

composed of English and American jurists. The mere creation of such a court would be prophetic of a larger tribunal, joined in by all the powers of Christendom, and charged with settling all international disputes. Public opinion would enforce the decisions of such a tribunal; and no objecting nation could hazard forcible resistance to a decree pronounced by a court which represented all the greatest powers of the civilized world.

The peace-lovers of the United States and Great Britain ought not to be content with merely preventing a war now between these two countries. They should unite to create a tribunal which should make war impossible in the future. Navies and armies then would be needed only for police and patrol duty, and to protect the civilized world from the dangers threatened by barbaric peoples.



The Inspiration of Opportunity

It is a truism that a man never knows what is in him until the right opportunity comes; and there are no surprises in life more delightful than the rapid growth in power often made by one who had hitherto given little promise, but who responds immediately to favorable conditions. One reason for that misjudgment of individual ability which is so frequent among us is due to the fact that we do not rightly measure the capacity of many whom we know best, for the reason that that capacity is undeveloped. It has been said of Emerson's insistence upon self-reliance, and especially of the essay in which that note is struck with such clearness, that this preaching has produced more bad writing than any other single cause in America. It has given a great many people, who had no special qualifications for writing, absolute confidence in their own work. Self-reliance is one of the most effective qualities which a man can possess, but self-reliance must be based on judgment and not on blind egotism. But, while many men and women overestimate themselves, it is probably true that the great mass of men and women underestimate their capacity. When opportunity touches an undeveloped man, it is astonishing what power is often displayed; and it is undoubtedly true that, while there are no mute Shakespeares, the world is full of men and women of real power who need only an opportunity to exhibit it. But opportunities are oftener made than found, and opportunities would come oftener to all of us if we held ourselves, in the right sense, at a higher price. We are too easily satisfied with what we have done, and we too early accept what appear to be the limits of our growth. No man or woman ought ever to accept any limits to development. There is a power behind us on which we have a right to count, even when we distrust our own capacity. Right methods of life, right habits of work, and sound aims keep us in touch with that divine power which nourishes and unfolds everything which it feeds. Upon this faith as a foundation, we have a right to demand of the new time that it shall give us weight and force and vitality such as the old time never gave us. We have a right to ask of ourselves greater efficiency, energy, and freshness. Refusing to set any limit to our growth, we have a right to insist that life shall mean more to us and shall do more through us every year than in any previous year. Mr. Story was once showing a friend, who was visiting him in Rome, his recent work. "For which of the things you have done," asked his friend, "do you care most?" "I care most," said the sculptor, "for the statue I am to carve next." It is not achievement which brings hope, consolation, and inspiration; it is opportunity. If we are immortal, the future is our reality, not the past.

Are Foreign Missionaries Frauds?

Last Days of the Deputation in Japan

By the Rev. Amory H. Bradford, D.D.

I have waited until we have traversed Japan from north to south and from east to west, and been in nearly all the homes of our missionaries, to write on a subject which has seldom been absent from my mind since my appointment to this service.

During the past few years so much has been written in depreciation of Christian missions and missionaries that I determined to investigate for myself and faithfully to report the results of my observations. Two or three classes of people have recently written on this subject; viz., business men, whose opportunities have been confined chiefly to the "open ports," and who know little of the real Japan; "globe-trotters" who go around the world on a hop, skip, and jump, and pick up their information in the hotels and on the steamers; and, lastly, men of ample opportunity of observation, but who show by every word that they write that they have taken "a brief" to discredit all missions and missionaries.

The business men, often young, with little general experience, know chiefly Yokohama, Tokyo, and Kobe; they never visit and converse with the missionaries, and their testimony is about as valuable as that of a Lancashire manufacturer, visiting America but once or twice in his lifetime, and then only New York, Boston, and Baltimore, would be likely to be concerning the "home missionaries" who, all over our land, are doing so much to civilize and evangelize America. Others of this class spend many years in Japan, but never take the trouble to get the exact facts from the only persons knowing them. "Globe-trotters" are proverbially voluble and unreliable, whether they speak of political, social, or religious affairs; while the last class of writers betray a prejudice which utterly unfits them to make candid observations. In their eyes the commonest of Japanese are nearly angelic, and missionaries, without exception, either consciously or unconsciously, illustrations of selfishness and vulgarity. What are the facts? As clearly as possible I shall try to put them before the readers of *The Outlook* and leave them to form their own opinions. My opportunities of investigation have been chiefly confined to missionaries of the American Board, and I shall limit my remarks, in the main, to them.

First, consider the charge of extravagance. What is the truth here? In Japan missionaries receive a salary of one thousand dollars and a house. "A very handsome sum," it may be said; but a salary is to be measured by the demands upon it, and no one can visit Japan without instantly seeing that the demands on the financial resources of the missionaries are much greater than on the same class of workers at home. The salary is barely sufficient for a comfortable living. It must be remembered that foreigners require "foreign food." If any one thinks that unnecessary, I can only say that I should advise him to try the experiment of living as the people of the land do before coming to a decision.

But we are told that the missionaries live in beautiful and expensive houses. Apparently, yes; actually, no. A foreigner, after seeing the houses of the Japanese, may think the missionary's house more expensive. That is because he does not know how the two houses are constructed. The house that suggests home always seems the finer; but the Japanese house, though probably smaller, has cost as much, if not more, money. Those missionary houses, apparently so extravagant, are large and roomy, but are mere shells, constructed in the cheapest and simplest manner. None of them are owned by the occupants, but all are the property of the Board, or the Doshisha, and, when required, can be sold and the proceeds used elsewhere. But it is said that the houses are in expensive locations. How easy it is to misrepresent facts! Let me take two illustrations which are typical; viz., the residences in Kyoto and Kobe. Twenty years or more ago, when those houses were erected, the building-sites were chosen because they were, first, healthful, and, second, cheap. They were located where land could be had for a song. Now those cities have grown so that those are the most valuable of all the locations for residence, and the Board owns valuable property simply because land, which twenty years ago

could hardly be given away has greatly appreciated. A visitor to Kyoto or Kobe will find the missionary houses around the finest park in the former city, and crowning one of the sightliest hills in the latter city; but when they were selected, no one else cared for those lots. Are the missionaries to be blamed because the land has increased in value? But why not sell them? Well, in Kyoto the houses are now the legal property of the Doshisha University, and when the missionaries no longer need them they will be for the exclusive use of that institution. The missionaries could not sell them if they would—they are owned by Japanese, who hold them in trust for Christian education. These facts ought forever to silence those who carp concerning the houses of missionaries. The houses are large, but very inexpensive; and the sites, valuable now, were not valuable when bought; and cannot be sold, because they have been given to the Doshisha to be in the end a part of its endowment.

Now one word as to how the missionaries live. I have been in their houses day after day and week after week, and I affirm unqualifiedly that they live in the simplest and most frugal way. In many of the houses are pianos and pictures and numerous books. The former were brought from home, and were largely the gifts of friends; the latter are the indispensable tools of all who would cope with the mentally alert Japanese. Almost everywhere I have found evidences of beautiful taste, and at the same time sure proofs of a simplicity and frugality which would satisfy the most exacting of the supporters of the Board. Those who have reported anything different, I cannot help feeling, are guilty either of culpable ignorance or of malice.

Who are these missionaries that so many loftily condemn as social parasites? The missionaries of the American Board include graduates of Amherst, Yale, Dartmouth, Williams, Harvard, Wellesley, Ann Arbor, and many other of our most prominent institutions of learning. One, Dr. D. C. Greene, is a nephew of William M. Evarts, of New York, and a scholar of whose record Dartmouth is justly proud. One, Dr. J. D. Davis, rose to the rank of colonel in our late war, and is as chivalrous and brave now as when leading his soldiers to battle. Another, Dr. John H. Gulick, has found time in the midst of arduous duties as a missionary to make himself one of the most eminent of living scholars in the department of biology. The late George J. Romanes placed him in the front rank of living scientists. His works speak for themselves. Few books on Japan are more interesting or widely read than that of Dr. M. L. Gordon, of Kyoto, a man who is a true scholar and a noble preacher; while perhaps the best life of the Japanese Buddha has been translated by the Rev. J. L. Atkinson, of Kobe, who has made a special study of Buddhism. How can I speak of the brilliant oratory of De Forest, and the equally fine abilities in the lecture-rooms of the Doshisha of Albrecht and Curtiss, men fully abreast of the world's latest and best thought; of Learned, whose ability as a teacher even the most critical Japanese acknowledge, and whose writings are voluminous and valuable; of the evangelistic fervor of Otis Carey; of the brave men like Newell, Pedley, and Curtiss, who are almost burying themselves in the far north; of Pettie and White at Okayama, who are doing a work which wins golden words from the most critical of the Japanese; of Allchin and his tours among the people, singing and preaching as he travels; of Bartlett, in the most isolated of all the stations—a son of the ex-President of Dartmouth; of Noyes and Sidney Gulick, whose scholarship is surpassed only by their Christian zeal; and of Clark, of whom I have heard from Japanese only praise? I say with all deliberation that I do not know, in any profession in Europe or America, a nobler or more scholarly class of men, taken as a whole, than those missionaries to Japan. Not one of them is there because unable to find work at home. Such men are always in demand. They are, all of them, brave and true soldiers of the cross, and the suggestion which has been raised in some quarters that they are responsible for whatever is not encouraging in the work in Japan is one that ought to cause those who utter such insinuations to blush with shame. They all preach a positive Gospel, and not one of them has in any way been untrue to his trust.

When I come to speak of the missionary ladies, I agree with the representatives of the Kumai-ai Churches, who found words weak to express their enthusiasm for the fidelity and wisdom of

those workers. The single women, like Misses Denton, Wainwright, Benedict, Searle, Holbrook, Parmelee, Colby, Case, and Torrey, are conducting girls' school; while others, like Misses Daniels, Bradshaw, Gulick, Harwood, Griswold, Stewart, and Adams, are going from house to house, and city to city, conducting evangelistic services. Others, like Misses Barrows, Dudley, and Cosad, are training Bible-women among the natives, while Miss Howe has rendered splendid service in training kindergarten teachers, and Miss Frazer in training nurses. I am speaking only of those whose work I have seen, and whom I know personally. To those mentioned above must be added the wives of the missionaries, women of culture and refinement, who would grace any homes in Europe or America. I have left for the last of this list the name of Miss Talcott, who, for her heroic work in the hospitals of Hiroshima during the late war with China, did a work which is worthy to be classed with that of Florence Nightingale in the Crimea. I make no excuse for writing with enthusiasm, for I am sure of my facts. But they have an easy time, some one says. Do they? Is it easy to live among a people so different, however appreciative? Is it easy to go from town to town, and conduct services, living in native hotels, where privacy is impossible? to be where no reliable medical service is to be had? to eat food that is distasteful? to be misrepresented and misunderstood by those who owe only gratitude? Is it easy, when the time comes for the children to be educated, to see them go away eight thousand miles from parental care, and live among people who, to say the least, are not father and mother?

But some one may ask, Are the missionaries really making any impression on Japan? I will still limit myself to the missionaries of one Board. They have been in that country only twenty-six years. They have labored where the soil, to say the least, was utterly un-Christian before their advent. There are now about forty independent, self-supporting Christian churches of this one denomination, and about one hundred and fifty other places where religious services are regularly held, reaching thousands of people. There are about eleven thousand church members. There are hospitals, orphan asylums, free kindergartens taught by trained teachers, and a training-school for kindergarten teachers. There are seven boarding-schools for young women—two of them of college grade—and in them are graduates of Wellesley, Michigan University, Mount Holyoke, and other American colleges for women, giving thorough education to the Japanese women; there are several boarding-schools for boys, equally good; and, lastly, there is the Doshisha University, many of whose professors have been trained in the best universities of Europe and America, and in which are about five hundred students. In addition, the best training-school for nurses in the Empire is sending out nurses who have already proved their worth. Nor is this all. The teachings of Christ are reaching far and wide and influencing thousands who do not know the source from which they come. And yet there are those who say missions are a failure.

Our visit to Japan culminated in a three days' meeting of the mission in Kyoto, where missionaries and Deputation celebrated Thanksgiving in true American fashion. I have attended many religious meetings in my time, but none that surpassed this for vitality and enthusiasm. The closing service was worthy of a last day's session of the Anniversary of the American Board.

I am well aware that I have written of picked men and women; that many missionaries are not like those of whom I have here spoken. Many are selfish, rude, uncultured, utterly unfit for the work which they have undertaken; many hinder the kingdom both by word and example. This is true of workers in all fields, both at home and abroad. But I believe such persons are exceptions, and I know not one of that class among the missionaries of the American Board in Japan.

Our work is now done. Whether good results will follow our efforts time alone can tell. But, if no other benefit is realized, at least this much is sure—all the members of the Deputation will always be richer and happier for their memories of the noble men and women whom they found so bravely and patiently co-operating with the Japanese Christians in the evangelization of that Empire which is to lead in civilizing and making Christian the now dormant but mighty regions of the East.

Aid for Armenia

An Appeal for Immediate Help



THE situation of the Armenian Christians is pitiable almost beyond expression. Leaving the political and international phases of the Eastern question out of view altogether, the entire world of humane people is urgently called upon for sympathy and assistance. This aid must be prompt to be of avail. Letters from the ravaged districts show that famine is following massacre. One letter just received from Van says: "All business and work of all kinds have been stopped for two months—which means starvation to hundreds. And, worst of all, there is no light ahead!" The misery in Harpoot, Bitlis, Erzeroum, and scores of the villages is intense, and increases as winter approaches. In this terrible need the Red Cross Society, the Armenian Relief Fund, the Evangelical Alliance, and the American Board are combining their efforts to direct the contributions of Americans into the most useful channels. So far the response has been in no way adequate to the pressing demand. As our readers know, the actual work of relief is to be undertaken by the National Red Cross Society. Miss Clara Barton, at a great meeting held last Saturday night in the First Congregational Church of Washington, announced her intention to wait no longer for the accumulation of funds, but to sail within two weeks for the scene of work. She will be accompanied, it is understood, by the financial secretary of the National Red Cross Society, Mr. George E. Pullman, by Dr. Hubbell, the general field agent, probably by Mr. Stephen E. Barton, the Second Vice-President, by Miss Bettina Hofker, Sister Superintendent of the New York Red Cross Hospital, and by several other assistants of trained ability and executive force. The collection of funds is in charge of the National Armenian Relief Fund, of which Justice Brewer, of the United States Supreme Court, is President. Branches of the Committee have been formed in many large cities, and the work of organization is being pushed rapidly forward. Information may be had from the headquarters at 45 William Street, New York. The Relief Fund Committee has already sent large sums of money and much clothing to Armenia, and reports of the distribution show that the facilities for the work are greater than many suppose. The Committee say: "If for any reason the National Red Cross should be prevented from accomplishing the work of relief through its own agency by the opposition of the Turkish Government, responsible existing agencies will be utilized, or new ones organized, so that all contributors may be assured that their gifts will as speedily as possible reach the sufferers for whom they were intended." Next week The Outlook will print an illustrated article on Miss Barton's personality and her connection with the Red Cross Society, and will present fully the claims of the cause upon the sympathy of the American people. Meanwhile we shall be glad to send forward any subscriptions which our readers may mail to The Outlook. The need is for instant financial aid. All sums sent by check payable to The Outlook Company will be forwarded with all possible dispatch. To begin the movement, The Outlook itself now subscribes the sum of \$250.

The Turkish Legation gave out on Monday afternoon at Washington the following official communication: "The Imperial Government will not permit any distribution among its subjects, in its own territory, by any foreign society or individuals, however respectable the same may be (as for instance the Red Cross Society) of money collected abroad. Such interference no independent Government has ever allowed, especially when the collections are made on the strength of speeches delivered in public meetings by irreconcilable enemies of the Turkish race and religion, and on the basis of false accusation that Turkey repudiates. Besides, the Sublime Porte is mindful of the true interests of its subjects, and, distinguishing between the real state of things and the calumnies and wild exaggerations of interested or fanatical parties, will, as it has done heretofore, under its own legitimate control, alleviate the wants of all Turkish subjects, living in certain provinces, irrespective of creed or race." The reason for this extraordinary declaration is patent; if the Red Cross Society goes, with its agents, into the desolated region, the news about the desolation will assuredly come back to stir still further the already profoundly stirred hearts of Christians. But it is not true that the Porte either can or will adequately alleviate the suffering of the Armenians. A letter from Aintab, printed below, gives one illustration of the employment of American means to alleviate Armenian distress. This was both right and necessary. If in one case, why not in many? Nor is it true that such a distribution of benevolence is an interference such as no independent government can ever allow. No such case has ever before arisen, but benevolence by one nation to the citizens of another, suffering from whatever cause, is happily no longer uncommon. China did not resent such benevolence when her subjects were dying of famine. We are glad to see that the Red Cross Society is not discouraged, but proposes to go on with its work, and we trust that the pressure from Christian Powers for the admission of its ministering messengers will prove to be too strong to be resisted even by the Sultan.

The Aintab Atrocities

The following personal letter has been received from a medical missionary at Aintab, Turkey, on the border of the devastated districts. The writer, Dr. Caroline F. Hamilton, was a graduate of Smith College in the class of 1885, and was a worker at the College Settlement in this city before her departure for Turkey. Her calm statement of the scenes about her forms an effective appeal for aid in the general relief work of which we speak above.

Aintab, December 4-10, 1895.

For weeks before the outbreak here, there had been much alarm felt in the city. Troops were passing through constantly on their way to the north, and in the markets and streets insults were offered to Christians, goods were taken without payment, etc., till the people kept indoors as much as possible, and the schools were closed for a few days, but afterward were opened. Had we known of events outside we should have felt far more uneasy. Our first news came from Oorfa and Marash, both sacked, and then our turn came. The morning of November 16, on going to the hospital, the cook told me that there was trouble in the city, and the horror-stricken faces of the servants confirmed the word. One glance from the windows—for the hospital stands on a hill which overlooks nearly the whole city—was sufficient to show that there was cause for alarm. A great mob was surging through the streets, to a quarter so near that we could look down on the houses being plundered and torn to pieces—could watch the mob as it filled the streets and courtyards, and could hear the yells of the Kurds and the shrieks of terror from the poor defenseless people—while all the time the constant firing of the Kurds (for they are permitted to carry arms), with, underneath all, a hoarse roar like that of wild beasts, made up a frightful combination of sounds. The poor servants who had come a few hours before from their homes in that very section were entirely demoralized, and could do nothing but cry and wring their hands, for all had left little children.

Our gates were instantly closed and barred; no one admitted except a good Moslem neighbor whom we shall always regard as our guardian angel. He begged us to take refuge in his house, but there were patients too ill to be moved, and we, of course, could not leave. The servants could not work, so terrified were they; and we two women, the only Americans on the premises, settled down to dressing patients and waiting on them, giving comfort as we could to the frightened, sorrowful people about us. It was not till night that we learned how our neighbor had held a mob at bay till the soldiers arrived, thus saving us from being sacked, if not from worse things. All day long our chief work was to comfort patients and servants, and try to keep them away from the windows. No one could go home, and we found what accommodations were possible for them all. However, nobody could sleep, the least sound startling us all.

Sunday morning (November 17) a sight met our eyes that was far from reassuring. From all directions villagers were seen flocking in toward the city, and soon they had massed down near the old castle. At every spare moment I looked to see what was forthcoming—hearing again and again a great noise as this new mob were repulsed in their attempts to gain an entrance into the city. As we were at dinner, they made a move toward our end of the city, and after a half-hour they had passed the guards—who were forbidden to fire—and were rushing toward the houses close at hand. Never can I forget that sight. They were not men, but beasts, wild to get at their prey. The feeling of utter helplessness and the knowledge of what we were handed over to were awful. We called together all the people who were in our house and quietly told them to go with us to the hospital, thinking it would be easier to die together. To understand how we were shut off from other people, I might here explain that every house, or group of houses, is walled in, with one large door opening out into the street. Thus our house and the hospital are in one inclosure, the girls' seminary in another, while the boys' college and professors' house are some ten minutes distant from here.

We could not see what was taking place, and only wondered that we remained