ON THE TRAIL OF THE AMERICAN MISSIONARY

By WILLIAM T. ELLIS

This Distinguished American Journalist Is Traveling Around the World for the Purpose of Investigating the American Foreign Missionary from a Purely Disinterested, Secular and Non-Sectarian Standpoint. Illustrated with Drawings and from Photographs.

NO "MORE MISSIONARIES WANTED,"

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Tokio, Japan—That many or most Japanese Christians say no more foreign missionaries are wanted in Japan, and that numbers of the strongest missionary leaders agree with them, at least to the extent of saying that no new forces should be sent out for the present, is the rather sensational conclusion to which I have been forced after six weeks' study of the missionary situation here.

A grave crisis confronts the missions in Japan. How serious it is the church people in America have no conception. That an open rupture between the missions and the Japanese churches has been narrowly averted, and is still a dangerous possibility, is freely admitted on all sides. The gravity of the situation is recognized by everybody concerned. It affects present religious conditions in the empire, but, more important still, it has a bearing upon the future of Christian missions in almost every country in the world. The questions that are up for settlement here and now will constitute a precedent for all other mission lands. The very magnitude of the crisis has sobered all parties concerned, so that the bitterness and hostilities which marked the earlier stages of the controversy are passing away, and on every side the extreme views are being modified.

Japanese Churches Assert Themselves.

The present tense situation has its tap root in the spirit of Japanese nationalism. This people is exceedingly sensitive and proud. It resents with bitterness and sarcasm being called a "heathen" nation, and thus being classed with the natives of Africa and the South Sea Islands. Equally is it averse to remaining under foreign control and tutelage in its religious life. The sentiment which caused the abolition of extra-territorial political rights to foreigners, and which to this day leads the Japanese prints to speak of the foreign communities as "former settlements," is keenly alive to what is felt to be an attitude of superiority on the part of the missionaries.

Missionaries on a Holiday.

Underlying the problem, also, is the ingrained and ineradicable Anglo-Saxon sense of superority to other races. I myself have seen enough to warrant the belief that there is ground for the Japanese sensitiveness on this subject. Not all missionaries conduct themselves toward the Japanese preachers and Christians as toward a man, a brother and an equal. Such men are few, but they should be called home. Their usefulness here is ended, if it ever existed. To this attitude on the part of certain foreigners may be traced the ecclesiastical inconsiderateness, not to say hostility, of the Japanese. Missionaries not a few know as well as the native ministry what it is to have their feelings hurt.

Church Union Ahead of Homeland.

The upshot of the matter has been the growth of self-governing Japanese denominations. The largest of these is "The Church of Jesus Christ in Japan," which includes all the Presbyterian and Reformed bodies; there are here none of the Presbyterian subdivisions that exist in America. Next in size comes the "Kumiai," or Congregational churches, with whom will shortly be included the United Brethren and Methodist Protestants. The Japanese Methodist bodies—North, South and Canadian—have been seeking consolidation. At first the mission boards across the water which are interposed obstacles to this union, objected, but the Japanese Methodists spoke out so promptly and loudly that all barriers to the creation of one Methodist church in Japan have been removed. The Protestant Episcopal church and the Church of England have likewise joined forces here. There is little doubt that this union movement will continue, the Congregationalists and the Presbyterians coalescing at an early date. Many predict a speedy union of all native churches into one Japanese Christian church. Certainly it is the consensus of opinion that the minute denominational and sectarian divisions of American Christendom cannot be perpetuated here.

The present enrolled membership of the Protestant churches of Japan, by the way, is about 55,000, the past year showing an apparent decrease—through an error, it is claimed, in the statistics. Long before the churches of American got together in New York in the Interchurch Conference on Federation, there existed a soundly established federal organization here, "the Standing Committee of Co-operating Missions," which has effected several practical results, including the production of a common hymn book for all the Japanese churches.

Where the Conflict Comes.

The paradoxical statement is true, broadly speaking, that while the relations between the individual missionary and the individual Japanese Christian have been cordial, the relations between the missions and the native churches have been strained.

The crux of the question has been the control of the forces and the funds. The missionary and his personal helpers have worked in and for the local congregations, but the latter have had no control over them. The missionary is entirely outside the jurisdiction of the native church. He works when and where and how he pleases, or as his mission directs. So, too, the evangelists employed by the missionary are governed in the matter of salary and labor entirely by the missionary. When it has chanced that one of these evangelists has received a larger salary than the regular pastor of the church itself, there has naturally been feeling.

It must be remembered that the missionary in Japan is not a pastor. He has no congregational duties and responsibilities, such as ordinarily are borne by a preacher in America. Every congregation has its own native pastor and officers. These may consult with the missionary, but he cannot "boss" them. The preaching missionary's work is evangelistic; he pioneers Christianity into new places. In this he is assisted by evangelists, who work under his personal supervision.

The money, however, is in the missionary's control. Not all the churches, by any means, are self supporting. They must look to America and England for help. With the control of the money has gone, to a greater or less degree, a voice in the direction of the work. Right here comes the rub. The Japanese want to control the money, and in some cases the missionary, too. The talk is all of "cooperation," but it is not a cooperation in which the missionary plays almoner. In fact, since the Japanese churches have their own mission boards they feel—or, at least, an outspoken wing of them feel—that the latter should have the entire administration of mission methods and money, with, of course, the full counsel of the missionaries.

The Congregationalists have gone practically thus far. The "Kumiai" are practically independent. The American board makes to them an annual grant of money for a specific term of years, at the end of which time, it is presumed, the churches will have become self-supporting. The entire independency movement faces toward the day when the Japanese churches will be "self-governing, self-supporting and self-propagating." The missionaries of the American Board very generally yield themselves to the counsel of their Japanese associates. One man told me the other day that, in council with the native pastors, they had assigned him his work for the coming year. He says that he finds this relation perfectly satisfactory and that the attitude of the Japanese is in no wise dictatorial, but that all are together seeking the one end of the work's welfare.

The Japanese Type of Christianity.

All this is no mere racial jealousy. It goes deep. Are the Japanese qualified for ecclesiastical self-government, as they have proved their fitness for political self-government? Akin to this is the consideration whether a mission land is forever to remain a mission land, nurtured by outside agencies. The native church in Japan covers the entire empire. It has many self-supporting congregations, and powerful leaders not a few. It is said that in remote government schools where there was not a single Christian, the students are nevertheless divided into Uemura and Ebana camps—these latter being the names of the preachers who are the leaders of two parties in the churches, whose vigorous newspaper controversies are familiar to a wide constituency. The Japanese church has an established foreign mission work of its own in Formosa and Korea.

I have been at pains to inquire as to the character of Japanese Christians. On all sides I hear that the intelligent devotion of Japanese Christians to the central truths of Christianity is unquestioned. Whatever the outcome of the present controversy, the native church will remain loyal to the teachings which it has had from the missionaries. I personally have seen congregations of Christians here, of several denominational names, whose devotion and sincerity was apparent to any observer. A riper or more saintly character it would be hard to find than one old blind man with whom I talked, who has been through long persecution for the sake of his faith.

Undoubtedly, too, Christianity has come to have a recognized place in the life of the nation. It is a factor in the present thought and development of Japan which no Japanese leader pretends to ignore. Broadly speaking, there is now no hostility to Christianity; yet I yesterday saw one of the old edict boards which 50 years ago decorated the highways, threatening with death any one accepting Christianity or harboring a Christian. All of the many Japanese writers and teachers with whom I have thus far talked freely concede at least an important place in Japan's future to Christianity; while Christian authors, like Matsumura, confidently declare that it is bound to swallow up Buddhism and Shintoism. Japanese Christians are beginning to have their own schools and orphanages, supported by themselves, as well as their own religious books and periodicals.

Why No More Missionaries.

The foregoing is an endeavor to give a clear glimpse of a situation that seems to be understood very slightly in America. Back here one hears echoes of fervid reports of "Japan's Religious Awakening," and "Japan's plea for missionaries." Over these I have seen old missionaries shake their heads. At the recent meeting of the Council of Missions of the Presbyterian and Reformed churches which struggled with the present burning issues it was declared openly that no more new missionaries should be sent here until the present problematic situation has been adjusted. It may be that some men already here will have to return home. To a mere observer it appears reasonable that a man who has been in Japan many years without having learned the language, or acquired the Japanese viewpoint, or attained sympathetic and fraternal relations with the native Christians, should consider himself called to some more congenial field of labor. A recent issue of "Mission News," a monthly published in Kobe in the interests of the American Board Mission, contained these striking sentences: "The time for 'extra-territorial' Christianity in Japan is rapidly drawing to an end, if it is not already passed. Missions and missionaries are being tested. They have accomplished a mighty work in the past and it is in their power to do even greater work in the present and immediate future. Will they meet the test and rise to the opportunity that is theirs?"

On this last point the Japanese are quite insistent. They say the new day demands a new kind of help from America. Instead of men to do preaching and teaching—for which some assert there are now sufficient qualified Japanese—they want men of the character and calibre of President Charles Cuthbert Hall, of Union Seminary, New York, who made a pronounced impression during his recent visit to Japan. They want statesmanlike leaders, men of large culture, great learning and broad sympathies. The best that America has in the way of teachers and pastors may profitably be sent to Japan to lead her native leaders and inspire her native inspirers.

In the meantime the majority of missionaries, as well as many Japanese, declare that Japan still needs the missionaries. The native church is not strong enough, either in men or money, to go it alone. Japanese preachers from outlying parts of the empire say frankly that this whole uproar is a Tokio product, and they hint at the ambition of certain Tokio leaders to control the Japanese church. An English missionary told me that the control of funds could not be turned over to Japanese until the latter, as a nation, have learned new ideas of trusteeship. He cited the case of a treasurer who used trust funds to pay his father's debts, saying naively that his obligations to his father took precedence to all other obligations. On the other hand, some missionaries assert that such charges are the mere race prejudice of the white man.

Out of the confusion of hundreds of conflicting opinions upon this all-absorbing topic of Japanese ecclesiastical independence, I have gathered at least one conviction, namely, that so long as the present state of uncertainty and turmoil exists, the American missionary organizations would do well to send no more young preachers to Japan, although the field for unordained teachers is large.

Love Ye One Another.

Isn't it the open secret? "Little children, love ye one another!" It is the universal law. It is the law of heaven; it is the only law that will make the earth like Paradise. "Little children, love ye one another!" Neither king nor peasant, neither high nor low, neither rich nor poor—only one great human family, with one great human Heart yearning warmly over the being it created, with the one great law pulsing through its arteries: "Little children, Oh, my little children, love ye one another!" — Grace Keon.

His 53-Year-Old Coat.

John P. Ledyard of Clinton township, Wayne county, Pennsylvania, is wearing an overcoat the wool of which was pulled from the pelts of the sheep, carded and spun, and the cloth was cut and the garment made 53 years ago by his mother.

The coat is without a rent or break and as perfect as when made, with the exception of showing a slight fading with age.

FARMER AND PLANTER

USE OF COMMERCIAL FERTILIZER

The More Judgment Used the Better the Results.

In order to get commercial fertilizer where it will do the most good, and do it quickly, I drill it in at the time of cultivating by having the fertilizer distributor attached to my cultivator. By getting a portion of the fertilizer drilled in about two or three inches from the plant at the time of the first cultivation I get it in moist ground, where it is immediately covered and chemical decomposition begins at once. In three or four days I can see the results, and if I examine the root system I am surprised to see how eagerly they follow their food.

I find it is much better to make several applications of fertilizers as I cultivate, for by so doing I do not overfeed the plant at one time, and then have it go hungry, but the several applications, alternately on one side of the row then on the other side, keep up a strong continuous growth, which gives me a vigorous growth, an earlier crop and a greatly increased crop.

I used to drill my fertilizer in with a corn planter, using the drill attachment, this giving me my marks at the same time, but I found I had all my plant food locked up in a very small soil area, where only a small number of plant roots could get at it, but now since I am drilling it in as I cultivate I get the fertilizer spread out more, thus making it available to a great many more roots.

The more judgment I use with my fertilizer the more results I get from my crop. One would not think of feeding a horse enough feed at one time to last it a month, yet some people will persist in giving a plant one good glorious dose of commercial fertilizer that will sometimes stimulate the growth for awhile and then the plant must show by its growth that it is getting hungry again; it is much better to divide the plant food. Nitrogen is a great element to promote leaf growth, and this I supply at the first and second cultivations, and then at the third cultivation I drill in more phosphoric acid and potash.

I am getting excellent results by using these principles in connection with commercial fertilizers, and always feed them behind the inside shovel of my cultivator, so they sure go in moist ground, near to the root system, and I always get them on my fields without extra cost of labor, which is a great time saving to me.—G. B. Richardson, Muscatine, Ia.

Eleven Dairy Rules.

First—Breed or buy a good class of dairy cows.

Second—Provide good, warm, well-ventilated stables for winter, with plenty of the right kind of feed.

Third—Feed regularly and abundantly, but not more than necessary.

Fourth—Milk speedily, but gently, never maltreating or exciting the cow in any way.

Fifth—Make pets of your cows, and treat them gently and kindly at all times.

Six—Never expose them to cold in winter; don't let them run in the yard any day that it is so cold you can not work out with bare hands.

Seven—Warm their water in winter.

Eight—Provide plenty of good bedding with a drop behind the cows to hold the animal refuse, so the cow will be kept absolutely clean at all times.

Nine—Never let the cow out around the straw stack and in the corn field to fill up on an article of food that will not produce milk; let the dry cow and the young cattle pick on this.

Ten—Give her uniform feed and care; don't turn out one day and keep in the next; turn into the field the next and so on. That will make her uneasy and will dry her up; she dislikes changes.

Eleven—Never change her feed suddenly; if a change must be made, make it gradually.

If these rules are adhered to strictly, keeping none but the special dairy cow, a good profit can be realized from the business, and the farm fertilized and made better year by year.—A. L. Sweet, in Farm Stock Journal.

Straight Row For Cotton.

If the land for cotton is level, rolling, straight rows of course are out of question. But whether level or rolling, all rows can be of even width, and this has a great deal to do with cheap cultivation, as subsequent events will show. At a recent meeting of about one hundred cotton farmers, I requested that every one present who could lay off a straight row to hold up his hand, and only about ten or twelve responded. What would you think, brother farmers, if in a meeting of one hundred physicians only ten knew how to stitch up a wound or set a fracture?—S. H. Hobbs.

Spraying For Coddling Moth.

The coddling moth is very destructive to the apple crop, and the time to destroy this pest is when the blossoms have fallen in the spring. Mix one pound of paris green with two pounds of freshly slaked lime and add to these 160 gallons of water, and spray so as to fill each calyx or blossom cup with the liquid. Insect pests are now so numerous that it is practically impossible to grow an average crop of fruit without spraying the trees thoroughly. It will pay the fruit grower to watch the trees carefully.

Be sure and feed a variety of feeds at this time of the year. You should no more expect your animals to exist on one or two kinds of feed than you should expect to do so yourself. Just because you are out of one feed is no excuse for not feeding a variety. Sell some of the feed you have and purchase other feeds to make the variety.

According to the Horse World, 260 of the trotters which took new or reduced old records last year were the produce of mares with standard records.

DOES THIS HIT YOU?

How About Your Feed Arrangements On the Farm?

To feed do you have to make several trips past each animal to feed in opposite end to entrance or do you feed in manger right at the doors or, what is better still, feed in all the stalls from one elevated feedway without having to go in the stall?

Is the water supply pure, adequate and convenient, or is it from some little foul pond or creek several hundred yards away?

Is your feed lot elevated slightly above stock, so the feed can be thrown down where wanted, or do you carry the hay, oats or corn from across the barn from another barn or out from the barnyard?

Do your stall doors fall to so as to catch the animals' hips or do they fall open out of the way? Are they provided with easy working hinges and latches?

Is your corn crib in the barn or do you cary corn three times a day, 1,095 times a year, from an out crib or barn?

Is your barnyard properly and conveniently fenced, or do you chase your horse stock back and forth in the mud around the barn?

Do you lift ton upon ton of feed into the loft, or can you drive the loads up there and unload easy, or have you a hay and feed carrier to do the lifting by horse power?

Do you feed your hogs in winter by carrying load after load away to some dry spot? Or have you board or concrete floors right near the cribs for bad weather use?

Is your fencing such that you can separate a large herd of hogs or some other stock easily, or is it a tedious and disagreeable job?

Do you carry water to the stock in the bad weather, or can you pump it, or does your engine, mill or hydraulic ram put it there?

Prepare to Destroy the Cut-Worm.

As soon as the new plants in the garden or field are up the pesky cutworm will be ready to cut the plants while the owner of the land sleeps. It is an insect to be dreaded, as the ten kinds of cutworms on flat lands destroy one-tenth of the young plants. Listen to this little talk and you may avert this evil.

As soon as garden plants are up, or corn in the field, take 20 pounds wheat bran and mix with it one pound of paris green, then add enough syrup to make the bran adhere when pressed with the hand; a small quantity of water may be essential. Drop in quantities as much as a common thimble will hold near the growing plants.

At night worms will come from their hiding places to obtain food, and if the worm finds the sweetened bran it will eat and die. Purchase the paris green or white arsenic, which is much cheaper, have bran and syrup ready to destroy the cutworms. One day's delay may mean loss to the farm of 500 plants. Act on this advice before the destroyer makes its appearance.

Keep poultry or stock off of the plants when the poison is upon the ground.

Cotton.

Would you have believed a few years ago that South Carolina would today have more cotton factories than Massachusetts? The cotton plant is a necessity in clothing millions of people. The wisdom and economy of manufacturing cotton goods nearest where the lint is grown can not be questioned. The south, within the next few years, may reasonably be expected to grow 20,000,000 bales of cotton annually and manufacture the greater portion of it into cotton goods, thus clothing the world, and enjoying a degree of prosperity not even dreamed of. Nature has provided her with practically a monopoly, and as her people become more and more educated she will more generally enjoy those natural advantages until her wealth is beyond estimate.

Reviving Meadows Into Vigor.

There are hundreds of meadows in Tennesse, also in other states, that are now slowly sending up spindling grass, which is furnishing very inferior grazing for stock. Such pastures can be renewed and grasses made to come forth in much vigor by running a subsoil plow under such a packed soil. A one-horse subsoil plow run at a distance of one foot apart in such hard soils will completely revive such a meadow. The land has become so compact by the tramping of heavy animals that the lower roots of the grasses have died, and the only support the grasses and clovers receive are the top soils. Air and water have been kept out of the land, and the use of a subsoil plow will bring about a perfect revolution in such meadows. This work should be done before corn planting.

The corn that catches the progressive farmer is not necessarily the corn whose grains completely cover the cob and makes the ear beautiful, but the corn that produces the most bushels to the acre and commends the highest price in the world's markets.

A good cow is one, irrespective of breed, that pays her owner a net profit. The cow that produces a profit can not always be distinguished from one that does not by external appearances. Signs of good cows many times fail. Looks, in a cow at least, are sometimes deceiving. The value of a cow is not told simply by the amount of milk she gives for a given period or the richness of that milk.

Sheep are very efficient aids in making clean pastures by keeping down many kinds of weeds.

It is very difficult to engage in the artificial hatching of chickens for early broilers unless a sufficient number of hens are kept to provide the eggs for that purpose.

The number of fowls being kept on farms is doubtless on the increase, as new facts are being brought constantly to light that increase the profits from the farm flock.

We must know the cost of keeping as well as the production of the cow to determine her value.

THE AMERICAN HOME

WM. A. RADFORD
EDITOR

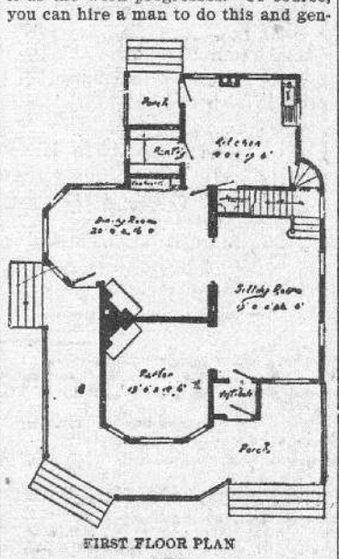
The first important work in building is the excavations for the foundation walls. All complete plans specify that trenches should be left with natural bottoms, level and smooth for the reception of walls, piers, etc.

Not long ago a workman in digging a trench for a center wall in a large city block misread the directions and got the excavation a foot deeper than the specifications designated. The contractor called the owner's attention to it, as an honest man should, and offered to build the wall from the bottom up if the owner would pay the bare cost of the extra stone, but this the owner refused to do, whereupon the contractor very naturally dumped in loose earth enough to fill up to the original depth. The building was completed and accepted by the owner, but after a lapse of five or six months the center wall settled sufficiently to crack the plaster in every room above it clear to the third story.

It was a block of flats occupied by six families. Three of the families moved out because they thought such a building was not safe to live in. This led to a law-suit between the owner and the contractor which is not yet settled and which may last for a term of years in the courts and cost each party a good deal more than the excavations and walls for the whole building.

I mention this simply to call attention to the necessity for the exercise of a little common sense in connection with the different parts of the building reaching all the way from the bottom of the trenches to the peak of the roof. It is not always best to stick hard and fast to the strict terms of the contract, even when you know you are right. Of course, a man don't want to be run over by anyone. Every one in business finds out early in life that he must stand up for his rights or have them taken away from him. The old Bible admonition which instructed everybody to accept a whack on both cheeks won't work in this country as society is constructed at present.

Another thing the owner needs to have an eye to is the excavation for drains, catch basin, cess pool, etc. The workmen are not interested in the little details the same as the owner, and the health of the workmen and their families is not at stake afterwards so the escape of a little sewer gas here and there does not mean the same to them that it does to the owner of the property, especially if he expects to live there himself. You may make a solid contract and the contractor may live up to it, but you have no guarantee that he will do so and you can't get at the underground details after the trenches are filled, so the only way to know whether the job is done right or not is to inspect it as the work progresses. Of course, you can hire a man to do this and generally you can depend upon a man hired for such an especial purpose, especially if he is not too intimate with the contractor or foreman. I prefer to have an inspector who is a stranger in the neighborhood, a man who is not personally acquainted with any other man on the job. I am not a pessimist and have not last faith in humanity, but there are so many different opinions of what constitutes right and wrong that I prefer to be on the safe side at every stage of the game.

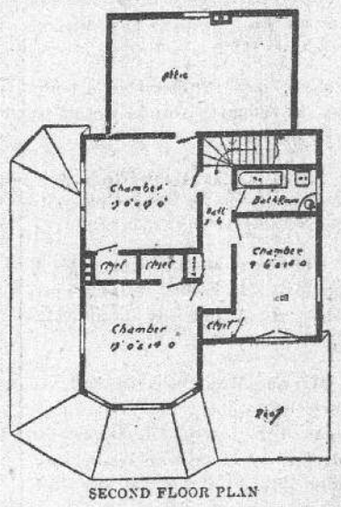


FIRST FLOOR PLAN

I once stood in the doorway of a cooper shop where slack work was being manufactured; flour barrels were being turned out in great quantities. One cooper working directly in front of me fitted a hoop very carefully over a knot-hole in a stave. I watched him do it and he saw me immediately afterwards. He excused himself by saying, "There are tricks in all trades but ours, coopers are all honest."

Well some carpenters are as honest as the day is long and it has been my very pleasant experience to come in contact with a great many such men in the building trade. I think 99 per cent of the mechanics that have worked for me are upright and honorable men, but I am all the time looking for the one-hundredth man because I have a deep-seated conviction that he is tricky. You might happen to meet him first go off. The little rascal might be the first pea out of the pod when you open your building contract bids.

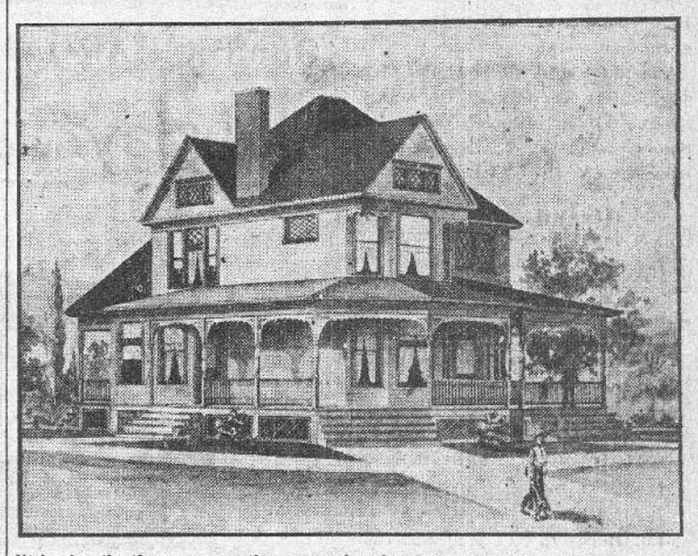
This house is 35 feet wide and 45 feet long, exclusive of porches.



SECOND FLOOR PLAN

Where everything is favorable the house could be built without furnace, mantel or gas fixtures for about $2,300, say $2,500 complete and ready to live in.

The house has many features to recommend it. You will notice that the rooms are especially large and that every room is bright and sunny. Of course, it is expected that the house will face the south or the east. If I should build such a house on a lot facing north or west I would reverse the plan because I think the best rooms in the house should be continually used by the family and they should be as bright and cheerful as it is possible to make them.



The unfinished attic room over the kitchen is a convenience that every house-wife would appreciate in the winter time when she is obliged to hang the family washing inside because of snow and rough weather. A good many conveniences are required in a modern house and some of the things are never thought of until after the house is finished. Then it is easy enough to see how things could have been different.

Origin of American Coffee.

In a recent lecture Charles Barwise, a coffee importer, related a romantic incident concerning the introduction of coffee on this continent.

"Louis XIV.," said Mr. Barwise, "was presented by the magistrates of Amsterdam with a fine specimen of the coffee plant. This was nursed carefully and sprouts from it were sent to Martinique, being committed to the care of a French naval officer named De Clieux. The voyage was rough and long, the supply of water failed, and all the young plants died for lack of nourishment, except one. With this one, De Clieux divided his scanty allowance of water, and arrived at Martinique with it alive. This little shoot afterward flourished, and, it is alleged, became the parent plant from which the now almost innumerable varieties found on the American continent were produced."

It Was Still There.

The story is told of a clergyman, who, after he had finished his sermon, heard one of his congregation say, "Yes, it was a good sermon, but he stole it."

A short time afterward the preacher called on the man, resented the accusation, and asked him to retract what he had said.

"I am not," answered the man, "likely to take back anything that I have said; but in this case I will, for on returning home and referring to the book whence I thought you had taken your sermon, I found that it was still there."—Sunday Magazine.

Motor Farming, B'Gosh!

The problem of making self-moving vehicles to plow and sow, to reap and mow, has been solved. It has been demonstrated that they can be made to do all the work of this kind under favorable conditions and on all classes of soil at less than half the cost and time and with less than a third of the number of men required to do the work by any other method. And, adds Motor Car optimistically, after these self-moving machines have tilled the soil and harvested the crops they will take them to market.