

ON THE TRAIL OF THE AMERICAN MISSIONARY

By WILLIAM T. ELLIS

The Distributed American Journal is Traveling Around the World for the Purpose of Investigating the American Non-Profit Society from the Standpoint of Its Own and the Public Interest.

MISSIONARIES CREATING A NEW KOREA

Talku, Korea.—Peterson, placid and pitiable, white-robed but not angelic, Korea stands at the cross roads of the orient, a peninsula of the far eastern question. Religiously considered, the situation here is doubtless the most interesting in the world. Certainly this is the most promising and successful missionary field now before the eye of Christendom.

The contrast between Korea and Japan in this latter respect is marked. Across the strait, the missionaries are all concerned over the independence movement in the native church, and fearful lest they should do or say something to offend the sensitive Japanese pride. Here the missionary has none of these problems; his one concern is how to visit all the localities that are calling for him, and how to find time to instruct all the catechumens awaiting him, and to receive into the church the men and women ready for membership, since some churches can be visited only every three months or half yearly. In a word, here are missionary conditions more nearly ideal, and more nearly what the Christians in America think foreign missions to be, than in the more famous country of Japan.

Wiping a Nation Off the Earth.

If ever a country needed the consolations of religion, it is poor Korea. As a consequence, chiefly of her own incapacity and official corruption, she has fallen into the hands of a powerful neighbor, who, apparently, is systematically effecting all the manifestations of Korean national life and identity. Her king is a prisoner, unable

to part of missionaries in the pursuit of their difficult role, that fill me with admiration. After hearing of the sorrows and excesses committed by the Japanese immigrants upon white foreigners, as well as upon Koreans, I asked a muscular big missionary, who looks as if he could administer the law, as well as the gospel, how he managed to get along. "For the sake of my work, I just give 'em. When a Japanese coolie bumps into me on the street and tries to knock me down, I simply say, 'Excuse me,' and step aside. A gentleman and his wife came to my house a few weeks ago in jurisdiction from the station. The fee should have been 20 sen each. He offered 25. The Japanese 'rickshaw man,' knowing that he was a foreigner, asked a dollar apiece. When, at my advice, he refused to give it, those two coolies came into my parlor, took out their pipes and began to smoke. They here stayed until I paid them a dollar apiece."

The Doctor's Opportunity.

One phase of missions about which there are no two opinions is the medical work. Immediately upon landing in Korea from Japan I came in touch with this for the first time, because the Japanese have their own medical schools, and there is practically no medical mission work, in the usual sense, in that country. On the hillside as the traveler enters Pusan harbor, he sees flying a Red Cross flag, and this, he learns, foreshadows the hospital of the American Presbyterian mission. This is the only hospital in

live. As for furniture, there practically is no such thing. A chest of drawers will hold the family possessions while others dangle from the rafters. A block of wood serves for a pillow; the Oriental sees nothing strange in Jacob's stony pillow at Bethel. The houses are thatched with straw, tied on with ropes. A white mouse presents a dull gray appearance seen from any distance. Large ugly dogs, noisy but cowardly, swarm the streets waiting for the inevitable stray when they will seize any morsel from the master's table. Talku is surrounded by a wall, in the fashion of all Korean cities; but the day I arrived the Japanese had begun to tear this down, after standing for centuries.

The American Colony Abroad.

On a commanding site outside the city of Talku I found a settlement of American missionaries living in houses of mixed Korean and Western architecture. Formerly some of them lived in native houses right down in the heart of the city, where, I do not hesitate to say, no white man, missionary or otherwise should ever live. It is quite a feat with the conversion that a missionary should get as close as possible to his people; but not at the price of discomfort, darkness, depression, dirt and disease which are inseparable from residence in a real native house in a crowded Korean community.

These missionaries at Talku are all Presbyterians, except the French priest, who has an imposing European church, a convent and a school. There are also Methodists, North and South, and the Roman Catholics, have a monopoly of the mission work in Korea, except a modest enterprise by the Australian Presbyterians and the Anglicans. All the missionaries in Talku are young people; yet some are called "old hands" because they have been one of the fact that all mission work in Korea is of comparatively recent development. It is only 20 years since Korea was "the hermit nation," and 20 years since the arrival of the first missionary. Each year since the beginning, the number of converts has been doubling, and the additions to the Protestant churches for the present year are given at 30,000. Korea, with 12,000,000 population, and 200 missionaries, has nearly, if not quite, as many Protestant converts as Japan, with 45,000,000 population and more than 60 missionaries.

The little colony of nine Americans here—including one unmarried woman, Miss Cameron, who lives alone in a little house overrun with rats and mice, of which she is afraid!—consists of Rev. and Mrs. E. Adams, Dr. and Mrs. W. O. Johnson, Rev. and Mrs. H. M. Bruen, Rev. E. F. Macfarland and Rev. Walter J. Erdman. They have imparted somewhat of an American air to the compound (every mission residence is surrounded by a fence or wall, and is called a compound) by setting out fruit trees and flowers from the homeland, so that they have apples and peaches, strawberries, etc. They exchange plants and cuttings with their neighbor, the French priest. From him they obtained their strawberries, which proved to be the best upon the waters. Last year every one of the priest's plants perished and he was obliged to get a fresh start from what he had given to the Americans.

Re-Making a Nation.

A bustle list of missionaries than these I have not yet seen; most of them are engaged chiefly in country work, itinerating for weeks at a time among the villages. "Down in Talku I visited the mission on the primary school, where a hive of gaily dressed youngsters were crowded in a native house, studying their lessons at the top of their lungs, and swaying to and fro as they sang. As I approached the native house I found Mr. Adams teaching the beginnings of a higher education to 15 Korean young men—most of them, by the way, with their hair up in topknots and wearing the traditional Korean dress. The education is practically no modern education in Korea except that given by the missionaries. The latter are spreading the desire and the opportunity for an education throughout the country, and many say that this will be the means of preserving the national identity.

So general is the belief that the influence of Christian schools, churches and literature may help Korea to find herself after centuries of ignorance, corruption and oppression, that I have been told by other than missionaries, that the Japanese government is backing up the Methodist propaganda and organizing a new native religion, in order to counteract the widespread acceptance of Christianity. The missionaries are alert to keep the churches free from being used for political purposes. The Koreans, for example, not long ago established more than 1,000 patriotic societies, which they called "Y. M. C. A." and the officials of the association had to secure an imperial edict correcting the abuse.

The missionaries have a thousand Protestant and a thousand Roman Catholic schools in Talku. The church of the former is simply a primitive native house, enlarged again and again, until more than 500 persons can crowd into for the weekly service. It looks scarcely larger than the \$60,000, American fashion, but the Koreans sit cross-legged on the floor and crowd closely together. The women are separated from the men by a curtain, and in church they remove the cloak which ordinarily conceals their faces. This particular church, like all others in Korea, is entirely self-supporting. Mission funds are here not used for the church, but entirely for medical, educational and evangelistic work.

Courtesy at Home.

We are all creatures of habit, men and women alike, and the habits and surroundings of daily life have a powerful influence on the character of both. The root of all bad manners is selfishness; when self is first, foremost consideration for others always comes much in the rear, and drops so far behind in time that it disappears altogether. "One cannot keep up the ceremony and etiquette of society when at home. True, for between friends these can be laid aside. They merely are the rivets that keep society together, but not courtesy and consideration. The latter ought to be so much the first with each of us that it will become our second nature, and therefore can be no more laid aside than can an arm or a leg.

LIFE INSURANCE ACTIVITY.

The New York Life's Business Nearly Up to the Legal Limit.

The New York Life Insurance Company announces that its new paid-up business during the half year just ended was over seventy million dollars. As the company's business is now up to the legal limit, it would appear that this company is working nearly up to the limit. The New York Life has evidently such headway before the law was passed and suffered so little, comparatively, from the Armstrong investigation, that the question of keeping business down to the limit, rather than how to reach it. No other company is writing nearly as much as the law allows. The New York Life has evidently become a preferred company.

The company's payments to policy holders during the six months ending June 30 were \$1,560,761. It is interesting to note that this amount was almost equally divided between payments under policies maturing by death and payments made to living policy holders. Thus, while death claims amounted to \$1,150,000, the amount paid for matured endowments, annuities, trust fund installments, for purchased policies and for dividends was \$410,761. Modern life insurance, as embraced by the great companies, embraces a wide field, and covers many contingencies. It is money saved for the aged, as well as money provided for the families of those who die prematurely.

Modesty of True Greatness.

About Ben Adhem had just found out that his name had all the rest. "Still," he observed, with a modesty as rare as it was charming, "the season is young yet. I've made a few lucky hits, but just as likely as not I shall be at the bottom of the percentage column in betting before the season ends." Smilingly accepting the bouquet of cut flowers sent to him by an admirer in the grandstand, he stepped up to the plate, struck out, dodged a lemon thrown at him by a disgusted bleacherite, and went and took his seat on the bench.

A Trouble Maker.

Towne—"The other day I helped your friend Dubble to select a beautiful etching—"

Brown—"Don't mention Dubble to me; he's no friend of mine."

Towne—"Why, he told me he was going to send the etching as a present to you."

Brown—"So he did and my wife made me rearrange all the other pictures in the parlor to make room for it and I'm not done yet."

Unkind Advice.

Two Irishmen were eating their lunch, when one asked the other: "Pat, an' what ye thinking about?"

"Pat" replied: "I'm thinking about how I would be getting me a drinkin' over me wings when I would get to heaven."

"You would better be thinking how you would be getting your hat over your horns when you get to the other place," answered Mike.—Ally Sloper.

MEAT OR CEREALS.

A Question of Interest to All Careful Persons.

Arguments on food are interesting. Many persons adopt a vegetarian diet on the ground that they do not like to feel that life has been taken to feed them, nor do they fancy the thought of eating the flesh of their fellow creatures.

On the other hand, too great consumption of partly cooked, starchy and wheat or white bread, pastry, etc., produces serious bowels troubles, because the bowels digestive organs (where starch is digested), are overtaxed and the food ferments, producing gas, and microbes generate in the decayed food, frequently bringing on peritonitis and appendicitis.

Starchy food is absolutely essential to the human body. Its best form is shown in the food "Grape-Nuts," where the starch is changed into a form of sugar during the process of its manufacture. In this way, the required food is presented to the system in a pre-digested form and is immediately available to the blood and tissue, without taxing the digestive organs.

A remarkable result in nourishment is obtained; the person using Grape-Nuts gains quickly in physical and mental strength. Why in mental? Because the food contains delicate particles of Phosphate of Potash obtained from a certain, and his salt is the richest of all food and the combination is what nature uses to rebuild worn out cells in the brain. This is a scientific fact that can be proven by ten day's use of Grape-Nuts. "There's a Reason," Read, "The Road to Wellville," in pkg.

Failure of the Church and of Church People

By REV. DR. C. P. GOODSON, St. Louis.



The church is a failure. Whatever may be said in regard to the great work of the church, which has been mighty in the making of our splendid civilization, and without which there would be no social foundation and life, it must be admitted that the church of to-day and in the past is a failure.

Too many people, too many church members, are engaging in sports and are found in places of amusement that are perilous. The theater may be a source of legitimate entertainment, but everybody knows that it more frequently appeals to vulgar impulse and animalism, rather than being an exhibition of real art. Present-day gambling—universally prevalent—is one of the greatest perils to our social integrity. College students bet on their sports, clerks play the races, business men of all classes buy stocks on the margin, husbands play poker, and wives play bridge.

Besides these evidences of failure there is dissension and strife in the church itself. Not only are there too many different denominations, with their nonessential differences, and consequently poorly equipped plants, inadequate to the demands of the hour, but it is the exception to find a church which is free from divisions and strifes in the local organizations.

There needs a new social life in the church. Man hungers for fellowship. Hence, the fraternal federations formed throughout the country. But all social interests, sympathy and energy should be directed to holier uses than the beer garden on Sunday afternoon. All men need to know Christ, to whom all life is sacred. He walked among pines, the humble, the lowly men, while on earth to help them, and he walks among them to-day.

It is not denunciation we need, but development. The church's mission is to teach religion. It cannot be the competitor of the cheap theater; but it can create desires for blither hangers.

There must be a new regard for one's moral code. No Christian can have a Sunday or church creed, a home creed, and a downtown code. He cannot be one kind of a man as a churchman and another as a director in his corporation.

If in these things the men and women who are in our churches will co-operate, the day is not distant when the sick will be healed, the poor evangelized, the hungry fed; men will cease to regard life cheaper than dividends, and they will be found protecting workmen from the deadly machinery, children from the death of factories, and their competitors from starvation. They will realize that it's no use to starve orphans to endow educational institutions, for there will be no children to educate if methods of the irreligious are to have sway.

Gallery of Equality of Man

By WILLIAM ALLEN WHITE.

Because men grow rich dishonestly certain doctrines of social science would say that all must fare alike. Because genius is often selfish and blind, these doctors would strangle talent, and because strength of character sometimes makes men oppressors of their fellows, these social theorists would make all men mediocre. There is no fallacy in the world to-day so vicious, because to the weak it seems so plausible, as the notion that the kingdom of heaven may be ordained on this earth by putting all men through a common state regulated mold, paring off the overlapping of the great and puffing the small up to the standard size by law. If a man has a taste for business, he should be allowed to trade in his heart's content, providing that he trade honestly, keeping water out of his stocks and usury out of his transactions. If the growth of this world requires commerce as much as it requires religion, if a man desires to be an inventor or painter, a scientist or a tight-rope walker, it is his concern. He should be allowed to specialize if a man desires to let his soul go, and go into the world telling of the joy of it—this should be his privilege. He should not have to shove dirt through that part of the time for the right to live. The right to save this year and spend next, the right to store up the energy of youth and manhood into the capital for advancing years, should be denied no one. The only restriction which the state should put on that capital should be that it may not be used to oppress the society that allowed the accumulation of capital. There must always be the man with ten talents and the man with one talent. And the business of the state should be to so adjust the relations between them that the man with the ten talents shall not deal unfairly with the man with one. But to wipe out the distinctions between the two by making each a man of five talents—that is folly and the right sort of education should keep men from such folly. There should be peace on earth and there must be good will among men. But men must grow spiritually before that order may be established; law may not establish it. The Socialist has the cart before the horse. We must grow up in fairness to one another, must grow in kindness to one another, must grow to respect one another's rights—the right to respect the rights of the poor and equally the poor the rights of the rich—before the spirit of the golden rule may be put upon the statute books.

White Lies and Black

By REV. FATHER VAUGHAN, S. J., Nead English Divine.

Nowadays we are told that truth is entirely a subjective matter. To many society women truth is what they like or what is expedient. So, indeed, only tell the truth when they have nothing else ready.

These phrases, "not at home," "yours sincerely," "you are very welcome!" I do not think anybody to-day is deceived by such statements. I do not denounce what are called white lies. I denounce lies that are black. And all lies that are lies are black lies. All untruths, whether they deceive or not, debase and belittle the character of the one speaking the untruth, and create an unwholesome atmosphere whose influence cannot be so harmful to others.



Mode of Traveling in Korea.

so much as to issue a pass to his own unused pass, except as he obtains permission to do so from a Japanese functionary. Her laws are now made and administered by Japanese. Her government institutions are all managed by the latter. Even the semblance of self-government is being wrested from her feeble hand; while robbery, abuse, oppression, injustice and even murder are the lot of her common people.

Into these intensely interesting and significant questions it is not the purpose of this article to enter. To indicate them, however, is essential. If conditions here are to be understood, for in their helplessness and misery, the people are turning to the American missionaries as their only friends and advisers. The king himself leans more heavily upon the protection and counsel of certain of the older American missionaries than upon the most trusted of Korea's patriots. On one occasion, when a great plot was in process of execution including an attack upon the palace the king sought for the presence and help of three American missionaries, and while a mob of thousands howled outside the palace walls and soldiers surrounded the imperial quarters, his majesty clung—literally and physically clinging—for protection to these three Americans.

The Missionary and Politician.

Like ruler, like people. We are inspecting this city—of population of 60,000 people, as you may choose to call it—with a young American missionary when an old man came to him for counsel and help. His majesty had been brutally attacked by Japanese. The poor missionary is in straits. He will not meddle in politics. Whatever his majesty's majesty may not take sides on such questions, and so he is forever sending off the distressed and the persecuted, and hiding them, and ensure their wrongs with Christiana fortissima.

Already I have found illustrations of self-restraint and forbearance on

Pusan, and it was the first fully equipped modern hospital ever established in Korea. It was started 13 years ago by Dr. Charles H. Irwin, of Ohio, who has ever since been the only physician in the hospital and the only European doctor in Pusan.

The building would be counted small as hospitals go in the West, but it has half a dozen wards, with two, three or four beds each, an operating room, a convalescence room and a dispensary, with waiting rooms for men and women, the sexes being separated in Korea. The only assistants are Koreans whom Dr. Irwin himself has trained. When I visited the hospital I found each of the waiting rooms occupied by a group of patients. To the men, a venerable Korean evangelist, in wide horn spectacles, the curious horn hat steepled hat of his race, and a long flowing white robe, was talking religion. A Bible woman does a like service for the girls and women who visit the dispensary. In the convalescence room I saw a young man, afflicted with cataract of both eyes, had literally crawled over the mountainous part of a 300-mile journey, walking the rest of the way, and spending more than two months on the trip. Dr. Irwin had cured him. In little more than 13 years Dr. Irwin has treated 100,000 patients, and has performed more than 5,000 major operations.

The Orient As It Is.

Coming to this city of Talku, in cars made in Wilmington, Del, and driven by a Philadelphia-made chauffeur, I found the Orient in all its ancient picturesque. Port cities always show the touch of the West upon them. Talku has not so much as a horse back road for a road to it to travel on. The streets are narrow lanes, lined with mud fences and houses. Each Korean house has its own compound, of color. The houses themselves are very low and very small. The usual room is eight feet square and in this a whole family will

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