the leakage results of which I have spoken.

3. While there are 224 organized churches only eighteen of these have Korean pastors. Fifty-seven have Korean co-pastors and 149 are without Korean pastors. Eighty-two missionaries are set down in the statistics of the assembly as pastors and over nine-tenths of the Korean churches are under their pastoral authority. This is a very different situation from that in Japan where only those church organizations are regarded as fully organized churches entitled to presbyterial representation and responsibility which are self-supporting and have their own Japanese pastors. The problem of transferring the pastoral care of the churches to native ministers with the assurance that the work will be rightly done, thus relieving the foreign missionaries from pastoral activity and setting them free for the distinctively aggressive work of missions, is one of the living problems in every mission field and is not less living in Korea. Indeed it is more so, for the burden is becoming too heavy for many of the missionaries to bear. It is quite true that the pastoral work which the missionaries have to do is not confined to a single congregation, it is rather the work of apostolic and episcopal oversight, but it is greatly to be desired that both in the presbyteries and in the general assembly, in the ecclesiastical administration of the church and in the instruction and oversight of established Christian congregations, the Korean ministers should be qualified and led on to do what the ministers of the Church of Christ in Japan are doing, leaving the missionaries free for the educational service of the church and for the immense task of fresh evangelization beyond the bounds of the existing Christian communities, which are but an insignificant fraction of the entire population.

4. Many of the missionaries feel that the Sunday Schools present a real problem, that the work of most of the teachers is by no means satisfactory, that it consists usually in a more or less profitable discourse to the pupils instead of actual teaching or training. Teacher training is one great need. It is a curious fact that the number of baptized children is less than one-seventh of the total number of communicants.

5. The churches in Korea and the Church of Christ in Japan are notable in their recognition of the duty of self-support. The total contributions of the Church of Christ last year were, Yen 112,012 from 24,145 members. The total contributions of the Presbyterian Church in Korea were, Yen 203,666 from 60,047 members. These Korea figures include school expenditures

which, I believe, is not the case with the Church of Christ. Taking the figures as they stand, however, this would mean an average gift of Yen 4.63 in the Church of Christ in Japan and of Yen 3.39 in the Church in Korea. Each church has its own missionary board, the Board of Foreign Missions in Korea reporting in 1914 receipts of Yen 3,446 and the Board of Missions in Japan, Yen 11,005. The Board in Japan, however, includes home missions which in Korea are cared for by the different presbyteries. In neither field are the church leaders satisfied. One of our missionaries in Korea writes, "For a concrete subject, let us take the Taiku field, which so far as the writer knows is the best giver in South Korea. Supposing the 10,000 odd adherents in this field could be led to give systematically for 300 days in the year, thus excepting 52 Sundays and 13 holidays, the small sum of 1-10 of the price of a very poor Korean meal each time they ate, what would be the result? The cost of an ordinary meal in this city is 10 and 12 sen and in some of the country districts of this territory it is as much but to be sure that we do not go above the cost to the ordinary member, let us take the lower amount and cut it in half; then remember we may also double the result without increasing the small gift very much. Five sen a meal is 25 cash, and one-tenth is the smallest Japanese coin in circulation in Korea. Let each one of these 10,000 lay by each meal even this small amount and at the end of the year, leaving out 65 days, we would have 45,000 yen or more than 33,000 yen above what was given according to last year's printed report. Double it, and you would have an amount more than seven and a half times what this district gave to all objects contributed to by the church. Now when you take into consideration that outside the food price there is clothing, house furnishing, doctor's bills, taxes, etc., these people are not giving more than 1-100 of their income, even counting the vast majority of them to be the very poorest."

This is an exacting standard. Perhaps it would be better if there were more such rigor of ideal throughout the mission field. On the whole the Korean church is doing well. As the secretary of the Board of Foreign Missions of the church pointed out at a luncheon at Pyeng Yang, many of the people were very ignorant, many of them were very unstable and needed to be patiently followed year after year before they were established in faith and character, and throughout the church the people were generally poor. The missionaries do not relax their insistence however and they are wise, for one hears in the Korean church as in all the churches in Asia, except in Japan, frequent emphasis on the idea that the western churches and the foreign missionaries are the fathers and mothers and teachers and the Christians who are native to the land only their children and pupils. This idea found expression even at this luncheon of the strongest and most virile leaders of the Korean church.

6. The Korean church has been trained exclusively in one theological view. Not only has it been protected from the modern critical problems and from what would be called at home "liberal" theological opinions but every effort has been made to maintain a particular type and emphasis of conservative theological view. Even one who might sympathize with this view and especially with its great central convictions could not, I think, but be fearful of the day when the tides of thought with which we have to deal in the West break in upon the Korean Christians. Will they have been prepared for that day? The Church of Christ in Japan has met this day and dealt with it and on the whole with wonderful loyalty and fidelity to the evangelical foundations.

II. The Union Christian College in Seoul.

After a full and earnest discussion of the college question first by the Executive Committee and then by the mission and after considering various proposals laid before it, the mission adopted the report of the Executive Committee, amended by the committee of its own accord and judgment, in view of the discussion, as follows:

"The Committee desires to call the attention of the Mission to the present status of the college question.

"According to Board Letter No. 249 the continuance or non-continuance of the Pyeng Yang College, under certain limitations, was left to the decision of the Mission. That decision was rendered. (See Ad Interim Actions No. 79.) The Board also decided that it would co-operate with other Mission Boards in starting a union college in Seoul. The organization of this college was to be effected in one of two ways. First, if the decision of the Board commended itself to the judgment of the Mission as a wise decision under the circumstances the Mission was to proceed at once, through the Executive Committee to the election of our proportionate representation on the Field Board of Managers, such representatives to be men in sympathy with the previously adopted policies of the Seoul Institution; and to this Field Board of Managers was given the authority to proceed with the college organization. On the other hand, if the Mission, following its best judgment, did not feel prepared to do this the Board did not insist upon the Mission acting contrary to its judgment and presented an alternative method for the organization of the College, which was, that such individuals in the Mission as desired to do so were authorized to represent the Board in co-operating with the representatives of other Missions in starting the College.

"The effect of the Mission's failure to adopt either the recommendation of the Executive Committee or the Report of Minority of the Committee (See Ad Interim Actions No. 82) was that up to this time the Mission has made no decision as to whether or not it will participate in the Seoul College.

"The Mission having failed to decide immediately as to whether or not it would participate in the College, certain individuals in the Mission feeling that they were free to proceed, represented the Board and in co-operation with the representatives of other Missions started the College, and it is now in operation.

"The Committee feels that it is due to all parties concerned that the Mission at this time make a decision as to whether or not it will participate in the new institution. As to what, in the mind of the Committee hinges upon this decision we refer the Mission to the Preamble to Ad Interim Action No. 82 of the Report of the Committee.

"We recommend that—

"In regard to the question presented to the mission in Board letter 249 that after long prayer and careful consideration of the Board's request and only after repeated attempts to find some other solution of the problem; we reply to the Board that much to our regret we cannot see our way clear to participate in the Seoul College and we ask the Board to make arrangements to operate the College independent of the Mission."

It was evident to almost every one that the whole subject had become entangled and perplexed almost beyond the hope of solution. The mass of correspondence, the chronological criss-crossing, various secondary elements only half realized or not realized at all either at home or on the field, the conscientious differences of opinion, the confusion due to the incursion into the problem of influences from without, and many other things, made a tangle from which there was no escape by argument. The mission honestly and earnestly sought to do what it believed was wisest and best and right and now laying aside any diversities of judgment and leaving the past behind, the true course for all is to go forward on the plan now accepted by the mission. It will not be an easy plan, as actions of the mission may affect the college and actions of the college affect the mission in ways that may not have been foreseen and that will be at variance with the principle of separated responsibility involved in the action of the mission. The conscientiousness and good faith of the Executive Committee of the mission and of the Board of Managers of the college will have to be relied upon to guide in the wise settlement of each difficult question as it may arise.

Quite apart from the question of relations between the college and the mission there are various important matters still unsettled with regard to the college itself, for example, its charter, its curriculum, the nature and means of its religious influence, its property, its faculty, etc., which call for the most careful consideration both on the field and at home.

III. Regulations for Religious Propagation.

At the meeting of the mission Dr. Moffett made a careful and judicious statement with regard to the regulations and reported

the action of the Federal Council of the missions in Korea which was ratified by the Korea Mission as follows: "Resolved that the Members of this Federal Council of the Protestant Evangelical Missions in Chosen record our thankfulness to God for the freedom of conscience and the religious liberty we enjoy under the Imperial Government of Japan, and that as residents of the Empire of Japan and as Christian Missionaries we recognize the constituted civil authorities as ordained by God and to be duly honored and obeyed in accordance with the Word of God. Further, whereas the recently issued Ordinance No. 83, 'providing regulations for religious propagation in Chosen' seemed to many of our missionaries to infringe upon the spiritual liberty of the Church of Christ and especially Articles IV and VI, being an addition to and going beyond the rules and regulations issued by the Imperial Government for the churches in Japan proper, *awakened* the Christian churches to appoint their own officers and decide upon their qualifications, therefore, resolved that we record our pleasure that our apprehensions have been allayed through an interview granted to members of this Council by Mr. Usami, Director of Home Affairs in the Government-General, by his declaration that it is not the intention or aim of this ordinance to infringe upon the rights and privileges hitherto enjoyed by the Christian churches in Chosen, either in their freedom of belief, or in the appointment of their officers or in their work of evangelization.

"Therefore further resolved that we instruct the Legal Committee of this Council,

"1st, to print for the information of the missionaries represented in this Council a report of the above mentioned interview.

"2nd, to secure for the constituent missions proper forms of report that the making out of the required reports may be facilitated."

Dr. Moffett called attention to the four articles in the regulations which had chiefly aroused concern:

Article 4 providing that "in case the Governor-General of Chosen considers the power of superintendents of religious propagation work, their methods of superintending, or the personnel of offices of religious propagation work not suitable, he may order changes in them."

Article 6 providing that in case the Governor General considers it necessary he may order religious denominations or sects other than the Shinto or Buddhist, to appoint superintendents of their religious propagation work.

Article 9 providing that "those intending to establish churches, preaching houses, and similar other institutions for religious purposes, shall obtain permission of Governor-General of Chosen for so doing by reporting to him on the following items:

"1. Reason and local conditions necessitating the establishment of these.

"2. Names and localities.

"3. Areas of ground and buildings, the names of their owners and ground plans.

"4. Names of religion and denominations or sects.

"5. Qualifications of propagandists to be appointed and methods for selecting them.

"6. Expenditure of establishment and ways and means for meeting it.

"7. Methods of superintendence and maintenance."

Article 10 providing that when it is intended to introduce changes in any of the items between 2 and 7 enumerated in article 9, the permission of the Governor-General should be "obtained for so doing by submitting to him reasons necessitating the changes."

Dr. Moffett stated that in the interview which they had with Mr. Usami which, it must be understood, was purely unofficial, Mr. Usami had explained that by "superintendent" the government meant nothing but some individual with whom the government might deal as the official representative of the church or mission, that there was no thought of requiring the appointment of any one who should be a superintendent or bishop of the work, that the details called for in Article 9 were desired for taxation purposes in order to know what property was exempt, that the government did not intend to deal with the spiritual qualifications of propagandists, and that as to Article 10 it was not a formal, official permission that needed to be secured but only the government's acceptance of reports by the missions as to what they were doing or intending to do. With these explanations the anxieties of the mission were allayed.

Several other considerations also made the mind of the mission more restful. (1) It was recalled that in many countries it has been found necessary or desirable to have some one representative of the mission with whom the government might deal. For years the missions in the Turkish Empire have had such representatives. We have always had to have some one in Urumia in this capacity and in several missions in eastern Asia it has been found very desirable from the mission's point of view to have some one represent it with the government who had special tact and was found to be acceptable to the officials. It is easy to see that the government in Chosen would find it a great advantage and convenience to have some one official representative to deal with in the case of each mission body. (2) It was stated in the mission, and later confirmed by one of the officials in Seoul that these regulations had been in effect in Korea for many years in the case of Shintoism and Buddhism and were now simply generalized so as to cover the whole field of the relation of the government to religious propagation. (3) Dr. Reischauer and Dr. Rowland of Japan, representing the Presbyterian and Congregational missionaries, who were present

at the mission meeting called the attention of the mission to the fact that regulations practically the same as those proposed for Korea had been in effect in Japan since 1899 and had not embarrassed the missions in the slightest degree. Dr. Pieters of Japan had written a careful letter, in reply to inquiries addressed to him with regard to the effect of the regulations in Japan, in which he said, "They have not troubled or hampered us in the least and are not difficult to comply with. At first we supposed that we had to make a new application every time we wished to open a special meeting anywhere but we were soon told that this was not necessary and now we scarcely ever think of the regulations except when a missionary moves into a new place and when we wish formally and publicly to dedicate a new building whether our own or rented, to Christian work." Dr. Pieters explained that the issuance of such regulations was entirely in accord with the Japanese system of administration and that there was really considerable need of such regulations "as the various Shinto and Buddhist sects can by no means be trusted to behave themselves without some regulation and supervision on the part of the officials."

It would seem to be clear that these regulations have nothing to do with the right of religious liberty. That right, as we understand it, is first a right of freedom of belief and second a right to propagate belief. But it has always been recognized in every land that this second right is subject to the proper control of the state. It is clear from the terms of the regulations that they affect all religious propagation alike and are not intended to interfere in any way with proper Christian evangelization. The Japanese officials have been hearty and outspoken in their statements that they welcome the fullest and freest activity of the missions in their direct work of religious propagation.

IV. Regulations Regarding Private Schools.

It is not necessary or desirable to attempt here a history of the development of our educational work in Korea and of the beginnings and development of the national system of education projected with great efficiency and foresight by the Government-General of Chosen, or of the processes which have been going on, adjusting the educational work of the missions to the rapidly growing educational system of the government. The three pamphlets published by the government entitled "The Chosen Educational Ordinance and Various Attendant Regulations," "Manual of Education of Koreans," and "Instruction, Regulations and Remarks concerning Private Schools," set forth clearly the policy and aims of the government and the letters and statements prepared by Dr. Brown and Dr. Adams discuss with great care some of the questions which have been raised. These pamphlets and statements are before the Board. It will suffice here, accordingly, to try to state what seems to me to be the

real issue that is involved and to report what has been suggested in the way of a working solution of the present problem.

I do not believe that the central issue is the issue of religious liberty or of the theoretical or practical relations of education and religion. The central issue is the issue of assimilation, the complete amalgamation of Korea and the Koreans with the larger Japanese nation and nationality and the subordination and adjustment to this aim of the influences that are moulding the Korean people. The problems which are presented to us as a mission are those which grow inevitably out of the presence and the influence, conscious and unconscious, of a mission from one nation working in a field where another nation is trying to assimilate the local population. We met this same problem both in Siam and in the Philippine Islands. (1) Our North Siam Mission is working in a territory and among a people which the government of Siam is seeking to absorb and assimilate. When our mission was established among the Lao people all that northern section of Siam was practically independent. It spoke its own language. It had its own governments. It was separated from Siamese administration by a wall of mountains and thick jungles. It acknowledged a tributary relationship to Bangkok and once a year with great state sent a tribute-bearing embassy. With this exception it was practically an independent country. Our missionaries went there with an extra-territorial status which gave them a sort of consular influence and social standing. They were able to acquire from the native chiefs whatever land they desired. They established the first schools, in which they naturally used the Lao language. They set up a press and issued the first printed Lao books. Some of them came naturally to think of the Lao field as the center of a vast work from which Lao literature and Lao preachers would be sent out far and wide over a great area of country. In time, however, by an inevitable and tactful movement, the administration of Siam has been extended over all this section. The railroad has destroyed the old isolation. Siamese administrators and courts and armies and police now cover the whole region. With these, and with the railroads and with government schools, the Siamese language is spreading rapidly. Already we are teaching it in our schools and in some of them are doing all our work in Siamese. Our missionaries who had written Lao text books are now translating them into what is to be the dominant language. Before his death Dr. MacGilvary foresaw the new day and realized what it was to mean and Mrs. MacGilvary told us that he lamented that he had not foreseen earlier and helped to shape the policies of the mission so as to welcome and promote and not to delay the assimilating tendency which was as powerful as time. He regretted that the mission had ever printed Lao books at all. Perhaps in this, however, what actually happened was better than any later laments; for the Lao printed literature has been

an immeasurable blessing and its work is not yet done. But the issue which was in Dr. MacGilvary's mind was a real issue, namely, as to whether a mission in such a field shall promote or delay by its influences an amalgamating racial movement, whether that movement is proceeding unconsciously or is made a direct policy of the government within whose territory the mission is at work. (2) In the Philippine Islands we see the same problem in a yet more vivid form, only there the government is our own and the missionaries are not ourselves but Roman Catholics. The American government has been pursuing in the Philippine Islands a policy of assimilation. Quite apart from the question of the ultimate political destiny of the Islands the government and every governmental influence have wrought to unify the Filipino people, to permeate their life with the American spirit and the principles of American political institutions, to give them one language and that language English. The Roman Catholic missionaries found it very difficult to adjust themselves to such a policy. In the interest of the peace and harmony of the Islands and as necessary to the carrying out of its purpose, the government actually went so far as to insist upon the withdrawal from the Islands of a large body of Roman Catholic missionaries whose presence militated against the assimilating process. If the Roman Catholic church had been wise it would have thrown itself heartily into the government's program and promoted its policy both as to the language and as to the ideals which the government was seeking to spread among the people. This the church has failed to do. Indeed it is a body which has no faculty for adjustment such as this. Where the Roman Catholic church has failed in the Philippines, our mission is succeeding in northern Siam and although it will be hard for it to make some of the readjustments that will be necessary, it will make them and its influence will be one of the wholesome and constructive influences that will make northern Siam. Its problem will be no easy one, however, and the present tendencies in Siam in the interest of Buddhism as the national religion may make the task very much more difficult than it has been, more difficult by far than the task of the missionaries in Korea is.

This view of the real issue in Korea simplifies the problem very greatly in one way while it complicates it in another. It complicates it because not unnaturally the Korean people have been slow to accept the idea of the absorption of their racial identity into the enlarged Japanese nationality. The Japanese recognize and respect this feeling on the part of the Koreans. In one of the girls' schools in Tokyo the teachers told me that Japanese girls wept when the teachers explained to them the history of Korea and told them why they must show special love and consideration for the Korean girls who had come to study among them. But on the other hand the Japanese argue

that it was only a question as to whether the Koreans, left to themselves or to the Chinese or Russians, should be wasted by their own government and trampled over by the onward movement of the world's life, or be gathered up into the larger national personality in which the Japanese offer them their own place and propose to mingle with them their own blood. Already there is an increasing number of Koreans who believe that this is the larger destiny for their nation and who are throwing themselves in with the assimilative process. Thousands of Japanese are moving into the peninsula and many intermarry with the Koreans. The Japanese language is spreading rapidly throughout the country. Whatever regrets or longings any may cherish among the Korean people or among their friends in other countries, does it not seem that the policy of assimilation proposed by Japan is not only inevitable but also the opening of a wide door for Korea? More English and German and Irish people have come to America than there are Koreans in Korea. These European races have melted themselves into our American nationality to their enriching and ours. Great racial assimilations have taken place again and again in history. If it is clear that the amalgamation of the Koreans and the Japanese is in the great program of history will it not be far better for all forces to co-operate and might not the Christian church in Korea do for Christianity both in Chosen and in Japan and in the greater Japan a unique service by training and leadership in this process of assimilation. Until, however, the Korean people have been able to accept more fully this ideal of assimilation it is clear that those who would lead them cannot separate themselves too far from them but must be wise and patient. It is this fact which makes the position of the missionaries difficult. If they go too fast in pressing thoughts like these upon the Koreans they may lose all their influence and be disqualified for rendering the very service which a more cautious course may enable them to render to a singular degree.

On the other hand if this view is accepted and the government comes to realize that the missions and the churches in the West thoroughly appreciate its aims then, I think, there is ground to believe that such problems as have arisen with regard to the schools will be capable of a much easier solution than will be possible if the missions and their influence are conceived as standing in the way of the assimilative process.

Of course it may be asked whether it is the duty of a mission to entertain such considerations as these at all, whether it has any business but the simple business of preaching the gospel to the people, whether it is any part of its function either to aid or hinder policies of nationalization which are operating around it. If any one should take this view that a mission should confine itself to the simple task of preaching the gospel and have nothing to do with schools or institutions, he would find doubtless some

among the Japanese officials who would sympathize with him. Such a view would solve the problem of the mission schools by giving them up altogether. But this the missionaries in Korea are unwilling to do. And they believe that it is not necessary, but that they can conduct the schools in such a way as to occasion the government no concern, but rather to help it in all its purposes for the progress and well-being of the people. But even if the missionaries do confine themselves simply to preaching, it is to men that they have to preach and to men not as individuals but as members of a society. Twenty-five years ago it was possible to preach the gospel in Korea just to individuals. The nation was a mass of unsocialized units. But now it is a society administered by officials representing one of the most tightly-woven political and social organizations we know. It is impossible for missionaries anywhere in the world to prevent their influence from affecting society. The very existence of our mission compounds and institutions, the vineyards and apple orchards of the missionaries, so highly appreciated and commended by the Japanese, the fact that we are in Korea at all and that we come from America, all these things are influences that reach out beyond our wills. The mere existence of the Christian church, the largest collective consciousness in Korea, is an unconscious influence whose power cannot be measured. All these things have to be kept in mind when we try to think of the possibility of a colorless attitude. The wise and true and safe course it seems to me is to recognize the actual facts of life, to accept the responsibilities involved in our presence in Korea as Korea is today and not reluctantly or passively, but positively and wisely to co-operate as we have been doing in the working out of the great future of Chosen as a part of Great Japan.

The possible, perhaps it would be better to say, the imaginable, solutions of the problem presented by the educational regulations forbidding in all new schools, and in all old schools after ten years, any religious worship or instruction in the curriculum of the school, would seem to be four. (1) If the government realized that we took the view of its policy of assimilation which has been set forth and could perceive that just as in Japan and in every other land the Christian Church is the strongest and best force at work for all good and righteous ends, it might be willing radically to amend the regulations and to give private schools even now more privileges than are accorded in Japan. (2) Or it might be that, as many have gathered from a study of the situation and from remarks of the officials, if the missions were prepared to turn over their primary schools to the government, the government might be ready to make freer arrangements with regard to advanced schools. Some of the missionary agencies in Chosen are disposed to take this course, others feel that the church primary schools are especially important, but it seems to be generally recognized that in time

the same conditions will prevail that prevail in Japan where with a compulsory school law primary education has become almost entirely a state function as it is in America. (3) Or we might forego the establishment of any new school which would come under the regulations and be content with the maintenance of such schools as we have and which can continue religious worship and teaching in the curriculum for ten years in the hope that by the end of that period there may be, as there certainly will be, great changes in educational policy both in Chosen and in Japan proper. There are some new institutions, however, which the missions feel to be indispensable and there are some existing institutions which have not yet received government sanction and which will only be sanctioned under the new regulations. (4) Or on a basis of the most friendly and sympathetic conference possible with the government we should seek to discover whether there may not be some working arrangement, by which there may be religious worship and teaching for the pupils of the school apart from the official government curriculum.

Aside from this question of the relation of the educational regulations to the teaching of religion in our schools, there are some important points in connection with our schools which should be referred to. (1) The government regulations have to do in the main with questions of educational standard, the teaching of the national language (Japanese), the character of the education needed, with reference specially to its usefulness and practicability in the social and industrial conditions prevailing in Chosen. In these and other regards the ideals of the government ought to be the ideals of our mission schools and the missionaries generally agree that they need a great deal of strengthening and the raising up of more efficient teachers in order that the quality of the schools may be made what the government demands and what the Christian conscience requires. (2) There is great need of more Japanese Christian teachers. The schools do and ought to teach Japanese and for this there must be good Japanese teachers. The government naturally requires also that history shall be taught by Japanese and it is very important that the Japanese who teach history in mission schools should be Christian men. The Meiji Gakuin might well find a piece of work here of the highest importance that would be useful to it in many ways and that would make it most useful to the church and the government in Chosen, namely in training Christian Japanese teachers for the schools of all the Presbyterian missions in Chosen. It will require some additional funds to employ Japanese and these funds should be added to the appropriations for the mission. (3) The explicit declaration of the government that no religious worship or teaching is permitted in the schools would seem to make it clear that the ceremony of bowing to the Emperor's picture in the schools and on public occasions when the school children of public and private

schools are assembled and that references to ancestral worship in the government text book on ethics, are not to be construed in any religious sense. It has helped some of the missionaries in Korea also to learn that some years ago "an official statement was issued by the Minister of Education (in Japan) to the effect that bowing before the picture of the Emperor was to be regarded as an act expressive of the highest reverence due to a man." Furthermore a government order issued in Seoul on Oct. 19, 1915, has dealt with this matter and the whole question of ceremonial observances in the following liberal terms:

"Letter to the Christian Private Schools about ceremonial observances of Festivals and National days.

"Since the observance of festivals and national days is determined by the laws of the Japanese Empire it is already known that these are quite different from the ordinary worship of religious bodies. But it is said that among the Christians some confuse these with ordinary religious services and dislike being present at such observances and ceremonies. As this impression is erroneous all teachers and officers of the schools should be clearly instructed about this matter. (1) When these festivals and National Days are observed in the schools, the National Air should be sung, and a fitting address made. (2) Private Christian Schools that had received permits before March 31 of this year, can perform a religious ceremony, if they have had the custom in the past of doing so."

V. Conferences with the Officials in Seoul.

Thanks to the kindness of the officials we were given the most satisfactory opportunities that we could desire for conference. The Governor-General had been good enough to invite Dr. Sailer and me, the only members of our party who were to be in Seoul at the time, to a luncheon on Sept. 17th. There were present at the luncheon the Governor-General, Count Terauchi, the Vice-Governor, Mr. Yamagata, Mr. Komatsu, in charge of the Foreign Affairs Section, Mr. Usami, the Director of the Internal Affairs Department, Mr. Sekiya, Director of the Educational Bureau, Major-General Shirai, Military Attache, and a few other officials of the Government-General, Mr. Miller the American Consul General, Bishop Harris and Mr. Smith of the Methodist Mission and Dr. Underwood and Mr. Gale of our mission, and Dr. Sailer and myself. After the luncheon the Governor-General made a brief speech the report of which I quote from the "Seoul Press" of Sept. 19th. He stated that he was very glad to have visitors from America as his guests. "He thought that their present visit to this country was especially opportune, for the Industrial Exhibition in commemoration of the fifth year of the new regime was opened but recently. This was mutually convenient for his guests and the authorities. The results of the work Japan has assiduously carried on in Chosen during the five years past could be seen by visiting the Exhibition and the eminent

host did not think that any official word would be as eloquent as those exhibits. He desired his guests to inspect them minutely and pass a just verdict on the work of the Government-General. In so saying the Count was far from meaning that the authorities were self-satisfied with the results of their work of five years. The fundamental object of the present Exhibition was to give the people an opportunity for study as to how the different branches of national industry might be developed to best advantage. In conclusion his Excellency said that he was ready to give his American guests all facilities in his power for investigation in this country and wished them a comfortable and interesting journey in Japan itself."

I replied, after thanking him for his hospitality and the opportunity which it afforded of saying to him and to the other gentlemen present what was in our minds and hearts, by expressing full appreciation of what had been achieved both in the exposition and in the country, contrasting the Chosen of today with the Korea of twenty years ago, commenting on what Japan had done in communications, in industry, and in government, and then went on to recognize the aim and policy of the government in seeking to bring about a complete assimilation of the Koreans in the body of the enlarged nation, compared what Japan was doing with our own endeavors in the Philippine Islands and referred to the difficulty of carrying through such a process of assimilation with the acquiescence and love of the people to be assimilated, at the same time that the winning of such love is a thing to be longed for and sought after as the most efficient agency of assimilation. I then tried to explain the real aims of the missionary enterprise as understood by Protestant missionaries, who seek not to denationalize nor to introduce foreign organizations but to build up within and to foster the unfolding of a people's own character and life; that the whole work of missions resulted in the training of law-abiding citizens, in developing upright and useful character and in promoting true progress and that we were very anxious to have the government understand and appreciate the real character and result of our work as we sought to appreciate the aims and purposes of the government. I closed by saying that surely on such a basis of understanding and confidence it would be possible to reach a satisfactory solution of problems that had arisen and that might arise, that we did not believe that these problems were intended to involve the principle of religious liberty but had arisen out of regulations framed purely with reference to the government's policy of assimilation and that if the government felt assured of the mission's appreciation and regard for this policy it would surely be able to find ways of meeting the difficulties of the missions and allowing them all proper liberty in their work. I added that we had now given him assurance of our understanding and confidence with respect to the government and that we longed for similar understanding and

confidence on the part of the government with respect to the missionary work. I said all this with the warm sympathy which I sincerely felt and the Governor-General and the other gentlemen who were there were exceedingly kind and responsive.

Immediately after the luncheon Mr. Miller and I went for a conference with Mr. Komatsu. He expressed appreciation of what had been said at the luncheon in acknowledgment of the work that the government had done and in recognition of its policy of assimilation and he explained the policy more fully. He said that the state must provide and control education as a state function, that in time the government would be ready to allow such educational arrangements as existed in Japan or even better ones but that the conditions which prevailed in Japan must be achieved first and the process of nationalization be assured. The following topics were then touched upon. I report the substance of what was said from my notebook, but, of course, all this was just conversation and not official expression and I report it merely as such. (1) Mr. Komatsu referred to primary schools and the feeling of the government that this work was primarily a function of the government, and the impression was strengthened, which was several times suggested at the mission meeting, that if the primary school field were in the government's hands, as is the case in Japan, the problem of the higher schools might be modified somewhat. (2) As to the college, he seemed to feel very kindly and I judged was giving all the assistance he could to securing the property but had difficulties to overcome which required patience. His solution of the religious problem in connection with the college seemed to be that there should be a Bible or seminary department which should have its chapel and religious teaching and the academic students could go there. (3) This led on to the subject of chapel exercises and religious teaching in institutions permitted under the new regulations. I gathered that chapel exercises in a separate building and outside the official curriculum would be allowed and religious instruction either after or before and apart from the official curriculum, and it did not seem to me that the question was a closed one as to whether a chapel service and religious instruction might not be in the same building with the school, if optional and detached in some way by a short break from the official curriculum. I may have misunderstood but the conversation certainly left me with the hope that some such adjustment might be possible and that attendance upon the chapel services might properly be expected of the students even though it could not be made required in form. (4) Mr. Komatsu then referred to the regulations regarding religious propaganda pointing out that they would not restrict evangelization, that they did not contemplate any hindrances or limitations, that they had been drafted for, and for ten years had been in effect with regard to, Buddhism and Shintoism, that they were not aimed at Christianity but that their issuance in the present form was simply

a proper generalizaion of this legislation. He added that the government believed it was competent to provide education but that it needed the help that American Christians could give in the religious life of the nation and welcomed it, that the regulations were not intended to impede such work at all and that moreover in the field of education the missions would have a free hand in all their purely religious work, their Sunday-schools and training schools for workers and preachers. (5) Regarding the incorporation of a shadan to hold mission property in Korea, Mr. Komatsu said that they were sympathetic and ready and that it was only a question of the right method of dealing with all such matters and that in due time they would hope to have a general plan that would be satisfactory. In closing the conference, Mr. Komatsu spoke again of the principle of nationalization and also of his convictions regarding education as the duty and province of the state.

In the evening we met Mr. Usami and Mr. Sekiya at dinner at Dr. Underwood's and had a further very friendly and helpful conference learning their views and discussing the problems before the country. Mr. Usami said that in his view education and religion were the two great needs of the nation, that it was the part of the government to give one and our part to share in giving the other, that they welcomed the missions as a religious force. Mr. Sekiya said that absolute assimilation was the aim of the government, that it was proceeding rapidly, that in ten or twenty years or more it might come and that then there would be the same freedom in Korea as in Japan, but that now even the Japanese in Korea did not have the same civil rights as at home in Japan. It was not acceptable, accordingly, to have conditions in Japan brought forward as though the situation in Korea were parallel. Mr. Usami referred to our mission Educational Senate's passing upon a government ethics text book. In general I gathered that his views were much in accord with those which I have reported in the conference with Mr. Komatsu. I understood him to say that all new schools including the college in Seoul which, operating at present under the John D. Wells permit, would of course obtain its own charter and would be expected to conform to the government educational regulations, with whatever interpretations these might be given; that they expected Korea to be made absolutely a part of the Empire and wanted Koreans and Japanese to be completely assimilated and that educational processes must contemplate this end. I spoke of the great importance of their securing Korean leadership of their own people in such a movement and described the work of our government in the Philippine Islands and the agencies and spirit with which it was seeking to unify and advance the life of the Filipino people.

I think it was Mr. Komatsu who gave me the following statement regarding the educational statistics of Chosen in February, 1915. He called attention to the rapid growth of the public

schools and said that very soon they would far outnumber the private schools and practically fill the educational field, and he laughingly remarked that perhaps it might have been better if the government had not issued some of the present regulations but had quietly done as the American government has done in the Philippines, namely take possession of the whole educational field by virtue of its larger resources and more efficient work. The statement which he gave me was as follows:

EDUCATION IN CHOSEN

According to the latest official investigation the total number of educational institutions for Japanese and Koreans in Chosen was 286 and 1,729 respectively. The particulars are as follows:

JAPANESE

School	Schools	Teachers	Pupils	Annual Expenditure <i>yen.</i>
Primary (Public)	264	881	28,502	709,949
Middle (Government)	2	47	836	101,122
Girls' Higher (Government)	6	63	1,083	75,894
Industrial	5	53	341	30,705
Technical (Private)	1	14	35	10,416
Private	8	51	622	...
Total	286	1,169	31,636	928,086

KOREAN

School	Schools	Teachers	Pupils	Annual Expenditure <i>yen.</i>
Public Common	381	1,767	56,925	1,108,376
Private Common	20	102	1,988	...
Public Higher Common	2	74	1,327	167,945
Private Higher Common	2	18	273	15,338
Government Girls' Higher Common.....	1	23	327	41,654
Private Girls' Higher Common.....	2	27	169	20,279
Government Special	1	17	149	20,800
Public Commercial	2	15	289	21,225
Private Commercial	1	14	139	25,744
Public Agricultural	15	89	1,102	97,845
Public Elementary Industrial	58	200	1,440	...
Private Elementary Industrial	2	4	66	...
Private Secular	769	2,685	39,524	371,303
Private Religious	473	2,084	26,201	302,607
Total	1,729	7,119	129,919	2,193,116

As will be seen from the above list the annual expenditure for the Japanese schools totals 928,086 yen and that for public primary schools heads the list with 709,949 yen. The aggregate number of pupils stands at 31,636, including 17,086 boys and 14,550 girls. Of the teachers, 1,169 in number, 1,069 are appointed specially while 97 hold additional posts. As for Korean institutions, the annual expenditure amounts to 2,193,116 yen and that for public common schools heads the list with 1,108,376 yen.

The pupils include 116,298 boys and 13,621 girls. In Japanese schools the difference in the number of boys and girls is 2,536 only, but in Korean schools boys exceed the girls by 102,677. The teachers engaged in Korean schools number 7,119. Of these 971 are Japanese and 6,148 Koreans. The Japanese teachers engaged in Korean schools are increasing in number year by year and principals of public common schools are now all Japanese. Many Japanese teachers have and are being engaged by private schools, and especially noteworthy is it that many religious institutions have also engaged Japanese teachers. The teachers in Korean schools include 6,884 men specially appointed and 235 holding additional posts.

It is of course obvious that the adjustment of the questions which have arisen with regard to the educational regulations will have to be made through conferences of the missionaries with the government officials. All that we could do was simply to make what small contribution we might, and doubtless it was very little, toward developing that atmosphere of confidence and good will without which so little can be done.

VI. There are many other matters on which report can be made to the Board verbally such as the beautiful little home and school for missionaries' children in Pyeng Yang, the Pierson Memorial Bible School whose corner stone was laid while we were in Seoul and for which with the kindly assistance of Mr. Komatsu, an admirable site has been secured looking out over the grounds of the old Mulberry Palace, the mission's urgent appeal for new men for Manchuria and for the work among the growing Korean communities there, problems of the hospitals and medical work on which Dr. Bovaird will report specially, etc., etc. But I cannot close this report on Korea without bearing testimony again to the conscientiousness and sincerity which dominated the discussion of the very difficult questions which were laid before the mission meeting and which will surely enable the majority of the mission to appreciate other view points and convictions than their own. There should be hearty recognition also of the efforts of the mission to deal with the most trying problems and difficulties of such an era of transition as few, if any missions of the Board, have ever been called to pass through and its frank and appreciative acknowledgment of the great material and civil benefits which the Japanese government has brought to the people of Korea and of the aims and purposes of the government for the progress and well-being of all its subjects.

R. E. S.

4. SOME PROBLEMS OF MEDICAL MISSIONS IN KOREA

DAVID BOVAIRD, M.D.

Our visit to Korea was necessarily brief and hurried. Mr. Day, Mrs. Bovaird and I arrived in Seoul late Saturday evening, Mr. Speer accompanied by Mr. Speers having preceded us by twelve hours. Sunday was spent quietly in Seoul. Then Dr. Avison and I traveled back to Masampo to attend the annual meeting of the Australian Mission and present the work of the Union (Severance) Medical School in such a way as to secure their further co-operation. The previous year they had given part of the time of two men to the school, but owing to exigencies within their own mission there was danger that neither of these would return this year. We made the most forceful pleas we could, but I have not heard the outcome, as the mission had taken no action at the time of our departure from Masampo, and no word had come from them, when I finally left Seoul. Tuesday and Wednesday were spent in learning more of the work of the Severance Hospital and the Union Medical School, and visiting the Japanese Hospital and Medical School. Fortunately I met Dr. Buttrick of the China Medical Board, when he first called at the Medical School Tuesday morning and was also there when he returned Wednesday with the other members of his Board, Drs. Welch, Flexner and Gates, for their official visit. Thursday we traveled to Pyeng Yang, arriving there at noon and remaining just twenty-four hours. Friday afternoon we traveled to Syen Chun; arriving about 7 o'clock, we visited the various undertakings there including the hospital that evening (partly by moonlight) and the next morning (Saturday) we joined Mr. Speer on the train to Mukden. I can therefore claim no deep knowledge of the work and any opinions that I may express are open to the criticism that they might be modified or changed by a more complete knowledge of the facts.

A general review of the present state of the medical work in Korea certainly gives one interested in it a shock. At Fusan we were met by Dr. Irvin, who pointed out from a distance the deserted hospital and school standing there. At Taiku, we learned that the hospital after being closed for a year for Dr. Fletcher's furlough, had been re-opened for three months, only to be closed again by reason of the doctor's illness, and that it was still closed, awaiting his convalescence. At Pyeng Yang, the hospital had just been closed by reason of the resignation of Dr. Wells. There remained in active service the Baker Hospital at An Dong in charge of Dr. Smith, whom I did not meet at all; the Kennedy Hospital at Kang Kei in charge of Dr. Bigger; the Syen Chun Hospital of Dr. Sharrocks (these two latter men I had the pleasure of meeting at Pyeng Yang), and the Severance

Hospital and Medical School in Seoul. That three out of seven hospitals should be closed at one time certainly suggests either formidable difficulties in conducting them or weaknesses in the system on which they are conducted. Dr. Fletcher's sickness must be accepted as part of the risk any undertaking must run, but just as was said in relation to Siam, it seems that we should contrive in some way to have a man available for such emergencies. There were, I know, special conditions in both of the other cases which are much better known to the Board than to me. It seems, however, clear that the situation, whatever the explanation may be, justifies the conclusion that the work we have in Korea is beyond the strength of the present medical staff, and either that staff must be definitely increased or the work cut down. The present situation is quite enough to dishearten others and to lead to further resignations.

Just what should be done is a wide question, involving as it does, the relative needs of all the fields, but in some way new strength must be given the work in these out-lying stations of Korea, or it will fail entirely.

While in Pyeng Yang, I looked over our own hospital and also the new institution about to be opened by the Methodist Board under Dr. Folwell's care, with a view to the question of co-operation. No great loss would be entailed in giving up our own hospital. The Methodist hospital is a substantial brick structure now nearing completion, capable of housing 25 to 30 patients, and conveniently near our own institutions. It will have a laboratory and operating room, will be supplied with running water, and will be well-lighted and heated. It would seem altogether best, under the conditions already brought out, to join with them in the maintenance of this institution, rather than to seek to re-open and maintain our own.

The hospital at Syen Chun under Dr. Sharrocks' care, is a small, well built, and very attractive institution. We had had the pleasure of making the doctor's acquaintance at the mission meeting in Pyeng Yang, where he was still in attendance when we visited his hospital. The wards were well filled; the furnishings were all substantial and tasteful; the appearances throughout indicated active work and good management. The small dispensary in which the work had been carried on for many years before the coming of the hospital, was shown us, and we could appreciate the pleasure it must now give Dr. Sharrocks to have the new institution. Realizing how impossible it is for the medical man to carry on satisfactory work in these towns or cities without hospital facilities, we can understand the reasons that lie back of the present conditions in Korea, where we have more hospitals than the present medical staff can properly take care of. Every medical missionary working for a term of years in a new community will require a hospital, but if we multiply hospitals we must also increase the staff, so as to have some men in reserve to meet the emergencies caused by furlough, sickness, or resignation.

The most impressive part of the medical work in Korea is, of course, the Severance Hospital and the Union Medical School in Seoul (Keigo). The compound on which the buildings of these institutions and the several missionary homes have been built is very favorably situated on a hill near the centre of the city, but is so limited that further development will be hampered unless more ground in the immediate neighborhood can be secured. Fortunately there is at least one available plot adjoining the tract on which the hospital and medical school stand. Architecturally the buildings are not pleasing and both are now so crowded that material additions should be made to them to properly accommodate the work being carried on within them. Charity patients are now quartered in wards in the basement of the hospital and the various departments in the medical school are too crowded to allow altogether satisfactory operation. The greatest ingenuity and skill have been shown in using every inch of available space to the best purpose. I do not believe I have ever seen any institutions in which so much work of high quality was being done in the same area. The nurses' home which is now building close to the hospital, will be a material addition to the facilities of the Training School which is conducted in connection with the hospital. It is the constant experience of the superintendents of these schools, either at home or in the foreign field, that nothing aids them more in securing desirable candidates for the school than having attractive quarters to offer. Moreover, as their hours are long and their duties exacting, it is important for their welfare that their hours of rest or leisure time should be spent under favorable conditions outside the hospital itself. For these reasons the home is a real necessity.

The maximum capacity of the hospital is sixty (60) beds. Under present conditions they rarely have more than 45 patients. That number is, of course, altogether insufficient to provide adequate clinical instruction for the students of the medical school. There should be at least 100 beds available for that purpose. Under Drs. Avison and Hirst and their assistants, the hospital work is admirably done. The Korean women make good nurses and even with their cramped quarters and limited means, the wards are clean and attractive. We heard numerous tributes to the high quality of the hospital work. Many a major operation upon our missionaries or members of their families, which would formerly have required return to the United States, is now done in the Severance Hospital. Not only our own people but missionaries in the service of other boards have welcomed the help that the skilled service of the Severance Hospital offers them. Some of them are very enthusiastic in their gratitude. In other instances only the critical need of themselves or their families has opened the eyes of some of the missionaries and enabled them to appreciate the need of the apparently elaborate equipment which such an institution requires. Severance Hospital is of great service to our mission as a whole,

it is of increasing service to the Korean people, and it is absolutely essential to the Medical School. There seems not the least doubt that if enlarged and adequately equipped and manned, it has a great future before it.

The Medical School was of absorbing interest. In the basement of the school building are quartered a very active outpatient department with medical and surgical divisions, and special clinics for eye and ear, nose and throat, and skin diseases, and a pharmaceutical department, which not only supplies the medicines for the dispensary and hospital, but manufactures tablets and other medicinal supplies which are sold and the resulting profits employed in the further development of the medical work. On the upper floors are the necessary offices, a dental clinic, the class-rooms, and laboratories. Even the attic is in use, for there Dr. Mills has stored considerable collections representing the flora of Korea and conducts a small aquarium for some of the experiments he has been carrying on to determine the mode of transmission of the lung fluke (*distoma Westermanii*) a parasite whose ravages are of great importance in Japan and Korea. Compared with the equipment of a first-class school in the United States, those of the Seoul School are painfully limited. Looked at from the viewpoint of the location (Seoul) and the time and means at the disposal of the men who have founded and developed the school, they are magnificent. No moderate words can express one's feelings as he realizes what has been accomplished by these men, living on the modest salaries of missionaries, receiving such meager appropriations as the Board has been able to allow them, and dependent for the greater part of the development of their school upon their own earnings in what we would term private practice or the generosity of such friends as Mr. Severance. Everything about the school and hospital bears the impress of the remarkable personality of Dr. Avison. To his far-sighted planning, energy, resourcefulness, indomitable spirit and devotion their present development is in a large measure due. Just as long as he is able to work we may be sure that there will be no let up in the effort to bring them both up to the highest standard. As significant of the character of the man two little incidents may be cited. In his office he showed me a collection of catalogues of medical supply houses (the matter of supplies in places so far removed from the sources of supply is one of prime importance) with a carefully prepared reference index showing in which any needed article was described and by what firm supplied. To the query as to who kept the catalogues filed and the index up to date, he replied that thus far he had had to do the work himself but he hoped soon to have a clerk trained to take that duty off his hands. A little later he showed me a new X-ray apparatus which had just been installed and inquired brought out the fact that on his recent furlough he had taken a special course in that line and was prepared to himself run the plant till such time as a trained assistant could be ob-

tained! In the early days he had personally to install the plumbing in some of the buildings because there were no plumbers in Seoul. In the construction of the nurses' home he looks after every detail. He is out before breakfast to oversee some of the operations going on about the grounds and till late at night works with tireless energy on his varied duties. One cannot pay too high tribute to his many-sided abilities and consecrated devotion.

One of his most difficult tasks has been to get the needed staff for the hospital and medical school. Dr. Hirst has proven a very valuable assistant, taking entire charge of the hospital and by his surgical skill adding greatly to the reputation of the institution. In Dr. Mills, director of the pathological and bacteriological laboratories, a man of unusual ability and the sort of contagious scientific enthusiasm that makes a great teacher has been discovered. Dr. Ludlow being at home on furlough I had no opportunity to make his acquaintance.

Miss Esteb, as head of the Training School, is carrying a burden far beyond her strength and should have the aid of an able assistant. Dr. Avison has been striving for years to make the medical school a union enterprise and has drawn up and submitted to the various Korean missions and their boards a plan for such co-operation. Though none of the missions or boards has yet given formal approval to the plan, several of them, Southern Presbyterian, Northern and Southern Methodist, and the Australian, have tacitly assented by sending men to aid in the work of teaching. Reference has already been made to our trip to Masampo to prevail, if possible, upon the Australian mission to continue the aid given last year in that way. For one reason or another there was doubt whether they would not have to rely for this year upon those members of our own mission named above and a few Koreans, graduates of their own school, who have remained in the work and proven worthy assistants.

The present is a critical time for the medical school. The Japanese authorities are pressing them to establish separate departments of anatomy and pathology, with buildings of their own. They cannot at present obtain dissection material for the teaching of anatomy. Dr. Avison was planning to secure two Japanese teachers, one of whom should have charge of the anatomy and through him he hoped to be able to get the necessary material for dissection, but at the time he did not know where the funds to pay these salaries were to be secured. The Japanese authorities have also instituted state examinations for license to practice medicine in Korea, just as we have them in our own States. Out of the first class of fifteen graduates of the school to try these examinations, but eight passed. Two of the failures tried again later and succeeded. Out of a second class of seven (the number having been reduced by higher requirements on the part of the school), six took the examinations and four passed.

It is clear that if the school is to meet the requirements of the Japanese authorities, it must have more equipment and a larger faculty.

Across the city in a beautiful park, formerly the grounds of one of the King's palaces, stands the Japanese Medical School and Hospital. The Medical School, so far as it was shown us, was nothing more than a large two-story wooden building full of class rooms. No laboratories or apparatus of any kind were in evidence. The Hospital, however, was a handsome brick structure, capable of taking care of 300 patients, with spacious laboratories and ample equipment of the most modern character. In the hospital was an out-patient department with special departments of every kind and numbers of physicians and assistants in each. The roster of the medical faculty includes thirty or forty names and the total staff of hospital and medical school are said to number sixty. The grounds about the hospital are so spacious that in one quarter they have erected a number of bungalows in which private patients (princes, etc.), may live, while seeking the services of the hospital staff. They have an abundance of nurses and assistants throughout the institution. The government evidently spares no expense to make it a first-rate institution. The patients and, I understand, the students in this institution are almost wholly Japanese.

In the face of these facts the statements that the present is a critical time for the Union Medical School is surely justified. The requirements of the Japanese authorities as to the institution are entirely just, no more than, indeed not so much as, in one way or another is demanded of medical schools in our own country. If justification were necessary, it could easily be found in the pronouncements of the Committee on Medical Schools of the American Medical Association, or the Report on Medical Education in the U. S. by Mr. Abraham Flexner. If the school is to continue, it must be raised to a higher standard. Everything possible has been done with the men and means at its command. To conform to higher standards it must have both more men and more money. Men, and possibly to some extent additional funds, may be had by securing the co-operation of the other mission bodies in Korea, but the financial help from those sources will be small. In the end the responsibility of determining the future of the school will doubtless rest upon our Board.

As already stated, the China Medical Board of the Rockefeller Foundation visited the institution while we were there, and Dr. Avison showed them over the institution and supplied them with all of the information they requested regarding it. That they received a favorable impression of the equipment of the institution and the quality of the work thus far done I have no doubt, but whether they include Korea within the sphere of their operations or have any purpose of lending aid, I have not heard.

The question must be faced as to whether the school is of vital importance and is to be maintained at whatever cost. That it is rendering valuable service there is no doubt. There are 40 to 50 students in it this year and doubtless the number will increase as our schools and academies turn out more men fitted to undertake such studies. Its graduates are in a number of instances serving mission hospitals. Indeed our best hope of properly taking care of the hospitals we already have in Korea, lies in securing from this school Christian Koreans who are qualified to act as assistants or to conduct the work in cases of emergency. (Dr. Avison kindly supplied me with a list of all the graduates and their present occupations, but that was unfortunately lost with all my other data in the hand-bag stolen at Peng Pu, China, and I am forced to write this report from memory and the aid of Mr. Speer's notes.) The Christian community needs Christian physicians. The church in Korea deeply needs the influence in it of men versed in science and yet Christians. There are some who believe that when the Church abandoned medical work in Japan and left medical education entirely to government auspices, it lost ground which it has never been able to regain. If the Union Medical School fails, the end of all our medical work in Korea is not far off. I am confident that everyone who has seen it will hope and pray not only that failure may be averted, but that the means may be found to enable it to realize the high possibilities of usefulness that lie before it.

5. PROPERTY, TREASURY AND BUSINESS QUESTIONS

BY DWIGHT H. DAY

Leaving Manila late in the afternoon of September 3rd, we sailed in the S. S. "China" for Nagasaki, Japan. When two days out a severe windstorm, which developed into a typhoon, delayed us two days. The Captain had to put about twice and ride out the blow for fear of going on the Japan coast. However, we arrived safely and disembarked at Nagasaki about noon on September 9th. We crossed Japan and the Japan Sea, sailing from Shimonoseki for Fusan, Korea, the trip requiring one day and night. It seemed expedient for our party to separate and travel in two companies, both on this journey and while in Korea, my own itinerary being as follows:

Sept. 4th-9th	Sailing from Manila to Nagasaki, S. S. "China"	5½ days
" 9th-11th	Rail, boat and rail from Nagasaki to Seoul, via Shimonoseki and Fusan..	2½ "
" 12th-14th	In Seoul	3 "
" 15th	Rail from Seoul to Pyeng Yang.....	1 day
" 16th-17th	In Pyeng Yang and Syen Chun.....	2 days
" 18th	Rail from Syen Chun to Mukden.....	1 day

Summary:—

Boat to Japan	5½ days
Transportation in the Korea District.....	4½ "
In Korean Mission Stations	5 "

Total number of days consumed from Manila to Mukden.. 15 days

Korea still holds its place as the land of encouragement, for the evangelistic zeal and the glow of the Christian heart so marked from the beginning of the work in the country are quite apparent. The churches in Seoul were full on Sunday morning and in Pyeng Yang on a regular prayer-meeting evening, though no visitors were announced, we found 700 and 1,000 respectively in the two churches visited. Pyeng Yang has her "seven churches," the mother church or central church, and six that have all sprung from her. All of the church buildings have been built by the congregations themselves, without outside help except that about one-third of the cost of the original structure was contributed from abroad. In the last general assembly of the Presbyterian Church in Korea, one hundred churches were represented, eighty of these being "self-supporting" and sending delegates. Their own foreign missionaries who have been in Shantung, China, came home and made reports on their activities and prospects. There are some 1,076 "self-supporting" churches including all denominations in Korea and about 700 schools supported by church congregations. It is an interesting study to compare these results with those in Siam where, in

spite of seventy-six years of missionary work and consecrated and devoted workers, there is only one church that can be called self-supporting; or with those in the Philippines. It must be admitted, however, that the word "self-supporting" is used with varying meaning. Korea missionaries would be the last to claim that their success was due to the quality of the missionaries in Korea; nor can it be altogether attributed to a different system followed in Korea, though doubtless without the immense stress laid from the very beginning by the missionaries upon self-support and evangelistic effort, it would never have come to pass. But all recognize also the peculiar receptivity of the Koreans to the word of hope and refuge which was brought to them in the Gospel message. No mission work in Korea and no denomination working there is without its victories and its history of the wonderful progress of the Gospel. True it is that the doctrine is of a very simple type and that the Korean church has not yet been called upon to pass through the severe tests of modern criticism which have tried the Church of Christ in Japan, and it remains to be seen how it will meet that day. It certainly has the truth and the truth has worked these results that are claimed for it throughout the nation, and it is hardly likely that modern destructive criticism will do more than confirm and establish its leaders in the essential elements of the Gospel which they have trusted and tested.

PROPERTY AND TREASURY MATTERS

The properties of the Board in Korea are secured as to title so far as that is possible and it is believed they are in no jeopardy whatsoever. In most cases title is held by the Treasurer of the mission acting on behalf of the Board; in some cases other individuals still retain title in their names but have executed suitable papers showing that the properties concerned are held by them in trust for the Board. As soon as the Japanese Government is ready to permit the organizing of a Shadan or incorporated association for the holding of property this will be done and all the properties of the Board will be placed in its keeping. The church will always be indebted to the pioneers who secured the sites which are so important and valuable today, often putting their own money into them until the Board could appropriate the funds to buy them. Fine properties in Seoul were secured in this way as well as most of the land in Pyeng Yang now constituting perhaps the most attractive mission property we have seen. In Fusan, the abandoned station, the hospital and residence buildings are rapidly deteriorating and will soon be worthless. It is scarcely possible to protect them from depredation and misuse and their sale would be welcomed. Some months ago it seemed likely that they could be sold to some Japanese merchants, but the sale fell through because of war conditions. In the meantime Fusan is becoming more and more important as a port and the land itself has risen in value.

The entire Korea Mission rejoices in a mission treasurer who was sent to the field to take charge of the treasury work and who for seven years has most ably conducted it. He centralized all the accounts at Seoul, introducing a new and simple system whereby regular requisitions for funds are made by individual missionaries and he in turn can debit or credit them as the case may be, with the least duplication and waste of effort. How much this means in time, saved especially for former station treasurers, it would be hard to overestimate.

The following paragraphs are taken from the mission treasurer's reports to the mission at the annual meeting September, 1915:

"During the year I have had charge of eight funds, representing an annual amount of over \$250,000 or half a million yen. These accounts necessitated the making of reports to the Board, Mission, Station, Federal Council, Presbyterian Council, Seoul Presbytery, College, etc. Numerous questions affecting property in general, taxes, organization of holding body, etc., have been taken up with the Governor-General and the American Consul."

And from his personal report the following:

"A great deal of time has been spent in looking up articles and making purchases for the friends in the out-stations and it has been a pleasure to be able in a small way to assist them." . . . "With Dr. Clark I have charge of four churches and two groups, the oversight of a helper and a Bible woman; and the work has made steady progress." . . . "During the year I performed two marriage ceremonies, attended funeral services, examined candidates for church membership and performed all the duties in connection with the church except baptizing."

There are some 250 separate accounts on this treasurer's books and he does all of the bookkeeping himself. He says: "In viewing the work of the year, we cannot but give thanks to God for His loving kindnesses and tender mercies; for the many blessings bestowed and lessons learned. He has permitted us to have a share in his work and has given us a measure of success during the year. When we look back on what might have been accomplished had we been faithful to every opportunity of service, it makes us wonder that we were used at all, and also very humble and not boastful."

The Korea Mission had for the year ending March 31, 1915, ten per cent. of all the Board's missionaries in the field, or 127 and seven per cent. of the total appropriations by the Board or \$157,800.

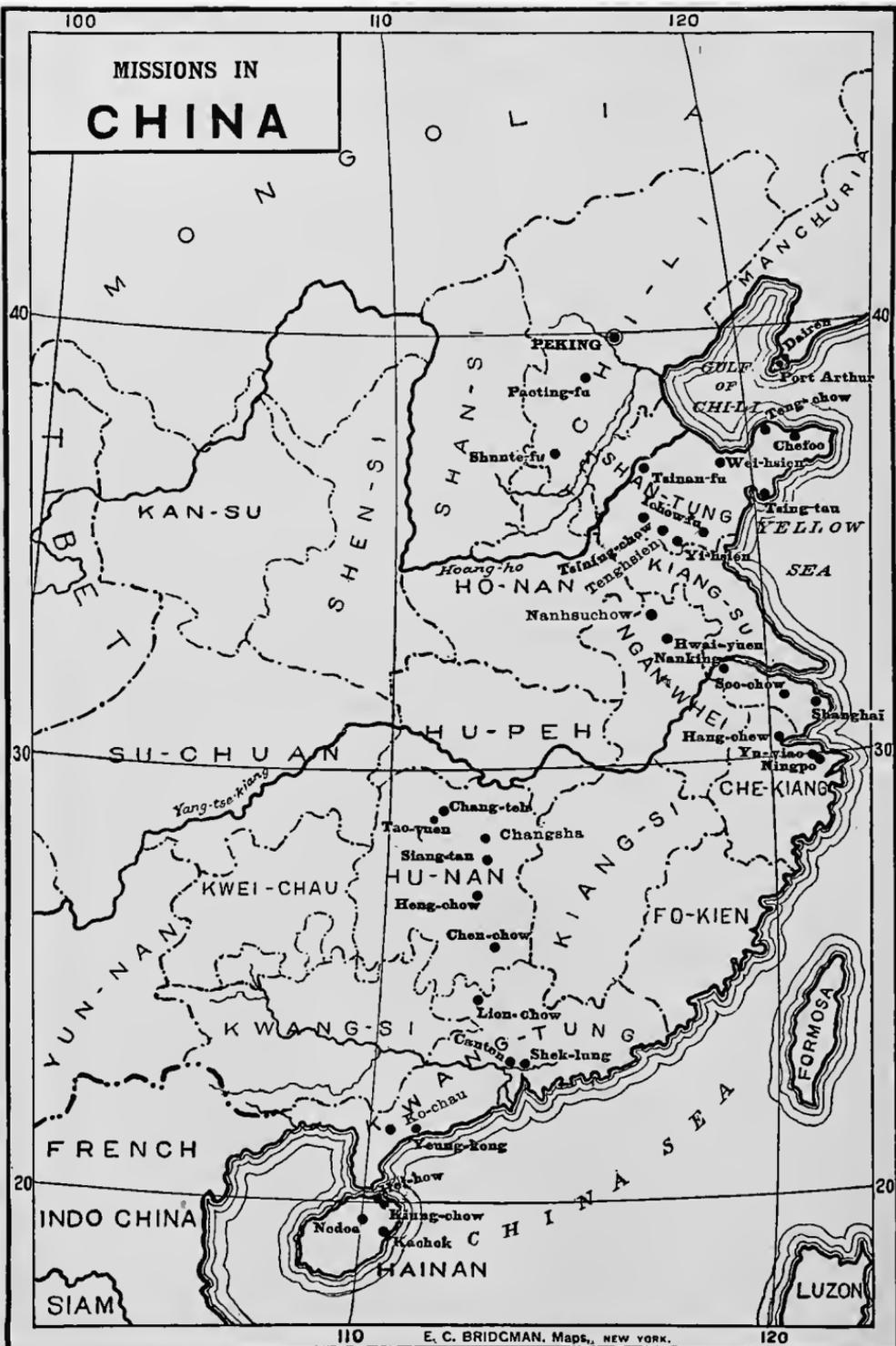
There seems to be need for special consideration to be given to one or two schools of the mission that are suffering for lack of funds and that are dependent upon the efforts of individual missionaries in raising money each year to take care of the budget. This becomes a burden too great to bear year after

year and it should not be asked or expected of those in charge. The young women's academy in Seoul needs some \$500 a year more than is allotted to it under the appropriations and since those who are directing it are unwilling to lower its standard, they must finance the amount of the deficit each year or give up the work. This school has a splendid new dormitory but no recitation building, the girls using old Korean buildings for their school work. In one or two other cases it would seem that educational work should come in for special consideration in connection with any increase in appropriations.

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MISSIONS IN CHINA



V. THE MISSIONS IN CHINA

1. LETTERS FROM DIFFERENT FIELDS IN CHINA

(1) WORK AMID HUMAN LIFE AT ITS MAXIMUM DENSITY: CANTON

S. S. "Nubia," China Sea.
May 22, 1915.

We have just come from a wonderful visit to the Canton station and to all who are interested in the work there and particularly to those who have directed their gifts to this field we wish to write now while our impressions are fresh and vivid, about what the missionaries are doing in this huge, teeming city. Perhaps nowhere else in the world, unless it be in the tenement district of the lower east side in New York does one get such an impression of the monstrous mass of human life as he gets in Canton. If he comes on the night boat from Hong Kong he looks out in the misty light of the early morning upon the tens of thousands of the boat population, the people who are born and live and die on their boat homes on the river. Their boats surround the steamer the instant it is anchored and the clamorous competition of the boats is only one of the symptoms which meet one at every turn of the ceaseless struggle for life in China. The moment one steps ashore this sense of mass and pressure is intensified. Even to one who has been here before the sense of ceaseless movement and innumerable multitude is undiminished as he goes through the narrow, crowded, steaming, odorous streets of this amazing city. The powerful and ever enlarging way in which Christianity is striking in to this seething life is a miracle of God and a monument to missionary faith and courage. One can only look at what has been accomplished and then back at Robert Morison's beginnings of a century ago and wonder and thank God and take fresh hope.

There is a great network of Christian activities now spread over the city and province of Canton but I must pick out and describe briefly only the work of our own Presbyterian mission. It is carried on in three main centers.

The largest center where the greatest expansion of the future is planned is at Fati, across the river from the main city. Here there are three great institutions and one of the many Chinese Presbyterian churches. The oldest institution here is the Fati School for boys running from a primary grade up through a middle school and including a school for evangelists. There are about three hundred boys. At the orderly and reverent chapel service which we attended at seven o'clock in the morning Mr. Noyes asked those who were looking forward to the ministry to rise and forty or more fine, capable young men arose.

There is a deep religious earnestness in the school and the older boys themselves carry on the work of the primary school. The late Mr. Severance gave the school nearly \$25,000 gold and a beautiful new building bearing his name is nearing completion. Just adjoining the boys' schools is a large tract of ten acres to which the advance departments of the True Light Seminary for Girls are to be removed to the buildings for which a generous woman in Pennsylvania has given \$50,000. Next to this property is the school for the blind under the care of Dr. Mary Niles, where nearly two hundred blind boys and girls are being taught, many of them little girls rescued from evil slavery and supported by the city of Canton. I should not envy the callous and irredeemable heart of the disbeliever in missions who could see unmoved and unconverted these little blind children leading one another by the hand or blissfully learning to read, with their little lives now for the first time overflowing with peace and happiness. Next beyond the school for the blind is the refuge for the insane, the last work of Dr. John G. Kerr, one of the most famous and beloved medical missionaries ever sent out. This is the only institution for the insane in China. Dr. Kerr and Mrs. Kerr who is still giving her life to the work began by taking a few of these helpless people into the house in which they themselves lived. Now there are a dozen buildings almost all provided by gifts in China and over four hundred men and women patients most of whom recover under wise treatment and can return to their homes and work. A picture of the Good Samaritan is the only picture in the little white chapel which the quiet patients attend and surely nowhere is that picture more appropriate than here where Christian love alone is trying to recover some of this pitiful human wreckage, so much of it the wreckage of fear and sin.

The immense work on these Fati compounds alone would justify ten times the expenditure of our church in Canton, but this is only part of it. A second great center is in the eastern section of the city. Here is the large First Church, an extensive kindergarten establishment under erection, and the important work of the David Gregg Hospital for women and children, the Hackett Medical College for Women and the Turner Training School for Nurses. It is planned to unite all the medical forces of Canton in the development of this as the one institution for the training of women doctors. Dr. Mary Fulton's removal to Shanghai, to give herself to the preparation of Medical books in Chinese, leaves this burden of work upon Dr. Allyn and Dr. Hackett and Miss Stockton. These three women should have two more women doctors at once to help them care for their hospital and make their medical college, the best institution in southern China for sending out Christian women doctors.

The third center of work is the oldest. Here at Kuk-fau Dr. Kerr did his great work in connection with the hospital supported jointly by the Board and the Canton Medical Missionary

Society, founded in the early days by men like Peter Parker, Thomas H. Cooledge, John C. Green, whose gifts founded the Scientific School in Princeton and the Lawrenceville School, S. Wells Williams and others. This hospital is now under the care of the Canton Christian College doctors but our mission's doctors co-operate. Adjoining this hospital is the present plant of the True Light Seminary, an institution which for more than a generation has been sending out Chinese girls and women who have borne in their hearts and on their faces the new light of Christ. There are more than four hundred now in the school ranging from primary girls to married women and the school has as strong a body of missionary women working in it as I know of in any mission school. The Second Presbyterian Church is also situated here. The Chinese hate to go out in the rain, but on a hot, wet night with only twenty-four hours' notice this church was crowded with young men and women and it was inspiring to see many of them rise all over the congregation and come forward when the call was given for those who were ready at once to decide for Christ and to join his church. This Second Church urgently needs a new church building and deserves the little help that it asks in its building enterprise.

In addition to all this work the mission co-operates with the Kung I Medical School and Hospital maintained by the Chinese but under the supervision of foreign missionaries headed by Dr. Todd who have a free hand in their religious influence. It joins also with the Union Theological Seminary with six other missionary agencies and it carries on a far-extending evangelistic work in the city and out through the province where especially in the Four Districts there are scores of congregations, many of them with beautiful chapels, toward which the Chinese Christians in California and Australia, who come chiefly from this region, have contributed generously.

I must not omit mention of the Canton Christian College, an independent institution but closely related in sympathy and purpose and service to the work of the missions. It has a fine body of workers, high ideals, a genuine missionary spirit and seeks to do for the missions in southern China the work of higher Christian college education. We saw its growing plant and students and were delighted with the institution.

We have met travelers who have visited Canton and have seen absolutely nothing of all this work. They have seen the thousands upon thousands of boats of every kind crowded upon the river, and they have gone through the reeking streets and smelt the incense burning in the temples and watched the half naked masses of busy people toiling under the burden that is called life. They have heard the unintelligible clamor of the strange tongue and been dazed by the yellow, sodden rush of human movement like the tidal ebb and flow of the muddy river and they come away thinking and saying that the idea of penetrating and transforming all this by Christianity is a delusion. They would think and speak differently if they had seen what

we have seen and especially if they were able to compare it, as I can, with conditions of fifteen or twenty years ago. Then, most of the work which I have described did not exist. No such crowded company of eager listeners could have been gathered as met that wet night in the Second Church and there would have been no response at all then to a call for immediate decisions for Christ and His Church. Then, I think there was scarcely an independent or self-supporting church in the province, now there are many, and the great work of propagating Christianity is being carried forward by Chinese Christians themselves. Then, even here in Canton, exposed for a hundred years to western influences, the old, stagnant ideals were still dominant and all inclusive. Now, the yeast of new principles has sunk down deep into the great mass of Chinese thought and feeling and though the mass looks still the same, the ferment of the new life is there. Happy ought we to be to whom God has given so large a share in a work so great and we ought to be ready also, as the greatest and most successful propagator of Christianity said he was, to do whatever is in our power and to make whatever sacrifice may be required in order that the great opportunities of these days may not be allowed to slip by.

R. E. S.

(2) A MEMORABLE SUNDAY MORNING IN TIENTSIN

En route Tientsin to Tsinanfu,
Sept. 27, 1915.

We had left Peking early in the morning expecting to get through to Tsinanfu, three hundred miles to the south, before midnight, to spend the next day which was Sunday there, and to be present on Monday at the dedication of the new hospital, but at Tung Chow junction, before we had passed through the last wall of the enormous Chinese capital, an open switch derailed our train and left the engine and front cars twisted and helpless amid a mass of wrecked rails and roadway. It was three hours before we were taken on to Tientsin in a train brought up from the farther side of the accident. The last train for the south had left before we arrived and as a little old-fashioned observance of the Sabbath day is no bad thing in China, we concluded to have a real day of rest in Tientsin and have been thanking God ever since for the accident that gave it to us.

A Sabbath quietness rested on the foreign concessions when we woke in the morning. The only morning sound that floated up to us across Victoria Park was the call of the bugler in the American barracks over which the Stars and Stripes were flying, the only visible flag across the housetops. It has been odd to see American soldiers patrolling the railroad from Shan Hai Kuan to Tientsin and to meet more of them than soldiers of any other nationality and it has made one glad to find them the

trimmest and most soldier-like of all the troops in the international force in northern China. Breakfast over, we set out to find our way to the independent Christian church in the heart of the native city, opening our spirits as we went along to every impression that the strange antipodal life about us could make upon us and to every reflection it might suggest. There were the quiet of the closed foreign establishments, the stir and action of the open Chinese city, the street car conductor with his long finger nails testifying to the incapacity of the race for progress until it uses its scissors on its fingers as well as on its toes and its queues, the big drug stores prospering on the sickness and credulity of the people, the ingenious and ingenuous signs, some in Chinese, some in English—"The Virtue and Righteousness High Building Hotel," "Immediate Death to Bedbugs," "Butchery, Sausage Shop and Breakfast Room," "Hairdresser: Shares Come from Shanghai," "Flowers of All Kinds and For All Seasons May be Obtained at Any Time,"—the money-changers ready to change a silver dollar giving for it five twenty-cent pieces, one ten-cent piece and nine copper cents, the copper cents themselves full of significance as representing a minimum medium of exchange ten times more than the old copper cash in which men did their thinking ten years ago, the vendors of rich and fragrant sweet potatoes boiled before one's eyes, boys roasting big chestnuts in iron filings and sugar, turn them out polished and sweetly flavored, a ragamuffin procession of lads carrying the drums, gongs and standards and the other paraphernalia of a funeral procession including the long white paper plumes to be borne ahead to lure the spirit of the departed, the big, gaudy equipment for a feast or a wedding at the other end of human experience, the auctioneers in the shops selling goods not to upward-bidding customers but themselves naming the highest price the shop would ask and then bidding down on the chance that some man might want the goods enough to buy at a higher price than another would be waiting for, two bland old fortune-telling fakirs consulting the auguries and giving advice to all comers, the tradesmen sitting along the walls making anything out of nothing, the blind men begging along from shop to shop, the tea leaves, already used once, laid out to dry and be steeped over again, the donkeys working in the shops in the little rice and millet mills, two old men peeling fresh water prawns and hour after hour piling up the half-gelatinous mass, groups of workmen toiling together in the open-front shops where they toil by day and sleep by night, with the women of their families in the home villages far away, meat and food of all kinds exposed and gathering germs from the dust-laden air, dirt and poverty and dogs—"A daughter," says a Chinese proverb, "does not mind the homeliness of her mother nor a dog the poverty of his master," and life, life that fairly wriggled and seethed in the one ceaseless struggle not for wealth nor for what wealth can buy, but for the mere means of material subsistence.

In the drum tower section of the East Gate Great Street and a stone's throw east of the drum tower in the very midst of the unending interplay of these forces of life and death, stood the church that we were seeking. The Independent Christian Church of Tientsin has its home here in a substantial Chinese brick building loaned by the Congregational Mission but renovated and maintained by the church, which, without presumption but with earnest and co-operative spirit, carries on here its living work as the one ecclesiastically and financially independent church in northern China. About two hundred were present at the morning service, five men to one woman, and most of the men were young and belonging obviously either to the student or the official class. The church is without a pastor now, its last minister having gone to America to study in Princeton Theological Seminary. One of the elders conducted the service, a bright, able man, a graduate years ago of Dr. Calvin Mateer's college in Tung Chow, now the Arts Department of the Shantung University. After the opening hymns and prayer he read part of the fifth chapter of Matthew, and then the visiting preacher, Pastor Li Pen Yuan of the Central Congregational Church in Peking, preached from the text "Blessed are the meek for they shall inherit the earth."

We could not understand a word that was said but we knew that Dr. Walter Lowrie of the Presbyterian missions who was with us and to whom Chinese was his mother tongue, would tell us all about it afterwards and we were content to sit on the long bench against the whitewashed wall to the preacher's right and meditate on all that that scene in the church meant against the background of the mass without, whose heathen-hopelessness no euphemism can cloak. And taught by the living experience of the hour, old aspects of the gospel that is both old and ever new shone forth with fresh significance. On the wall above the preacher were three great Chinese characters in gold, faith on his right hand, hope on his left hand, and between the two in larger outline and against a background of red-like crimson, stood the great gold character for love. There it was, the one central and essential thing, the only thing that had ever redeemed any man, the only thing that can redeem China today, love on a ground work of sacrifice, sheer goodness dipped in blood and faithful even to the cross of death. But could even love prevail in the huge, sodden mass and struggle of animal living which poured like a yellow stream through the East Gate Great Street? No, but, I told myself, the gospel was not love unto death alone but power unto resurrection and to life, and where on earth was there more unanswerable testimony to the reality of that power than here in China? In this very city of Tientsin, in Peking, in a hundred places the flood of death in the Boxer uprising had wiped out every vestige of the Church of Christ and now on every spot where the floods of death had passed the power of life had worked and made the thing that had been and was

not, to be again tenfold stronger than it was before. With the power of the resurrection added to the love of the cross how could the Christian heart dare to despair or to set up a kinship with paganism which is "without hope"? And I was thinking on from love to power, from power to hope and from hope to peace, looking up now and then at the great gold characters on the wall or at the colors of the Chinese flag painted, five bars, along the rafters, when the clock on the wall struck twelve and Pastor Li brought his earnest message to a close.

The elder who was conducting the service called then on the president of the congregational society to make a report with regard to a new pastor whom the church had called and the result of the communication of the call to him. Upon this Mr. Chang Bo Ling came forward to make the desired statement. To any caviler at Chinese Christianity the speaker and his statement would have been an adequate reply. Mr. Chang is head of one of the best schools in China with nearly a thousand students supported by the Chinese themselves and conducted by him as a private school at one-half the expense of government institutions and with so great approval from the government that it seems ready to give him whatever help he may desire. In conjunction with Mr. Yen, an old Confucianist of Peking, Mr. Chang founded the school some years ago before he was a Christian and on becoming a Christian resigned the headship only to be called back to it when those who tried to conduct the school in his stead found that they could not do so. Respected and trusted by all who know him, one of the great forces in the life of the city and in Chinese education, and a Christian in every impulse of his heart and fibre of his character, he and this church in which he is the leader are proving to his own people that Christianity is a reality and the reality which China needs and proving also to the whole world that it is possible to build in China Christian churches that are not subsidized and dependent but native and free.

Mr. Chang explained that the man they had called had made three objections to coming. (1) He was a country pastor, a simple man, not suited to the life of the city. (2) He was only a plain preacher of the gospel, not a lecturer nor an essayist. (3) He was only a missionary busy in home missionary activities, trying to spread the gospel in new regions among the country people. Mr. Chang added that he had never seen the man but had heard of him that he was a man of truth and power whose every word drove home, that he was not one who merely said, but what he said he did; the man himself was a sermon. Moreover, Mr. Chang said, the man's objections were what commended him and that they had replied to him that they did not want a lecturer but a preacher of Christ who would not describe the world to them but would open to their hearts the heart of God, that they wanted to be a missionary church and to have a leadership that would carry them all out in the joyous ministry

of winning men. They were a flock who wanted to be fed and who were eager to be led. The new pastor, he was glad to say, had promised to come, the arrangement at this time to be made for one year. And now added Mr. Chang, "We must start in at once. Our life in this church must be a life of revival, of bringing the men of China to Christ and Christ to the men of China."

The service over, we had tea together in the session room behind the church. An elder plucked some grapes from a vine and brought them in as its first fruits, and another of the men, who has brought thirty into the church this past year since his own conversion, with a happy heart declared that while we did not have wine of the communion, nevertheless it was from these grapes that such wine was made and that by eating these together we might consider this a true communion in the body of our one Lord.

As we walked away Dr. Lowrie told us the points of Pastor Li's sermon. He had evidently looked up the word "meek" in his commentaries to understand it rightly and he had set before the people the reasons for believing that the meek do even now possess all things and have that treasure which is more than all the earth. The meek man, said he, has peace in his heart, that is, he owns himself, the very assessor of all things. The meek man can endure. He has the mastery over events and experiences. He is free from all envy. There is nothing without which he is unhappy. Everything is already his. Meekness is the quality which lays hold on others. It binds them to him who possesses it. And this, said he, is the vital thing, namely how much things and people lay hold on me, not how much I lay hold on them. The essence of life, he thought, was openness to life such as the disposition of meekness gives to the soul. I suppose he had never heard of Richard Holt Hutton but he had almost used his very words, to the effect that what is of consequence is not how much truth a man holds but how much truth holds the man. Lastly, said Pastor Li, the possession of meekness is a permanent possession that cannot be taken away. He who has it has an inheritance of enduring tenure. He owns the earth and more than the earth.

We left Tientsin this morning and all day long have been crossing the great plains of Chihli and Shantung, stretching as far as the eye can see, with every square foot of arable land in use for agriculture or consecrated to the graves of the dead. And there is something touching and noble in this Chinese reverence for the resting places of the generations that have gone and their self-denying surrender to them of great tracts of their best land, which they sorely need in their close and pinching struggle with want. Far and wide across the fields the farmers are busy at their work, grubbing up every root and weed for fuel and, with the wisdom of forty centuries, gathering every last blade and grain of productivity from the soil. Surely these are the meek of the earth, if they could but be led into their

inheritance. Looking out upon their homely industry and their simple life and their need of an unselfish and competent national leadership, the memory of yesterday morning's service goes along and abides with us, and I think of the words of Christ of which Pastor Li was speaking and which would put the spiritual sweetness into their weary life, and of the clean, golden character which shone in Chang Bo Ling as he revealed himself in every word that he was saying of another and without which China's leadership today is a leadership of failure and shame. And I hardly know which of two moods to allow to predominate, the one which sings over quietly to itself the paraphrase of the 131st Psalm, "Lord, my heart is not haughty nor my eyes lofty, neither do I exercise myself in great matters nor in things too high for me," which the church sang yesterday morning to one of our sweet old tunes at the end of the service, or the mood which says, "Yes, the spirit of meekness but also the spirit of might. Here is this great China, arise now and go forth to it. We must work for it the works of its Savior while yet it is day, for the night cometh, the night cometh."

R. E. S.

(3) PEKING AND TSINANFU

S. S. "Sado Maru,"
Nov. 9, 1915.

Within the same week we have visited these two great centers of influence in northern China, one the capital of the nation and the other the capital of the province of Shantung with a population between a third and a half of the population of the United States and holding, in the thought of all Chinese, a place of singular regard as alike the cradle and the grave of Confucius. Each city has become also a great fountain of missionary influence and a center of missionary co-operation.

Peking is certainly one of the most wonderful places in the world. Its immense area, its ancient and ponderous walls, the mystery of its forbidden city, the foreign legations settled like armed fortifications in its very heart, its temples and palaces, its new museum into which have been gathered the rich art treasures from the un plundered palaces at Jehol and Mukden, testifying to the two great outbursts of artistic genius and inspiration which have characterized Chinese history, the lofty moral dignity of the altar of heaven shut in from any view of the outward world and lifting up its white marble simplicity without image or disfigurement to the wide heaven, the mixture of classes and races of people from the Mongolian deserts and from the warm provinces from the south, of camels and ponies and the commonest and cheapest of all beasts of burden, men, the new life struggling with the old life, and back of all the crossing and counter-crossing of the currents of political and social change—these and much else make the capital of China today one of the most interesting places in the world.

Here where in almost every mission compound every vestige

of the missionary work was swept away in the storm of the Boxer uprising, the work is re-established now on broader and more solid foundations than before. Some of the compounds of other denominations enlarged and architecturally reconstructed are remarkably commodious and attractive. Our own mission re-erected its buildings on the same two compounds which it had occupied before, enlarged slightly by subsequent purchases. Outwardly our two properties present a very modest appearance. One of them, indeed, and the larger of the two, cannot be seen at all from any main street but is approached by a small, though not unrespectable lane. Once within these compounds, however, one's heart is rejoiced to see the strength and sweep of the work that is being done. In the smaller compound near the Drum Tower are a handsome church and a Bible training school, generously provided for by gifts of Mr. and Mrs. Morris K. Jessup, and the residence of Dr. Fenn in charge of the school with associates from the American and English Congregationalist missions, stand beside the ivy-covered tower which is all that is left of the old church which the Boxers destroyed. On the larger compound lying on either side of the little lane behind modest gateways lie five mission residences, the women's hospital, Truth Hall, a school for boys, with its handsome new building and buildings for other work.

One of the most impressive buildings on this larger compound is the church in whose walls are set two tablets containing the names of two hundred members of the church who were loyal to their faith and laid down their lives in the Boxer holocaust. And the spirit which animated those Christians has not departed. At an afternoon meeting in the church many came who remembered the days of death and were ready now as they had been ready then to seal their testimony by any sacrifice. Our hearts were specially drawn toward a Chinese gentleman who was present, of beautiful face and evidently of as beautiful spirit, to whom we were introduced afterwards as Admiral Li, vice-minister of the navy. Not long since it was required of all military and naval officials that they should take a special oath of allegiance and it was specified that the oath should be taken in a temple before the god of war. Admiral Li, as a patriotic servant of the government, was entirely ready to take the oath, but as a Christian man he refused to take it in an idol temple before a man-made god. There was at first some anger over his refusal, but when he offered to go instead to the great altar of heaven which is defaced by no idolatry and to stand on the lower round of the altar and take the oath beneath the open sky, President Yuan respected his firmness, allowed him to pursue the course he suggested and even transferred him to another post in the government. We asked Admiral Li for a copy of the oath which he had taken and he gave us the following:

"The oath which military men are requested to take.

"1) Obedience to orders.

- "2) Absolute loyalty toward the country.
- "3) Sincere purpose to protect the people.
- "4) Reverence towards superiors.
- "5) Not sparing of one's self.
- "6) In word and conduct truthful and reliable.
- "7) Diligently practicing patience and fortitude.
- "8) Not entering secret societies as members.

"I willingly take oath that I will observe these eight commands. He who breaks one will incur the judgment (Chinese word used means to kill as by a stroke of lightning) of heaven and the reprimand of the law.

"Given in the fourth year of the Chinese Republic, fifth month and second day.

"This is the oath of Vice-minister of the Navy Li Ho."

It was a joy to see such a company of missionaries, old and new, as constitute the Peking station. Dr. W. A. P. Martin the Nestor of missionaries in China who was sent out by the Board to China in 1850 was still out at the Western Hills. But Dr. Walter Lowrie and Dr. and Mrs. Fenn and Dr. and Mrs. Cunningham and Miss Newton and Miss McKillican and Mr. and Mrs. Miller and Dr. Leonard, all of whom have been on the field more than twenty years, were there, and a large company of younger missionaries as full of promise in their ability and devotion as any company of younger missionaries that we have seen. We greatly missed Dr. Wherry, next in seniority to Dr. Martin, who has been over fifty years on the field and is away from his station now serving on one of the committees of Bible revision, and also within a fortnight after leaving the station the news of Miss Newton's death followed us.

Peking and Tsinanfu alike, as has been said, are great centers of co-operative missionary work. In Peking there are the beginnings of a union Christian university, an already established union medical college now being taken over by the China Medical Board of the Rockefeller Foundation, a union theological seminary, a union women's college and union Bible training school for men and women, an efficient Young Men's Christian Association staffed by Princeton University and a growing union church for English-speaking people of which Dr. Charles F. Hubbard is the pastor.

In Tsinanfu we had the joy of seeing the strong foundations on which the union higher Christian education of the province is to rest. A railroad wreck deprived us of the privilege of seeing the dedication of the beautiful new hospital and dispensary buildings erected by the English Baptists for the use of the Union Medical College. Both the civil and military governors of the province were present at the dedication and the British Consul made the dedicatory address. Just south of the new hospital over the wall of the city which we climbed with ladders but through which a new gate will doubtless be cut, lies the beautiful new site of the Arts College soon to be removed thither from Weihsien. Some of the buildings are already under erec-

tion, of gray brick or stone. The Chinese staff of the college is delighted with the plan of a model Chinese village which will house them and their families and serve as an object lesson to the country round about. Just beside the medical college is the Institute, developed by the genius of Dr. Whitewright of the English Baptist Mission, which is now incorporated in the university scheme and which is the most effective piece of university extension work which can be found in Asia, if not in the world. The Institute in its attractive, wide-reaching buildings of adapted Chinese architecture is an educational agency of almost unequalled power among the masses. An average of over a thousand people a day pass through it drinking in new knowledge through their eyes and listening in the lecture rooms to the frequent discussions of the great questions which concern human life in China and especially to the ceaseless presentation of Christ as China's one hope.

It is difficult for us with the conceptions of parish boundaries and responsibilities to which we are accustomed at home and in some other mission fields abroad to conceive adequately of the need and opportunity of such an empire of human life as we have to deal with in Shantung. Here are mission stations with surrounding populations of from four to six millions to each station. There are scores of cities open for occupation where no missionaries reside or, with our present resources, can be placed. The Shantung mission is eager to occupy centers like these by locating in them, not foreign missionaries, but some of the best of the young Christian leaders who have been developed among the Chinese. Five thousand dollars will provide the equipment for each of these centers in the purchase of one of the old pawn shop buildings now on the market, solidly built of brick and easily transformed into a center of institutional church work. Five hundred dollars a year for a few years will provide the maintenance and thereafter it is hoped that the work will be self-supporting. It is as clear a need and as appealing an opportunity as I know anywhere.

In addition to the union work we have our own extensive activity in Tsinanfu, men's and women's hospitals ministering very directly to the need of the people and especially to the country work, admirable boarding schools both for boys and girls, and far-reaching country itinerating work. In Tsinanfu the different churches have united in one strong organization which is self-supporting and carrying on mission work of its own at various points in the city. North to Peking, south to Nanking and east to Tsing-tau, the railroads now run from Tsinanfu. In time they will run west also. Along all these arteries the streams of thought move more freely than the streams of trade and over thousands of rivulets of Chinese roads and pathways, also, distant from all railroads and creeping back deeper and deeper into the huge body of the life of China the gospel is pressing its way, unseen of the world, but to appear, surely to appear again.

R. E. S.

S. S. "Sado Maru,"
Nov. 9, 1915.

There is no such place as Kiang An and yet the three stations of Nanhsuchow, Hwaiyuen and Nanking make up our Kiang An mission. The name is a hybrid, composed of the first syllables of the names of the two provinces in which these three stations lie. Nanhsuchow and Hwaiyuen are in the province of Anhwei lying just inland in central China behind the coast belt of provinces, and Nanking is on the very western edge of the coast province of Kiangsu in whose southeastern corner lie the stations of Soochow and Shanghai. The three stations are naturally related by language and other bonds and it was out of the work at Nanking that Hwaiyuen developed and Nanhsuchow, in due time, out of Hwaiyuen.

We came down into the mission from Shantung, leaving the handsome railway station at Tsinanfu, that would do credit to an American city, in the evening. It was after midnight when we went by the Sacred Mountain and the resting place of Confucius. It was full moon and the soft light lay gentle and still upon the shrine which marks the resting place of one under whose influence for twenty-five hundred years China has walked in moonlight.

In the morning the moonlight and the Sacred Mountain alike had faded away behind us and amid the realities of the day the Chinese farmers were at work on the wide plains east and west gathering in their harvests. It has been a good year with neither drought nor flood nor war, and the people greet the coming winter with a better heart. For miles and miles our railroad ran through the very region where the horrors of famine were worst only four years ago, not from drought but from the overflow of the Hwai River which covered all the country, as far as the eye could reach from the railroad embankment, under deep waters that destroyed alike the crops and the cattle and the homes of the people and filled the land with hunger and pillage.

All was brightness and peace on the October morning that we reached Nanhsuchow and walked with the happy little group of missionaries through the streets of their squalid city. It had not given them a squalid welcome however. Few if any mission stations have been opened in China with more expressions of hospitality and good will on the part of the people. The boy's school was meeting in a Buddhist temple which had been placed at the disposal of the missionaries. A passage on one side of the temple was set off by mats to allow the Buddhist priests, who still lived behind, free egress, but the gods had been forsaken and the missionaries had been allowed to cover them with a paper screen leaving only a little hole in it to spare the idols' pride and save them from a too abject humiliation.

The girls' school was meeting in a better class Chinese home rented by the gentry for the use of the station and a little committee of the gentry stood behind the schools to help in case any difficulties should arise. To fit themselves into all this welcoming environment the more securely, Mr. Carter and Mr. Hood have built simple though healthful and appropriate homes of one story which are models in hygiene and in taste of what such simple homes can be, and they rejoice in counting among their Chinese associate workers those whom they can absolutely trust. We were delighted to meet the family of whom they wrote in their report a year ago from whose home each evening they heard the hymns and evening prayers which made the household a "perfect commentary on 'The Cotter's Saturday Night,'" although alas of the four little voices that joined in the songs a year ago, there are but three now. As to the fourth—"Around the throne of God in heaven thousands of children stand."

From Nanhsuchow the railroad runs south to Pengpu on the Hwai River and there the launch which good friends at home had given the Hwaiyuen station had come down to meet us and took us back through the night, with the moonlight shining on the brown waters and the brown plains, to the junction of the Hwai and the Go Rivers. The station stood on the westerly slope of the East Mountain looking across to the heights of the West Mountain from which the Chinese Noah ages ago had cleft it asunder that the Hwai River might be let through.

The Nanhsuchow and Hwaiyuen stations are supported by two churches in New York City on Madison avenue, the Madison Avenue and the Central Presbyterian churches of which Dr. Coffin and Dr. Merle-Smith are pastors, and if there are two churches on earth which should be proud and happy in their missionary relationships they are these two churches. From the ideal little group in Nanhsuchow we came to the equally ideal but much larger group in the older station of Hwaiyuen. It was beautiful to feel the love and family unity which bound the station together and to see the warmth of sympathy and affection between the missionaries and the Chinese, to go over the well-nigh perfect property equipment of the station, and to examine the buildings and the grounds built and laid out with such faultless taste, embodying, within, all necessary conveniences and preserving, without, the best lines and features of Chinese architecture. The one lacking building, a hospital for women, has already been provided by the generosity of Dr. Cragin and the materials were gathering for its construction.

From the top of East Mountain just back of the mission buildings we looked out north, east, south, and west over the wide extended field of the station, three hundred miles long and a hundred miles broad with a population of five million people. In this district there are twelve foreign, and thirty-six Chinese workers having charge of the evangelistic, medical and educa-

tional work making an average of one worker to 113,000 people. "This," the station reminded us, "is a population closely approximating that of the city of New Haven, Conn. Imagine, if you can, the whole city of New Haven living under heathen conditions and one man, one, facing it as his problem to heal, to educate, and to bring to a knowledge of God."

On leaving Hwaiyuen we went on southward again to the parent station of the mission at Nanking. It was quite clear that we were passing out of one set of conditions into another. The air grew balmy, the fields were covered not with wheat or millet but with rice, the water buffalo, the great warm country beast of toil in eastern Asia, came back into the landscape, and the sun was setting far up the Yangste behind the hills beyond the plains as we crossed the great river by ferry from Pukow to Nanking, with such thoughts as the old Chinese poem records:

"Rare old city, home of kings;
The glory of the past sits on thee like a crown.
What if thy present be but days of gloom,
A dragon sleeps beneath thee, and a Yao and Shun
Shall in the future ages coming down
Make thee again the great Nanking."

We have known that this Yao or Shun who should come to recreate Nanking had been given a very considerable task by those who had well-nigh ruined the city in the revolution which set up the Republic and in the madness of the second revolution that followed it, but we had not realized until we saw the city what dreadful havoc had been wrought in the destruction of property and trade and the driving away of wealthy and influential families. Even yet they are afraid to return because of uncertainty as to the future. Once security is established, however, Nanking must certainly recover its former glory and exceed it, as one of the great motive centers of China.

Sooner or later the forces of outward repair will begin to work in Nanking and meanwhile the spiritual forces are not waiting. One wonders whether there can be anywhere else in the world a city where the mission agencies have drawn together in as many efficient and hopeful missionary undertakings as in Nanking. Foremost among these is the University in which the Methodists, Presbyterians, Christians, and Northern Baptists are working together, with the southern churches, Methodist, Presbyterian and Baptists, co-operating also in the medical school of the University. The University has a noble site on the slope near the Drum Tower looking out over the city and far away to Purple Mountain beyond its walls where the agricultural department of the University is redeeming waste land, providing homes for the homeless and winning the confidence and good will of the officials to such an extent that the national government in Peking has closed its forestry school there and sent its students to the Nanking University for instruction supported by the government. Next there is the Gin Ling college for women, the only women's college in the Yangste valley, which has just

opened its sessions with eleven students in a magnificent old Chinese mansion with endless rooms and a great garden, rented at about twenty dollars gold a month. In addition to these institutions there are a union theological seminary and Bible school, union Bible schools for training Bible women and women evangelists, a union school for training nurses.

In addition to sharing in all this union work our own mission has half a dozen centers of evangelistic and institutional work, many of them admirably equipped, in the city and a dozen points in the country. And both in city and country, among men and woman, among old people and children, the field is white to the harvest. As Miss Leaman said in reporting sixteen weeks of country work: "It is a day of open doors. Almost constantly the women came with their burdens. One woman said to her friend, 'Stay here and listen while I go home to cook the rice; it will help you to bear your sorrow.' Another told me, 'I am over fifty, my children are grown and I am just looking for a road to walk.' (Some hope for the future.) 'I would never have known if you had not told me.' 'Do send us a teacher.' 'Do open a school.' These we heard every day. One woman said, 'My troubles all scatter when I come here.' And another, 'I am stupid, I can't pray but I can say—thank you, Heavenly Father.' In former years in these places Mrs. Abbey, Miss Dresser and Miss Hyde had met with suspicion, had been called hard names, and even had had stones thrown at them. But something very wonderful has been at work—for that is all changed."

The public life of China may not be as spectacularly interesting to western nations as it was at the time of the republican revolution, but the accessibility of the common mind of China is greater now than it has ever been. Never was there a wider door of opportunity open to the Christian Church. Is it possible that the enlargement of our opportunity shall not find the church ready with enlarged obedience to enter in?

R. E. S.

(5) THE OLD THAT IS STILL NEW

S. S. "Sado Maru,"
Nov. 9, 1915.

The oldest mission work of our church in China is in the stations of what is called the Central China Mission. Here in 1845 our missionaries settled in the city of Ningpo as soon as it was opened as one of the first treaty ports after the Opium War. The same year work was begun in Canton but our other stations in south China have all been established since 1890, while Ningpo in central China was followed by the occupation of Shanghai in 1850 and of Hangchow in 1859, all these stations preceding the establishment of Teng-Chou and Chefoo in Shantung in 1861 and 1862 and Peking in 1863. But what was oldest is as full of energy and vitality as what is youngest as we have seen with joy as we visited Ningpo, Hangchow, Shanghai and Soochow, the four stations which now constitute the mission.

Coming from Nanking by rail after a four or five hours' ride across the water rice fields, with the sails of the boats on the Yangste River now and then in sight in the distance, one comes first to the station of Soochow. Its crowded streets and thriving industry and prosperous shops and dwelling houses, watched over by the two beautiful old pagodas, one ten and the other thirteen centuries old, at opposite ends of the city, were a great refreshment after the wreckage of Nanking and reminded one of the huge, seething life of Canton. On one of the corners in the very heart of the business and movement of the city Mr. Crawford had one of the station chapels. Every night in the week that it was opened it was packed to the doors with men overflowing into the reading rooms on the second floor and actual results were being gathered in to the chapel in constant accessions to the church. In the compounds of the station, in the thickly populated suburb outside the walls, were the Tooker Memorial Hospital for women and the boys' school and the residences, surrounding several fine old guild halls. To those of us who could remember the day when there was discussion as to whether it was not expedient to give up the work in Soochow, its present prosperity and promise brought a deep lesson. Thank God it is not the way of the missionary enterprise to let go where it has once taken hold, until its work is done.

From Soochow we went on by rail a two hours' journey, instead of the two days' boat trip of earlier times to Shanghai, just catching the evening boat across the bay where Walter M. Lowrie met his death at the hands of pirates in the early days, to Ningpo. One of the rules posted in the saloon of the steamer suggested the not infrequent ways of foreigners with Chinese, "If the saloon boys shall do anything to offend the passenger," it said, "the passenger shall not punish him but inform the Captain of the same." All the freight was carried on the boat at Shanghai and off of it at Ningpo without a truck and without a crane, by Chinese hand labor,—men picking up the heaviest bales or boxes on their own backs or carrying them on bamboo poles. For this kind of labor surely the Chinaman can surpass any other kind of workman in the world. In Ningpo city across the river from the old walled section, the station has its two good schools for boys and girls with their long and fruitful history and its various classes for women. One church is in this center and another in the heart of the walled city, and many more are scattered throughout the country and visited either from Ningpo or from Yü Yao where Mr. Shoemaker and Mrs. Shoemaker and Miss Rolleston have opened a sub-station with a most interesting hospital in charge of a Chinese Christian doctor trained by Dr. Venable of the Southern Presbyterian Mission at Kashing. Good lives seem to leave an immortal fragrance behind them and the Ningpo Christians cherish brightly the memory of Nevius and McCartee and the whole company of men and women who in earlier years served Christ and His Church in Ningpo and have now passed on to their reward.

From Ningpo formerly one would have crossed by river and boat to Hangchow and needed four days for the journey. Now a night's ride takes one back to Shanghai and it is five hours by rail from Shanghai to Hangchow. In prosperity and industry and the affection of the people, Hangchow and Soochow are twin cities, "Above is heaven," runs the common saying, "and below are Hangchow and Soochow." Hangchow with its lake and surrounding mountains and wide river, its temple hill in the middle of the city and its guardian pagodas on the mountains looking down, is far the more beautiful city and the capable, upright and public-spirited governor of the province, General Chu, has done a great deal to improve the place and to encourage the influences which are working upon its inner life. Mr. Bible took us at once to a new chapel and institutional center opened in the center of the city which demonstrates, as the chapel in Soochow does, that the days of street chapel preaching are not over, that the work is more effective than ever, if done in the right way. Now, by having the chapels in the business sections of the city where the Chinese live in their shops, and opening them at night, there are thronged congregations of the very type of men out of whom independent and self-supporting churches must be made. In what was the old decadent Manchu section of the city, now opened up by Governor Chu, with wide streets and a marginal park along the lake, the union girls' school of the Northern Baptists and the Northern and Southern Presbyterians has acquired a fine five-acre plot and is erecting its new building for grammar and high schools. Five miles away, just over a little range of hills and on a magnificent site looking out over the river and the far-reaching hills and plains, the new buildings of the Hangchow College supported by the Southern Presbyterians and ourselves have been erected. This is the only college in the entire Chekiang province, with its population of twelve or fifteen million. It is calling for several strong men for its faculty at once, one to teach history and economics and another to teach chemistry, but both to have as their chief concern the making of Christian men. How can men be found, who will turn to opportunities like these, for which it is so hard to find men, instead of mingling in the overcrowded competition for places at home?

Shanghai is surely one of the most anomalous cities on earth, —a foreign governed city whose population is nevertheless chiefly Chinese, set right down on the soil of China. What could be more pathetic than to see thousands of the very men who ought to be the leaders in their own home communities, settling instead in Shanghai to live on their own soil under foreign flags, preferring this kind of expatriation to the risks of living and doing their work in the communities where they belong. Of course there are many who take refuge in a place like the Shanghai foreign settlement with unworthy motives, but there are hundreds more who have come simply to enjoy the order and

protection and justice which they have not been able to secure under their own government. The great mass of the Chinese living in Shanghai, in their own country and yet out of it, are drawn there by the enormous and ever-growing business of this gateway and distributing post of the nation. Side by side with the foreign city, the old native city continued its walled-off, isolated life till within the last year. Now the old wall is down, a wide boulevard is being built where it stood, the stream of modern influence is pressing in. Far deeper changes are taking place than were represented in the change of government four years ago.

Such a maelstrom of race and civilization and society as Shanghai presents is no easy center of missionary work and the large part of the missionary activity of the city has relation not at all to Shanghai, but to the widespread enterprises of missions throughout the interior provinces. Our own mission is one of those which, doing its share, and perhaps more than its share, of the general national missionary service which merely finds its headquarters in Shanghai, is also dealing earnestly with the conditions which Shanghai itself presents. Three self-supporting churches have grown up in the city out of the work of the station and in addition to the mission press, with its two establishments, we have at the South Gate the headquarters of an educational and evangelistic work which has steadily refused to withdraw to pleasanter places, away from human need deep-touched with misery. Here at the South Gate by open streams that are not quite as noxious as they used to be, but which are still sufficiently forbidding, a little steadfast company of missionaries carry on the girls' and boys' boarding schools, the latter of which owes its best building and much of its support to its graduates, now successful Christian business men, a Bible women's training school, a continuous itinerating work in the country, and evangelistic work by chapels and an institutional church soon to be re-established in new quarters, in memory of Mrs. Nevius, among the thick populations for whom practically nothing else is being done in all this section of the old city.

For two generations the missionaries have done their work in these four great cities and the cities have not been evangelized. Shall two more generations pass and the task be still undone? Or shall one suffice? One will be enough for God if we will make Him our sole sufficiency.

R. E. S.

2. THE GENERAL ENVIRONMENT OF MISSIONS IN CHINA AT THE PRESENT TIME

Our first contacts with China at Canton on our way out to Siam in the spring, and at Mukden when we returned to China for a month in the fall, were depressing with regard to the general political and social conditions of the country. Most emphatically they were not depressing with regard to the missionary enterprise and the accessibility and responsiveness of the people, especially of the student class, to the message of Christianity. But in the spring the disappearance of each vestige of Republican government with the single exception of the presidential title, the uncertainty of the political future, the uneasy consciousness of subtle forces at work that it was difficult to understand and that were producing social and economic changes which could not be controlled, the difficulties of adjusting the products of western education to the existing social order, the unrest which the great war is producing among all established things, and in the autumn these considerations, intensified and supplemented by the monarchical agitation, were pressing upon the minds of the young men of China and throwing a shadow across their hopes. In some measure, perhaps not great, this depression was reaching down to the masses of the people. But among these masses in China there is always depression, fought off and lighted up by the manly, cheerful spirit of this great people, but always there as a tragic background of their life. "Perhaps," as some of them said in Canton, as they spoke of the ceaseless struggle with life on the edge of want, "perhaps, there are too many of us and it would be better if some would die." No one could be in China today I think with a sympathetic mind without feeling this sense of depression and being made aware of the check which had been given to the buoyant enthusiasm of the nation in the first days of the Republic. Certainly we felt these things as we came into China from the thrill of joyous life which is felt throughout the Philippines and the firm and courageous, though not untroubled, confidence of the spirit of Japan.

Outwardly the first aspects of China confirmed the feeling of discouragement. There were new buildings along the Bund in Canton, and what was waste land twenty years ago had been redeemed, but otherwise the city seemed almost unchanged. And Mukden was like the old Peking of earlier days and worse, its roads either morasses of mud or dried crevices cut by cart wheels which no roads could withstand, its walls and gates out of repair and the whole city, away from the railroad station and the Japanese concession, marked by the mildew of reaction. But one does not need to go far in China before the idea that

the country has stood still or is standing still now is contradicted by facts on every hand. When we were in China before, the only railroads in the country were from Tientsin to the outskirts of Peking and from Shan Hai Kuan to Tientsin. The railroad which had been constructed from Shanghai to Woosung had been torn up as a concession to Chinese superstition. Now there are 5,000 miles of railroad already built and many more projected, and we were able to cover in comfortable journeys of six or seven days of railway travel what it would have required almost as many months by cart and boat and on foot to have done twenty years ago. Peking was an absolutely transformed city, the railway now running through the walls into the heart of the city, broad macadamized roads traversing the city in every direction, rickshas and carriages and automobiles taking the place of the heavy, springless carts which were the only means of movement before, modern hotels and office buildings standing where Chinese shops and hovels had been. Shanghai had grown so that there were handsome school buildings and blocks of residences like sections of a residence district in New York far out in what had been rice fields when we were here before. Intelligent and honest officials in cities like Hangchow had built new roads and opened up waste property and encouraged enterprise. It would be easy to multiply indefinitely the evidence of China's material advancement. It will suffice to mention as a single illustration the Hanyehping Iron and Coal Company whose manager, Mr. K. S. Wang, told us that they employed now five thousand laborers, that the whole great plant both at the mines and the furnaces was conducted by Chinese, that there were no Japanese whatever in their works and only a few and diminishing number of foreign expert advisers. The immense capacities of the country for production and progress have been only in the slightest degree released, but the young men of China and their friends ought not to be discouraged at the beginnings which have been made.

As we have gone on in China we have found in each department of life, as might have been expected, the same need of balancing the grounds of discouragement and of hope. It is so in the case of the government and of political administration. The young men generally, and indeed all the Chinese with whom we have talked, with the exception of a few officials, have been greatly cast down over the monarchical movement. They have recognized that Republican government did not exist, but they hoped that the form might be preserved, knowing that it would be easier to develop the reality within the form than to recover the form later if it should be destroyed now. They believed that the change was probably inevitable and they thought that it would be made without disorder, as the President controlled the army and had skillfully distributed it, and reorganized the police so as to have every section of the nation in hand, and also because the merchant class deprecated any further disturb-

ance. At the same time they recognized the force of the argument which has doubtless led Yuan Shi Kai to a sincere conviction that the change was desirable in order that his really monarchical power might be legalized and that there might be a pacific provision for some succession to his authority, although it must be added that the public estimate of the character of his sons is unfavorable. If it is said and admitted, as it will be, that a great deal of the old graft and corruption has come back into the public service, it must be recognized also that a large number of young and efficient and honest men who found their way into the government service at the time of the revolution have been retained by the old element which has returned, but which recognizes that a new day has come and that some men must be kept in the public service who can deal with the new problems. It may be said generally that while in governmental administration there has been a reaction, by no means all the ground gained by the forces of progress has been lost, and the general conviction is that Yuan Shi Kai is doing the best he can for the country and is sincerely desirous of promoting its progress at a deliberate pace and without rupture with the past. Whoever studies the Asiatic nations will realize that this is a real problem and that it requires a very high degree of statesmanship to know what of the old to cut away and what to leave that the new may be grafted on.

When we asked one of the most thoughtful men in China why it was that China had not been able to make the transition from the old order to the new as Japan had done, and why the young men who had led the revolution when they had the power in their hands had not been able to do what the young men whom we now speak of as the elder statesmen had done for Japan in the days of their youth, he replied that there were many answers, some involving racial characteristics, others the difference in the size of the two nations and in their political traditions and national temper, other problems of educational psychology, but that he himself was disposed to lay the blame largely upon the Dowager Empress who had had the opportunity to be to China what the late Emperor of Japan had been to his nation, but who had been wholly blind to her opportunity and instead of guiding the forces of transition had strangled the nation on the threshold of its new day, that she had thrown into chaos what with wise handling might have been made the processes of orderly national reconstruction. Two other men were present who had been in China for many years and one said that his explanation was that in this as in all things the Chinese mistook the superficial for the real with the inevitable consequences of such incapacity for true judgment, and the other said that he attributed it to the Chinese want of co-operation, that the people knew how to combine temporarily but did not know the secret of organic co-operation, sustained and constructively directed. But one hesitates to accept, even from wise men, such judgments of racial incapacity against the Chinese.

In the social conditions of China, also, the elements of depression and hope are mingled today. On the railroad train from Tientsin to Peking we fell in with the well known philanthropist and social reformer Mr. Yung Tao. He is the man who at the time of Mr. Eddy's visit was moved to buy 5,000 Bibles to present to officials and prominent Chinese that they might seek therein the springs of China's moral renewal. He has sent these out with a card stating that they were from one who was not a Christian. He thinks his influence is increased by the fact that he speaks as one who has not connected himself with the church although he seems to be, in conviction and in spirit, if not a Christian, then very near the Kingdom. He has set up over Peking, Chinese fashion, tablets of moral exhortation, and in halls and public parks he fearlessly preaches an exacting gospel of social and moral reform. After an interesting conversation he dictated the following statement of his views and endeavors:

"The most dangerous point of China is this, that most people look only after pleasures. In order to get a pleasure they must secure some money either by squeezing or by gambling. When by chance they get money their first thought is to marry a concubine. The more money they have won the more concubines they will marry. The Chinese can do business as well as others, but they are so engaged with this system of concubinage that they are always satisfied with a little because they want all the time they can have with their concubines. This concubine system has existed in China for thousands of years, but in the olden times only the higher classes of people could have concubines. Now, however, this thing has spread so widely that it has gone to nearly all classes. If China stood alone such a system would not be bothered about, but now China is open to all countries. She can depend only upon the rich people and the people in power. Now the powerful people and the rich people are nearly all engaged in the concubine system. That is why China is going constantly down every day because the high class people and the rich people want to get money very quickly by squeezing in order to have their private pleasures. China is hopeless unless this system is prohibited. Instead of prohibiting, however, about four months ago the Chinese government passed a new law allowing people to marry more wives, a thing which has never been allowed in the old law. They think that they deserve to marry so many wives. They never think that this is the weakness of China. Why do they squeeze? Because they want to support their young wives.

"A country is made up of families. The principle of the family is the husband and the wife. The Chinese families of the high class have so many wives kicking each other, being jealous of each other, holding each other down. Why do the girls wish to become a second wife? Because they want to wear good clothes. The poor husband has to support them. That is why when anything comes to their hand they grasp the money or squeeze it out of others. I have looked into this very minutely and every

business that is in the hands of people having many wives is never successful. These people have no far-sighted ideas. They only care for the young girls. What a pity this is that a country requires men, experienced men, to help her, but instead of helping, the men are engaged along such lines. The people who have no chance to gain money by squeezing go into gambling for they think that in this way they can reach their aim of pleasure.

"The great weakness is that all the old sages have taught that when a man has a bad habit you must not say anything about it, so that a man may have all these bad habits and it will be kept a secret. This is not right. Good and evil must be pointed out very clearly in order that people may know which is right and which is wrong. The concubines and the gambling are the weakness of China. I hope that friends of God's purposes to save China will point out these evils and show them up to the whole world that the Chinese may be ashamed of themselves. Just as in a sickness when all inside is destroyed and diseased. If we show it up with a knife all the diseased matters will come out.

"Ninety per cent. of the Chinese are poor people. These people are good people. Ten per cent. are rich people and the people in power. Of this 10 per cent., 90 per cent. have these bad habits. I hope earnestly that all our countrymen and the friends of all nations will complain of this wickedness in order to save this 90 per cent. of poor people. These poor people are good workers, they are honest, they are diligent, they are economical, they can live in a very poor state. Most of the rich behave so badly that they deserve to have a bad result come upon them. But if anything happens to these rich people, the poor people will have to suffer also.

"Such an evil can be stopped, for the rich people and those in power always listen to law. Take opium for example. Once get into the habit and it was very hard to give it up. But when the government prohibits it, then the people give it up at once. The system of concubinage could also be given up easily if the government wished to have it so. As I have said, most of the people are opposed to this system. If this were not so, prohibition could not be expected.

"I have offered myself to work against this system for my whole life. I hope to get many Chinese and other friends to help me too. I think if we keep on getting numbers of people to petition the government this may be stopped. It is a hard test. It can never be done unless most of the Chinese know that it is a bad thing. I think it is no use to ask one or two men to petition the government to pass such a law. What is most necessary is a public opinion. I started to oppose this system in Peking about a year ago and all the poor classes say that I am right. But the people with many wives dislike to listen and they even try to harm me in other ways. But I think if we keep on like this they will not oppose it much longer. I have con-

sidered many other ways of fighting this system but they are no use. Even the wives of the family can do nothing because the Chinese ladies have no power over the house. The property is all in the hands of the husband, who treats his wife just like a plaything. When her beauty is gone he wants to try to get another. China is lawless. The only way to oppose this system is by talking and lecturing and showing it up. It is my idea that we must get rid of this evil, so my message, my preacher's subject is first that every one must honor God, second, do their duty with all their might, and third, be diligent and economical. These three we must do and I have another three which we must not do, first, not to marry more than one wife, second, not to play in the whore-house, third not to gamble. These are my subjects which I intend to say to my fellow countrymen all the time."

These are the strong words of an earnest reformer who sees vividly the abuses which he seeks to remedy. Doubtless the great body of life in China, as Mr. Yung Tao says, is as decent and moral as it has ever been. No nation could have held together for four thousand years as the Chinese have done and as they are doing today, with an unrelaxed racial continuity, if the moral foundations of society had not been sound. But the worm of corruption which Mr. Yung Tao hates is certainly at work and its ravages in high places are whispered with shame and contempt among the people.

Industrially China has been and in the main is still an agricultural nation. Agriculture has been supplemented, however, by household trades and these are now beginning to feel the effects of the increasing import of factory-made products from Japan and the west. And the factory system itself has begun in many centers in China and it is already far developed in Shanghai, Tientsin, Hankow and other cities. It is heart-breaking to go into the great cotton factories and see the men and women and children, chiefly women, and children of eight years old and upward, working in long twelve-hour shifts seven days in the week and every week of the year. Near the house where we were staying in Shanghai we saw each evening the large companies of women and little girls carrying their simple rice bowls in their hands on their way for their long night toil. If there are too many lives in China the present factory system will bring a murderous relief. We met with Chinese factory owners who are eager to see conditions reformed but the problem is complicated. In Shanghai one-third of the capital, including the part that is most remunerative, is British, another third is Japanese, and only one-third is Chinese. It may well be that the killing strain of the factory life is after all not much greater than the ordinary struggle for existence and that the prohibition of child labor might bring more suffering than its permission entails.

A new industrial order in China is inevitable and it will come with consequences both to China and to the rest of the

world which no one can foresee. When the cheapest, steadiest, most efficient labor in the world, representing more than a fourth of the working power of humanity, is employed in its own mills, working up its own raw materials, and with the product enters into competition with the west, a new chapter of economic history will begin and a new day for China as well. Will it be a happier day? Only if the new sorrows are met with new joys, which only Christianity and not industrialism can bring.

In the educational life of the nation, the despondent view of conditions which one at first meets seems not to be sustained by the facts. Dr. Fong Sec and Mr. H. K. Tong who are probably as well informed as any men with regard to general educational conditions, while recognizing that all figures are only approximate and that there are few statistics in China at present which can be relied upon, state "that China has nearly doubled the number of schools since the first Revolution. In 1911 there were approximately 39,000 schools, which included high schools, colleges and universities, but exclusive of missionary institutions. At the end of 1914 the number of schools had increased to 59,796, an increase of more than two-fifths in less than four years. Of 60,000 schools, 37,000 were private. Peking has more than 700 schools. At the end of 1914 there were 3,849,254 students, representing one per cent. of the population of the country. By adding the number of persons who have studied in the old Confucian schools, it is estimated that one out of fifty people in China receive the rudiments of education. This is gratifying when we remember that during the last year of the Ching Dynasty only one out of 400 or more people was a student. More than 200,000 Chinese and 600 foreign teachers are instructing the 4,000,000 students, averaging one teacher to every twenty pupils."

How insecure such figures are may be seen from the fact that in statistics published in the "Educational Review," Oct., 1914, Dr. Fong Sec estimated the total attendance in all government and private schools exclusive of mission schools at 892,514, while he estimated the amount spent on education during 1914 as \$93,440,000 Mexican of which \$30,000,000 was from the government. Yet the statistics given out by the Board of Education in Peking for the year 1913 reported in the government schools:

Total number of schools	73,901
Total number of pupils	2,848,214
Grand total expenditures	\$28,350,890
By Central Government	13,708,935
By Local Governments	14,641,955

Whatever the statistics may show, however,—and they are not altogether discouraging,—there can be no doubt about the deep general interest in education and the realization of its importance to the state. On Jan. 1, 1915, President Yuan began the year with a presidential mandate on national education, signifi-

cant for its recognition of the necessity of establishing an adequate national system, its emphasis on the moral qualities which seemed to the President most essential, and its assurance with regard to private schools. The mandate was as follows:

“We are now in a transition period and our educational policy has not yet been definitely shaped. When I, the President, was an official under the Manchu regime I considered it as of prime importance to abolish the old system of literary examinations and establish schools in their stead. My idea being new, these schools though established were not properly conducted; thus they seemed satisfactory in form but were otherwise in spirit. Since the Revolution the country has not enjoyed undisturbed peace, and though it is now three years since the Republic was formed, owing to financial difficulties, we have not been able to work out the fundamental plans of our educational policy. The matter of governing a country, it is to be remembered, is similar to that of governing a family. The poorer the family the more important it is that the education of its children should not be neglected, and the weaker the nation the more important it is that its people should seek knowledge. In foreign countries in the East and West, writings on technical and professional subjects by their people are numerous, and from eight to ninety per cent. of their people are able to read and write. Looking at our own country we find that most of the published books are mere reproductions and those of which the authors can claim copyright are as few as the straggling morning stars. Consequently brilliant youths are in lack of institutions in which they can pursue higher branches of learning and raw school children are in want of competent teachers. This state of affairs is no doubt mainly due to the inability of the state to subsidize the schools, but our people should remember that those that are learned should teach the unsophisticated and those that are educated should teach the uneducated. In fact, the duty of educating the people falls not only on the educated class but on every free citizen of the country.

“Now that there is no more turmoil in the country and the foundation of the state has been laid, I, the President, intend to carry out educational reforms without further vacillation. The ancient fundamental principles will be retained and upon them will be built a new system into which the results of modern scientific researches will be introduced. In order to make our people a race of great virtue, wisdom and courage we will first build their character on a basis of loyalty, filial piety, unselfish devotion and uprightness, and then teach them modern arts and sciences. A martial spirit shall be cultivated in them in order to prepare them for military service; and emphasis must also be laid to make them all practical men and discourage degenerate frivolity. Their honesty should be enkindled and they are to be taught to exalt patriotism before every other virtue; they are to be trained to endure hardships and despise the practice of

hunting for office. They should learn to rebuke themselves and consider it a shame whenever they are behind others in their literary pursuits. The discipline in the schools shall be as strict as that which a general exercises in commanding his troops, but the relation between the master and pupil shall be as cordial as that between a father and a son. These are the objects I have in view in order to bring about a new and purified atmosphere and realize the true spirit of school education. It will be after we have done these things that we can carry out the different branches of our educational program.

"In all civilized countries the system of free education is in vogue and each city is divided into certain educational districts. The number of children of school age is ascertained and the citizens have to be responsible for the funds for engaging teachers to teach these children. In this country we have also adopted this system and fixed the four years in the primary school as the period of free education, but our people seldom know where in their real duty lies and they often neglect the valuable time of their youths. We are now aiming at establishing a system of universal education so as to enable every one of our people to rely on himself and get rid of the habit of depending on others. Private schools, if satisfactorily conducted will be treated in the same manner as public institutions. Our educational reform begins with these two important measures, namely, first, the normal schools, from which shall spring middle and elementary schools, shall be thoroughly reorganized so that they may produce competent teachers. Secondly, text books, which will be used by all the schools, shall be so compiled as to secure unification of standards throughout the whole country. The Ministry of Education is hereby instructed to make preparations for the carrying out of these two measures and it should also compile lectures on the principles of free education to be delivered to the people. Then, as soon as the finance of the country is in a more healthy state, the different grades of schools will be gradually established."

In various statements the President has urged the importance of the preservation and cultivation of what he describes as the distinctive Chinese virtues of loyalty, filial piety, temperance, and righteousness. Portions of the classics and special ethical text books are to be used in the government schools to provide training in these virtues. The Board of Education in its statements emphasizes the view of the President and proposes "that morality, militarism, and practicability, should be the aims of education." The great lacks which the government feels at the present time are money and qualified teachers. It has, however, an increasing number of good schools and Chinese private schools, some of them of high quality, equaling or excelling most of the missionary institutions, have been established. We heard only praise, for example, of the great school which Mr. Chang Bo Ling, who hides his Christianity nowhere, has built up in Tientsin. And many of the ablest young men who

have been educated abroad and who, in the early days of the Republic, were active in politics have now turned to the long and solid work of national education and are at the head of efficient and growing government institutions. The development of qualified teachers for primary schools, however, is a long task and it is desirable for China to hasten its performance before the great body of old style village school masters, now receiving no new recruits, has passed away. It might be supposed that such a situation would offer a wide opportunity to mission normal schools and there is indeed such an opportunity but the transition processes and readjustments of society are very rough and disordered, and need and supply cannot be defined and matched amid coarse and unjointed realities as they can on paper.

In religion there has certainly been at least a superficial reaction since the beginnings of the Republic. Then, as in the days of the Tai Pings, there was a great upheaval of idolatry, images were stored away out of sight or pulled down and destroyed and temples, to which indeed for the most part few people came, were turned to beneficial public uses or allowed to fall into ruin. Now, however, one meets everywhere with temples undergoing a process of restoration or renewal. In Hangchow one of the great temples was being entirely repaired by a government official and the huge new pillars which had been put in were of Oregon pine costing, it was said, a thousand dollars apiece. On the hill back of the Hwaiyuen station the little Taoist temple which had fallen into complete neglect had been re-established and processions to it, abandoned for a little while, had been renewed. The example of the President was referred to in the renewal of the ceremonies at the altar of heaven. The general opinion which we met in China was that there was a disposition to go more slowly in surrendering the past, the Confucian influence was a little stronger than it had been and that the movement against the old idolatries was less pronounced.

But yet more things were urged on the hopeful side. It was pointed out that the movement to make Confucianism an established religion and to harden the attitude of the government against Christianity had apparently completely collapsed, that the Confucian associations in many cities had died through their inability to arouse any interest. With regard to the President's worship at the altar of heaven it was felt that probably many motives entered into it as might appear from the President's mandate explaining it, but that neither that ceremony nor general conditions throughout the country indicated any renewal of spiritual vitality in Confucianism and that its net result in the light of the language of the President would be a simple reaffirmation of the theistic ideas which Confucian agnosticism has not been able to repress. Both for its religious and its political significance it is worth while quoting the mandate of the President disavowing any imperialistic idea in his worship:

"The ceremony for the offering of bullocks has been recorded in Ancient Records, and the system of altars is given in detail to Chow Kuang. The Ancients respected the Great Heaven, hence they offered it sacrifices. When we review the Ancient Records we find the matter of sacrifice to occupy a most prominent part. However, since the revolution all kinds of opinions have presented themselves to the public. It is said that the system of honoring Heaven originated from the monarchical system, and that the practice of offering sacrifices in the suburbs should not be retained by the Min Kuo. Thus the ceremony should be abolished as was the case of the suggestion to abolish the offering of sheep in Confucius' time. Indeed they have held the doctrine of the equality of all the people, and yet they have failed to appreciate the sincere respect for the presence of God. They think that to worship ancestors is an act to be performed by the sovereign of a nation, ignoring the fact that to remember the origin from which one derives his being is a common principle of society. They have caused the abolition of the sacrifice of bullocks, and made altars a heap of ruins. Certainly this is not the way to manifest the Grand Ceremony and to honor the august traditions. Heaven countenances what is countenanced by the people, and Heaven hears what is acceptable to the ear of the people. Anything which the people ask will be granted by Heaven. Therefore in ancient times when the sovereigns governed the people they reigned in the name of Heaven. It meant that an eye was there always looking down with power, and showed that there was the presence of the Unseen to afford just protection. Such sentiment corresponds exactly with the spirit of republicanism.

"The Standard Ceremony for the Worship of Heaven, which was passed by the Political Conference and fixed by the Bureau of Rites, has already been promulgated. In a petition of the Ministry of Interior it is now stated that as the 23rd of the 12th month of this year is the day of the Winter Solstice, during which date the Ceremonies of the Worship of Heaven should take place, therefore I, the President, have decided that on that date I will respectfully perform the ceremonies in person at the head of all the officials in the capacity of the representatives of the people of this country. All the local officials, as representatives of the people whom they govern, are hereby ordered to offer sacrifices in their respective localities. Thus the ancient ideas will be preserved and the great blessings from Heaven may be appreciated."

I asked an able native preacher what his view was as to any revival of idolatry and also as to the present attitude of the people toward Christianity and the real condition of the Church. He replied, "I see no sign of any revival of the old religions among the people. There is a fictitious revival among the officials but the eyes of the people are enlightened now as they never were before and they say openly that the requirement of

oaths before the god of war and the renewal of Confucian speech and forms are simply the efforts of the officials to pull wool over the vision of the people. I meet no one now-a-days who outwardly opposes Christianity or denounces it as a false religion as men used to do. In the chapels or on the streets or on the boats, all the people speak well of Christianity. In the church we never knew before such a spirit of unity and common effort as we know now. This last year on our own initiative we Chinese ministers of the six different denominations in this city have been meeting alone and we are working together. The church is far purer today than it used to be. People do not enter it for the sake of political help. Formerly I am sorry to say there were many who tried to use the church for wrong ends but they have been cut off and all that is past now. As to financial needs we have no face to ask for more aid after all the help of the years that are past. Our great need is for more faithful men and our message should be, what I try to make my own, the purity and unity of the church."

We laid this whole question of the present political, social, educational and religious situation in China before a large group of the ablest and most influential younger Chinese leaders who were together in one city and asked them whether the general view which I have stated here is correct. No better judgment of present conditions could be framed than the composite judgment which they expressed. They were heads of schools, teachers and business men, some connected with the government and some quite independent. It will be fairer not to identify them further.

"The political and social situation," the first speaker said, "is quite dark. Four years ago it was very bright, but there was too great haste. It was easy then for new men to reach public office. Now the wave has subsided. The old element is largely in control again but the mind of the people has been opened and their thoughts will not go backward. And we realize that here, among the thoughts of the people, our work is to be found. We used to say that if the political machine could be changed all would be right and we gave ourselves to the study of government and to the effort to change government. Of the ten thousand students in Japan in those days most were studying politics. Well, the machine has been changed and the form of government altered and things are as they were. So now men are trying to change the material out of which the machine is made. They have come to the opinion that we must go back to fundamentals and deal with social elements and the raw materials of the nation. The new tendency is quiet but it is real."

"I have been back in China only a little while," said the second speaker, "but I think China is making progress in all these four lines. If there are signs of reaction, nevertheless the main currents are onward and the backward movements are only eddies in a running stream. In governmental affairs there has been great progress in comparison with the old day. There really

has been a national awakening. The Revolution was only one of the signs of it. We must not exaggerate the Revolution and then be disappointed with our exaggeration. It was only a sign of a real movement that preceded it and that lasts after it. And probably the Revolution was too sudden. Young and inexperienced men rushed into government and were not able to carry the responsibility of it so that the older men came back. Nevertheless they have kept many of the new men as indispensable and while they are subordinate they are still wielding influence. Socially a revolution sometimes works more harm than good and it does not change moral practices. Some of the old evils like concubinage continue. Still I believe that this practice is increasingly condemned. I know some men whose fathers kept concubines who have resolved not to do so. It is true that most of these men live in treaty ports and owe their higher moral view to foreign influence. The existence of the evil in higher circles makes it hard to fight the matter openly because there is no real freedom of speech. Educationally there is much uneasiness but there is also real progress. The President has declared that he is going to pay special attention to education. His acts endorse his word. He has been giving his own money and the money of the state for the establishment of schools and the preparation of text books. This has brought a new life into education. Religiously I have not heard much of the restoration of old beliefs. Several years ago there was a movement to promote Confucianism but this has lost its ardor and the men who promoted it are now silent. The present situation is not so gloomy as some think. Many influences are working for the uplift of China, education, communications, the Christian churches with their schools and hospitals, the magazines and the press. The forces of these movements cannot be stopped. If the number of men willing to sacrifice for China can be increased there is no need of fear."

"The apparent restoration of old beliefs is not wholly bad," added the first speaker. "In the revolution men were too hasty and negative. Now people say, and I think there is some justification of their view, that until we have something better to take the place of the old, they had better retain the old. There is a new that is better, but until it is given to the people, is it not better that they should adhere to the little that they have?"

"It is hard for us who live in the country and in the midst of the movements that are under way, to form a true judgment," said the third speaker. "We may be affected by some backward tendency and feel unhappy or by some forward movement and feel unduly elated. But on the whole we are and, I believe, have a right to be hopeful. If our friends abroad will have patience with us we will succeed. The country is large and its customs are old. Anything new must come slowly and the new men must grow up into power through experience. In the days of the revolution a friend of mine was made chief of the foreign office

in one of the provinces. He was a good, efficient Christian man, but he was young and inexperienced and the people had not acquired faith in him, and in the face of his new and great responsibilities he lost faith in himself and failed. This happened in many places and it was what helped to bring the old men back. But the heaven has been put into the flour, the new life into the nation. The backward movements and the hindrances are only eddies in the stream or pebbles in its course. I feel encouraged at the thought that God is depending on us and will help us and also because we are not alone in our struggle but have friends who are praying for us. We beg them not to despair. The fruit will yet appear."

"I am a man from the backwoods," said the fourth speaker, who, though he came from an inland city, was as a matter of fact one of the most widely experienced men in the group, "and I do not understand these great problems and I am naturally a pessimist. As to political conditions, I don't know. A man told me that the Revolution was no use, that the people were unchanged, the squeezing was worse and bribes more common and the nation poorer. The birth rate gives us more ignorance than the schools dispel. The old style private schools are gone. What can be done? Will a pail of water quench a great fire? We men ought to make the new conscience. Have we done this? Many students have gone abroad to study. They come back puffed up, talking English, foreignized, wanting to be served. Have the returned students done much to better our conditions? How can we get good students from abroad to change the economic conditions in China? We must get them from abroad or else produce them in China, and we had better produce them here if we want to keep them Chinese, as we must if they are to lead the people. Our problem is an economic problem. Our soldiers wear watches. Our people carry umbrellas. We have taken to foreign shoes, but we make none of these things. We import them all. We have not even a tannery. The people say, 'You Christians started the sentiment for a Republic and now you have no men who can lead us, or carry it through.'"

"The present situation," said the fifth speaker, "is very amorphous, intangible, inchoate. We can hardly say anything definite about it. Of course China is making progress just as the world is, even during this great war. If we believe in God or religion we must believe this. The trouble is we are tempted to look simply at a cross section. We are not far-sighted enough. We don't see the whole historic stream, as God does. If we take the long view we can be hopeful, but when we come down to details and face facts we see the things that are very dark. It is a time of reaction. There is a tendency to go back to the old order and to make order and not progress the rule of life. Of course we must have order but not as opposed to progress. There may be order such as the business men want for trade which is the very enemy of progress. Progress relates to the

free expansion of the individual. We have less freedom for this than we had under the Manchus. The Confucian movement, so far as there is one, is simply political. The President is not a religious man. His motive is simply the desire for order. Confucius lived in times of war and his whole influence was exerted for the establishment of order, not in the interest of life and progress. And it is just so with Confucianism today. Its authority is being used wholly for order and against progress. The old men are in the saddle. There is a revival of the old superstitions. I see in this city the repair of the temples on every hand. As to society, I think a social conscience is being created, as against bribery, for example. As to education, the appropriations for it have been reduced here and elsewhere and thirty per cent. of what the government gets is spent for police, for the sake of order, which is the cessation of progress."

"I differ entirely," broke in the third speaker, "with regard to the rebuilding of the temples. Not one-half of them have been rebuilt. The others are still torn down and the idols thrown away. Some schools have been closed but they were mushroom enterprises. On the other hand look at the new schools which are growing up and which are really suited to our needs. My sister went to one of the first new schools and my father remarked that since she went she was no longer willing to make her own shoes or to do a girl's proper work in the home. We were going wrong in many of our new ways and we had to change. I am not discouraged."

"I too," said the second speaker, "had heard that the number of schools had decreased and I looked into the matter and learned from the Minister of Education that the number had increased and that the 1,600,000 pupils reported a year ago are now 2,100,000."

"This backward movement," said a sixth member of the group, "is by no means all bad. We have our own four-thousand-year-old civilization and we need and ought to take time to assimilate the new to the old. The new can't be built on nothing. It ought to be built on the good of the past and we were in danger of throwing that good away with the evil."

"I also," said a seventh, "am optimistic. When the dawn comes the sky is darkest. I am a Christian and I appreciate the emphasis which Christianity lays on spiritual things, but I think that a large part of our need in China today is industrial. How can you build a church or a society out of men and women and children who work twelve and some eighteen hours a day, seven days in the week, to earn a bare living?"

As the conference closed all turned to one recognized as a true man, a true leader, and a true Chinese. What did he have to say? "I have some answers to give," said he, "to the questions that have been raised, but it is late and I will not say them. I will only ask our American friends to carry our greetings and gratitude to the United States, thanking the people there for all

that they have done for us through their missionary work, for their national friendship, and for the return of the Boxer indemnity which we appreciate although it is true that those funds were China's funds and that it was simply an act of justice in returning to China her own. I believe that it is true that God is laying on us great responsibilities, that He expects us to lead China and to make it a Chinese China, but we are not ready yet to stand all alone. We need the friendship of unselfish peoples. Some may be disposed to say to us, 'You cannot do the work that needs to be done. We wish to help China and we will come to your assistance.' No. No nation can help us. China must be left to help herself. Not even America can help us. If China cannot heal her own evils and work out her own problems and accomplish her own mission, no one can do it for her. And she can do it for herself if she is but let alone. I speak plainly. There ought to be only friendship and fullness of trust and generous and unselfish helpfulness between Japan and China. There ought not to be suspicions and boycotts and unfriendliness. The Japanese yellow papers talk about the inferiority of China, the impossibility of reforms and the division of the country. The thoughts of the Japanese people are misled and the Chinese read these things and are both grieved and goaded by them. Why does not Japan seek to win the love of China? She has had an unparalleled opportunity to do it in the case of the tens of thousands of students from China who have studied in Tokyo. Let Japan remember what China has given her in the past in art and literature and philosophy and let her be generous and just and patient now until we have had time to deal with our gigantic task and to achieve it."

To this task these men and scores of men and women like them are devotedly bending themselves. Turning aside from political ambitions they are devoting their lives to the great work of social and educational regeneration which they realize needs to be done within Chinese life and character. To some of them nevertheless, political opportunity has opened and in high and low places they are giving the nation enlightened and patriotic service. Others of them in private life are laying out their souls where they see the need to be greatest. Mrs. Cheo, of Nanking, is a representative of this large and growing company who are building the new China. Three years ago when the southern soldiers were returning after the Revolution they brought with them to Nanking hundreds of boys and girls whom they were carrying south as household slaves. The children were taken from them in Nanking and given to Mrs. Cheo. For a time the Republic supported them and then discontinued its support until through the appeal of friendly missionaries it was resumed. The same friendship was compelled more than once at the risk of life to protect the orphanage against the brutality of soldiers in the second revolution. Six hundred orphans are cared for now in the orphanage with a discipline, a management, a prac-

ticalness of education and a tenderness of sympathy such as could be envied in any other land. And the whole institution and its wonderful work rests on a frail little slip of a Chinese woman who fears no man and loves only God and duty.

The two conditions of all progress are steadfastness and stability. Are not both these conditions met in the Chinese people? What people possess more steadfastness? Three centuries ago the Manchus overthrew the Chinese, but who, really, was overthrown? For those three centuries the Chinese kept the line of racial cleavage sharp and distinct, subtly drained away the energies of their conquerors, and now after two hundred and fifty years of steadfastness of purpose have broken the hated yoke. Where on earth is there any other nation with such abiding qualities of stability and endurance? And only those who are ignorant of Chinese history can think of the Chinese as impassive or immobile. No nation has ever been shaken by mightier upheavals or responded more readily to new ideals or shown a more unflinching will for moral change. There are many who would regard the wiping out of the saloon and the liquor traffic in the West as child's play in comparison with the suppression of the opium traffic and the annihilation of the opium habit in China, and yet within a period of ten years China has broken and burned up these chains. Not once did we smell opium where twenty years ago its odors were in every Chinese city. Not once did we see an opium victim although twenty years ago they could be found on every highway. The moral enthusiasm and energy with which China wiped out the opium curse is a proof that she is equal to any moral reform or can be made equal by the energies of the Christian faith.

And the greatest of all changes that has taken place in China is the change in the place and influence of Christianity. Let Mrs. Abbey's picture of "Then" and "Now" in the station of Nanking suffice for illustration.

"Forty years ago, before any of the missions at present in Nanking had set foot there, only the temple roofs stood out above the general gray and green; the Confucian temple on a little hill to the south, the granaries with their little ventilating roofs, the Drum Tower and the North Pole Temple on another hill to the northeast, with beautiful Purple Mountain behind it, outside the city, and the sweep of hills and valleys to the northwest, where the gentry had their country homes before the Taiping Rebellion. At that time half of the gray roofs between the Drum Tower and the South Gate were heaps of ruins.

"Our Presbyterian Church was then prospecting for an entrance, and a year later, three inexperienced missionaries with little knowledge of the language or the people, were living in a rented Chinese house, under the shadow of the southern wall. It is a far cry from that day to this.

"Then, our Christians were all imported, or of doubtful stability. Now, on Communion Sunday, it is necessary to exclude

all but Christians and inquirers from the principal service of the day, and no church is large enough to accommodate all the Christians, when union meetings are called. They are now held in three churches in different parts of the city.

"Then, almost all hearers in the street-chapels were attracted by curiosity. Coolies laid down their burdens and carelessly listened while resting. Now, it is easy to draw an intelligent and interested audience by cards of invitation, judiciously distributed among the students and gentry, who once despised the foreigner and his religion.

"Then a few children in that Chinese house under the city wall shouted the Classics and memorized the Gospels under a heathen teacher, with some superintendence from the missionary's wife, who lived over the school. Now all over the city are thousands of boys and girls in the numerous primary schools, and over one thousand in the higher institutions of learning housed in the large foreign buildings all around us, the great University of Nanking, including the Union Medical School, Normal School, and an Agricultural Department in embryo, and a number of girls' schools soon to be topped by a Union College for Women. The Theological Seminary has already been mentioned. There is a corresponding institution for women, the Bible Teachers' School, where educated women can be thoroughly trained as Christian leaders. There are also schools where women who never had a chance when they were girls can get an elementary education and a knowledge of Christian truth, so that they can teach their less favored sisters.

"Then, a little quinine and castor oil were given out by amateurs and a few would-be opium suicides were saved. Now, several large hospitals are connected with the Medical Schools, and a Nurses' Training School, and Chinese Christians are sent out as doctors and nurses to carry the Gospel of healing for soul and body.

"Our nearest building shows the great change in the staff of foreign workers. It is a hospital for foreigners. Close by they are leveling the ground for a little school-house for the children of the foreign community and plans are drawn for the Language School where the new missionaries of all denominations can prepare for their work and then scatter through the whole Yangste Valley. During the last year there were forty or fifty young men and women studying here in the upper story of a University building and enjoying the hospitality of the thirty or forty missionary homes you see scattered around you.

"These are a few of the changes that have struck me after an absence of eight or nine years in the homeland, but the greatest changes cannot be told so easily. The greatest change has taken place in the hearts of the people. Last spring, as I watched the earnest, intelligent faces of the congregation of women and older girls that were listening to Mrs. Montgomery and Mrs. Peabody, I thought of the old days and the stolid faces that looked

into mine with no comprehension of the blessed truths of the single Gospel, and reached out my hand to grasp that of the first Christian woman converted in Nanking, about thirty years ago, whispering, 'Could you have hoped for such a gathering as this, when you first heard of Christ in that chapel near the South Gate?' Waves of gratitude swept over us as we thanked God and took courage."

The church at home should look upon the China of yesterday and today and take courage also and her courage should harden into resolution at the thought which Dr. Hayes has expressed that "with China converted, considering her numbers, resources and influence in Indo-China and the East Indies, we hold the key to all Eastern Asia, but with China unconverted or crystallized into infidelity, we have only touched the hem of the Oriental garment."

R. E. S.

3. SOME PRESENT-DAY MISSIONARY QUESTIONS IN CHINA

One cannot turn to the questions of our own organized work in China without being reminded afresh of all that has gone in to our missionary history and of the lives still remaining which span most of our work among the Chinese people. There are still at work in China seven missionaries who went out to the field prior to 1870 and who have each spent, accordingly, forty-five years or more in China, Dr. Martin, who went out in 1850, and Dr. Farnham in 1859, and Dr. Corbett in 1863, Dr. Wherry in 1864, Miss Noyes in 1868, Dr. and Mrs. Fitch in 1870. The work which these men and women have done is beyond any human praise but it is not beyond the recognition which the church can give in providing what they ask for the work that remains for them yet to do. The Shantung Mission is urging that Dr. Corbett's friends at home and in China should provide adequate buildings for the school in Chefoo as a memorial to his completion of a half century of service. It is interesting to recall that when Dr. Corbett came out to China it was on a 900 ton sailing vessel which took 167 days for the voyage from New York to Shanghai and that almost another month was passed in waiting at Shanghai for another steamer to Chefoo and that meanwhile three physicians advised his immediate return to the United States believing that he could not live in China, that the ship on which he sailed for Chefoo was wrecked on the coast of Shantung, and that his work was begun among opposition, pestilence, and the political chaos resulting from the Taiping Rebellion. However discouraged other people may become as they take their short views of China, Dr. Corbett smilingly looks back over the half century that he has been in China comparing what was then with what he sees today, and rejoices with great joy and boundless hope.

I. General Evangelistic Problems.

A report of the Special Committee on Survey and Statistics, submitted to the China Continuation Committee at its meeting in the spring of 1915, shows how great the growth of the missionary body in China has been and enables us also to make some interesting comparisons between the distribution of forces and the policies of the different Boards. In 1876, twelve years after Dr. Corbett reached the field, the total number of missionaries in China was 473. In 1913 it was 5,563. Since 1876 the men and the married women missionaries have increased roughly ten fold, but the single women missionaries, twenty-six fold. Then, the single women were about one-eighth of the total missionary body. Now, they are between a third and a fourth. The propor-

tion of single women in our Presbyterian mission, contrary, I think, to what is generally supposed, is less than the proportion in any of the other five largest missionary societies in China, as the following table will show:

	Single Married Women				Total
	Men	Women	Women	Total	
China Inland Mission	380	345	270	615	995
American Presbyterian Mis. N.....	172	111	128	239	411
Church Missionary Society.....	120	164	82	246	366
Methodist Episcopal Mis. N.....	101	141	89	230	331
American Episcopal Mission.....	75	48	46	94	169

This report contains also a table showing the mission stations opened in different decades by the leading missionary Boards, as follows, although the table is unsatisfactory, as it omits five of our Presbyterian stations, six stations of the Church Missionary Society, and does not include the facts regarding the Methodist Episcopal Missions.

	1807-	1860-	1870-	1880-	1890-	1890-	1900-	1910-	Total
	1860	1870	1880	1890	1900	1910	1913		
China Inland Mission....	2	9	19	43	75	50	18	216	
American Presb. N.....	4	3	3	4	7	6	4	31	
Church Missionary Soc. . .	3	2	1	6	17	9	8	46	
A. Board of Com. F. M..	1	6	2	5	..	..	..	14
American Episcopal Mis..	1	2	..	2	1	9	..	15	

Leaving out of consideration the China Inland Mission which pursues a somewhat distinctive policy, it appears that since 1890 the Church Missionary Society has opened 34 new stations, our Board, 17, the American Episcopal Board, 10, and the A. B. C. F. M., none. The Methodists, the Church Missionary Society and ourselves are each working in seven provinces, the American Episcopal Board and the A. B. C. F. M. in five. It appears to be the policy of our missions to build up larger stations in the main than those of other Boards, although we have no station as large as two of the Methodists' and one of the C. M. S.' as the following table shows:

	CENTERS WITH							
	50	41-50	31-40	21-30	11-20	6-10	3-5	1-2
	MISSIONARIES							
C. I. M.	1	..	1	2	4	39	100	69
A. P. M., No.....	..	..	2	2	11	12	5	4
C. M. S.	1	..	..	3	6	7	19	17
M. E. M., No.....	1	1	1	1	5	9	3	6
Am. Epis. Mis.....	1	..	..	1	2	4	5	2
Am. Bapt. F. M. S.....	..	..	..	..	5	5	10	1
A. B. C. F. M. ....	..	..	..	2	2	9	..	1
W. M. M. S. ....	..	..	..	..	1	8	10	3

From these various statements two facts appear: (1) That since 1890 we have pursued a policy of extensive development side by side with the strengthening of the existing stations, while the American Board has followed an extreme policy of intensive development, having opened no new stations since 1890, although

it has transferred one of its old stations to a new center. (2) That it is the tendency in our missions when a station has once been established to build up a strong station staff. Our regular stations almost always strive for the development of boys' and girls' boarding schools and the establishment of hospitals. Out of thirty-six stations we have only nine with five missionaries or less, while the Methodists have nine such stations out of twenty-seven, and the Episcopalians seven such stations out of fifteen, and the Northern Baptists eleven such stations out of twenty-one, and the Wesleyans thirteen out of twenty-two. Although these concrete facts have not been in mind in the stations that we have visited, the general tendency of the policy pursued by our missions in China has been, and everywhere we have met with general agreement in the view that, without abandoning at all our purpose of further extending our work and opening new stations, nevertheless for the next few years the emphasis should be placed on intensive development of our present stations and the territories about them. In carrying out this plan two definite proposals are made, first that points which in earlier times might have been urged for the establishment of stations manned by foreign missionaries should be opened, in numbers sufficient to give the experiment a fair trial, by strong Chinese, developing the work as a joint undertaking of the missions and the Chinese church, and second, the enlargement of the native currency appropriations for the missions, granting each year as large an amount as possible toward Column D of the estimates, which calls for what the missions need and could use at once in the expansion of their present undertakings.

This plan of the co-operative occupation of new centers within the bounds of our existing missions by qualified Chinese workers has been laid before the Board in carefully thought out form by the Shantung Mission. The mission has come to the plan partly through the consideration of the want and opportunity of its field and partly because of the need of working out some method of co-operation which will hold in Christian evangelization the strong young leaders of the church who need a chance for initiative and heavier personal responsibility. The need in Shantung is overpowering, with its thirty million people and eighty-one out of one hundred and sixteen cities without any missionary resident. The opportunity is equally inviting. In many of these cities there are now large pawnshops for sale. The change of economic conditions and the imposition of more equal taxes have made the pawn houses unprofitable. They are large stone or brick buildings which can be easily transformed so as to provide all the facilities for a large institutional work. It is estimated that five thousand dollars will suffice either to purchase and transform one of these buildings or to erect a new center containing auditorium, chapel, guest rooms, school rooms for day and night schools, etc., etc. Five hundred dollars gold will meet the running expenses per annum until, as is hoped,

each center can be made self-supporting within a few years. One of these centers is already in successful operation. The mission desires to open four more at once and to follow these if the plan is successful by the occupation of sixteen more. The considerations put forward in behalf of the plan by those who are most deeply interested are not all of equal value but taken together they seem to make a conclusive argument.

"First. It is occupying the strategic centers. For the vast population of each county, the county seat is becoming more and more the commanding political, commercial, educational, and social center. Formerly the cities have been most difficult of approach, but now their doors are thrown wide open, so that evangelistic work hereafter must not be so exclusively in country districts.

"Second. It furnishes an attractive field for an able Chinese leadership. As in all times and countries, large Church success awaits a fully equipped leadership. Here, as in the West, high grade leaders are not satisfied with a pastorate among scattered country churches, but are attracted to the cities. With churches developing among these thickly populated counties, the man in the central city will, without the office, be a veritable metropolitan of wide and commanding influence. We have some such men ready for this work, and an inspiring program will doubtless secure all that are needed.

"Third. This plan makes prompt use of available resources and looks forward to a new and permanent method of work.

"Fourth. This plan promises Chinese and foreign co-operation instead of separation. If we can have the grace and vision to accord to these men these positions of evangelistic prominence while retaining a directing influence, it will be ideal.

"Fifth. This plan is calculated to eliminate the idea that a foreign church is being planted throughout China, which impression is a serious drawback. Moreover the Chinese church itself will never have large success until its members are filled with the realization that this is an enterprise for which they are responsible. This is a fundamental truth; now is the psychological time; and we think the above is the method for turning this responsibility over to them.

"Sixth. This method of work helps to make worth while in an evangelistic way the large amount of effort and money put into higher education in Shantung. It furnishes opening for able and consecrated graduates, because such feel drawn towards the influential task of bearing witness for Christ in city centers where the men who are shaping the destinies of China go and come.

"Seventh. Such occupation will give needed prestige to the directly evangelistic work in the eyes of the influential classes both in and out of the church. The rapidly increasing prominence given to our church education by so many fine plants, and such rapid expansion, with the turning of almost all college

graduates to the more profitable work of teaching, is calculated to misrepresent our missionary object. It thus appears that, to say the least, we need the prominence of this city enterprise for the balancing up of the several departments of our common work.

“Eighth. This campaign is commended by its plan of approach. Bible preaching and teaching, is to be supplemented by lectures, schools, woman’s work, medical work and Y. M. C. A., thus touching many different points of approach to mind and heart.

“Ninth. This evangelistic effort promises to arrest the attention and save from spiritual bankruptcy the educated classes, and stem the rising tide of an atheistic, materialistic philosophy of life. This impending bankruptcy constitutes the greatest menace to the future of China. With the grip of the old religions gone, with atheism the popular form of educated thought, and agnostic literature widely read, together with a more or less conscious desire of the educated to find something to satisfy the cravings of the soul, it is easy to see that a veritable crisis has come in the religious history of China. Hence the wisdom and urgency of the above program.

“Tenth. This project has already passed the theoretical stage. We have two such men already at work in two cities with splendid results. They are men who could command much larger salaries elsewhere, but who prefer this soul-winning work in these cities, especially among the young men and young women students. In view of the above, is it not apparent that it would be hard to find a Christian appeal combining so many attractive and impelling considerations?”

A single special gift of \$25,000 and \$2,500 per annum for five years would make it possible to give this plan a thorough trial in five new cities.

The other matter, the need of larger appropriations for the native work in all the stations, is even more generally pressing. Our mission stations in China are like factories running at only a fraction of their full capacity. Obviously it is more important and economical to take up the margin and run these factories at their full capacity than it would be to go on building new factories. The Board, I think, has already expressed itself clearly on this point. But there is one aspect of the matter which has not been seen in sufficient clearness. The case is concretely stated by Dr. Logan in a letter which he sent to the China Council at the meeting which we attended.

“At Mission Meeting this summer we were lamenting the fact that it is harder to get an additional first-class Chinese helper’s salary than it is to get a foreigner from home. Some of us believe that in a good many cases new workers are asked for from the U. S. to do work that could be done by skilled Chinese who are now available for the work if we could hold them by giving salaries that would be fitting for them, considering their education and consequent standing.

"It occurred to me that if the Board would give us the right to place in the Preferred List of Workers needed, educated Chinese who could fill such places as _____ it would be a great advantage. It seems to me that there is something wrong with our policy when it is harder to get the salary of a Chinese on the field, who requires a modest allowance and quarters, than it is to get a worker from home who is an expensive luxury from most standpoints and who may not in many instances be able to do the work a first-class Chinese could and would do. I spoke to Mr. Cochran about this and asked him how many more foreign workers they would need at Hwaiyuan if they did not have the good trained Chinese they have. I think he told me they would need half as many more foreigners as they now have if they did not have the qualified Chinese. Theirs is the most expensive work in the whole of our China field if judged from the standpoint of the Mex. native class money they get, and yet I should not be surprised if it is not one of the cheapest in total amount of money spent in both gold and Mex., because they are using so many Chinese workers.

"I understand other missions, notably the Northern Methodists, use relatively few foreigners; the proportion of the Chinese to foreigners being very much greater than it is in our missions.

"There may be a better way than the one I have suggested but I firmly believe that there is something wrong in our method when there is no way now given us whereby we may have the choice between an additional skilled Chinese and a worker from home. I do not think I am overstating it when I say that all of us know that the chances of getting an additional appropriation for a needed Chinese worker are far less than they are if we ask for a new worker from home, even though the latter, if sent, usually means a residence, furloughs, outfit, and later perhaps ministerial relief.

"I would make it plain that there are many cases when it is not possible to say that a trained Chinese would take the place of a trained foreigner. My argument is for the cases where the Chinese could do the work of the other."

Perhaps it is not necessary to draw too sharp an antagonism between the need for new missionaries and the need for enlarged appropriations for the native work, enabling the missions to employ more Chinese workers. There is and there will continue to be a great need for more missionaries to do what the Chinese are not as yet able to do, but I think Dr. Logan is entirely right in his suggestion that there should be a closer correlation of the requests for increased native work appropriations in Column D, and the requests for the appointment of new missionaries. It is sometimes argued that the money can be secured for the support of new missionaries when it would not be given for the increase of the native work, and it is true that there are times when the Board is unable to influence donors as to the direction

of their gifts. But a more careful effort should be made both in the China Council and by the Board to secure the kind of reinforcement which is most needed, whether missionaries or Chinese workers. And the money that might otherwise be used in sending out a new missionary ought to be used instead for the increase of the native work appropriations, wherever that strengthening is seen to be the step that should next be taken in the strengthening of the work.

We are far behind many of the other missions in China in the use of native Chinese agency as the following table will show:

	Missionaries	Chinese Workers
All Anglican Missions	621	1428
Presbyterian Board North	422	954
All Lutheran Missions	385	958
Methodist Episcopal	276	1397
Northern Baptist	159	266
A. B. C. F. M.	147	411
Southern Presbyterian	132	159
English Baptist	105	191
English Presbyterian	78	292
U. F. Church of Scotland	63	213
Irish Presbyterian	43	235
Reformed Church in America	23	205
Our Board's Missions in India	191	1208

The motives lying behind our conservative employment of Chinese workers with foreign funds have been the desire to hasten self-support and the fear of the evils of a lavish use of money. These have been right motives and it is very possible that as far as numbers are concerned our missions have pursued a wiser policy than some of those which have been freer in the employment of Chinese agents. It is perhaps not so much a question of quantity as of quality, and the missions ought certainly to be enabled either by a redistribution of their present appropriations or by additional appropriations to make use, wherever necessary, of a better grade of native agents, who may be expected the more speedily to bring the work which they are carrying on to self-support. On the other hand it would be quite easy for us both to employ a number of these men and to increase the number of ordinary helpers and find ourselves further away from self-support than ever. It is not so much a matter of general policy as it is of judicious, continuous management in the right way of concrete situations. And this is true as a rule of our dealing with the whole problem of self-support. General regulations providing that Board support shall diminish and church support increase by fixed ratios are not without value, but they are sure to be ineffective unless concretely applied, and unless the application is carried through with persistence. At its last annual meeting the North China Mission attempted to combine the advantages of a general rule with a concrete application in a plan agreed upon by the Peking presbytery by which each church having 100 or more members must

provide at least one-fourth of the pastor's salary; each church with 200 members or more provides at least one-half the salary; each church with 20 or more members provides at least three-fourths of the salary; and each church with 300 or more members provides the entire salary. The estimates for the coming year are made out on this basis.

There is certainly need in our missions in China of some acceleration or revision of our policies in the matter of self-support. According to the statistics and the China Council minutes for 1914, out of 174 organized churches 27 were reported as entirely self-supporting. It is clear that the statistics on this point both as a whole and in detail were unreliable, but they indicated that three of the seven missions reporting seventy-two organized churches had none that were self-supporting, 2 reporting 7 churches had 2 that were self-supporting, one in each mission. The total number of communicants was 31,080, or an average membership in the organized churches, taking account also of the unorganized groups, of over 100.

One difficulty in the path of self-support is the continued sense of dependence of the churches on the missions instead of on their own presbyteries and synods. This is very natural. The mission agencies are continuous, close at hand, and efficient. The presbyterial meetings are occasional, remote, and without resources. The self-supporting churches are the backbone of the presbytery. When, accordingly, they find it difficult to maintain self-support through failures of crops or removal of members, they naturally turn to the mission station for at least temporary relief. The Weihsien station has been compelled to aid a number of churches in this way which, a few years ago, were reported as self-supporting organizations. Perhaps there is no escape at present from situations like this, but if an escape is ever to be found it will be in the line of the disposition, now so strong in our missions in China, to recognize and foster the authority and responsibility of the Chinese church as a corporate body. Three years ago the Shantung Mission constituted in each of its stations joint committees consisting of equal numbers of Chinese and foreigners, the Chinese to be chosen by Chinese bodies who should decide upon the expenditure of all the funds available for evangelistic, educational and medical work. A similar plan has prevailed for some years in Japan in the administration of all evangelistic work carried on by the co-operating missions within the bounds of the presbyteries of the Church of Christ. The plan has worked admirably. The Chinese members have exerted a pressure both in the evangelistic and educational work in advancing self-support which the missionaries could not have exerted. Such a plan is in full accord with the Manual of the Board whose provisions, indeed, are more far reaching and provide that the conference and co-operation supplied by such committees should go farther back and have to do not only with the expenditure of available funds but with

the determination of the estimates and the fixing of the proportions of the estimates to be asked from the native churches and from the church in America.

The establishment of such co-operative committees and the absolute independence of the Chinese church as an ecclesiastical organization, which has been already secured, provide in theory the full measure of authority, but the far deeper and more difficult problems are how to qualify and induce the church to exercise its authority and discharge its own responsibility and how to create and sustain relationships of co-operation and ministry between the missionaries and the Chinese Christians which shall be, not merely paper adjustments, desirable as these are, but relationships of living love and spiritual service. No formal agreements can solve these problems. They can only be solved by the cultivation of personal spiritual intimacies between individuals, by actual daily planning and working together on terms of equality, by the consolidating pressure of an eager, onward movement.

A matter which should be spoken of because the example of the Chinese church with regard to it is far reaching is the matter of Sabbath observance. The missions in Korea and Siam have held up before the native churches the high old-fashioned ideas on this subject in which some of us at home also still believe. In China, however, the ideas of the churches, especially those resulting from the work of British and European missionaries and not a few of our American missions as well, are much slacker, and we found in Siam, where the Chinese immigration is steadily increasing and where a number of Chinese have come into the church, a disposition to deal leniently with their keeping their shops open and continuing their ordinary business on Sunday, while yet it was inevitable that their example would affect the practices of the Siamese churches. Some of the missionaries, however, did not well see how they could do otherwise in view of what they understood to be the general practices in China. At the meeting of the China Council we asked for expressions of opinion from the representative of each mission as to the practices of the Christians. It was conceded by all that the observance of Sunday as a day of rest was much too lax. The duty of church attendance was generally recognized, but when that had been discharged it was admitted that while in the cities many of the Christian shopkeepers closed their shops, in the villages and in the country most shopkeepers and farmers, and the farmers especially in time of harvest, went on with their ordinary work. It was the judgment of the Council that while every concession must be made to the need and ignorance of the people, and to the absence of profitable ways of spending the part of the day not used in worship, there was nevertheless need for a steady pressure in behalf of a more religious use of Sunday, and the Council deprecated the idea that present practices in China should be made the occasion in Siam

or elsewhere for a more careless Sabbath observance. Wholly apart from Sabbath observance for its own sake, it may be said that the church in China, just like the church in many other lands, needs a few stiff self-disciplining practices to fortify the conceptions of duty and principle. The antinomian tendency persists in human nature and especially in mission fields where the freedom of the Gospel easily becomes an occasion of laxity in the reaction of converts from the legalisms of the old religions. And churches and men everywhere are better off for the self-imposition of some clean laws, specially those laws of the Decalogue, which the gospel was meant to consecrate and not to destroy.

Another of the evangelistic problems in China is the retention and use by the church of Christian Chinese students who have studied abroad and returned to China. These students both Christian and non-Christian present to the church and to China a great opportunity and a great peril. Scores of them have not been able to find employment and are in danger of drifting away into a discontented radicalism. The larger number are finding footing in society and are supplying the best leaders in the new life of the nation but they are finding it difficult to adjust themselves to the church. Most of the preachers are not qualified to minister to the needs of this class and while it may be truthfully said that these Christian students should not ask to be ministered to but should throw their lives in to the work of the churches for what they are able to contribute, this is a counsel too high for most of them. There ought to be special effort in every community where these students gather or where any of them, however few, are found, to tie them to the church by giving them work to do. They will not be held to Christianity by any other agency than the church. At present in many communities they have little gatherings of their own for social conference or for Christian worship. Those missionaries who are adapted to mingling with such groups should cultivate every opportunity of doing so. Out of this body of students many of the great Christian leaders should come.

The supreme problem of all our work in China is how to bend it all more singly and more richly to the accomplishment of our great evangelistic aim. Thanks to the bequest of Mr. Kennedy and to the China Emergency Campaign we have immensely improved the equipment of our work. Much more is needed as the China Council's property lists show, but I was not prepared for the revelation which our visit gave of the amazing improvement of our mission plant. What we need now and what all the mission work in China needs is the inrushing of a deeper, simpler, more direct tide of evangelistic service. There is danger that the mechanism will overweigh the energy. Some do not believe this but I do not see how anyone can turn from the atmosphere of the New Testament and the Pauline Epistles to the missionary enterprise in China today without feeling that

the great present need here is life that will throw itself out through all the agencies that have been prepared for it and sway them as the wind sways the reed by the powers of the new creating Spirit of God.

II. Union Institutions of Higher Education.

In accordance with its policy and the policy of our church, the Board has joined heartily wherever it has been possible; by co-operation with other churches, in the unifying of missionary education. We are sharing now in the work of three universities, Peking, Shantung, and Nanking; three colleges, Hangchow college, and the union colleges for women in Nanking and Peking; five theological schools in Peking, Shantung, Nanking, Canton and Changsha; and in a number of schools of other grades including half a dozen training schools for Bible men and women. Many of these institutions present important questions which will have to be taken up in detail. Without reporting upon these here, it seems wise to suggest instead some of the general questions arising from union educational work.

1. It seems clear from experience that union in higher educational work does not reduce expense. If each separate denomination undertook to provide single-handed the same kind of institution which it joins in providing co-operatively it would of course have to meet a far larger expense than its share of the union institution. But as a matter of fact what most denominations would try to provide separately is less than the union institution and sometimes less even than their share in the union institution soon requires. For the united effort attempts what the separate effort would not attempt and the obligation of the union draws the different participants on to an expense on its account to which they would not have felt so necessitously constrained if they had not incurred the associated obligation. The union schemes are not only financially more expensive, they demand also an amount of time in conferences and managers' meetings and in the solution of the new problems which they create which make them administratively a heavier burden than purely denominational institutions. These are by no means arguments against the establishment of the union institutions. They ought to be established and they can only be established in a union way and the more adequate educational programs which they inevitably project are programs which should be projected and to which it is well that the existence of the institution should act as a leverage to lift the co-operating agencies. Attention should be called to these facts, however, lest their concealment and the argument of economy in behalf of the union institutions should sooner or later react as an argument against them. These institutions are wise and necessary but we should enter them without delusions which time will destroy.

2. The greatly increased expenditure involved in the union institutions confronts us with the problem of how to meet this

enlarged obligation without interference with the regular work of the missions. Money must not be taken from that work to supply the increased needs of the union schools nor should that work be left with unreduced, but at the same time unincreased, appropriations while money is poured into the academic and medical departments of the union universities. To make the matter specific, in 1913 and 1914 our appropriation to the medical college and hospital of the Shantung union university was \$1329 Mex., the next year we were asked to increase this to \$3,256 Mex., the next year to \$4,934 Mex., and now for 1916-17 are asked to provide \$7,164 Mex. as a beautiful new hospital building has been provided by the English Baptist Mission and the school is only now able to begin full operation. The Board has not been able to provide these increases and either the hospital would have stood unused or the union have fallen apart, unless special gifts had been secured for the current year. But what must be faced is not the emergency of a single year but a permanent increase of appropriation. As soon as the Arts Department is removed to Tsinanfu there will be a very large increase of annual expenditure on its account. The certainty that these obligations are involved in these union projects should be faced when the projects are entered and a plan of meeting them should be clearly in mind from the outset. We should do now, in the case of these obligations in Shantung and similar obligations which will arise in Peking and elsewhere, what has been already done in the case of the Nanking University and Gin Ling College. The regular appropriations of the Board should be increased by the amount of our assumed obligations. In the case of Nanking and Gin Ling this obligation was defined and fixed. The same should be done, if possible, in the case of every other union institution but where it is not possible the contingencies must be calculated and clearly faced from the beginning.

I think that the China missions will justly feel that they have grounds for complaint, however, if our obligations in the case of these union institutions are cared for in this way while our evangelistic work is left without the increment which it needs. If the Board could make a permanent addition to the appropriations for China of \$20,000 or \$25,000 gold per annum, I think the missions could be lifted quite out of their present perplexities and enabled to meet all our obligations on account of the present union projects and also of our evangelistic work in its more pressing demands.

3. In the development of universities and colleges the question of the extent to which technical departments and professional scientific courses, especially graduate courses, should be provided, is sure to arise. It has already arisen in the earliest stages of the development of the Peking Union University as indicated in the following action of the North China District Committee of the London Missionary Society:

"The following statement of the objects and scope of this University is intended to inform the Board of the views of the D. C. in regard to these matters and of the limitations we would set to our participation in the University, and also to guide our sub-committee in their discussions with the other Societies concerned in the negotiations.

"The main departments of a Christian University, and those for which the Missionary Societies should provide, are the departments of Theology and Liberal Arts. In these departments there is little danger of competition with government institutions whose tendency is to emphasize professional and technical courses, whilst we may hope to make adequate provision for these departments without overburdening the Societies' financial resources. These are moreover, the departments of greatest utility in the service of the Christian community. They are necessary in the preparation of men for the wider forms of Christian ministry and in the literary expression of Christian thought, which must play a very large part in the presentation of Christian truth to the Chinese, and in helping the Christian community in China to realize the riches of its intellectual and spiritual inheritance.

"We would, therefore, deprecate any direct participation by the Society in branches of university education such as Applied Science, Engineering, and Agriculture, which are extremely expensive in themselves, which are of little service in Christian work, and in which it would be impossible ultimately to compete with the Government Universities whose work we should be duplicating. We should be reluctant to enter any scheme which put responsibility for such departments upon Missionary Societies, though there would be no objection if these departments were entirely provided for and staffed from special funds given for the purpose. In these directions it would seem better to make use of the Government colleges, and to exercise Christian influence within them by Y. M. C. A. work and by hostels.

"In view of the present international situation and of the great evangelistic opportunity with the heavy responsibility which it imposes upon us, it is necessary to keep expenditure on higher education as low as is consistent with our obligations to the Union, and with efficiency in the essential departments of the work."

This action of the District Committee had been submitted to the Board of the London Missionary Society but had not yet been acted on. It is perhaps a question which cannot be answered in advance either one way or the other with any assurance that the answer will not have to be revised. Technical education is the most expensive kind of education to provide and it is not improbable that in China, as in Japan, even if the Japanese Christian University should be established, missions will find it better to confine their energies to providing other forms of education than advanced and highly specialized

scientific courses. On the other hand if it should seem necessary for the institutions established by the missions in China to engage in such work; might it not be possible for them to unite in some co-operative scheme by which each Christian university would undertake to provide some one branch so that students desiring to specialize in that department might go to that particular institution. Happily there is no need of haste in deciding these questions. The quality of what we actually do is more important than the quantity of what we talk of doing. What Dr. Hawks Pott said in his presidential address at the last annual meeting of the Advisory Council of the Educational Association of China, needs to be kept in mind not only with regard to missionary education but also with reference to all our points of contact with the national life and the governmental policies of the lands in which we are at work: "There is no need," said he, "for crying out that we must make all the haste possible and that unless we do something within the next five or ten years we will not have the opportunity. We have the time to develop slowly and to build strong foundations, and we need not be in a state of panic and feel that unless we attain something very big suddenly we are going to be eliminated and entirely wiped out. I believe that for many years to come the Christian School in China, whether small or large, will be of very great value and the teachers in the school will find that they have still open before them great doors of usefulness. If we plan in the spirit of panic, thinking we have got to do everything in the next five or ten years, we are apt to be hurried into schemes or plans that may prove to be unwise, but if our main endeavor is to build strong foundations and do our work efficiently, and quietly, then I think we will do it with the best results.

"I feel sure, and I think all of us feel in the same way, that the Chinese Government is not going to look upon missionary educational work as being something that is set up in the spirit of rivalry; that there is going to be nothing, or very little in the nature of competition. The Chinese Government is going to welcome everything that is done here in China that is done well, and that is of assistance in this great task of providing education for the children of this country, and so it seems to me that we should be looking forward in the spirit of great hopefulness toward the future, realizing how God is giving us this great means to help in transforming the life of China. Through our schools and colleges we have the opportunity of helping to develop Christian character in our students and of producing men and women who will be of real service to their country. The two things must work together it seems to me. They should be the ideals of education, especially of our missionary education; the forming of a Christlike character in our students and the training of those who are to be of service in the Church, in the State, in educational work and in industrial life. If they

are Christlike, if they have Christian characters, then they must be of service to others. If we keep these two ideals before ourselves, as the aims in our work,—producing men and women of Christian character, men and women who will lead lives of active Christian service for their country,—then it seems to me this great work in which we are taking part will be sure to be blessed of God.”

4. The problem of the economic relationship of the product of our schools to the ability and readiness of Chinese society to absorb that product is one of the most interesting and perplexing problems of education in the Far East. The ideal of purely cultural education may be said to be unknown in Japan and China. The only educational motive is utilitarian. It may be utilitarian in a rather spiritualistic sense, in the interest of Christian service, but the bread and butter consideration is ever present and the moment the line is crossed between the amount and quality of the school's product on one side, and the ability of that product to find bread and butter employment in the existing economic and social conditions in the community, on the other side, and when the latter is unequal to the former or dislocated from it in any way, that moment a set of difficulties appears which we scarcely know in our educational institutions in America. In our new and unformed land everything is still loose and free but here in the East all the slack was taken up long ago. The economic tissues of society are drawn taut. Men seek an education and work for it and their families mortgage their property so that they can get it, with the economic end always in view, even at the background of a true altruistic spirit. For years many of our institutions have educated for the church. The missions were the church. They themselves made the demand and furnished the supply. So long as their demand plus the demand of society exceeded the supply, all was well, but when a time comes that the missions and native church cannot absorb the supply and the balance is not taken up by society, then there comes just such a startling denouement as the strike in the Arts College of the Shantung University at Weihshien, at the back of which lay the fact that a large part of the graduating class of last year was unable to find employment with the result that many of the undergraduates in fear of similar disaster saw a chance both to economize and to save their faces by a rebellion that terminated their college career. The lesson is that everyone of our institutions in China must be studying constantly its social and economic environment to make sure that it is not doing a work that will be frustrated and waste. It is of course true that the institutions should lead and recreate society but the task is full of difficulty. If they go too far ahead society will simply eschew their idealism as economically futile. If, on the other hand, they surrender wholly to society, they forfeit their mission and simply confirm, as some institutions have done, unfortunate tendencies whose future reactions may be fatal to the institutions that fostered them.

5. It is the economic relation of the teaching of English to this problem of supply and demand in education in China which probably explains the triumph of English in most of the higher mission schools in China, where not only is English taught, but where the education itself is given in English. 'The teaching of English and still more teaching in English must be viewed not only as an economic but also as a sociological and as an educational question. In these last two aspects Dr. Hawks Pott, whose college in Shanghai is one of the best illustrations of the success of an Anglo-Chinese school (where a little more than half the teaching is in English in the Middle School and a great deal more than half in the College) uses language which seems to concede that sociologically and educationally the system of giving China an education by means of the English language is not satisfactory. (1) Sociologically. Dr. Hawks Pott recognizes that the Chinese authorities are much perturbed over the fact that English educated students have so little knowledge of their own language and literature and are cut off from the deepest sympathy and understanding of their own people and lack that rootage in Chinese life and history which alone can fit them to build the new China. "The future of China," he says, "depends upon her building wisely upon the past. If she should cut herself off completely from her old ethical and social ideals, the result will be ruin and chaos. It cannot be too strongly emphasized that as the man must be the development of the child, so the life of a nation must be a growth from its past. We have already seen in China some of the disastrous results which come of an attempt to begin everything de novo. The Chinese student must hold fast to what was true and of value in the old learning, and must relate it to his new conceptions and new points of view. He must form the synthesis. A Chinese out of sympathy with the genius and spirit of his own people will never be a wise leader in the paths of progress." (2) Educationally. "A further practical consideration," says Dr. Hawks Pott, "is that students through the medium of English should be able to translate their knowledge into Chinese. This is not the case at present. At times I have invited students, who have studied abroad, to deliver a lecture before one of the college societies. As a rule they prefer to talk in English and give as their reason that they they do not know how to express their thoughts in Chinese. If they attempt to speak in Chinese, they are frequently obliged to make use of foreign words and phrases to make their meaning clear. This ought not to be so. None of us believe that higher education in China will always be given in a foreign language. If Western knowledge is to become indigenous, and cease to be an exotic, it must be spread in the language of the people . . . A stigma rests upon mission institutions at present for the poor results in producing a good knowledge of Chinese. Christian students as a whole are far below non-Christian students in their attainments in Chinese. We must strive to rec-

tify this if we wish our institutions to exert the greatest influence for good."

It is the pecuniary value of English which causes the demand for it and, so to speak, enables the mission schools which give it to market their product. Some of the schools which are following this course frankly say that they hope that the market will soon be overstocked and that then a more wholesome demand will enable them to do the far more satisfactory work of training Chinese in their own language and in the Christianized atmosphere of their own life, for service, not in open ports nor on the fringe where Chinese life and the life of the West meet, but in the depths and breadths of the real life of China. Ultimately, of course, all admit that the Chinese people must be educated in their own language. It is in their own language that the government schools are doing the work now. They teach English but they do their work in Chinese. Some day the mission schools, with perhaps a few exceptions, working in a highly specialized field, will have to do the same. They will need great wisdom to discern the approach of that day in order that they may find themselves readjusted to it when it comes. Even with the greatest foresight, however, that transition when it does come will find a number of men lamenting the plight in which it will discover them. They will be men who gave themselves to educational work in China in the English language and who did not learn the vernacular and who when the day for English is past will find themselves, perhaps in the prime of life or with a decade or two of service still before them, unfitted to return home and disqualified for either educational or evangelistic work in China.

Meanwhile, must we conclude that all our mission schools in China must turn themselves into English schools? Why should it be so when the government schools are Chinese? Why cannot some of our mission schools find that economic correlation to the existing conditions in China which will enable them to train in Chinese in Christian institutions men who otherwise will have to get their Chinese education in non-Christian schools? And all are agreed that whether in mission schools doing their work in Chinese or in mission schools doing their work in English there must be more and better teaching of the Chinese language and literature and history.

6. The greatest need in our schools and colleges in China today is for men of constructive educational genius like General S. C. Armstrong. Our schools will only be able to hold their own and to justify their Christian name if they do more efficient work than other schools and see and grapple in a creative way with the educational problems which must be solved in China. Only a few Armstrongs arise in any century, however, and if we cannot produce them at home we certainly cannot send them to China. In their absence, as in the absence of St. Paul's, in the leadership of the evangelistic work on the

field and in the secretaryships of the Boards at home, the Church must get along with the best men that can be found. Some new ways, however, must be devised for getting the best men and for staffing our colleges and universities in China in such a way that the president will always be underbuilt by some one competent and acceptable to succeed him. At least two of our most important institutions in China today are suffering at a time of critical importance in their history because of their inability to find the presidents they are seeking.

Education in English demands a great deal of teaching of English in the earlier years of the course and such teaching, especially in its elementary forms, is very distasteful to older men and is a waste of strength on the part of those who have a mastery of Chinese and who could use their time to much better advantage. The call for young men to come out as short-term teachers or for some other device for meeting this need has, in consequence, become pressing. Where single women could appropriately be employed for such work, probably the best arrangement would be to make permanent appointments of women teachers. Where for any reason this is impracticable, the employment of young men, unmarried, on short term appointment, is probably the best solution. 1. Some of the advantages in the appointment of such men are, (a) They bring the zeal and enthusiasm and sympathy of young life, are able to mingle with the boys, freely sharing in their athletics and living with them in their dormitories. (b) Coming unmarried, without the outfit necessary for permanent residence and living with the students, the expense is much less than is involved in the appointment of a regular missionary. (c) Many young men who are not clear as to their life work are led by the experiences of such appointments as these to decide to give their lives to foreign missions. (d) Whether they do this or not, a constant stream of such young men passing to and fro between the mission colleges and the home land advertises the work and makes friends for it in the home constituency. 2. On the other hand it may be said, (a) that the youth and inexperience of these teachers involve a low grade of educational efficiency. The university authorities in India appear to have come to look with disfavor upon their large employment. (b) The economy is not as great as might appear. As the appointees as a rule do not care to stay longer than two or three years, and as their traveling expenses must be met to and from the field, the excess expenditure on this account eats up any savings otherwise. (c) It is a difficult task to secure an adequate supply of satisfactory men and to keep the succession continuous. (d) The idea of personal experimentation with missions, of finding out whether they are interesting or not, the motives of travel and sightseeing which are brought into prominence by too great an emphasis on this kind of service, weaken the fibre and tone of the missionary calling and ideal, and substitute interest for duty and satisfaction for sacrifice. On the whole, however, as I have stated, this seems to be the

best way of dealing with the problem, except where permanently appointed single women can satisfactorily do the work.

7. Another problem involved in the growth of union institutions is the relation of the missionaries attached to these institutions to the other missionaries and the work of the station where the union institution is located. Some feel that as the union institution is under a union board of control and not under the direction of the station or of any one denomination of missionaries in the station where it is located, therefore the missionaries who are in the institution and whose work is not controlled by the station should not have a full voice in the denominational work of the station. On the other hand, wherever such a division as this has been established it has worked unhappily. It is desirable that the missionaries who are in such institutions should be held in closest relation to the denominational evangelistic work which their associates in the local mission station are carrying on. They should take such share in this work as they are able and should be expected to participate in the judgments that direct it. This will give them a dual relationship of responsibility, first as members of the faculty of the union institution, and second, as members at the same time of the local mission station of the denomination to which they belong.

Just as each union institution and the missionaries at work in it should be drawn as closely as possible into association with all the other work of the denomination, so is it desirable that the work of the union institutions should be kept as close as possible to the native churches. It is harder to do this in the case of union institutions than it is with denominational colleges. For this reason, often, as in Japan, the native churches prefer the continuance of the separate denominational college and oppose its merging into a great union institution. It has been the denominational mission schools and colleges which thus far have given the churches their workers. In the last ten years there have been fifty graduates from the Hangchow College. Of these, thirteen have gone on into the ministry, nineteen have become teachers of mission schools, eleven have entered business, and seven, the work of the Young Men's Christian Association. To the question, "Do you know of any Chinese pastor or eminent soul-winner with the evangelistic ideal who has not been trained in a Christian school?" more than twenty of the leading educators of China returned a practically unanimous negative answer. The intimate relationship between the church and the school and the strong sense of responsibility on teachers for guiding students into Christian work and often into definite Christian work in particular local schools or congregations which were two of the fine features of the denominational institution must not be lost, as there is danger that they may be, in the remove and heterogeneity of the big union institutions.

8. The effort has been wisely made in most of our union institutions in China to secure the presence on the local boards of

managers of strong Chinese leaders. Their judgment is needed now and it is most desirable to prepare through their presence and participation on the boards for the distant day when many of these institutions will pass over entirely into Chinese hands. It is very hard, however, both in China and in Japan to get such members of these boards to assume initiative and responsibility. They have a manly hesitancy in doing so in view of the fact that the equipment and support have come almost entirely from abroad. Large gifts from the Chinese themselves to these institutions are desirable for many reasons and not least because, as they are given, Chinese managers will be ready to take a more active and properly responsible part in administration.

9. The increased cost of these union institutions and their proper effort at self-support result in higher fees for education. This either shuts out poor students or increases the burden of debt which their families incur to provide their education, or enlarges the number of men subsidized by the missions. The danger is already great enough of developing in the missions and the church a kind of parallel to the government service in India or to some great corporation in which men are employed, supported, and pensioned on a pure business process. One is tempted to ask at times where is the room and expectation for the heroic thing, the venture of love and faith which is the whole soul of Christian discipleship. It is true that we cannot do otherwise than we are doing and that it is folly to beat our heads against economic laws, but it is true also that we can do otherwise than we are doing and that the spirit of heroism and of faith laughs at economic laws and has again and again destroyed them and set up new ones in their place by the simple device of being starved by them.

10. At Mukden, Peking, Tsinanfu, Nanking, Shanghai, and Canton we discussed the problems of medical education in China. A Commission from the China Medical Board of the Rockefeller Foundation was in China at the same time and we saw its members, Dr. Buttrick, Dr. Welch, Dr. Flexner and Dr. Gates, at Seoul, Mukden and Peking. Many of the questions relating to our own responsibility in Peking, Tsinanfu, Nanking and Canton can best be discussed after the Commission has returned and determined its policy and program. Wherever we went we did all that we could to prepare the way for a hospitable reception of any proposals which the China Medical Board might make that would conserve the purposes with which the medical missionary schools were founded and advance the cause of medical education in China.

11. There is already the beginning of a demand for a higher grade of theological education than any that has been provided hitherto in China, and both in Peking and in Nanking the union theological schools which have been established are proposing to offer such courses as will make it unnecessary for Chinese students desiring advanced theological instruction to go to Great

Britain or America. It is encouraging to note that the union school in Peking which will open this fall as an institution separate from the lower Bible training courses for evangelists, will begin with some twenty-six men with the B.A. degree. It is to the great credit of the Methodist mission that sixteen of these men come from its churches and its colleges in Peking. No educational work which the Boards are doing in China should have more steadfast and unstinted support than the work of thorough theological training and the preparation of men for the ministry. The preachers of the next generation in China must have a far more thorough training than the preachers of the last.

12. The problem of day schools is in one sense a problem for the separate missions to deal with, inasmuch as union in educational work at present does not go below the higher grades, except where union universities or normal schools maintain primary schools for practice purposes. But the supervision of day schools has now become a co-operative undertaking. Mr. Espey, for example, of our Central China mission, who has been specially trained for such work, is acting now as day school superintendent not only for our own but for the schools of a number of other missions in Chekiang and Kiangsu provinces. A primary question regarding day schools is as to their relation to the local community and especially to the Chinese church. The Hwaiyuen station has worked out this problem in a way that has been adopted as a standard by the Kiang An Mission in the following report of its educational committee.

"The following five rules have gradually evolved and must be complied with before any new school is opened:

"1. Within the school radius there must be at least three or four families whose continued interest in the Church can be expected.

"2. School room and place for the teacher to live and cook his food must be arranged by the local church. (It is often in the local chapel.)

"3. At least ten pupils guaranteeing \$2.00 a year each must be secured.

"4. One or more men must be found who will take the responsibility of the school locally, helping in every way to promote its interests.

"5. All desks, tables, books and slates are furnished by the pupils. The mission supplies, blackboard, chalk, map and a clock; also teacher's books and cooking utensils.

"The Council suggests that we should try to have the day schools pay one-half their expenses. This we have not accomplished. Believing that increased efficiency and high standards, as well as increase in the number of our day schools will call for enlarging expenditures which cannot be all furnished from foreign sources, we would recommend as follows:

"That the Chinese Church be urged to take over, in whole or part, as a regular part of its activities the costs of local day

schools. To this end, that wherever a day school exists there be appointed a standing school committee composed of local men who will be directly charged with the finances and care of the school. This committee should make every effort to raise the whole budget locally from tuition and contributions from business men, church adherents and others and expect only such grants from the mission as are absolutely necessary.

"We recommend those in charge of day schools to so plan this work that all day school teachers shall have the opportunity of some normal training."

If the day schools are rightly related to the local communities and the churches, many of the problems which have perplexed the missions with regard to these schools in the past will be cleared away. There remains, however, the very vital question as to the educational character and use of these schools. A careful investigation of 260 day schools in Fukien province showed that only 37 per cent. of the boys remained in school longer than two years. In one school numbering 40 there were this year only six boys who were members of the school last year and there were other schools where similar conditions obtained. One hundred and thirty-two boys' day schools with 3,261 pupils reported that out of that entire number only 112 or three and two-fifths per cent. went on into the next higher grade of school. Now, as a matter of fact, the curriculum of the schools is laid out with sole reference to the connection of the school with the higher grade. In other words it is the interests of less than 4 per cent. of the pupils which determine the educational character and use of the day school. The percentages might differ in other provinces, but the fact would remain everywhere that the purpose of the day schools has had in view the needs of but a small minority of the pupils. There is no more important problem of education in China today than the right adjustment of elementary education to the interests of the majority of the pupils and the needs of society.

III. Some other Union Problems.

1. The union of the mission presses in Shanghai. The negotiations begun some years ago for a union of the Methodist and Presbyterian presses in Shanghai have been continued in the most friendly spirit. Nothing further can be done until in the Southern Methodist church, which jointly with the Methodist Episcopal church maintains the press in Shanghai, a transfer has been effected passing the press over from the Board of Publication to the Board of Missions of the church. Meanwhile the managers of the two presses in Shanghai are in constant conference and a union of their book stores has been already effected. It would be desirable if this union could include every missionary agency operating in this field in Shanghai. There are many practical problems that will have to be dealt with after the Southern Methodist Board is in a position to go forward with

the matter and these will come before the Boards at home from time to time as they emerge.

The development of great Chinese presses has wholly changed the conditions in Shanghai since the mission presses were started. The Commercial Press, established by men trained in the mission press, is now the greatest printing and publishing establishment in Asia. The founders were Christians and practical printers and many of the men who control the press now are warm-hearted Christian men. For some years about one-fourth of the capital was held by Japanese, but all foreign shares were redeemed in 1914, so that the company is now a purely Chinese concern with a paid up capital of \$2,000,000 Mexican. The annual output of the press is now nearly 6,000,000,000 pages or 60,000,000 volumes, one-twelfth of them bound in foreign style and the rest in Chinese. In one year it sold over a million copies of one reading book alone. It casts annually over 300,000 pounds of type, manufactures printing presses, and school materials of all kinds. It has a nine hours work day, Sunday holidays, an evening school for employees and day school for their children. Women employees are allowed to retain their positions and are given a month off before and another month after child birth. The nursing babies of mothers working in the factory are allowed to be brought to be fed during work hours. American printers who have visited the establishment pronounce it to be unique, combining more departments than any other printing establishment in the world. Its managers cordially recognize their debt to the Presbyterian mission press and speak of their enterprise as one of the offspring of missions. It will be a happy day when missions can show churches and schools among their offspring as lusty and absolutely independent as this press. Such institutions have not yet done away with the necessity of the mission press, although they have cut off a large part of its most remunerative work such as the printing of new editions of the Bible. There is still an immense amount of publishing and printing which must be done for the missions in China which no other agency than the mission press can do, and it is needed still for a quality of work and for undertakings of exacting accuracy which only the mission press as yet supplies.

2. Union Missions Building. There is no central missionary headquarters of all the mission agencies which have offices in Shanghai. It is very desirable that there should be such a central headquarters, housing the various interdenominational organizations and providing quarters for denominational bodies, caring for union missionary tract and book activities and supplying halls for missionary gatherings. Our old press property at 18 Peking Road is suggested as the site for such a building. At present it is used for the union book store, the press offices (the printing all being done elsewhere), headquarters for the China Council, the central fiscal agency of our missions, and residences. It is a property of good size but not ideally shaped

for the proposed use. The plan is to be the subject of further conference among the agencies that will be interested, in Shanghai. If it is found to be desirable and 18 Peking Road is regarded as a suitable place the proposal might be that our Board should contribute the land and that the money for the building should either be provided by contributions from the other agencies that would make use of it or by special gift if such could be secured.

3. The school for missionaries' children in Shanghai has proved a great success. There are now 116 children in the school, all but 12 from missionary homes, representing 21 different missions of which only six as yet contribute toward the budget of the school. The children from the non-contributing missions are of course charged fees a little in excess of those charged the children of the missionaries of the contributing missions, but the difference does not begin to offset the contributions made by the six contributing missions or their home Boards to the budget of the school. Our Board is at present contributing \$1,750 gold per annum and there are at present in the school 15 children from our missions. The Central China Missions asks the Board to increase its contribution to \$1,882 gold per annum, and I think our Board should respond to this request of the mission unless some of the Boards which are not now contributing can be induced to do so.

The plan for a school for missionaries' children at Kuling has never been abandoned and there now seems to be some prospect that such a school can be established. The missionaries in the interior are still firmly of the conviction that such a school is needed and that the Shanghai school cannot meet their needs. The Board has agreed to provide \$400 gold per annum in behalf of the Hunan Mission toward the Kuling school and the Kiang An Mission has asked that the Board assign one-half of the funds now appropriated to the school for missionaries' children in Shanghai in behalf of the Kiang An Mission to the Kuling school as soon as it can be undertaken. I doubt whether this should be done. The Kiang An Mission would not now send any children to the Kuling school. The Shanghai school needs all the help that it is receiving. If a school at Kuling is really needed I think that we should face our responsibility to it on its merits and if we ought to aid it further, to do so without reducing at the present time our appropriations to the Shanghai school.

4. One of the most satisfactory agencies in which the Board is co-operating seems to be the language school of the Nanking University where scores of missionaries annually are receiving a guidance in language study such as was not possible under the old system of separate language work in the different stations. This school is more than a language school. It is also a general training school and our younger missionaries who

have studied there are warm in their praise of all that the school has done for them. They urge that all new missionaries, even these going to the Woo dialect stations of our Central China Mission, should have the advantage of the systematic work and general training and the personal fellowship by which the first year of missionary life in China is made so helpful and encouraging at Nanking.

R. E. S.

4. A REVIEW OF SOME PARTS OF MEDICAL MISSIONS IN CHINA

DAVID BOVAIRD, M.D.

Our stay in China lacked one day of being five weeks. The following table of places and institutions visited will give in a general way the scope of our observations:

Mukden: The Hospital and Medical School under the care of Dr. Christie of the United Free Church of Scotland, with cooperation of Irish Presbyterians and Danish Lutherans.

Peking: Douw Hospital for Women, under Drs. Leonard and Bash. Methodist Hospital for Women, and the Union Medical School for Women, Union Medical School and the Lockhart Hospital, formerly of the London Mission, now in charge of China Medical Board.

Tsinan-fu: English Baptist Hospital, under Dr. Balme; Union Medical School.

Nan Hsu Chow: Dr. Wiltsie just arrived on field and beginning language study.

Hwai-Yuen: Hope Hospital, under Dr. Cochran; Women's Hospital, just beginning building operations.

Nanking: Hospital and Union Medical School. Hospital for Women, under Dr. Keator.

Soochow: Tooker Hospital for Women, Dr. Anderson; Southern Methodist Hospital for Women, under Dr. Polk; Southern Methodist Hospital for Men, under Drs. Park and Russell.

Ningpo: English Baptist Hospital, under Dr. Grant. C. M. S. Hospital.

Hangchow: C. M. S. Hospital, under Dr. Main. C. M. S. Convalescent Home. C. M. S. Tuberculosis Sanatorium.

Shanghai: St. Luke's Hospital, Pennsylvania Medical School, Med. Dept. St. John's University. St. Elizabeth's Hospital, under Dr. Fullerton, Episcopal. Margaret Williamson Hospital, under Dr. Garner, Women's Union Board. Chinese Hospital, under Dr. Davenport of C. M. S. Chinese Hospital, under Dr. Chang, pupil of Dr. Mary Fulton. Red Cross Hospital and Harvard Medical School.

Canton (visited in May): Canton General Hospital, under Drs. Cadbury, Woods and Howard. Hackett Hospital and Medical School for Women, under Drs. Hackett and Allyn. Kung Yi Hospital and Medical School, under Dr. Todd.

The Canton institutions and the situation existing there with relation to medical work and education were fully dealt with in Mr. Speer's reports to the Board written at the time of our

visit, so I shall not attempt to report upon them now. Many of the institutions visited have no relation with our Board and our visits to them were made for the sake of affording standards of comparison for our own. Nearly all of them are furthermore fully dealt with in the report of the China Medical Commission of the Rockefeller Foundation (1914).

To take up the institutions in which we have direct interest:

The Douw Hospital, just across a narrow street from the Er-tiao compound, in Peking, was just nearing completion and recently opened. It is two-storied, well planned, substantially built and pleasing both outwardly and in its interior. There are a number of rooms for private patients and wards for general, with special provision for obstetric cases, the total capacity being 25 to 30 patients. There is a large, well-equipped operating room and a small laboratory. (One of the weaknesses of the women's institutions seems to be a failure to grasp the vital importance of laboratory work, or to make adequate provision for it.) On the upper floor on the southern side are balconies where the patients may enjoy the sunshine and fresh air. The hospital staff consists of Drs. Leonard and Bash. At the time of our visit Dr. Bash had been laid up by illness for some days and Dr. Leonard's time was almost fully occupied by her duties in the Women's Medical College. The hospital was almost empty, another forcible illustration of the disadvantages of too small a staff. It was expected that Dr. Bash would soon be able to resume her duties and get the hospital work going. If the hospital were open and working to its full capacity there should certainly be quite enough to occupy the entire time and energy of both these physicians.

The Methodist Hospital for Women, with which is associated the Union Women's Medical School, of which, I believe, Dr. Leonard is dean, is a new hospital just opened with a capacity of about 60 patients. It is a very attractive institution, with two American women physicians and a trained nurse in charge. but the laboratory was hardly more than a closet, totally inadequate for the hospital, even if the teaching of students were not contemplated. The Medical School consists practically of a few classrooms, in which the students are taught by lectures and recitations. There are no facilities for teaching anatomy other than a manikin and charts, and no clinical, physiological, bacteriological or pathological laboratories. There were, however, four or five young Chinese girls from various parts of the country, who had just come in and were undergoing the revolutionary unbinding of the feet, which is a required preliminary to beginning the medical education.

The conclusion of the China Medical Commission that the time is not yet ripe for fostering the medical education of women may be challenged, but certainly such education can hardly be accomplished under present conditions in Peking. Even granting that the preliminary education of these girls were adequate,

such training as could now be given them in this school could hardly qualify them for the practice of medicine. It is to be hoped that additions to the equipment and staff of the school may put it on an adequate basis.

With relation to the Union Medical School, any action on our part must await the return of the China Medical Board and their determination as to what they wish done. For one reason or another there are many vacancies on the staff and they are in need of reinforcements, but it has been impossible to induce any of the missionaries now in China to come to their assistance, because of uncertainty as to the plans of the China Medical Board. As Dr. Buttrick and his colleagues were in Peking during our stay, that uncertainty should soon be removed. By reason of the death of Dr. Hall, and Dr. Dilley's furlough, our Board is at present without representation on the staff of the school. Dr. Dickson is in Peking, but, of course, just beginning his language studies and not available for teaching service. Doubtless our Board will be quite ready to meet the wishes of the China Medical Board as fully as possible, when they are known.

The annual meeting of the North China Mission was in session, when we reached Peking, and we had the pleasure of meeting many of the missionaries and conferring with them relative to the medical work and the new situation brought about by the part the Rockefeller Foundation is undertaking in medical education. There is a very real concern among many of the missionaries lest by reason of the changes introduced by these new interests, the mission medical schools will become wholly secularized and lose entirely the missionary character and evangelistic purpose that have thus far marked them. Back of that fear in the minds of most of them lies the knowledge of what has happened in the case of the Harvard Medical School in Shanghai. This institution was originally conceived by many as a mission enterprise, and some of the men who first came out to it expected to fill the parts of missionaries. It has, however, undergone such changes that some of these men have resigned from the staff and their places have been filled by others, who though good medical men, have no interest in missions and no purpose of aiding directly the preaching of the Gospel. Furthermore some of the new appointees give but part time to the school and its hospital and practice in Shanghai for their own profit. There are therefore great discrepancies between their incomes and those of men on the missionary basis and much dissatisfaction for that reason. Some of our missionaries, I think, also have fears that the entrance of the Rockefeller Foundation into this mission work may lead to criticism or opposition on the part of people at home, or that it may lessen the feeling of responsibility on the part of the church for this work, diminish contributions from some quarters, and in the end work harm rather than good to the cause. We endeavored earnestly to allay these fears and to

persuade all our people that the aid thus offered them should be regarded as providential and welcomed and that they should meet the China Medical Board with entire confidence in its purposes and in the spirit of hearty co-operation. Various considerations lead us to that position. The work of the several schools in which we are interested could not have been much longer continued under the old conditions. There was not one of them adequately equipped or staffed. All the missionaries knew this and had made great sacrifices to help meet the needs of the schools, but only as they secured gifts from interested friends at home were they able to make progress, and that progress has been painfully limited. Furthermore the heavy burdens imposed upon the teachers in these schools in their undermanned condition left them neither time nor energy to devote to such evangelistic (personal) work among the students as they desired or as indeed was essential to the realization of their hopes that their schools should turn out Christian physicians. If now these same institutions could be provided with adequate staffs and equipment, the prospect of so doing would be proportionately increased. The plans of the China Medical Board, as outlined in the correspondence with the mission boards, offer us institutions the like of which can be found nowhere else in the world, namely, first-class medical schools whose faculties are made up of Christian men, controlled by the missionary purpose. What more can our mission boards or their representatives fairly ask? To be left to themselves to accomplish a task which years of experience, despite herculean labors on their part, have proven beyond their resources? Surely it is the part of wisdom to welcome this new and providential assistance and use it for the promotion of our Lord's cause. The members of the China Medical Board have reason to expect frank confidence and hearty co-operation. They are not untried or unknown men. They bring to their new enterprise the record of many years of noble public service in the cause of general or medical education. They assume their new duties, as set forth in the terms of Mr. Rockefeller's letters, with hearty sympathy and co-operation with the mission cause. Much of the apprehension with which the entrance of the Foundation into the field of medical education in China has been anticipated has, we feel sure, been due to uncertainty as to just what the China Medical Board would do and how. We shall hope that their plans, when unfolded, as they must be soon, will go far toward reassuring our representatives and convincing them that their duty lies in going forward with courage and faith in co-operation with these new agencies which God has brought to the accomplishment of His work. No mind can picture the limitless possibilities for the relief of human suffering and the uplift of the Chinese people (one-quarter of the human race) in the development of a thoroughly trained medical profession. Nor can we discern in all the lines of Christian endeavor any opportunity that presents greater possibili-

ties of advancing Christ's Kingdom than that open to us at this time to put the impress of His character upon the students of the best medical schools in China.

Upon two propositions the missionaries we met at Peking and Nanking, seemed to be unanimous; first, that there should be one or more schools teaching in Chinese and especially one such in the Yangtze valley; second, that the new appointees to the medical staffs should be upon the missionary basis as to salary.

The first of these proposals is certainly reasonable and wise. The China Medical Commission of the Rockefeller Foundation, though the majority of the faculty of the Peking School were in favor of teaching in Chinese, and they found many others of like opinion, decided that for the present (and for some time to come) instruction in medicine should be in English. That decision so far as the Peking and Shanghai schools are concerned must be accepted. The arguments for Chinese and English, respectively, are given in the Report of the China Medical Commission. A considerably stronger plea may be made for the use of the vernacular, as may be seen from the papers of Dr. Venable and Dr. Stuckey, which will be appended to this report. The decisive consideration with the Commission was doubtless the fact that if teaching in Chinese were required it would be impossible to secure the number of professors necessary to properly man the schools. The field of choice is greatly widened by adopting English. On the other hand there are now in China a number of men thoroughly familiar with the Mandarin language and eager to teach in it. Is it not highly desirable that they should not only be permitted but encouraged to do so? If modern medical science is to be made available for the Chinese people at large its ideas and terms must be given to them in their own tongue. Indeed the education of medical students in a thorough manner will be rendered futile, unless at the same time the people upon whom they must depend for patronage and support learn sufficient of the subject to appreciate what is offered them in a well-trained medical profession. This education of the people will be practically barred if English alone is used in the medical teaching, and it will be facilitated in proportion to the use of their own tongue.

As to the question of literature, which is also a highly important one, there have already been translated into Chinese a sufficient number of standard text-books to enable any Chinese student to get a satisfactory working library for his student days. These translations have been printed with the approval of a committee of the China Medical Association, which has been giving considerable attention to the subject. The process of increasing this supply will assuredly be fostered just in proportion as the demand for such work is increased by the use of Chinese in the schools. Furthermore, instruction in English should be part of the curriculum of all schools teaching in Chinese, just as German is taught in all the prefectural Japanese

schools of medicine to the end that at his graduation the student should be able to avail himself of the riches of English medical literature. For all of these reasons the missionaries' proposal that there should be some schools in which medicine is taught in Chinese should be supported. In which schools? Tsinan-fu for one. The China Medical Commission regards this city as an unfavorable one for the seat of a medical school and advises that the students be sent to Peking. Yet there are strong reasons for supporting and seeking to develop it. The city lies in a province containing 50,000,000 people, as greatly in need of skilled medical service as any part of China. The people are poor and it is the opinion of the missionaries on the ground that if the school is given up, few, if any, of the students can be induced to go to Peking. The school is also an important factor in the development of the Shantung Christian University, and its abandonment would be a severe blow to that promising institution. The English Baptists have just opened a new and very well equipped hospital of 100 beds. The medical school has a fair building and the beginnings at least of adequate laboratories. It has already a strong faculty of seven English and Americans and one graduate of their own school. The foundations of a vigorous school are well laid and it should certainly be developed to fulfil the aims of its founders, i. e., a provincial school aiming to provide thoroughly trained Christian men for work in Shantung. A class of seven men have already been graduated and all of them are now serving in mission hospitals. The retirement of Dr. Schultz from the faculty just at this time is greatly to be regretted and every effort should be made to promptly fill the vacancy.

Incidentally the women's hospital conducted by Dr. Keator in Tsinan-fu, was visited during our stay. It consists of a couple of native houses, each containing two or three beds, and a room for dispensary work. Dr. Merwin is also soon to return to duty in Tsinan-fu. If this work is to be continued, they should clearly have better facilities. It is impossible to do good work under such conditions. If this is not practicable, would it not be best to give up this work and transfer these physicians to other points where help is needed?

/ Nanking. This is undoubtedly the most difficult problem before us at this time. Seven mission societies have taken part in the establishment of the Nanking University Medical School. By this union a strong medical staff has been gathered together, but they are without sufficient equipment. The hospital of 118 beds is antiquated excepting for a newly-built operating room. Its laboratories are sorely lacking in apparatus. There is no medical school building. The school therefore requires heavy expenditures to give it the physical equipment necessary. The faculty is united in the opinion that there is need of a medical school teaching in Mandarin in the Yangtze Valley and it seems no doubt that there would be an ample field for such an insti-

tution. There are, however, two great difficulties in the development of such a school in Nanking. There are plenty of young Chinese eager to study medicine, plenty of them now studying in the University, but in the present trend of things in China, nearly all these students want their medical instruction in English. This appears to be the result not of any consideration of the relative advantages of the use of English in medical studies, but of the fact that a knowledge of English is an essential part of the new order of things, a mark of the progressive spirit, and, therefore, all the ambitious students want all they can get of it. Much of the instruction in other departments of Nanking University is carried on in English. The graduates of the University, therefore, want their medical courses in English. Therefore, to provide the school with students prepared to study medicine in Chinese, the school must take some of the graduates of lower schools and give them a special preparatory course in science in Chinese. Under such conditions the number of students is greatly limited.

The second great obstacle is the comparatively short distance of Nanking from Shanghai, where there are at present two schools teaching medicine in English—Harvard and the University of Pennsylvania School, which is combined with the medical department of St. John's University. The China Medical Commission of the Rockefeller Foundation has selected Shanghai as one of the centres for a strong school teaching in English, and there is no doubt that the China Medical Board will seek to secure some union of the two schools now established in Shanghai, and if successful in that effort, will grant the new institution all the aid it needs to attain a high standing. There are, however, great difficulties in the way of such a union, desirable as it is from the viewpoint of those impersonally interested in the promotion of higher medical education. If the China Medical Board can bring about an alliance which promises a strong Christian school in Shanghai, the only remaining reason for persisting in the effort to build up the Nanking school is the need of education of doctors in the Chinese language. The faculty of the Nanking school have expressed their willingness to give up their own undertaking if a school of this character can be brought about in Shanghai, even if in this school English alone should be made the medium of instruction. We were privileged to attend a meeting of the trustees of Nanking University, where the broad, high-minded spirit in which this question was discussed, made a deep impression upon us. The loss of the medical department would be a severe blow to the University, but they are willing to face that loss if it is in the interest of the great cause which lies nearest to their hearts. Some of the medical faculty are, however, very keen in their desire to continue teaching in Mandarin, believing that such a school in the Yangtze Valley is indispensable, and others of them urge that they are willing to join in the union in Shang-

hai not for the sake of the union itself, but to assure the maintenance of the missionary spirit and purpose in the resulting school. Final decision as to what it is best that the Nanking faculty should do must await the settlement of the plans of the China Medical Board for Shanghai.

The second urgent plea of the medical missionary body with relation to the work of the China Medical Board is that in the matter of salaries the new appointees in the medical schools shall be upon the missionary basis. The reasonableness of that request is evident. The experience of a change of policy in this regard has been very disquieting to them. It is doubtful whether any other one measure would do so much toward maintaining the missionary spirit in the whole enterprise. If the mission boards can find men qualified for the positions and willing to serve on the missionary-salary basis, it will not be probable that the China Medical Board will desire to establish higher salaries. But if qualified men can only be obtained by more liberal salaries, we can hardly protest against their being offered, and some basis of harmonious co-operation between groups of men working on different terms must be sought. This is evidently a problem which cannot be solved by dogmatic decision beforehand but must be worked out by experience. In relation to this and other vexing questions which will undoubtedly come up in connection with the operations of the China Medical Board, it will do much to prevent misunderstandings and to secure harmony, if the missionary body can be kept fully informed of every development and thus enabled to know, as fully as possible, all the considerations that enter into the final decision of questions so vitally affecting their lives and work.

When we reached Shanghai we were fortunate to be able to attend meetings of the China Council and to discuss these questions thoroughly with its members. It was no small privilege to meet so able a body of men giving themselves enthusiastically and unselfishly to the Lord's work. Whatever sacrifices are necessary to carry that work forward they are ready to make.

At Nansuchow we found Dr. and Mrs. Wiltsie just arrived and beginning their language study. They are very welcome additions to the small but enthusiastic staff of the Kiang An Mission. We trust that a great future of noble service lies before them. In Hwai Yuen we had the great pleasure of meeting our old friend, Dr. Samuel Cochran, and seeing his work in Hope Hospital. As members of the Central Church, Mrs. Bovaird and I have a special interest in all the work of the Hwai Yuen station, and may be pardoned if we viewed it through rose-tinted glasses. Without doubt the hospital is one of the best to be found in China and Dr. Cochran a leader of his profession. Everywhere one goes in mission circles he finds Dr. Cochran's work well known. One of the reasons for this came out when at the close of our one day in Hwai Yuen he invited me over to the hospital at half-past eleven at night to see under the microscope

a very unusual display of the ova of *ascaris hunbricoides*! To be interested in intestinal parasites at that time of night calls for just such rare scientific spirit as he has. It may well be that Dr. Cochran's attainments will lead to his being requisitioned for some part in the new educational program elsewhere than Hwai Yuen. The bricks for the new women's hospital in Hwai Yuen are on the ground and only the return of the plans from New York is awaited before beginning the erection of the building. With that addition the plant of the mission will be a very complete one.

In Soochow Dr. Anderson has returned and resumed her work in the Nathaniel Tooker Hospital. Dr. Humphrey, in view of her prospective marriage, was just about to leave, and the work will again devolve upon Dr. Anderson alone. From the history of the institution it seems impossible to keep the women physicians in that station. There is grave danger that Dr. Anderson herself, by reason of her health, may not be able long to continue her service. In view of these facts the proposition to unite the work with the women's work of the Southern Methodist Board should be seriously considered. To our hurried examination the women's hospital and medical school conducted by Drs. Polk and Love of that Board seemed to have unusual vigor and promise in it, but like every other women's enterprise in China they are in need of help both in staff and funds. Our co-operation would therefore be welcome to them.

The work being done in Soochow in the medical education of women, both as nurses and physicians, belongs at present wholly to the Southern Methodist Board, but if we joined them in hospital work it would naturally follow that we should take some share in the broader effort, so that a knowledge of the actual conditions is of importance to us. They are now conducting classes in medicine and a training school for nurses. The hospital has 60 beds, for medical, surgical, and obstetrical cases, the latter being a separate department with special equipment. It has a small, but active, clinical laboratory and also a small chemical laboratory. All the buildings are of comparatively light construction in the pavilion style, so that they do not represent heavy outlay and additions are easily made. The burden of the hospital and school work has been mainly carried by Drs. Polk and Love. An American, Miss Forman, assists them by taking charge of the finances and aiding in the training school. They have also received valuable help in the educational work from Drs. Park and Russell who conduct a large general hospital and dispensary on an adjoining compound. (This hospital also has a women's ward; there are plenty of patients for both institutions.) They have also some of their own graduates as assistants, so that all told the school has a faculty of nine. The course covers five years and is given in English. Students are advised to have at least one year's high school work before entering, but may be accepted without this after passing an examination on elementary subjects.

At present there are but two classes in the women's medical school, a senior class of five and a first-year class of six. It is not possible for them with their limited staff to take classes yearly. It was interesting to learn that there were twelve positions open to the five members of the graduating class, Dr. Mary Stone offering to take the whole class into her work at Kiu Kiang. Poorly prepared as these young women must be admitted to be, both in their preparatory education and in their professional course, there appears to be much work for them to do. Dr. Anderson is hoping to secure one of the graduating class to help her in the emergency created by Dr. Humphreys' withdrawal.

The decision of the China Medical Commission that it is not wise to foster the medical education of women until the underlying educational structure has been considerably strengthened has already been referred to. They evidently regarded the struggle properly to educate the poorly-prepared girls now seeking medical instruction, despite the success of some of the graduates of the present weak schools, as productive of too meager results to justify supporting the undertaking. They suggest that such women as are peculiarly fitted for the profession should be sent abroad for their medical education. They also make a strong point in the fact that the development of medical schools for women, unless the standards are high, will tend to diminish the importance of the nursing profession, so that only women of qualifications lower than those required by the medical school will enter that calling. They add that at the present time in China high grade nurses are as much needed as are women physicians, and it is essential that the nursing profession should be recruited from girls who are of good social standing, and of the best possible education. It is also true that even if the means were at hand to provide needed equipment for women's medical schools, it would probably be impossible to augment materially the teaching staffs, because of the diminishing numbers of women studying medicine in America and the consequent failure of volunteers for the mission fields. Unless, therefore, there is prospect of definite change in these various conditions we should postpone efforts to promote the medical education of women and rather aim to develop training schools for nurses. And for like reasons we must aim to combine and strengthen the women's hospitals we already have in the effort to make them more efficient, and better to qualify them for the training of nurses.

With relation to health conditions among our missionaries in China conditions are on the whole satisfactory. The climatic conditions vary so greatly within the wide compass of the Empire that it is impossible to deal adequately with them in a report of this character. Furthermore, the more experience one has with the medical work of the Board the more clear it becomes that climate after all is one of the minor factors in the problem. It is also surprising to find how safely on the whole missionaries live in the densely populated centers of China in

the midst of enormous numbers of people entirely lacking in any knowledge of hygiene. And yet they do not entirely escape the perils of such a situation. Occasionally some pay the penalties of the exposure incident to their situation; as the deaths of three members of the faculty of the Peking Medical School within recent years have borne painful witness. It is a satisfaction to know that in this relation the Board is taking every possible precaution to protect its appointees. Experience emphasizes strongly the need of insisting upon repeated vaccination and the anti-typhoid immunization.

While in Peking I was asked to examine Miss Newton of Paoingfu and to determine whether her condition demanded her return to the United States. Dr. Mackey had written a very complete history of Miss Newton's condition and requested my judgment. The latter had had several attacks of precordial pain associated with signs of heart failure, and had also suffered from dysentery. At the time the dysenteric symptoms had subsided, Miss Newton looked and felt well, and the most careful examination (extending over an hour and a half) failed to show any definite disease of the heart or arteries, or indeed any physical condition to account for the heart failure. In view of these facts I advised Miss Newton to remain at her post, with the provision that she should be relieved of the duties of treasurer and confine herself to the school work, which she enjoyed and felt quite equal to. It was my expectation that she would gradually gain strength and escape the repetition of the attacks which had caused alarm. Just as we were embarking to leave Shanghai, some three weeks later, I was shocked to learn from Dr. Cunningham that Miss Newton was dead. There has been no opportunity to learn what transpired between the time of my examination and Miss Newton's death. It is quite clear that she was suffering from more serious disease than I discovered. Just what it may have been I cannot without further information surmise. In every examination which I was called upon to make in the field I was made painfully conscious of the conditions under which the missionary physician must often reach decisions, conditions which make it necessary for him to reach a decision without the aid of important data. It may be that had I had fuller information I would have more accurately forecast the future in Miss Newton's case. Yet of that I am not at all confident. Some of these conditions simply baffle us, until post-mortem examination shows the true situation. With relation to Miss Newton, Dr. Mackey did her full duty. The responsibility for Miss Newton's remaining in China rests entirely upon myself. I wish to make clear that that decision was reached only after full consideration of her history and as thorough an examination as the situation permitted.

5. PROPERTY, TREASURY AND BUSINESS QUESTIONS

DWIGHT H. DAY

Our party arrived in Mukden, Manchuria, Saturday evening, September 18th, from Syen Chun, Korea, the journey occupying just twelve hours. It was an interesting study to go from the Japanese Concession surrounding the railroad station and hotel, where substantial, modern buildings have been erected, through the great seething, heathen city with its Chinese multitudes and out on the other side to the compound of the United Free Church Mission where Dr. Dugald Christie conducts a remarkably efficient medical work, and where a fine outlook is obtained over some of the bloodiest battlefields of the Russo-Japanese War. To Dr. Christie's courtesy and that of his associates our party owes a most delightful Sabbath.

The itinerary in China for the majority of the party was as follows:

Sept. 19th	.....In Mukden	1	day
" 20th and 21st	.....Railroad to Peking with stop-over at night	2	days
" 22nd-24th	.....In Peking	3	"
" 25th	.....Railroad to Tientsin (delayed)	1	day
" 26th	.....In Tientsin	1	day
" 27th	.....Railroad to Tsinan-fu	1	"
" 29th	.....Railroad Tsinan-fu to Hwai Yuen with stop-over at Nansuchow	1	"
" 30th-Oct. 1	.....At Hwai Yuen	1½	days
Oct. 1st	.....Railroad to Nanking	½	day
" 2nd-4th	.....In Nanking	2½	days
" 4th	.....Railroad to Soochow	½	day
" 5th	.....In Soochow	½	"
" 5th	.....Railroad to Shanghai and night boat to Ningpo	½	"
" 6th	.....In Ningpo (night boat to Shanghai)	1	"
" 7th	.....Railroad to Hangchow	½	"
" 7th-9th	.....In Hangchow	2	days
" 9th	.....Railroad to Shanghai	½	day
" 10th-15th	.....In Shanghai	6	days
Sailed at 5 P. M. Oct. 15th for Kohe, Japan.			
Spent in travel, and at Mukden and Tientsin		9½	days
Spent in Mission Stations		17½	"

Total number of days in the China district..... 27 days

By this itinerary the Deputation was enabled to see something of the work and meet many of the missionaries of the North China, Shantung, Kiang-an and Central China Missions. Members of South China and Hainan Missions also were present in Shainghai, attending the meetings of the China Council.

THE CHINA STATIONS

A problem that has been troubling North China is that of the treasurership of the mission. Dr. Wherry desires to give up

the responsibilities of the office, which he has carried so well for several years and he should be allowed to do so, in order that he may devote his time wholly to his important translation work, and in view of the fact that he is necessarily absent from Peking for long periods at a time. There is no one now in any of the four stations fitted or free to act as mission treasurer, in fact, the stations even find it difficult to get their local station accounts taken care of. If a mission treasurer could be found, it would be possible so to centralize the finance and accounting work of the mission as to relieve station treasurers of a large part of the work they are now doing. A suggestion was made at the mission meeting in Peking that a man be sent out who would act as mission treasurer for both North China and Shantung missions. Another proposal was that a treasurer and agent be located at Tientsin to take care of the North China treasury work and possibly that of Shantung, as well as the agency business at the port of entry, which now entails charges against the missionaries which are burdensome. However, it seemed wisest to attempt first to consummate the plan proposed some time ago of having the mission's treasury work centralized at Shanghai, under the China Fiscal Agent, thus eliminating the necessity for a mission treasurer and greatly relieving station treasurers. After examining into the matter at Shanghai and consulting with the Fiscal Agent there, it was decided to adopt this course, beginning with April 1, 1916.

Titles to the Board's property in China are safely secured by the purchase of all interests and claims of private individuals and having deeds registered in the local Yamen and recorded in the nearest U. S. Consulate. Great difficulty is experienced however in obtaining land, partly because of the innate reluctance of Orientals to part with their holdings, partly because oftentimes the land has been dedicated to mounds for the dead, and partly because the desirable tracts are frequently divided up among a great many different owners. In acquiring the forty acres for the site of the new University buildings at Tsinanfu it was necessary to deal with some sixty owners. This site is an eminently satisfactory one and well located just outside the city wall in the South Gate suburb, separated from the plant of the Union Medical School and Hospital only by the wall itself. A gate at this place will serve to make communication easy. In very few instances are our compounds symmetrical and well laid out, or large enough to permit of a happy architectural arrangement of the buildings. The reasons for this are obvious and some have been mentioned already: (1) the selection of small sites in the early days and the inability to enlarge; (2) they have been built up by gradual additions from time to time and (3) lack of sufficient funds to purchase adequate and well-located tracts. There is opportunity to do much better work in this regard where all the buildings can be planned at one time and placed on suitable grounds as is the case with Shantung and Nanking

Universities and as Hangchow has already done. The symmetry and architectural unity of the American Board compound in Peking and of the China Inland Mission in Shanghai are real assets and it is to be hoped that as we extend our compounds or plan new ones we can improve over the past in this regard, even in the smaller stations. It should be added that some of the building work of the missions conducted by missionaries who make no pretense to scientific knowledge or skill in such matters is remarkably good and could scarcely be improved upon. But in such cases the time and energy of the missionary has been largely absorbed in the building and he has been compelled to curtail his regular work which is always urgently demanding all the strength he can give it and for which he may have been specially trained by long years of preparation and study.

The China Fiscal Agency at Shanghai under which the accounts of Central China, Kiang-an and Shantung Missions are centralized, thus eliminating the necessity for mission treasurers in those missions, is working out satisfactorily. Station treasurers from all the fields testified to the lightening of their burdens and the great saving of time to them under the new system. As has already been stated, a fourth mission, North China, will be included beginning with the next fiscal year. Some details require still to be worked out, as for instance, underbuilding and fortifying the man who now has sole responsibility, and as time goes on it is probable that the system can be further extended but already it has proved its value and marks a long step in advance.

The South China Mission is calling urgently for a treasurer and so far it has not seemed practicable to include it in the general China system; it is necessary therefore to consider the question of locating a man trained in accounting work at Canton, to handle South China and probably Hainan accounts and attend to the agency work incident upon the arrival of missionaries' goods at the port of Hong Kong. Recently the arrival of one large shipment of goods required six full days of the time of the present treasurer who is one of the teachers in the Theological College before it could be cleared and distributed to the country stations, and all this time the work with his classes was interrupted. This is not fair either to professor or students and is illustrative of the lost energy resulting from the necessity of trying to cover two utterly different departments of work by the time and talents that are required for one.

A matter that has engaged the attention of field treasurers as well as of all those engaged in building operations in China is that of the rate of exchange fixed by the Board for turning gold into Mexicans for building operations. In May, 1914, the Board voted to make all appropriations for property in native currency. There is cordial agreement and acceptance of this action among the missions as being the best method. However, soon after the action was taken, and an arbitrary rate for converting

gold amounts into native currency was fixed, the rates for China Mexicans suffered rather sudden and violent fluctuations, and have continued to do so with more or less irregularity ever since. The trouble on the field has arisen from the fact that the number of Mexicans resulting from the rate fixed by the Board, has fallen in some cases far short of the amount that could have been obtained had the gold amount been applied on the field at current rates. Sometimes there would be a "loss" of several hundred Mexicans in one appropriation. The Board, of course, does not desire to build up an exchange account at the expense of building appropriations and it has already taken action looking to relief in some cases. There are still others in which separate recommendations will be submitted to the Board for action. Either the rate as fixed by the Board will need to be changed more frequently, and in accordance with the current rates as reported in the drafts sold, or a current rate for Mexicans can be obtained from the oriental banks in New York on the day the appropriation is made and a rate for the appropriation and expenditure of the money fixed in accordance therewith.

The plant of the Mission Press at Shanghai was carefully inspected and its financial condition examined. The balance sheet for the year, lately published, shows the best results of any year in a long series, and speaks well for the careful and untiring management of Mr. McIntosh. The Press has this year celebrated its Seventieth Anniversary which has been commemorated in an attractive historical pamphlet by the manager. Competition with other presses in Shanghai is severe both as to contracts for printing and in the matter of retaining the trained labor, and it must be kept in mind that the Mission Press supplies a great deal of material for mission work on which there is no profit whatever. The Board and the missions hold themselves ready to combine the Mission Press with the Methodist Press. Definite proposals looking to this end are under consideration. A combination has already been effected of the Book Sales Department of both Presses, under the name of The Mission Book Co., and the union store is proving a success.

At Peking, Tsinanfu, Hwai Yuen, Nanking, Shanghai and Hangchow opportunity was given for meeting with Chinese pastors, evangelists, advanced students and leaders in the Church and these occasions always proved interesting and informing. Especially was the good-fellowship with these Christian brothers enjoyed when through their courtesy we were invited to dine with them, or when in conference concerning the welfare of the churches we were able to judge of their Christian zeal and stability. Again and again it was impressed upon one how high are the purposes of these men and how deeply they appreciate what the forces are which alone are going to be able to mould their people aright. Nor are they under any delusions concerning the political developments of the past year in China. They appreciate the momentous issues that are waiting to be decided

during these months and in all their expressions they reveal an admirable patriotism and confidence in a happy outcome for their country, buttressed by that remarkable oriental quality of unshakable patience. There is a fibre, a soundness, a sincerity in the Chinese character that is very attractive and makes working with them seem greatly worth while.

There seems to be coordination in the China work, fostered and promoted by the China Council whose activities cannot be too highly commended. The conservative attitude of the members, their care and wisdom in handling a multitudinous number of details, and their intimate knowledge of conditions in the China field lead one to hope that more matters will be decided by them rather than be referred to New York.

There are some undeveloped opportunities just now in China of a special character that appeal most strongly to one's desires to go in and possess. Whether these will be open indefinitely, or until in process of time some of them can be included in the program of the missions, is a question. Extension of the evangelistic work and the gathering together of small congregations in a large number of cities and towns, under the young men who have had training in our own theological schools seems to be just what ought to be done when all the elements are present. Some other needs in connection with educational work such as a little larger appropriation for at least one of the big universities seem imperative. The general policy of the Board and the missions for the present must be kept in mind, namely to strengthen the existing work, rather than project new work which will make new demands upon the available funds.

The zeal and effective endeavors of the missionaries, as well as their alertness in grasping new opportunities, inspires one with great confidence in them and it remains for us at home to sustain them in prayer and by sacrificial gifts.

[From "The China Medical Journal," May, 1914.]

CHINESE AND ENGLISH

W. H. VENABLE, M.D., KASHING

In order to discuss intelligently the question of the language to be employed as the medium of instruction in our medical schools, we must begin with a clear idea of the object we have in mind and we must have a thorough knowledge of the conditions under which we are working.

We can never reach an agreement on this question, if we have different objects in view or if we have different conceptions of the circumstances under which we are working.

Most of us who have wrestled with this problem in the past have been on common ground as to the object in view. We wished to train doctors to go out and heal the sick, the lame, the blind; to help us in our hospitals and dispensaries to treat the thousands that crowd upon us; to show the Chinese by concrete, living illustrations that there was something better than their own doctors could give them in the way of medical science. In attempting to carry out this object, we have been hampered by such great di culties that we have fallen far short of the standard of medical education that we had in our minds, but we have not shifted our ground in regard to the object in view.

China is an immense country and needs a large number of doctors and, in order to meet this need, we want to train a large number. If there is need of as great a proportion of doctors in China as in other countries, several hundred thousand will have to be supplied, and, even if our share comes to only a hundred thousand or fifty thousand, we still have a pretty big task before us. In case someone might consider this estimate too large, we will argue from the basis of the training of ten or twenty thousand doctors as the task set before our missionary medical schools.

Having stated the object in view, we now come to the question of the conditions under which we are to work. Are we to give this army of future workers their medical education in their own language or in a foreign language? It is a fact that cannot be contradicted, that a person acquires a knowledge of any subject more readily in his own than in a foreign language. I will even go further and say that, leaving out the picked men among our students, the rank and file will not only learn medicine less readily and less perfectly in a foreign language, but a good many of them will not be able to master the science of medicine in any satisfactory sense, unless it is taught in their own language. The average mind is not able to carry the double burden of thinking in a strange language and at the same time acquiring a science that is entirely new. Putting forth the mental effort required to extract the exact meaning from the foreign idiom leaves less brain power to give to the subject matter.

We are in great danger of overestimating the ability of an Oriental to acquire an occidental language, or *vice versa*. Our Chinese students often unconsciously deceive us, as well as themselves, in regard to their knowledge of English.

I remember a young man who studied English for six or seven years in a mission school and afterwards became a teacher of English in a government school. His knowledge of English was above the average, and he could talk in English intelligently on almost any topic. One day he surprised me by asking me if I could lend him a book in English, written in words of one syllable. He confessed that he could read the average book or newspaper only with the greatest difficulty. I mention this as one instance only. For years I have had intimate friends among the Chinese who have a good working knowledge of English for the purpose required, such as work in the customs, postal service, or telegraph service. The mental ability of most of them is above the average, and yet I do not believe there is one of them whose knowledge of English idiom is such as to enable him to read a medical book intelligently. While I was studying in New York, I found the same thing to be true among *some* of the Chinese students who were taking a medical course there. Even some of them—who were able to pass their examinations—had gaps here and there in their medical knowledge caused by an occasional failure to grasp the English idiom, that made me feel that they would have made better doctors if they had studied medicine in their own language. Do we not find the same thing to be true in our own study of the Chinese language? Many of us have studied it faithfully and earnestly for ten, fifteen, twenty, or twenty-five years and can talk with a good deal of freedom on almost any topic, but how many of us can pick up a Chinese newspaper and read it *with ease*? It is often argued that the difficulty we have in learning Chinese constitutes a strong argument for the use of English in our medical schools. I would reply to this by saying that, in spite of the great difficulty of teaching medicine in Chinese, it is not to be compared with the difficulty experienced by our students in trying to study medicine in a foreign language. In teaching medicine in Chinese we have the foreign language difficulty to contend with, but we have the advantage of being familiar with the subject matter to be taught. Our students, when they study in English, not only have the foreign language difficulty, but also the difficulty of an entirely new and strange subject.

So far I have dwelt entirely on the greater ease with which a knowledge of medicine may be acquired by Chinese students when studying it in their own language, but I have not forgotten that the principal argument for English is based on the supposition that the student who has acquired his medical education through the medium of English, immediately has opened up to him a field of medical literature as wide as the English language itself. Again leaving out

the picked men, my experience with the rank and file leads me to the unalterable conviction that the majority of them, after they have been dragged through a medical course taught in English and "boosted" up to the point of passing their examinations, will have gaps in their medical knowledge and still greater gaps in their knowledge of English. Then those who go into practice will soon be so overwhelmed with work that they will forget a greater part of their English, will have little or no use for the part they do remember, and will constantly regret that they did not study medicine in their own language so as to give their full mental strength to the subject matter.

Persistent attempts to learn English by medical students who have not the mental calibre to master it thoroughly not only dwarfs their knowledge of medicine, but prevents them from learning their own language thoroughly. Deliver us from the "all English" Chinese who do not know their own language. The Chinese themselves have commented unfavorably on this state of affairs in some schools where a good deal of stress is laid on English, and especially where scientific subjects are taught in English, and they express contempt for the pupils who are adepts in English but poor in Chinese. Most of the graduates of our Mission high schools have had five or six years of English. Taking the full college course will add four more years to this. Now take the men of average ability from among these students (notice again carefully that I except the picked men) and see how far their six or ten years of English will take them into our medical text books written in English. The students who come from those schools where the different studies are well proportioned will find themselves unable to make any headway in English text books. Those who come from schools where English is heavily emphasized and Chinese is well-nigh ignored may have better success, but they are paying a big price for it.

In most inland places, where Chinese influence prevails, the inability of a Chinese student or graduate to write a correct letter in Chinese is usually considered a reproach, but in some of the open ports, where foreign influence prevails, the "all English" Chinese sometimes boast that they cannot write a letter in their own language and consider this inability evidence of a superior knowledge of English.

I am well aware that there are men who claim from their own experience that the English-taught Chinese doctors far surpass those who are taught in Chinese. I think there are two explanations of this fact. One is that the English-taught men are picked men, and it is hardly fair to compare them with men of medium ability. The other is that, in the past, those who have studied medicine in Chinese have been tremendously handicapped by the utterly inadequate facilities for acquiring a medical education in Chinese. In the past, the English-taught man has had the advantage in every way. Is it not high time for us to remove the handicap of the Chinese-taught men, by manning and equipping our medical schools more adequately, and by giving the Chinese more text books in their own language? This has long been one of the avowed objects of our Medical Association, but lately this seems to have been lost sight of in the mad chase of the will o' the wisp of doing *all* our medical teaching in English. It certainly seems to be time to call a halt, when the statement is made that it is impossible at present to give a truly scientific medical education in Chinese. May I ask why several hundred medical missionaries with trained minds and a good knowledge of medicine are supposed to find the Chinese language such a tremendously difficult task that they simply fall down flat before it and go to teaching in English, while thousands of partly trained Chinese students are supposed to have such superior ability as to master the intricacies of medical science in a language that they have had far less opportunity of acquiring thoroughly, than the average missionary has of learning Chinese?

If the teaching of medicine were all didactic, the language difficulty would be much more serious, but the fact that the didactic teaching is largely reduplicated by the clinical and laboratory teaching goes very far towards eliminating the difficulty.

Then we are told that we ought to teach in English, because it seems likely that the Chinese government medical schools will do so. We might reply that

their doing so constitutes a good reason for our *not* doing so, because it leaves us in the field of teaching in Chinese without a competitor.

I am confident that, by teaching our picked men in English, and the rank and file in Chinese, we will attain a better average medical standard than we would by doing all our teaching in English.

The question of English as an entrance requirement of our medical schools is very different from the question of using English as the medium of instruction. The learning of a foreign language has a distinct value in educating and training the mind, when it is not pushed to the extent of crowding out everything else; and some knowledge of English is a decided advantage to a medical student, even when all his class work is done in Chinese.

So far very little has been said about the picked men. Want of time has not allowed us to give their case as full consideration as it deserves. The cause of medical missions in China urgently needs English-taught doctors both to translate medical books and to act as professors in our medical schools.

Such work requires men of superior ability, and we want to see medical schools established where only such men are admitted, but the aims and influences of these schools should be such as to make it possible to secure a large proportion of the graduates for the above-mentioned purposes.

The need of such men is urgent, but should not blind us to the *more* urgent need for men who have received their training in the Chinese language.

There is another point that has not been sufficiently considered. By the medical teaching we have already done in Chinese, we have started a movement that is not going to stop. It is plainly our duty to stay with this movement and help it and constantly seek to raise it to a higher standard. If we desert it at this critical time and do no more teaching in Chinese, it will be taken up by the men we have educated in the past, who fall far short of the standard for which we stand, and which we hope soon to attain in our medical schools.

The English-taught men will not do this medical teaching in Chinese, or if they do it, it will be as divided and scattered units without any organization. Besides, any teaching done by them in Chinese will necessarily be of an inferior quality because of their ignorance of Chinese medical terms.

Whatever may be our failings, and they are many, we are the only organized body that is making any serious effort on a large scale to give the science of medicine to the Chinese in their own language. If we ignominiously desert such a worthy cause, the finger of scorn will be pointed at us by those who know the facts. If we should leave this work to half-trained men, "Western medicine," instead of being held in high esteem in China, would be in danger of becoming a laughing-stock and a reproach.

To sum up, the work of teaching medicine in the Chinese language is a big work, an important work, a necessary work, a difficult work. We cannot entirely substitute for it the teaching of medicine in English, though we can make the two supplement each other. If we neglect entirely the teaching of medicine in Chinese, it will be done by others far less well equipped to do it than we are.

It seems to me that our Association should stand for the establishment of separate schools for the teaching of medicine in Chinese and in English, so that both classes of students may be able to do their best work. It might be mentioned that, while we are not at all blind to the deficiency in scientific knowledge of many of the men we have educated in the past, their failure to "make good" has in a large number of cases been due to a break-down in character rather than to a lack of scientific knowledge. It is too often the case that, "When money knocks at the door, pure science flies out of the window." Failures of this kind should not be attributed to the use of the Chinese language.

It is very much hoped that we, as an Association, can reach something like unanimity on this important question. Our work will be weakened and made ineffectual by dividing into hostile camps and by consuming in argument the time and energy that should be put upon our work. Above all, the faculty of a given medical school should not be divided on this point. We should all with

one heart and mind give ourselves to the task of having it definitely decided which of our schools are going to use Chinese, and which are going to use English as the medium of instruction. This question being settled, let each school go forward in its chosen path without wavering and without discussion.

THE TEACHING MEDIUM IN THE UNION MEDICAL COLLEGE, PEKING

E. J. STUCKEY, M.D., PEKING

Any one reading the Report of the Rockefeller Medical Commission cannot fail to be impressed with the thoroughness of its investigations, its realization of the great problem presented by the medical needs of China and the corresponding magnitude of the Recommendations setting forth the plans of the Commission for meeting these needs. The spirit of the Report will give intense satisfaction to the missionaries and to all who have the welfare of China at heart. The far-sighted generosity lying behind this project is planning a notable gift to this people.

The only points in which I would at all dissent from the findings of the Commission are those relating to the medium of instruction in medical colleges. Seeing that this Report and the recent debate of the Shanghai Conference are once again raising the oft-debated question in the U. M. C., I have asked permission to submit my own convictions on this matter.

THE ALTERNATIVES

The alternatives discussed by the Commission in their report are :

- (a) Instruction in English, or
- (b) Instruction exclusively in Chinese with practically no knowledge of a foreign language.

After weighing the pro's and con's of these alternatives, pronouncement is made in favor of the former, largely on the ground that the latter plan "debars a graduate in medicine from keeping up with the advance of medical science, because there is not open to him the great field of medical literature in English."

If these were the only alternatives in the matter, there could be little difference of opinion between educators in China. But to me at any rate the alternatives have been very different, viz :

- (1) Instruction in English, or
- (2) Instruction in Chinese, but requiring the student to have sufficient knowledge of English to *read freely* text-books and periodicals in the English language.

Now there is a very great difference between reading a language freely, and being able to follow a scientific lecture in that language. (So also is there a great difference between ordinary conversation and a reasoned discourse.) Many of us have had painful experience of the sensations of a man following a discourse in a foreign tongue. We follow tolerably well if familiar terms are used, yet even then we are often not at all sure that we have appreciated some fine points of distinction. If the speaker should take up a subject with unfamiliar terms, we are often quite lost even though the terms used be explained. This is the experience of men not lacking in training and ability, and despite the fact that we have the tremendous advantage of living in China and of hearing the language spoken continually.

Chinese students taught in English in China will hear English spoken only in the class-room. So any effort of which we have been conscious in understanding and speaking Chinese will be greatly accentuated in their experience.

I have heard of a Chinese medical student who was sufficiently well instructed in English to matriculate at the Edinburgh Medical School, who nevertheless testified that for the whole of his first year in the school the greater part of the lectures were unintelligible and he was dependent on his text-books.

Teachers in the Government University and the Customs College tell us that their students are very dependent on text-books and the full notes of lectures which they are required to supply.

EXPERIENCE OF JAPAN

According to the Report of the Commission, No. 2 of the above alternatives is exactly the method followed by Japan at present. It may be urged that in the early stages in China we must follow the earlier trend of Japanese medical education, viz: teaching in a foreign language. But in reply I would say that conditions in China are entirely different from those which obtained in the early days of medical education in Japan. At that time there were no missionary institutions prepared to assume the heavy burden of a full medical curriculum; it was therefore necessary to bring in teachers from abroad. Apart from the "missionary spirit" (referred to in the Report) it would be difficult to find foreign teachers ready to devote several years to acquiring the language of the country. Hence as teachers had to be imported from a foreign country (Germany), it was a necessary corollary that the students must learn German. The tentative character of the arrangement is evidenced by the fact that as soon as Japanese professors were available, the policy turned towards teaching in Japanese.

In China at present the missionary colleges hold the field. There is a body of men with a knowledge of Chinese taking up this work of medical education. The work already accomplished has shown that first-class work can be done through the medium of Chinese; the deficiencies have largely been due to lack of resources in men and equipment due to the limited exchequer of the missionary societies.

THE ULTIMATE METHOD

If any of the educational authorities, foreign or Chinese, who favor instruction in English, are asked whether medicine must always be taught in a foreign language, they unanimously reply with a decided negative. *The ultimate method must be the use of the Chinese language as a medium.* In view of the marked impression which the U. M. C. has already made on the Chinese authorities by its teaching in Chinese, it seems to me a fatal mistake to retreat from that method of teaching which every one admits must be the ultimate one.

THE EFFECT ON THE STUDENTS

There seems to be a growing feeling among educators in China who have had experience of students trained in English as a medium, that such students are to a large extent denationalized. This is the burden of a paper in "The Chinese Recorder" (February, 1915), by A. W. March, Ph.B., M.A., of Hangchow, from which the following are extracts: "A Chinese taught in English is an intellectual Eurasian, neither a foreigner nor a Chinese. . . . Imitation is his only solution to the problem of the acquisition of English, and imitate he does from morning till night, month after month, and year after year. Is it a wonder that the man loses initiative? loses the power to think for himself? Should we look to these imitators, to these followers of the foreigner for leadership? . . . In defense of English as the medium many say that Chinese terminology is not fixed; it is not current. Terminology cannot be current until it is used. . . . In teaching in English we have to speak abnormally slowly, and must often repeat to be sure that the students catch the thought. . . . By teaching in Chinese we create a respect for the national language, while we do the opposite when we use English."

Knowing the facility of the Chinese mind in imitation and memorizing, and the corresponding lack of initiative and reasoning, such an outlook as the above scarcely promises effective work in medicine.

EFFECT ON THE TEACHERS

The Report of the Commission says: "Use of English greatly widens the choice of medical teachers by preventing the very onerous burden of learning Chinese being placed on every teacher in a medical school; it would probably be impossible to find any considerable number of well-qualified professors who would be willing to devote two or three years to a study of the Chinese language and thereafter to spend a large part of the time for preparing lectures in the laborious task of putting them into good Chinese."

Here is the crux of the whole problem: "Who is to bridge the gap between the two nationalities? Shall "the burden" be laid on the few (teachers) for the benefit of the many (students), or shall we relieve the teachers and put the "burden" on the students?"

There are other considerations involved so far as the foreign teachers are concerned. Experience shows that if a man be plunged at once into the busy round of hospital work, teaching and research, he never acquires the Chinese language in any adequate degree. All his life in China he will be conscious that he is a stranger in a strange land—he is an exile, always longing to get home. Such men are never really comfortable and seldom stay long in face of difficulties and inevitable disappointments.

Moreover, he is cut off from direct dealing with patients in the out-patient clinic or in the wards. Any history he may get from them will be largely guess-work, or must be obtained through an interpreter.

I need not speak of any direct missionary work that such a man may hope to do; he is shut out from it by the barrier of language.

I have tried to show that though teaching in English is "easier" for the teacher, it is rarely effective and therefore to any keen man is unsatisfactory. If he finds that his teaching fails to penetrate and grip the students, will it be any satisfaction to him to reflect that he was saved a great deal of trouble in preparation?

Furthermore, our experience is that the effort required in keeping up lectures in Chinese is not very great, once the terms of the subject and a sufficiency of connecting phrases have been won. True, the first hard struggles with the language require a generous supply of the "missionary spirit." But personally I have little hope apart from that of any man staying here for any length of time. The Report shows that the Commission shares this feeling.

Short-term men and special lecturers would find abundant scope for their energies in research work, in post-graduate lectures and in "brushing-up lectures" for the doctors attached to the various hospitals associated with the teaching-school.

So for the sake of the teachers as well as for the sake of the students, I believe we should continue to do the bulk of our teaching in Chinese. A change to English on the plea that it is only a temporary measure cannot be allowed because every year of teaching in English would remove us farther from the possibility of teaching in Chinese. The teachers with a knowledge of Chinese and Chinese terms would become increasingly fewer, and when the time might be ripe for the change back to Chinese, the plan would be hopelessly barred by the lack of such men.

"LOW STANDARDS"

Personally I would deprecate most strongly the apparent assumption that "instruction in Chinese" necessarily produces "low standards" and "ill-trained men," and the claim that only teaching in a foreign language will secure "thoroughly-trained medical men, who will be able to man the medical faculties, hospitals and institutes of investigation."

Experience justifies neither of these statements.

THE AIM OF MEDICAL EDUCATION

I would question whether the latter expresses the function of the regular medical curriculum of any college. What college in the home-lands sets out to train men "to man the medical faculties, hospitals and institutes of investigation"? A college aims to give a full course of medicine to all its students, such as shall fit them to recognize, understand and treat disease. Those who show special aptitude and brilliance proceed to special post-graduate studies and investigations which fit them for positions in teaching institutions. This part of medical education surely belongs to the post-graduate department, which we are all agreed should be a feature of the Peking school.

EFFECT OF A RETREAT IN PEKING

I believe that there is room for a strong medical school teaching in English in or near Shanghai and perhaps in the South. The great variety of dialects in these districts makes it impossible to select any dialect which would be in-

telligible to most of the students. Hence the vogue of schools teaching in English south of the Yangste; these form the natural feeders of a medical school teaching in English.

But Peking is in a very different position. It is the centre of the Mandarin-speaking provinces which cover the whole of the north and west of China. It is the great student centre of the empire. A retrograde move in Peking would be, I believe, a great mistake and would do a lasting injury to the national education of China.

We must have a strong medical school in Peking teaching in Chinese. There is much more involved than the success or otherwise of the U. M. C. If we go back to teaching in English on the ground that first-class work cannot be done in Chinese, we attach an indelible stigma on all teaching of scientific subjects in Chinese, which will last for a generation at least. *If we cannot do effective work in Chinese, no other institution in China can.* To retreat now would be worse than starting de novo to teach in English. We have attained a very definite standing in the capital and such an action would aim a fatal blow at all future attempts to teach in Chinese. In the minds of the educational authorities in Peking teaching in Chinese and mediocrity will be indissolubly associated, at least so far as medical education is concerned; "even the U. M. C. had to give it up." I believe we have no cause to be ashamed of the work done by the U. M. C. in the past. We had to start with rather a poor grade of student, but the standard is rising steadily and we have raised our entrance requirements considerably this year. We have labored under the handicaps of an insufficient staff, defective equipment and limited funds. Yet we have won the confidence of the government and of the people and a reputation for sound work.

The Foundation is able to supply equipment and funds and provide salaries for the necessary staff. Relieved of the stress under which we have worked, there is no reason why the new teachers should not make much greater progress in the language than the present teachers have ever achieved. Once the initial difficulty is surmounted, they will have increasing satisfaction as they come more and more into harmony with their Chinese environment.

Another important consideration is that almost all the institutions in the north which are feeders to the U. M. C. teach in Chinese. A change to English would take the U. M. C. out of its present relation to these. It is decidedly open to question whether from other quarters we shall get any number of students able to take lectures on medicine in English.

To retreat now is to give up when the initial difficulties have been overcome and the possibility of successful advance is within our reach.

CONCLUSIONS

We should require a high standard of English from students at entrance, so that they may be able to read freely an ordinary English book or paper.

All systematic lectures should be given in Chinese. But at the same time we should require that both Chinese and English terminology should be acquired, so that the students may be bi-lingual in respect of terminology.

Post-graduate classes should be given in English so as to utilize the services of short-term men and special lecturers. In an emergency the ordinary clinics for undergraduates might be carried on in English by teachers still without sufficient Chinese to lecture in that language.

Our college will then be turning out graduates able to read medical literature in English and thoroughly conversant with English medical terminology (just as many British and American doctors are in touch with French and German literature). But the ground-work of their knowledge will be in their mother-tongue; they will "think medicine" in Chinese. They will not be denationalized; they will be thoroughly at home among their own people.. They will be able at once to help prepare the medical literature China so sorely needs in a way that no foreign-trained medical graduate seems able to do.

"Western" medicine will then have become really indigenous in China and be ready and efficient for the healing and progress of this vast people.

Respectfully submitted with the consent of the Principal.

VI. SUMMARY AND CONCLUSIONS

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VI. SUMMARY AND CONCLUSIONS

1. TREASURY OBSERVATIONS

DWIGHT H. DAY

The party arrived in Victoria early on the morning of November 21st, having spent 17 days in the crossing from Yokohama. New York is reached by the 26th by the shortest route, delays and connections adding six days to the sea voyage. If we count ten days for crossing the Atlantic and making the connection in London, the total time elapsed can be summarized as follows:

New York to London	10 days
London to Penang	27 "
Travel in the Siam District	21 "
Spent in Siam Mission Stations	28½ "
Travel from Bangkok to Iloilo	9 "
Travel in the Philippines	6 "
Spent in the Philippine Stations	34 "
Travel from Manila to Nagasaki	5½ "
Travel in the Korea District	4½ "
Spent in the Korea Mission Stations	5 "
Travel and stops in the China District.....	9½ "
Spent in China Mission Stations	17½ "
Travel from Shanghai to Kobe	3½ "
Travel in Japan 3 days at Nikko 2 days making.....	5 "
Spent in Mission Stations	11½ "
Travel from Yokohama to Victoria	17 "
Victoria to New York (and connections).....	6 "
<hr/>	
Total number of days	220½ days
Spent in travel and stops	124 days
Spent in Mission Stations	96½ "

Thus it has been possible for me to encircle the globe and visit five countries as described in the reports, traveling some 30,000 miles in about seven months, whereas twenty years ago it is estimated it would have taken a year and a half or two years to accomplish the same journey. Boat and rail accommodations were remarkably good everywhere and aside from two violent storms at sea and a minor railway accident in China, there was no inconvenience in travel.

Some impressions and convictions growing out of the trip apply generally to all the work or to all the missions, and may be discussed under general heads.

EVANGELISTIC WORK AND ESTABLISHING OF CHURCHES

Never has it been more clear that the gathering of congregations and the formation of churches, having their own native pastors, must be the supreme object and aim of the missionary enterprise. Many methods and means are employed, each doing

good by itself, but all must contribute something to the forces that will establish churches, otherwise the results are likely to be dissipated. Organized churches include men, women, and children. They gather families, the units of society within their doors; they induce co-operation among them which results in larger power and enthusiasm; and out from these churches can the life alone flow which shall evangelize the nations. Foreign missionaries can not do it, only a vast number of Christian communicants living the Christian life and testifying to the Power can do it. Medical work is the work of Christ in healing bodies, but it will miss the spirit of Christ's healing if it neglects the soul's health and fails to turn the patient toward the Church of Christ. School and college work purely as education is not essential, but it is all important as it is the means to what is essential, the conversion to Christ of the young people, and the raising up and training of preachers and leaders for the churches. Let the eye never be taken off this one object and end, to establish groups of believers as independent churches, composed of those who know they have found the truth of God, who have the root of the matter in them, and who are so convinced of the value of what they have found that they will make sacrifice to keep it and perpetuate it.

WHAT AS TO POLICY?

The Board and the missions have practically agreed that for the present the foreign mission enterprise in general shall follow a policy of intensive development rather than one of extension. Observations made on the field confirm this as the correct principle for the present situation and conditions. Of course, there must always be extension in a sense, the work must spread out or it will die, but the spreading should be along the lines already laid out rather than by establishing new stations requiring a full complement of workers and new equipment. In some stations, perhaps in many, there is already more equipment than is being used, and vastly more opportunity. The need for men and women is great and some of the present schools are in distress for more and better accommodations.

MISSION TREASURERS AND THE CENTRALIZATION OF ACCOUNTS

The strong representations by the missions and the conditions existing in some of the stations amply justify the anxiety of the Board during recent years to establish scientific accounting on the field. It has been apparent for some years that as the work on the field has outgrown its old forms and limits and has become diversified and intricate, the old methods of handling and accounting for funds must be more adequately provided for and brought up to the standards of accepted practice. In order to accomplish this, the Board has followed two plans:

1. The plan of establishing men trained in financial and accounting work as treasurers of missions or a combination of missions or large institutions whose chief work shall be that of handling the accounts.

2. The centralization of all the accounting of a mission or district in the hands of a mission treasurer or fiscal agent. There are now eight such treasurers provided for, covering nine missions and two universities as follows:

Syria—Manager of Press and Treasurer.

West Africa.

Japan.

Philippines.

Korea.

Under the China Fiscal Agent at Shanghai.

Central China.

Kiang-an.

Shantung.

North China (to be included on April 1, 1916).

Shantung University Treasurer and Registrar.

Nanking University. (Place now vacant but treasurer provided for.)

Testimony gathered from all these missions (excepting Syria and Africa not visited) was unanimous that these special men were not only valuable in saving the time and energy of many untrained missionaries, but indispensable to the proper conduct of our large financial undertakings. The missions have shown from experience that more is gained for the work by appointing a technically trained man for this technical work than by sending out a new ordained missionary to a mission that is needing a treasurer. North China Mission and the Philippine Mission regarded their emergency as so great that they placed a mission treasurer first on their list of needs. North China has been arranged for. Men are needed for the Philippines and Nanking University, and South China must be provided for in some way. The missions will then be quite well supplied in this important department.

TREASURY MATTERS. PROPERTY DATA

The attention of the missions was called to the necessity of promptly and completely supplying the information asked for on the property blanks sent out periodically from the New York office. The mission treasurer is the officer usually charged with this responsibility and he or the individual appointed to gather the data, should be asked to report to the proper mission committee on the matter.

VALUABLE DOCUMENTS

Valuable papers and documents such as deeds, leases, etc., should be lodged with the mission treasurer or Fiscal Agent who is presumed to have suitable facilities for safeguarding them. If any document is needed at another station, it may of course be sent, the files of the treasurer indicating its absence and the person charged with the responsibility for returning it.

INSURANCE FOR BUILDINGS

It is our conviction that the policy of the Board with regard to the insuring of mission buildings is the correct one. It is not necessary, nor is it feasible to insure each and every building in a public insurance company. The annual premium required by so doing would be enormous and quite out of proportion to the losses judging from the past. However, the insurance fund of the Board should be built up until it can more adequately take care of the losses charged against it. Appeal must be made for special gifts to replace buildings lost by fire or tornado. Where buildings are extensive and closely joined, they should be insured in public insurance companies, the premiums being included in the estimates and paid out of the appropriations to the missions. In the case of the mission press at Bangkok which marvellously escaped the conflagration of 1914, it is doubtful whether insurance can be obtained in a public company, but the installation of fire-fighting apparatus and a better water supply will go a measurable distance toward protection. These are now being installed. In such cases the expense should be borne by the institution which is self-supporting and which under careful and business-like management has been able to show an annual profit.

If simple fire-fighting apparatus could be installed in all large schools, dormitories and hospitals and even in residences, it would afford an additional safeguard and it is believed the initial expense would be more than justified.

PROPERTY HELD BY INDIVIDUALS

In some instances due to legal limitations properties of the Board are held in the name of individual missionaries. It may not be possible to legally arrange otherwise or there may be a period during which it is advisable that no other arrangement be made. In all such cases trust deeds should be executed to the Board or to the Board's attorney (generally the mission treasurer) describing the trust. Individuals can also indicate in their wills, that the property as described belongs to the Board.

BUILDERS AND ARCHITECTS

There is a very insistent demand from the field based upon necessity and experience for men skilled in building work to superintend the erection of buildings; likewise for architects to draw plans and lay out grounds, when these operations are extensive. It is hoped that this need in the Philippines and in South China may be met by the appointment of a new treasurer at Manila. Nanking has a builder on the grounds superintending the erection of the University's new plant from plans drawn in Chicago. Shantung University has new plans drawn also by architects in the United States. North Siam has a skillful builder, but he is engaged in teaching also, and he is finding it difficult to carry on both lines. An architect and builder for a large district, covering two or more missions is an admirable arrange-

ment, and in the money saved, the time and energy of the missionary conserved for his regular work, and in the practicability and beauty of the buildings, his cost is well justified. In some cases unskilled missionary builders have done remarkably well with buildings they have erected and in all cases the results have been better than might reasonably have been expected, but the future should show a great advance in plans, in architecture and in the arrangement of compounds over the past.

UPKEEP OF PROPERTY

The missions have in general taken up conscientiously the matter of the repair and painting of buildings, but a natural reluctance to subtract funds from the "living work" for these items except such as are absolutely necessary, has caused buildings to deteriorate to the point where it is expensive to put them in order. It is more economical in the long run to keep making small repairs and to paint at regular intervals, and the appearance of the buildings is maintained at a level more in keeping with the high standards of the missionary enterprise.

DECISIONS ON THE FIELD

The work of the China Council makes plain the great value of having a body on the field capable of making decisions, without referring every small item to the Board in New York. Often a question can be decided on merely stating it, and yet from four to six months may elapse before it can be submitted to New York and a reply be received. In the interest of prompt action and better administration, both the China Council and the Executive Committees of the missions should exercise the power given them over matters that fall within their responsibility. Such committees have already proved their ability to care for the general interests of the work in spite of strong local pressure and with more responsibility their caution would be rather increased than diminished. It is believed that better administration may be sought in this direction.

SUBJECTS DISCUSSED

Many subjects and phases of mission work were discussed with the missions and missionaries during the visits to the respective fields. Some of these have been mentioned in the preceding reports, others it has not been necessary or feasible to report upon. A list of these subjects would include the following:

- System of accounting used in the mission.
- How to centralize and unify treasury work.
- Uniform system of accounting for all the missions.
- How to get prompt reports from the stations.
- How to get annual reports to the Board more promptly.
- Rates of exchange
 - (a) For salaries.
 - (b) On New York charges.
 - (c) For building appropriations.

Methods of transmitting funds to the field.

Methods of transmitting funds from mission to station treasurer or to individuals.

Banks of deposit.

Overdrafts.

Missionaries' personal accounts.

Blanks sent out for reports.

Property.

Deeds.

Title held by individuals.

Leases.

Safe-guarding valuable papers.

Titles to church property owned by local congregations.

Taxes.

Insurance on buildings.

Other protection.

Estimates for new buildings.

Materials and costs.

Architecture.

Architects and builders.

Plans and specifications.

Upkeep of property.

Sewage.

Use of motor-boats.

Use of automobiles.

These and similar subjects were gone over and many phases of mission activity discussed both in general, and as affected by local conditions.

The Church is to be congratulated upon the efficient and economical handling of the vast detail of its finances on the foreign field, by men and women who address themselves to the task with an earnestness and self-denial hardly surpassed.

It is not possible to record even a small part of the good work being done all over the mission field that has been seen and noted during this mission tour, nor to express what one feels so deeply, his gratitude and thanks for the welcome extended everywhere, and for all the unselfish acts of hospitality shown toward us. We return home filled with a new love and admiration for those who are representing us abroad and with the prayer that in a closer brotherhood we may ourselves be more serviceable.

2. GENERAL REFLECTIONS

This report has already overtaxed the patience of the Board, but if its members knew how much more there is to be said with regard to the work of these missions and the conditions under which it is done, they would admire our brevity and taciturnity. Long as the report is, however, we venture to add a few concluding reflections.

I. The improvements in communications make these visitations of the mission field very different today from what they were formerly. We were able to do in seven months what it would have required not less than two years to do twenty years ago. In the earlier days there was ample time for rest between the different stations and in the stations there was more of the old-time atmosphere and less of the modern rush and pressure. The rapid movement from place to place, the innumerable meetings, the correspondence which follows one now as it did not before, make it questionable how long conscientious missionary visitors can endure the pace which is involved in a present-day visitation. It would seem that in spite of the cost in time and money of the long journey out to the field, such shorter and more frequent visits as the Board's present policy contemplates are much wiser than longer tours, unless the latter can be so arranged as to allow for adequate periods of rest between different fields.

II. It is no longer possible to speak of the changing west and the immovable east. Once perhaps the east lifted its head to see the legions thunder by and then dropped to sleep again, but from that sleep there was a waking long ago. And nothing more clearly illustrates the unity of the world than the oneness of the forces which are moving today in the life alike of the East and of the West. We have been traveling through these lands at the time of the European war, which is ten thousand miles away, but we have seen the effects of the war in every country where we have been and have realized clearly the truth of what Mr. Paish of the "The London Statist" wrote some years ago of the economic community which the whole world has now become: "In fact," said he, "there is no nation or people or individual which is not affected beneficially or prejudicially by the welfare or misfortune of all the world. A disaster from earthquake, from disease, from drought, from war, which falls upon any nation in these days affects the welfare of the whole world in greater or less degree, and on the other hand the progress of thought; the spread of education, the advance of invention, the growth of production, and, indeed, all things which raise the moral and material welfare of any nation, bring in their train advantages to the whole race. Experience of the

benefits of the increasing dependence of nation upon nation, which has been gained in the last century from the removal of the physical barriers which used to divide them, and from the supply of capital by one country to another, affords some idea of the great well-being to which the whole world will attain in the years that are yet to come from the ever growing movement towards the economic unity of the race."

Back of this economic unity lies the great fact of the moral unity of mankind. Once denied in theory and still often repudiated in practice, this truth is nevertheless making itself realized in every nation. In collision with it conceptions of ethnic religion, of zonal ethics, utterly break down. If humanity is one, it must go on to find the one truth which can satisfy its deepest needs and guide to its largest destiny. The whole movement of the world's life today toward a deeper consciousness of its oneness is both a preparation and a search for Christianity.

The idea that America is the great melting pot of the nations needs supplementing in the light of the facts of other lands. New York is indeed a great maelstrom of the races but they are almost exclusively the Western races. Honolulu presents an even more wonderful laboratory of racial intermixture with its population of 26,041 Hawaiians, 3,734 Asiatic Hawaiians, 8,772 Caucasian Hawaiians, 21,674 Chinese, 79,674 Japanese, 22,303 Portuguese, 1,990 Spanish, 4,890 Porto Ricans, 695 Blacks and Mulattos, 14,867 other Caucasians, and 7,269 miscellaneous. The Malay peninsula is another cross roads of the races. Here 11,065 Europeans, 10,807 Eurasians, 1,412,196 Malays, 915,883 Chinese, 267,170 Indians, and 32,849 from other races are poured in to one of the greatest whirlpools of racial cross-breeding that can be found on the earth. A common language, unified communications and the strengthened national life are drawing together a dozen different racial strains in the Philippines. The Japanese and Koreans are engaged in an enormous racial interblending adopted as a deliberate governmental policy. In Bangkok one-fourth of the population is Chinese and that population does not mark the limit of Chinese blood in the city. In addition there is a large population of Indians and Malays, and there are Burmese and Shans, Eurasians, Cambodians, Laotins, Annamites, Javanese, Japanese, and a dozen Western nationalities. The isolation of the races has passed away. Not only are ideas running across the world contemptuous of all national boundaries, but the racial bloods seem to be flowing to a common level.

The deeply impressive fact as one views all this movement in Asia today is that the movement is not the enterprise of individuals. Individuals are borne on the movement. What one feels is the heave of a mighty tide of life moving through the world, greater than men, greater than nations, bearing men and nations onward in the grip of great forces that clearly have an order within them and a purpose to fulfill. Both men and gov-

ernments seem to be like playthings in the hands of these unseen energies. Economic facts are much stronger than men, and the man must be blind who cannot see that back of these economic facts, and handling them with a wisdom and a will that are absolute, stands God. As Mr. Outerbridge said once in a paper on shipping and its influence upon international unity, "So irresistible are the unseen forces bringing to the surface more enlightened views as more difficult conditions arise, that it suggests the question—whether the all-wise Creator is not using economic law and necessity as one of the greatest fundamental forces in uplifting the moral character and mental vision of humanity."

It is increasingly clear that in this great process of progress those races will be able to serve best and contribute most which can bring into the common treasure the best character and the purest faith. It is the want of character or of those qualities of character which make living progress possible which is holding back the Asiatic races. In some qualities of character they surpass the Western nations but not in the qualities that contribute to living progress. In those qualities perhaps the character of India is most deficient, so that Mr. Dickinson's remark is justified, that India has more to gain and less to lose in the contact with Western people than any other Asiatic nation. But increasingly all the peoples of Asia are beginning to feel their need of the constructive and collective principles of life which are sweeping the world onward under the leadership of the Western races and which have the purest fountain of their virtues and the best corrective of their vices in Christianity. Yuan Shi Kai is reported to have said, "I am not a Christian, I am a Confucianist, but unless the ethics of Christianity shall dominate the scholarship of China, there is no hope for the Republic." It is not a question of domination merely. The real problem is one of energization and it is not a matter of Chinese scholarship alone but of Asiatic character.

It is not personal character alone that is needed, although that is the fundamental thing. It is personal character so generalized and massed that it can function through a national consciousness. The Eastern nations are becoming aware of this also, and at the same time that they have to find the springs at which individual character can be formed, they must build the sense of national personality, which can only be built out of a right racial character, in which the virtue of personal and family life is collectively massed. Some of the Asiatic nations are in danger of thinking that the national personality can be developed by itself, but most of them are realizing that the two must come together.

It is not to be wondered at if some of these peoples that are struggling so hard to develop a national consciousness, are slow in rising to the thought of that higher nationality for which our small present political nationalisms are but the preparation, and every Western example which sets the nation above

humanity is a blow at the processes of progress in Asia and sets back the slow struggle of the Asiatic nations out of their isolation into the larger fellowship and ministry of mankind.

Nothing is more important than that we should stimulate the faith and courage of the Asiatic nations in their struggle. It is pitiful to see an individual man who has lost the hope that he can ever attain or achieve. It is yet more pitiful to see a nation which has begun to despair. "I sometimes wonder," said an able Indian who had been educated in Great Britain, "whether it will ever be possible for us to do it. We can see the goal but we seem to lack the nerve to win it." It is a dreadful thing when this mood creeps from individuals into the consciousness of a race. We ought to do everything in our power to build up instead the spirit of hope and boundless confidence in every race. Not that it can do everything that every other race can do,—our Western races are utterly unequal among themselves,—but it must be made to feel that it can make its contribution and do its work and that no other race can fulfill its mission for it. Anything that we do in trying to help the Eastern races, either governmentally, educationally, or through religion, will be an injury to them and an offense to the boundlessly hopeful and trustful spirit of God, if it results in undermining the right ambitions and the just pride of Eastern peoples. If, sometimes, these ambitions appear to us excessive and this pride, a foolish thing, we ought still to rejoice that they are erring on that side instead of on the side of a craven acceptance of the doctrine of their inferiority. I think there is a principle here which we need to keep much more clearly in view, and which has its large bearing on such problems as the teaching in English in Chinese schools and the development of independence in the native churches.

At this time of increasing intimacy of racial relationships and of overwrought racial suspicion, it is the duty of Christian men and especially of the missionary enterprise to set an example of just and generous race judgment. It is often necessary to form our minds and to express them on the subject of particular acts, but it is a dangerous thing to extend these judgments on acts into judgments on racial character or national purpose. The present governments in the Far East have as much claim to purposes of good faith as any other governments and we ought to judge them precisely as we would wish to be judged ourselves. To condemn them because they are oriental, to express of them a distrust which we do not feel toward western governments "because these are white men's governments," is not only un-Christian, it is foolish and wrong. In his "Fifteen Decisive Battles of the World," in the chapter on the victory of the Americans at Saratoga, Creasy wrote, "The importance of the power of the United States being then firmly planted along the Pacific applies not only to the New World, but to the Old. Opposite to San Francisco, on the coast of that ocean, lie the

wealthy but decrepit empires of China and Japan. Numerous groups of islets stud the larger part of the intervening sea, and form convenient stepping-stones for the progress of commerce or ambition. The intercourse of traffic between these ancient Asiatic monarchies, and the young Anglo-American Republic, must be rapid and extensive. Any attempt of the Chinese or Japanese rulers to check it, will only accelerate an armed collision. The American will either buy or force his way. Between such populations as that of China and Japan on the one side, and that of the United States on the other—the former haughty, formal, and insolent; the latter bold, intrusive, and unscrupulous—causes of quarrel must, sooner or later, arise. The results of such a quarrel cannot be doubted. America will scarcely imitate the forbearance shown by England at the end of our late war with the Celestial Empire; and the conquests of China and Japan by the fleets and armies of the United States, are events which many now living are likely to witness. Compared with the magnitude of such changes in dominion of the Old World, the certain ascendance of the Anglo-Americans over Central and Southern America, seems a matter of secondary importance. Well may we repeat De Tocqueville's words, that the growing power of this commonwealth is 'Un fait entierement nouveau dans le monde, et dont l'imagination elle-meme ne saurait saisir la partee.'

To this paragraph in the text Creasy added the following footnote, "These remarks were written in May, 1851, and now, in May, 1852, a powerful squadron of American war-steamers has been sent to Japan, for the ostensible purpose of securing protection for the crews of American vessels shipwrecked on the Japanese coasts, but also evidently for important ulterior purposes." This was the interpretation which one of the noblest-minded historians of his time placed upon Commodore Perry's expedition to Japan. Whatever we may think of this judgment of Creasy's we ought to think regarding similar judgments of our own. Now and then a nation may have a government so bad that it deserves to be called wholly bad, but no nation was ever as bad as that, and Christians are the last people in the world who are justified in forming or expressing an indiscriminate judgment of suspicion or condemnation against any race. We ought to credit every race with a better character than it has. We ought to hold for it a higher and nobler faith than it can hold for itself until it becomes a Christian race. It was by His belief in possibilities of human character which were not actual that Jesus Christ made them actual. The faith of the missionary enterprise in the races for whom it works should be as the faith of Christ in men and in man.

"Why what but faith, do we abhor
 And idolize each other for—
 Faith in our evil or our good,
 Which is or is not understood
 Aright by those we love or those
 We hate, thence called our friends or foes."

These general reflections have a deeper significance for missions than it is necessary to point out further, but one other word should be said regarding the place of missions as a force in this movement of human progress. Government, trade, education and religion are the four great agencies which are at work in this process. It is not necessary to say which of them is the more powerful, because the principles and spirit of true religion should pervade them all. And yet we do believe that the work which religion is to do is the most important work of all and those men and women who go with their lives, the example of their homes, to live among the non-Christian nations, to teach them new truth and to incarnate that truth before them in individual character, in the fundamental social institution of the family and in the life of the community, are the greatest factors of progress and are using the most fundamental and effective method. They represent in the purest form the truth of which in its political correlations, Professor Reinsch speaks in his book on "Colonial Government," "The idea that a numerous population, covering large territories, cannot be by political means raised en masse to a higher stage of development, and that, if political and social progress is to come about in such regions, the advanced methods and institutions must first be worked out in smaller areas, in cities and towns, which may thus become a model to the surrounding country,—this idea is based on the soundest knowledge of the laws of politics. To civilize by bayonets, to educate by force, to render moral by laws,—these are all Utopian notions, although they appear under a strangely un-Utopian guise. Peoples, like individuals, can be deeply and permanently influenced only through a more quiet, less obtrusive, appeal to their inner nature by example. It may be the example of righteous living, or the example of efficient methods in political administration and in industry. Industrial example has done more to transform the Orient in the last decade than has all the political action of centuries. To impose upon a backward people institutions excellent in our eyes, but for which its historic experience has not as yet fitted it, is vanity and folly; to give within a limited sphere and area the example of correct methods and honest work, would seem an approach to a statesmanlike policy."

The work that missions are doing and the mere presence of missionaries, especially if they are American missionaries, in any field exert influence far beyond our understanding. Most of this influence is just what we would wish it to be, but some of it perhaps, with or without our knowledge, takes forms that we might not have desired to give to it. In one sense, of course, all this can be left to that great energy of life of which I have spoken, which is working in the world and which sweeps along the endeavors of men toward the great ends of God, but nevertheless we are not excused from the duty of perpetually scrutinizing our influence to see if in any regard we can strip it of ele-

ments of weakness and bring it more fully into accord with the central and untrammelled spirit of the gospel. We cannot go out as other than American missionaries. What we are, we are. But we certainly can strive to lay aside our Americanism and to appear, instead, as catholic men representing the universal gospel. Certainly we can avoid the folly of Fourth of July celebrations in mission schools. We can use the national flag rather than our own. We can refrain from teaching history with too much of the American accent. We can remember that it is the gospel that was proclaimed in Paléstine and not an American version of it that we are to carry, and that our business is to help the races to which we have gone to achieve a character that is all their own. If, on the other hand, it is proclaimed in China and throughout the world that American mission schools produce republics, we can only wonder that there is not less unrest in neighboring lands with regard to what we are doing there. We must make it clear that we are not an agency for the dissemination of political ideas but are ministers to the racial character and nationality to which we go.

No enterprise is more in need of calmness, of patience, of steady ability to hold the perspective, of clear discernment of the large and distant, not to be lost in the small and near. Missions ought not to be rushed into precipitate action, specially in that border land where the problems of missions and the problems of government interlace. The Church of Christ has time, all the time there is, and while she needs to be in haste in her own work, she can afford to wait indefinitely for the settlement of any problem which she cannot settle on the spot by love and faith.

III. The central elemental agency of missions is the body of missionaries. After we have recognized all that God will do in contempt of the men he uses and all that the church may do by prayer through any agents she may send out, it remains true that the work will be stronger or weaker in proportion to the quality of the men and women who are doing it. It is because the missionaries represent the standard of character and devotion and ability which they do, that it is such a privilege and inspiration to visit the mission field. But the strongest missionaries wish they were still stronger and long for a larger reinforcement of yet stronger recruits from home. The Board is justified accordingly, in maintaining high requirements for missionary appointments, in seeking to secure improved training, in resisting the acceptance of low ideals of education and of power. But how are strong men and women to be found and how can they be identified? Many of those who think themselves strong turn out to be the weakest and candidates highly praised in their testimonials may prove far inferior to other candidates whose qualities had made themselves less conspicuous. Furthermore the most essential qualities are those which it is most difficult to determine. It is evident that neither

education nor training nor experience at home can guarantee efficiency on the field. Efficiency depends rather on the balance of personality, the poise of spirit, the correlation of energy and judgment within, and of both of these to the task without. I cannot express better what ought to be said on this point than to quote a letter which Dr. W. W. White of the New York Bible Training School received some time ago from an experienced woman missionary in Asia.

September 14, 1914.

“Dear Dr. White:

My training for missionary work was nil. My only fitness was in my convictions concerning the need of the world and our Lord as the answer to every need. Whatever of strength or ability for work I may have developed in the thirty years of my life has been the outcome of experience on the spot. I conducted the highest school we have for girls for six years, and organized it for its present high and normal school work. I established the first kindergarten work of the mission. Yet I had had no training for any of these. I organized, without suggestions of any sort from any one, the Bible school which has been training the Bible women of the mission for 22 years. I have built one of the best buildings in the mission without advice or assistance, and have just planned three other large buildings, yet I never studied architecture nor draftsmanship. I have been serving on the finance committee of the mission for years and have been auditing the accounts of the men, yet I never had a liking for mathematics, nor instruction in book keeping. I taught myself double entry under the pressure of the necessities of work. I had a very desultory education and a childhood experience which would work ruin with the best of minds, yet I acquired the language and have been serving on the literature committee for years, and just recently have been appointed to that of the—. I was timid and nervous, afraid of everything, but I have been called to do public speaking that I know of no other woman having been asked to do in this part of the country. I have been asked to take turn with the men in the pulpit in a Sunday evening service, but thought it wise to refuse. I have undertaken new work, and proposed new schemes of work to the mission, and have kept in advance as to initiative in many lines.

This frank statement arises from no conceit of myself or of the quality or results of any undertaking. I have natural intelligence, and surely the Spirit of the Lord has often taken away fear and I have appeared naturally daring and courageous to some who do not know what is beneath the surface. But all these thirty years I have greatly and painfully regretted the lack of opportunity, not for special training, but for the discipline of general training—discipline of mind rather than general or technical knowledge. The ability to concentrate the attention, to work through to the end, to overcome obstacles, to form

right judgments, to choose wise ends, to fit means to the ends, to persevere in a steady course to attain the ends,—these are the really crucial points and tests of missionary fitness and success. In my judgment of the value of training I have to take account of what I see going on around me.

Take the case of a young man fresh from college and from business experience of a technical kind. He is put to study the language, but doesn't apply himself, shirks without seeming to realize it, studies in a desultory way, allows his work to give way easily as if in the line of the least resistance. At the end of a certain period those associated with him feel that he is like an irresponsible boy—doesn't know how to work hard or steadily, nor how to study with that severe mental application necessary to really acquire an Oriental language—excuses himself, evidently doesn't intend to learn, refuses to face the fact that he will make a specialist, indeed, of himself by shutting himself from true or real contact with the majority of the community. Here there is no lack of general and special training. The lack is in the want of a deep sense of responsibility which makes a man willing to work painfully in order to achieve an object, and in the want of deep views of moral obligation in the choice of his object.

2. Take the case of one who is reported to have steadily worked for ten years to fit herself to be a missionary doctor. From the moment she steps out of the train until she resigns her connections, fourteen months later, she quarrels and complains as to her circumstances of whatever kind, thinks she must assert herself and fight for honor and consideration, pushes every matter to an extreme, talks indiscreetly, makes herself unwelcome by proud resentment of every natural and common deviation from a doctor's directions, lets everybody know she is not a person to be insulted, when no one has the smallest thought or intention of insult, and puts everybody into a quandary in social relations. Yet in addition to training and experience as a nurse must be added a special course of Bible study giving a good knowledge of the Bible and ability to "talk theology;" then a full medical course with a degree. These years of preparation end in fourteen months of discontent and inability to fit into any position with grace and common sense, and Christian principle moderating feeling and speech. The failure is in the moral realm. In this connection I think of another missionary doctor with no better training or knowledge working on for thirty years, quiet, dignified, unassuming, sensible, steady—a great power for Christ, in her fine systematic medical work, not losing sight at all of the higher ends of a missionary's life and work. The differences are entirely moral and not intellectual.

3. Take the case of one trained as a nurse, having experience in general hospital work and with the insane. After this, two years work as a kindergartner. On the mission field, from the

beginning to the end of her four years, she was ever ingeniously forming new plans and forever giving them up when she met a difficulty. An obstacle was a cogent reason for turning aside to something else, and of this habit of mind she was entirely unconscious. The result was that she never used her knowledge as a nurse or a kindergartner in any effective way. She never related her knowledge to her circumstances. She was always at the beginning of things and was rendered unhappy by her own instability. No lack here of knowledge, special and technical. There was a lack of stability and of perseverance, and of ability to overcome obstacles and to achieve something in spite of them. Given a beautiful room in America all fitted up, the children all to hand, sweet and fresh, a fine piano and an accomplished musician to play it, she would have been a successful kindergartner. Given dirty little children irregular, careless and unready, no room, no funds, mud and dirt school building, no materials, no helpers, no piano, no assistance, ignorance and indifference to overcome, untidiness, disobedience, unfaithfulness to contend with—"well, it really isn't worth while." And a new plan is projected to be given up for similar reasons. What can I say when I thus see the best of opportunities, the best of general, special and technical training thrown away?

4. A young woman who seems to have special fitness for work with children, very highly experienced in school work comes out to take charge of primary schools. Everybody and everything offend her delicate sensibilities. Pugh! they smell of oil! Faugh, they are dirty! Horrors, you mention your undergarments to the washerman! Terrors, they asked me what my brother's salary was! Within two years she went home on the verge of insanity without having suffered a single real hardship or having done a stroke of real work. The climate, the doctors said. I feel entirely convinced that that was a small factor. It was the unbalancing of overwrought sensibilities, too highly refined and proceeding upon false estimates of values in life. Over modesty, over delicacy, over sensibility, so that every event or circumstance produces a shock that frequently repeated, culminates in a break of the nervous system and unbalances the mind. Plenty of training, experience and knowledge here. Had there been a spirit strong enough, a mind balanced just enough, there were no reason for such a crash. How can I tell what will produce this, and what kind of training could have provided it!

One large difficulty you have to deal with is the fact that in accustomed surroundings these things never, or perhaps I should say seldom, appear. It is in the unaccustomed surroundings that the test really comes, and then it is too late.

I went to New York, not for the purpose of study or rest, but in order to see what you were doing, and to observe your methods. I had my own Bible School in view and was thinking I might improve on courses of study or on methods. I did neither as a result, because of the large differences of circum-

stances of the mental attainments of your and my students. The two classes are on such an absolutely different plane. Could you succeed in making it clear to your missionary candidates that re-duplication of their school would be sadly impossible, that out of the mass of their learning they must learn to unlearn and begin to study the people just where they are, and get down with good grace and kindness to their level and find some effective way of lifting that level, you would impart a very valuable lesson. I found your courses of study excellent. I thought you were expecting too much of a good number of the students, many of whom I thought were being pushed by the large demands of successive teachers to cover too much ground to do anything thoroughly. I am not sure yet whether your plan of work is not too large and ambitious to be carried out with entire success, in view of the ordinary students' ability. Yet I thoroughly sympathized with the main and central idea of your work. I had just been attending the classes in a western theological seminary and saw very plainly why I never hear any exposition of Scripture from the pulpit—only sermons of the nature of lectures, connected with some text by reason of some suggestive expression contained therein. So I should say that your courses of study offer abundant opportunity for acquiring that general and special knowledge of the Scripture that every missionary should have, and that your students have the advantage of being trained in faith rather than in "un-faith," which latter I think to be a definite result of the present day theological training. This last is the result also of the calibre of the students' minds. Few study enough, think deeply enough to be real scholars, and stopping their clock of progress just where their seminary studies close they go on quoting professor so and so to the bitter end, and the Bible isn't in it. I highly value the college training and the work of such schools as yours, yet it is possible that after having done fine work in either or both, there may be failure on the mission field. It is necessary to deepen the moral nature, to produce definite and strong convictions, yet to leave the mind elastic and adaptable; it is as necessary to imbue your students with a large degree of ordinary common sense as with piety, a common sense that takes people as they find them and isn't foolish enough to hold up the whole circle of their acquaintance like highwaymen, at the muzzle of their little standards, social or religious. Teach them the kind of mathematics which will enable them to calculate the length of time in which one may reasonably expect a nation to change its habits of thought and ideals of action, and to this add a sense for the facts of history, and this may keep them from cavilling at the moral attainments of the "native Christian," or at the methods of the "old missionaries." Keep right on with your Bible work but address your strongest efforts to the spiritual side of your work rather than the intellectual. The latter is highly necessary, but because I think every failure I have

seen on the mission field has been the result of want of moral and spiritual earnestness, I think sometimes we are in danger of over emphasizing its value.

Yours, in the fellowship of seeking the right way."

Young missionaries owe many duties to the older men and women whom they will find on the field and older missionaries owe many duties, which they are better able to discharge, toward the new missionaries who come out to join them. Two of these were referred to more than once, one the duty of conferring with the younger missionaries, taking them into confidence, telling them the things which they can only learn wisely from the older missionaries and dignifying their position and helping them to find their work, and second, to refrain from criticizing the new missionary to the older native workers or to anybody else. In his memorial article on Dr. Bergen, Dr. Chalfant says: "He was quite as ready as anyone else to listen to the familiar tales of woe, (of the Chinese). But he set his face like a flint against the temptation to discuss with his Chinese friends things that had better be left undiscussed and, particularly, the doings and character of his fellow missionaries."

We have met some missionaries who have been doing splendid work with an imperfect knowledge of the vernacular but they have been exceptions and the fine sight has been to see the missionaries who have perfectly mastered the language of the people. Again and again we watched audiences hang with breathless delight on the address of a missionary who knew their language and could use it better than they could themselves, whose acquaintance with their sacred books equalled that of their priests, who knew their proverbs, and their life, and to whom, accordingly, as he preached the gospel, every door of their minds was ajar. We have seen the importance of sensible and right conduct on the part of missionaries in traveling. Something more might be said on this subject by some one of the older missionaries to the new missionaries' conferences. We have seen the influence of courtesy and deference and love and trustfulness on the part of missionaries toward the native people. On these points also more should be said to the new missionaries by older ones. But if men and women do not already have such dispositions and characters as to make advice on these points unnecessary, it is to be feared that the advice will be ineffective. We have seen afresh the great perils of the missionary life; perils intimately associated with the privileges of this high calling; the privilege of the highest spiritual ideals and the perils of toying with them; the privilege of laying foundations and the peril of laying them with untempered mortar or of wood and hay and stubble; the privilege of helping the weak and childlike and the peril of paternalism, of taking the place of the master and overlord; the privilege of helping people materially, of not merely saying to them, be clothed and fed, but of dealing with their nakedness and their hunger and the peril of being

enclosed in the material activities; the privilege of distinctly spiritual service like Christ's and the peril of actually neglecting it or of holding it as a theory and not doing it as a life; the privilege of being in a work which has lasted for centuries and will last, of knowing that what we do is a part of the eternal enterprise of God, and the peril of slumbering upon this great truth and being content with less than the will of God for our time and of forgetting that the generation passes by and that what we do we must do quickly.

IV. As has appeared from the preceding reports, one great problem of the missions is how to secure the actual and sustained carrying out of a wise policy once adopted. And some of the missions are troubled by the question in its concrete and crude form, as to how to get mission rules obeyed. We have come to believe that discipline and unity are so important that it might almost be laid down as a principle that the harm that comes from obeying a poor rule is far less than the evil that comes from disobeying it, while if the rule is good it is obvious that it should be obeyed. Certainly if a mission has once adopted a policy or a rule of action it is the mission that should make exceptions to it and not individuals, and missions themselves should be slow to make exceptions. There are many cases where it is clear that if we had adhered to right mission policies which had been agreed upon, although the growth at first might have been slower, the situation later and now would have been far more satisfactory.

Much has been already said on the question of quantity or quality. Yet perhaps this is not so much the issue as the problem of direction or diffuseness, of concentration or purposelessness. The great need is for men and women who will lay out work and actually get it done and who will make sure that their work is never mere impersonal or institutional work, but always a work that affects individuals and that shows itself in change in individual lives.

The types of mission buildings erected in the Far East have improved greatly in recent years in all missions, so much so that there may be danger of dissatisfaction with some old buildings which are still quite good and useful but which do not equal the modern buildings in beauty and convenience. The increased cost and attractiveness of the new buildings is not perhaps out of proportion to corresponding changes in native style and expenditure. There is still room for improvement in architectural taste and especially for more harmony among the different buildings in the same mission compounds. Here and there in the Far East one meets a mission station where a uniform architectural ideal has prevailed with beautiful results. Elsewhere stations are found where half a dozen missionaries have built, each using different materials, colors and styles. The property committees of the missions have done a great deal to standardize mission building. There is room for further progress. The

China Council should give thought to this matter in connection with our China missions and the Philippine Mission must be sure to see that a standard type of architecture is adopted for Silliman Institute, that it shall be tasteful and appropriate and that all future buildings shall conform to it. Personally I believe that it is desirable to reduce to the lowest extent the practice of giving memorial names to mission buildings. These names witness to a loving interest in the work, and are usually of men or women whom it is desired and desirable to honor in some such way, but the names are untranslatable into the local languages and they stamp the enterprise wherever the effort is made to use them as something exotic and foreign.

We have seen in several fields illustrations of the danger of allowing native churches to build on mission property or to use churches built by the mission on its own property without clear understanding as to ownership and possible future developments. It is easy for the church to drift into the idea that the property belongs to it and in any case long tenure is sure to create in the mind of the church a sense of partial ownership which proves embarrassing to the mission in case later it finds it desirable to dispose of the property. It may often be greatly to the interest of the work to have a native church acquire its own church property by some such gradual process and gift on the part of the mission, and if it is the intention of the mission with the consent of the Board thus to transfer some of its property, well and good, but we know of several situations in which it is very desirable that the mission and the Board should now be free to dispose of certain properties no longer needed by the mission for its use which cannot be disposed of without difficulty because churches have been built on them—in one case by the native congregation and in another case by the mission,—but in each case regarded by the congregation as entitling it to an interest in the property which it was never intended to convey to it. Missions ought not to allow such liens on mission property to be established without the distinct approval of the Board and the terms on which mission property is used for such church purposes ought to be clearly thought out and explicitly defined at the time the arrangement is first made, and then it should be clearly understood that these terms can be modified only by the Board and no sentimental complications should be allowed to arise which will produce ill feeling in case the Board adheres to the terms of such arrangements.

V. It is more evident to us than ever that the Christian Church is the fundamental institution in the missionary enterprise, and that the establishment of a real church with its own life and government, unsubsidized and undirected, but standing on its own feet and co-operating with us or making a place for us to co-operate with it, should be the normative principle of mission policy. We should aim to build up local congregations and unite these in national churches, and in a field where sev-

eral denominations are at work it is our conviction that the churches which they all establish should be united from the beginning as they have been in the Philippine Islands, nominally, and as they ought to be organically. If this is not done at the beginning the present conditions in Japan will suffice to show how difficult, if not impossible, it is to do it later on. The non-Christian peoples are well experienced in religious sectarianism. There was complaint when we were in Japan from fifty odd Buddhist sects and a dozen or more Shinto sects because only one of each was to be represented at the coronation. If we once establish our separate denominations in the mission field, custom, natural affection, vested interests, the desire of institutions to preserve their integrity, and all the human motives which enter into the maintenance of our divisions at home, will come into play. And worst of all the voice of the church will be a divided voice and Christianity will not be able to make itself felt as it would through a strong united life testifying by its unity and its love to the possibility of those very things for which each nation is seeking and which it can realize only through its full surrender to God in Christ.

Because the church is so central and important every effort should be made to give it right character and to see that it is made up of true Christian men and women. Doubtless the Christian faith and character of its members will be very immature at the beginning. That is all the more reason for making sure that what there is is real and for providing agencies for the education and development of the church. There are some of our missions which would do well to give careful heed to an article in the "International Review of Missions" for July, 1915, by Johannes Johnson entitled "The Importance of the Catechumenate" from which a few sentences may be quoted: "It is difficult for a native to withstand the pressure exercised upon him by impatient catechumens, and the fear of losing them through too strict an adherence to the severe rules of his pastoral instructions. Moreover, a great many of the catechumens have not been taught by himself, but by assistant catechists whom he does not want to hurt; fear of man, regard of public favour, weakness of character, are indeed more common faults among the young Christian churches of our mission fields than in the older Christian communities.... In 1906, the year in which all the missions lost most of their schools, and the colonial Government took up a decidedly anti-religious attitude, lasting till 1910, we determined to introduce into our work a series of special rules regarding the teaching of catechumens. The most important provisions were:

1. It was laid down that those desiring to become catechumens must be admitted to the catechumenate through a public act before the congregation where they attended, and their names entered on a register in which their attendance at the catechumens' class was also recorded.

"2. The time of instruction and probation was regulated in a way that in most instances brought the catechumenate up to about one year.

"3. Nobody could be baptized without the approbation of the congregation of the place where he lived and the members of which had seen him during the time of the catechumenate....

"In my different classes through many years only about one-third of the catechumens actually reached baptism as members of the class which they joined in the first instance. Two-thirds dropped away, sometimes for good, sometimes to return after a year or two, or even later. The most common reasons for falling away, as far as I have been able to ascertain, were three: first, their wish to become Christians was not serious at all, they therefore soon lost patience, found the teaching too trying in its regularity and their other occupations too important; secondly, they were not able to give up the heathen life—to enter into a regular marriage or to give up heathen customs of burial, etc., proved too heavy for them; thirdly, they found it hard to accept our condition that they should join in supporting their church....

"If the missions and the native churches neglect this question, if they allow indiscriminate baptism and think that restrictions and the catechumenate in any thorough form should be reserved only for admission to first communion, they are sure to create in all heathen lands the same kind of baptized heathenism under which the western world is suffering. Perhaps the least of the evils to which this will lead is the disdain, disparagement and neglect of Christian baptism which at present is spreading over all the Christian Church....

"How our Lord is going to shape the future history of the Church is His matter. But our concern and duty is at every turn of our way to do the right thing. It is only by so doing that we can be used by Him to create a sound method for the progress of His kingdom. Now in this matter His clear order from the beginning has been that we should baptize those who sincerely want to be His disciples. The only possible way to ascertain whether this state of mind exists is to have a solid catechumenate before baptism. When we have done this, we shall be able to see later what the Lord is going to do. For my part, I am inclined to believe that a strong catechumenate and a regular baptism of adults is the elementary condition of every sound church and should never have been abandoned in the churches of the West."

Our own missionaries feel this same problem. Dr. Eakin, of Petchaburi, wrote to us regarding it when we were in Siam: "Our chief concern is for the hundreds of professed believers who are pressing for baptism, and we are not able to give them the needed instruction. Many of them have been waiting for two or three years since first they professed to accept Christ as their Saviour and Lord. I can visit them only about once a

year and only for a day or two at a time. Our evangelists are well equipped to do pioneer work, but are hardly equal to the task of preparing inquirers for baptism. I have to care for five churches and sixty groups of inquirers numbering more than a thousand souls.

"The Lord is doing great things for us, whereof we are glad; but I find it difficult to keep from feeling anxious lest we build with untempered mortar, and the consequences will be disastrous. We are trying to give our time and strength to intensive work; but we find new converts at every turn who wish to be enrolled as believers. To baptize them in a year or so with little instruction seems a great risk in view of the isolation and the pressure of heathen environment."

And such adequate educational training of catechumens should be maintained systematically in the case of church members and made an agency of training of the church in ceaseless evangelistic work.

And the greatest need of the churches and the missions is, I believe, a sustained and glowing evangelism. The equipment of our missions is not everywhere adequate, and those who can not serve the work abroad otherwise than by giving their money at home to provide more equipment, have an ample field still open to them. But the primary need of our work is not more equipment, it is for more evangelistic energies coursing through the equipment that we have, the schools, and the hospitals, and the chapels and church buildings. Regarding the moral and the social results of missions there can be no doubt. Those who object to missions because they are ineffective in influencing society, choose the weakest point of attack. The point at which Christians who believe in missions are least satisfied, is in the matter of the drive, the persistence, the patience, the longing, of the evangelistic work and of all our work in its evangelistic utilization. We are further away, it seems to me, from the accomplishment of our aim of evangelization, than from the accomplishment of any of our other missionary aims. A wise and thoughtful writer in an article on the relation of missions to civilization in the "International Review of Missions" for July, 1913, said, "It would appear that the mere process of evangelization, the mere making known of the message concerning God in Christ to the world, is a task now nearly accomplished." Would that one could believe this! No one could be where we have been and not be constrained to think that instead of being nearly accomplished, the task had been scarcely begun. It is the long, long work. No one can tell when it will be done. It is the magnitude and the endlessness of it that appall one and make it difficult to awaken and to keep at ruddy glow the evangelistic fervor.

VI. Whether the number of Europeans in Asia will greatly increase in the near future is a matter of uncertainty. Much of the work for which the Eastern nations have been obliged to

employ Europeans will be done by Asiatics. There are many European commercial communities in the Far East which have not grown, the increase of business having been brought about by the entrance of Asiatic traders into the field. On the other hand, the steady unification of the world throws the shuttles of race ever to and fro across the web of life and there may be a steady or a spasmodic increase of foreigners in the East. It is most important both to the East and to the West that the moral character and influence of this element should be helpful. The general testimony is that it is increasingly helpful. Old business men in a city like Yokohama testify that the general tone of the foreign community has steadily advanced and that while in these communities, as everywhere in society, the outstanding individual may not be as conspicuous as he was when a few great merchants largely dominated this field of trade, nevertheless the average has risen and the moral purity of life become more creditable to the West and more helpful to the East. Between these European communities and the missionary body, there is in general now a much better feeling and understanding than there was twenty-five years ago. There has been a return to the good spirit of the earliest days when men like John C. Green and his associates founded the medical missionary society in Canton and when the Oliphant ships again and again served the missionary enterprise. There is still, however, a great work to be done in recovering the wreckage of European life in Asia and in awakening every motive that may protect our young men who go to Asia on business from sinking down to the basest levels of moral life about them. It is clear that racial self-respect and pride of racial integrity are not sufficient to accomplish this. They seem to be very superficial qualities. Witness the horde of Eurasians in Asia born of the very men who are loudest in their boasts of these virtues. As a British newspaper man in the Straits Settlements says, "The British have a pride of pure race which would be admirable enough if it kept them from all intercourse with black, brown, or yellow. To beget and then to scorn strikes me as somewhat abominable, a crime, in fact, against nature." The Eurasian is one of the great social problems of the East, a problem which those races are most responsible for solving which, on the father's side, produced the Eurasian. Lord Haldane has spoken in several of his speeches of Sir Alfred Lyall's poem which pictures the glorious strength of race pride in lifting a man above moral weakness. "The poem is called 'Theology in Extremis,' and it describes the feelings of an Englishman who had been taken prisoner by Mahometan rebels in the Indian Mutiny. He is face to face with a cruel death. They offer him his life if he will repeat something from the Koran. If he complies, no one is likely ever to hear of it, and he will be free to return to England and to the woman he loves. Moreover, and here is the real point, he is not a believer in Christianity, so that it is no question of denying his Saviour. What ought he to do? Deliverance is easy, and the relief and advant-

age would be unspeakably great. But he does not really hesitate and every shadow of doubt disappears when he hears his fellow prisoner, a half-caste, pattering eagerly the words demanded: He himself has no hope of heaven and he loves life—

“Yet for the honor of English race
May I not live or endure disgrace.
Ay, but the word if I could have said it,
I by no terrors of hell perplex
Hard to be silent and have no credit
From men in this world, or reward in the next;
None to bear witness and reckon the cost
Of the name that is saved by the life that is lost.
I must begone to the crowd untold
Of men by the cause which they served unknown,
Who moulder in myriad graves of old;
Never a story and never a stone
Tells of the martyrs who die like me
Just for the pride of the old countrie.”

This pride of loyalty to the best moral ideal of the race does suffice to hold many men who live their lonely lives in cleanness or who honorably marry women of Asia and leave a pure inheritance to their children. A large body of Eurasians possess this pure heritage. But the pride of race fails in thousands of other lives.

Mere environmental religion also fails and one is tempted to wonder from what he sees in these lands, how much of our American religion is integral to men and how much is merely environmental. All along our way we met with men who had been open in their church relationships at home and sometimes active in their Christian service, from whom the whole thing had slipped away as a garment when they came out to the Far East. There must be something more than racial pride or borrowed religion to hold men true and to make them strong to render moral service in the uplifting of the East. They need the iron of the moral law, tempered and forged into steel in the furnace of the love of Christ. And if they are to be held to all that is best and highest when they come out to the East they need to ally themselves at once with the Christian Church. The Young Men's Christian Association is doing a useful work, but it has found itself almost impotent to accomplish anything in this field and where it is trying to do so, feels that it meets here its greatest problem. One of its secretaries told me frankly that he knew of no young men who were being held absolutely faithful to the ideals of moral purity who had not connected themselves with the church and were not openly identifying themselves with its worship and its work. Among Asiatics and Europeans alike, the indispensable and supreme agency is the Christian congregation.

A sad but curious problem arises in some stations in the matter of the duty of missionaries toward the illegitimate children of Europeans or Americans who are returning home from Asia, abandoning their offspring but yet desiring to make some provision for them. In some cases missionaries have assumed a

sort of guardianship of such children and have received remittances from home on their account. The little children are not responsible for their illegitimacy. It is a Christian man's duty to do all that he can to help such little ones, but on the other hand it puts the missionary in a strange situation, to be looked to, as he so often is, to take up such responsibilities. His acceptance of them may easily lead to misunderstandings among the people. It would seem that no fixed rule could be laid down but that such situations call for a great deal of discretion and wise judgment on the part of the missionaries. Certainly one cannot withhold his deepest sympathy from the unfortunate children. We shall never forget the face of one little boy that looked up at us from the front row of one of our schools in Siam. That little face will ever be an undying appeal for compassion.

VII. It is both exhilarating and pitiful to see the eagerness of Asia to acquire the English language. It is exhilarating because it is a sign of the hunger of the world for unity and for a common speech, because it reveals the intellectual awakening of Asia, because it opens to the Asiatic peoples ranges of literature and knowledge otherwise inaccessible, because language is a living thing with an indwelling spirit which moulds those who open themselves to it. Their own languages are a heavy burden on some of the Asiatic peoples. The Chinese ideographs, which Chinese and Japanese must learn, lay a task of drudgery and memorization upon the young mind which is crushing. It takes years for a Chinese child to learn the language by which he is to learn other things. Japanese have simplified the matter a great deal by the "kana" characters which are a sort of alphabet and which in the newspapers are printed in parallel columns with the regular characters. There is a strong movement in Japan to introduce Romaji, that is, to substitute for the characters, the phonetic sounds expressed in Roman letters. The effort to introduce this reform in China and Japan, however, meets with immensely greater difficulties than our reform spelling encounters at home. It is sad to reflect that in Korea the cumbersome Japanese language seems likely to supplant in due time Korean with its wonderfully simple and beautiful alphabet, and that in Siam the Siamese letters are already displacing the far more beautiful Lao.

But while the demand for English is exhilarating there is something sad about it. So much of the demand is purely commercial and, while not unworthily so, it testifies to the dreadful necessity under which the greater part of Asia lies, of construing all the values of life in terms of one day's bread. It is sad also because so often the eagerness for the new is indiscriminate and what is trivial and unworthy is taken in with the good, while that which was good and worthy in the old is discarded with what was useless or bad. It is now and it may be even more in the future the duty of the missionary enterprise to do what it can to protect the Asiatic people from themselves

and to help them to conserve the good of their own past which otherwise they would throw away. Few greater evils could befall Asia than that it should make the mistake of excessive imitation of Western civilization in its present form or that it should impoverish the stock which it brings for the reception of the new graft.

VIII. The problems of the medical missionary work in the different fields which we visited have been discussed capably elsewhere. But it is interesting to reflect upon the probable future of our medical missions. It is evident that in some fields there will perhaps not be room for them in their old form, governmental agencies supplying more adequately and efficiently the medical necessities of the people. Some of the objects for which our hospitals were started we may find it no longer necessary to seek or to seek by these agencies. On the other hand we may find it desirable in some places where we have never had medical work or where the ordinary reasons for it may have disappeared, to maintain it in simpler forms, if that can be done, as perhaps it cannot, just as such work is used in institutional churches at home. Such problems as these, however, may be far ahead of us and meanwhile the medical work is capable of rendering an immense service if it can be made to appear to the people as a truly Christlike ministry of love and not as a mere public institution. Perhaps everything will depend here upon the personality of the doctors in charge. Certainly medical missionaries, of all missionaries, should go out with the evangelical spirit and the evangelistic purpose. In no men more than in them, should Christ shine forth.

IX. It fills one with wonder to see the way in which the non-Christian religions are undergoing transformation, in their tendency, partly conscious, and partly unconscious, to slough off the weaknesses which contact with Christianity has revealed, and to develop whatever resemblances they may have to Christianity, and to borrow from it so far as they can what it possesses and they lack. The whole tendency brings into clearer view the things that are strong and unique in the gospel. It may reveal also things in the gospel that we had not so clearly seen. It has revealed and will reveal nothing that the gospel of the New Testament, understood in its fullness, lacks. As Dr. Denny says, in his commentary on II Corinthians, speaking of the first six verses of the eleventh chapter, "There is no comparison between the Gospel of God in Jesus Christ His Son and any other religion. The science of comparative religion is interesting as a science; but a Christian may be excused for finding the religious use of it tiresome. There is nothing true in any of the religions which is not already in his possession. He never finds a moral idea, a law of the spiritual life, a word of God, in any of them, to which he cannot immediately offer a parallel, far more simple and penetrating, from the revelation of Christ. He has no interest in disparaging the light by which

millions of his fellow-creatures have walked, generation after generation, in the mysterious providence of God; but he sees no reason for pretending that that light—which Scripture calls darkness and the shadow of death—can bear comparison with the radiance in which he lives. 'If' he might say, misapplying the fourth verse—if they brought us another saviour, another spirit, another gospel, we might be religiously interested in them; but, as it is, we have everything already, and they, in comparison, have nothing.' The same remark applies to 'theosophy,' 'spiritualism,' and other 'gospels.' It will be time to take them seriously when they utter one wise or true word on God or the soul which is not an echo of something in the old familiar Scriptures."

X. This absoluteness of Christianity is sometimes construed by us in exclusive rather than inclusive terms and the gospel that has sent us out as the servants of men insensibly operates to make us their masters. The superior prowess of the Western peoples, their advancement in knowledge, their mastery of applied science, the conscious maturity and strength of their political judgments, the too ready acknowledgment of their weakness and inability on the part of the Oriental peoples, the energy of Anglo-Saxon character against inertia or inefficiency, the quasi-consular status which extra-territoriality has given and which now and then one meets a missionary who is reluctant to give up just on this account, because he sincerely believes that such a position of superiority increases his influence as a representative of the gospel,—these and many other things make it difficult to keep the spirit in which alone Christ can be truly represented to men and the gospel of human unity proclaimed. A letter from a missionary in China whom I honor and love, which came to us in Shanghai just as we were leaving the field, states the whole matter better than any words of mine can:

"Now that I have lived for some years in the Orient I know a good many things about the difficulties of missionary work that I did not know before coming here. One of the greatest hindrances, to my mind, to the coming of the Kingdom here so far as we missionaries' shortcomings are concerned, is the feeling of race superiority or arrogance that gradually springs up in a foreigner's heart. I think our race is naturally an arrogant race and the whole circumstances of our life here make it easy for this kind of feeling to take possession of us. I mean such things as extra-territoriality, our influence simply because we are foreigners, the lack of backbone of the Chinese, the knowledge of our race's achievements, etc. As I have tried to examine my own heart it seems to me that most missionaries go through the same experience. We start in often with great sympathy for the people, trust in them because they seem so open and attractive, but gradually, partly through disappointment with individuals but most of all through the subtle influence of a feeling of race superiority that most all foreigners in the Orient seem

to have, we begin to put up a barrier between ourselves and the people which I believe to be a very real hindrance to the spread of the Gospel. We do not so openly display this spirit and sometimes we are able to hide it, but nevertheless it is a factor to be dealt with. I don't think the great mass of the people realize that the missionaries are this way, but I think the educated ones often see it, the returned students, for instance, and it is a real hindrance. Canon Robinson in a little book entitled 'The Interpretation of the Character of Christ to Non-Christian Races,' expresses what I mean. He says that we are weak on the side of patience, humility, meekness, non-resistance, which is the side of the Christian character which particularly appeals to the people of the Orient. I find that the mingling of this side of the Christian character with firmness, honesty, justice, the hatred of hypocrisy is one of the very hardest problems I have had to face. As soon as you go out of your way to be kind, and try to treat the Chinese as you would a foreigner, he will as a general rule take advantage of it, and the average person who starts in with the idea of treating the people as real friends and brothers is too often apt to give up this attitude unless he is completely deceived by them and does not see through their exterior. It is very hard to express in a letter just what I mean but it is a real factor. This creeps into our conversation when no Chinese are listening. When I first came out, one of the things that struck me was the lack of reverence of missionaries for the personality of individuals such as a Christian ought to have. This is of course largely influenced by the fact that they do not have this respect for one another. Our social life is for the most part almost completely cut off from them. Of course I know that this is partly inevitable, and they on their part don't admit us into their families the way they do one another. However, there are some with whom it would be possible, our educated clergymen for instance, and the English-speaking students who have graduated and are in various occupations. I can sympathize with the missionaries in this failure of ours because I have failed in this respect too, but I am making a conscious effort to overcome this defect. If I were to go home now, I would not feel much like appealing for money, but rather that the Church at home would give itself to more constant prayer that we out here would be more completely filled with the love and humility of Christ and be given greater wisdom and insight as to how to interpret this love. I want the Church at home to know where we are failing, for I feel that, as a body, we are failing very greatly to manifest the atoning life of Christ. It is easy to help in famine work, or to do what we can to protect them during fighting compared to humbling ourselves before them as individuals, and having enough sympathetic insight that we can sense their feeling about matters. I remember one of my teachers whom I learned to love greatly, often used to say that the greatest mystery of all to Paul was the unity of the human race in Christ. Being brought up such a strict Jew ac-

counted for his wonder. I can better appreciate Paul's wonder now."

XI. The absolute unselfishness of the missionary movement needs to be guarded with scrupulous care. Other agencies of international influence may properly include an element of self-interest. "The banker," said Mr. Seligman, referring to the negotiations attending such transactions as the Chinese loans, "never loses sight of the resulting advantage to accrue to his own country." The missionary ought to lose sight of every such advantage utterly. The enterprise should be stripped of every aspect of interest. It goes out to the nations, asking nothing, seeking nothing, naked of every political alliance. It does not exist to promote commerce, to secure for the nations from which it comes any more good will of the people to whom it goes than it seeks to secure for all other nations. Our American missionaries are not in China to promote trade or intercourse or better feeling between China and the United States. They are there to advance the cause of human unity, to hasten the day when all men shall be brothers, to bind not two races together in political and commercial relationship, but to bind all men together in Christ. As Professor Reinsch writes, "There can be little doubt that the success and the moral authority of missions is being jeopardized by their connection with politics, and by the political purposes which, often against their will, they are made to subserve. The missionary who goes forth unaided to face countless hardships, and to battle against the hostility of nature and of savage men, merits the respect of all, and gives the best kind of guarantee of his aims and intentions. But when the State stands ready to turn his high-minded and unselfish heroism into a source of material gain to itself, and to make use of it for purposes of national expansion, there is danger that the missionary may lose moral power and be looked upon as a mere political emissary. Moreover, the unity of Christian missionary work is liable to be destroyed by having its field of work broken up arbitrarily into national areas. Tendencies such as these should be earnestly discouraged in order that the missions may retain their value as agencies of redemption and improvement. Missionaries in all parts of the world are voicing their opposition to the close connection of missions with politics, which destroys the confidence of the natives and robs the missionary of his influence as a protector of the native against every kind of exploitation." This is justly spoken. Missions must be saved from any such confusion for the reasons of which Professor Reinsch has spoken and for the deeper reasons which have been stated.

Over the inner doorway of the Institute which Dr. White-wright has built up in Tsinanfu, one of the most remarkable missionary agencies in the world, is this inscription, "The aim of this institution is to show through all its agencies God manifest in nature, in the world, and in the teachings of Jesus Christ the Savior of mankind.

“It seeks to illustrate human progress and the principles on which that progress must be forwarded; to enlighten in all that makes for the welfare of China and the Chinese people; to bring East and West together in the knowledge of the fatherhood of God and the brotherhood of man.

“‘Have we not all one Father, hath not one God created us all?’—Malachi.

“‘God hath made of one blood all nations of men.’—St. Paul.”

XII. In conclusion, are not these our great missionary problems? How to generate a spontaneous, unsubsidized and self-sustained evangelism in native churches made up of truly believing, growing Christian men and women; how to secure in these churches a leadership true, and bold and freely led of God; how to keep and increase the personal and individual service in the midst of the heavy institutional and general activities of missions; how to bathe the work in sympathy and comprehension, lifting it above all suspicion and spiritual contractions; how to apply the same sympathy and comprehension to races as well as to individuals; and how to be ourselves more wise, powerful, contagious workmen. “What I long for,” wrote one of our missionaries in Japan as we came away, “is more courage and more power. These seem to me to be the great needs.” Are they not? What needs can be greater than these? The need of the perfect love that casts out all fear and of the strength made perfect in weakness which says “My Father worketh and I work.”

R. E. S.

