

# Yellow Giant Stirred to Life Through Efforts of Christian Workers



The Billiard Room Attracts The Better Class Chinese

The Protestant Missionaries Have Over 2,000 Primary Schools

Typewriting is Taught

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**S**HANGHAI, 1909.—(Special Correspondence of The Bee.)—I want to tell you what the missionaries are doing in China. Both Protestants and Catholics are the advance guard of the modern movement, the leaven which has started the great hatch of Chinese dough to working. They were the first to stir up the dry bones of the oriental civilization, and they are now everywhere sowing in putting the flesh and blood of our western methods upon them.

**Introduced by the Catholics.**

The missionaries have been laboring here for several centuries. The Catholics were the first on the ground. They were here represented by the Nestorians as far back as the eighth century, and when Marco Polo visited Cathay he found Catholics here. Later still came the Jesuits, led by Francis Xavier, who, like Moses, died when on the edge of the promised land, and actively pushed by Matthew Ricci, who was making converts in the Yangtze valley less than 100 years after Columbus discovered America. It was Jesuit priests who made the beautiful astronomical instruments at Peking, and who introduced the first inkling of western civilization a century ago. Since then Catholics of other denominations have come, and now there are here Franciscans, Augustinians, Vincentians and missions of that church from Belgium, France, Spain and Germany.

According to a geography of China just issued by the Jesuits, the Catholic church now reckons its following at 1,000,000 believers who have been baptised. It has forty-two bishops, 1,700 priests and about 6,000 chapels. Of its priests 1,200 are foreigners.

**Work of the Protestants.**

As the protestants, their foreign staff now numbers about 3,500, of whom less than 1,000 are men and almost 2,500 are women. Of the latter 1,000 are married and 2,500 single. The Protestants have more than 5,000 mission stations scattered over the empire, and they claim altogether about 250,000 of a Christian community. They began their work only a little more than 100 years ago, and at first made way, but slowly. As far back as seventy years since they had only six communicants. In 1853 they had no more than 300 and in 1865 only 2,000. Ten years later their converts had increased to 13,000, and in the next decade that number had doubled. At present there are between 2,000 and 3,000 native Protestant congregations, and their baptized Chinese number about 100,000. The missionaries claim that this increase is gratifying, and say that if they advance during the next generation in the same ratio as in the past, they will at the end of that time have over 25,000,000 communicants and a Christian community of over 100,000,000. This is one-fourth of the whole Chinese nation.

The primary schools 85,000 boys and more than 1,500 girls are now in attendance, and could make a much better showing. The great education movement which is now going on in China was started by the missionaries and is largely carried on by them. Many of them are teaching in the Chinese government schools and most of the text books are of their composition. The first Chinese-English dictionary was made by the first Protestant missionary to China. This was the Rev. Robert Morrison, who arrived here in 1807. In connection with Dr. Milne he also made the first Chinese Bible. It was Mr. Wylie of the London Mission who prepared the first Chinese school books on mathematics, and later text books on other subjects, including geology, were written by Mr. Edkins, Edkins and Williamson. The chief authorities on international law and political economy now in use in the government academies and colleges were prepared by Dr. W. A. P. Martin, and geographies and other books by Dr. C. D. Tenney, the Chinese secretary of our legation at Peking.

The printing press was brought into China by the missionaries. Dr. S. Wells Williams used the first metallic type at Canton, and the first power press was brought to Shanghai by the Presbyterian board.

Today the Presbyterian Press at Shanghai is perhaps the largest publishing house in Asia. It is pouring forth Bibles, books, tracts and magazines at the rate of 50,000,000 pages per annum, and is distributing them all over China. In addition there is the Mission Press of the American Methodist, which is publishing the country with Christian literature of one kind or another.

Both of these establishments are publishing school books.

As to Bibles, they are distributed by the American Bible society, which first came here about seventy-five years ago. It now sends out about 700,000 volumes per year, and altogether its circulation has run high into the millions.

**Great Educational Work.**

But I started to speak about mission schools. They are to be found everywhere. There are boys' schools and girls' schools, and kindergartens for both sexes. There are primary schools, intermediate schools and high schools, as well as colleges of arts, medicine and theology. The Catholics have a university at Shanghai and a college and industrial school at Soowai, five miles from Shanghai, with fifty other schools near by, having an attendance altogether of 370 pupils. They are doing some educational work in other cities, but so far as I can learn they are far surpassed by the protestants in this branch of mission labor.

According to the latest figures, the Protestant missionaries have over 2,000 primary schools and 300 high schools and colleges. The primary schools 85,000 boys and more than 1,500 girls are now in attendance, and

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**Medical Work.**

There is one phase of mission work which is appreciated by both Chinese and foreigners. The Chinese welcome it and contribute largely to its support. I refer to the medical missions. They are doing an enormous amount of good. They are to be found in all the large centers, and they would be almost impossible for them to hold their girls until they graduate, because of the salaries offered them to leave and go teaching outside.

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Y.M.C.A. Boys Of Shanghai

In the higher schools there are 12,000 young men and almost 3,000 young women. These are but small numbers in comparison with the 13,000,000 or 14,000,000 pupils in our public schools, but each of these Chinese students will be a working force in the re-organization of the empire, and this will be especially so with the women. The government schools for girls are crying for Chinese teachers, and the missionaries tell me that it is almost impossible for them to hold their girls until they graduate, because of the salaries offered them to leave and go teaching outside.

**Young Men's Christian Association.**

A new influence which has recently come into Asia is our Young Men's Christian Association. It is already one of the live forces of this part of the world, and is doing wonders along educational and other lines. It has now a firm foothold in Japan, where the Tokyo branch has a magnificent building with some thousand members. At Seoul a big modern structure has been put up by John Wanamaker, and the society is the most popular young men's club of the Korean capital, while here at Shanghai the institution building has, with its lot, cost something like \$200,000, and is as fully equipped as the average Young Men's Christian Association of the United States. The Shanghai building is lighted by electricity and heated by hot water. It has large class rooms, with American desks, lecture rooms and club parlors; it has a modern gymnasium and up-to-date bath rooms. When I visited the gymnasium today I found a score of Chinese young men working away under a physical trainer, and the yellow-skinned fellows were doing almost as well as the boys of our colleges.

This Shanghai institution has a lecture hall which seats 700; it has a well patronized reading room, with Chinese and foreign papers and periodicals, and also a billiard room, which attracts the better class of Chinese young men. The school rooms, which when the building was opened, were supposed to be large enough for the next ten years, were taxed to their utmost capacity before the first year was ended, and they are now occupied from morning until late at night. About 400 students are being prepared for college at a tuition of \$15 per year, and there are also students from Chinese college graduates. There are evening classes for boys and men. Typewriting is taught and stenographic secretaries are made.

**Shanghai Association.**

This Shanghai association is supported by the natives, and this is true of nearly all the Young Men's Christian associations in the empire. There is a large association in Peking, another in Tientsin, and others in Canton, Suchow, Hangchow, Hankow and elsewhere. There are over seventy-five connected with the colleges and other schools of China, and branches are starting in all of the great business centers.

The merchants and literati are interested in the Young Men's Christian Association movement. There are 500 business men and scholars of note who belong to the Shanghai institution, and each of these pays \$50 a year toward its support. This gives it an income from that source alone of \$25,000 per annum, and the regular tuition fees bring in considerable. The awakening of China is creating a great demand for the Chinese who can speak and write

English, and the boys know that they can get five times as much salary if they are so equipped. This fact is crowding the day schools of the association with pupils who wish to learn English, and the night classes are full of such men.

**China and the Olympic Games.**

The athletic feature also forms a great drawing card. When the Young Men's Christian Association came to China, ten years ago, the natives had no interest in athletics. The old Chinese scholar prided himself upon his green goggles, his long finger nails, his attenuated form and his hollow chest. With the bringing of athletics into the public schools and the organization of military drill everywhere, physical exercise has become popular, and the secretaries of the associations have now no trouble in filling their gymnasiums. They have organized athletic days at the different centers, and 2,000 or 3,000 come to such places as Tientsin to take part in the annual meets. There are 2,000 students in the modern schools of Tientsin, and the interest in such matters there is so great that an address was recently delivered to the students on the subject, "When Will China Win the Olympic Games?" Indeed, it is safe to say that before many years both the Chinese and the Japanese will be found in all international athletic competitions, and it will not be surprising if an Asiatic some day wins the marathon.

I find a trainer and director here in charge of the Shanghai gymnasium. He will start a national training school for physical directors, and native Chinese so trained will go out from here to hold professorships, not only in other Young Men's Christian associations, but in the new schools and colleges, which the government is everywhere starting.

**College-Bred Secretaries.**

"Tell me something about the foreigners who are working here in the Young Men's Christian Association," said I.

"We have thirty-two Americans, Canadian and English secretaries in China, and Korea, all of whom are working under the auspices of our international committee. These men are university trained; they represent such colleges as Oxford and Cambridge in England, and Yale, Princeton, Cornell and McGill in America. We have also graduates of our western institutions and several from our theological seminaries. The Tientsin association was started thirty years ago by Robert Galley, the great Princeton center rush, and he has been reinforced by Robertson, who was formerly professor of mechanical engineering in Purdue, and by Cole, who was a fellow in McGill. The secretaries are all men of high class.

I am surprised at the high Chinese officials who are interested in the Young Men's Christian Association movement. Yuan Shih Kai, the great general and statesman, has subscribed a great deal to the association at Tientsin and Peking. Tong Shao Yi has given a great deal, as has also

Wu Ting-fang, the former ambassador to Washington. Then Mui Yeh is a member of the Shanghai association, and Tong Kai San, one of the members of the optum commission, belongs to the national commission. Many of the leading institutions and business firms of China are subscribing to the Young Men's Christian Association. The Chinese Mercantile Steamship company recently gave over \$1,000 to the Shanghai association, and in that company there are sixty sustaining members, each of whom pays \$50 a year.

**Teaching the Chinese Professors.**

The Young Men's Christian Association are doing much in the new education of China. There are students' associations in various schools and colleges, which have a membership of 50,000. They publish a paper called China's Young Men, which has a circulation of about 4,000, and goes into every province of the empire, and in addition to this there are something like 12,000 copies of other publications printed each year.

Robertson of Tientsin recently brought out a cabinet containing apparatus for the performance of 500 different experiments in physics, and he invited the professors and educational authorities to witness them. They were greatly interested, and as a result physics was introduced in many of the schools. Nearly every association had its stereopticon lectures, and the audience halls are well filled.

The secretaries are ready to do all sorts of work along the lines of the new movement. Not long ago the educational authorities of Tientsin wanted to introduce electroplating into their industrial schools. They imported a costly apparatus from abroad, but could not make it work. They called upon Prof. Cole of the Young Men's Christian Association, who happened to be an expert on this very line. He put the apparatus into shape and has been conducting the classes with splendid success for two years.

At present here at Shanghai and Tientsin bureaus of advice have been established for Chinese students going abroad. Here the young men can buy their tickets, learn all about the character and standing of the agencies of America, England and Germany and have letters of introduction which will help them on their way.

Another striking illustration of the enterprise of these organizations was the assistance which the Chinese students got when they went to Japan. Just after the signing of the Portsmouth treaty between Russia and Japan the Chinese began to go to the latter country for study. They came at the rate of about 15,000 a year. They were away from home, and consequently easily reached by influence, good or bad. The Young Men's Christian Association of Tokio rescued them with open arms. It got quarters for them, started classes in English and had meetings at which from 1,500 to 1,600 were present at once. It exerted an enormous influence, and this is even now felt in China.

FRANK G. CARPENTER.

# Little Yarns About Prominent People and Some Apocryphal Tales

**In a Hurry for the Money.**

There's a preacher on this train," asked a large, dark-visaged man as he passed from one sleeper to another. At last, after he had loudly repeated his query for the fifth or sixth time, a grave-looking gentleman laid aside a book and rose up from a seat near one end of the car.

"I have the privilege of being a minister of the gospel, sir," he said. "Can I be of any service to you?"

"Yes," said the large passenger. "A fellow back in the dining car has bet me \$5 that it wasn't his wife who got Joseph into trouble, and I thought you might have a Bible with you, so I could prove he was wrong and get the money."—Philadelphia Record.

**A Dr. McCosh Story.**

Princeton graduates love to relate an old story about Dr. McCosh, who was president of the New Jersey college before Dr. E. L. Patton. Old Dr. McCosh was very absent-minded, and in making the announcement at 8 o'clock chapel in the morning, had to have some reminder on a memo card or he was almost sure to forget. One day the French professor asked him just as he was mounting the platform in chapel, to announce to the Juniors that their class would meet at 9 that morning instead of 10. The president nodded, but completely forgot about it, not finding any reminder among his written announcements. A long prayer always brought chapel to a close in those days, and Dr. McCosh, on this day, was almost through the prayer, when he suddenly remembered the request. Undisturbed, however, he slipped in an additional phrase just before the "amen" and the chapel faithful were edified to hear, among other petitions, "And, oh, God, cause the Juniors to remember that their French class will be at 9 this morning instead of 10." The Juniors remembered—Newark Advertiser.

**Uncle Mose's Divorce.**

The following story is told by Harris Dickson in an article in Success Magazine, entitled "The Negro's Idea of Marriage."

"Yes, sah," said Uncle Mose, "dat one-darned justice of de peace sho do know his business. Me an' Maria was an' suited him 'bout a divorce. He says, 'Co'se I kin make you a divorce. I reckon I can't be de knot what I can't untie. It'll be kinder rough, but you'll get unknitched, an' dat's what you want. Tain't no use givin' a lawyer 25 an'

payin' a lot o' cote costs on top o' that when I kin fix you up wid a home-made divorce what'll last jes' as long.' Dat justice o' de peace talked so sensible dat we give him de job den an' dere. Bless yo' soul, it didn't take long. 'Jine yo' left hand,' he said, 'an' commenced to readin', fust out o' one book, den out o' another. I couldn't make heads or tails o' what he said until he hit de same readin' what he married us by—only he read dat part o' it backwards. 'Now,' he say, 'reef dere.' 'We comes out de same gate we went in at. I turn you loose in de big road, right where I found you.' He charged us \$1 for marryin' us an' \$2 for unmarryin' us. It was more trouble to untie a knot than 'twas to tie it."

**Printer's Prayerbook.**

In the National Primer story is told of an old printer having evolved the idea of getting up a prayer book in which his minister gave him every encouragement and helped him get it out.

After the prayer books were printed the old man went to see the minister again, and said to him, "Now, get up more favor I wish to ask of you, when you are finished with your sermon, Sunday morning, kindly announce to de congregation dat I have prayer books for sale."

"The minister promised he would do this. After the sermon, Sunday mornin', the minister forgot all about de promise he had made to de old man, to announce about his book, but said to de congregation: 'All yo' ladies, who have babies to be baptised, bring them this afternoon for baptism.'

**Tidal Wave Brings Fortune.**

It's an' ill wind dat blows no good, and de hurricanes which swept a tidal wave from the gulf to de state of Tabasco, Mexico, brought down millions of feet of mahogany and cedar and distributed it over hundreds of miles of dat country, occupied by de poor natives and by plantation owners who lost their crops by de flood.

The amount of timber is estimated at about 50,000 tons, valued at \$20,000,000 and belongs to de unfortunate upon whose premises it was washed by de storm tide. This valuable timber, the accumulation of a half a century, had fallen into ravines and other inaccessible recesses from de mountain sides, where it would have cost more than its value to have recovered by machinery or de construction of railways.

**Old One Was a Hat.**

Witty Archbishop Gleason of St. Louis was outwitted by another competitor a few days ago with a joke so good dat it cost his grace a new hat. An Irish laborer was placing wood block paving at a crossing in front of de Mercantile Trust company's bank, in which de archbishop keeps his account. The boss of de gang was an Italian. The prelate, who dearly loves his joke, bantered de son of Erin. "Well, my good man," said he, "how do you like havin' an Italian boss?"

"Faith, your grace," retorted de man with de wood blocks, "an' how do you like havin' one yourself?" No one was

more delighted than de archbishop, who went in person to de nearest hat store, where he fitted de muddly Irishman with de finest hat he had ever worn.—San Francisco Argonaut.

**Outwitted.**

In a small town over in Jersey there is a cigar store, according to ex-sheriff Charles E. Patton of Mount Holly, where half de male population gathers every evening to recount de events of de day. Some of de natives being polished liars, many pretty big fish stories are told; a rabbit and snake stories, but whenever any general citation exceeds de speed limit de rest of de crowd walk out of de store and go home, or in some other way show dat they are in a doubtful mood.

**Tropical Custom Spoiled.**

The Spaniards damned us for one new custom in particular, when we went into Manila, says a writer in the Bookkeeper. We didn't take well to de siesta hour. It was no part of our business curriculum. Also it was one of de few local things dat de American absolutely refused to take into consideration by dovetailing it into his commercial institution by-law. Promptly at de noon hour de merchants scurried home behind their liveried coachmen, while their employes ducked along out of de sun or rain to their boardin' places. The store or office, as de case might be, was locked up tight. It so remained while de forces dined and took de afternoon nap. About 3 o'clock de commercial world awakened again, rubbed its bloodshot eyes, rinsed its mouth of a dark

brown taste and grudgingly returned to de tasks at de desk or behind de counter. Nowadays few stores close at noon. All are anxious for de extra penny de American hoped to get by keepin' open doors at midday.

**Scoring Customs Officers.**

In view of de almost universal complaint as to de United States customs service by returning Americans, it may be well to ask Bostonians to justify their reputation for standin' for principles by imitating de example of Mr. Labouchere in dealing with such annoying experiences. "Labby" was held up by de German customs office and all his belongings pitched out of his trunk.

"Put those things back," said he to de German customs officers who had emptied his trunk.

"That is your affair," they answered. "Stay here until you do," he replied; "but send me a telegram blank."

On Mr. Labouchere's return to Prince Bismarck, Berlin—Regret cannot breakfast with your highness tomorrow. Detained here indefinitely. Quick as a flash de German officers packed his trunk, and Labouchere "went on his way rejoicing," and with "no thought of de morrow."—Cleveland Leader.

**One on de Judge.**

A newly qualified judge in one of de small towns of de south, relates de Baltimore American, was tryin' one of his first criminal cases. De accused was an old dandy, who was charged with robbin' a hencoop. He had been in court before on a similar charge and was then acquitted.

"Well, Tom," began de judge, "I see you're in trouble again."

"Yes, sah," replied de dandy, "de last time, judge, you was ma lawyer. De last time, judge, you was ma lawyer. De last time, judge, you was ma lawyer."

"I ain't got no lawyer this time," answered Tom, "I'm going to tell de truth."

**Punishing a Thief.**

A physician who keeps a Japanese house servant was having new flooring laid in his office. The Japanese was greatly disturbed by de workmen, who interfered with de smoothness of his household routine. One day he came to his master with a look of alarm. One of de workmen had been stealing eggs from de pantry.

"Stealing eggs," said de doctor, "how's dat?"

"I watch," explained de Jap. "I see him

put something in his coat dat hang in de hall. I look in pocket and find egg; I look in pantry and don't find eggs. I will go take them back from de kitchen. From de Jap beating de coasts with a rug beater.

"What are you doin'?" exclaimed de doctor as he saw de dust rising from de coasts.

"Oh, Lord, restore unto us our brother, if it doth not interfere with thy perquisites."

"The situation was saved by a deacon who shouted:

"Hallelujah, de Lord knows what he means!"—St. Louis Globe-Democrat.

**Saving the Situation.**

Dr. Hillary Little Laycock of Wheeling, at de recent diocesan convention in New York, said of a certain resolution:

"It was, perhaps, unintelligible, like de workmen's coats were hanging and found de Jap beating the coasts with a rug beater.

"What are you doin'?" exclaimed de doctor as he saw the dust rising from the coasts.

"Oh, Lord, restore unto us our brother, if it doth not interfere with thy perquisites."

"The situation was saved by a deacon who shouted:

"Hallelujah, de Lord knows what he means!"—St. Louis Globe-Democrat.

**Gives Wealth to Aid Girls.**

Almost out of the hearing of de passing throng, wearing a quiet and somber garb of severe black, a princess of the house of Habsburg, the Empress Elizabeth, was seen in waiting to de Empress Elizabeth of Austria, but now plain Mme. Bethlen and lowly devotee at de shrine of de temple of Bahot, in de city of Salt Lake City.

Mme. Bethlen, who, in her devotion to de religion which embraces de theory of a world-wide fellowship in both brotherhood and sisterhood, claims to have given up her title, her royal attendants, carriage, mansion and all that enters into de following of de tenets of her religion in de foundation of a school for girls in Salt Lake City, or rather a home for young women in which its inmates will not only be taught "social science and domestic arts," fitting them for homework, but de finer arts as well, such as music, painting and languages.

In de following of her religion, and her appointed mission, relates Salt Lake Herald-Republican, Mme. Bethlen says

she believes in a sacrificial life. She has sacrificed much already, and now gives her final effort when she has settled upon Salt Lake City. From this city as her home and field of labor, she has determined upon the establishment of a school of social science. Her sincerity is shown in her own gifts. True to royal tradition she has had not only the education of a princess, but that of a woman who must leave to rely upon herself some time, and is adept in domestic work as well as in finer accomplishments. She not only stands ready to be a teacher, but in de endeavor to inaugurate de movement here, is willing to aid in de establishment of de school to de extent of personal sacrifice.

Mme. Bethlen still has in her possession several pieces of embroidered linen which she says are de handwork of de late Empress Elizabeth, and which were personal gifts. These are to be offered by Mme. Bethlen in her endeavor to establish de home for girls, now her ambition, and will soon be offered at auction. From the sale of these linens, beautiful in design and of even rarity in execution, is anticipated by Mme. Bethlen that she will secure sufficient to establish de home. For her own efforts she asks no expects nothing, which expresses de new religion of which she is de devotee.

Mme. Bethlen has a personality peculiarly her own—there is no counterpart—and after an interview she still leaves one puzzled. Sincere, yet worldly wise; knowing the rich, yet knowing de poor equally well; of refined education, yet understanding de illiterate, she is almost a paradox. Her religion and her cause, too, however, is summed up in her own statement: "I was born of royal blood, that's what you call it, but de man born in de hovel or de hut is even better than I am. Why? Because he had no chance and I had every chance."

"But why did you give up your property and cut yourself off from your Hungarian family?" she was asked.

"When we are rich we forget God and our people," she answered. "When we are in poverty we remember God and our fellow men first. I wished to live with de people and help them, and I could not do this unless I put myself in their circumstances."

Should her stated ambition be realized—a school of social science where girls and young women will be taught domesticity, will be established in Salt Lake, and de school will also be prepared to receive de girl of de street.

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