

# 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.

## New Religious Movement Brings Men to the Fore

Philadelphia. — Within the past nine months there has arisen a new movement in the Protestant churches of the United States and Canada which is bound to arrest the world's attention by its significance. This is the organization of men by men, for the purpose of putting the missionary enterprise on a basis commensurate with its importance; for this foreign missionary business represents an annual expenditure of \$21,000,000, which is equivalent to six per cent. on a capital of \$350,000,000. The magnitude of this long despised missionary enterprise seems to have at last penetrated the understanding of the men who are responsible for it.

The new organization is not engineered by the preachers or by board secretaries, or by young and visionary enthusiasts. It had its origin with successful business men, and it has swung along to its conspicuous success, independent of ecclesiastical promotion. The officials of the denominations are interested and approve, but they are not in the saddle; and they are not by any means certain of the lengths to which the movement will go. A complete revolution in missionary finances is assured, and doubtless also, many changes in methods. For the first time during the whole Christian era, there seems to be a reasonable prospect that the entire "heathen" world will be made acquainted with the Christian teaching within a generation.

### Millionaires and Missions.

Before showing how these plans are to be accomplished, the identity of the men behind the movement should be made known. The idea of the laymen's missionary movement took form in connection with the Haystack Centennial celebration in New York last November. That meeting, which was really the anniversary of the American board of foreign missions was marked by a prayer meeting, quite in contrast with the little gathering of impecunious college students under a haystack 100 years before. For this gathering comprised 60 business men, of whom a score were millionaires.

At this meeting, announcement was made that the laymen were resolved to take hold, systematically, and energetically of this missionary business. They made three definite propositions, which are the basis of the present movement, to the secretaries of the missionary boards of all the denominations in the United States and Canada. These propositions were as follows:

1. To project a campaign to secure intelligent and generous interest in missions among laymen to be conducted by groups of laymen under the direction of the various boards.

2. To devise a comprehensive plan (in conjunction with said board secretaries) looking towards the evangelization of the world in this generation.

3. To endeavor to form, through the various boards, a centennial commission of laymen, 50 or more in number, to visit as early as possible the mission fields and report their findings to the church at home.

With respect to the last proposition, by a curious coincidence, I had myself undertaken, six months previously, such an investigation, of which the articles in these columns have been the outcome. Already a large number of business men have gone to the foreign field, and some are now there.

The men who constitute the central organization of this laymen's missionary movement are the following, some of whom will be recognized as national figures:

Samuel B. Capen, Boston; Harry Wade Hicks, Boston; Edward H. Haskell, Boston; W. N. Hartshorn, Boston; William Shaw, Boston; John L. Bates, Boston; H. P. Andersen, New York; Seymour M. Ballard, New York; S. W. Bowne, New York; William L. Brower, New York; J. Cleveland Cady, New York; John S. Huyler, New York; Cleveland H. Dodge, New York; J. Edgar Leaycraft, New York; David McConaughy, New York; Alfred E. Marling, New York; C. C. Michener, New York; John R. Mott, New York; William D. Murray, New York; Eben E. Olcott, New York; William J. Schieffelin, New York; Robert E. Speer, New York; James M. Speers, New York; F. P. Turner, New York; Dr. Lucien C. Warner, New York; Mornay Williams, New York; John W. Wood, New York; Admiral A. T. Mahan, New York; Silas McBee, New York; William Dulles, New York; James G. Cannon, New York; E. M. Buckley, New York; Luther D. Wishard, New York; Robert C. Ogden, New York; J. Campbell White, New York; Chester A. Holcombe, Rochester; D. W. McWilliams, Brooklyn; Dr. W. W. Keen, Philadelphia; John Wanamaker, Philadelphia; John H. Converse, Philadelphia; William C. Stoever, Philadelphia; C. G. Trumbull, Philadelphia; E. B. Sturges, Scranton; Maj. A. P. Burchfield, Pittsburg; William Albert Harbison, Pittsburg; Joshua Levering, Balti-

more; Dr. Howard A. Kelly, Baltimore; John W. Foster, Washington; Henry B. F. Macfarland, Washington; John B. Sleman, Jr., Washington; S. W. Woodward, Washington; George W. F. Swartzell, Washington; Andrew Stevenson, Chicago; E. H. Pitkin, Chicago; Hanford Crawford, St. Louis; A. W. Benedict, St. Louis; L. H. Severance, Cleveland; President John Willis Baer, Los Angeles; E. A. K. Hackett, Fort Wayne; Gen. Charles Bird, Wilmington, Del.; Charles A. Rowland, Athens, Ga.; W. J. Northen, Atlanta; Dr. Marion McHenry Hull, Atlanta; E. P. Peabody, Waycross, Ga.; Robert H. Gardiner, Gardiner, Me.; David Percy Jones, Minneapolis; E. J. B. Pense, Kingston, Ont.; N. W. Hoyles, Toronto; H. H. Fudger, Toronto; S. J. Moore, Toronto; J. N. Shenstone, Toronto; John Mackay, Toronto; C. McD. Hay, Toronto; George R. Crowe, Winnipeg; N. W. Rowells, Toronto; W. M. Birks, Montreal; A. O. Dawson, Montreal; Henry H. Bridgman, Norfolk, Conn.; Ezra H. Stevens, Hartford, Conn.; E. P. Metcalf, Providence; George C. Whitney, Worcester, Mass.; John Meigs, Ph. D., Pottstown, Pa.; E. K. Warren, Three Oaks, Mich.

### A Sign of the Times.

The men who keep posted upon the trend of current events in all spheres have noticed that of late years the emphasis in religious affairs has been laid upon the masculine element. Succeeding the powerful young people's movement, as represented by Christian Endeavor and kindred organizations, came the brotherhood idea, as most prominently expressed in the Protestant Episcopal church. It is a common sight "down town" to see business men of the best sort wearing a modest little button bearing a St. Andrew's cross. These are members of the Protestant Episcopal Brotherhood of St. Andrew, a men's society which has wrought notable results in identifying first-class business men with active religious work. Nobody could ever accuse this St. Andrew's Brotherhood crowd with being weaklings or sentimentalists.

Older, but less aggressive, although widely pervasive is the Brotherhood of Andrew and Philip, which began in the Reformed church in the United States and quickly spread to other denominations. Last year the Presbyterian church, which has a conspicuous array of public men in her membership, held a great men's convention in Indianapolis, and formally launched the Presbyterian Brotherhood, William J. Bryan being one of the promoters and speakers. The Southern Presbyterian church followed suit, and it is to hold its first laymen's convention this fall. The Methodists are now pushing the brotherhood idea; and, altogether, it is manifest that the most marked present-day development of Christianity is among the laymen.

The visible connecting link between these denominational men's organizations and the present laymen's missionary movement is to be found in the United Presbyterian church. This body, more than a year ago, held a business men's convention in Pittsburg, which attracted attention in church circles everywhere, because of its enthusiasm for missions, and for its determination to put the church's missionary work on a business basis. The prime figure in this meeting was J. Campbell White, a brilliant young layman who has spent ten years in Calcutta, where he had established the Young Men's Christian Association. Mr. White has been made the general secretary of the laymen's missionary movement.

### Going After Heathen Businesswise.

Every reader of the funny papers, as well as every one familiar with church life, knows that the backbone of the missionary work of the past century has been the women and the children. But it is the men who have the money. Only the man with the pocketbook could be equal to the big spending which an adequate prosecution of the missionary enterprise entails. The present outgo of \$21,000,000 a year, enormous as it is, comprises only a fraction of the expenditure which is necessary, if the job is to be done thoroughly.

So, naturally, as soon as the laymen really took hold, they began to do some figuring. To put the work which has heretofore been largely sustained by impulse and sentiment, on a business basis, they first divided up the "heathen" population of the world among the Christian countries and churches. Here is the interesting way they go about it.

There are approximately 1,000,000,000 "heathen" in the world. On the basis of one missionary to every 25,000 of these, the present force of 13,000 missionaries accounts for 325,000,000 of heathen. Or this same result may be reached by allowing two dollars a head as the cost of evangelizing each "heathen," for so the thing has been figured out by these men who want a working basis for their undertaking. It becomes a mere matter of subtraction to show

that 675,000,000 of people are at present unprovided for by the present missionary arrangement. Therefore, the laymen say that the missionary bodies should have \$80,000,000 a year and 27,000 more missionaries, for 25 years, in order really to do the job. This sort of figuring would probably have made William Carey or Robert Morrison, pioneer missionaries, gasp with astonishment, but it is the modern way.

All this is not the speculative figuring of dreamers. The laymen are after results; so they put the proposition up to every denomination by showing just how many heathen each church is responsible for and the amount of money it will have to give. And this plan of confronting a denomination definitely with its share of the gigantic scheme of world-wide evangelization has been received seriously by the various bodies. The United Presbyterians were first to accept the challenge, and they are asking of every member an average gift of eight dollars a year for their missionary work. The Presbyterians followed, a great men's missionary convention having been held in Omaha in February, and the idea later approved by the general assembly, the Southern Presbyterians did likewise. The Canadian Presbyterians and Southern Baptists have also joined in the movement. The Congregationalists and Northern Baptists will take up the subject early in the fall. The Episcopalians have not yet had opportunity officially to adopt a basis, but its laymen are in the forefront of the new movement.

### Stirring a Continent.

So remarkable has been the response, up to date, on the part of business men of Protestantism, where this proposition has been definitely put up to them, that the leaders are sanguine of enlisting the entire body of the laity of the churches of the United States and Canada. To this end, a series of laymen's dinners, covering the big cities of the continent are projected for this winter, on the line of those successfully held last winter in New York, Philadelphia, Chicago, Boston, Toronto, Washington and elsewhere. These are not conventional missionary meetings, but gatherings of the strongest Christian business men in each place, managed and addressed by laymen. The business men who are behind the movement plan a systematic propaganda that shall reach every man in anywise connected with the churches, even to the remotest cross-roads congregation.

Already the movement is formidable; the most important news of the year in religious circles. Its consequences will doubtless be far-reaching. Men of foresight are already predicting certain unplanned for results. One of these, they say, will be the elimination of all independent missionary work on the foreign field. The latter are a serious drain on the resources of Christendom, and say the laymen, who have already returned from their tour of investigation, they do not come up to the representations made by their eloquent representatives in this country. The laymen's movement stands squarely behind the denominational boards. Nevertheless, it is predicted, the laymen will hold the boards strictly to account, that their missions be manned only by competent workers and that they be conducted on the broadest, most effective and most economical lines.

### Great Britain in Line.

A deputation from the laymen's missionary movement has just returned from the other side of the water, where it went to introduce the project to the laity of the British churches. The report brought back is remarkable. The deputation was welcomed and feted everywhere by archbishops, church leaders and business men. They ate enough complimentary dinners to give them all dyspepsia. The serious outcome of their labors was the definite organization, with unexpected enthusiasm, of the laymen's missionary movement in England and Scotland.

The most striking feature of Great Britain's acceptance of the project is the fact that the high church party of the Church of England has entered into alliance with other religious bodies in this undertaking. This is unprecedented. The Society for the Propagation of the Gospel, the famous High Church Missionary organization, has endorsed the new movement, and its representatives are working side by side with men from the nonconformist bodies. Great Britain, with less than half the population of the United States and Canada, already gives \$8,973,000 a year to foreign missions, a little less than is given by the North American continent. The balance needed to make up the world's total \$32,700,000 being given by all other countries. It is expected that the gifts of Great Britain will be stimulated in proportion to those on this side. In any case, even Wall street will have to take notice of the flow of money into foreign mission channels.

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**Women More Honest Than Men.**  
Statistics compiled by American guarantee companies show that, as regards honesty, women are superior to men. Women in America are employed in business as extensively as men, and yet the record shows that almost every embezzler and defaulter was a man. There are more women cashiers than men. The universal stores and shops of almost every kind employ women to handle their receipts and to give change; yet there were a hundred cases of men cashiers stealing to one case where a woman cashier took her employer's money.

## JAPANESE COLONY IN TEXAS.

Settlement Comprises 1,000 Acres— Many Japs Becoming Naturalized.

San Antonio, Tex.—Friction between the United States and Japan over the immigration of Japanese laborers to this country, which brought on race riots in San Francisco and elsewhere on the Pacific slope, lends interest to the immigration of Japanese to Texas, through Mexico. The movement rose to a considerable importance in 1904 and 1905, and reached its climax in the early part of 1907, when great numbers of Japanese entered Texas. They came in



Japanese House in Texas.

bodies of 30 or 40 at a time, each group having a leader. As many as 400 or 500 of them were in San Antonio at one time last spring, and for several months displaced the negro servants, especially as coachmen. Then suddenly all of these men quit their positions and embarked on a train for the northwest.

Many of the Japanese, however, who have come to Texas have come in good faith as settlers. Some of them, especially the colony at Webster, in Harris county, in this state, have signified their intention of becoming American citizens. The Sixty-first district court of Harris county has granted to some of them preliminary papers as proof of the "declaration of intention." The question has been risen as to whether the Japanese are eligible to American citizenship. It is stated that a federal judge in a western Texas district has held that the Japanese are eligible, and it is probable that at the end of the term of qualified residence no objection will be made to the final naturalization.

This colony in Harris county occupies about 1,000 acres of land, nearly all of which is under cultivation, the most of it being planted in rice. They also cultivate vegetables and fruits, and have proved themselves successful farmers. They have built themselves comfortable homes and have to a great extent adopted American customs. They have a Presbyterian church and a preacher trained at the Union Theological seminary in Virginia.

About four years ago a colony of Japanese settled on the Mitchell lake farms, south of San Antonio. The Mitchell lake farms are under irrigation and the Japanese have held their own with the Germans and the Bohemians, who have been the most successful farmers in this part of the country.

One of the most successful of this colony, named Florido, took advantage of the influx of his countrymen last winter and had some Japanese carpenters in the party build him a Japanese house. It is rather a quaint and graceful type of architecture and is well adapted to this climate. He lives there with his wife and two children. The oldest, a boy about three years of age, is the first Japanese child born in Texas.

## LORD CURZON AN IRISH PEER.

Ex-Viceroy of India Elected to Vacancy in House of Lords.

London.—Lord Curzon of Kedleston, ex-viceroy of India, who by the recent



LORD CURZON.

election in Dublin became a representative Irish peer to fill the vacancy in the house of lords caused by the death of Lord Kilmaine, has a special interest for Americans in view of the fact that his wife, who died in 1906, was Miss Mary Leiter of Chicago. He is the eldest son of Rev. Alfred N. Holden Curzon, Baron Scarsdale, a country clergyman. Lord Curzon was born in 1859, educated at Eton and Oxford and entered politics in 1886, as conservative representative for the Southport division of Lancashire. He traveled extensively in the east before he was made a viceroy, which office he held from 1898 until 1905.

The letter that we didn't write is never the one that we regret and try to get back out of the post office.

## STILL HAD USE FOR BOOTS.

Kafir's Newly-Acquired Treasure Put to Queer Use.

An army officer in charge of a native district in South Africa presented to the kafir boy who acted as his particular servant a pair of strong, heavily nailed army boots.

The boy was delighted with the gift, and at once sat down and put the boots on. They were the very first pair he had ever had in his life, and for several days afterward he strutted proudly about the camp with them.

But at the end of the week he appeared as usual with bare feet and the boots tied round his neck.

"Hello!" said his master. "Why don't you wear your boots? Are they too small for you?"

"Oh, no, sah," replied the kafir, "they plenty big. Berry nice boots, sah, but no good for walking or running. Make um fellah too much slow, sah. Keep boots now for wear in bed."—London Answers.

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## NOT GENERALLY KNOWN.

A girl pupil in the New Shoreham (London) school has neither been absent nor tardy in eight years.

Pitch pine, which has been considered almost worthless, is now in demand for cranberry barrels.

All the revolvers taken from prisoners at Portland, Ore., were melted up and made into a stove for the police station.

The United States owns and maintains a national cemetery at San Cosme, near the City of Mexico.

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## Rothsay Wedding Dowry.

There are only three applicants this year for the Rothsay wedding dowry, for which the late marquis of Bute left a sum of £1,000, the interest of which is to be given annually by the magistrates of the town to some deserving bride.

It may be that the Scottish lasses shrink from the ordeal of having the first 11 verses of the second chapter of St. John's gospel read to them by the magistrate, which is one of the conditions.

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