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By

SAMUEL M. HILBURN

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Nannie B. Gaines With Her Friend and Counsellor, Bishop W. R. Lambuth.

# GAINES SENSEI

MISSIONARY TO HIROSHIMA

By

SAMUEL M. HILBURN

*"She was prodigious in her normality."*

—S. H. Wainright

KOBE  
THE FRIEND-SHA

1936

Dedicated to  
All Those of Every Land  
In Whom the Pioneer Spirit  
Still Lives On

## PREFACE

Miss Gaines was to me something of what the Lambuths were to her. That is why no story of her life could ever wholly satisfy me. And yet I was bold enough to agree to make the attempt, confident that even the crudest effort could not fail to achieve something of success, given such a subject.

One could not, in writing of Nannie B. Gaines, make her life story a more chronological record of events. So in these pages will be found glimpses of the romantic history of Southern Methodism in Japan, together with an attempt to keep proper perspective against the larger missionary background of her times.

But after all, the main task and the highest privilege has been the recreation of a personality so outstanding, so winsome, so truly inspiring, that one feels it will somehow shine through all the insufficiencies of which the author is himself keenly conscious.

Grateful acknowledgement is due to Misses Katharine Johnson and Lois Cooper, of the Hiroshima College for Women, for their assistance in gathering and tabulating Miss Gaines' personal correspondence; to Miss Rachel Gaines for her constant help and advice; and to Professor Bunsho Jugaku, of Kwansei Gakuin, for aid in technical details.

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April, 1936.

## CONTENTS

Chapter	Page
I. PREPARATION . . . . .	1
II. THE FIELD . . . . .	18
III. APPRENTICESHIP . . . . .	33
IV. ON HER OWN . . . . .	48
V. "HELP WANTED" . . . . .	66
VI. ATTAINMENT . . . . .	86
VII. WIDENING HORIZONS . . . . .	101
VIII. FROM THE SIDE-LINES . . . . .	121
IX. COMPENSATIONS AND REWARDS . . . . .	140
X. VICTORY . . . . .	161

## CHAPTER ONE

### PREPARATION

In the late summer of 1887 a young school teacher from Florida was spending her vacation in Kentucky. The stay had been pleasant ; for there was nothing this young lady liked better than a good leisurely visit with congenial companions (and she always managed somehow to find them) ; so she had enjoyed to the full the opportunity that had been hers of renewing contacts with relatives and girlhood friends in her home state.

Her stay was drawing near its close when one day they brought her a letter from the post office. The sight of the postmark on it set her all a-tremble as she took it with eager fingers and carried it to her room. There, with suppressed excitement, she opened it, read breathlessly its brief, fateful message, then raised her eyes to gaze thru a mist of sudden tears at a vision that came to her of far-off, dream-born things. For moments after her lips had ceased their murmured prayer of thanksgiving, of dedication, of swift supplication, she sat rapt, unmoving, with that look upon her face that artists show in face and eyes of saints and seers. The walls of the little room had receded ; the veil of the future lifted and unimagined visions thronged ; for the while all sense of time and space was gone.

But not for long. One might have observed the chin lift and the lips set in that straight line which, in spite of her gentle Southern manners, testified at times to a strength of character and a determination that usually surprised those about her, and which was destined to carry her successfully thru many a trying situation in after years.

The letter in the lady's hand brought her back from her dreaming. A nature essentially practical asserted itself. There was a hurried consultation with the wife of one of her cousins; a perfect whirlwind of shopping and packing ; and just four days later Nannie B. Gaines was speeding westward across the American continent for San Francisco to embark for the Orient.

In the little town of Leesburg, Florida, there was excitement, consternation, grief. A message had just come from Kansas City. It was from Nancy, announcing that she was on her way to Japan.

"Japan! Might as well be out of the world entirely. Oh, oh, I know we'll never see Sis again. I just know it", wailed the younger sister, Rachel. "She might at least have come home to tell us goodbye."

But that wasn't the way of this first recruit of the Southern Methodist Mission in Japan. "My courage might have failed", she afterwards wrote. For she loved her family dearly and realized only too well how her sister and brothers needed her, especially now that Mother, too, was gone. But she came of a long line of soldiers; she had received her commission, and dared not run the risk of faltering.

The transcontinental express hastened on its way. New Mexico, Arizona, soon California the Golden. Few, perhaps, of the passengers noticed more than casually the plainly-dressed, quiet young lady travelling in company with friends who had joined her at Kansas City—fellow recruits to the Orient. But mothers with crying, fretful babies found the burden of their long journey suddenly lightened by one who never remained long a stranger to any child, and whose ministrations were as understanding as they were unobtrusive; a lonely colored man at one of the stations glowed inside and grinned outside for days at the remembrance of her 'ole time' southern greeting; and if smart young things dressed in the height of fashion, glanced disdainfully at the missionary lady's hat (she had neglected in the rush to purchase a new one), and coldly passed her by, timid old ladies on their first long journey turned instinctively to her for guidance and reassurance, and immediately found themselves at loquacious ease in her presence.

Now and then the young lady would fall silent, gazing at the flying landscape, and—beyond; seeing things, thinking thoughts that brought sometimes a suspicion of moisture to the eyes, sometimes that surprising lifting of the chin and firm setting of the lips. Eyes of Seer; chin of Doer—only at rare intervals are the two combined in one person. But when it occurs, history is made; visions at such times become realities; theories are translated into deeds; ideas attain form and substance.

In the unassuming person of this young passenger on the California Limited that summer's day long ago, may be clearly seen the result of centuries of selection that had been bringing out and weaving into a

single fateful strand potentialities highly favorable to the creation of an outstanding personality. The conditions of early life and young womanhood had added their contribution, and Nannie B. Gaines, at the time she entered upon what was to be her life's work, awaited only the unfolding, the flowering, of a God-given capacity, unusually pronounced, of *seeing* clearly and *doing* effectively ; of combining vision with commonsense ; of putting into practice what she dreamed.

That God chose Miss Gaines for the work of women's education in Japan, no one can doubt ; and as one examines the evidence, it becomes equally certain that He chose her ancestors also. In becoming the pioneer missionary of her church to the women and girls of Japan, she was but following out an inborn trait ; she was being true to her nature. Thru the generations that lay behind, there had been passed on to her a spark of divine restlessness ; an urge toward far-off, larger things was in her blood ; a zest for the unknown, the untried, led her on.

Something of this spirit it may have been that brought the first American Gaines across the Atlantic about the middle of the seventeenth century to take part in the stirring life of early Virginia. The same impelling power seems to have brought to the shores of the New World in 1670 one William Cromwell to found the American branch of the family to which her mother belonged. It is just possible, of course, that the urge in his case may have been somewhat heightened by events taking place about that time in England, events which doubtless made distant climes attractive to anyone by the name of Cromwell. At any rate, both the Gaines and the Cromwell families thru their long histories revealed a consistent inner urge that seems to have kept them moving on.

This was not restlessness, to be sure, nor lack of ability to adjust themselves to the new life and society about them ; not mere adventurous roving ; for they made sustained and valued contribution to the building of the new nation. William Cromwell became a trusted member of Lord Baltimore's Legislative Council in Maryland ; and in the neighboring state of Virginia we early find Captain Daniel Gaines occupying the position of Civil and Military Administrator of that part of (old) Rappahannock County which now constitutes the County of Essex. Both families contributed officers to the American Revolutionary Army. Men of action, these early American ancestors were, men of practical affairs ; but

withal, men of vision, seeing into the future, hearing the call of larger things.

And there was no hesitation to answer that call when it came. Out of Maryland into Virginia the Cromwells went. Then out of Virginia on into the promised land of eastern Kentucky, whither the Gaines family had already preceded them. Then on moved both from the Blue Grass region farther into the west—Virginian aristocracy helping to shape a new frontier.

To be sure, there were, all along, alliances which augmented and enriched the family heritage, the Cradocks, the Nourses, the Cooks, the Meyers and others, each making their separate contribution. But the dominant stream ran clear, ever retaining those two elements of sensitiveness to the call of larger, higher things, and ability to face practical realities with courage and persistence. The stern exigencies of life in a world still in the making chastened, disciplined, but could not quench, a certain capacity for dreaming that refused ever to permit life, no matter how hard, to descend to the level of the commonplace.

In the moulding of these family characteristics and the making of family traditions, the womenfolk had their share. Dolly Madison's was not the only feminine influence at the White House during her husband's famous administration. There was another, perhaps more potent, influence that had thru the years been silently moulding the President's character—the heritage of his great-grandmother, Elizabeth Gaines, daughter of the Virginia Soldier-Executive mentioned previously. We cannot stop to note all of that host of unheralded heroines who helped to make family history. But mention must be made of Great-grandmother Cook, that indomitable soul who, upon the death of her husband, took up single-handed the fight to bring up her family of small children. One can still picture her as she made on horseback the long, hazardous journey into the unsettled west, a sack of flour tied on behind her, and a child held in the saddle before her.

Place alongside this picture that of one of her blood two generations later riding courageously westward across continent and sea into yet another unknown land to raise up her own "family" from among the womanhood of Japan. Both won out, but only after hardships and constant struggle which called for perseverance, patience and resourcefulness of an uncommon order. Grandmother Cook finally managed to

make her boarding house in Lexington, Kentucky, pay ; her great granddaughter succeeded in establishing a boarding school that for nearly half a century has been paying, and will for untold generations in the future continue to pay, most richly, in its influence upon the higher life of the nation which she adopted, and which in turn so warmly adopted her.

Enough has been said, I think, to indicate that the element of vision which has been spoken of, and which Miss Gaines herself possessed so fully that it was said of her by another missionary leader in Japan, " She has the capacity to see what others do not see ; to see farther than they see ; and to see before they see ",—that vision did not lose itself in any exclusive preoccupation with dreams of a far future. It carried with it a clear-headed view of the present and of the past as well. Burying herself as she did in an almost unknown provincial town in a corner of the Japanese Empire, and devoting herself wholly to her task in that one narrow field, she was nevertheless anything but narrow and provincial in her outlook, or thinking, or achievements. Her grasp of the larger aspects, as well as the small details of the missionary problem ; her close following of every new development ; her keen evaluation of current trends made her a valued interpreter of the cause of missions to the home church, and gave to her utterances a strikingly prophetic quality.

But prophecy—forth-telling—sometimes becomes an embarrassing gift, and critical capacity in her case was developed almost to the point of discomfort. Her criticisms of methods of theological training, of some of the less active pastors, of the inactivity and inertia of the Japanese Church itself, while usually justified, were so constant and so frankly, sometimes pungently, expressed, that they were not always as effective as they might have been, and perhaps served to weaken to some extent her influence among the criticised. Because it happens that a species of self-immunization against criticism is sometimes attained by classing all unpalatable truths as prejudices, and that is what sometimes happened to her criticisms. When one of the younger missionaries who had labored for a short time near her ventured upon one occasion to point out to his fellow-workers what seemed to his inexperienced eyes to be obvious defects in the missionary machinery, Miss Gaines laughingly remarked, " Well, you've certainly let me in for it now. They will all say that I have been putting my ' prejudices ' into your head."

No one shrank more from controversy than this gentle descendant of the old Puritan Dictator, but there was no soft pedal on her convictions. Not pugnaciously, but with persistent firmness, she held on to these convictions. There was none of the crusader about her, as there was none of the mere fault-finder. But faults she did point out, increasingly with the years, as the missionary mechanism became constantly more complex and intricate, obscuring for those who, unlike herself, were unable to hold themselves aloof from its deadening routine (seldom could she be persuaded to serve on any of the hated, multiplying mission committees), those simple fundamental things that were never lost to her discriminating vision.

In her own school, also, as she came in later years to be relieved more and more of the pressure of active administrative duties, her flair for criticism found increasing opportunity for expression. This contribution of hers, largely unconscious, was natural and inevitable. Straight back it runs as an ingrained tendency to that American forebear who was run out of his colony for daring to criticise its government.

But we do not intend a treatise on heredity. All that this brief survey of family history is intended to do is to help us understand that when on April 23, 1860 there was born into the Kentucky home of Gustavus C. and Catherine M. (Cromwell) Gaines a daughter, christened Ann Elizabeth (whence, Nannie Bett), the child *couldn't help being a pioneer*. It was destiny, not choice alone, that she was to have her face always turned to the west; the urge to push on farther was in her blood; she was never to be wholly satisfied with present achievement; new fields, new opportunities, new and untried methods of work were to be ever opening to her vision. And wherever her vision led her, there was to be found courage to follow, and the patience, perseverance and resourcefulness to turn dreams into practical accomplishments.

Nannie grew up a rather delicate and retiring child, shielded by a fond father, during his lifetime, and an equally sensitive mother from the harsher features of life in the South during the trying post-war period. Her mother contrived to recreate in the new home in Dixon, county-seat of the newly formed Webster County, whither the family had removed the year of Nannie's birth, something of the cultured atmosphere of old Virginia, her native state. Gustavus Gaines had, in moving west,

given up the military traditions of his family (his father, Bernard Gaines, having been an officer in the United States Army, appointed by George Washington), and had become a gentleman farmer, at the same time turning his scholarly abilities into practical channels by serving the community in legal affairs.

Both families possessed slaves, and the relations between master and slave were typical and revealing. It is related that Cromwell indignation once flared high at the suggestion that one of the slaves be sold to obtain needed funds. Such a thing was as unthinkable as parting with one of the family. This, too, at a time when there was every prospect of the Civil War's soon freeing them all anyhow. Miss Gaines herself seems to have imbibed something of that same feeling of attachment. After she went to Japan her servants there always found it difficult to find a place anywhere else, as no one wanted a worker, "spoiled", as they said, by the overgenerous treatment they had received.

Nannie's mother, after the death of her husband, was so burdened with her sense of responsibility for the well being of the colored helpers under her care that when emancipation came she was led to exclaim: "It is I, not the slaves, who have been set free". She was persuaded to let one of them, old William, go out from her service, and ever afterwards reproached herself for it, because he later drank himself to death. This William it was who, when warned at election time that, if the Democrats won, there would be slavery again, said, unperturbed, "Dat's fine. Ah kin jes' go back ter "Mis' Cas (Catherine)."

There was a faithful old black man named Bob who delighted to wait on the future missionary to Japan—fetching for her, feeding her imagination on the most marvellous tales, and carrying her to and from school on his broad back, delighting in his role of protector. Had it not been for the impoverishment wrought in her community by the War, and for the far from soft discipline of life on a farm, who knows but that too much shielding might have spoiled the young "Missus." As it was, there was developed in her during those days of her childhood when her mother was busy with other manifold tasks, a capacity for independent thinking and action which never left her. But along with this, there remained, also, an equally pronounced capacity for being waited on. Not that there was even the faintest assumption of the role of "grand lady", or that she ever asked or demanded favors. There was just something about Nannie

B. Gaines which made people, whether in high station or low, *want* to do things for her. Her thoughtfulness for others was proverbial; she was ever being made the protesting recipient of like attentions on the part of those around her. Anyone traveling in her company found himself fortunate indeed; for no matter where she happened to be, whether in Japan, Korea, Manchuria, China, Formosa, or America, people never failed to go out of their way to provide for her comfort, to see that she got the best of everything.

Religion was another thing which came to her early and naturally. For hers was a religious home. All branches of the family on both sides had been loyal adherents of the Church of England in unbroken line, one of them being a Bishop. But when the last westward migration was made, their church affiliation was perforce broken, as there was no Episcopal church in the new territory where they made their home. But Methodism has a way of refusing to be left behind; it took to the saddle along with the earliest of the pioneers. So when the Episcopal Captain Richard Cromwell met and married Rachel Meyers, he seems to have married her Methodism, too. I suppose God had a hand in this also as He evidently was planning for some Methodist missionary history to be made by their granddaughter.

This granddaughter was thus provided with a rich religious heritage, combining the best elements of Anglican tradition and stability with Methodist "enthusiasm", to create in her home an atmosphere of restrained yet genuine piety, which avoided alike the emotional excesses which not infrequently followed in the wake of Asbury's circuit-riders in the "western settlements." and, on the other hand, the conventional formalism and proud respectability that often passed for religion among the transplanted "aristocracy" of the new world. Thus a broad liberality and catholicity was always to characterize Miss Gaines' relations with members of other communions. No narrow sectarianism prevented her, during her long missionary career, from fraternizing with earnest individuals or groups of every shade of belief and practice—from Seventh Day Adventists to Buddhist priests, and even keepers of houses of doubtful repute, among all of whom she numbered close friends. The Master, it seems, was like that. In her own school, she insisted on granting to the children of Buddhist priests the same privilege of free tuition accorded to the daughters of Christian pastors.

This spirit of religious tolerance, which may, perhaps, be traced to the happy mingling of two strands of religious experience in her own family, was further reinforced by the community of religious interest that characterized the young people of her acquaintance in Webster County, Kentucky, where she was brought up. Most of these friends lived, as she herself did, on the farm, where living was relatively crude, and toil the lot of all. An all day's visit with a neighbor; a trip to Dixon, Providence, Caseyville, or Morganfield; maybe once or twice in a lifetime the opportunity of seeing the city sights in Henderson, Evansville or Louisville; these were, with the eagerly-awaited annual barbecue, the great events in one's life. In such a world, church going would naturally take its place among the major happenings. Besides the Methodist church in the nearby village of Clay, the Presbyterians had their own establishment, also; and youth, with its craving for social as well as spiritual satisfactions, was disposed to overlook denominational lines if it meant the opportunity for increased social contacts. So we see Nannie and her friends flocking to the Presbyterian Sunday School in the morning, and then trooping in a body over to the Methodist church in the afternoon. Doubtless they would just as eagerly have attended matins and vespers had the chance offered. To be sure, sectarianism flourished even in this soil, but with her own family background, Nannie seems to have been immune from its narrowing effects.

If you or I had been preparing a future missionary for her life's work, we would, just as our Candidate Secretaries do today, doubtless have laid much emphasis upon the matter of accredited schools, degrees, academic standards. Almost certainly we should early have taken her off the farm and given her all the "advantages" of city educational institutions. But God seems to have known that a farm was the best place to learn a knowledge and a love of Nature, of folks, of simple living,—all prime essentials of effectiveness in the work of a missionary-teacher; and all of which came to Nannie while she was attending village school in Dixon or Clay. So far as real education goes, formal schooling is, after all, relatively insignificant; inspiring and understanding, not necessarily learned, teachers and good books are the things which count. And in both of these, she was singularly fortunate.

In the first place, they were available in her own home. Early

bereft of her father, whose intellectual attainments have been already mentioned, her mother became her first, and one of her best, instructors and guides. The whole family seem to have taken part in the nurture of the active, unfolding mind of this little girl, who would stand so often, lost in dreams, before the picture of her pioneer heroine, Grandmother Cook, herself a perfect picture of sweet reasonableness; but who, upon other occasions, such as the time they tried to make her wear a "Yankee blue" dress which some misguided relative had given her, could set her chin in that firm Cromwellian line and refuse to be budged. Thinking back over the years, she later wrote:

"I learned more in childhood from my mother and brothers than from school."

Then there were the old leather-bound books that belonged to her father's and grandfather's libraries—a treasure all too rare in country homes. And here she found no light fare of fairy tales and children's stories, but solid, grown-up food for the young inquiring mind. History, biography, travel journals and tales of exploration, essays, poetry, these were more fun to her than the games that delighted the more robust children of her home and community. Thus it was that when she came to study history and geography in school, it was an old story with her, and she found the then current methods of instruction a bit irksome.

While her mind was thus being filled with a widening store of knowledge, and her intellectual appetite sharpened by what it fed on, the life of her day, the larger currents of the big world outside, became the objects of her interest and attention through the medium of periodicals, among which she remembers most distinctly the Louisville Courier-Journal and the Christian Advocate. There was a temperance paper, too; and, of course, the Youth's Companion, whose serials were sometimes nearly as thrilling as the novels that she, doubtless regretfully, passed by, in deference to the Puritanic ideals then in vogue, though she couldn't resist an occasional "historical romance," devoured, she says, with a guilty conscience.

Nannie soon finished the work of the little school conducted by her mother in Webster County, and looked for new worlds to conquer. High School beckoned, and so eager was she to attend, that her family made the necessary sacrifice to send her. The school at Morganfield was chosen as a suitable place for her to attend, as it was in Union County

where she had been born, and where there were a number of relatives and friends to watch out for her. Also, the school there had a good reputation, thanks to its able principal, Col. J. S. Austin, or "Major" Austin, as they then called him.

Here the bashful young lady from the country was initiated into the mysteries of algebra, Latin and other new subjects ; learned the ways of city girls and boys, and how to get along with them,—being especially impressed by the skill with which the boys were able to stick paper dolls to the ceiling by means of paper wads thrown between periods of conjugation of "silly Latin verbs that no one cared for or ever expected to use" ; and ended the course there with an unsatisfied craving for more.

So at home belts were tightened up another notch (her eldest brother giving up his own plans for higher learning), and Nannie went to college. Those were the days of "Female" educational institutions, and she chose to attend one of these, the Franklin Female College, at Franklin, Kentucky, whither her old teacher, Col. Austin, had been called as president. There is no good way of knowing just how much Nannie B. Gaines got from her school books : but one clear fact is that by very close contact with her teachers, she usually succeeded in getting about all they had to offer. And Col. Austin seems to have had much to give, as his pupil always acknowledged with gratitude.

The students there in Franklin and the life of the community itself made large contributions to the development of the young girl who regarded this college town as an ideal world. As she described it, there were

"no rich, no poor ; various denominations were like relatives ; no line of creed seemed to be drawn ; all were working for the same purpose ; all were one in interest in the college. The girls, too far away to return for the holidays, were overwhelmed with invitations and taken into the homes as members of the family."

As for her fellow-students, they are described as an unusually fine set of girls—

"not that they were above others in intellect or attainments, but they were earnest, simple in their mode of living, puritan-like in their ideals, ready to take their places in life and make the most of what came to them."

Very close were the friendships formed with her Franklin College class-

mates, friendships that deepened through the years, maintained by constant correspondence, and resulting in many helpful contributions on their part to her work in Japan.

Four years in such an atmosphere, with its unhurried study, its intimate friendships, its high ideals of living, its strong religious tone, and Nannie emerged, a young woman of eighteen, ready also to "take her place in life and make the most of what came to her." The atmosphere of unpretentious simplicity is reflected in the Commencement Ceremony, where, instead of the elaborate costumes of today, the girls all wore calico dresses with white aprons. During the years in college she had responded simply and naturally to the religious influences about her; was "converted," and joined the church as a humble, tearful penitent, much to the wonderment of her younger sister, who knew quite well that "Sis" had no sins to be mourning over.

Had Nannie remained at home in the country, or had she attended any other than a "female" college, who knows but that as she faced life at eighteen, some young man might have been cluttering up the landscape of her future. As it was, though she had normal, comradely friendships with "the boys", who, she later admitted, remained more vividly in her memory of those days than the girls, she seems not to have considered seriously the question of marriage. First of all, there was her obligation to her family, who had stood behind her in her insistent efforts to prepare herself for something other than the usual careers looked forward to by most of the young ladies of her acquaintance. She had no desire to "settle down"; there was a mysterious "something" within her calling her she knew not whither.

In those days, for a girl who did not care to marry or to live at home, teaching was about the only door open. So Nannie determined to teach. But she had never been very strong, and the strain of her last year of college work had left her in a weakened condition, so it is not surprising that she fell ill that very year, and gradually grew worse, as the severe illness made inroads upon her depleted strength. Everyone expected her to die, because, of course, they didn't guess what plans God had for her life. So they waited anxiously at her bedside for the end to come. If they searched the patient's face for evidence of sweet resignation, they were disappointed. For there appeared instead that firm squaring of the chin that betokened an unconquerable will. What! Give up

and die just when ready at last to help mother with the family burdens? Never! And to the amazement of all, she held on and fought her way finally back to health. A little later she was serving her first term as country school-ma'm.

For four years she taught in the public schools of Union County which was near enough to permit her to be often with her family. At the end of that time her mother died, leaving upon all the children the lasting impress of her strength and beauty of character. In the family readjustments necessitated by this sad event, Nannie found it possible to enter a larger field of service. She went to Leesburg, Florida, whither her younger brother had gone two or three years previously, and with her experience and proven ability as a teacher found no difficulty in securing a position in the public schools of that place. Florida at that time was newly-opened pioneer territory, stage-coaches being the only means of conveyance for a large part of the way.

Here she found a larger field for the exercise of her abilities, and at the same time, seized every opportunity for further study and improvement in her chosen field. At the summer institutes which she faithfully attended, they were talking about pedagogical principles and the latest developments in child psychology. Here was a new and intensely interesting world for her to explore. With characteristic zest she set out to get all the light she could. An untiring search for new and better methods of practical instruction began which was to end only with her death nearly half a century later. During all the years of her active administrative duties in the Hiroshima Girls' School, she never lost her touch with the class-room, and every new advance in educational theory or practice was immediately passed on by her to her staff of teachers.

Teacher friends in Florida told her about Col. Francis W. Parker of Cook County Normal School, and she did not rest until she went to Chicago to sit at his feet. His friendly interest in her, and later, in her work in Japan, his constant advice and encouragement, meant much to her. His books and the publications issuing from his school he continued to send her as long as he lived. Similarly, her eagerness and teachability aroused a corresponding interest on the part of those other teachers with whom she sought contacts. Patty Smith Hill, now of Teachers' College, Columbia University, and Elizabeth Harrison of the National Kindergarten College, Chicago, are among those who kept

her constantly in touch with educational movements through correspondence of many years, not simply in a professional way, but with the warm personal interest of friends. In a letter to relatives of Miss Gaines, written to express her sorrow at the passing of "so great a personality," Patty Smith Hill wrote :

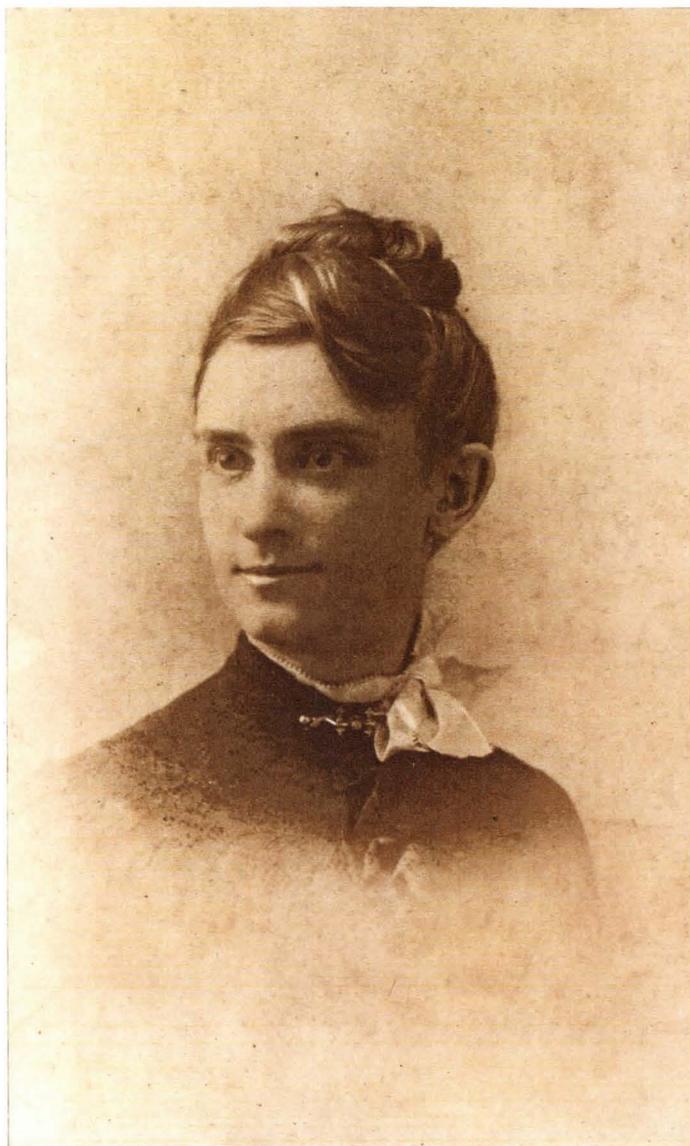
"As you perhaps know, she and I have been dear friends for over forty years, and while we have not had opportunities to come in contact with each other very frequently, no separation due to space has ever interfered with the bond of affection which has bound us together . . . She has, to me, been an outstanding person both in character and professional ability through all the years."

Miss Harrison in writing to inform Miss Gaines of the granting to her of a special diploma from the National Kindergarten College in 1915, although she had not found time to take all their regular courses, says among other things :

"I feel quite certain that you have the true spirit of the kindergarten, as well as the true spirit of Christianity, and it gives me great pleasure that I may thus assist in giving full recognition of your fitness to supervise and establish kindergarten work in your beloved Japan. When you were put on the list of *alumnæ* it was because of the expression of perfect sympathy and appreciation of our work which made me feel that though your stay with us had been short it had been comprehensive. The *alumnæ* list did not exclude non-graduates, although our girls in their pride in having you called 'one of us' insisted upon introducing you as a graduate. It is not how long a student remains with us, but how well she comprehends the aims and purposes of our school which makes her 'one of us'."

These years of alternate study and teaching in Leesburg, Florida, were evidently preparing the young school teacher for some work of more than ordinary import. She herself, however, seems to have been quite unaware of any special fitness or ability, and it was not without temerity that she accepted in 1886 a call to teach in the recently formed Florida Conference College at Leesburg, later removed to Lakeland. Conscious of no personal ambition to forge ahead, she perhaps could not have explained just why her horizon kept expanding as she moved ever onward in response to some inexplicable urging. Her friends and relatives were happy over her new position; it represented accomplishment, success, for the country teacher from Webster.

But as a matter of fact, her pioneer heritage was too strong ever to



Nannie B. Gaines At the Time She Started For Japan.

have permitted Nannie B. Gaines to remain a teacher in a small college of an eastern state. Circumstances had placed her there for the moment ; some day she was bound to turn westward. Before that very year was out, the thing had happened ; with face aglow, eyes bright, she was sailing through the Golden Gate straight into the setting sun.

The decision to become a missionary seems sudden, but as is usually true in such cases, there had been scattered impulses through the years, silently gathering, awaiting the moment of crystallization. One of the earliest of these impulses came while Nannie was still a student in Franklin Female College. She was seventeen, and doubtless normally romantic. So when she heard just at that time of the marriage over in Nashville, Tennessee, of a young China-born medical missionary by the name of Walter Lambuth to Daisy Kelley, of Nashville, who was courageous enough to leave all and accompany him back across the Pacific to his far-away post in the Orient, the young school-girl was thrilled, she says, as she had never been before. A little later, the letters of Bishop Marvin from the Orient, as well as those of his companion, Dr. Hendrix, came into her hands, and the spell of the East was henceforth upon her.

But these episcopal letters from China stirred something within her deeper than mere romantic imagination. That magic name of Lambuth kept recurring ; and to the earlier associations of the name with youthful heroism and daring, there was now added an imperishable revelation of missionary sacrifice and struggle, of unconquerable faith, of patient endurance.

“ Here, for years and years ” one of the correspondents wrote, “ these two men, Lambuth and Allen, had been standing together in this vast empire, 8,000 miles removed from their brethren, the sole representatives of their church in the Eastern Hemisphere.”

As deep calls to deep, so did the spirit of one pioneer speak across the distance to the heart of another. And so, although Nannie B. Gaines had never in all her life attended a missionary rally, nor so much as heard of a missionary institute, and had listened to missionary appeals made only in such a way as “ to make me feel that the cause was a beggar in the church,” nevertheless, she was surely, unerringly moving toward her destiny, unconsciously preparing herself to answer the call to missionary service when it should come.

It was a fateful moment when one day she picked up an "Advocate" and read there a call inserted by Dr. I. G. John, Secretary of the Southern Methodist Board of Missions, for a teacher to serve in a newly-opened girls' school in Japan. Japan—the name, while attractive, brought with it no vivid associations such as China or Brazil or Africa might have done; and whether the mere appeal of a new enterprise being launched in a far-away, pioneer field would have been sufficient to lead Nannie B. Gaines to answer the call is problematical. But what perhaps set her imagination to playing with an idea, sudden, impossible, to be sure, but thrilling, was the fact that the plea for help in Japan came from Walter Lambuth, that same young doctor who, with his wife, Daisy, had earlier fired her imagination and made China a living reality instead of a geographical name.

Those two over in Japan? And there was a possibility of being associated with them, of sharing in their heroic task! The thought burned into her mind. She couldn't get away from it, though she knew it was absurd to be thinking of herself in that place. For what qualifications did she have for such an exacting, responsible work? Certainly she was not the "angel with a University diploma" that the place seemed to demand. And anyhow, the Board would probably not risk sending out to the foreign field one whose health was as doubtful as hers. It is almost certain that she would not have been able to pass the physical examinations required today. So she tried to forget it, and did succeed in forgetting such details as the name and address of the Secretary of the Board of Missions.

But how well she succeeded in forgetting the larger thing—the vision of service that had come to her—may be seen from the fact that a few days later she was timidly ascending the steps of her pastor's house to ask him concerning the forgotten details. "Might as well write in," she had finally told herself. "They probably won't accept me, but it won't do any harm to see." The pastor saw her coming, and met her at the door. "Miss Nannie, you have seen that notice in the paper, haven't you? I've been praying that you would." Together these two wrote out a letter and sent it to the Board of Missions, telling no one their secret. There was a long wait. Finally, as no reply came, they were forced regretfully to conclude that the Board's choice had fallen elsewhere; that the incident was closed.

That summer Nannie left for study in Chicago, to be followed by a visit to Kentucky, little dreaming that her work in Florida, in America indeed, was over.

## CHAPTER TWO

### THE FIELD

But what were the Lambuths doing over in Japan in the year of our Lord, 1887? One would surely be led to regard Dr. J. W. Lambuth and his wife, after more than thirty-two years of devoted and effective missionary service in China, as permanent fixtures in that great field. And the son, Walter Russell Lambuth, having just entered upon his career in the China Mission, after years of preparation and prayerful planning, would hardly have been expected to leave his newly-established hospital work and enter another field where medical missions were already on the wane. But there they both were in the Sunrise Kingdom, beginning with it a new day; and, incidentally, setting in motion the wheels of destiny for a young school teacher over in America who for some reason was always looking at the "far side of near things, and the near side of far things."

Japan at this time was moving rapidly. As the Japanese leader, Neesima, graphically described it,

"Old Japan is defeated; new Japan has won its victory. The old Asiatic system is silently passing away and the new European ideas so recently transplanted there are growing vigorously and luxuriantly. Within the past twenty years Japan has undergone a vast change, and is now so advanced that it will be impossible for her to fall back into her past position. She has shaken off her old robe. She is ready to adopt something better. . . . Her leading minds will no longer bear with the worn-out Asiatic doctrines of morals and religion."

Official opposition to Christianity in Japan had been growing less and less, and with the return of Count Ito from Europe in 1886, whither he had been sent to acquaint himself with western constitutional systems, the hated "evil sect" became the recipient of marked political favor. Count Ito, having learned from conversations with Prince Bismark and Emperor William of Germany that "Christianity was not a mere human invention for the maintenance of influence and power, but a reality in

the hearts of men which exercised an influence of incalculable worth upon the individual and upon the nation," is said to have recommended to the Japanese Emperor that he study it and favor its introduction.

That other leading minds within government circles were approaching the same favorable attitude is indicated by an article published about this time in a semi-official paper the purport of which was that

"the Japanese nation, progressing, as it were, from the shell to the kernel had appropriated successively two elements of European civilization, namely, technics and jurisprudence, and now it was realizing more and more that it could not do without a third element, the morality of the west, but that the foundation of morality was religion. The native religions . . . and also the philosophy of Confucius having served their time, there was need for something new, and the people had faith in the leaders of the state to find the right thing."

Popular opposition to Christianity, on the other hand, was still strong, and the removal from the notice boards of the country in 1873 of the edicts directed against the foreign religion was as far as the authorities had dared to go up to this time. Some idea of the bitter nature of this popular opposition may be gained from a letter delivered in the year 1884 to the missionaries of the American Board in Kyoto by a group of "Patriots in the Peaceful City," as they styled themselves. The communication was addressed to "the Four American Barbarians, Davis, Gordon, Learned and Greene," and its climax was a passage reading as follows :

"I speak to you who have come with words which are sweet in the mouth but a sword in the heart, bad priests, American barbarians, four robbers. You have come from a far country with the evil religion of Christ, and as slaves of the Japanese robber, Neesima. With bad teaching you are gradually deceiving the people ; but we know your hearts and hence we shall soon with Japanese swords inflict the punishment of Heaven upon you . . . In ancient times, when Buddhism first came to Japan, those who brought it were killed ; in the same way you must be killed. But we do not wish to defile the sacred soil of Japan with your abominable blood. . . . Hence take your families and go quickly."

But in spite of the prevalence of such popular sentiment, the higher-ups apparently were determined, largely from prudential reasons, to open the way for Christianity. Their first step was the disestablishment of Buddhism and Shinto, which had up to this time enjoyed in Japan the

privileges of state religions, their priests being appointed by the government and enjoying the rank of government officials. Furthermore, only those enrolled in Buddhist or Shinto parishes were permitted to secure real estate, or even citizenship, in a particular locality. Legal enactments of August 11, 1884 abolished the "Kyodoshoku" (State Priesthood), and transferred the right to appoint and dismiss priests to the heads of the religious sects. At the same time the requirement of registration in parish roll books and of burial in Buddhist or Shinto cemeteries was abolished, public burying grounds for all, regardless of creed, being provided. Thus, while not granting full religious equality to Christianity, which religion was of course not mentioned in the new laws, it was plain nevertheless that the way was being cleared for the legal recognition of the western creed. The missionary movement took heart and made preparations for advance.

Meanwhile, over in America, the Southern Methodist Church, having recovered somewhat from the shock of the Civil War, was also ready for advance. Her leaders were following closely the developments in Japan, and determined to take advantage of the favorable turn of affairs in that field. Bishop McTyeire, in charge of the Mission work in China, and a keen observer of events, was especially insistent that this second period of opportunity in Japan be not lost as the first had been (in 1859-60). So at the annual meeting of the Board of Missions in May, 1885, there was adopted a resolution introduced by Bishop Keener "that we establish a Mission in Japan, and that we appropriate therefor the sum of \$3,000."

It was obvious to the Southern Methodist leaders that any Mission to succeed in Japan must be a strong one, "fully abreast with the advances of the past twenty-six years, and conducted by men fully able to comprehend the situation and meet its demands." Where could such men of ability and experience be found? Clearly not from among the green candidates at home. But with such inadequate forces, who could be spared from some other field? Fortunately for the Japan Mission, there were at this time in China two of Southern Methodism's finest missionaries who were open for transfer. It seems that there had been some difference of opinion in the China Mission over the question of missionary policy, and as a result, Dr. J. W. Lambuth and his son, Walter, were both on the point of withdrawing from the Mission and returning

to the United States. In fact, the latter seems already to have severed completely his connection with the Soochow Hospital which he had established after years of thought and planning, and was at the time working in Peking in connection with the M. E. Church Board.

So it came about that on April 20th, 1886, these two, together with Dr. O. A. Dukes, one of the recently-arrived China missionaries, were appointed by Bishop McTyeire to open work in Japan. The letter of appointment reached Shanghai May 20th, and in reply Dr. Lambuth wrote :

“ We thank you and the friends for this determination to open a Mission in Japan. We shall go, leaning on the omnipotent arm of God and seeking in our work the guidance of the Holy Spirit and his blessing.”

Two months later he and his wife were bidding farewell to friends in Shanghai, and at a time when they might well have been looking forward to retirement and a well-earned rest after long years of arduous service, set out to blaze a new trail in a country whose people and whose ways had yet to be laboriously learned.

The senior Lambuth had, in response to a request from home, made a tour of investigation in Japan following the Board's decision to open work there, and now led his party, consisting of his wife and Dr. Dukes, straight toward the heart of the Empire. They landed in Kobe on the 25th of July, ate their first meal in Japan from their hands while standing on the shore, and that night slept on tables, rejoicing “ that God had called them even unto the isles of the sea to herald the matchless claim of the gospel of salvation in Christ Jesus.”

Dr. Walter Lambuth, up in Peking, received his notice of appointment, and leaving his sick wife, reached Yokohama on September 13th, where he met Bishop Wilson and Dr. Collins Denny and, with them, attended the meeting of the Japan Annual Conference of the M. E. Church which was then in session in Tokyo, where they conferred regarding choice of a field of operation. Proceeding to Kobe, the Southern Methodists joined the earlier arrivals who had been awaiting them, and on September 17th, the Japan Mission of the Methodist Episcopal Church, South, held its inauguration meeting.

Just how late the Southern Methodist Church was in entering Japan may be seen from the fact that already there were operating there about

twenty societies, British and American, some of them with a history of a quarter of a century behind them. For Protestant Missions were on the job in Japan before the ink was dry on the treaties granting right of permanent residence, which went into effect in 1859. Indeed, the very first missionary on Japanese soil, the Baptist, Goble, had been with Perry's landing party; while others, chiefly Presbyterian missionaries from China, had done preliminary work even before the treaty ports were opened.

To get the background clearly in mind, it may be well to outline briefly the course of missionary history before the coming of the Southern Methodists. It will be recalled that the first points of entrance were Nagasaki, on the extreme west, and Kanagawa (to be superseded by Yokohama later), near the Shogun's capital at Yedo (Tokyo), on the north-eastern extremity of the Main Island. Two other points in the vicinity of the capital, namely, Hakodate and Niigata, were soon opened to foreign intercourse. Later came the opening of Osaka and Hyogo (Kobe) to permanent settlement. In "special concessions" within these seven open ports, foreigners were permitted to reside and to move about freely within a circumference of 10 *ri* (about 24½ miles) in the surrounding country, but not one step beyond that without special permission. The earliest missionaries found it almost impossible to engage in direct missionary propaganda, for not only was it dangerous to leave the concession unaccompanied by native friends, due to the suspicion and hostility of the highly-excited two-sworded *samurai*, but also no Japanese except spies or those who gained a livelihood by rendering some sort of service to the foreigners would dare set foot within the concession, to say nothing of entering the house of a preacher of the "evil sect."

Cut off from public efforts, the pioneer missionaries turned to indirect activity, utilizing their enforced leisure in studying the language, preparing grammars and dictionaries, the production of a Christian literature in the vernacular tongue, and the translation, along with other foreign works, of the Bible. "This preparatory work," as Dr. Ritter reminds us in his "History of Protestant Missions in Japan," "was the more important because the people of Old Japan were passionately fond of reading, and side by side with the distrust of all that was foreign, there showed itself more and more strongly a secret desire to become acquainted

with foreign things and foreign thoughts." Of course, there would be difficult passages which were brought to the missionaries to be explained, thus furnishing the first occasion for the formation of Bible classes, and the beginning of personal contacts.

Gradually, through their exemplary lives ; their medical services at a time when Japanese medical science was of low standard ; and above all, through their literary and educational work ; the early missionaries broke down the barriers of active opposition. As the thirst for knowledge increased, the sale of Christian books was permitted in all the treaty ports and these found their way even into the remote interior. "Christianity was forbidden, but those who proclaimed it were employed in government schools both in the treaty ports and the 'concessions', and also in the interior ; they even were invited to organize such schools after western models."

In 1868 came the fall of the Shogunate, to be followed by a brief flare-up of persecution against the foreign religion by the victorious *samurai*. But the tide soon turned ; evidence of official toleration led to a rapid increase in missionary forces the year after the Restoration ; and three years later, in 1872, the first Protestant Church was organized in Yokohama, the gateway to the Emperor's capital. This, together with the removal of the edict boards against Christianity in 1873, marked the end of the period of preparation and the beginning of direct and comprehensive missionary work.

By the time of the coming of the first Southern Methodists the restrictions upon freedom of residence and movement had almost ceased to be felt. "With the silent and at times even pronounced consent of government officials, the missionaries used for missionary tours into the interior the passports granted only for 'health and scientific observation.' And in the interior also small Christian circles gathered around the preaching places, which later could be developed into churches and into new missionary centers, as the native theological students matured into pastors. In this way there sprang up besides the missionary stations proper, that is, places where foreign missionaries resided, a number of out-stations. Medical service and employment in schools also gave frequent opportunity to establish mission stations outside of the treaty ports. In this way Japan was gradually covered with a network of stations, out-stations, and churches, the meshes of which were

at first, of course, large, but which were gradually filled up.”

Into this “net-work” the Southern Methodist Mission sought to fit its own program of activities. Kobe, being the most centrally located of all the open ports, suggested itself as the most suitable place for the establishment of temporary headquarters, as it would be easy from here to throw lines out into any portion of the field not yet occupied. And having thus acted as wisely as they knew, the little band of newcomers, burdened with a sense of heavy responsibility, waited for God to lead them.

When Bishop Wilson opened the Mission in September, 1886, he had no plan of operation to propose; neither had the missionaries themselves. But before the next annual meeting their lines of operation had been decided for all time. They had become, not by the will of man, they were firmly persuaded, but by the leading of God’s strange providence the “Mission of the Inland Sea.”

Seas, lakes, ships—how intimate has been the connection of these with the spread of Christianity. Buddhism in its expansion eastward travelled largely overland. It has been most at home on mountains and interior plains, and it is interesting to observe how it stopped when it reached the Pacific Ocean. Christianity, on the other hand, seeking not to escape life but to redeem it, has followed where the currents of life beat strongest, along the earth’s shores. Born among fisher-farmer-trades-folk on the lakesides of Galilee, it followed the tides of humanity westward along both shores of the Mediterranean Sea, pushed across the Channel into the British Isles, braved the Atlantic with Columbus, and accompanied those other pioneer voyagers in ships around the seven seas. And now, nearly twenty centuries after it set out, its messengers discover a new sea and propose to compass it, too.

As has been stated previously, the Southern Methodists entered the field just at the time when restrictions upon freedom of residence and of travel were being loosened in Japan. What a fortunate timing of events! For Methodism, especially in its messengers, has always been unique in point of mobility ever since John Wesley inaugurated the itinerating system. It will be recalled how when American Methodism lost its pioneering spirit and showed signs of going to seed in the settled centers of population in the New World, Asbury came over and set its apostles to “circulating” again. Now, it is most likely that the

difference of opinion over missionary policy in China that had led to the resignation of Dr. J. W. Lambuth and his son hinged upon the question of "institutional" vs. "evangelizing" methods. At any rate, the pioneering, trail-blazing, itinerating spirit of the founders of the Southern Methodist Mission in Japan made it inevitable that they should direct their activities toward an urgent, wide-extended proclamation of the gospel. They would doubtless have been out of place in the earlier stages of missionary effort in Japan, where patient waiting, laborious language study and translation, and indirect methods were demanded; nor could they have been long content to confine their labors to the immediate vicinity of the one open port which they had selected as their headquarters, even though this did embrace the three large centers of Kobe, Osaka and Kyoto, a district which to-day remains undermanned despite its over one hundred and fifty resident missionary workers.

Not that these pioneers neglected the work immediately at hand. In Kobe itself, Bible classes; English classes; a reading room, later to be known as Palmore Institute; women's classes under Mrs. J. W. Lambuth in her own home; all had been started at once. Then when Dr. W. R. Lambuth arrived with his family in November, a beginning in medical work was made; the region north of Kobe was visited; Kobe Circuit (embracing Kobe, Hyogo and Awaji) was mapped out and put in the charge of Dr. W. R. Lambuth; Dr. Dukes started itinerating on the Lake Biwa Circuit (Osaka, Hirano, Otsu and Wakayama). Nishinomiya, Sumiyoshi and Kanzaki, railway points between Kobe and Osaka were soon included in a round of daily visits. Yet, colossal as these labors seem to us to-day, the Lambuths had not yet hit their stride. Pioneers by nature and training, accustomed as they were to the immensities of China, where Dr. W. R. Lambuth had known what it was to leave his station and travel for a whole week "on a circuit of 104 miles, dispensing medicine and preaching at six towns and cities," and the following month, going for two weeks "on a circuit of 200 miles, visiting some twelve towns and cities; and where his father, as Superintendent of the China Mission, had been trained to view things in the large;—these two, from the very beginning, had their eyes fixed on boundaries of startling proportions. Thus we are prepared for the otherwise astonishing fact that before three months had passed, members of this group, so pitifully small in numbers, so painfully lacking in financial resources, and

at a time when travel was incredibly difficult, had *twice* visited the whole length of the Inland Sea !

The sense of urgency that was upon them to proclaim the gospel had something to do with this remarkable performance, which itself becomes tame when we learn that before that first year was out these missionaries had rolled up an itineration total of 24,000 miles ; but more than this, behind their achievement was a broad, statesman-like vision. This it was, when the call of widely separated places came to them, that enabled them to visualize these distant points as initial foci of occupation for a circular line of attack that was to extend from Kobe down the southern coast line of the main island to its western extremity at Shimono-seki, then down the eastern coast of Kyushu until contact was made with the work of the Methodist Episcopal Mission, thence across the Bungo Channel to the island of Shikoku, and back along its coast line by way of Awaji Island to Kobe—a complete circumscribing of the Inland Sea.

As has been indicated, this inviting field was “discovered” in consequence of a response made to calls coming to the missionaries at Kobe from scattered points far down the coast, calls too clearly providential, in their eyes, to be ignored ; although so far away from their chosen center of operations that one is almost positive that if they came to-day to the same mission, with its many times larger resources of men and money, they would be regretfully turned down by the Executive Committee, without ever reaching the floor of the Mission.

The first of these calls came from Hiroshima, a city some two hundred miles to the west of Kobe. The place was once a shallow pocket of the sea, but through the centuries there had been built up by the accumulated deposits of silt poured down from the interior by the Ota River, which here separates into five branches stretching out toward the sea like the slender fingers of an open hand, a level shelf of land ideal for human habitation. A line of hills gives protection from the cold winter winds from the north ; the harbor is excellent ; and here meet costal, inter-island and river communication ; so it was natural that some 400 years ago this delta should become the home of a fishing-trading-agricultural population, gathered between those five embracing fingers into five villages called “Go-ka-no-sho.” So attractive was the site that Terumoto Mori, Lord of ten provinces, zealous patron of the



Dr. J. W. Lambuth, Founder  
of the Southern Methodist  
Mission in Japan.



Kobe Central Methodist  
Church Today.



Kobe Central Methodist Church  
As It Appeared In 1888.



Hiroshima Castle.



The Port of Kobe As It  
Appears Today.

Zen sect of Buddhism, and worshipper, on the side, of the louse, to whom he is said to have dedicated several shrines, decided in 1589 to remove his headquarters there from the town of Yoshida. Here, tens of thousands of laborers toiled for years to build a castle worthy of his estate, and upon its completion, the erstwhile five villages found themselves transformed into a bustling, crowded, feudal capital. Mori gave the place the name of Hiroshima, the first part from the name of one of his ancestors, Hiromoto; and the latter part from the last name of Fukushima, who superintended the building of the castle, destined to serve later as the headquarters of the Emperor Meiji during the war with China, and again as the military center of Japan during the fight with Russia.

But the great lord was destined for the very briefest enjoyment of what he had with such difficulty and expense built up. As a result of the fateful battle of Sekigahara, by which Tokugawa Iyeyasu became master of Japan, the castle town of Hiroshima passed into the hands of one of his vassals, Fukushima Masanori, who after twenty years was in turn succeeded by Nagaakira Asano, whose descendents continued in possession of the province until it passed into the hands of the Emperor after the Meiji Restoration.

It is interesting to note from old Jesuit records that there were Christians among the builders of Hiroshima Castle; that they created a sensation by breaking up and using for construction purposes a massive rock pile on the beach that was sacred to one of the Shinto deities; and that Fukushima himself, like many nobles of the time, was not unfavorable to Christianity, permitting the Jesuits to establish a mission in this strong-hold of Buddhism at the same time he was building the Myokei-in and Ebisu temples and repairing others, among them the Fudo-in and Kokutaiji. The Roman Catholic religion flourished in this intensely religious city. The reports speak of as many as 150 baptisms upon a single occasion. And then the Shogun of Japan moved against the foreign religion; in Hiroshima Catholicism seems to have perished without a trace. Only the edict boards proscribing it remained to remind the people that it had once been.

These notices were yet on display when there was born into one of the homes of this historic city a baby boy who later was to be the means of bringing the Lambuths and Southern Methodism to the Inland Sea,

and Nannie B. Gaines across the Pacific in response to their cry for help. The boy grew up with the sound of Hiroshima's flowing rivers ever in his ears. Boats and ships passed every day beneath his eager gaze as he followed them along the river banks, or watched them, leaning from the railing of some high bridge. He was different from the other Sunamotos. They heard these sounds and saw these same sights, but were content to settle here for life. But not T—. From some vantage point high on the hills behind the city, we can imagine him gazing far out over the sparkling waters of the emerald-dotted sea, losing himself in dreams of what lay beyond that hazy, distant horizon. While friends and classmates were busy with books and lessons, Sunamoto was down at the port of Ujina pestering the sailors with questions about ships and voyages. At 17 he became a sailor, and for five years knew the supreme happiness that comes only to those who have surrendered wholly to the call of the sea.

He had only one other great allegiance, that to his mother, his father having died when he was small. And then one day in Dr. Gibson's mission in San Francisco, whither he had shipped on a sailing vessel out of Hakodate, Sunamoto heard the call to still greater adventure and gave himself to Christ as whole-heartedly as he had previously surrendered to the spell of the sea. Burning his pilot's license lest in an unguarded moment his old love of the sea-faring life might weaken his new allegiance, the young convert drank in eagerly all the religious instruction he could get, until he was so full of this new experience that he was fairly bursting to share it with others. As he himself is said to have expressed it at a religious gathering in San Francisco, "I have no learning, I have no worldly wealth; but I have Christ in my heart, Christ in my head, Christ in my bones, and I must tell it."

His first thought was of his mother back in Japan. Unlike his love of the sea, here was something that he could share with her. So back he came to his native land, bearing letters of introduction from Bishop Harris to the latter's brethren of the M. E. Mission in Yokohama urging them if at all possible to hear Sunamoto's plea that they send a missionary to teach his mother. No one, however, was available. One can imagine the keen disappointment of the young man as he heard this verdict, for to him the one thing of supreme importance in all the world was to bring his mother to Christ; and having himself come all the

long way from California to accomplish this purpose, he doubtless found it inexplicable that his missionary friends should hesitate to go the lesser distance with him to Hiroshima. And then he was told of the recent arrival of some Southern Methodist missionaries in Kobe, so waiting only for a letter of introduction from Dr. Maclay to Dr. J. W. Lambuth, Sunamoto was immediately on his way to Kobe.

Arriving there in September, he presented his case to the elder Lambuth and Dr. Dukes with such eager insistence that they could not refuse him. Although they found it impossible to accompany him at once, they promised to come later if conditions seemed to warrant it and the matter of passports could be arranged. That was enough for the impatient young man, and the next Inland Sea boat could not carry him fast enough back to the place he had been so eager to leave a few years earlier. About two weeks later he wrote his missionary friends in Kobe giving encouraging reports of the interest being shown in Christianity by relatives and friends in his native city. And because they did not come immediately, he sent a still more urgent letter, following these appeals with a telegram: "My mother is praying. Come."

This decided the issue. Early in October Dr. J. W. Lambuth, accompanied by Dr. Dukes, set out on the arduous journey to Hiroshima. Finding the overland trip "tedious, slow and expensive," they transferred en route to a small coasting steamer which brought them in a day or so to the historic port of Ujina where they disembarked. Sunamoto joyfully pounced upon them there and hurried them off to view the results of his efforts. Already there were in addition to his own family several interested persons, including a literary man who taught a school of 160 boys and a Buddhist priest in charge of 250 pupils. That night one surmises there was little sleeping in the tiny rooms over the stocking shop which formed the home of Sunamoto's younger brother where the missionaries were entertained. Either wilfully or ignorantly Sunamoto had broken a strict police regulation regarding the harboring of foreigners in a private home, but was let off next day upon his promise to remove them to a hotel, where the meetings were continued in spite of the protests of two Presbyterian representatives who resented the encroachment upon their territory.

As a result of this visit, five enquirers were enrolled, including Sunamoto's mother, and the Southern Methodists returned to Kobe

convinced that the call into this field was of God, and must be obeyed. Sunamoto was also greatly heartened. Expecting to return to America the following March, he was indefatigable in his efforts during the time remaining. Dr. Lambuth tells of one trip made at this time by the "Pilot" to an island village at night, in an open boat, and in the teeth of a wintry gale.

"There he told the story of the cross, and returned in the same weather, nearly frozen, but bright, hopeful, and enthusiastic. His health has suffered in consequence of repeated exposure, but he contemplates an early return to his American friends."

As a matter of fact, it was some two years before he got away to Hawaii, where his labors for his Lord continued unceasing; and during that stay this stronghold of conservatism was to witness anew the "Acts of the Apostles"; and Hiroshima Girls' School was to begin its existence in the upstairs of an old theater building hemmed in between Buddhist temples, one on either side, helpless in their massive inertness to check the springing up of this new plant destined to grow as an oak in a creviced rock.

The Lambuths have always been pictured as "flaming evangelists." They were. But just as truly were they educators. The establishment of schools was an invariable feature of their missionary work wherever they went. One year after Dr. and Mrs. J. W. Lambuth arrived in China, we read from reports of that Mission:

"Brother Lambuth erected a small school-house near his dwelling, with accommodations for ten or twelve boarders, and soon Mrs. Lambuth had eight little girls living with her."

This was not accidental, nor incidental; throughout their entire missionary careers they adhered to a similar plan of work. Especially were they convinced of the importance of "female" schools, believing with Brother Cunyngham, under whose tutelage they first began their missionary work in China, that "individuals may become converts to Christianity, but until the mothers become Christians the homes must remain pagan." Dr. W. R. Lambuth's own attitude toward missionary work for women he expresses in one of his reports while a member of the China Mission, where he says:

"Woman's work is the most live and interesting feature of all. The

majority of communicants at Christmas time are women ; and the gladdest sight of the week is to watch them coming in, one by one, leading or carrying their children with them. It is then of all times that our hearts throb exultantly at the thought of these regenerated mothers leading China's rising millions to Christ. May God Almighty speed the day when Christian mothers may be found in every province, village, and hamlet of this, the greatest of all heathen empires ! ”

And almost the very first thing we read about Mother Lambuth after she reached Japan is the report that she “ had gathered around her the nucleus of a school.”

Thus, although, of course, Sunamoto didn't know it, he had played his trump card when he begged these people to come to Hiroshima to help bring his mother to Christ. That of all pleas they could least refuse. And once there on the ground, it doesn't need much of a prophet to predict that a “ female ” school was in the offing.

It was in the spring of 1887 that Mrs. J. W. Lambuth came down to Hiroshima to help Sunamoto organize the work for women. The latter had given up his plan for an immediate return to America, and happy in the baptism of his mother, was going after his other relatives and friends with a zeal that seems to have been irresistible. He had married one of the graduates of the Northern Methodist Bible School, and since she had a knowledge of English, it was decided to take advantage of a growing demand and open some classes for women. For the craze for English was not confined to young men ; many girls of the better families, as well as older women also, were eager to learn. For over two hundred years the education of the women of Japan had been confined largely to ONNA DAIGAKU (“ The Great Learning for Women ”), a collection of moral axioms inculcating the typical Confucian proprieties and abject submission of the wife to her husband, to her parents-in-law and other kindred by marriage. This was now felt to be insufficient, but thus far the new educational system had done little more than open its primary schools to girls along with the boys ; so that the whole region from Kobe to Nagasaki had no educational provision for girls beyond the fourth grade.

Up in Osaka, about ten years previously, there had been established by a group of Japanese members of the Congregational Church, with the aid of one missionary teacher, a school for girls called Baika Jo Gakko.

One of the graduates of this school, a Miss Sugie (later Mrs. Tokita), had been persuaded by her father, a physician of Hiroshima, to open in 1886 a small English school in their home.

There was also at this time in the city of Hiroshima a government-recognized school for boys, with a small girls' department attached, being operated by a Mr. Kihara. This gentleman was much interested in Christianity, and in April of 1887 called on Dr. J. W. Lambuth and invited him to teach the Bible and conduct prayers in his school, even though he knew that it would cost him some patronage. At the same time he indicated his willingness to turn his girls' department into a definitely Christian school.

Now these three schools for girls in Hiroshima had arisen because of an unmistakable demand for them ; but those who found it possible to attend were of necessity limited in numbers, especially when it was discovered that these schools were teaching Christianity. So it didn't take long to perceive that three such schools were a luxury, and the upshot of the matter was that before summer the three enterprises had all combined into one institution which took the name of Hiroshima Eiwa Jo Gakko. The new institution obviously demanded more attention than the overworked missionaries could give to it, so Dr. W. R. Lambuth, as Superintendent of the Mission, made an urgent appeal to the home Board for a lady missionary to take full charge of the infant school.

And God sent Nannie B. Gaines.

## CHAPTER THREE

### APPRENTICESHIP

On September 1st, 1887, the little steamer, "City of New York," nosed out of San Francisco harbor to take up the trail left by Sunamoto, the "Pilot," just one year before. The long journey of twenty-three days across the Pacific was, for the new lady recruit, a time of thrilling anticipations alternating with sudden misgivings. Having responded to the missionary appeal "just to make sure that the call was not for me"; knowing next to nothing of the exact nature of the task awaiting her; beset with doubts as to her own fitness; and conscience smitten at the thought of the pain which she knew her departure was bringing to her abandoned family; many were the times when she was led to wonder whether she had not after all made a mistake. But in her ears rang the words of Daisy Lambuth to her father, Dr. D. C. Kelley: "Are you all dead? Don't you hear us crying for help?" So with chin uplifted in the old Cromwellian manner, she "set her face steadfastly" toward the west.

As if to make things easier for her, fortune smiled upon the journey. To be sure, accommodations on trans-Pacific boats in those days were not so comfortable as they are to-day, but they were endurable. Missionaries of that day didn't complain; they expected hardships. Few of the steamers bound for Japan stopped at Honolulu, but the "City of New York" obligingly put in at this entrancing spot that Nannie's romantic childhood had known as "Captain Cook's Island." Little did she dream as she feasted upon the beauties of the "Paradise of the Pacific" that a year or so later in Hiroshima she would be bidding bon voyage to the "Pilot" as he set out to carry the gospel to his fellow-countrymen in these same islands.

Fortunate also was the new missionary in having as companions Rev. W. B. Burke, going out to China, and Rev. C. B. Moseley, a fellow-recruit to Japan, the first of that early group including B. W. Waters, J. C. C. Newton, S. H. Wainright, and N. W. Utley, who also were

stirred by Daisy Lambuth's appeal and offered themselves for service in Japan, coming out at no expense to the Board of Missions. The trip alone by one of Miss Gaines' retiring nature would doubtless have been an ordeal. Her years of teaching had given her a certain confidence and independence, but she was after all a southern "lady," the appearance of whose very name in the public print could still bring a blush of shame, and who could not make a personal report or appeal to the Church at home without the danger of being called "forward." All through her life it remained as natural as it was comforting for her to be able to rely upon the advice and help of some male member of the General Board stationed conveniently near.

The boat reached Yokohama on September 23rd, where a welcoming telegram met the new comers, informing them that the first Annual Meeting of the Japan Mission was just opening in Kobe. So they hurried down, again following in the steps of Sunamoto. Weighty business was on at that annual Conference, for the little band had wrought mightily during the year. Opening 1887 with afternoon prayer and class-meeting, they had made a large venture of faith and pledged to work for 25 converts and 200 probationers; and by the end of the year found that they had baptized a total of 64 adults, a number greater than the Lambuths had succeeded in winning in all their 33 years of arduous toil in China. Calls had been incessant; as Dr. J. W. Lambuth reported, "From the mountain tops of Bingo, and down the valleys along the Inland Sea, both from the mainland of Japan and along the coast of the great island of Shikoku, urgent appeals came to us asking for help in the study of the Bible." Something had to be done to meet the challenge. But in the midst of their planning news came of the entrance of the expected boat into the harbor. Business was dropped; down the conference hastened in a body to the shore, and with two future Bishops in the receiving line, Nannie B. Gaines was fittingly welcomed to Japan.

"I am sorry," Miss Gaines once said, "that every missionary cannot be the first recruit to a new and small mission. There is something inspiring in the fact that faith and trust in God are the only means, and it remains to be proved whether the work is to succeed or not. Then, too, the welcome to the first new members of the mission family must be a little different from that of older missions, of necessity."

So dear were destined to grow the bonds that drew this little group

to her, that one is persuaded that when the other day her bark passed through the golden sunset and came into port over yonder, that same devoted company were gathered there on the shore waiting to give her welcome.

Miss Gaines came to Japan a "three-day" missionary, one capable of severing the ties of many years' building and launching herself into a new and tremendous undertaking with such breath-taking speed as we have earlier observed. Pioneers must be like that, ready to move on; and there are those to whom God grants a "roving commission—the Pauls, and Wesleys, and Lambuths—flaming heralds, unresting out-riders of the Kingdom. Had Nannie B. Gaines been a man, it is not improbable that the story of her missionary career would have been the history, brief perhaps, of her travels throughout the length and breadth of the Japanese Empire, and even far beyond its borders. But as it was, when at that first annual meeting of the mission she received her appointment to Hiroshima, it was an appointment for life.

This devotion to a slow and laborious task in a pokey little provincial town was possible only because God laid his restraining hand upon her as soon as she reached Japan and taught her two things, without which her other splendid qualifications—vision, youthful enthusiasm, resourcefulness and initiative, determination and courage—would have been insufficient for the particular work she was called to do. What she needed first of all, and what every missionary must have, or fail, was patience. No three-day missionary can long endure in the Orient. And this prime quality of patience, through those difficult early years of apprenticeship to God and the Lambuths, was hardly won. And along with patience, there came, through bitter trials and disappointments, the second great missionary essential—trust. So the interest of those first few years on the field lies not merely in what Miss Gaines was trying to do for Japan, but rather in what Japan was doing for her. As always, she was the eager listener, learner, an attitude that she retained to the very end of her career.

The first lesson in patience came while passports were being arranged for the trip down to Hiroshima. Here she learned the ways of the East and got her first taste of officialdom; and with some fretting, strove to adjust herself to the new tempo at which she must perforce move in the future. Some people never get over their futile attempts to "rush" the

Orient ; never seem to perceive how glaring a defect of character in the eyes of Orientals is an open display of impatience ; nor to realize, indeed, that there are higher virtues than efficiency. But in these points at least Miss Gaines became thoroughly Japonized, which was the secret of much of her success in getting things done through the Japanese themselves. Sunamoto seems to have been just as impatient as the new missionary herself. He wrote complaining of the delay. "Why," he asked, "do Christians lie?"

It took as long to get passports to go from Kobe to Hiroshima as it had taken to come all the way from America to Japan. But at last the documents were ready and the start was made. Among the many regulations printed in English on the back of those early passports, one finds such acts as these prohibited : attending a fire on horseback ; rapid driving on narrow roads ; neglecting to pay ferry and bridge tolls ; injuring notice boards, house-signs and mile-posts ; scribbling on temples, shrines or walls ; injuring crops, shrubs, trees or plants on the roads or in gardens. Can't one just imagine the gentle American lady doing all these naughty things ?

Accompanying the new missionary to her lonely station were Dr. Walter Lambuth, his wife, and the two children, David and Mary. It was an appalling risk they were taking with these young lives, for Hiroshima was at that time a far from healthy spot, with its miles of stagnant moats and lotus-ponds ; its myriads of mosquitoes, of phenomenal size and appetite ; an utter lack of any system of sewerage ; and of course, no drinking water that didn't have to be boiled, and that under the watchful eyes of the foreigners themselves, for "boiled" was about as loose a term in Japanese practice as was the idea of "soon." Thus it was that epidemics of all sorts, including the dreaded cholera were almost annual occurrences.

Grandmother Lambuth insisted on keeping the children with her in Kobe, but their father and mother could not at the last moment give their consent to the separation. Their willingness to place their dear ones in God's hands gave the new missionary her first of many lessons in trust that she was to learn from these her spiritual guides, who "had been placed so there was no way for them to live except to look daily to the Father for everything." Even the children themselves had a share in her spiritual development. "Mary," she later wrote, "a baby

of two when I came to their home, taught me lessons in faith when I saw how she trusted her father even in illness when it was necessary for him to sometimes give her pain."

Speaking further of these children, Miss Gaines writes: "The joy they were to us in those early days in Japan! Who can measure the influence of a little child, not only in the home, but in the world? Dear missionary children! Some dare to pity you because you cannot enjoy the privileges of child life in a Christian land. I would say, 'Blessed of the Lord, whose inheritance it is to be children of parents whose lives are dedicated to the work of the Lord in a non-Christian country, far from native land.'" And Nannie B. Gaines "mothered" every missionary child, retaining her interest in and connections with them all through their college life at home, and later as they entered upon careers of varied usefulness in all quarters of the earth. One of these, in an appreciation entitled "Leaves from Memory," relates the following incident, so typical of Miss Gaines:

"Summer 1890 was very hot in a far-eastern city; twenty or more missionaries temporarily lived together in a barrack-like school building. They toiled at the task of setting up an outpost of Christian work; language study, committee meetings, prayer meetings, conferences with dignitaries from home made up a mill of constant activity.

Important it all was, but one of the group realized it was not very satisfying to the heart of a lonely little girl just from America, and two other children who had their doll-house on the stairway and whose chief play place was a mud hole left from excavation for a new building. It was Miss Nannie B. Gaines who observed and understood. She decided that nothing was so important as the celebration of a little girl's tenth birthday. She carried it all out just after the heart of the desire of the ten-year old, with a cake and candles and ice cream and candy and games. Such was the natural infectious joy of a group of youngsters she gathered together that all the grown-ups left committee meetings and joined in the fun. Such a happy, happy birthday it was!"

And she adds: "Understanding love for the individual girl was the inner spring in Nannie B. Gaines' character, out of which came the blessings for so many girls provided in the Hiroshima Girls' School."

The trip from Kobe was made on a little coasting steamer, and proved unforgettable for three good reasons—the discomforts of

Oriental travel experienced for the first time, the beauties of nature, and the joys of comradeship with the Lambuths. Miss Gaines describing first class quarters, in a tiny corner, which served for both sleeping and dining room, with a ceiling too low to permit standing, and with the only provision that of space, pre-empted by laying down ones folded blanket much as one might stake out a claim, says : " A mass of humanity, thick as sardines in a box, lay upon the floor as the steamer pulled out from the wharf at Kobe." Second class she describes as " like sardines stacked on end," and adds, " What the third class must have been is beyond imagination." We can almost hear her sigh in relief ; " The night passed as all unpleasant things must."

With the morning came the never-to-be-forgotten first sight of the Inland Sea. Her spirits rose. " The Inland Sea—not yet has pen or brush done justice to its unspeakable beauty. The blue sky, the blue sea, the green islands, with dashes of scarlet, gold and brown autumn tints—where is the artist who can do you justice ? "

The discomforts of the night before were but suggestive of the practical difficulties she was to face in her hard pioneer task ; the beauty and calm of the morning, a foretaste of the compensations that were to be hers. She foresaw the bitter and the sweet, and was content as she faced the future that golden October morning. " It was a taste of Heaven. With companions who had a keen sense and enjoyment of beauty, and a deep realization of a Heavenly Father's care, what could one ask more ? Seated on the floor of the deck, fresh ocean breezes made one strong to undertake almost any task."

Let her tell the story of the arrival in Hiroshima and of those first thrilling days.

" Our gallant little steamer came into Ujina, the port of Hiroshima, about sunset, the 12th of October. We climbed down from her side into a sampan, a flat-bottomed boat, that took us through the shallow water to the shore. Here Sunamoto and some of the church members welcomed us. People crowded around in such numbers it was difficult to get into the jinrikisha, or for the vehicle to get through the crowd once we were in. Mary's golden curls always attracted the attention of admiring crowds ; this time she had a rival in the bird on her mother's hat. As the people seemed so carried away with admiration for the bird, Mrs. Lambuth handed the hat to one of the admirers. It passed from hand to hand till the crowd had satisfied their curiosity. At last we were allowed

to go on our way.

“The three miles from Ujina to Hiroshima, through salt marshes and paddy fields, was made in comfort with our sure-footed jinrikisha men. Reaching the little Japanese hotel, we were welcomed by the proprietor and his wife and numerous attendants, all sitting on their heels at the broad entrance. In the little rooms upstairs reserved for us we found the other church members waiting to welcome us. The hardship of Japanese life, to me, was sitting on my heels on the floor. I have never been able to accomplish that feat with either comfort or grace. The Japanese are very kind to overlook the shortcomings of the foreigners. The introduction to Japanese food, especially soup, served in pretty lacquer bowls that seemed made to decorate a parlor rather than to be put to such uses as soup serving, was a period of varied adventurous experiences. The Japanese bath, also, in a hotel, was not without its adventures. The geisha parties held in the rooms under us, night after night, kept things from becoming lonesome or monotonous. We became very good friends of some of the poor little painted, overdressed mortals. My heart always goes out in pity to them.

“We became very fond of our host and hostess, as well as the many servants of the household. They did everything in their power to make us comfortable. When we left the little hotel at Christmas time, it was with a feeling akin to leaving home, for we were very much at home with the people and in our surroundings. I am grateful for that early experience in a Japanese hotel and in Japanese life. Necessity taught me to like Japanese food. I learned that good Japanese food was as wholesome and well-balanced as our own kind of food. It is a great convenience to be able to eat the food of the country with enjoyment. It helps to make friends with the people as well as saving much trouble and inconvenience.

“As the memory lingers over these hotel days, the personality of Bishop Lambuth and his wonderful wife stands out clearly against the background.

“The morning after our arrival at the hotel we were greeted with one of those beating autumn rains. Messengers came urging us to come to school. The pupils were eager to see the new teacher. What a helpless, useless individual the new teacher was. She could not speak their language, she knew nothing of their attainments or customs, yet here she was, from across the sea in answer to a call from Hiroshima. What a cause for thankfulness that Mother Lambuth had made a plan and organized classes.

“Day after day, trying to teach English during the morning hours; studying Japanese in the afternoon hours with a teacher more intent on getting English than in advancing his pupil in Japanese; teaching English

to boys in a night school ; trying to teach foreign sewing ; attending evening prayer meetings, not understanding a word of what was said ; did not seem a very ideal missionary life.

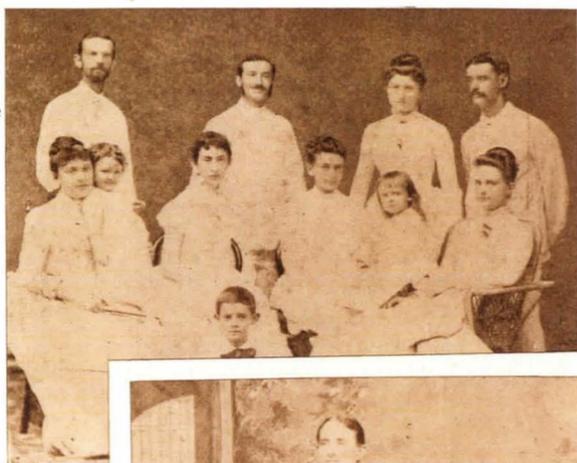
Thus did Nannie B. Gaines enter upon her life work in the city of Hiroshima. "Not an ideal missionary life," she said. But thank God she had the ability to visualize the ideal, to retain the inspiration of its challenge even in the midst of daily duties so insistent in their demands that they might easily have turned life into a mere grind of inescapable daily tasks. And thank God, again, for her willingness to take upon herself even the most uninspiring tasks, carefully devoting her attention to their smallest details in order to make the most of un-ideal circumstances. From first to last she had to fight against almost inconceivable odds, and one must attribute much of her success to that practical resourcefulness with which she met the impossible tasks that her faith and vision told her ought to be, and hence, could be, accomplished.

There was probably not a single year of her life after taking charge of the Hiroshima Girls' School that Miss Gaines was not engaged in a disheartening, and often futile, search for a suitable teacher to take up some special line of work in the school which her clear vision showed her to be essential and urgent. There was, again, probably never a time when the urgent need of some new building or other item of physical equipment was not the subject of her daily thinking, planning and praying. Running on an insufficient budget, she always accepted more than her share of the cuts when they came, and somehow "managed." One really wonders what would have been the result had her work at any time been adequately financed, with proper personnel and equipment provided. As it was, despite the far from complimentary remarks of a recent investigator from abroad on the subject of the down-in-the heel appearance of her school, the institution that stands today as the result of her long years of patient striving is an achievement worthy of a lifetime. And yet that physical embodiment of her vision and hard work does not by any means represent the whole contribution of Nannie B. Gaines either to the Japanese nation or to the missionary cause. That contribution, and I believe no larger has been made by any missionary of her time, lay in the realm of the immeasurables ; it is to be found in the impact of her personality upon a widening stream of Japanese womanhood—and manhood, too, for she touched them through the Kinder-

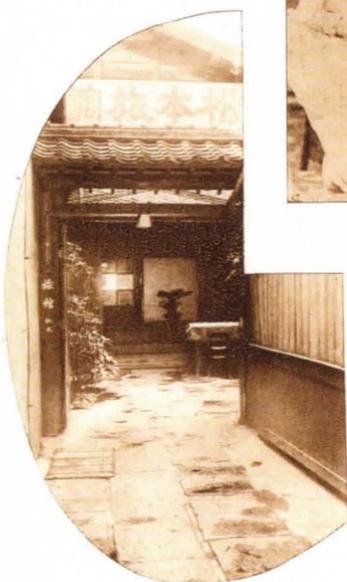


Miss Gaines With Traveling Companions On the Day She Arrived in Japan.

Miss Gaines With Early Missionary Friends, Including W. R. Lambuth and Family.



Sunamoto.



Japanese Inn Where Miss Gaines and the Lambuths Lived in Hiroshima.



Miss Gaines and Her First Servants.

garten, the Primary School, as well as through their wives whenever they were so fortunate as to get one of her graduates.

This personal touch of hers, which has made life different in thousands of homes in this land, in Korea, Manchuria, China, where her spiritual daughters and granddaughters may be found today, would have lacked its transforming power, perhaps, had it not been for the experiences of her early missionary career which led her to an unshakable trust in the goodness, power and nearness of God, and a willingness to depend wholly upon divine resources for the solution of every problem of the work. Having attained such a steadfast faith herself, she was enabled, without preaching, to bring into the lives of those with whom she came in contact a new source of power and of inspiration that enabled them to do, not great things, perhaps, but common tasks in a radiant way, in the uplifting consciousness that they were, in the words of the school motto, "Fellow-workers together with God."

This contribution of personal inspiration would have been lost, it may be, had Miss Gaines possessed more dominating, aggressive, or ambitious traits of character. She was too modest ever to have become, in spite of her manifest abilities, a leader of movements, a chairman of widespread organizations, or even the director of some showy, model "plant." And yet, there is scarcely any significant phase of women's work in Japan, from Kindergarten Training to the Y.W.C.A. movement, to which she did not make a major contribution, usually by showing what could be done, and inspiring, encouraging, or assisting others to do it. People, not things; individuals, not humanity in the large; these she made her province.

As related above, Miss Gaines reached Hiroshima one evening late, and began teaching the next morning. It is impossible to determine which was the more thrilled, which the more embarrassed and frightened, the young school mistress from America or her pupils, as they faced each other for the first time, or rather she faced them, they being too polite to look at her. There were some thirty pupils in the little group that Sunamoto and Mrs. J. W. Lambuth had gathered together in the only attempt at "higher" education for women to be found in all West Japan. Most of the group were married ladies, wives of government officials, professional men, and army officers, sojourning for a time in the provincial capital. A few were young girls of the same class, all

representing the culture of Japan and its attempt to come abreast of the times. Mrs. Lambuth had in her brief stay among them represented, in Miss Gainés' words, "the best side of western civilization—aristocracy in democracy." She was the "standard by which the Japanese of Hiroshima measured Christian womanhood." The modest young missionary who had come to take her place found herself full of misgiving as she stood before them in that little upstairs room in Saiku Machi, knowing not one word of their language, and they in turn knowing almost as little of hers, and what was worse, refusing even to look at her. There came over her the sudden realization of the great responsibility that was now hers, and again she was led to wonder whether there had not been a mistake.

Two things probably saved her from panic. One was the inherited tendency to square her chin and roll up her sleeves in the face of a difficult task; the other, the heartening realization of the presence of the Lambuths. For in that home no discouragement, no defeat could ever rear its head; and all her life she was to count those days spent with them as the most blessed experience that ever came to her. Over and over again she takes occasion to acknowledge her glad indebtedness. If every paragraph of this story of her early days in Japan should contain a reference to them, it would not exaggerate the significance she attached to that happy relationship. How she loved to dwell upon those first days in their home. Many of the stories have become classics, as, for instance, the story of Dr. Lambuth's coming home one time unexpectedly and instituting a long search for his house slippers, only to find them in the possession of Miss Gainés, who had "borrowed" them to try to keep her swollen, chilblained feet warm in the unheated Japanese dwelling.

To the papers at home she wrote :

"It was the sympathy and love of the Lambuth family, father and mother and Walter and his wife and children, that helped me to get a vision of what it meant to be an ambassador for Christ, however humble the place. They have been more to me than any other persons, even blood relations."

In another place she wrote :

"I cannot turn anywhere that I am not reminded of the dear Lam-

buths. Every building, every advance made in the school, every phase of the work, has some memory of them. I hardly dare to think of what my life would have been had it not been touched by them in the early days."

In a letter written to Mary Lambuth after the death of her father, Miss Gaines wrote :

"I hope you will not weary of my telling you that your father and mother have been to me all these years examples of what I felt all followers of the lowly Jesus should be. But so few reach the heights they attained. I have not known two such in any others. How kind they were to overlook all my faults in those early years. I used to feel that I wanted to write little letters for print, just telling the every day life of that home ; it was so beautiful that I wanted everyone to enjoy it with me, but I never felt equal to putting it into words that would make others see it as I did."

Both of these friends, who had come to Hiroshima at a great sacrifice, she felt, simply because they could not bear to see her go alone to her task, assisted for a time in the teaching. The lasting influence of Mrs. Lambuth's work, which was so often interfered with by ill health, may be seen from the following incident related by Miss Gaines years later :

"Not long since, I was asked to call on a judge's wife, a Christian, who had just moved to Hiroshima. Japanese ceremony was forgotten when we recognized each other, she one of the little girls of early days when we could only speak by gestures. She had forgotten English and almost everything she had studied at school, but she remembered the sweet associations of the school. How tenderly she spoke of the friends of those days, especially Mrs. Lambuth and her efforts to teach the girls foreign sewing, knitting, or anything desired that was in her power. 'I could not forget', the woman said, 'what I heard and felt of spiritual things ; today I am a Christian'".

Of the teachers on the Japanese staff of the school, the two who were real assets, Miss Sugie herself, and Mr. Kihara's best teacher, Mrs. Nishigawa, could not be long retained, better positions with larger opportunities in Government schools soon claiming their services. This left the teacher of Chinese and the sewing instructor, both of whom proved to be liabilities and had to be replaced. The former was a gentleman of the old school who had been discovered and employed by Sunamoto at a munificent salary of three yen per month. His chief drawback was an unquenchable fondness for "sake." After every pay-day his classes

would have to go begging while he went on his periodic spree, the duration of which depended upon the amount of money he had to continue it with, after which he would put in appearance at school again. So they hit upon the plan of paying him daily, when present, the sum of ten sen only, which being insufficient to permit of a real drunk, proved successful in solving the problem of his attendance. The sewing lady fell from favor when it was finally discovered that she was dividing her services between mission school and geisha house.

Sunamoto and Dr. Lambuth were indispensable in the matter of selecting, employing and "firing" teachers. But both were soon gone, and upon the principal's shoulders fell the almost impossible task of finding and holding scholastically qualified teachers who were at the same time real Christians, willing to make the sacrifice involved in entering the ranks of private school teachers. Necessity made of Miss Gaines an expert "man-hunter" in this respect. She came to know so intimately the personnel side of Christian education in Japan that she was a veritable walking employment agency, in constant communication with fellow-educators, Board Secretaries, even strangers, scattered over two continents, as she gave or sought information and recommendations regarding prospective teachers. Her own selections were not always made upon exclusively academic grounds, the ability of the school to continue its steady growth in spite of opposition, disaster and insufficient support, depending rather upon the loyalty and devotion she managed to inspire in the little group of faithful workers she succeeded in gathering around her.

The problem of buildings and equipment also soon fell on her to solve. This was to remain, like the problem of teachers, a never-escaped burden throughout life. With a principal on the ground, and with the current still strongly in favor of education for women, it was felt in 1888, the year after she came, that the Eiwa Jo Gakko might be loosed now from the apron strings of the local Methodist congregation, and be permitted to set up housekeeping for itself. How the rent was secured is not at all clear, since finances were so low that even the salary of the three-yen sake-drinking teacher had to be made up out of Sunamoto's or Dr. Lambuth's pocket, but, at any rate, the year mentioned saw the removal of the school from its cramped quarters in the little room above the one used as a meeting place by the congregation to a large two-storey

dwelling in Nagare-kawa-machi, not far from the present school location. Here Miss Gaines made her home, and through the close personal contacts with the students thus rendered possible, began to make her distinctive impression upon the life of the school. The way seemed to be opening at last for an "ideal Missionary life."

At the same time, the whole Mission, rejoicing in the arrival of long-needed reinforcements—B. W. Waters having followed closely on the heels of Miss Gaines and Mr. Moseley in 1887, and Dr. J. C. C. Newton and wife, Dr. S. H. Wainright and wife, together with N. W. Utley, arriving in 1888—was on the way towards accomplishing its dream of the conquest of the Inland Sea region.

But in Hiroshima God was preparing for his servant her first testing. Outwardly all seemed well. There was rejoicing that the pupils of the "Day School for Ladies," as it appears in mission reports, were beginning to attend church and Sunday School. One of them had already applied for baptism. But forces of opposition were gathering. Wives and daughters of the non-permanent official classes might attend the westerner's "Jesus" school, for they had nothing at stake; but the Buddhists of the place were outraged. If the Women's Department of the provincial Normal School in Hiroshima, which had already drawn Miss Sugie away from the mission school, was not sufficient for their daughters, then they'd organize something that would be. So a prominent Buddhist lawyer of the city by the name of Yamanaka, having failed to entice Sunamoto away from the school by the offer of a job, or even a salary without any job, had, about the time of Miss Gaines' arrival, opened a girls' school bearing his name. Beginning in a Buddhist temple, and enjoying generous Buddhist support, the Governor's wife herself acting as patroness, this school soon grew into a splendid institution that has continued through the years to overshadow its smaller rival.

All this coincided with one of those periods of reaction that are familiar in Japan. Neither western civilization nor women's education had met the extravagant expectations of the people. Education for women began a swing back into the old conservative channels. Provincial normal schools for women were in many places closed. Women teachers had not proven to be what Japan thought she needed at this time. The popularity of western civilization itself, which had been at its height in 1887, was on the wane two years later. Where mission

schools had been crowded, in some places the school rooms were almost empty.

The situation in Hiroshima was complicated by internal trouble in the church. With Sunamoto off to the Sandwich Islands, and no Japanese manager for the school; with a waning constituency, and more serious, no teachers in sight, the Hiroshima Eiwa Jo Gakko, on April 1st, 1889, closed its doors, Miss Gaines removing with the Lambuths to Kobe.

Things looked rather gloomy. "From many missionaries," we are told, "came the kind warning not to plan for big things, for the day for Christian girls' schools in Japan was over." Why waste men and money in expensive educational efforts that were neither needed nor appreciated? Better use the money in strictly evangelistic work or send it to other countries where it was more needed. The lamentable failure to see the whole missionary task in proper perspective is made clear from the astonishing argument of a few at this time that since the treaties were soon to be revised, granting freedom of travel and residence in the interior, mission schools could well be discontinued since they would no longer be necessary to secure passports!

Up in Kobe the absentee principal sat down to face her problem. Until now every thing had been so new; she had been so immersed in the details of the daily round marked out for her before her coming by those who had led the way, that there had been neither necessity nor opportunity for her to study the situation in all its aspects and make her own evaluation. Of course, she had not been unseeing nor unthinking in her striving to follow out the motto which, she tells us, had been hers even in America: "Whatsoever thy hand findeth to do, do with thy might." Daily association with her pupils had brought a sympathetic appreciation and understanding of their problems. "The gentleness of the Japanese women, their unselfishness, their loyalty to family, friends and country, aroused my admiration and made me often ask the question: Ought we try to change the Japanese women by education? Can these admirable traits be kept and still give her a broader outlook?"

The crisis in her work helped now to crystallize her thoughts along these lines. Vague impressions were replaced by definite ideas and clear convictions regarding an education not superimposed, not involving a radical break with the long and precious heritage of the past, but building

upon it so as to realize unfulfilled possibilities. She determined to build a *Japanese* school, that would prepare its students for life in the Japan of their day. "Christian ideals she would give them, and was content to let them work out their own changes in customs."

She had said many times that all her work was but the following out through the years of the lines laid down by Bishop Walter R. Lambuth. That may have been true in the early days, and even in later years, large lines of policy were always worked out with his advice and help, as long as he lived. But we can see more clearly than she that when she went up to Kobe in discouragement and perplexity in the spring of 1889 an era was ended. With those weeks of pondering and praying over the closed doors she had left in Hiroshima, her apprenticeship was over. Henceforth, her own will, her own vision, her gentle but firm hands were to take charge.

It is impossible to say just how much encouragement and direction her dearest friend and counsellor gave to her at this time. It is clear that Dr. Lambuth had definitely given up the idea which, we learn from Sunamoto, had once been his, of making Hiroshima the center of the Mission's educational work; for he assisted in the move to concentrate the educational forces in Kobe, beginning with the establishment of the Kwansei Gakuin there in that year.

Through May, June, July, Miss Gaines continued to wrestle with the problem. If she was to continue the work in Hiroshima, she knew it must be without the Lambuths' presence and help. Health reasons were soon to take these dear friends back to the homeland, where the hardest labor as well as the highest honors of the Church awaited them. But Mr. Waters and his wife were to be stationed on the Hiroshima circuit, and perhaps one of the long-awaited lady missionaries from America would arrive. By the end of July the chin was beginning to lift.

September came, bringing the annual meeting of the Mission. Miss Gaines was not present. Down in a hot, pest-ridden, hostile city, she had been wrestling through the long, stifling month of August to open those closed doors. Her appointment read, "Hiroshima Girls' School."

## CHAPTER FOUR

### ON HER OWN

The real beginning of the Hiroshima Girls' School dates from September, 1889. Up until this time there had been a long series of more or less unified efforts to carry on organized "classes" for women. But when Miss Gaines announced resumption of work following its suspension in April of that year, it was a *school* which her pupils were invited to enter. A continuing two-year course and another of four years were provided, together with a "special" course for irregulars. Outwardly things appeared about the same. There was the same old building; the same "scraped-together" teaching force, the teacher that had been mainly counted on having, as usual, "gone elsewhere"; and there were the same old pupils, reduced in numbers, because new students naturally were hesitant about entering an institution that no one thought at this time would be permanent. Outsiders even imagined the Principal to be the same; not knowing, as we do, that the term of her apprenticeship having been served, she stood, a missionary in her own right, at the threshold of her career.

But W. R. Lambuth seems to have had an inkling; and acting, as he so often did, upon faith and foresight, had purchased a lot for the 'school that was to be.' It was as timely and strategic, and as bold, a move as the similar purchase of the Kwansai Gakuin location in Kobe, concerning which place one of the early students wrote the classic sentence: "The location of the school is so good that we never dreamed to see the place of our ancestor, the Eden"; and which was made possible only because the Hongkong Shanghai Banking Corporation agreed to lend the money without collateral or security other than the good name of the Lambuths, known and honored throughout the Far East.

Re-opening the school in Hiroshima was an achievement. But still the "new" Principal wasn't satisfied. She realized, as did the leaders of her own Mission, that in the face of the changed situation in Japan,

no half-hearted measures would suffice. "The day has passed," reads the annual report of the Mission Committee on Education, "when a Mission school, by virtue of its foreign associations alone. . . shall receive extensive support. Every inch of the ground is to be henceforth hotly contested. We must do thorough work, or no work; we must have equipment or abandon the field."

In Hiroshima, especially, it was felt there should be some visible evidence of permanence and progress in order to win back the lost confidence of the public. A new building seemed to be essential. So without waiting for an answer to representations made to the Board, which would in any case doubtless prove unfavorable in view of the big expense just incurred by the Mission in building and equipping Kwansei Gakuin, Miss Gaines let it be known that she was raising a building fund. Her own personal funds were put up; others, inspired by her example, made gifts and loans to the enterprise, until merchants in more than one place scratched their heads over the doings of those missionaries who, in their enthusiasm to help Miss Gaines win her fight, sent her the balance of their quarter's salaries and had to ask for credit until the next pay-day. Gifts from America finally began coming in, and construction was assured.

Buddhist Hiroshima watched all these activities with a pitying smile. Miss Gaines tells of a certain priest who observed all their movements with interest, and when the school was finally opened, came around one day and asked them why the Christians were trying that Girls' School again. They had been forced to close once and would, he warned them, be forced to do so again. When October passed with no sign of the promised buildings, he said triumphantly, "Now didn't I tell you so?" The Principal's chin went one degree higher, and within a few days orders to build were given, funds or no funds. The old three-day spirit, one fears, wasn't entirely dead yet.

At the end of January, 1890, Miss Mary Bice, of California, arrived in Kobe, and was immediately sent down to assist Miss Gaines in Hiroshima, taking over from three to five hours of English teaching daily. The "remainder" of her time was given over to language study and Bible teaching through an interpreter. She expresses regret that the lack of an efficient native helper prevented her from doing any extensive work outside the school. Later on, Miss Gaines was one of the sup-

porters of the Mission rule providing for three years of language study, with no other responsibility the first year and only part work the succeeding two ; but one wonders where the Hiroshima Girls' School would have been had the rule been in force from the beginning. As we read of the incessant labors of those early workers on the field, we are led to exclaim with Dr. John, their Mission Secretary, " No wonder the life of a missionary is soon burned out."

The new school announced that music would be taught. For among other things that Miss Gaines was the first to introduce into Hiroshima was this phase of western culture. Today the musical taste of the citizens of Hiroshima is probably as high as that of similar places in America. Zimbalist and other artists of his rank play there to large and appreciative audiences. But Japanese knowledge of foreign music when she first went to that city was somewhat limited, as the following incident reveals. One day a gentleman brought to her an old battered violin that had found its way into one of the museums of the city. He said that he had heard that it was a musical instrument, but as no one seemed able to make it go, would she kindly demonstrate the proper method of operation. His inability to get the expected harmony out of the strange instrument is not surprising when we learn that among other defects the strings were all gone.

There is another violin incident somewhat in the nature of a sequel to this, which happened many years later. At the time of the Russian Revolution a young Czarist officer escaped from the Bolsheviks and together with his wife, who disguised herself in men's clothes to escape detection, finally reached the shores of Japan, where refuge was found. Among his personal possessions was a violin, which in the old days he had learned to play as a pleasing accomplishment. Making their way to Hiroshima, the two settled down to the unenviable existence that fell to the lot of the Russian refugee. Little by little their possessions dwindled away ; at last only the violin remained. Finally he set out one day to see what this would bring at the pawn shop. As he was passing a movie-house, the manager, noticing the instrument under his arm, stopped him in the street and asked him if he could play it. A demonstration proved more than satisfactory, and resulted in employment by the theater. Miss Gaines, with her positive genius for finding out and succouring the distressed, became interested in his case through Miss Sarah Shaw ;

assisted him to secure further training, and for some years now he has been serving with eminent satisfaction as violin instructor at the Hiroshima Girls' School.

Now music is about the only thing in her long career that Miss Gaines in her necessity did not tackle herself and "Hold on to" until a specialist could be secured to take her place. She did, however, with her usual foresight, bring along a piano to Japan. Characteristically enough, she had used her outfit allowance for its purchase. The biography of that piano would make interesting reading. When it came to Hiroshima by boat, the matter of landing it presented a problem of major proportions. The successful embarkment of the Japanese army from this same port a few years later may have been partly due to the experience gained in unloading that American piano! At any rate, it proved almost as difficult a job for the Japanese coolies as the matter of handling a foreign trunk. How many of us have watched in puzzled wonderment three or four men struggle and tug at a heavy trunk until finally they got it up on *one* man's back, and then have stood aghast to see him walk nonchalantly with it up a steep flight of stairs! The upshot of their efforts was that the piano had to be fished up from the bottom of the harbor, for although it had a wooden case, it refused, strangely enough, to float on water.

With Mrs. Waters presiding over this resurrected instrument, and Mr. Waters pressed into service as vocal instructor, the Music Department of the Hiroshima Eiwa Jo Gakko was launched. Hiroshima sat up and listened. In this field, at least, there were no rivals on the horizon. Miss Gaines viewed with satisfaction the results of her venture into untried paths. In western music, as in English, the Mission school, she saw, had a natural advantage. So she put down in her mental note-book: Strengthen the Music Department with a full-time teacher.

It was July before the new building finally arose. Hiroshima sat up and rubbed its eyes. Respect increased perceptibly; kindness was reflected in the attitude of visitors who came frequently now. The priest and his croaking were forgotten. There was only one unpleasant call. Miss Bice tells the story as follows:

"One rainy afternoon three young men called, one of whom spoke a little English, and whose foreign clothes were really unique—especially his bright blue pantaloons of unusual size and his stockings of brilliant

yellow. Our visitors lacked the politeness which usually characterizes the Japanese people. After examining the school-room they took a seat in the parlor. They asked us why we came to Japan. We told them we had come to teach the people about Christianity and to try to lead them to Christ. They told us that Japan did not need Christianity, that Buddhism was a good religion and bore fruit good enough for Japan. Our answer was that we believed Christianity to be the need not only of Japan, but of the world; that Jesus Christ alone can lift them from their depths of sin and degradation and raise them to a life of purity and peace. The young men left us saying they would call again."

The one who had spoken a little English proved to be a teacher in one of the Government schools of the city. The type is familiar to all missionaries. The three did not, however, call again.

One would have thought that the work of setting up and operating the school would have taken up every minute of the missionary's time. But Miss Gaines, as always, was seeing more than the immediate job on hand. She had not been too busy to concern herself with work among children. Unfortunately, however, outside of the forty or so whom she and her teachers had succeeded in gathering together in the school room on Sundays, the work had largely failed, due to local prejudice and suspicion. The poor, also, were not forgotten. A direct approach here proving even more difficult, she had to be content with sending her servants to distribute food, read the Bible, pray with them and distribute tracts.

And further still ranged the vision, the interests, of this extraordinary woman. At Mission Meeting that fall we find her on the floor of the conference stressing the need of Bible work for women in Hiroshima *and the villages around*. And, as one might expect, she has a practical suggestion for meeting that need, involving the setting aside of a foreign missionary for this work, to train and assist Japanese women workers. "By making this a department of the school," she argues, "the women could come, study a few months, then go out into the villages teaching. In this way we could know those suited to the work, and send the more promising to Kobe or wherever we have a thorough training school."

This brought to a head the matter of a training school for women workers, and the Mission decided then and there to open in Kobe a Bible School for Women. The one chosen to direct this institution was the lady who had been associated with Miss Gaines in the work at Hiroshima,

and who by reason of that fact, if for nothing else, must have had a clear vision of the needs and possibilities in this type of work, coupled with an inspired eagerness to realize that vision. "I don't know what it is about her, but I never talked with Miss Gaines thirty minutes without being inspired to get out and do something—usually something that had never been tried." This is the statement of one who in long association with this quiet and unassuming woman of faith and vision found in her a constant, an inexplicable source of inspiration. And this was, without question, the experience, recognized or unrecognized of every normally alert person associated with her for any length of time.

Miss Bice seems to have had, it may be said incidentally, something of the practical ability of Miss Gaines in handling personal problems, being able "properly to divide the word" among those who came to her classes for spiritual nourishment and those who came, for instance, as one lady did, merely to learn the secret of yeast powder biscuits for her husband, who had enjoyed them at the tables of the missionaries, but found himself stumped in his own efforts to make them at home. For some reason they simply wouldn't rise, and he felt it worth a course for his wife at the Bible School to find out why.

Following out Miss Gaines' further idea that a missionary be assigned to the work of training and assisting Japanese Bible Women in Hiroshima, the Mission sent to that task Miss Laura Strider of Virginia, just one year out from home. Part of her time she gave to the school, which relieved some of the terrific burden carried by the Principal. With her able help, also, work among the poorer classes, in which Miss Gaines was always deeply interested, was carried on with more success that year, thanks to the devoted efforts of a young man named Watanabe, who so won the confidence of the people that his school for poor children was crowded far beyond capacity.

As to the school itself, surprising things were happening, which were to make the year 1891 the most extraordinary in all Miss Gaines' long missionary career. She had hurried back from Mission Meeting in high hope. With the new building ready for occupancy, the opening was of more than usual importance this time. Surely the attendance would now begin to pick up. In great expectancy the fall opening was awaited. But when the great day came, and the doors of the fine new building swung open, only seven students came to enroll.

It all came about because her prayers for a Japanese manager had been answered. She had had the good fortune, thanks to Dr. W. R. Lambuth's unwearied search, to secure for this position Mr. Noriyoshi Bito, a graduate of the Nagoya Normal College, and a man of unusual qualifications. The reality of his Christianity is attested by the fact that he had suffered dismissal from a Government school for his faith. He proved also to have marked executive ability, together with good judgment; and under his efficient management the inner affairs of the school were soon in an enviable condition compared with other Mission Schools. Through his influence Miss Gaines was led to undertake a radical step. He convinced her that the future of the school would be best assured by bringing it into line with the Japanese Government system of education, so she permitted him to readjust the courses with that end in view. In this step Mr. Bito was warmly supported by the patrons of the school, who urgently requested the change. The small enrollment is accounted for by the fact that only a few were qualified to enter the revised regular course. The former students who remained, and others who came to join them, were put into special classes not leading to graduation.

The wisdom of the reorganization soon became apparent. The fact that it was a real school proved a drawing card and before the year was out there were, besides ten regular students, some fifty students taking the special work, an increase in total enrollment of nearly 300% over the previous year. Thus did the Hiroshima Girls' School assume the leadership in women's education in this section of Japan. After it had led the way, and given convincing proof that it was not dangerous to educate Japanese girls, the Government finally threw aside its hesitation and entered the field, some years later.

Great as was this contribution, and it is impossible for us today, when girls' schools are taken for granted, fully to appreciate the significance of that pioneer achievement, Nannie B. Gaines had visions of still larger things. Young Japan was much upon her heart. In this, the land of children, it was inevitable that sooner or later she should turn her attention to them. But having just carried out a building program that had strained body, soul and finances to the limit, and being still in the midst of a reorganization of the school that demanded the carefullest attention, one would hardly judge the time suitable for any further attempts at expansion, no matter what the challenge might be. But

Miss Gaines was no ordinary woman ; which fact helps to explain why it was that before the spring of 1891 the carpenters were again on the ground and a Primary School was on its way to completion. And which makes it understandable that by September a Kindergarten Building had been erected and was ready for occupancy. The Board at home had been gracious enough to grant permission to open the latter department, provided *no money was asked for*. None was ; the Principal merely mortgaged her salary and put up the building.

Both these new departments were added at the request of the patrons themselves, and since tuition fees promised to be sufficient to guarantee their upkeep, she had unhesitatingly followed what seemed to be Providential leading. But it was not to be so easy as all that, as she was soon to learn. For this year already replete with joyful triumphs, not the least of which was the graduation of the first class of 4 pupils, was destined to be turned into a time of bitterest trial and disappointment.

The Kindergarten had been decided upon in response to a request too good to be true. In April the Principal of one of the Government schools of the city had come to her and urged the opening of a kindergarten in connection with her school, saying that the only one in the city of Hiroshima was about to be closed for lack of funds. So improved had become the reputation of the Hiroshima Girls' School that he thought it would be possible to transfer practically all of the pupils (about seventy) of his school to the new one provided it could be started without delay.

If finding teachers for a girls' school was the problem we have indicated, the task of finding Christian kindergarteners in Japan at that time was well-nigh hopeless. The Japanese Government, it is true, in its endeavor to omit nothing that had proved valuable in the West, had as early as 1876 included kindergartens in its program of education. But it was not until the year preceding Miss Gaines' arrival in Japan that the first Christian kindergarten had been opened by the Presbyterians up in Kanazawa. And now notice the beautiful timing of events. In the same year in which Miss Gaines came to Japan, there had arrived in Kobe one who was to share with her the vision of the "Winning of Infant Japan." After nine years of experience in kindergarten work in Chicago, Miss Annie L. Howe, of the American Board, had come inspired by one purpose only, to engage in the Christian training of young Japan. By 1889 that purpose began to find realization in the

establishment of the "Glory" Kindergarten and Training School in Kobe. The first class of kindergartners was graduated in 1891, just at the time when Miss Gaines was beginning to look about for teachers. She proceeded to Kobe and took back with her not only one of the graduates but one of the teachers as well, Miss Fuji Koka, a lady of rank, of whom Miss Gaines always spoke in terms of the highest admiration.

Miss Koka had the ability as well as the courage to teach not only the pupils but her superior as well. Miss Gaines tells with relish of a lesson she learned from the new kindergartner the very first day. As she was fluttering about in excitement on the day of the opening, Miss Koka came up to her and quietly but firmly showed her to a chair, saying, "Please do sit down. It's not your hands we need, but your head." By taking this advice to heart and following it throughout her missionary career, Nannie B. Gaines was enabled to reserve her energies and her vision for larger things instead of frittering them away on non-essentials. Most of her successes were to be from behind the scenes.

This kindergarten work, entered into so unexpectedly and enthusiastically, was destined to be the unique work of the school, attracting more attention than all the other departments combined; as it was also to be the single piece of work in her long career for which Miss Gaines herself was willing to take credit. "If I should lay claim to any special work as of my own initiative, it might be the kindergarten." Miss Koka's excellent leadership in the beginning helped to make the school known throughout the nation. "It was from this school," someone has said, "that the long line of Japanese kindergartens extended, and here the teachers were trained for many years." Later on, the "Lady of the Decoration" was to bring the Hiroshima Girls' School Kindergarten international fame.

With strong assurance that God was leading, preparations went on apace for the opening of the Kindergarten in September. It was planned to take in only forty-five of the expected seventy or eighty applicants, for Miss Gaines was determined that this should be an outstanding piece of educational work with a few select pupils. One can imagine her great joy as she watched the building rise and visualized the bright-kimonoed children inside its walls. But that joy was to be short-lived. Instead of the expected forty-five, there came instead—thirteen! And the building that she viewed with such pride, lay, a few days later, in

ruins, as the result of a severe typhoon.

This last was a severe blow to the young missionary. The small number of pupils was not so bad ; it might even prove to be a blessing. And at any rate, the Buddhists, not God, were to blame ; so it served only to strengthen her determination to succeed. The reduced enrollment had come about in this way. It appears that Mrs. Nozu, wife of the General in command of the army forces in Hiroshima, and a strong Buddhist, had, upon the closing of the Government Kindergarten, seized the opportunity to open a kindergarten of her own. It was made obligatory upon all the military people to patronize this school, and since they formed so large a group, the results were almost disastrous to the Christian kindergarten, in spite of the fact that it possessed two trained kindergarteners while the rival school had none. All this, while disappointing, was taken as just another of those unforeseen trials to which every enterprise is subject. It was something neither inexplicable nor unsurmountable. But as Nannie B. Gaines watched from her upstairs window the havoc being wrought by the storm upon the structure that, small though it was, meant so much to her, there must have been in her heart the unuttered, but agonizing question—" Why ? "

But the end was not yet. About a month later, on the 15th of October, came another staggering blow. Awakened about midnight by the cry of " Fire ", she awoke to find the new school building in flames. The fire had started somewhere between the ceiling of the downstairs auditorium and the upper floors which housed the lady teachers and the boarding students. It had already gained such headway when discovered that nothing could stop it, and they barely escaped with their lives. Everything—clothes, furnishings, books went up in smoke. Did I say everything? The statement needs qualifying ; for that precious piano, adding a baptism of fire to its long record of adventures, escaped unscathed. Japanese friends had risked life and limb to save it, thinking that it housed the Christians' god !

By wire, by word of mouth, by letter and news despatch the word went out throughout Japan ; cables carried the unwelcome news to the homeland. The response was unprecedented. Soon there came flowing in from near and far messages of deepest sympathy, from friends and strangers alike, many of them accompanied by gifts of money, clothing, furniture, whatever was at hand to send. Dr. J. W. Lambuth opened a

subscription column in the "Japan Mail" which received very generous response. Some of the ladies shared their own clothing, new and old; others made dresses and other garments to send, guessing at the size, but taking care always to err on the side of bigness, so there must have been busy days and nights of "taking up" after these reached the recipients in Hiroshima. Many enquired as to Miss Gaines' plans. "I suppose you are in Kobe," they would say, little dreaming that classes were being held as usual in temporary rented quarters. One friend remarks, "It possibly may leave you free to go home. Just think, wouldn't that be nice? But I suppose you would not "appeal," though I think you could make a stir if you felt so inclined."

Naturally many of these messages address themselves to the questioning which must be in her heart. "Do not be discouraged for a single hour", writes one. "It is through tribulation that the Lord's cause is to be established. He will, if we trust, overrule even this calamity for good." In similar vein others write: "It is sometimes difficult to see the Providential leadings in such a disaster, but God must mean some good to come out of it for you or He would not have permitted it to be." "It is hard to understand why this check has come. But be sure it is not because God wants you to stop working. He must have some very unusual work for you to do that he trains you in this unusual way!" "How blessed it is to know that no experience ordered or even permitted by our Heavenly Father is a real ill. No doubt you are learning rich lessons of trust these days."

Later, when it became known that Miss Gaines was standing by the work, other letters came expressing admiration for her bravery and pluck. Many also were the expressions of concern over her health. The following is typical: "I am anxious to hear just how you are; I am sure the nervous shock must have been a severe one, and that you must find it difficult to begin all over again. We have learned of your bravery in standing by your work, and only hope that you will not allow your strength to be overtaxed in attempting to do more than you are able." Another friend wrote: "Do come up this winter vacation and get a breathing spell. *Don't worry* no matter what happens, for too much now is depending upon your health and strength to afford to lose the least particle."

One long message was in the nature of a warning to her against



First Kindergarten Building.  
(Later Demolished By Typhoon)



Hiroshima Eiwa Jo Gakko After the Fire.



Gaines Sensei and Miss Cooper  
Trying Out the New Grand Piano.

First Piano—Still  
Going Strong.



First Kindergarten. (Miss Gaines and  
Miss Koka in the Background.)



First Pupils

persisting in blaming herself for the disaster. "I am satisfied, and I am sure that we all are," this adviser assures her, "that on the day and night of the fire you exercised all ordinary care, just such as any one of us would have used. I cannot for a moment think that you were careless or negligent of known duty, and this being so, I believe you do yourself a wrong by blaming yourself to the extent you do."

Among the messages from the homeland is a letter from Mrs. Sue Wilson expressing the sympathy of her husband, the Bishop, and herself, and telling of their efforts to raise funds for rebuilding. She says: "I have just sent off a second appeal to the Episcopal Methodist and one to the Nashville Christian Advocate that I hope will have fruit. Please let us use your name in like manner, without protest. We are as jealous of your position as a lady as you could wish. You are a missionary and in that sense can't object to the Church having all the information concerning your work. We do not make undue use of your name in any presentation of the needs of your work. Mr. Wilson would guard you as he would his daughter. Besides he is opposed to having our women thrust to the front as our—friends approve." In speaking further of the loss, she asks regarding the possibility of insuring buildings in Japan, "Has no enterprising Yankee or Englishman established a plan?" Enquiring whether the little present previously sent to Miss Gaines burned with the other goods, she adds: "As Daisy (Mrs. W. R. Lambuth) was sending a box to Kobe, I put in such little things as were within my reach."

Now if Miss Gaines had really needed a further lesson in trust, no one can deny that she got a thorough one this time. But outside of the effect of the fire upon her own inner development, there were highly important results affecting the attitude of the community. There is nothing that could have gained for her and her school the attention and the sympathy of the public as did this misfortune. As one member of the Mission expressed it: "There is such a thing as the gain of loss, and in this instance it has been in the awakening of interest and sympathy on the part of the community which has been truly wonderful,—it has indeed been a big advertisement, but a rather expensive one."

Kind friends throughout the city vied with each other in their acts of sympathy. Homes were offered to both pupils and teachers. The whole school was invited to stay at the home of the Judge of the Appellate

Court, whose children had entered the newly-established Kindergarten. This was the first of many striking instances of the unexpected results that were to follow this attempt to "set a child in their midst." The Kindergarten and Primary School of the Hiroshima Girls' School have through the years proved marvellously effective in reaching homes that otherwise would have been closed to Christian influence. Such solicitude was shown in comforting the fire-sufferers that there was regret, Miss Gaines tells us, "that there were not more needy to receive the hospitality offered to us." Even the Buddhists found it impossible to withhold sympathy, one of their priests lending desks and other equipment without remuneration.

So in a little rented building in the neighborhood, Nannie B. Gaines, chastened by the experience, gathered her little flock around her for a fresh start. It was the hour of vespers, October 28th, as she tells the story. "We were now a re-united school family, and the hour of evening prayer had never seemed so sweet and sacred. Thanksgiving and trust seemed to be undercurrent of thoughts and prayers. The last hymn had been sung; the Lord's prayer repeated in concert ended the service. 'Dempo' (telegram), rang out a quick, commanding voice. The little pink missive was brought in. A foreign telegram! What could it be? Would this bring more sad news? How could we bear more just now? It was opened. Nashville, Tennessee. Only one word. *Rebuild!* It was read and the precious paper went from hand to hand. It seemed too good to believe. At last Miss Strider said, Let us sing 'Praise God from Whom All Blessings Flow'. We sang. The words had new meaning; they voiced an experience. Then we read Psalm 103. Oh, the uplifting effect of a message of hope! There was joy in every face, and thanksgiving came easily. One girl was rather quieter and stiller than usual, but her eyes seemed to grow larger and larger until her whole face was aglow. Then in a slow, tense, reverent voice she said, 'God answers our prayers while we are still asking'."

The members of that little group have been scattered into different parts of the world and have occupied different stations in society, but the memory of that vesper experience has continued to be the dominating influence in their lives. In after years Miss Gaines was to hear from their own lips the testimony that "they had kept the faith and that the consciousness that a Heavenly Father watched over them and heard their

cries for help, had been their greatest strength in sorrow or in pleasure."

The girl with the bright eyes, though belonging to a family of rank and means, remained in the school after graduation, giving years of faithful service in school and kindergarten, where it was said "her influence on the children and in the homes seemed supernatural; there was a power none could resist". And the leader of that little group, was she not also touched by that same power?

To a present-day missionary, accustomed to the slow movement of cumbersome Board machinery, the immediate action of the Board in ordering rebuilding seems like a fairy tale. Two facts may serve to explain it. One was that, wonder of wonders, the Japan Mission had in the year of Our Lord 1891, for some unfathomable reason, a surplus on hand. The second was that in addition to the two older men at the helm on the other side, namely, Dr. I. John and Bishop Wilson, both of whom were close friends of Nannie B. Gaines, and would have gone any lengths to assist her, there was at this time another who had just a few months previously been called to share with them the task of "presenting the cause of Missions" to the Church in America. That man being Walter R. Lambuth, it didn't take the three very long to arrive at "the only proper conclusion that could have been reached," which, embodied in a cablegram, read, "Rebuild. Use surplus."

With the surplus already available on the field, construction could be begun as soon as plans were drawn. And perhaps for the only time in the history of the Hiroshima Girls' School, its Principal didn't have to skimp. Within record time plans were made out for three buildings, a Kindergarten, a Recitation Building and a Chapel and Dormitory Building, surpassing in size and equipment anything previously dreamed of.

As the main building went up, it created as much of a sensation, I dare say, as had the construction of Hiroshima Castle in its day. Miss Gaines relates that "visitors came from far and near to see the elegant building erected for the girls of Japan by gifts of friends in that land of Promise, America, the true friend of Japan." The Prefectural Government sent its architects to look and learn; this structure became the model for "foreign-style" buildings throughout all that section of Japan. Contractors and carpenters also had their eyes opened to the painful reality of Christian honesty. For up from Kyushu came Yanagihara San, father of the famous Methodist preachers, to act as superintendent of

construction. It was all very disconcerting to the contractor, who found himself forced to build according to specifications. So strict, in fact, was the supervision that Yanagihara was afterwards sued for damages by the builders. Years afterwards when repairs were being made on this building, the carpenters are said to have expressed amazement at the extraordinary timbers which they uncovered, these being of a size and quality unheard of outside a temple or palace.

The year after the fire was spent in following out to a successful culmination the promise of the fresh start made possible by the new plant. Both Kindergarten and Girls' School found themselves now firmly entrenched. The former had been the first of the new buildings to be erected, and in Feb. 1892, the all-important sanction for the operation of this department was received from the officials of the Education Department. Attendance at the Girls' School was about the same as before the fire, but the spirit was different. The trying experiences of the previous year had left an abiding imprint in the deeper spiritual life which the Principal tells us was in evidence among pupils and teachers. The splendid new Recitation Building was completed in the summer, and on October 1st, yet another opening ceremony was held for this institution which must have seemed to the citizens of Hiroshima to be forever stopping only to start up again with greater vitality than before.

But, as usual, Miss Gaines' wider missionary interests would not let her rest content with mere teaching and administrative duties. The opportunity which the Kindergarten offered of influencing the home for good was too precious to be neglected, so classes for Mothers were added to the program of the school. Every contact was followed up. The Principal tells us that she herself visited the homes of "all the pupils of the School and Kindergarten, as well as those of private classes". And into her mental notebook went another item—find more time for this follow-up work, as "it may be the means of much good." Thank God for an educator big enough to keep from becoming so immersed in the details of educational routine as to forget to be at the same time a missionary! Already Nannie B. Gaines was seeing the vision, that never afterwards left her, of this school as an evangelizing center reaching "high and low—all classes." Inspired by this ideal, she instituted thus early the system of neighborhood Sunday Schools, taught by the pupils and teachers of the Girls' School. "It was the aim," she tells us, "to

make every pupil a voluntary Christian worker, whether she was baptized or not."

The Kindergarten and Girls' School had, as we have seen, been subjected to a severe testing, thanks to which ordeal, they stood at the end of 1892 better organized and equipped than before. The Primary School was also to win strength through difficulty. Brought into being at the time when those first successes were tempting to overreaching, before fire and disaster had suggested a moderation of pace, the whole scheme seems to have been rather ill-considered. "Had we been wise," Miss Gaines said later, "to the difficulties of carrying on a primary school in Japan, because of the strict Government regulations as to teachers, buildings, playgrounds, means of revenue, course of study and a few other things, perhaps our response to this new invitation into the educational world would not have been so cordial." The patrons themselves raised a howl when, a few months later, it was discovered that what their children were attending was not a "Primary School" at all, only classes in an institution having no affiliation with the Government schools. Thus, those taking the course of instruction there would be unable upon graduation to enter a school belonging to the Government system. For the Japanese boys, especially, this was a serious matter. Something had to be done without delay. Thanks to the efforts of Mr. Bito, the tangle was finally unravelled. Instituting himself as Headmaster of this department, he hurriedly scraped together a sufficient number of teachers possessing the required certificates, and meeting all other requirements to the satisfaction of the inspectors, managed to obtain official sanction for opening the school the next April.

This department of the Hiroshima Girls' School was not Miss Gaines' own idea; it had been pressed upon her by the patrons, and in after years, upon more than one occasion, there arose opposition to its continuance. For after all, what business has a primary school being tacked on to a school for young ladies? But once started, this department grew upon the Principal, who fought to the very last for its continuance. One of her last pieces of work was in connection with the Primary School, which, after the Kindergarten, had become her chief pet.

And now, with a full staff of teachers, fine roomy buildings, an enviable reputation, and a student body that had practically doubled within the year, the hardworked Principal was in a position, for the first time since

coming to Japan, to call a halt on the incessant labors that had filled to the limit five busy years. In the confidence that with no immediate problems facing it, the school would be able to run smoothly in her absence, she was ready for the only time in her life to take her furlough when it came due. Otherwise we can be sure that the urging of friends, family and Board officials would have fallen on deaf ears, and been met with a firm Cromwellian refusal.

For although the strenuous life she had been leading might well have broken down the health of one far more robust than she, she nevertheless refused to recognize the necessity of a whole year's rest for herself. Necessity and Dr. W. R. Lambuth had taught her to guard her strength, and she followed, especially during those early years, rigid rules of health, always retiring at nine o'clock in the evening and taking a walk at four in the afternoon. One of the younger missionaries, who came to the school later, asserts that she took it for granted that it was a missionary's *duty* to take a walk in the afternoon and go to bed at nine o'clock! And when another lady came to the school who refused to go to bed at nine, this young teacher marvelled that anyone should dare to depart from Miss Gaines' custom. This business of running away every year to some summer resort was another thing to which the Principal of the Hiroshima Girls' School could never lend her approval.

So it was not primarily for rest, nor even to be with relatives and friends in the homeland, much as these were in heart, that called her back to America. Her family complained, as did the Lambuths and a host of other friends throughout the Church, that they saw but little of Nannie during her stay. She was up in Chicago most of the time, specializing in Kindergarten work, and most of the rest of the time was scouting the land for someone able and willing to accompany her back to the Orient in response to the poignant cry of an awakening Japanese womanhood.

She would not go home on furlough until satisfied that the school would be adequately cared for in her absence. In April, 1893, Dr. Lambuth wrote: "I have a letter from Bishop Key in which he desires that Miss Holland go to Hiroshima to assist Mrs. Callahan (Miss Taylor), who will take charge when you leave. You are to come home as soon as you can turn the school over to Mrs. Callahan. If Mr. Callahan's marriage should be delayed, and Mrs. Waters and Miss Holland can

manage the school, (and I think they can) come on anyway. Of course, we shall expect you to spend as much time as possible in our home, where a warm welcome awaits you."

A few weeks later Miss Gania Holland, a fellow-Kentuckian, destined to be taken from the school a year later by reason of her marriage to T. W. B. Demaree, was in Kobe, awaiting the inevitable passport and someone to accompany her to Hiroshima. Mr. Utley wrote from Kobe explaining the delay. He knew something of Miss Gaines' plans, and that the warm welcome awaiting her in the Lambuth home, as well as in other homes in America, was to be resolutely foregone for a season, for he writes: "I am anxious to see you off so as to reach Chicago on time." And then he adds a remark showing that missionaries are not too pious to joke with one another. "Things in Kentucky are about as usual. A good many of your old neighbors are in the penitentiary—as wardens, guards, clerks, etc., in Eddyville." And knowing Miss Gaines' propensity for looking up old friends and acquaintances, one might safely predict that she would be in the penitentiary herself within a year.

Finally she got away to Kobe. Having accepted an appointment on the Advisory Council of the Woman's Branch of the World's Congress Auxiliary of the World's Columbian Exposition, meeting in July, 1893, she was anxious to reach Chicago by that date. Thus when she came up to catch her boat, she was in almost as much of a hurry as she had been when she started for Japan. Much had to be crowded into the few days left before sailing. The boat left Kobe before she could complete preparations and she had to rush overland to catch it at Yokohama. But in the midst of the thousand and one last-minute activities, what do you suppose she was doing? Going every day to the Doctor to take one of her pupils whose eyes needed treatment! The act was so characteristic of her that we can well believe that this girl, subscribing herself in a letter as "your loving scholar," represented the sentiments of the Japanese nation in her farewell statement: "I wish to thank you for all your kindness to me, but my words are inexpressible."

## CHAPTER FIVE

### HELP WANTED

It is not expected that a missionary should deliver his full strength upon his task until after the first term of service has been completed. By that time he presumably has a working knowledge of the language, and a sympathetic knowledge of the people ; has learned what he can and what he can't do ; and having made the various adjustments necessitated by life on the foreign field, and the decision to tackle it again, he is ready at last for real service. Having followed Miss Gaines through the six eventful years of her first term of preliminary effort, one wonders what " real service " might mean. But at any rate, when she sailed from Tacoma on August 21, 1894, to take up again her task in Japan, the era of tentative beginnings was over ; the age of development and expansion was at hand. She knew well that the demands of her second term's work would far exceed anything she had yet been able to do, and had made preparations accordingly. Dr. Lambuth also knew both the task and the missionary, and wrote her before she left America this word of caution : " Rest up a little in view of the long pull before you." And the caution was reinforced by the observation : " Your courage and common sense have always cheered and helped me."

It was very largely this common sense, coupled perhaps with the timidity and modesty which made her shrink from occupying for long any prominent place, that enabled Nannie B. Gaines to develop a great school in Hiroshima. During the first term, the institution had been, it may be, too largely centered in herself. People spoke of it as " Miss Gaines' school ", and rightly so ; to this day it remains unmistakably hers. It would seem, indeed, that something very real went out of the school when she departed for America. No statistics of attendance were published for that year, but the reports from Miss Holland are not encouraging. It also appears significant that an institution that had been so prominently before the Church and was such excellent " copy " for the home papers, was not even mentioned in Bishop Galloway's lengthy

and detailed report from the field that year. One wonders whether the Hiroshima Girls' School had not been in danger of becoming a "one-woman" school.

However that may be, when Nannie B. Gaines came back from furlough and entered upon the work of her second term, common sense if nothing else kept her from tying herself up irretrievably to any one task in the school. There was almost no work in connection with the institution that she was not willing and able upon occasion to take upon herself; but as soon as possible she would turn this over to others who were, as she would say, "better fitted." This made expansion possible, or rather, inevitable. For as soon as relieved of one job, she was taking on another, usually one that she had seen the possibility of long before. And coincident with her assumption of the task, there almost always began an untiring search for a qualified specialist in the particular line of work involved. Thus it came about that when Miss Gaines came back from furlough, she immediately hung out a "Help Wanted" sign, which sign was to remain up as long as she lived, a token both of unfettered vision of the possibilities present in missionary and educational work in Japan, and as well, an indication of the school's growing pains.

Arriving in Japan in September, Miss Gaines went immediately to her work, taking with her Miss A.D. Bryan, who had come out at her own expense in order to assist in the work of the Girls' School in Hiroshima. The western provincial capital was seething with excitement when they got there, for the war clouds that had been threatening before these two left America, had in the meantime broken into conflict; the war with China was on; the seat of the Girls' School was an armed camp. Visualizing the needs of the soldiers who were leaving for the front, and of those who would soon be coming back wounded; facing the problems of the school with its record enrollment; deprived suddenly of the experienced aid of her friends the Waters and Miss Strider, all of whom had just gone on furlough; with only one foreign lady to help her, and she inexperienced and tied up for some time with the study of the language, the Principal's first letter home was "an urgent request for another teacher in the school at Hiroshima."

That help was urgently needed there can be no doubt. New opportunities for Christian work had been brought about by the war, and we can understand how the heart of Miss Gaines was "sorely burdened

that our Church has no women to share in the wonderful opportunities for Christian work among the thousands of soldiers quartered in Hiroshima." She herself was doing all she could to give the soldiers a chance to hear the Christian message before they embarked for the front. Preaching services were arranged for them at the school, where they crowded even the kindergarten room, and at times the school yard, lined up in rows, listening eagerly. The pupils were set to work making bandages and cloth. Through one of the kindergarten children, whose father was a military officer, entrance was obtained into the hospitals, where great good was accomplished.

Besides all this, Miss Gaines speaks of the need at this time of a Bible woman and missionary worker in connection with the school, visiting among the families. "There is more than enough to keep two such workers busy, even though they gave all their time to it." Above all, the Kindergarten must be pushed. "This work among the children is certainly the most beautiful we have. Mr. Wilson and all the gentlemen seem to feel the importance of it as we do, so you see it is not my hobby alone."

And then, on top of this, she began a Kindergarten Training Department. Convinced of the possibilities of the kindergarten as a missionary agency, and despairing of getting a suitable specialist in that line from home, Miss Gaines refused, nevertheless, to let the work wait. She set up, first, a free kindergarten, to operate in addition to the one in the school; and then she selected several promising young women to be trained as kindergarteners. In spite of the fact that her own schedule was crowded full, she began in 1895 to teach them the fundamentals of kindergarten work, the only meeting place available being her own bedroom, the only time, before breakfast and after school. She *knew*, as no one else seemed to, that the kindergarten movement would soon sweep Japan, and she was determined that a supply of trained Christian kindergarteners should be made ready against that day.

Because the kindergarten training work passed later into other, and, as she contended, "more capable" hands, the significant part she played in the development of this phase of missionary and educational work in Japan is often overlooked. It was at this stage of her career a consuming passion. Discounting her own unique fitness for the task, she was ready to move heaven and earth in order to find a capable teacher for

accomplishing what she was dreaming of day and night. Failing that, the next best thing would be to have a full-time teacher to relieve her of some of the other duties which held her down and leave her free to devote more time to the kindergarten. The first seven years of her new term of service on the field were occupied with this search for a helper. All else seems to have been incidental. It began when she went home on her first furlough, and so urgent were her pleas that she seems to have had half the people of America engaged in the hunt with her. There is hardly a letter from home during those years that fails to mention this matter that is so near to her heart ; and many, many were the times when her hopes were raised, only to end in disappointment.

Among others, Miss Gaines had gone to Patty Hill with her problem. "She listened politely," we are told, "and as I pleaded for someone to go, her great eyes seemed to glow with interest, and when I gave her a chance to speak she said, 'That is a great call. I wish I could go myself. If I had not pledged myself here for the Training Class, I think I would go with you and give my help to the Kindergarten Course in Japan'".

Another famous kindergartener, of New York, made a similar remark about giving herself to Japan, and even went so far as to open correspondence with the Mission Board. "But, alas," Miss Gaines remarks, "that was the day of small things in Mission finances ; the vision of the Church and the sensitiveness to the wonderful possibilities in these seemingly insignificant openings was undeveloped."

Miss F. Burton suggested the name of another prospect in Louisville. Almost despairing by this time of finding anyone to go back to Japan with her for a "call so loud I could not see why there were none to hear," Miss Gaines tells us that she took down the address and without giving herself time for courage to fail, hurried to present her plea. Disappointment met her again, however. Writing to the above friend years later, Miss Gaines says : "I can but wonder what would have been the history of Christian Kindergartens in Japan had any one of you come in that early formative stage when we could have moulded the kindergarten as we liked."

It seems strange that with all her own efforts and those of friends, not a single kindergartener could be found to go back with her to Japan, Miss Bryan, though an able and appreciated helper, having had no training in that line. It may be that God, just as some of the other Mission-

aries in Japan, preferred kindergarteners trained by Nannie B. Gaines. For these, in the words of a certain missionary of another denomination, who always took the Hiroshima Girls' School kindergarteners rather than those trained elsewhere, "had learned to rely upon themselves rather than upon equipment." A good illustration of this spirit of self-reliance inculcated in Hiroshima may be seen in the story of one of the graduates who failed to make much of an impression and so received no appointment. Miss Gaines told her to go out and make her own appointment, and she had spunk enough to do it. At any rate, incredible as it may seem, there passed seven years of eager watching of the mails for the glad news that never came. Many times help almost came, but always there was something to prevent.

It was only a few weeks after the return to Japan that news came from the Board of Missions that they were on the trail of a kindergartener. In great anticipation Miss Gaines awaited further announcements. The facts came at last, and were as follows :

The lady under consideration was forty years of age, and the probability was that she would not be able to acquire very much of the language ; she had inherited a predisposition to chronic dysentery ; she would require, in addition to salary, \$300 to pay off a debt ; the Committee could not accept her, and even Dr. Lambuth could not find funds to send her out independently. Thus evaporated Hope No. 1.

The next spring word came from Patty Hill in Louisville :

"I suppose you think I have forgotten you, as I have not written to you for so long. But could you see how I have been working to get some one to go to you, I believe you would recall all such thoughts. I have talked, reasoned, argued, persuaded, etc., with each one I have seen best to ask to go. Were it not for the girls' families, I would have no trouble ; several of the girls are really anxious to go to you, but the Mothers and Fathers get off the plaintive act of duty to parents, and that ends all my little plans for you.

I guess I have worked with ten or twelve different girls, given them two weeks to consider and decide, then the parents step in and ruin it all. I wish I had a Methodist "Topsy" who was entirely without parentage, 'just growed' ; but if they are either without parentage, or have sensible parents, then they are the wrong denomination, and so it goes. As the greatest test of my desire to help you both personally and for your great work's sake, I this week got down to the point where I asked my most ex-

perienced principals if they would go. I told them I would be willing to do without them if they would go.

When this last was unsuccessful, I made up my mind that I would have to write you at once, that in spite of my efforts I am, at least for the present, unsuccessful. I will never give up entirely though, until you write me that you do not want one of our girls or have found some one else."

Miss Lewis was the next prospect. But concerning her, Dr. Lambuth wrote in July, 1895 :

"I am sorry you are doomed to another disappointment. Miss Nellie Lewis . . . has probably overtaxed herself. Her physician prohibits her going out until her health is restored. He does not think its impairment is permanent, but we are uncertain when we may secure her. When in Louisville I made careful inquiry, but was unable to secure anything definite. Perhaps, after all, we shall have to accept a woman and put her through a course of training. Do not grow discouraged nor allow yourself to overdo. I know the responsibilities are great and the demands beyond your strength. Hold yourself in wise reserve until help can come."

In September of the same year, came the first good news. Miss James was coming! The Lambuths had met her the previous summer in the mountains, and had encouraged her to come to Japan. Dr. Lambuth writes :

"She desires to make herself useful in Japan as long as she remains, and we have suggested her association with you in the work. I am sure you have plenty for her to do, and that she will find a delightful home in your school."

Miss James, unfortunately, was not a kindergartener, not indeed, a regularly appointed missionary, but came at her own expense, and hence, was under no obligation to remain any length of time. But in the circumstances, she was a welcome addition to the staff in Hiroshima.

Even with Miss Bryan and Miss James to assist her, the Principal still carried an impossible load. In a letter to one of her Kentucky friends, telling of her work, she says :

"You may have some idea of how busy I am kept when I tell you I have a Kindergarten Training Normal Class, besides superintending two kindergartens. In the school proper I have to look after twelve grades, that many teachers being employed. Then I am compelled to take con-

siderable class work in English. Then there are all the young women in the kindergarten, seven to look after. Then Sunday School work—we have over ninety children in the Sunday School in the school chapel, besides there are several others in rented houses.”

The next news from home, arriving late in December, told of finding a kindergartener at last. Both Mrs. Daisy Lambuth and Miss Kate Harlan wrote, the former as follows :

“ Again we have the pleasure of writing to you about a kindergartner. I do hope we have not sounded the alarm too soon. We have so often raised your hopes on this matter, and have failed to send out the promised worker, that I am afraid you will think it is a case of “ the wolf among the sheep ” and will not believe that the promised worker will ever be yours. However, every time we hear of a kindergarten worker, I am almost certain and sure that she will go to you, so that I think this time Miss Allen will certainly be in Japan some time next year.”

Miss Harlan’s letter was equally optimistic :

“ Once more we write to raise your hopes of having help in the kindergarten department. Miss Mary Allen, who was with Miss Patty Hill in Louisville, and who has been teaching in Laredo, Texas, in Miss Holding’s school, writes that she has fully made up her mind to go to Japan. Miss Allen’s testimonials will be sent in at once to the Committee on Candidates, and there is little doubt that she will be accepted immediately.”

But alas for the premature rejoicing that must have followed receipt of this news. A letter from Bishop Hendrix, written in February, 1896, indicated that Miss Allen had susceptibility to pulmonary trouble and that they were therefore postponing decision on her case. A few weeks later Dr. Lambuth wrote to tell her that the case was still undecided. Finally, a letter received early in May from Mrs. Lambuth stated regretfully that Miss Allen’s going had been decided against by the doctor. Knowing Miss Gaines’ eagerness for a kindergartener to help with the training, an eagerness attested by the fact that she had herself offered to defray the expense of travel to the field, her friend remarks: “ I almost wish the doctor had not been so conscientious in his examination.”

In August Bishop Hendrix wrote of another almost-sent, as follows :

“ I had earnestly hoped before this to be able to send you a cablegram containing the one word “ Kindergartener,” from which you would

understand that I had secured for you just the kindergartener that you needed. I got some friends in Louisville interested and about the 24th of June I went to Louisville to see a young lady recommended by Miss Belle H. Bennet and other friends. I was much pleased with her appearance, and being 27 years of age, I deemed that she would be a woman of sufficient maturity of judgement to be quite valuable to you. She had ranked second in a considerable class of kindergarteners and had been chosen by the Home Mission ladies for their work in Florida, but they found themselves unable to use her this year and so were willing to let me have her for Japan. My enquiries soon revealed quite a chronic case of catarrh together with bronchial trouble of long standing. I finally asked her to confer freely with her doctor and write the result of the interview, which was adverse. . . . I shall continue to search for a suitable lady for you."

In the fall came another letter from Mrs. Lambuth stating :

"I have almost despaired of ever getting you a kindergarten teacher. I suggested to Dr. Lambuth the other day our getting some one who could take charge of the school and allow you your time for the kindergarten. How do you think such a plan would work ? "

Whatever she might have thought of that plan, a more pressing problem had in the meantime arisen. Miss Bryan was transferred to Kobe for health reasons, a prelude to her return home a little later. This left practically all the teaching burden again on Miss Gaines' shoulders. Mrs. Lambuth wrote in January, 1897 :

"We were sorry that Miss Bryan had to leave you, and I am really telling the truth, though I feel sure you won't believe it, that Dr. Lambuth is doing all he can to get for you another teacher as well as (just lean over and let me whisper it in your ear very quietly for fear some one else might hear it)—a kindergarten teacher ! "

Then she adds :

"I don't believe any one we might send over, however, would do half so well as you have. Do you know, I feel it is one of the great privileges of my life to have known you and to have been thrown with you in your early work at Hiroshima. I can well imagine how full of responsibility your life is and what times you have in managing the Japanese. Mr. Waters used to manage them better than any one else I ever knew. Have you his knack in getting them to do things your way, and yet make them believe the whole idea originated with themselves ? "

With the school expanding in all departments, left with only one foreign teacher to help her, and she not a regular worker, Miss Gaines faced in 1897 the hardest year since her return from furlough. And then on top of this, Miss James, her last dependence, got sick and had to be sent away from Hiroshima. Anxiously the harassed Principal awaited news from Home. But when it came, it gave little encouragement regarding a helper. Mrs. Lambuth wrote :

“ Of course, we are still looking out for some one to help you, but I have come to the firm belief that you will never get any help, because Dr. Lambuth is too hard to please. He thinks the woman he sends to you ought to be perfect, and as he will never find such a woman I fear it will be a long while before you can be relieved. However, do not lose heart ; keep up your courage and go ahead. These must certainly be your darkest days and the light must be shining under the clouds even if you cannot see it. We often talk of you and your work, and pray that you may have the strength to go on as you have been doing.”

But there is a limit to mere human strength ; friends in the homeland were disturbed by reports that came across the water that Nannie B. Gaines was ill. For a second time God had laid his restraining hand upon her, and through long days of illness she lay quiet and pondered on His ways. From this protracted siege she emerged finally into the calm light of a deeper trust, fully ready then, and ever afterwards, to follow Dr. Lambuth's advice when he wrote :

“ Do not allow yourself to feel too much the burdens of your work ; leave that to Him who has said we are to cast all our care upon one who can sustain both us and the burdens we are called upon to bear. The strain of every-day work, where one's hands are full, if increased by worry, will break down the strongest constitution. Keep your school work so entirely in the Master's hands that you can lie down to sleep and feel perfectly at rest. His eye never slumbers nor sleeps.”

So the tired missionary put the whole matter into the Lord's hands, stopped worrying, and went to sleep.

A few days later she was reading the joyful news that help was at last coming. A letter from Dr. Lambuth came first, followed by one from Bishop Hendrix, announcing the appointment of Miss Lizzie O. Thomas, of Atlanta, Georgia, to school work in Hiroshima. Concerning the new recruit they wrote :

“Miss Thomas has had considerable experience in teaching, and has done editorial work on the ‘Sunny South.’ She has studied kindergarten work quite thoroughly and is now doing some practical work in view of what may be required of her. She comes in a spirit of readiness to serve you in any capacity you may desire. Has large resources at her command and a quiet confidence in her ability to accomplish what she undertakes and yet at the same time is possessed of a desire to adapt herself to the work and those engaged in it. My opinion is that you will find in her a helper upon whom you can soon rely and who will be able at an early day to bear some of your burden.”

Good medicine that for a convalescent.

But because Miss Thomas would have to devote her time mostly to the study of the language for the first year, and because the school was growing steadily, the total enrollment being already over 300, and because Nannie B. Gaines was seeing far into the future, the “Help Wanted” sign remained up.

Thus it came about that the following year she received the unexpected but happy announcement that another teacher was coming to her school—Miss Anna Lanus, described as “an unusually fine young woman,” spoken highly of by every one, “especially Mrs. E. O. Brown, who, you know, is one of the most particular people in the world.” Dr. Lambuth in a letter written later states that the new missionary is of a “nervosanguine temperament, and will have to be careful about overwork at first.”

When Miss Lanus arrived in Kobe on September 27th, 1898, Miss Gaines, in spite of a sprained ankle, which was not infrequent with her, was in Kobe to meet her. It didn’t take the newcomer long to recognize in the tall, thin (there was only one pound’s difference between them) lady on crutches, the one who had created such a favorable impression in America a few years before. They were drawn to each other instantly. “For young missionaries,” Miss Lanus observes, “Miss Gaines had great sympathy and understanding of the problems facing them. The younger the missionary, the greater the feeling she had. Always appreciative of any ability the younger woman had which she did not have—music, social graces, language, what not.”

The friends in the homeland who had sent the new recruit waited anxiously to hear Miss Gaines’ verdict upon her. They were trying so hard to lighten the lady Principal’s burdens. When Miss Thomas came

out, Mrs. Lambuth had written: "I do hope Miss Thomas is really a great help to you. She is so bright and cheery. If she really does you good, then we will like her a great deal, but if she proves a hindrance, then we are not going to like her at all and you can just tell her so."

So they were delighted to hear enthusiastic reports from Miss Gaines concerning the new arrival. Dr. Lambuth wrote: "I am truly glad you are pleased with her and that she shows adaptability to the situation and facility in acquiring the language." Then this interesting comment is added:

"While we have no iron-clad rules about our women remaining loyal to the Board for five years, if Miss Lanius has made such an impression at Kobe, you had better have her subscribe to the unwritten constitution under which our single ladies worked and wrought so faithfully at Hiroshima. I have tried hard to get our women at home to appreciate how liberal we were, and how our generosity has never been abused. But some of them still sigh and inwardly groan when they see a young lady going out in our service who is not tied up with red tape."

Miss Gaines was extremely proud of her assistant because she could play the piano, and took advantage of every occasion to "show her off." Nevertheless she saw to it that the required language work was done, rejoicing in every evidence of progress. Denied sufficient time for her own language study, she never acquired the ability to speak polished Japanese, growing even less fluent as she grew older; but her *understanding* vocabulary was astonishingly wide. "Her ideas about language study were excellent—for me," Miss Lanius tells us. "She insisted on my getting everything from a Japanese, wouldn't help me a bit—made me *mad* many times. "Miss Gaines, what does *to* mean in this sentence: *Karasu ga ka-ka to naku?*' 'Doesn't mean anything.' 'It *has* to mean something.' 'No it doesn't. That's the way the Japanese say it. Just learn it that way.'" Only recently the Institute for Research in English Teaching has been advocating a similar principle. Miss Gaines even had the new teacher go into the primary school and learn with the children. Most excellent, we are told, for those who have the ability to *hear* language, but a waste of time for those who don't.

With the presence of two promising young teachers to help her, Miss Gaines, nevertheless, permitted her friends in America to continue their search for suitable workers. She had seen too many come and go,

to rest content with what would seem to be a sufficient foreign staff. So the same year of Miss Lanius' arrival we find Bishop Hendrix still engaged in sounding out prospective workers for the Hiroshima Girls' School, and the following year a letter from Miss Elizabeth Harrison of the Chicago Kindergarten Union, in reply to a communication from Miss Gaines, reveals the fact that she, too, has been enlisted in the search. "I have inquired," she writes, "among our girls (I mean the capable ones) but have found as yet no one who felt she could make the sacrifice of America and American civilization to go over to help you, especially as they see the tremendous needs which are still pressing upon them in this country. I shall not give up the search, however."

Some time later, in the late fall of 1900, came glad tidings, in the form of a message from Dr. Lambuth, which read as follows :

"The Committee of Candidates met this morning and accepted Miss Margaret M. Cook of Washington, Georgia, for kindergarten work in your school. As soon as she settles upon the date for sailing will advise you. She will hardly get off before the middle of December. I am sure you will find in her valuable assistance. She is highly recommended by all who know her and her work. Associated for nearly three years with Miss Allen in Normal Kindergarten work in Atlanta, she should be well adapted for what you desire of her in that department."

This high estimate of Miss Cook's ability was not a mistaken one, as subsequent history was to prove. In personality and in ability she was ideally qualified for the work, and was destined to achieve signal success in her chosen field in Japan. But Hiroshima was not to secure such a prize as this quite so easily. Miss Gaines wrote advising the new kindergartener to investigate certain outstanding kindergarten centers in America before coming out. Sailing was, therefore, delayed for some months, and in the meantime fate stepped in. They wrote out from home that because of serious illness in Miss Cook's family, her coming to the field had been indefinitely postponed. As Miss Gaines read the disappointing news that dashed her last hope to the ground, she must have been inclined to agree fully with Miss Harlan's added remark, "It really almost looks as if the Lord did not intend for you to have a Kindergartener."

We have traced in some detail the long, heartbreaking search for foreign helpers. It must not be assumed that Miss Gaines was any

less concerned to find the best qualified Japanese helpers. Her task in the first case was rendered more difficult by the fact that she was far away from the source of supply, and also by her determination to have as helper in the kindergarten work a teacher not one whit inferior to the very best in America. She was singularly fortunate in being able to secure much earlier efficient Japanese aids who met even her exacting standards.

Mr. Bito, it will be recalled, had rendered invaluable service in the early days of the school. But after seeing the institution firmly established, he had gone to Yokohama to engage in temperance work. Mr. Matsuura took his place and all seemed well. But unfortunately, the latter died while Miss Gaines was at home on furlough, so that when she came back to assume her task in Hiroshima, she was faced by the immediate necessity of finding a satisfactory permanent Japanese chief of staff. Exactly the right man was found, but he proved almost as difficult to persuade as had been the choice young ladies of America.

Three times was Seiichiro Nishimura approached by friends of the school, and three times did he refuse. And well he might. There were few teachers in Japan at that time with an education so broad as he possessed. In his youth he had the advantage of the early primary school, then a rare institution in Japan. He also had the benefit of the best private teachers. His higher education was received in the early Meiji era, before the present government educational system had been established, in the famous institution founded by that remarkable educator, Fukuzawa. Being a good mathematician, an English scholar of note, especially proficient in Japanese and Chinese literature, and in writing the complicated Chinese characters, he might have commanded a position in some higher school, or in the government, with a higher salary and less responsibility than as head teacher in a struggling Mission school for girls. Besides all that, can one imagine a Japanese gentleman of that day looking with relish upon the prospect of serving under a female? A young one, and foreign, at that?

But Mr. Nishimura "had been with the Lambuths." Already he had resolved to give his life to Christian service. He had been with Dr. Lambuth in Kobe, assisting in some translation work, when news had come announcing the burning of the Hiroshima Girls' School, and recalls how, together with Mrs. Lambuth, called in from a class of chil-

dren in another room, the three had prayed and then sent the cable home to America. He was present again when the message to rebuild was received, and speaks of seeing Dr. Lambuth at that time have one of his rare moods of rejoicing.

Above all, he had learned from these faithful servants of the Master the real meaning of sacrifice. For he knew the story of their coming to Japan, years before the opening of the Japan Mission, at the invitation of an American friend who had come from China as a special adviser to the Chinese Ambassador to Japan. The little daughter of Dr. and Mrs. Lambuth was not strong. They came that she might have the benefit of the more invigorating climate of Japan. As they watched the little one grow stronger day by day, there must have been a temptation to remain in this pleasant land. What obligations held them to China? Due to the Civil War in America, no support was forthcoming from the Board there. They had returned from America to China at their own expense, and there they had supported themselves by teaching, interpreting, making a home for the lonely young business men of Shanghai, teaching the children of English and American parentage, ministering to any one that might need their services, while at the same time keeping up their work for the Chinese. While on this trip to Japan, a most flattering offer was made to Dr. Lambuth of a position in a Japanese Government School, with a handsome salary, only a few hours of work, and a place of honor. He wrote to the Church at home asking them to send out some one either to take this position or to go to the aid of the infant church in China. But no one was sent to Japan; no one to China. So back to China with its unfavorable climate, and with no salary, went the faithful Lambuths, unable to desert the Church there in its need. It would be sheer impossibility for Nishimura, or anybody else, to associate long with these people and not learn to sacrifice and to serve.

After serving for a time with the Lambuths in Kobe, Mr. Nishimura had gone to head a Southern Methodist School in Matsuyama, on the island of Shikoku. But the school seems to have been chiefly utilized as a means of obtaining passports for missionary residence in the country, a policy the young Japanese educator strongly opposed. With no pupils to whom the Imperial Rescript might be read, the school soon petered out. Finally, after repeated calls, and after satisfying himself

that the Girls' School in Hiroshima was not a mere pretext for evangelistic efforts, but had real educational aims, Mr. Nishimura accepted with some misgivings the invitation to be its Japanese head.

The new Japanese principal had not been long in the school, we are told,

“ when a command came from his native province, from the Mayor of his town, to return to his native place and take charge of a school for boys. When the first command came, Mr. Nishimura refused politely, saying he could not leave the Christian school at so critical a period. Again came the call, reinforced by an order from his father, that as the head of the family clan, he return and give his services to his native place. A promise was given that in no way would his liberty as a Christian be interfered with. Mr. Nishimura felt that he must obey, though his heart was in the work of the Christian school that was showing signs of renewed life under his guidance.

When the request for his release came, it seemed that the very life of the school depended upon his staying by it. Yet it might be that the call to a government school, with the promise of liberty in his Christian life and teaching, was God's call to a broader work.

Mr. Nishimura asked for a release from the school for three days that he might give himself to prayer and fasting that he might know God's will in this matter. The Church and school were praying, too, for all felt the need of his help.

It was a beautiful Sabbath morning when he came to say the way had been made clear. He said he had felt that he could not disobey the command from his village and family, but now the clearer call to Christian service came. He asked only for time to go to his home and explain all to his people, help them to find a suitable principal, and thank them for the honor of offering him the highest teaching position in the province.”

In this man did Miss Gaines find an invaluable aid, one who through the years was to remain as her right hand man, and one whom she called “ the greatest factor in building up the school.” He taught her, as Miss Koka had done, many things that were indispensable for the highest missionary effectiveness. Especially valuable was the insight he helped her to gain into Japanese psychological attitudes and reactions, the inner meaning of their customs and institutions, their ways of approaching and handling problems. Under this tutelage she came to have a sympathetic understanding of the emotional life of the Japanese people, deeper even than her knowledge of the feelings of her fellow-mission-

aries. Her guileless favoring of one missionary, usually the new comer, above others, more than once caused hurt feelings or jealousy which she herself could never understand. Possessed of a wealth of affection, she gave herself unsparingly to those to whom she was devoted, utterly, as was charged, "without tact."

Among the things which Mr. Nishimura helped her to learn was the necessity of the "sodan," talking things out if it took a week. Miss Gaines was not a good impromptu speaker, though she was quite at home with a pen in her hand, and she hated "sodans." But with the strong will power which was hers, she schooled herself to sit through even the longest discussions, "napping through," the uninteresting places, but seeming never to miss an important point.

Under such training, Nannie B. Gaines came more and more to see things through Japanese eyes, to love, appreciate, and respect the things they did, unless perchance, these ran counter to her own common sense values. Then would appear that little wrinkling of the nose which usually preceded plain and pungent speaking. Her identification with the people among whom she labored is well illustrated by the story of the little boy who silenced a fellow-urchin on the street who was shouting at Miss Gaines the customary, "Seiyojin, Seiyojin," by crying, "Idiot, that's not a foreigner. It's Gaines Sensei."

One thing, however, which in spite of her understanding of Japanese nature sometimes caused strangers, though never those who knew her, to regard her as blunt, or even lacking in courtesy and consideration, was her use of the Japanese language without furbelows. For she had a way of omitting honorifices and the more involved polite forms. Her plain, practical, sincere attitude found itself reflected even in the field of verbal communication.

But the advantages of this association were not all on one side. Mr. Nishimura, in his turn, received much, especially in the way of advanced educational technique and in the stimulus to further study. It was Miss Gaines' habit to bring to him, and through him, to all her faculty, the latest developments in educational theory; to keep him supplied with books, which during this second term especially, she seems to have had a positive mania for, borrowing, begging, buying from every source; and to see that he had opportunities for studying abroad.

Since Mr. Nishimura could handle details of administration in an

admirable way, Miss Gaines placed the actual management of the school more and more in his hands, not bothering with details herself as long as results were satisfactory. But in case there should appear some indication of improper functioning somewhere, she would spot it in a moment, and see that the loose cog was overhauled. For, like a mechanic, Miss Gaines was always being called upon to administer what she laughingly called, "the oil can,"—pouring oil upon the troubled waters of relations between servants, teachers and missionaries, as well as into the drains. Too much power in the hands of one individual in an institution is always a temptation to dictatorial control, besides being usually resented by co-workers. So internally the school was not free of friction; that more did not arise is possibly due to the fact that the man who admits that he was "Kocho" (Principal) in fact, had such a "stand-in" with the missionary head of the school that his position was recognized as impregnable.

Evidence that Mr. Nishimura had his own special contribution to make to the school was given early. When he came to take up his duties in 1895, he discovered that although there was an enrollment of 100 students, only about seventeen of these were in regular attendance, and they were for the most part non-residents. Conservative old Hiroshima was being, it seems, relatively untouched after all. The Japanese manager set about remedying this situation without delay. Beginning with the name of the school itself and continuing right on through the courses of instruction, he sought to make the school attractive to the people of the city of Hiroshima. After much discussion, he finally gained Miss Gaines' consent to change the title of the school from "Eiwa Jo Gakko" (English-Japanese Girls' School) to "Hiroshima Girls' School", which was more acceptable to the Japanese, who were feeling the effects of their victory over China. The change of name indicated a new policy in the school, which up to this time had drawn its support from the floating official classes, which obviously could not be depended upon for permanent support.

Nishimura's first step was to begin carefully, quietly and persistently the building up of a local constituency. He began operations by frequenting the neighboring book-seller's, where he would converse with the proprietor, his wife and daughter, while examining and buying books. He had a good-sized book bill to pay before he got through, but his



(a) Miss Thomas With Miss Ai Nakamura. (b) Miss Gaines With Early Graduates. (c) Miss Gaines and Members of the First Kindergarten Training Class. (d) Nishimura Sensei. (e) Miss Laura Strider. (f) Miss Byce. (g) Yasunaga Sensei With Primary Pupils.

tactics proved effective, and before long the daughter was in the Hiroshima Girls' School. Both she and her parents ultimately accepted Christianity, and became the nucleus for a loyal body of local patrons of the school.

If the Academic Department gave Miss Gaines something to work on as soon as she got back to the field, in the matter of finding a permanent head, no less did the Primary Department contribute to sleepless nights. Reference has been made to the successful handling by Mr. Bito of the problem of obtaining sanction for the operation of this department. It was, as every one recognized, only a temporary solution, so as soon as Miss Gaines got unpacked, she began negotiations for a suitable person to act as head of this department of the school.

Many years before, the story goes, there were working in the garden of the Christian College for Women in Kobe, a gang of political prisoners. Into their midst one day came a missionary, accompanied by a young Japanese woman, to bring a word of comfort and leave in their hands copies of the New Testament. One of these prisoners, a mere boy, had been made prisoner during the Satsuma Rebellion, his fault being that he happened to be on the losing side. The story of the gospel captured him. As soon as he was released from imprisonment, he sought out a Christian church and attached himself to it, while at the same time entering a training school to prepare himself as a teacher of children. This man, whose name was Yasunaga, had been associated with Mr. Bito when the latter was head of the Hyogo Primary School, and through this connection, a second valuable assistant was won for the Hiroshima Girls' School.

The negotiations were conducted by Mr. Y. Yoshioka, later to become the first Japanese President of Kwansai Gakuin. The letters which passed between the negotiators at this time reveal the precarious financial state of the school, which led Miss Gaines, unlike her usual generous self, to drive as shrewd a bargain as possible. Mr. Yasunaga has been informed by a Christian friend in Hiroshima that living costs are much higher there than around Kobe, houses being scarce and rents accordingly high, a house of four rooms costing as much as three yen per month. So he requests from the school three yen for rent money in addition to his salary, which he claims is just sufficient to support himself, his wife, his mother, and some other relatives whom he is

responsible for. Since the salary was only seventeen yen, we can readily sympathize with him in his request. But Miss Gaines writes the go-between as follows: "After consulting, we think the price of house rent in Hiroshima will not be so much as has been represented to Mr. Yasunaga (she called him Yashinaga). Living in Hiroshima last year was high, but from now on it is not likely to be expensive." Nothing like being optimistic for the other fellow. As to salary, she presents this proposition, showing incidentally what a business executive she would have made: "the salary is to remain at seventeen yen, but Mr. Yasunaga may keep tuition money of all pupils in the Primary Department, above the number in attendance the previous year, *up to four yen*. Furthermore, if he succeeds by his efforts in enlarging the attendance, he may continue to receive half the tuitions. It seems to me this is a fair offer, for we are engaging two teachers and paying a good salary while the school is still very small."

There seems, however, to have been some mistake made in presenting this offer, and after the new teacher arrived negotiations had to begin all over again. The go-between characteristically wrote to assume responsibility for the misunderstanding.

"I am confident that Mr. Yasunaga's memory is correct, but mine is, I feel, rather unreliable. The mistake could not be made by either you or him, but by me who know both languages and engaged myself to settle the sodan between the two parties. I will, therefore, bear the consequences and pay the difference. You will please let me know what it amounts to. I am exceedingly sorry that the matter has given you so much trouble, and both of you such unpleasant feelings."

It may be said that squabbles over money always gave Miss Gaines an unpleasant feeling. More than once did she rise on the floor of some Mission conference to remind her fellow-missionaries that there were more important things than finances. In fact the hardest thing she had to do when she came to the mission field as she so often said, was to have to receive money for doing Christian work.

But the "unpleasant feelings" between her and the new teacher didn't last long. Yasunaga Sensei was so kind, so gentle, and had such a remarkably child-like Christian faith that no one could fail to be won by his winsome personality. More than thirty years of devoted service he gave to the school, and his Christian influence upon the lives of stu-

dents and parents is incalculable. His face itself revealed the deep peace within, and the boys and girls of the primary school had unlimited faith in him. They believed that he stood so close to Christ that God would grant any request he might make, and many are the stories told illustrative of his wide-reaching influence.

Speaking of primary teachers reminds us of one of the ladies Mr. Bito had employed in order to meet government regulations. She was a graduate of the provincial Normal school, and was not pleased, so the story goes, with the singing of the children.

"She said their voices were too much like foreigners'. So she taught them some of her orthodox songs, in the orthodox way. Unless one heard the singing in schools in Japan at that date, no description can convey an idea of what it meant to have the voices of the children, who sang hymns and other songs so sweetly in their natural voices, changed into the shrill, sharp singing voices of that period. It seemed to suggest wind whistling through saw teeth."

Just four years after Mr. and Mrs. Yasunaga came to the school, there occurred a crisis affecting all Mission primary schools in Japan. Along with the new treaties abolishing extraterritoriality, which went into effect at that time, there was a movement for stricter control of education. Already there had been enacted regulations prohibiting the teaching of religion in primary schools, and in 1899 there was instituted a strict search into all private schools to see if they were living up to the regulation. Rather than give up the teaching of religion, most Mission primary schools at this time ceased operating. People said to Miss Gaines, "Will you stop the Primary?" "No. Not until the Government makes us stop."

In the fall the school inspector was invited to visit the school, where the lid was taken off and he was shown everything, prayers, Bible lesson, all. Then he had a conference with the Principal. "Now, about this Ceremony in the chapel, is that a *gishiki* (religious ceremony)?" Miss Gaines replied, "I am sorry I do not understand Japanese so very well, and I cannot say. You saw our morning program. Would you call it a religious Ceremony?" The inspector scratched his head a bit and finally remarked, "*Naruhodo*" (I see.) And that was all that was ever said about closing that primary school.

## CHAPTER SIX

### ATTAINMENT

In 1901 Nannie B. Gaines finally got her kindergartener. Through the good offices of Miss Patty Hill, who had through all these years remembered her pledge, the Mission Board sent to the field on a four-year contract the "Lady of the Decoration." And from the day Mrs. Macaulay struck Hiroshima, things began to hum. Daughter of a wealthy and respected family of Shelbyville, Kentucky, the new recruit had a sad heart story. An early and romantic marriage with a dashing young Englishman, nephew of Lord Macaulay, had ended in tragic failure. Partly to give herself opportunity to piece together again the fragments of her broken life; without the background of religious piety and the consecration usually associated with foreign missionaries, particularly those of the evangelistic groups; but with the best training available in her field, including two terms under F. M. Burton and Patty Hill in the Training Course of the Louisville Free Kindergarten Association; the talented, spirited, desperate young lady plunged into the work in Japan in a determined attempt to forget herself and her sorrow. Even Miss Gaines couldn't hold her down, and her work, while providing the experiences through which she later rose to fame as an author (under the pen-name of Frances Little), at the same time gave an impetus to the kindergarten movement in Japan that immediately placed it in the front rank of educational and missionary agencies.

When the "Lady" came, she called herself "a misfit," and one can imagine that some of the missionaries fervently echoed the phrase. In that delightful medley of fact and high imagination called "The Lady of the Decoration," can be traced the steps of that "splendid development," as her relatives called it, which came to this rebellious, tempestuous, lovable soul, and for which Nannie B. Gaines was to be ever gratefully remembered.

Readers of the book will recall the new teacher's first impressions

of the Hiroshima ladies who were to be her associates :

“ When I saw them, I must confess that my heart went down in my boots ! Theirs must have done the same thing, for we stood looking at each other as awkwardly as if we belonged to different planets. The difference began with our heels and extended right up to the crown of our hats. Even the language we spoke seemed different and when I faced the prospect of living with such utter strangers, I wanted to jump overboard ! ”

And having been introduced to some of the other “ brethren,” she remarks : “ I felt for all the world like a convict sentenced to four years in the penitentiary.”

But a few hours later Miss Gaines (called Miss Lessing in the book) came into her hotel room and things began to change :

“ now that her hat was off I saw that she had a very sweet face with pretty dark hair and a funny twinkle behind her eyes . . . She told me how she had come out to Japan when she was a young girl, and how she had built up the school, and all she longed to do for it. Then she said, ‘ Your coming seems like the direct answer to prayer. It has been one of my dearest dreams to have a Kindergarten for the little ones, it just seems too good to be true ! ’ And she looked at me out of her shining eyes with such gratitude and enthusiasm that I was ashamed of what I had felt.”

Still further contacts with the missionary group lead her to say, “ It is good to be among plain, honest people, that live outdoors, and have healthy minds and bodies.” And a little later she writes from Hiroshima, “ I couldn’t be frivolous if I wanted to down here. I am rapidly developing into a hymn-singing sister, and the world and the flesh and the devil are shut up in the closet. Let us pray.”

Gradually the flippancy, the facetiousness, the tendency to make fun of all the ways of this strange “ tribe ” changes into downright admiration :

“ I tell you I am beginning to look with actual reverence on the heroism of some of these people ! Tears and regrets have no place here ; desire, ambition, love itself is laid aside, and only taken out for inspection perhaps in the dead hours of the night. If heart breaks come, as come they must, there is no crying out, no rebellion, just a stiffer upper lip and a firmer grip and the work goes on. I wish I was like that . . . ”

But she wasn't like that, and how fierce at times was the struggle with herself. Occasionally she "kicked over the traces," finding it impossible to adjust herself wholly to this strange new life. "To think," she cried, "of all my old ambitions and aspirations ending in the humble task of wiping little Japan's nose!" At such times it was to Nannie B. Gaines that she turned for comfort, for strength, for renewal.

Patiently, tenderly, did the older woman deal with this creature of changing moods, for whom every day was, as she expressed it, a "fight against the tide," who cried out of the depths of her restlessness, "I almost envy some of these good people who can stand in the middle of their prayers and touch all four sides. They know what they want and are satisfied when they get it, but I want the moon and stars and the sun thrown in."

In her work, Mrs. Macaulay was a whirlwind of efficiency. Gladly did Miss Gaines turn over to her the burden of caring for the kindergarten interests, and as gladly did she take upon herself the burden of caring for the kindergartener. When we read the report of the new head of the Kindergarten Department after her first two years of work, we perceive how marvellously her work has been joined without a break on to what has preceded. The mantle of Miss Gaines fits perfectly the new shoulders; the seven years of waiting have not been in vain.

In the little building you see out of the window, each day for ten months, with a few exceptions, are crowded from 85 to 100 children and 7 teachers to say nothing of the Superintendent. On Fridays, the other two kindergartens, of which I will speak later, come to this already crowded room to play games and skip as the other kindergarten rooms are too small for them to have the proper exercise. When all of the children are together we haven't room to change our minds to say nothing of giving the body the free muscular exercise that is necessary for its full development. Still we do the best we can and spend one delightful hour together. If the room was just as big again we could without effort have just as many more children. Last year a friend from America sent me \$25.00 and Mr. Waters gave me a little more and we built a small addition in which to put the material and the cases that held the kindergarten material. Later on another friend sent me \$35.00 and I opened another Free Kindergarten in a crowded district in connection with one of the chapels. On the first day the one room was filled to the limit and it was more than I could stand, not being able to remedy it, to hear the appeals of the fathers and mothers

for their children to be taken in. The people were of the poorest class but they sent a man to the school to see if something could not be done towards getting larger quarters. We crowded a few more into the Free Kindergarten, in the school yard. This kindergarten is held in a small Japanese house and has an enrollment of 65 and always begging for more to be let in. The easiest way to reach the Mothers is through the children and there should be more visiting done from house to house, but my hours are too full to do any visiting but I send the girls every week.

The training class has fourteen students. In April of the coming year six of these girls will graduate. These girls with one exception receive Yen 5.00 a month. Yen 4.00 of this goes for board, 50 sen for training class material, leaving them 50 sen for luxuries! The board in the school has been raised to Yen 4.50, which leaves nothing whatever for the girls to spend on necessities. Our tuitions from the big Kindergarten averages about Yen 50.00 a month. This, in addition to Yen 10.00 that Miss Gaines gives me, has by the closest economy been made to pay the expenses of all the kindergartens. Teachers, material, fuel, servants and all current expenses. But it can't be done any longer. In the first place, the girls must have more salary. They cannot get along on the small amount they have. We are in constant receipt of applications from the Government for kindergarten teachers. The Government offers many times the amount we give the girls and now that some of the girls have nearly finished the course you may be sure unless we give them what they at least can live on we cannot keep them, and I can say most sincerely the girls deserve all that we can give them. For they have developed from silly giggling girls into wholesome, enthusiastic, Christian young women, eager and anxious to do their part in life's battle, and to help where help is most needed. Most of the girls have some one dependent on them and it is but natural they should go where they can get living wages.

What do I want? Either give me a larger building where I can take in more children and increase the tuitions or make a special appropriation which will enable me to carry on the work properly and thoroughly. I would like both. One I must have. I do not object to every working hour being filled to the utmost with the demands of the kindergarten, but it makes me heart sick to see the splendid opportunities slipping by each day, all for want of push and energy of the powers behind the throne. Be as generous as you are good and help me make these three kindergartens such a Christian power as will be felt through all Japan. Not for a day, not for a year, but for all time. For the sake of the little baby who lay within the manger so many years ago, give the children, so many of whom are waifs, a chance. A chance to know the way to the highest and best. A chance for the complete development of mind, body and soul; and no-

where can it be found so quickly and fully as in a well conducted, well equipped kindergarten.”

If Mrs. Macaulay got hold of the Kindergarten in a surprising way, pushing it by the sheer force of her dynamic personality to the foremost position in Japan, no less did the work take hold of her. Coming out to the Orient motivated with a desire to save herself, she remained to save others. Watching the daily sacrifice of those around her, she found it impossible to hold herself aloof. The letter in her book, dated Dec. 1903, reads, in part, as follows :

“ All the Christmas money I had saved to buy presents for home went into Cod Liver Oil, and Miss Lessing (Gaines), bless her soul, is doing without a coat for the same purpose . . . All the teachers are doing without fires this winter, and it is rather chillsome to go to bed cold and wake up next morning in the same condition. When I get home to a furnace-heated house and have cream in my coffee, I shall feel too dissipated to be respectable . . . When you see a girl struggling for what little education she can get, and know what sacrifices are being made for it, you just hate your frumpy old finery, and you want to convert everything you possess into cash to help her.”

Likewise it was a new, a nobler, a happier self that, some two years after she had been on the field, reveals itself in the story she tells of listening to a sermon on sacrifice :

“ Suddenly all the feeling in me got on a rampage and I wanted to get up and say that it was true, that the most miserable, pitiful, smashed-up life could blossom again, if it would only blossom for others.”

And young Japan, day by day, insinuated itself into the heart of this woman, who after her four years of service were up gave yet another to the work, and had not circumstances prevented, would have spent another full term in Japan. Early she succumbed to the appeal of the little ones :

“ I get so discouraged and blue sometimes that I don't know what to do, but when a little tot comes up and slips a very soiled hand into mine and pats it and lays it against his cheek and hugs it up to his throat and says, ‘ Sensei, Sensei,’ I just long to take the whole lot of them to my heart and love them into an education ! They don't know the word love, but they know its meaning, and if I happen to stop to pat a little head, a dozen arms are around me in a minute, and I am almost suffocated with

affection. One little fellow always calls me 'Nice boy' because that is what I called him."

And Nannie B. Gaines, watching the new teacher with her flock, smiled a knowing smile and relieved of her heaviest burden, turned her attention to the next job.

What that job was has already been hinted at in the report of Mrs. Macaulay's. As the problem of personnel had gradually worked itself out, Miss Gaines found herself facing the equally serious problem of adequate equipment and financial support for the growing institution. Help was wanted in a new direction; and she set about getting it with the same spirit of determination that had characterized her search for teachers. Her letters to the Bishops, to the Board Secretaries, to her personal friends, as well as her appeals to the Mission, all dealt with this theme. And here also she seems to have been successful in enlisting the sympathy of every hearer.

Within two years after her return to the field the school was beginning to outgrow its buildings. More and more applicants had to be regretfully turned away. Seeing that the disappointment was even harder on the Principal than on the pupils who had failed to get in, her friends on both sides of the Pacific did all in their power to find funds for the maintenance and enlargement of her plant.

Along about 1896 the Woman's Board began to take an interest in Japan, which, strangely enough, had up to that time been ignored by them. Because of her own alertness, as well as her wide connections, nothing either large or small seems ever to have taken place in Church or Missionary circles without Nannie B. Gaines' notice. So in December of that year, she wrote an "interesting" letter to Bishop Hendrix. One can safely venture that she was making enquiries concerning the disposition of the \$1,000 appropriation the Woman's Board was reported to have made to Japan the previous year. It is clear, at any rate, that she brought up the question of the relation of her school to the Woman's Board work. The Bishop, who reveals consistently a very strong feeling on the subject of Woman's Board activities, wrote in reply:

"Your interesting letter of Dec. 16th was duly received and has been carefully considered by both Dr. Lambuth and myself. We recognize the great work which is possible to you with your reputation, and how important it is to reinforce you properly and immediately. You are well

aware why it has not been done before and how that in view of repeated requests from the missionaries in Japan the Woman's Board has begun to think somewhat seriously of entering that field . . . As you state, a fund had been placed in the hands of the late President . . . with reference to opening work in Japan. You are doubtless aware of the one imperious will which for years dictated the policy of the W.F.M.S. contrary to the Constitution which required that it do its work under the advice of the Parent Board. Accordingly in 1894 at the General Conference in Memphis I introduced a resolution in the meeting of the Parent Board requiring that hereafter the W.F.M.S. should make an annual report that there should be no waste of means or laborers, and to put the women under the Presiding Elders as is now done with such harmony in Japan. This would remove the difficulties, I think, which you anticipate should the women enter Japan. Would it not?

Unhappily I had not heard of the Hays-Wilkins fund being originally intended for Japan until after it was formally appropriated to erect a building in Sung Kiang, China . . . Were the Parent Board in funds, I infer that it would be more agreeable to you to remain under its direction for reasons intimated. Possibly we may find it best to make no change in the relation of your work to the Parent Board in the hope of a larger Missionary Collection soon, although somewhat will depend on whether we can get our debt in better shape and thus stop the large annual interest. In the meantime we will do what we can for the Hiroshima Girls' School with which we are in fullest sympathy."

Nannie B. Gaines had long since ceased to be an impatient, three-day missionary. Having presented her financial needs to all who were in a position to help her, she waited patiently, expectantly. She had learned to trust God even above Dr. Walter R. Lambuth! Mr. Nishimura tells of one occasion when instead of writing home for needed funds, as he suggested, Miss Gaines insisted on their praying, saying, "God knows better than the Secretary." And her trust was rewarded. For the money came somehow, from all sorts of places and from all sorts of people. At one time Brother Towson, the Mission Treasurer, was so impressed with Miss Gaines' need of \$100 with which to carry on her Kindergarten Training Department that he himself quietly assumed this obligation and informed Dr. Lambuth of his determination to pay the required amount out of his own pocket if it could not be otherwise obtained. The Secretary sent a draft for the necessary amount, saying, "Let us thank God that He has provided the funds in this time of your

great need. The Lord always provides when we trust in Him. . . .”

In anticipation of the growth which she saw was inevitable, Miss Gaines began about 1898 to look about for a suitable lot for the new building that she hoped eventually to put up. The time seemed propitious. The debt that had been hanging over the Mission Board for some years was paid off early in that year and reports sent her by Bishop Hendrix were very encouraging: “We may hope to expand just a little, but very little, as the receipts will be only about what they have been for some years and we have promised not to go in debt again.” In another place he wrote: “It gives me much gratification to know of your developing work. It deserves and shall have our hearty co-operation. We had better attempt less elsewhere in Japan than fail to follow up this splendid opening which gives access to so many homes.”

A suitable lot was found, and the Board, under the urging of the members of the Japan Mission, made a small appropriation towards its purchase. This was the signal for everybody to pitch in and help Miss Gaines raise the full amount required for the purchase. It was at this time that there occurred one of those acts of thoughtful brotherliness which make missionary life so enriching and the Mission Treasurer’s work so difficult. Dr. Wainright wrote from the Kwansei Gakuin as follows:

“I have asked Brother Waters to send two hundred yen to Brother Wilson for you. We can squeeze this out of our appropriation for the Kwansei Gakuin, with some risk of coming out short in September. But we want you to have it and we can, by economical management, and postponement of certain things, come out all right in the end. Seven-tenths is from the academic appropriation and three-tenths from the Biblical. Dr. Haden gives his consent to the sending of the latter.

Now please do not say to anyone that this was turned over from the Kwansei Gakuin to your school, but that it was simply changed over from one district to another. The money has never been in our hands. We do not want to report to our Directors this item, and hence, it will not enter our accounts . . . We cannot see your work suffer when we can by any means help you out.

Other offers came from fellow-workers; Miss Gaines must herself have put much into the fund, as she received at this time a letter from Mrs. Daisy Lambuth scolding her for putting “every cent” of her money

into the school. Just as the purchase was about to be consummated, the owner suddenly raised his price, and again fond hopes went glimmering. At this juncture, W. A. Wilson who had warmly supported all efforts for enlargement of the Girls' School, came forward with the magnanimous offer to advance the amount necessary to meet the new price. But Dr. Lambuth advised waiting and praying "that the owner's heart may be touched by that spirit of liberality which a Japanese can sometimes show towards an educational enterprise." It was at this point that Mr. Nishimura again proved his worth. For he was as practical in such matters as was Miss Koka, who upon one occasion when a sudden storm struck the building and Miss Bryan urged that they get on their knees and pray, replied, "All right, but let me fasten the windows first." While the others were trying to decide on the next step, Nishimura quietly went around and purchased the lot in the name of his friend the book-seller, thus leaving Miss Gaines free to take up the next item on her expansion program—the finding of ways and means of getting some buildings erected on that lot.

The need for enlargement of facilities was really urgent. The school had gone on increasing from year to year; boarding students were being turned away for lack of room; the chapel could hold only a portion of the student body; the class rooms were too few and too small. The Kindergarten also was too crowded for the best work, even though the number of pupils had been limited and many put on the waiting list.

Bishop Wilson came out again as visiting Bishop in 1898, and his report deals at length with the situation of the Hiroshima Girls' School. After paying high compliment to Mr. Nishimura, he reports :

"The school has a very high standing in all that region, but it is not sufficiently equipped; nor can it, with the low salaries it pays, secure the best Japanese teachers. It is, therefore, likely to suffer in competition with the government schools. Miss Gaines' extraordinary diligence and her personal influence have kept up its reputation and made it the most popular school in Hiroshima; but it is beginning to feel the effect of superior advantages by other schools, and must in time fall off, unless we can put it in a position to compete with any. The ladies are really caring for at least twice the number of girls in the various departments as they have accommodations for."

Meanwhile, the expected improvement in finances failed to take

place. On the contrary, beginning with the latter half on 1898, collections fell off so that even the low operating expenses of the Hiroshima Girls' School could not be met by the Board. Here Miss Gaines' practical ability stood her in good stead; this, with the spirit of cooperation and sacrifice shown by her faculty, enabled her to pull through. Without money to employ a teacher of domestic science, Miss Gaines herself taught cooking classes, inventing not only new dishes, but also a new technique of baking. The biscuits which she turned out in bright new dust pans were pronounced excellent. There was not enough money to employ a teacher of drawing, a subject required by government regulations, so she had the other teachers practise drawing until they were able to do the job themselves. To stimulate the men to greater efforts, she would display before them work done by the women teachers, and similarly, the ladies were shown what excellent work the men could do. Finding them all using pencils for making drawings in the western style, the Principal criticised them severely, insisting that the Japanese should use the brushes to which they were accustomed. This is in keeping of her life-long efforts to preserve the arts and beauty of Japanese culture. The course on "Etiquette," which she was among the first to introduce into the curriculum of a Mission School had the same purpose.

With the same spirit of sacrifice, the teachers themselves provided much of the equipment and materials required in their courses. Maps, for instance, especially of China, were essential, but expensive. So the teachers gave money to buy the materials for these, and themselves remained after school hours to make them. In like fashion, the teacher of Physics, Mr. Miyake, made much of his laboratory equipment, including a telephone, which, however, couldn't be heard, his friends said, from one end of the hall to the other.

Without fretting, without complaining, utilizing to the utmost limit of usability all that she had, Nannie B. Gaines waited patiently, confidently, for funds to come. Dr. Lambuth, as Board Secretary, was laboring under tremendous pressure to arouse the Church to its responsibilities and opportunities. Although he found it impossible to provide the funds needed for the work at Hiroshima, he sent spiritual comfort and guidance. Writing at this time to inform Miss Gaines of the necessity for strict economy for yet another year because of a decline in collections, he encourages her thus :

“ I am heartily in sympathy with you as to more ground and a larger building. Make it a matter of special prayer and the way will be opened in time for all the equipment you require. In all your heavy work and the draft upon your time do not neglect the quiet hour with God. Get it early in the day if you can. A quiet communion of even a few minutes, shut up in your room with Him, will give you a peace and strength which can come from no other source. This is the best tonic for body and soul.”

Soon after the receipt of the above letter, came an announcement that brought rejoicing to Miss Gaines and all her friends. Mr. R. M. Scruggs, of Saint Louis, had just given \$2,500 toward the enlargement of the Hiroshima Girls' School. Since the Boarding Department was regarded by Miss Gaines as affording the best opportunity for influencing the lives of the students, she sacrificed for the time her cherished plan for putting up a building for another free kindergarten, and erected instead a new dormitory building capable of caring for twice as many boarders as the old. But the meeting of this one need could not satisfy one as far-sighted as the Principal of the Hiroshima Girls' School. In fact, it made the other needs appear more glaring than ever, a fact which she did not hesitate to point out. Her remark when reporting on the erection of “Scruggs Hall” is characteristic : “The new accommodation will meet the present necessity only, not allowing for much growth.”

The truth is that in spite of periodic enlargements of the school made possible by new buildings that came eventually in response to urgent appeals, these usually were so belated that they offered only slight relief, the school having grown in the meantime beyond the capacity even of the new equipment. It was somewhat like the story they tell of Tokyo's tram cars in the early days. These were so crowded that after much urging the company was persuaded to add on a few extra cars. After a few days these were taken off, the explanation being that the experiment had proved a failure since the cars were just as crowded as before. The Hiroshima Girls' School was chronically overcrowded, so why try to provide more space? It was only the extraordinary favor which the school had in the eyes of the local authorities of the Educational Department that permitted it to violate most flagrantly, time after time, strict regulations regarding overcrowding and under-equipment, offenses for which other schools around it were forced to close.

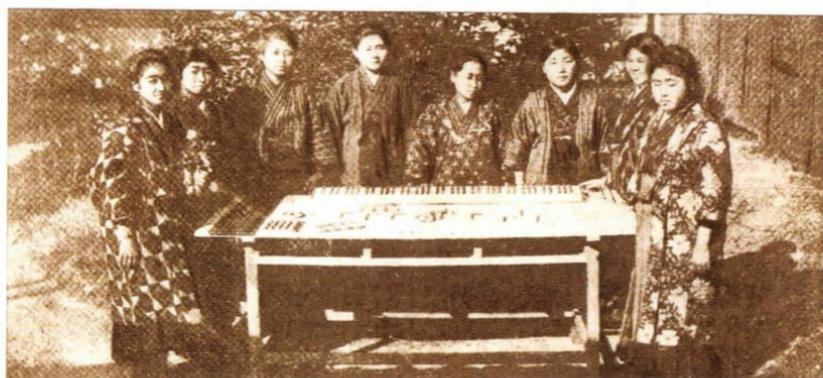
Having made the first step towards expansion, Miss Gaines was



Mission Meeting, Hiroshima, 1900.



"The Lady of the Decoration" With Her Kindergarten Training Class.



Music Class, H.G.S.

determined to see the job through, concentrating next upon the kindergarten. In 1900 the Japan Mission Conference of the Methodist Episcopal Church, South, was to be held in Hiroshima, so she primed her guns for the meeting. In her report, she presents a powerful plea for support, marshalling her facts and arguments with typical masculine logic. Pointing to the urgent need of a new kindergarten building with class rooms for the Kindergarten Training Department, she goes on as follows :

“ For five years this class has been carried on by giving time before the regular school work began in the morning or an odd hour in the afternoon or evening. The young ladies have gone from room to room, wherever there was an unused room for the hour, sometimes sitting on a bed-room floor, sometimes in the study vacant for the hour, sometimes in the kindergarten room sitting on the chairs and using the tables intended for tots from three to six years old. No midnight oil has been burnt in these classes, but not a little early morning oil, winter mornings. What these young ladies have gone through with in order to get the Kindergarten Training might make a chapter on sacrifices, but not one word of complaint has ever reached me as to these inconveniences. Surely after five years’ trial, and the success that has attended this work, there can be no doubt as to its need or the practicability of keeping it up.

There is a time in the case of nations for struggles against adversity, for overcoming difficulties of every kind, the necessary stages to develop strong nations ; and such times produce heroic men. But if this life and death struggle must ever be kept up, no growth, no development, then that people as a nation must die. No life without growth. Because these girls have worked so cheerfully under the difficulties and have seemed to enjoy the work, is no reason that this stage of affairs should be kept up, after the experimental stage has been passed.

We cannot claim that our work, even though it is Methodist, is so superior that it will draw pupils from the better equipped Training Schools. The opportunity is still open to us, so if we now enter in with proper equipment, the influence going out from such an institution can hardly be estimated at this day in Japan. In this one department we can still set the pace for the Government kindergartens. If the present necessity is not met *now*, I fear our opportunity will be forever gone. The Government is going to locate one of the Higher Normal Schools for Women in Hiroshima. In connection with this school there will be all grades from the Kindergarten to the High School. With properly equipped buildings and a trained Kindergartener from America to give her

entire time to the Kindergarten, we could do such work as they could hardly hope to do in the Government Kindergartens, for there can be no Kindergarten, according to Froebel, without Christian Teaching as the foundation.

Would the Bishop or the members of this Mission feel that the Church was doing her duty, if one man was allowed to take a Theological Class year after year, in the odd hours when other work was not pressing him, and was supposed to give to these students sufficient instruction to equip them for effective work? Would the young men endure such inconveniences without murmuring? Some of us feel that the training of young women for Kindergarten work is not less important than giving Theological Training."

As a result of this appeal, which went also to the Board officials, the needs of the Hiroshima Girls' School in the matter of buildings were given right of way. After the next annual meeting of the Board in Nashville, Dr. Lambuth wrote as follows :

"At the meeting of the Board of Missions both Bishop Wilson and myself brought out the needs of the situation in relation to your school work. Just after the Board meeting I wrote a circular letter to every presiding elder in the Church urging that they endeavor to secure \$10,000 from individual givers for the institution . . . In addition to this we will bring out in the next number of "Go Forward," our new paper, some account of the school work and its needs. I will also send a circular letter to the members of the Board and will ask Mrs. Wilson to write an article for the Nashville advocate and urge Bishop Wilson to press the matter personally among his friends in Virginia and elsewhere. Above all else, let us day by day make earnest supplication that our "Heavenly Father," who is more powerful than all others combined, will touch the hearts of those who can give and enable them to respond to this urgent call."

For the next five years efforts of loyal friends in the homeland continued unabated. Dr. Lambuth wrote: "I have made more direct personal effort to secure funds for your building and equipment than for anything else in Japan." It must have been hard to keep on waiting patiently upon a Church to make up its mind to give out of its abundance the small pittance necessary to enable the Hiroshima Girls' School to meet the opportunities before it before those opportunities slipped away never to reappear. But while Nannie B. Gaines never failed to keep her needs before the Church, she did not once complain at the niggardly response. Other missionaries did, at times, and thus added bitterly to

the burden carried by the hard-working Secretaries, who were wearing out their lives in the thankless task of prodding an indifferent constituency into action. Over and over again Miss Kate Harlan, of the Board staff, Mrs. Daisy Lambuth, and the Secretary himself voice their appreciation of Miss Gaines' attitude, in contrast to that of others. Here is one extract from a letter to Miss Gaines :

“ Let me tell you something which must be strictly *sub rosa* (“ grave-yard ”, as Mr. Holt used to say). With the exception of yourself and a few other sensible folks like you, I think missionaries are the worst spoiled set of people that I know anything about. I hope you will continue to give them the benefit of your sensible way of looking at things.”

Upon another occasion Miss Harlan wrote :

“ I don't pray for the missionaries and the work as much as I should, but one missionary and the one work that I never forget is you and your work. You have so much responsibility, you bear it so bravely, and you are so hampered by the lack of teachers, buildings, and money to properly equip and run your school, that it appeals very strongly to me.”

At another time, when the collections had fallen off very badly, Mrs. Lambuth wrote :

“ I suppose the Japanese missionaries will decapitate both secretaries, the treasurer and the Board when they learn this fact. Some of them, however, I know will only sympathize with us on this side of the water over the shortage, you among the number. While others will write—well they can't write any worse than they have written. By the way, when I inherit a fortune, I am going to give you \$15,000 for your school work, and then I am going to give \$15,000 to Dr. Parker for his work, and all the rest of the money I am going to use myself, I am not going to give a cent to another soul on the mission field.”

Dr. Lambuth himself wrote :

“ I know you do not complain. You never complain. I always count on you as one of the missionaries who do their best and keep on doing it, even to their own hurt at times . . . Am anxious to have you return for rest and change. You are right about the exercise out of doors. Take it whether you can afford it or not. We must have sanity in religion as well as in the intellectual realm, and much of it comes from fresh air, sunshine, and vigorous exercise.”

Reference to the furlough is explained by the fact that already Miss

Gaines' stay on the field had exceeded by two years the ordinary term of service, and that it was some months now since the Board had granted her a leave of absence and sent to the field her allowance and travel. But still she refused to leave her post, and it was necessary for Dr. Lambuth to write her again: "You had better come on home and get your rest. Make any arrangement that seems wise to yourself and Brother Waters. You must not stay any longer than can be avoided. You really have been on the field too long. You need the change."

But until there was promise of someone to take her place, Nannie B. Gaines refused to budge. Miss Lanius and Mr. Waters could have managed the job, to be sure, but they were both due to go on furlough before she could get back, so she waited until Miss Maud Bonnel was appointed to fill out the term following the departure of Miss Lanius and Mr. Waters before she would consent to go home. When she set sail in September 1903, there was nothing of the worn-out missionary look about her. The eyes were bright, the chin up. There was business on the other side.

During her year at home, Miss Gaines evidently got the ear of someone, for besides Miss Bonnel, Miss Cook and Miss Ida L. Shannon were both sent to assist in the work in Hiroshima. She must also have touched somebody's pocket book, for a string of gifts, \$15 here, \$40 there, \$129.27 from somewhere else, began to come in for the Hiroshima Girls' School. And when Bishop Galloway came out to hold the Mission Conference in 1904, he brought the glad news that, chiefly through the generosity of Mrs. E. E. Jackson, the money for the much needed main building of the school was assured. On that furlough Miss Gaines seems to have gotten everything she needed—except rest. But when she came back to the field the long pull was over; by 1906 the Hiroshima Girls' School was so well provided for that the Board Secretary could remark, when he made the final remittance of \$1,400: "I sincerely trust that you will now be able to meet all necessary demands, and at an early day be in good running order. Truly God has been good to you. I almost covet the opportunity which has come into your life, and which comes to not one woman in a hundred thousand."

## CHAPTER SEVEN

### WIDENING HORIZONS

Having won another long fight and seen her fondest dreams coming true at last, it was characteristic of Nannie B. Gaines that she was not so much elated as perturbed over her success. In one of her letters to Dr. Lambuth she expressed her anxiety over the rapid expansion, and received this reply from him :

“ I rejoice most heartily in the prosperity of the school, but surely that prosperity can bring no harm when it is God-given. Your safety lies in your very fears because they bring you to realise the tremendous responsibility resting upon you and your need of keeping close to the feet of the Master. You are doing a great work. May the Lord bless you and sustain you.”

There were doubtless those, at home and on the field, who in 1906 when Miss Gaines finally got all that she had been asking for, thought that for a time at least she would “ stay out.” But that was, as we know, a grievous error. Even in the ordinary course of events we should expect this far-sighted woman to perceive some strategic opportunity to be grasped before it was too late. And that's exactly what happened ; for within a few months of the receipt of Dr. Lambuth's letter congratulating her on her success in securing the new plant, she was writing him about a couple of lots that would serve beautifully the expanding kindergarten activities. But that was a mere incident ; the next request that came from her was so stupendous that surely he must have gasped when he read it. But extraordinary things were happening in the field of women's education in Japan, and Nannie B. Gaines was among the first to sense them, and grasping their significance, to propose a move which if radical and far-reaching, was at the same time dictated by statesmanship of a high order.

In 1907 there was a falling off in attendance in the Academic Department of the Hiroshima Girls' School. For the first time in the history of the institution the entering class was smaller than the graduating

class. A superficial view would undoubtedly suggest that the recent enlargement was perhaps a mistake, or at least that the time had come for holding fast to present lines, since it seemed clear that the demand for Mission schools for girls in Japan was henceforth to be severely restricted. Who else but one trained, as was Nannie B. Gaines, to take the long view would have dared bring forward at such a time proposals so revolutionary in their nature? Tired out as she was with the long struggle to obtain adequate support for her school, and hesitant as she was to add further to the almost unbearable burdens resting upon the man in the Secretary's office, for whom she would have been willing to give her very life, nevertheless we find her sounding forth to the Church a clarion call for further immediate advance, and calmly proposing to sink another preposterous amount in an institution that statistics showed was losing ground! The alternative that she holds out is ignominious retreat, the closing of the doors of the school, and immediate withdrawal from the educational field. Such behavior obviously demanded explanation, and for the next three years Miss Gaines was explaining.

Thus far the Hiroshima Girls' School had enjoyed the popularity which had been common to all the Mission schools in Japan in the first fifty years of their existence. Being pioneers in the field, and providing facilities for women's education that could not at first be obtained otherwise, these schools had gone their way, trying very largely to duplicate the type of education provided for women in western countries. Because of a lack of teachers qualified in Japanese, as well as of text-books in that language, instruction was of necessity given in a foreign language, with the result that too often the graduates of such schools had difficulty in making their adjustment to Japanese life. Naturally a reaction took place, to which reference has been previously made, when the Mission schools were no longer crowded; when many of the Provincial Normal Schools closed their doors to women; and the cry arose that the day of Mission girls' schools was over. Miss Gaines was among the few who at that time refused to be stampeded, and we have seen how well later developments justified her stand. Gradually the Government began to turn again towards women's education. But as their facilities were limited, private schools increased and enjoyed great prosperity. The Russo-Japanese war gave added impetus to the movement; women began to appear in business and professional fields; and schools sprang up

everywhere to meet a new demand for practical education. Many of these were naturally of low standard, so it became necessary for the Government to take a hand. In 1907 a new set of regulations was promulgated, setting new standards and providing numerous privileges for those schools which could meet the requirements for Government recognition.

Mission schools faced a crisis. Most of them attempted to go along as before, without attempting to secure recognition, and without readjusting their courses to fit into the well-planned and well-articulated new system. The great fear was that in coming under government control their religious instruction would be interfered with. The Missionary Association of Central Japan in October, 1908, appointed a committee to investigate the whole matter and make recommendations. Miss Gaines was a member of this committee, and after studying the situation carefully from every angle, she became thoroughly convinced that the only hope for the Mission school was to seek Government recognition. With regard to the point of religious instruction, test cases were made, notably at the Aoyama Gakuin, and proved that recognition did not involve the sacrifice of religious freedom. Emerging from her preoccupation with the affairs of her own school into the larger arena of missionary education in Japan, Miss Gaines led determinedly in the movement to bring all Mission schools up to the Government standards for *Koto Jo Gakko* (Girls' Higher Schools). Her presentation of the case shows an incisive grasp of the whole problem :

“ The private school that gives the nearest approach to the Government school will be the one favored by the parents. They know what the *Koto Jo Gakko* stands for ; it is the recognized standard of the Government in Japan, and Government recognition outweighs every other consideration, a fact no one can ignore. When it was possible for anyone to enter the examinations for the Higher Normal School or other higher institutions of learning, as well as take the examinations for teachers' certificates, there was no pressing need for private schools to have Government recognition. Good work only counted. At present, equipment, and good work cannot give these boons, without Government recognition ; nor can this be secured unless the equipment of the school comes up to the Government standard . . . If they cannot equal the Government school in equipment, teaching force, buildings and apparatus, they might as well close their doors as regular institutions of learning. The

pressure will never grow less."

Objection had been raised in some quarters to the Government curriculum. Miss Gaines dealt with this point in her eminently practical way :

"It is not a question whether one course of study may be better than another ; it is the question of what the schools must do to meet the demands of Japanese life and at the same time instill high ideals of character. Greek classics may be more illuminating than Chinese characters, but the Japanese girl can get on without the former and be classed among the educated, while the lack of the latter puts her with the uneducated, no matter what her other accomplishments may be . . . After all, it is the personality of the teacher that educates more than the subjects taught."

Pointing out the possibility now open to the foreign educator of bringing his influence to bear upon the whole educational system of Japan, she pleads for a closer and more sympathetic identification with the Japanese teachers in their task :

"If any engaged in school work are inclined to be discouraged at the outlook, take a summer vacation, visiting Teachers' Institutes held in every part of Japan, and see the hundreds of eager teachers spending their short vacations seeking more light ; and remember that these teachers represent schools from which the Koto Jo Gakko draw their pupils. Mingle with these teachers, talk with them of the great educational scheme of Japan, of which they are the foundation. Listen to their hopes, sympathize with their difficulties. Show them some of your own, and explain to them what you are trying to do. Enthusiasm will enter your veins and give new life and hope that cannot be shaken off."

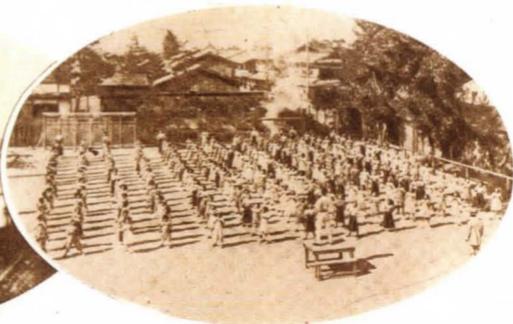
The first results of Miss Gaines' efforts in connection with this problem were seen, of course, in her own school, which finally won partial recognition after three years of impatient waiting, during which time she saw, as she had predicted, a yearly decrease in attendance in the Academic Department. Bringing the course of study and the teaching staff into line with Government requirements began almost as soon as she could have the regulations translated into understandable English, this part of the job being a relatively simple matter. But the additional buildings and equipment that were required before Government recognition could be obtained, that, as can be readily imagined, was a task that a lesser woman would have broken under. Its successful outcome proved that even after twenty years of constant struggling



Hiroshima Koto Jo Gakko.



Primary School Building, H.G.S.



Primary School Students H.G.S.



Faculty and Graduating Class, H.G.S., 1919.

against odds on the Mission field, Nannie B. Gaines still retained undiminished the old fighting spirit of her forbears, as well as the same practical ability to make the ingenious most of small means.

To meet the requirements, a Gymnasium was one of the things needed. Did she build a new Gymnasium? Not at all. For what she really needed was a new building for the Primary School. This department, one of the very few Primary Schools that had remained in operation after the new regulations of 1897-8 went into effect, had once more justified the fore-sight of its founder, and with its nearly two hundred pupils was crowding to the doors the old building erected years before, when, as she tells us, it seemed foolish to put up a building large enough for one hundred girls. So what she asked for, and got, was a new Primary School building, the old one becoming the needed Gymnasium. Likewise, the old Kindergarten found itself transformed into a Science Building, and when the reshuffling was all over, the only other new building necessary to erect was one to house the Domestic Science Department.

Late in 1910 came the recognition that was to change the whole outlook of the school. Discounting her own efforts, Miss Gaines gave all the credit to others. "We have good friends at court," she said, "in Hiroshima Ken, as well as in Tokyo."

Thus was the Hiroshima Girls' School saved from probable oblivion, after it had been in existence for nearly a quarter of a century. As a Government recognized Koto Jo Gakko, it started out upon a new and larger phase of its unique service in western Japan. Gaines Sensei was still at the helm, but she was now under the Government, and it is a well known fact that when the Japanese Government regulates, it really regulates. Pioneering days for Miss Gaines were over so far as the regular work of the school was concerned. The course to be taken was clearly mapped out by the Educational Department of the Government; one had only to follow. But even within the Government system there is wide latitude for those who have the power to see. And Nannie B. Gaines was determined that her school should not become a pale copy of the Government school, but should preserve its distinct Christian individuality. In her eyes, the day of the Mission school in Japan was dawning. They should be unified, she believed, in accordance with the Government classification, from the Kindergarten on up through the

Koto Jo Gakko ; but above that, she urged the working out of various types of specialization :

“ Each school must study the environment, understand the needs and meet them. Superintendents of education in many instances have good words for the Mission schools and think there is a place for them, as they can keep up the standard, impossible in Government schools, in English and music.”

Replying to those who saw no future for Christian educational institutions, she points out the as yet unrealized opportunities :

“ Is there no need for their contributing to the supply of Primary School teachers ? Shall they with all their facilities allow local training schools, with a far lower curriculum, to supply the much needed assistants in Primary Schools ?

Shall they fail to open their doors to Korean or Chinese students ? Shall they fail in the larger call to send trained teachers to Korea ? Has the world ever seen a greater movement than the educational movement of China and Korea ? That Japanese Christians and Korean Christians have a mighty work to do in bringing the two countries together no one can doubt, and what factor can be greater than the Christian teacher ?

What of the religious teaching ? *Practical morality* and *individual purity* need to be emphasized with no uncertain sound. As every Mission school has its course in Bible study as well as its various forms of Christian work, it might seem that there was nothing more to be suggested. The teachers who must live daily with the pupils have the most important work in forming Christian sentiment and character, but their influence may be deepened by visits from other spiritual leaders whose minds are free from the routine of school work.”

Thus did Nannie B. Gaines formulate her ideas regarding the future of Christian education for women in Japan, the ideal that was to shape the development of her own school. The program, though called into expression by the challenge of an immediate necessity, had nothing of opportunism or temporariness about it. On the contrary, it was a well thought out, consistent plan, arrived at, she informs us, “ after four years of studying the question, trying to read what literature could be found, talking with educators, interviewing the officials of the Department of Education, studying schools, private and Government, those recognized as regular Koto Jo Gakko, those under special privileges, and those without any privileges.” And the plan once arrived at was

not deviated from in any of its essential features. Henceforth her chief work was to lie not in the field of classroom instruction and administrative routine, but in the larger effort to direct her school along the lines of the broad policy here laid down.

In her address to the faculty the year following recognition, Miss Gaines reveals still more clearly the educational ideals with which she strove to inspire her teachers and save them from the dead formalism and the mass methods of the Japanese system :

“ I am glad to welcome the new teachers among us, and hope we may have a pleasant and profitable year together. This will be our first year as a school with Government recognition. This brings new responsibilities, which I hope we will all try to meet cheerfully. If we believe in our work and our school, that will beget confidence on the part of others, provided we put forth our best efforts for the school.

Our school ought to do as good as any school of its grade in this city, and we ought to stand for broader and higher ideals. Its foundation was love that reached out to every part of the world. The association of different nationalities must enlarge our view point and help us to understand better great international problems.

Each teacher ought to feel that the responsibility is on him or her to make his work with the pupils the very best he or she is capable of. To uphold the school and advance the interests is the duty of every teacher.

Some may say that it is impossible to do as good work as other schools, as our equipment is not equal to the best. It is our aim to bring the equipment up to the best, getting the most important things first in order. But more important than equipment is the character and personality of the teacher. Study the lives of the men and women who have influenced the world most for good, and we will find that many of them had not the educational advantages offered by Japan today, but they were influenced by some great personality that helped them to a vision of higher things.

Abraham Lincoln was inspired to high and noble ideals by his step-mother. He never saw a well equipped school in his boyhood days. A girl with the physical constitution of Florence Nightingale would perhaps not find entrance into a Provincial Government School. U. S. Grant of America was a dull, plodding boy at school. Grover Cleveland was a slow, dull boy, and at one stage became so discouraged over his inability to keep up with his arithmetic class that he was about to leave school. His teacher, a woman, by giving him extra time out of school and encouraging him to continue, not to give up because of the difficulties, inspired

in him courage and love for overcoming difficulties. She gave to the world a great statesman.

As we stand before our pupils in the classroom day by day, let us feel that these are the pupils God has given to us to lead and inspire. They may be dull or bright ; they are beloved daughters in their homes, precious to their families. They are also citizens of Japan, therefore we must do our best at all times. Each teacher has fewer hours and smaller classes than in most other schools, therefore each pupil should receive more individual attention. We should know our pupils and their homes thoroughly, something very difficult for teachers of large classes.

Let us as teachers throw all our energies into the work of the school, working with one heart and mind, determined to make this year the best we have ever known, determined to make our school the best in Japan, to be laborers worthy of the great cause of education, to be workers approved of God. Then we must succeed."

Participation in the movement for standardizing the work of Mission schools in Japan brought Miss Gaines into contact with leaders throughout the country and broadened tremendously the circle of her influence upon the educational life of the nation. Realizing the necessity for some unifying super-denominational organization to make effective the program of Christian education which she advocated, and preferring, as always, to utilize existing means wherever possible, she turned to the Y.W.C.A. as the agency best fitted to serve the purpose in view.

"What shall be the medium through which all Mission schools shall be united, that they may feel the inspiration of being members of a great whole? Denominational differences happily they do not feel. Societies in Japan are without number. In Mission schools there are many, representing some phase of Christian work which had interested some missionary before coming to Japan. In some schools multiplicity of societies brings complications. Why not combine under the association that is strictly a student organization, thoroughly evangelistic, world wide ; and let the pupils come into this great world organization, while not weakening their connection with their different churches? If Mission schools combine in this movement, might we not ask the Y.W.C.A. to send some of their best talent to assist in forwarding this movement, till Christian schools and others meet in one grand movement for pushing Christ's Kingdom to the uttermost parts of the earth?"

With her usual whole-heartedness, Nannie B. Gaines threw the full weight of her influence behind the "Y" movement in Japan, which

she felt was in danger of becoming localized in Tokyo. As early as 1906 she had begun her nagging at Miss Caroline McDonald, the National Secretary, trying to persuade her to branch out into her part of the country ; but no one, it seems, could be spared at that time to come to Hiroshima and organize a local association there. But she persisted. Bit by bit she dragged out of headquarters information regarding details of the work and organization. Since they would not come and help her, she would start her own " Y ", and so she kept writing to find out all about rules of membership, fees, officers, until finally the women in Tokyo worked out for her a model constitution, upon receipt of which both a city and a school chapter were organized in Hiroshima, and these became the centers around which were organized and revitalized the spiritual life of students and community. Of course, there were criticisms on the part of some that the school was breaking with the Church ; but Miss Gaines, looking upon the work of her hands and seeing that it was good, paid no more attention to the criticisms than she did to the movement started upon one occasion by the theological students of the Kwansai Gakuin to oust her from the Principalship because she " had no religion."

Miss Gaines continued for many years her intimate connection with the Y.W.C.A., to the mutual benefit of both. Once when she suggested sending some one in her place to one of the national conferences, the following reply came back, showing the high regard they had for her inspiration and counsel : " You have asked my candid opinion whether some one else can come in your place, and I answer emphatically, No ! Fie upon the ' younger and brighter '—it is Miss Gaines that we want."

Especially close were her relations with Miss Michi Kawai, whom she rejoiced to see growing into a truly great leader, known and admired throughout the world. It was these two who together once did a notable piece of work in West Japan. The anti-Japanese agitation in America was at its height, and since so many of the Japanese immigrants had come from Hiroshima Province, Miss Gaines conceived the idea of making a tour of the country districts in an attempt to make known the real Christian viewpoint as well as to make contacts with going and returning immigrants. Miss Kawai, having just come back from California, was selected as the most suitable speaker in all Japan for accomplishing the purposes in view. These were not women's meetings,

mind you, but gatherings of responsible citizens, encouraged and supported by high governmental authorities, and the response to addresses by a mere woman was unprecedented. It was a thrilling and broadening experience that Miss Gaines graphically describes for us.

Proceeding from Hiroshima to Kaitaichi, they next reached Kabe, famous for its "wealthy brewers, love of money and unrelenting narrow-mindedness."

"The meetings were held in the school building under the auspices of the Head of the District. Again the advertisement had not been sufficient to attract large crowds on a blustery winter day, for the officials as yet knew not Miss Kawai or her work, or her power in speaking. But the authorities were proud to think such a large gathering could be had on such a short notice to hear a woman on the question of the Japanese in Hawaii. Miss Kawai was able to gain some very useful information by talking with the head of the village . . . Travellers always remark on the unusually large, prosperous farmhouses in this community. Asking the reason, the answer is invariably, workmen returned from Hawaii or the United States have built them, or the money has been sent from there to build for the parents.

The next place was where a meeting had been arranged before the Governor sent out his command. One of our former patrons, a wealthy brewer and the head of the village, is a progressive man. Many years ago an invitation came to me, through one of the country teachers who was often in our school and home, to give a talk at a teachers' meeting. From the views expressed in this talk, the village head decided to send his daughter to the Hiroshima Girls' School. Through his patronage, summer institutes for country teachers were begun and for many years have flourished. With his own means he has financed these institutes and brought prominent men to speak to the people. He is anxious for moral training for his people. He called Dr. Nitobe to come even for an hour and explain some spiritual teaching to his people in the summer institute last year. He believes Christianity is good. He likes the moral teaching, but like so many others, he fails to get further. He told me years ago that he was willing to give up his business and turn the plant into making some commodity useful to the people, if his family connections would only consent. He, being adopted into his wife's family, had not the authority to change things that had been handed down for centuries. O, the hold of ancestral customs on these people, most adaptable in every other respect! How long before this shell of prejudice can be broken?

The meeting was held in a large barren building put up for the Young

Men's Society and the Women's Society. This was built with money sent by village people who had gone abroad. An assembly of three hundred mature men and women gathered just two hours after the hour set for beginning. Here Miss Kawai was free to speak just as she felt. She gave a short history of her life, how she was led into the work of the Y.W.C.A. ; then she gave a most wonderful picture of Christian America, from the days of the Pilgrim Fathers to the present, the real America, as she said. She was uncompromising when telling the Japanese of their narrowness and their faults ; or of the evils of some time-honored customs. She gave vivid pictures of Japanese life in California, and was unsparing in her criticisms, yet all was done with such dignity, earnestness, and gentleness, that she kept her audience spellbound for more than two hours.

Next she spoke to a young men's assembly—some hundreds—held in a school building. It was a strange coincidence, just fifteen years ago to the day, Feb. 22, Washington's birthday, I was at this school by invitation to speak at a meeting for graduates and other village people, as they wished to see an American and to hear English, as many of their people had gone to America. At that time they served refreshments, dried fruits that had come from California.

Three lectures in one day ; six hours of speaking ; yet Miss Kawai did not seem tired. One of them was a women's meeting in a village where no one had ever been allowed to do any Christian work. The head of the village, an old man over seventy, came to escort her to his village. She gave a message to these village women they can never forget. A message of Hope, though she was not allowed to give the name of this hope.

At Hatsukaichi, the next place visited, the meeting was held in a Buddhist temple, under the auspices of the Headman of the village and the Chief of Police, the two most important dignitaries of village life. Here I discovered that the sister-in-law of the priest is now a pupil in the Hiroshima Girls' School. In the priest's house we saw a set of the Century Dictionary and the Encyclopedia Britannica, some of the volumes upside down. We learned that the younger brother of the priest was a Sanskrit scholar, and died while on a trip of investigation in India. The priest had been a teacher in a Government school for years before he became a priest. He said some of his best friends were Christians. He seemed rather broad and open-minded. He wore a regular Kaiser William mustache, curled to a high state of perfection, as such styles go. A goodly assembly, largely young people, heard Miss Kawai talk, for two hours or more, with no sign of being weary.

All of these places we were able to visit, spend the day, and then return home at night. Miss Kawai could easily have spoken twice a day, if it had been possible to get meetings arranged. The country and villages seemed to have laws like unto those of the Medes and Persians, when it came to hours for public gatherings. All must yield to them; they change not. As to a meeting being two or three hours later than announced, well that is just custom.

Miss Kawai would use the hours of waiting to get information from the local authorities. A meeting would be announced for one o'clock; we would take an early lunch, rush to the train, arrive at our destination to find no one present. After half an hour or so a few would straggle in. In an hour something of an audience, but the Head man or some other Dignitary had not arrived. The women were still making their toilets, so we must wait a little longer. Meetings announced for one o'clock usually began at three. If any happened to come early they sat patiently awaiting the pleasure of the tardy ones.

At the week's end we went to an ancient village, once a Daimyo's castle town. A railroad has been built recently, penetrating the mountains which divide the Eastern and the Western Districts. When this railroad is finished the matter of reaching the country districts will be easier; our responsibilities greater. In this ancient Daimyo town the people placed the theater at the services of Miss Kawai, and the other speaker. Something over a thousand people listened to the two speakers for four hours, and seemed interested to the last. Here Miss Kawai was informed she must not speak on Christianity, for the people were strong Buddhists, and very much prejudiced against Christianity. She might speak on the emigration question, or morals, virtue, etc. She often said to me, "What is the use of speaking on morals unless I am giving them the foundation for morals?" Her theme here was Broadness of Spirit. She told the people they must study the history of other countries and the customs of other people. They must take the good for Japan, and in turn give the good things of Japan to other countries, not the bad. She gave a sketch of America, telling how the United States became a country; the motive that led the early settlers to brave the dangers of the sea, and the wilderness in order to make homes for their children. As she described Christian Civilization, though it was not labeled, and compared it with the narrow ideas of the Island Empire, of Japan, it was enough to fill the hearts of Americans with pride and thankfulness for our wonderful inheritance. Hearing it put so clearly in a foreign language by a foreigner, the message came to me with great force. When she described the Christian home, Christian community, it was as Heaven come down to earth. Alas! I

thought, how few of the aliens brought to American shores see this side of Christian America. Whose fault?

The train to this place was one hour late in starting, then lost more time on the way. From the station to the village, we were told a jinrickshaw could go in twenty minutes. Over the frozen road, in some places partially melted, the rickshaw men with the help of dogs dragged our jinrickshaws taking an hour either way. We had calculated reaching Shobara that night, this being the most distant point of our engagements. When we reached the end of the railroad, it was ten o'clock. It would take three hours to reach Shobara in a jinrickshaw. The name of a hotel was given us. We found a nice new one, beautiful and clean. Snow lay in drifts of several feet although the road had been cleared.

Of course, no fires, except a few coals in a brazier. In our room a framework was placed over a small box sunken in the floor, filled with ashes, then a few pieces of lighted charcoal put in. Over this a heavy cotton quilt was spread. Sitting by this, instead of tucking our feet back and sitting on them, we slipped them under the quilt, and wonderful was the warm glow we soon felt. After an hour or so we persuaded the people we wanted neither a regular meal, nor tea and cakes, only to go to bed. Heavy wadded quilts with silk coverings were brought to us. We managed after considerable shifting around to get warm enough to sleep, even with the heavy weight of bedding on us. The next morning after an early breakfast, we started on our journey, again calling to our aid jinrickshaw men and their faithful dog helpers.

With their feet protected by straw sandals, they trotted over the frozen roads cheerfully, acting as guides as well as means of locomotion.

We reached our destination in time for the morning services of the little company of believers in this mountain town.

Miss Kawai could pour out her whole heart here. It was a little bit of Heaven to see this little company of believers sitting on their heels, faces upturned to the spirit-lit face of this wonderful messenger of God; in turn catching the glow, until their faces shone with a joy that only those can feel who have sacrificed, or rather have given all to Christ, feeling no sacrifice, but knowing they have entered into the true riches, which was the theme of her talk.

A missionary and his wife live here, cut off from any associations save that of Japanese. This town of Shobara is connected with the early history of our Japan Mission, when Dr. J. W. Lambuth, and Dr. W. R. Lambuth—now Bishop Lambuth,—first came to Hiroshima. A company of teachers at Shobara sent a request that someone come and explain the Bible to them, as they had formed a class and were reading. The sainted J.W.

Lambuth went, to expound the Scriptures to these seekers. A little company of Christians was formed; we drew a Christian teacher for the Hiroshima School from this little band. One of the first preachers admitted to our conference came from this group. Both of them have passed on to the other side. The school where they taught has become history only. A part of the building remains, and is now used for classrooms for a Girls' Industrial School. The rich man of the village who felt his people must be more broadminded if they were to take their rightful place in the new civilization coming to Japan, and who at his own expense, built and financed the school, has passed away. The house he built for himself and family, one of the largest Japanese dwellings I have seen, stands, a monument to his ambition for better things.

The difficulty of reaching this mountain town, scarcity of finances, but most of all, the smallness of the Missionary force, left this mountain town, for years with no regular visits from Christian workers of any kind. The resident Christians moved away, so the little church ceased. In the course of years the Christian Alliance Missionaries opened work here; and they said when they first went to this section, very often someone would come saying, "I first heard Christianity from an old saint named Lambuth." So the Alliance Missionaries say they were received with kindness and respect when they first opened work there, for the people seemed to have respect for the memory of the old man who gave them the first message of Christianity. The sentiment of the people has changed, perhaps Buddhist priests helped to change it, but I fear a large part of the blame lies at the door of America.

Some years ago while Miss Cook and I were making a tour by jinrickshaw through the country, we stopped at Shobara for a short rest. An old man came up asking where we were going to hold the meeting; he wanted to come. He had heard the teaching from Lambuth Teacher. A few miles out we stopped for a few days in the home of one of our pupils. The mother said she first heard of Christianity through Teacher Lambuth.

How I did wish all Shobara should have heard Miss Kawai talk to the little group. It was so simple and clear any child could understand, yet it was so forceful the truth must lodge in the mind. I think I have never heard anyone whose teaching seemed so Christ-like, in that she spoke to them in parables such as they could feel and see. There was nothing vague or far away; it all touched life at its core. But alas, at the big gathering in the afternoon, when many thousands thronged the large school room, she was warned that she must not speak on Christianity, for religion could not be taught in a school building. This meeting was held under the auspices of the Head of the Village and other officials; they must not get into any trouble by seeming to foster Christianity.

The Guncho (Governor of the County) I knew was at least sympathetic with Christian teaching, for when in the city office in Hiroshima, he had often shown great interest in the Girls' School and Kindergartens. He did all he could to get Government recognition for our school, but his counsel was always 'Do not give up the privilege of Christian teaching. That school has something no other school has, something needed in the education of Japan.' He has always shown himself a friend to the school. Where he held office just before going to Shobara, he had shown so much favor to Christianity, the Buddhist element asked for his resignation. In Shobara he seemed to be strictly neutral.

Miss Kawai in her usual way gave to that vast priest-ridden audience a message of light and hope such as they never heard before. How did she do it and no mention of the author of that hope? She compared the narrow-mindedness of people who never had a thought beyond their immediate surroundings, to those who live broader lives, lives given to the service of Humanity, not personal gain. The Christian ideal was set clear, so there could be no mistaking. I thought as she painted in glowing colors Christian America, if all emigrants going to America, could in their early residence in the country encounter only this kind of America, soon the need for foreign Missionaries would be over. These emigrants, some returning to their native countries, would bear the glad tidings of the Gospel message. Soon the light would shine from shore to shore, from village to village, from valley to valley, even to the farthest mountain recesses. Alas, the story as it is. A few months ago, a returned emigrant, a newspaper man, had been to this mountain town lecturing against Christianity. He had lived in Christian America; he knew Christianity. The picture is too sad to dwell upon. Whose fault?

Think of Miss Kawai in the Christian environment of America at the age when life's decisions are usually made. Think of the journalist, and possibly the conditions which he faced in a foreign land, where he too hoped for better things.

On our homeward journey as we passed the thriving farm houses, built with money earned in America, or Hawaii, the better ideals of physical comfort which they had learned in America put into practice, in the pretty homes dotted here and there, in contrast to their poorer neighbours, who had not been so fortunate as to have some one go abroad, a sadness fell upon me. Why must the foreigner coming to our shores, be always imbued with the idea of America being a land of wealth, a land in which to gain physical comfort, but so few impressed with the idea that there is something better than this accumulating of wealth? Whose fault? The emigrants or Christian America?

What a joy each of these comfortable farm houses would be to us if we knew that with each the love of Christ had gone with the money, establishing a Christian household. Alas many of these perhaps have no higher ideals of spiritual life than those who have never thrown off old superstitions. They might be approached on these terms, because they know by experience what a Christian is in America. Forty thousand emigrants have gone from Hiroshima to America and Hawaii, 20,000 of these are in California. A number from what was once the outcast class, but now called the new citizens.

If there be strained relations between Japan and America, the emigrants from Hiroshima Ken, and the people of California make the combination that causes the trouble. Are the people of Hiroshima Ken worse than other Kens? They are considered very conservative and clannish, but a residence of thirty years in the city, with many friends, has proved to me they are kind, and everywhere we go there is evidence of their kindness. They are industrious and thrifty. Planters and others in America or Hawaii, who have had Hiroshima laborers, say they are good workers.

The opening of our Mission work in Hiroshima all centers around the conversion in California of a Hiroshima workman, who returned to bring the blessed message to his dear old Mother, and his countrymen. The mother accepted Christ, died a happy Christian years ago. Her son is still preaching the Gospel. Her grandchildren, and great-grandchildren are in Christian work. But the son who brought the message of love and hope to his people, has no material wealth to show for his years of labor in Hawaii, and California.

On all this journey Miss Kawai and I had only one point of disagreement; and as the days lengthened into weeks each seemed strong in her own opinion. My cry was if all those people had only been met at the threshold by Christian America, instead of money-seeking America, what a different story might be written today? Miss Kawai would always take the other side: "If the Japanese had only been seeking for spiritual things as earnestly as for money, there were opportunities for all to get the good. Japanese and not America are to blame". Arguments were useless, but the vision of the farmhouses, the broad acres, the life of plenty as we know it in country homes in America, where Christ is enthroned, came to me, shutting out the scene before my eyes, of the terraced mountain side, built up by stone walls, to hold the precious soil, that none be carried away by mountain torrents; the men women and children struggling up the mountain sides with heavy loads a Kentucky farmer would not put on his horse. After the toil from day to day, from year to year, only

a most pitiful subsistence can they gain. A failure of their miserable crops means hunger. Is it any wonder the plenty of America dazzles them? One can only hope their souls are better nourished than their bodies. Vain hope when we know something of the religion in which they are imbedded in this mountain district. How long before Christian America will awake to her responsibilities and obligations?

The last place in which Miss Kawai spoke was Miyoshi, the present terminus of the cross-mountain railroad. On the road to this town the driver of a baggage cart called after us, to know when the meeting was to begin. He must deliver his load at the next town, but he hoped to be back in time for the meeting. He heard there was to be a talk on Christianity,—it was so advertised. We went on wondering if a miracle was being performed,—and the authorities so opposed to Christianity, we had heard, were really advertising a Christian Meeting. We found the city fathers as well as teachers in a state of consternation. The Governor of the Ken had ordered them to make arrangements for this meeting. The mayor of the village had given orders to those under him to see that from every house in the village at least one woman was present at the meeting. The local papers had announced that morning that Miss Kawai would speak on Christianity. The mayor said to the Ken official who arranged the meeting by phone from Hiroshima, "You must be responsible if any trouble comes from this meeting, which is to be held in the city school building."

A crowd of nearly one thousand women and girls brought together by the order of the Governor of the Ken, through the direct order of the mayor of the village, to a meeting held in the school building, and the papers said it was to be on Christianity. Religion not allowed to be taught in School buildings. The authorities said they did not care to hear so much about the emigration question, as it had been announced she was to speak on morals. Poor Miss Kawai; again with her heart burning with a zeal for Christ, she had to control to meet the request of the blind ignorant officials, blind to higher Spiritual things, ignorant of how to give real moral strength to the people they were trying to protect,—she accepted the burden with the limitations. She spoke to those women and girls of the higher and broader life as she pictured the noble unselfish lives of people who had helped her. She told of her life. The child of a Shinto Priest, in a little village of Ise, where the Imperial Ancestral shrine draws thousands of pilgrims each year, where all the royal family must go to pay respect to the ancestors, when any important event of family or country takes place. She who by inheritance was permitted to be in the inner shrine of holy things, as it were, had left this life behind as narrow, as having no power or hope, not because she had thought it out herself,

but her parents had turned from the old, and sought a shelter in the unsettled bleak North Japan. Here led by faithful teachers she had come to see things, undreamed of in the old life.

The character sketch of those wonderful Christian Characters, who had influenced her life ; the glimpse of noble unselfish sacrifice of these ; the picture of what America was trying to do for the emigrants of all countries ; the wonderful charities to all countries in these troublesome war times ; the return of indemnity money to Japan many years ago ; the attitude of America towards China after the Boxer trouble ; the Indemnity School in China ; Chinese students in America ; the high virtue of the home life ; a panorama before the vision, a glimpse into beautiful life, because Spiritual,—this was the message she gave from America to Japan.”

And the chance to hear this message, more potent in influencing the attitude of a nation than all the efforts of diplomacy, came because the lady who had come as an humble “ missionary to Hiroshima ” found herself, under divine compulsion, becoming a “ missionary to Japan.”

Even after Miss Kawai became the head of the Y.W.C.A. in Japan, and her name known and honored throughout the world, Miss Gaines continued to advise her, use her, scold her, praise her, as in the old days. The following letter which she wrote the younger lady in 1922 shows the nature of their relationship, and incidentally reveals how the “ missionary to Hiroshima ” has become also “ missionary to the Orient,” embracing in her sweeping vision the needs and opportunities of that larger Continental field where she saw that Japan was destined soon to play her significant role :

“ Now I have one thing to scold you about. It is well to send a large delegation to the Peking Conference, but it matters not who goes, that does not relieve you from the obligation of going, as you are one of the officers of the federation. However earnest and efficient others may be, no one can take your place. Your peculiar training and experience makes it impossible for another to take your place. I have always admired your modesty, but there are times when modesty may not be a virtue. In this case I do not think modesty has a place, for no one can do the work at the conference as you can. At this time when everything is in the crucial test, you are needed as perhaps you have never been needed at any before. Your peculiar gift of getting the sympathy of all peoples is a God-given talent, which you have used to advantage these years. Now that people know you and have confidence in you, your obligation is more

than ever before. I placed you in the class with our dear Bishop Lambuth, who died last year. It was one of my dreams that you two should meet in Korea, China and Siberia, and make plans for the work, on international lines. Our dear Bishop gave his very life for this work, for he knew he was taking his life in his hands when he came to the Orient last year. Now I am in sympathy with the rest rooms, but here is where you should train others, as this is the kind of work one not a citizen of the world, like yourself, can do. I know it would be hard for you to leave, but you just must go to that conference. I felt so all the time, but since talking with our new secretary, I am more than ever convinced, so I told her and Miss Topping that I was going to add my word to others, to help you to see the importance of this conference and your presence in it. I wish there was something I could do to help at home, so you could go with an easier mind.

Go if you can only stay during the conference. You have a place no one can take. I am appealing to you through your world obligations, which are no less binding than your nearer obligations. There is no person in the Orient that has the hearts of many people of many nations, as you have. This cannot be passed on to others. As things in China are so intense, they will need every means to make the conference a success.

Hoping this lecture will have the needed effect, and that soon we shall hear that you are on your way to Peking,

With much love,  
Nannie B. Gaines.

And if one would know in what regard Miss Kawai held her trusted friend and adviser in Hiroshima, he has only to read such excerpts from her letters as follow :

“ As usual you have been most hospitable and I thank you for everything. It was so much like you to meet me at the station so early. Every time I come to Hiroshima and see you calmly but firmly working and planning for the future, you just inspire me and I want to be big, too. Thank you for what you are.”

“ You made me very happy by what you mention of our trips together in different districts. I know that you are so sincere that every word you say is fully appreciated . . . I shall look forward to your coming in May when we have our National Committee meeting. It will be a wonderful occasion to us all here to meet you, and do inspire our Committee women with your broad vision of what we can do.”

"I am what the Japanese call a 'bullet,' comes suddenly and goes off suddenly, and you do not know what has become of me. It is too late to thank you for your warmest hospitality. Do you know I have learned much from your quiet reserve. You made me think of the verse, 'in quietness and confidence shall be thy strength.' You see I am hurrying from one thing to another and never think deep enough to do a big thing, and so whenever I happen to come to a person like you I get real inspiration and learn what I am missing unless I acquire that quiet power."

And this was said of the woman who came to Japan thirty years before as a three-day missionary. But it was true that her days of fretting and impatience were over, as indeed, were her days of strenuous activity; for when the next great challenge came to the school, Nannie B. Gaines retired from its active management, and as Principal Emeritus, was content to wield her quiet, inspiring influence from the side-lines, continuing as before "to have ideas, and let the Japanese carry them out."

## CHAPTER EIGHT

### FROM THE SIDE-LINES

At one time Miss Gaines seems to have had the ambition of remaining for fifty years as the Principal of the Hiroshima Girls' School. But as the scope of her interests widened, and she saw the large unoccupied fields of opportunity lying beyond the immediate sphere of the school, the missionary within her came more and more to the front, making class-room technique, in which she had been so vitally interested, a thing of secondary importance, and making the administrative duties of the Principalship a limitation upon the time and energy that she found herself longing to devote to larger things. The unfortunate line that had been sharply drawn between educational and evangelistic work served to keep her for a long time on her own side of the "fence"; she waited for years for the missionaries in the evangelistic work to follow up the opportunities opened by the school. But as neither men nor money were adequately provided by the Mission for this purpose, and as the Japanese pastors themselves seemed to be content to confine their efforts to the little flock to which they were assigned, she could remain neither silent nor inactive. In 1916 we find her finally speaking out, the burning words revealing the depths of her evangelistic passion :

"The neglect of the country work in Japan and failure to follow up the openings made through this school is without excuse. The sin is at our door, and we as a church need to humble ourselves before the King of Nations and repent of our sin of neglect, and with renewed faith, spread the word of God among these people. We in the school have waited for those in evangelistic work to follow up what the school opened. During seventeen years, one of the most important periods for the young church, *not one missionary for evangelistic work outside of the school*, was sent to Japan. In the meantime, a number were called home by failure of health or other causes. . . . My message to the Church at home is, instead of blaming Japan too much for the state of affairs in Korea or China, to remember our own neglect of this country in Christian work, when the young church was being tested and tried in a peculiar way. . . . The Christian Church

must use every means in its power to saturate the minds of the Japanese with Christ's teaching. There is a reaching out after spiritual things which shows that these people are realizing that they need something more than material prosperity. . . . We need more Christian teachers willing to teach even abc English, if that is a means of winning people to Christ. We need missionaries with the same zeal our missionaries in Africa have when they are willing to plant their homes in a heathen community and be all things to all men for Christ's sake. There are hardly hardships enough in Japan to make mission life romantic ; yet there are villages and towns in Hiroshima Province where no one has ever taken the gospel, where a Christian family willing to live in isolation from their own people might in a few years do much towards building up a Christian community. We must translate Christianity into terms the people can understand, that is, there must be more *living* epistles, read of all men. One very effective means is the use of the secular newspapers. We hope all Missions will soon be united in this. We are hoping from the fall that we can organize a regular department in the school, with a secretary, whose whole time can be given to the follow-up work of the school. . . . All religious literature for distribution shall be in charge of this department. Correspondence with graduates or pupils of the school will be the chief work. This will mean the sending out, monthly or weekly as seems best, bulletins giving parts of sermons, or Bible lessons, that have been preached in the school chapel or taught in classes. These go as messages to those who are isolated and have no opportunity to attend church or any Christian service. It is a sin to send these girls back into their homes without any effort being made to keep them under Christian instruction. We were always willing to make the effort, but alas, lack of means for travel, to say nothing of the impossibility of doing outside work when our hands were more than full with the work in the school.

Think of a young girl dying in a country home, where all the family were Buddhists, and urging Buddhist rites upon her, but she gently but firmly refusing all overtures, saying she trusted in the power of Jesus to save and was content. Think of a young girl on being baptized in school just before graduating, making a plea that she was too weak to stand alone in the narrow-minded little fishing village, but if we would promise to open even a little preaching place, she could go home rejoicing. More than a dozen years have passed, but there is as yet no Christian work in that seaside village of several thousands. Think of an old pupil who had only a few months of Christian teaching, living in a country home without meeting a Christian in eighteen years, yet whose faith burned bright. Think of her staying awake all through a summer night to ask of the things of God. . . ."

Nannie B. Gaines thought of these things, and the more she thought of them, the less she was interested in pedagogy. It is interesting to note that the method of Newspaper Evangelism which she advocated is now the talk of all the Missions in Japan; and her own Mission, under the urging of one of its younger members, has finally been induced to try out this promising "new" method. Although an educator, it may be said that Nannie B. Gaines was as deeply interested in the men's evangelistic work as any District Superintendent in the Mission; she had perhaps an even clearer insight into the real situation than they did; and that she was determined to be no "silent partner" in the enterprise is clearly shown by a letter to Dr. Lambuth in which she proves conclusively that she can "lobby" along with the best of them, and which if written by any one else must have seemed an amazing presumption. What woman ever wrote to a Bishop a letter like this:

Dear Dr. Lambuth,

For months I have wanted to write you of the general outlook in Hiroshima District, especially in reference to Mr. Meyers' place in the whole. In another year or so he will go on furlough. Then, as has usually been done in the Mission, some one will likely be sent in his place. You know Hiroshima, its importance as a Government center, and you know the kinds of people we meet here. You also know the native people of Hiroshima, their prejudices and conservatism. While a missionary of tact is needed everywhere, it is especially so in Hiroshima. Our Church having this large plant, the school, needs to keep the missionary in Hiroshima who can best conserve what the school opens up in the way of opportunity. Mr. Meyers is the man who can do that. . . His good sense, consideration for others, his humility and deep spirituality have won for him a place in the confidence of the people no one else can fill, at least not without long training. It was expressed by the landlord of one of his chapels, a close-fisted old man who cares nothing for foreigners or their religion. The old man said to Mr. Meyers, 'I hear you are going to Korea to live. Is it so?' Mr. Meyers said, 'Perhaps; but a better man will come to take my place.' The old man said, 'Send the better man to Korea. You are good enough for us'. . . As to what Mr. and Mrs. Meyers have been to this school, we have no words to express. His clear insight and judgement, to say nothing of his personal work, has been wonderful in helping us over many places. . . If Mr. Meyers could only have a free hand as Superintendent of this District, including Gensan, Korea, have three or more younger missionaries under

him, an unmarried one to give his time to the night school and other teaching, he could accomplish great things. . . . I say unmarried, because one never knows whether the wife is going to get adjusted easily even if the man fits in, and then the salary is less. . . . With several new missionaries stationed at important places in the country, with Mr. Meyers to plan for them and advise them, a great forward movement could be made. Our Mission has been at a great disadvantage by changing missionaries and not following up openings until there were results. There has not been a well-defined policy. . . .

We *must* put more men into this country work. We must not make the mistake of the C. M. S. Mission, making it too much of a woman's mission. Woman's work is important, and we all find many more openings than we can use, yet if the men of a country are to be reached, men must reach them. . . . The assurance that Mr. Meyers would be continued in Hiroshima would put much hope into our future plans. May this not be given?

Possessed of this interest in the general aspects of the mission enterprise, and determined to take a hand in them herself, it is easy to see that Nannie B. Gaines had reached the point where she would welcome relief from the restrictions of classroom instruction and administrative routine. For these duties were becoming larger year by year with the increase in attendance, which by 1919 was approaching the 700 mark. As a matter of fact, it would really seem that at this period of her life, Miss Gaines was so pre-occupied with evangelistic plans that the educator in her slumbered, so that for once in her life she was behind instead of in front of the educational procession. The great Centenary drive was on, and she saw in it a chance at last to bring the Mission's evangelistic work up to the point of advancement to which the schools had gone. So, failing for the moment to take cognizance of the lightning-like changes that were taking place in the educational situation in Japan, changes that offered opportunities which, if recognized sooner, would have made a great difference in her askings for the school, she reduced her estimates for the school to a minimum, magnanimously permitting the lion's share of the Centenary offerings to go towards the expansion of the evangelistic side of the work, even though this meant denial, due to the fact that the school had again outgrown its quarters, and was in need of new facilities.

But if Miss Gaines would not take advantage of the golden opportu-

nity presented by the Centenary of getting easy money, her colleagues were less hesitant. In 1919, at the annual meeting of the Mission in Kobe, the Committee on Education recommended a program of re-organization and expansion in the Hiroshima Girls' School, involving the establishing of a Junior College Department. Miss Gaines opposed the idea. "At that time", she tells us, "I saw no special need. We were not able to do well what we had in hand, and little was being done towards conserving the work of the school for the church. It seemed we should get well in hand what we had before undertaking more." But in those "spacious" days, when expansion was in the air, and the sky the limit, no one heeded her objections. The recommendation was approved by the Mission.

Soon after her return to Hiroshima from this meeting, Miss Gaines received an astonishing communication from the Prefectural and City authorities asking whether her school would not consider opening a Higher Department for training teachers for Domestic Science, English and Music! The Mission School, they stated, could more easily and effectively prepare teachers for these branches than could the Government schools, because it could command the services of foreign teachers, especially in English and Music. This request, coming from the Japanese authorities, changed the whole aspect of the question. Miss Gaines woke up and looked about her to find that a new day had dawned in Japanese education and she had failed to perceive its coming. She could hardly believe her own eyes. "This is one time," she confessed, "when Japan moved too fast for me to adjust myself to things. We had been working for years to get better recognition for our Training Department, when, lo, suddenly they spring this proposition of training teachers for High School or Middle Schools. That such an opportunity would come to private schools in my day, I did not even dream. That old song, 'We lost one opportunity in Japan', must now change to 'The greatest opportunity for Mission schools in Japan is now before the Church'."

But to meet such an opportunity, no timid measures would suffice. Three of the other schools for girls in Hiroshima were preparing to add Higher Departments from the following April; and these, with ample provision in the matter of classrooms and general equipment, had a great advantage over the Hiroshima Girls' School, which, as its Principal

sadly remarked, "had nothing, but must simply shift around and do a little more overcrowding." But in view of the changed situation in Japan, which, having been thrust upon her lagging attention, was now seen in clear perspective, Nannie B. Gaines determined that the step taken should be adequate to the challenge. Great must have been the astonishment in Nashville, therefore, when the following message came from one who only a short while before had turned down a proffered increase in appropriations: "You know, Bishop Lambuth, I have always been modest in the matter of asking for funds. As I see the situation now, if the work is to be done in the school as it should be to meet the opportunities, we shall need an endowment of \$1,000,000 !!!"

The stupendous task of expansion and reorganization envisaged here was obviously a man-sized job; so Miss Gaines decided without more ado that a man should have it. This seems a sudden change in her plans, for although she had been contemplating retirement from active administration, her plans, as correspondence with the Board the previous year reveals, were to have a young woman selected and sent to the field as her understudy; and the selection had actually been made. But the changed situation forced her hand, and Bishop Lambuth didn't know what to think when in December he received a communication from the Mission Board of Control of Schools recommending the appointment of Rev. S. A. Stewart as President of the Hiroshima Girls' School, and Miss N. B. Gaines, President Emeritus; these appointments to take effect from April 1, 1920. The Bishop wrote back as follows:

"I will make the appointment to take effect at the date mentioned, provided this is entirely agreeable to Miss Gaines, but not otherwise. Of course, I take it for granted that she has been advised of the policy of the Board of Control, and agrees to the same. But the institution has been the creation of Miss Gaines, with the cooperation of Mr. Nishimura and the staff, more than of any other missionary or educator. . . . I cannot take so important a step without hearing from Miss Gaines herself."

At the same time he sent the following letter to Miss Gaines:

"As you note in my reply to Bro. Callahan, I have not heard from you, and decline to make the appointment until I am sure that you approve or disapprove. Please cable me the word 'affirmative' or 'negative' as the case may be. If affirmative, I will cable or write 'appointed'; if negative, I will cable or write 'not appointed.'"

I do covet for you an opportunity to develop your constituency in Japan and in Korea. Large things can be planned for the future and you should be free to work them out in a large way while you have a vital relation to the Institution. The Emeritus relation would probably give you the freedom from detail work and responsibility to undertake the personal effort and the extension plans on the religious side of which you spoke to me. But I want your own consent to the policy, and the timeliness of it."

Having received in the meantime Miss Gaines' affirmative reply, the Bishop on Jan. 23, 1920, made the appointments desired. "In agreeing to the changes", he said, in a letter written to Miss Gaines, "it is my desire that your purpose of carrying on extension work among the graduates should be undertaken. . . It is a great conception and if you can be relieved by the appointment of Mr. Stewart from so much detail work, you may be able to do for the institution and for the cause at this juncture, more than would be possible in any other way."

With hands freed for the work outside the school that had been calling to her so long and so insistently, Nannie B. Gaines entered upon the last, and perhaps the happiest, stage of her long and fruitful missionary career. Retirement to the sidelines did not mean any lessening of activity. In addition to the extension work that was so much on her heart, she carried a full load of teaching up to the very end; and as ever, there were the innumerable free-lance enterprises which she either undertook herself or encouraged others to do. How much of her own personal funds went into such activities, it is impossible to estimate. Her files were full of letters from people of different missions, or of no mission at all, thanking her for unsolicited contributions for work which she approved of and wished to encourage. The new relation, furthermore, left her free to make her contribution whenever and wherever it was needed in the school. And many were the occasions when she was called from the bench for the "pinch hitting" in which she was so experienced; as when she again assumed the Principal's duties at the time of Mr. Stewart's absence in America, or when she substituted in some other place rendered temporarily vacant.

Her successor she regarded as the one man in the Mission for the place; and her high regard for the ability of his wife, the former Miss Lanius, we already know. She was very careful to avoid getting in the

way of the new Principal, always refusing to permit the Japanese to come to her with their problems, as in the past, but referring them to him. Even on points where she felt he was in error, she refused to interfere with his policies ; they might work out all right in his case, even though her own experience had been different. Soon after he assumed office, she wrote Bishop Lambuth of the vigorous way in which the new Principal was taking hold of things, and added, " I am glad he is not weighted down with the knowledge of all the rocks and shoals in the way of conducting schools in Japan or any other country."

Her confidence in Mr. Stewart's ability to run the school without interference from her was amply justified. Five years later she was writing : " Mr. Stewart has done wonders, when one considers the handicaps under which he has labored. These five years have been years of learning. He is now able to do his best work. I have feared he would not be able to stand up under the heavy burden. I know from experience how great it is. Mrs. Stewart also has given full time to the school. . . . In addition to this, their home is always open to the teachers and pupils and Japanese in general. Socially, by entertaining some of the officials, they are keeping the school before them, while Mr. Stewart is gaining a place of influence among the educators. I trust there will be no thought of change for years to come."

One time only did Miss Gaines go behind the back of the Principal and write home in an attempt to change a certain situation. As she was writing unofficially to one who no longer was in the Board rooms, she contended that it was " not meddling, nor trying to run affairs." " My desire," she explained, " is to have the best for the school. This is a habit of some forty years." Among her suggestions at this time was one dealing with Mr. Stewart's work, which shows again her ability to keep proper perspective :

" If I should express freely my opinion as to the best way to conserve the results of the past, while not hindering future development, I would say, let Ida Shannon relieve Mr. Stewart of the bookkeeping, as she is excellent in this line, and likes the work. I do not know that Mr. Stewart wishes to be relieved, but he is carrying too much work, and keeping accounts is one of the troublesome tasks. He is one of the few of our missionaries who is an acceptable speaker in Japanese on public occasions. He always has something to say that is worth while, and gets it over to

the Japanese. A man of his talent should not spend his time on book-keeping and such things, that others can do."

Another opportunity that came to Miss Gaines from the larger freedom of the sideline relationship was that of coming into closer contact with the students. Mention has been made of the great influence she had upon those early students who were brought into intimate association with her. But as the school grew larger, and administrative duties more pressing, the students were deprived of what was perhaps of greatest value in the Hiroshima Girls' School, the privilege of intimate personal contact with this inspiring personality. But with more leisure to devote to her pupils (she called it leisure, teaching an average of five hours daily), Miss Gaines is able to report: "I have time to *enjoy* teaching once more, and to come closer to pupils and others".

Her last privileged work in the school was to take the graduating students of the College Department and teach them to teach. Her own ideas on educational principles had been greatly influenced by Col. Parker, Dewey's famous predecessor, who stressed the importance of such things as self-development, the small group, etc.; and she regretted to see the school, influenced doubtless by the fact that it was preparing teachers of English for Japanese schools, drifting away from practical toward theoretical English. So she took the graduating students, one at a time, and kept them with her, instructing and inspiring them, but letting them do the work with the class. This activity helped to fill the lonely place left in her heart by the removal to the Lambuth Training School for Christian Workers, in Osaka, of the Kindergarten Training Department, at the time of re-organization. This work, in which she had pioneered, was, in her own words, "the one department of the school that had received more love and care than any other, and perhaps the one that distinguished the Hiroshima Girls' School from all others in Japan."

All this made up the round of her daily activities within the school. But she had laid down the Principal's duties "to push the work outside". By this time there was no city, and hardly a town of importance in the Empire, where Hiroshima Girls' School graduates were not to be found. They were scattered from frozen Hokkaido to tropical Formosa. Korea and China, too, possessed their quota; and in her own Province of Hiroshima, in farmhouses far in the mountains, and in fishing villages

along the shore, lived and labored her "girls". To these Nannie B. Gaines now turned in an endeavor to bind them more closely to the school, and bring comfort, inspiration and spiritual guidance into their lives. The happiness she herself experienced as she went about on her roving commission, was equalled only by the joy that came to those who received the fresh inspiration of her visits. Her tours partook of the nature of both an apostolic visitation and a triumphal procession. She was loathe to lay down her work at the school, but when she did break away for one of her periodic visits to old students and graduates, she found it well-nigh impossible to get back home by the appointed time. The following incident, which she relates, is typical :

"Some years ago, when making plans for a country journey by jinrikisha, I learned that one of my first pupils in Japan was living near the road I must take. A card was sent, saying that I was coming, but could stay only two hours. When I reached the home, that of a country physician, set in the midst of a rice field, husband, wife, children, uncle, all were standing by the gate. After greetings were exchanged, the wife said, 'I have seen your face again. You cannot go on to-day. You must stay.' The husband and uncle joined, saying all was ready. My card had come only a short time before, but bath and supper were waiting. I protested, saying I must catch a certain train in order to meet an engagement. They asked, provided the engagement were not urgent, if they could not send a telegram, saying I was delayed. It was impossible to decline such warm hospitality. The jinrikisha man was paid off by my host and told he would not be needed that night. The entire family had to see that the bath was just right, that the needed accessories were all in order. Japanese hospitality calls for a hot bath for all guests who have come on a journey, as the first act. I ate in state, while the entire family served. When bedtime came, a silk robe was selected by the uncle from a number that had been brought out, as the softest and coolest. Protests from me that the cotton kimono provided as a bathrobe would be an excellent sleeping dress, were of no avail. Wadded silk comforts were spread over the clean mats as a bed. Over these, sweet, clean matting for coolness. Over the matting came stiffly starched sheets. The room was completely enveloped by a tan-colored mosquito net, hung from the four corners. It was an exquisite little room, set apart in a garden of its own, but connected with the doctor's clinic and the living rooms by a tiny, bow-shaped bridge. I asked the wife if she could not bring her bed and occupy the same room. I wanted to talk with her alone. She replied, 'Yes. It is lonely here. I will come.' I asked her of her



(a)

(b)



(c)

(d)

(e)



(f)



(a) Gaines Sensei With a Group of Alumnae. (b) Looking Up Old Graduates in Formosa. (c) Miss Gaines on a Trip with the "Gospel Ford". (d) Gaines Sensei Entertained By Graduates in Korea. (e) New Buildings For the College Department. (f) Miss Gaines, Bishop Lambuth, and Her Successor, Rev. S. A. Stewart.

life, of her faith. She said, 'O Sensei, it is seventeen years since I had anyone to pray with me, or to read the Bible with me. Tell me the things of God.' All night long we talked of the things of God. These 'Babes in Christ' have been my teachers."

Besides the spiritual results of these visits, it came about also that new life was engendered in the Alumnae Association, and those for whom the Hiroshima Girls' School spelled Nannie B. Gaines, were inspired with a new loyalty to the institution itself, a result which contributed much to the success of the campaign in Japan for the endowment necessary for Government recognition of the school as a College. Wherever Miss Gaines went, word would be passed along, and soon would come flocking all the old graduates and friends within reach, and what times they would have together. She speaks of one such meeting in Tokyo, where some thirty graduates gathered. It was thrilling and inspiring to see these, some recently graduated, some of the first classes, all joined together in a common loyalty. At this meeting there appeared one of the first kindergarten pupils, now a man of affairs, who came saying that he, too, wished to be considered a member of the Alumnae Association. Gentlemen "alumnae" like him were to be found throughout Japan, in all walks of life, especially in the army and navy, and they remembered gratefully the old Kindergarten. The following letter from one of these, for whom the Hiroshima Kindergarten took the place of "Heaven, Home, and Mother," reveals a rare and refreshingly frank affection for his old "Sensei":

"My dear Sensei:

In Tokyo, Nishigori O-Yuki san told 'She is at Karuizawa' while Miss Koka told 'She will be at Nikko'. So I had to ask Shiomisan which to be true. Eagerly I kept me waiting her reply, and full of joy I hurried to Karuizawa to see you. It was about ten years since I saw you last in Hiroshima when lying on bed. How I felt that the train was unusually slow. At last I arrived at Karuizawa at five, afternoon, and I directly run to Kyu Karuizawa at full speed, but it was only to find you absent. So I kept me watching for your coming back near the tennis court until it darkened. I then disappointedly went to Aburaya hotel and took sapper without good appetite. Then I again speeded to you hoping that this time you will be in. At Karuizawa evening breeze was rather cold, but I found my shirt wet when I arrived at the gate of Mister —'s. I had this time to hear from jochusan that you will be back late

in the night, if you come about 8th or 9th next morning I shall be able to see you. I then handed her my card to be given to you, and again, more disappointedly than before I went to my Yadoya through that long and dark way, stumbling many times. That night I met with you. Do you know when and where? I am sure that you do not know, because it was in my dream. Next morning I got up very early, found difficult to spend time before I could go to see you. By the first Keiben I went to Kyu Karuizawa. At the gate I could not take me forward promptly, for I feared that I should find you to be absent again. After about ten minutes hesitation, I at last did enter, but you were already gone out. I had thus to pass four hours until you come back, so I walked and walked the street up and down many times, kept me standing near the tennis court and saw an omoshirokunai game, entered into the woods yonder and gathered plenty of wild burrey, . . . and thus these annoyous four hours at length passed away.

With feeling of release I hurried to you, and found you standing on the verandah, seeing on me smiling. I went to Karuizawa to speak with you about many things, but I remained rather silent. I can not forget how I was happy, full of joy, finding myself brought into the days of some twenty seven years ago.

I received a letter from Miss Gerhard to hear news of you. I have news newer than she had, but as I am very glad to hear about you as often as possible I made a visit at her home. I could speak English better in Karuizawa, and sung many sweet songs.

Hoping that I can see you very soon again

Yours most sincerely

K. Y.

In "pushing the work outside", Nannie B. Gaines had no thought of confining her efforts to work among the graduates and former students. The wide unevangelized areas all about her had been on her heart and mind long enough. Plans for meeting the challenge of these untouched fields, sound, practical, far-seeing plans, she had worked out years before and urged upon Mission and Board. We have noted something of her grasp of the possibilities in connection with the men's work in Hiroshima Province. In her letter to Bishop Lambuth at that same time she had written :

"Since returning from America, every year in the summer I have gone into the country visiting pupils. There has come to me a deep conviction that our Church has a great work open to it that no other can

do, or is trying to do. Through the school we get entrance into the best homes in these country communities. The expense by *kuruma* (rickshaw) is so great we cannot go often, and it also takes time. What a fine thing it would be to have an automobile large enough to hold several workers and plenty of books and tracts, then go to the country through which the broad country roads pass, sell Bibles, talk to the people wherever a crowd would gather (and they would gather wherever such an outfit went), make the round, repeat enough to keep up interest and connection. Then some of them could leave the main roads, go by the small paths that lead to mountain villages, going by foot with their packs. Use the automobile as Capt. Bickel uses his ship. This proposition no doubt would shock some of the good people at home, but it is a feasible plan, and the expense in outlay would be justified by the results. This does not mean that the railroads, steamboats, etc., are not to be utilized also."

This plan, urged years previously, had never, in spite of Centenary opportunities, been taken up by the evangelistic missionaries. The situation remained unchanged when in 1920 Nannie B. Gaines found herself in possession of "leisure," and a commission to push the work outside. She immediately got in touch with the Bureau of Specials in Nashville, caught at once the sympathetic interest of Miss C. R. Porter, and within a few months of her appeal, money was on its way to the field to purchase the gospel automobile of which she had long dreamed. After innumerable delays, some of them amusing in the extreme, some of them trying and disheartening, a chauffeur was secured, whose shining faith was matched only by the brilliance of his red colored velvet jacket, a garage was up, and the Ford finally delivered, to enable Nannie B. Gaines to press into service half the religious population of the city of Hiroshima for the accomplishment of yet another of those things they told her "couldn't be done". The nature and success of the work may be judged by the following account found in Dr. DeForest's "The Woman and the Leaven in Japan":

A happy combination of the two kinds of work (evangelistic and educational) is illustrated by Miss Gaines of the Hiroshima Girls' School, the owner of (I think) the first woman's missionary "Ford" in Japan. She is happy in having as chauffeur a young Christian mechanic who came to her for little more than half his previous salary, because he wanted to help her in Christian work. After the day's work in school is done, Miss Gaines and a helper or two spin out of town to a neighboring village.

The automobile draws a crowd anywhere there are houses, and the chauffeur takes the machine itself for his point of departure. "Autos," he says to the crowd, "are used for many purposes. Some are for business and some are for pleasure, as you know. But this one is different. This auto was sent out here for the particular purpose of telling you about the message of Jesus Christ." And then with the help of song a little wayside sermon is delivered, tracts are distributed, and a beginning of seed-sowing made. "Last night," I heard Miss Gaines say, "we had three street meetings of about two hundred apiece. I am planning some time to have a stereopticon, because with that outdoors these warm summer evenings we could easily carry the message to a thousand people a night." Sometimes the Ford has to jolt over difficult country roads, or pick its way along the edge of precipices by the sea, but faithful to the Ford traditions it carries the messenger and the message where they need to go—to country school-house, to isolated Christian, to some old pupil who weeps for joy at renewing the Christian contact after years of separation.

Miss Gaines herself writes to a friend regarding the new work :

"Oh it seems too good to be true, that we are really able to see this dream realized. And why not? Our Father has all the riches and he is willing to supply all our needs. How fine it is to see our Japanese Christians taking hold of this work with such enthusiasm. One of our primary teachers, who is sixty-five, is one of the most active in this work."

And to another she wrote :

"One can attend to duties all day, and when evening comes, go out for a tour of three hours or more, getting at the heart of the weary workers, who have so little to brighten their lives, who perhaps would never think of entering a church even if one were in reach. In this short time I think I can see improvement in two of the outcast villages. . . . It has seemed to me that this preaching by the wayside must be much as Jesus taught the multitudes. My heart has always gone out to the fisher folk. How lovely it is to go down by the seaside in our car, begin singing, soon the crowd gathers. Two or three speakers will give clear cut talks. Then literature is distributed, some being given away, some sold. This is a wonderful way to spend a summer vacation. It is one of the most delightful ones I have had."

The automobile had not been in operation long when the Church began to tighten its purse strings. Little by little the special contributions for its upkeep decreased. The chauffeur's small salary soon could not be met, so he had to be dismissed; missionaries turned "chauffeur"

to help Miss Gaines in their spare time ; but the work was crippled beyond repair, and in 1928, with an empty exchequer and mounting debt, the work was regretfully suspended. Today "Carrie Porter," as the car was named, in the hands of Japanese owners, discontentedly sighs for the wonderful days when she was indeed "porter" of precious cargo, the privileged "carrier" of good news.

But there was still work "outside." The pioneering spirit within Nannie B. Gaines had not died. She had said when the railroad came to Hiroshima that it was time for her to move on. Now, after a lifetime of heroic hewing, clearing, building, stability had come ; and she was at last ready to answer the call of open spaces beyond. The very year that she resigned as head of the Hiroshima Girls' School saw her over in Korea engaged in "pushing the work outside." From that time on she was a close follower of developments in all the Oriental fields. She had previously visited Manchuria, and later made other visits to the same territory, as well as to Formosa and China. She came back from these trips with a clear knowledge of the larger significance of what was happening in the East. She saw that the destinies of these nations and peoples were, for good or bad, in Japan's keeping. Instead of further harsh criticism or impotent railing against the inevitable, she saw the necessity of wise missionary statesmanship to preserve and further the Christian cause, and that a false or belated step would bring irretrievable loss. With Bishop Lambuth, at whose suggestion she had made the tour of investigation, she perceived that events were rapidly approaching a critical stage, and the two together seem to have been revolving in their minds plans of large significance, the details of which were never to be revealed. An inkling of the broad sweep of her vision of the future of the work may be found in a reply of Bishop Lambuth to her suggestions regarding the Continental field :

"I fully sympathize with your expressed desire to see that more shall be done in an evangelistic way, both in Japan and Manchuria as well as Korea. When I come I will have a talk with Mr. Nishimura. It is so much upon your heart and his. I think I have a plan in process of formation which looks to that objective."

As the religious and educational developments in which Miss Gaines was primarily interested were so closely connected with their background of political and diplomatic events, she followed the latter with the closest

attention, and no Ambassador had a surer grasp of the situation. Baron Saito, Governor General of Korea, held her in high esteem, and for years sent annually a messenger to express appreciation for what the Hiroshima Girls' School was doing for Korean students. During the time of the celebrated trials of Korean Christians, when the missionaries in Korea were so bitter against Japan, Nannie B. Gaines by her presence and quiet yet forceful presentation of the Japanese side, did much to bring about better understanding. Bishop Lambuth knew what he was about when he later sent her as good will envoy to this and other oriental lands, which he wished to see welded together in a common advance movement for Christ in the Orient.

It was with a deep sense of mission that Nannie B. Gaines undertook this larger work. Writing to Miss Howell in 1922, she said, "I do so want to extend our work to Korea, Manchuria, and even Siberia. I believe this school has a special mission for this work—Bishop Lambuth felt very much the same about it." To Miss Porter she wrote: "The work . . . in Korea, Manchuria, China, allures me so I do not see how I can take a year off (she is referring to her furlough) in these history-making times. Then I feel I have something to give to the work no other can give, because of my connection with the Lambuths in the early days of the Mission, when plans were being made that have come to partial fulfilment, though there is still much to be desired. Another reason why I feel I must give myself to the work in Korea and Manchuria is the recognition the Japanese accord to my educational work. I can get in with any class at any time, in an easy and natural way, because of this. I believe in using all that comes for the advancement of the Master's cause. I am willing to stay by the school, or to go wherever needed, even to Siberia."

On her trips Miss Gaines was given a pass for first class travel on the South Manchurian Railway, and Governor General Saito gave personal orders that she was to be accorded every aid and courtesy while in his territory. But welcoming committees and other dignitaries searched the first class cars for her in vain. She travelled third, wherever possible, explaining, "I did not like to go one class and the Bible woman another."

It was on one of these trips that she met, and was able to assist by giving letters of introduction to high officials in Korea, Dr. Collier Cobb,

of the University of North Carolina, who was henceforth to be one of her enthusiastic admirers. We are indebted to him for the following quotation from the words of Governor-General Baron Saito : " Miss Gaines is the most valuable woman in all Japan."

In all these trips, as she mingled in other countries with the missionaries stationed there, she strove, as she did likewise in her constant messages to the people of her own land, to present the best side of Japan. But not always, to be sure, with success ; for she reports : " While the spirit of the missionaries generally is fine, there are some who are determined to see only the worst of the Japanese, and who doubt all they do. Of course, this type when comparing the two peoples, have one perfect while the other is incarnate evil." This partisan attitude was unfortunately not confined to the missionaries and native Christians. She found it also in the Church at home, and unceasingly protested against it. To criticisms of Japanese policy she made the following typical reply :

" Japan is at present the greatest educator and civilizer of the orient. Her task is stupendous. She needs the help and sympathy of the world in her task of civilization. She has done wonders in Korea in cleaning up that country and giving the people a stable government, a good educational system. Passing of the old rotten system of government, no doubt, worked great hardships on some, as changes always do in any country or any age. Japan has made a wonderful kingdom in Manchuria, the South Manchurian Railroad. It would take a volume to tell even the half of what Japan has done with this territory. The Chinese reap the benefit while Japan does the work. . . . In a recent trip to Formosa, I found the same energy and push. . . . Here the Chinese as well as the aborigines enjoy a good government, a fine educational system, lives and property safe, wonderful opportunity to make life worth living."

Miss Gaines was not blind to the faults of the Japanese. She knew the worst as well as the best. But there were so many who were harping on the bad features that she felt justice demanded that the good be pointed out also, in order to preserve a balanced viewpoint. Her plea for sympathy, understanding, cooperation on the part of other nations and peoples was motivated by the desire to see the liberal, righteous forces of the nation strengthened. Too often was she sorrowfully forced to observe the unkindly attitudes and un-Christian actions of other nations

play into the hands of the less worthy elements in Japan, thus jeopardizing the cause of peace and good will among the nations. That is why she regretted so keenly the passage of the United States Immigration Bill with its Japanese exclusion features. In the vigorous protest which she made at the time one finds prophecies which to-day are coming to pass before the anxious eyes of the world :

“ More than sixty years ago, Japan was forced to open her doors to the trade of other countries. Was this kind act on the part of the western nations altruistic towards Japan ? Or was it for the gain that would accrue to the nations from trade with Japan,—a little poverty stricken nation in natural resources, as compared to younger vigorous western nations ? Japan was rudely awakened from her sleep of seclusion, and told that no longer would she be allowed to dictate, as to whom she would invite into her house. She accepted the inevitable because she was powerless to cope with the strong western nations. Her people having already a high state of civilization, had little trouble in absorbing the new culture. She has continued to rise, until at last she sat at the council table as one of the great nations. At the Washington Peace Conference, she felt she had come to know Christian America, so greatly was she impressed by the opening of conference by prayer, and the beautiful spirit shown in the deliberations. Here indeed was the spirit of Christ, as preached by the Christians, manifested. Her statesmen returned to Japan full of enthusiasm for the renewed friendship,—for the promise of a world no longer haunted by fears of war. She kept strictly to her promises, regardless of what other nations were doing. The catastrophe of September 1st, revealed to her the hearts of the nations, in the way help and sympathy poured in. Her people took courage, and determined to build a better city on the ruins, a better society. The Bible became the best seller. Religious books were eagerly sought. The hearts of the people were open to the Gospel as never before. In spite of the gloom that had fallen on the country, new life, new hope seemed to be springing up. See what confidence America has in Japan—See how readily the Japanese loan was subscribed. Then came the rude slap in the face by the Senate. Japan had not asked any favors, not granted to other nations. She only asks that she be not discriminated against as an inferior nation, and that her nationals already in America, under treaty laws receive common justice according to previous treaties. Then comes the response. If Japan is put on an equal footing with western nations, then China and India and other orientals will demand the same. True. On the 2% basis of 1890, the influx of orientals would be so small, it could not affect a nation of 100,000,000.

The limitation of emigration would be effectively accomplished, the sensibilities of the orient would not be wounded,—hope for a lasting peace would be the gain.

If discrimination against Japan and the other oriental nations, is made in a way to arouse race prejudice and hate, what will be the future consequences? Japan had tried to bring her people up to the demands of western civilization. The list of her achievements in her march towards western standards, is too long to mention in an article like this. She has been diligent and hopeful. Now she is told that she cannot march with the occident, because her civilization is different.

If this be so, what will be the consequences? If Japan is thrown back on the orient only for friendship, what can she do?

Less than forty years ago, when Gov. Hubbard of Texas was Ambassador to Japan, it was said the Mikado listened to the advice and counsel of Gov. Hubbard, more than to that of all of the other Ambassadors combined. At that time, and for many years after, America could have led Japan whither she would. With America to lead, Japan could have influenced all the Orient, might have led in the van of civilization. America is large, rich and resourceful. She can live and prosper, even if isolated from other nations. Japan is not. If she is dependent on the Orient only, what can she do but make overtures to China, Soviet Russia and India.

By the discrimination act, the seeds of race prejudice will be sown. Instead of love and confidence, distrust and jealousy will arise. If dragon's teeth are sown, there will be a harvest of dragon fangs.

Is there no fear in this of ' Grave Consequences ' ? ”

## CHAPTER NINE

### COMPENSATIONS AND REWARDS

“ My missionary life has been one where all the gains seem to be on my side, the trials so few, in comparison with the blessings, I am afraid it will not make very thrilling reading. Our life in Japan has so few of the hardships supposed to fall to missionaries, I fear we take these blessings as a matter of course, and fail to realize the blessings that are ours. There have been trials by the way, but as I look back from the view of thirty-seven years, the trials seem only little shadows on the landscape, just enough to bring out the brightness”. Thus wrote Miss Gaines in 1924 to her friend, Mrs. Hammond.

The last years were filled more and more with that “ brightness ” to which she refers, and her very countenance reflected a glow of quiet happiness brought with the years. The older graduates noticed and remarked upon this change in Gaines Sensei, whom they remembered not so much in this later joyous, mellow role, but rather as the unsmilingly strict, though kindly and affectionate, “ Sensei,” of whom they were almost afraid. They recalled her insistence upon that western innovation, punctuality (if twenty girls were each only three minutes late, one hour of time had been lost, she would remind them); a like insistence upon regularity in all things—no cramming before examinations, no breaking of the rigid rules of health; upon obedience to all the regulations, not a word being permitted after the 9:30 lights went out. One of the missionaries, Mr. Weakley, claims that for years he used to grab regularly for his hat at nine o'clock every evening from force of habit due to Miss Gaines' rule regarding bedtime for her unmarried teachers.

There is another story which well illustrates Miss Gaines' “ strictness ”. It seems that one of the reasons why the theological students of Kwansei Gakuin had charged the head of the Hiroshima Girls' School with “ having no religion ” was because she refused to permit her girls to attend midnight and sunrise prayer meetings, thus depriving the boys of the pleasure of their presence. One night, after having refused to

give such permission, Miss Gaines took the precaution of making a round of inspection after the lights were out. She found the girls all in bed, apparently sleeping peacefully. But Nannie B. Gaines had been a girl herself, and sensing "something up," she quietly turned back the covers to find, as she had suspected, that the girls were fully dressed, evidently intending to slip out after their teacher had gone to sleep.

This was the Gaines Sensei whom the old students remembered, one in whom they found an attitude of mind and manner of life which they said was "like a Samurai". But now as they met her in these after years, she seemed, they said, "like a Saint". The trials and struggles had left little mark upon her, for nothing seemed to disturb the calmness of spirit to which she had attained. The story is told of one of her associates who was disturbed at night by the barking of a dog in the neighborhood. Waking Miss Gaines up in the middle of the night, she complained, "Just listen to that!" "Let it bark. *I'm* not responsible", responded Miss Gaines, and went back to sleep. We have seen how her unruffled calmness of spirit had been an inspiration to Miss Kawai. During the earthquake of 1931 the girls from the dormitory all rushed over to Gaines Hall because, they said, it was a newer and stronger building. One suspects that their real reason was to be near Gaines Sensei.

What were the compensations and rewards that brought out the brightness which increasingly lighted up the shadows on the landscape, and revealed itself even in her face? First of all, there were her fellow-workers, those whose companionship and consecrated help blessed her days, and made the struggles and disappointments seem few and insignificant in her eyes. We have seen how carefully her helpers were selected. Just anybody wouldn't do. Indeed, one could receive no higher compliment than to be chosen to assist Nannie B. Gaines in her work in Hiroshima. Thus she found the reward of her long waiting in the quality of those who finally came. Mention has already been made of the large contribution made by some of these devoted fellow-laborers. Among others who came were the Shannon sisters, Miss Ida coming out in 1904 to serve first as teacher of music, and then in capacities as varied and indispensable as those of Mrs. Stewart, who on first coming to Hiroshima, was rightly introduced by Mr. Kugimiya as "Miss Alanus". Through thick and thin Miss Shannon, "one of God's

choice children", as Miss Gaines termed her, has stuck with the school, always dependable, always usable, ably seconding the efforts of Miss Gaines, especially in her evangelistic enterprises, including the automobile work. A great team were she and her sister, Miss Katherine, who arrived four years later to render valuable aid, not only in the field of practical English teaching, but also in the Religious Bureau of the school, where, as Secretary, her abounding enthusiasm and ability to "put things across" were employed in the building up of a Library and the distribution of Christian Literature on a scale unequalled by any one else in her mission. As Miss Katherine has recently been called to assist in the work at Palmore Women's English Institute in Kobe, her older sister remains to-day the only one in the school out of all that early group of workers who came to add their own individual contribution—Miss Edith Sowter, Miss Eva Williams (Mrs. W. K. Matthews), Miss Janet Miller, Miss Catherine Trieschmann, and later, Miss Jane Fulton, Miss Ethel Newcomb, Miss Annice Siler, Miss Katherine Hatcher, Miss Jessie McDowell.

Of all these, it was Miss Miller who perhaps held first place in Miss Gaines' affections. This talented and versatile young lady, daughter of a prominent southern pastor, was on a visit to Japan when she learned of the pressing need of a teacher in the Hiroshima Girls' School, and volunteered her services. As violin instructor and orchestra director, she rendered conspicuous service to the Music Department, which Miss Gaines from the very beginning had regarded as one of the greatest fields of opportunity open to the Mission school. In addition, her broad human sympathies led her to undertake work for the aged, the blind, the outcasts, in and around the city of Hiroshima. The present social program of the school, and of the Mission, in Hiroshima is built around the work which she started, Fukushima Settlement occupying land which she personally bought and contributed to the cause.

The appalling conditions which Miss Miller found in the outcast and fishing villages led her to take up the study of medicine, especially as related to the eye. She studied in the Oxford Eye Hospital and later in Chicago, and upon the completion of her course, was asked to go to China where the need of an eye specialist was greater even than in Japan. After only a few months of service in China she was made Director of Margaret Williamson Hospital, one of the oldest of the

(a)



(b)



(d)



(c)



(e)



(a) Miss Hamako Hirose. (b) Miss Rachel Gaines "At Home" With Some of Her Boys. (c) Miss Gaines and Fellow-Teachers. (d) Mrs. Uchida, Friend of M-San. (e) Dr. Janet Miller and Her Old People's Club.

mission institutions in Shanghai, where she had many thrilling experiences during frightful days of fighting and looting. After a few years there, Dr. Miller, finding the life too tame for her, heard the call of the Dark Continent, whither she went to render heroic and sacrificial service in the Belgian Congo.

Like the "Lady of the Decoration", Dr. Miller, too, turned writer, and as the author of the best seller, "Jungles Preferred", and more recently of an equally fascinating book on Persia "Camel Bells of Bagdad", has become widely known throughout the English-speaking world. One cannot help wondering whether either of these two famous women would have reached quite the success they attained had it not been for the growth and inspiration that came to them as they labored at the side of Nannie B. Gaines in her struggling girls' school in Hiroshima. Her own debt Dr. Miller acknowledged in a simple statement contained in one of her letters to her "precious Miss Gaines". "You recreated me", she said.

During the last years of her life Miss Gaines, who always delighted in what Mrs. Macaulay called "breaking a missionary colt to harness", found great and abiding satisfaction in the presence of a group of younger missionary teachers in the school, of whom she wrote: "I feel we are peculiarly blessed in having such a body of earnest, wholesome young people, fully consecrated to the Master's service. Not one misfit in any way, so far as I can see". Not only were these young teachers a guarantee of the future of the school, they were also a present joy and satisfaction to her. "A beautiful sight it is", she said, "to see a crowd of Japanese school girls around a young 'brandnew' American teacher, trying their best English on her, or trying to teach her to speak Japanese. She comes with a breeze, a freshness, that is irresistible to the Japanese girls, who are so eager for all that is good."

But all of these did not just "breeze in". Nannie B. Gaines, even after her retirement from the Principal's office, usually had a hand in their coming. For she was determined that the school should not fail, in personnel at least, to meet the new opportunity that came with the opening of the College Department to train teachers in English, Music, and Domestic Science.

This determination is well illustrated in the case of one of the teachers of English. Mr. Stewart was not particularly interested in

getting the young lady as he felt the time had come to put in Japanese teachers wherever possible. Miss Gaines was positive that with the strong demand for English teachers in Japan at that time, none could be secured except at a salary beyond the ability of the school to pay. After a year of futile search, during which Miss Gaines had kept up a persistent barrage of requests and appeals for action, it was finally admitted that she was right about the Japanese teachers "not growing on trees". Meanwhile the prospective teacher she was after, had made other plans, and Miss Gaines wrote insistently to first one and then another that they must get hold of the young lady at once or it would be too late.

There came up the old objection of "no funds", to meet which she wrote: "The importance of pushing the English work, just now while the Department is new, seems to me so great, that I am willing to forego a furlough, as I am in excellent health and do not need it, and allow the amount that would go for my expenses to be used for the English teacher you would send out". Finally they agreed on the other side to take the matter up and see what could be done to meet her repeated requests in the matter. But just as the way was cleared for action over there, fresh difficulties arose nearer home. A rule was passed by the Mission, requiring all new missionaries to enter the Language School for their first year, and Miss Gaines was informed that even if her new teacher was appointed, she would not be permitted to go to Hiroshima until her Language School assignment was completed. But by now Nannie B. Gaines had her chin set in that firm line that meant business. Mr. Stewart was away, and she was playing a lone hand. This is what she wrote home:

"I shall try to make the trustees at their next meeting see how things stand, and I hope to get them to take some step to relieve the situation. In the meantime, while we are going through the red tape of the Mission, which has become most elaborate, the Japanese Imperial Government in their most ceremonial days having nothing over our Mission in the present regime, Miss J. will be on her way to China, Brazil, or elsewhere. Please secure her for Japan. I have a proposition which looks feasible to all of us in school work, which I hope to bring before the Trustees, the Policy Committee, the Superintendents, the Mission when in full session, and any other body that has authority, hoping the laws of the Medes and Persians may in some way be bent sufficiently to allow this favor to the school.

Send Miss J. out as soon as possible ”.

They sent her. And needless to say, she went straight to the Hiroshima Girls' School, with the happiest imaginable results all around. This smashing by Nannie B. Gaines of the rule of the Mission when she felt it interfered with the progress of her school, recalls another incident. When the young lady, who afterwards became Mrs. Davis, found herself caught betwixt love and duty, and wrote to Miss Gaines for advice, she received this memorable reply : “ Marriage is an older institution than the Board of Missions ”. This same common-sense, practical attitude Nannie B. Gaines carried over into the sphere of religion, which had no meaning for her when it was divorced from every-day living. The story of Mrs. U. is a good example of this, as well as being an added illustration of the way in which Miss Gaines utilized her practical knowledge of human nature to solve difficult problems of human relationships with which she was constantly being faced. The story, as Mrs. Stewart tells it, is as follows :

“ Mrs. U. was a very earnest and voluble Christian woman, whose husband was a selfish, stubborn, military man. One morning Mrs. U. appeared at Miss Gaines' studio and cried 'mid a flood of tears : ‘ Now I can be a Bible woman . I can help sad and suffering women, for I have suffered. My husband has cast me out. He says he will never see me again. It is terrible to lose my children, but now I can be a Bible woman . ’

Miss Gaines said, ‘ You get right back into that jinrikisha and go home, and you get the best dinner you know how to cook for Mr. U. tonight. Don't you ever let me hear you say another word about being a Bible woman—you with four children to raise . ’ There was at least one surprising result. After several months of silence Mrs. U came again in a great hurry, crying : ‘ My husband has suddenly become kind to me, and he asked me today to make a sweet potato pudding like one that you made last year ’. ”

Another of the rewards that came to Gaines Sensei was the incomparable joy of seeing her “ girls ” make good. Some of them she lived to see occupying high and responsible positions ; others, and their number was legion, whom the world perhaps never knew, brought just as much joy to her heart by just living true to the ideals of womanhood which she had striven to give them while they were students in the Hiroshima Girls' School. Among the former, were outstanding per-

sonalities like Hamako Hirose, at present on the faculty of Lambuth Training School, whom Miss Gaines regarded as a future "Michi Kawai". Some years ago a cousin in America sent Miss Gaines a gift of \$50 a year to use as she saw fit. She decided to support a "hand-picked" student and see what could be done in the way of training for leadership the best available material. Many of the scholarship girls had little qualification outside of the fact that some one had felt sorry for them and recommended them for a scholarship; and Miss Gaines was not satisfied with the results. Up in a little mountain village, cut off from the world, she found Hirose San, as a result of a competitive test by which she sought to discover the student best qualified in scholarship, character, health and personality, to become a leader among Japanese women. Often she had said that if out of the Hiroshima Girls' School there should come even one like the great "Y" leader, the school would not have been in vain. Hirose San bids fair to justify all expectations, as does Fujita San, another personally-selected scholarship student.

The story of M. San well illustrates the kind of material the school had to work with in striving to implant Christianity upon Japanese character. This girl became a Christian while in the school, to which she had been brought by Mrs. U. (whose story has been told above), and refused to marry the man to whom her father, a military officer, had betrothed her. Her objection was that he was not a Christian and drank "sake". This was unheard-of rebellion, for the daughter of a samurai to disobey her family! As she persisted in her refusal, she was stopped from school, confined at home, and fed on bread and water. It was Mrs. U's attempt to help out her young friend that had caused the rift between her and her husband and led her to think of becoming a Bible woman. The gentle but unyielding persistence of M. San finally bore fruit, and everything ended happily with her marriage to one of the Kwansei Gakuin theological students, who was adopted into the family and became the head of the house.

Another of the graduates was for years secretary to one of the delegates to the League of Nations at Geneva. One gave up wealth and ease to become the wife of one of Kagawa's trusted workers in the slums of Kobe. In Paris, in Chili, Java, Brazil, all over the world they may be found, and their successes were sufficient reward for the

teacher who had helped to mould their lives.

Few are privileged as was Nannie B. Gaines thus to see the results of the work of their hands. In those last full, happy years of her life, hardly a day passed without bringing fresh evidence that her labors had been blessed. Shall we let her describe for us the experiences of one such day?

“Not long ago, just as I was starting to breakfast, the door bell rang, and there stood before me a friend of forty years’ standing. . . We stood for some time, each unable to speak for mere joy. Around the breakfast table we talked of other days. Her thoughts always seemed to turn to spiritual things. Six children all Christians, “in-laws” also Christian. (It was Mrs. M., whose story has been previously given.) In a few months she and her husband expect to celebrate their Golden Wedding! She did not tarry long, for there were others to see, friends in trouble. She had just called between trains.

I had just settled down to write in the school office, when there was a knock on the door, a voice, ‘May I come in?’ A beautiful young matron, like a streak of sunshine, rushed in. ‘Only a few minutes, but I could not pass by my dear Alma Mater. I have just been to Gaines Hall, but you were not there. Twelve years since I was here! How good it is to be back! How many children have I? Five. Yes, all attend Church and Sunday School, all Christians. Husband a business man, but an earnest Christian.’ This is the eldest daughter of Mrs. M. Second and third daughters married to prominent Christians. All the daughters graduates of this school.

There is a telephone call. ‘What time may I come with four visitors to see Gaines Hall?’ ‘Come at three o’clock.’ They arrive, four matrons—one a grandmother. ‘Do you remember us? We are of the class that graduated twenty-six years ago’. Yes, I remember. They were just one class of the many I have seen pass through the school. Two had come from a distance to enter their sons in College. One had come to the marriage of her daughter. Two lived in Hiroshima. One the wife of a country physician; one the wife of an officer in the Navy; one wife of a College Professor; one wife of a Primary School teacher. For the time being all were once again school girls, telling of their school pranks, remembering the playtimes more than study hours. ‘What do you remember best of the experiences?’ ‘O, the six o’clock evening prayers’. They began to hum, ‘Silently the shades of night’. ‘Let us sing the old hymns and have prayers together’. They were like a lot of children bubbling over with joy. We had supper together, hot rice in bowls. We

cooked meat and vegetables over a charcoal fire. They told of their joys and sorrows. The cords of love drawn around them in school days held them together after twenty-six years."

One of the greatest of all the compensations that came to Nannie B. Gaines was the result of a sudden and terrible misfortune that seemed for a time to involve the sacrifice of her missionary career, but which in the end proved again that "all things work together for good to them that love the Lord". In 1912 her younger unmarried sister, Rachel, fell and fractured her hip, and when the news reached Miss Gaines that her sister might never walk again, she was faced with the problem of deciding where her duty lay, with her work, which was yearly expanding, or with her stricken loved one. Once she had turned her back upon family ties; but this time it was different. Hurrying back to America, she devoted herself for a period of over two years to the care of her sister. The work in Hiroshima was calling, but she could not bring herself to leave her helpless sister. So finally it was decided, after about a year at home, that Miss Rachel, though still an invalid, should accompany her older sister back to Japan. This was at the instance of Bishop Lambuth, without whose sympathy and aid the way would never have been opened. At first, Miss Gaines tells us, it seemed impossible to consider such a move, but after much prayer and thought, the generous offer of the Board was accepted.

Her sister's case was considered hopeless, but Nannie B. Gaines was not one to give up hope easily, so on the way back to the orient, she stopped off in Louisville and had Dr. Trawick make one more examination. The examination showed a slight ray of hope, so the trip was postponed, and the two went up to Chicago, where Dr. Murphy, the famous specialist, performed an operation that resulted in Miss Rachel's eventually becoming able to walk with the aid of a cane. So it came about that when on April 3, 1915, the two set sail from San Francisco, Nannie B. Gaines, instead of being burdened with the care of a helpless invalid, was cheered by the companionship of one rendered dearer through the trying experience, and who was destined to fill a place all her own in the work in Hiroshima, rendering special service both in the school and outside, while at the same time the home life was made more precious by her presence.

The younger sister's happiness and efficiency on the field were

greatly enhanced by the affection and singleness of devotion of Kiyoko Kobori, one of the school's graduates, whose one thought through many years has been her beloved "Miss Rachel". Earning her salary by teaching in one of the school's kindergartens, Miss Kobori is earning her crown by "giving her life for a friend". Miss Gaines referred to her as "Rachel's boss and general manager", and has given these added details of her history: "Her father was of high rank under the old regime, but was never able to keep his head above poverty under the changed conditions of new Japan. He was for a time our school janitor. Feeling responsible for this child, as she was born while her father was in our employ, I took her from the street and put her to care for my room, in which she delighted, and sent her to school, which she detested. After a number of years she managed to graduate with a minimum of scholarship, but with ability to do things, an excellent general manager. She is a grand sick nurse, can do sewing, Japanese or foreign, can cook delicious meals, Japanese or foreign, and is one of the managers of the business end of the Alumnae Association".

The happy outcome of the experiment of bringing her sister out to Japan is revealed in a letter which Miss Gaines wrote home afterwards: "In our own lives, Rachel and I have so much to be thankful for, I feel we can ask for nothing more. For her wonderful work in these later years of her life I give continual praise. Her afflictions surely became her chariot to greater things than she could have expected. I count it a great privilege for her to be able to touch the lives of so many young men and boys, at a time like this, in a country like Japan." For although Miss Rachel has continued to teach classes in the Girls' School, for "room rent" as she terms it, boys and men have proved her specialty, not only in the Higher Normal College for men and the Middle School where she has long served, but also outside, in classes for army officers, a work which Bishop Lambuth regarded as highly important because of the contacts thus provided for the missionary all over Korea, Manchuria, and other parts of the wider oriental field; in classes for Chinese students, which she undertook at the solicitation of one of the Y.M.C.A. secretaries; and in coaching college men, bankers, diplomats and others preparing to go abroad.

This particular type of service open to none of the other lady missionaries, Miss Rachel did easily and naturally, for, as her sister remarked,

“ she always seemed to have a mind like a man’s, and was always so fond of all kinds of outdoor sports, that she seems to be able to get and keep the interest of men and boys ”. As for the quality of the teaching itself, we have this statement from Miss Gaines : “ I think Rachel is by far a better teacher of English than any of the rest of us, not because she has more native ability, but because her mind is on her English work. It is worth while, she thinks, to give her time to teaching abc English. It is a profession with her, while with the average missionary it is a by-play to catch the young ”.

But inevitably there grew an interest on her part deeper than the professional. “ She being the only woman in these schools, lame and not young, her very helplessness seems to call out the gallantry of pupils and teachers. They seem to find stimulation in the fact that they can discuss freely with her all their problems of life, as they could not do with a younger woman, nor with one of their own country-women ”. So whether she would or no, Rachel Gaines also became a missionary ; and her sister Nannie’s joy was complete.

The blessedness of companionship with friends and dear ones present in the flesh was not the only happiness that transformed her days and made folks more than once remark that Gaines Sensei seemed to be growing younger. The mail bag also brought compensations to her by keeping her in intimate touch with others, equally dear, from whom mere distance could never separate her. She had a unique capacity for friendship, and all around the world were those whom she “ grappled to her heart with hoops of steel ”. With some of these, like the Lambuths, correspondence meant the continuance almost without a break of old intimate relationships. Though separated by space, she was as much a part of their life as in the old days when she shared their home in Hiroshima. Not an incident large or small took place within that household without being relayed to her by some member of the family in letters that one would crave the privilege of publishing in their entirety. They knew that Nannie B. Gaines would be interested when they wrote about the horse stepping on the Bishop’s foot as he was unharnessing it ; or about the cow kicking Mrs. Lambuth up against the barn wall ; about the pet alligator some friend sent them from Florida, and what happened when some one in the Board rooms poked an inquiring finger into the innocent looking box in which it came ;

about poor overworked Miss Harlan getting so drowsy in church that she went sound asleep and bumped her head on the back of the seat "kowhack"; about Mrs. Lambuth's gentle reminder to one of the complaining missionaries that the Secretaries had feelings, and his reply, "The Church has no right to put in a sensitive man as Secretary"; about Dr. Lambuth's being so royally entertained in England at the "Castle" of the Bishop of Durham, having a page to wait on him and a boy to black his shoes and do other things for him, that his wife threatened to feed him on cabbage and corn bread when he got home, "so as to keep him from being spoiled, and bring him down to ordinary affairs again"; about one of Miss Gaines' teachers from Hiroshima, who was studying at Columbia University, writing an amusing letter about having to have his thesis "type-ritered" twice, besides having to pay a "Governor of a State" to correct his English; about the Lambuths' going back to old-fashioned oil lamps in preference to electric lights for reading; about Mrs. Lambuth's calmness in a terrific storm, which recalled the time when Dr. Lambuth had to pull her out of an old temple in China just as the roof blew off, she being so absorbed in a book that she didn't notice the raging typhoon; about a new way of treating corns which Miss Harlan had learned from a Negro practitioner; about a girl, just like the one (probably Kabori San) about whom Miss Gaines had written them, who worked so fast, and was always at your side saying, "What next?", until Mrs. Lambuth declared she was in danger of having nervous prostration from trying to think up something for her to do; about the time, during one of Dr. Lambuth's absences, that a young lady visiting in the home took smallpox, and her mother, three or four hundred pounds of inconsiderateness, refused either to take her daughter away or to employ help, the servants having jumped the fence at the first mention of smallpox, so that Mrs. Lambuth and Miss Harlan had to do all the housework until the former broke down and was forced by friends, who brought in food occasionally, though it was not so helpful as they were all liable to bring the same thing, such as cake, leaving out bread entirely, to retire to the servants house, where the children had already been segregated,—seven people crowded into narrow quarters while the two "guests" occupied the residence all alone; about the household rejoicing when they heard the news that a certain missionary in Japan was shaving and dressing

more respectably ; about all the comings and goings and the impressions made by returned missionaries, neither Mr. C nor Mr. S seeming to be quite the equals of their wives ; about important guests coming and the meat man failing to appear, so that after waiting vainly until 2 o'clock, eight people had to sit down to one poor little spring chicken, which Dr. Lambuth said was the smallest-looking fowl he ever saw in his life, and which he made haste to cut up and spread over the dish to make it seem larger ; about another time when the cook's going into mourning for a deceased aunt coincided with the arrival of episcopal guests who were attending a Board meeting, and the successive nabbing from the highway of four different Negro cooks, the first of whom was called for by an irate husband after she had cooked only one meal, the second lasting only until nightfall, when her husband took sick and she had to go nurse him, a third who proved a great find, albeit so sick that she could hardly stand on her feet, but who lasted two days due to the liberal doses of medicine with which they plied her, against her will, and yet a fourth, whom Miss Harlan went out and dragged in, but who went away on the pretext of getting her clothes from home and was never seen again, so that Mrs. Lambuth, though ill, had the " fun " of having " to dress for the kitchen and then undress and dress for company, and in a few moments again undress for the kitchen and redress for company seven or eight times during one day " ; about the time Miss T of the Japan Mission was invited to a party in America, where she asked the first man she met whether or not he was a Christian, and upon his saying no, said, " Well, young man, don't you think it's time you were ", and would, they say, have converted him on the spot had not someone intervened to rescue him.

And the Lambuth children—of course Miss Gaines had to know about them, at every step in their development. They wrote her how David would get needle and thread and mend his own shoes, which with his hats, he had to buy with his own money earned by doing odd jobs around the place ; how the children were taught self-control by their mother, who did not even permit Walter to cry the time he fell from a horse and was badly hurt, which elicited this remark from Mary : " I do believe if one of us were brought home with his head cut off, Mother would say, ' Now be quiet, control yourself ; you have simply had your head cut off ' " ; how Walter kept them all convulsed with

his queer remarks, being so unlike the dreamy, poetical David, "seeming to have", Mrs. Lambuth remarked, "all my badness concentrated in him", a good example being the Christmas night when he was overheard in the following soliloquy: "If Santa Claus sees this waist all worn out at the sleeves, I am sure he will think I have been a bad boy, so I will fold it up and put it under all my clothes, then he can't see it", and so saying folded up his waist very carefully and after putting it under the bottom of everything else, stepped off a few feet and said, "I have got ahead of Santa Claus this time I am sure, for he will never think of looking under all those clothes"; or his remark when Miss Harlan read the story of some one who became stone blind; "Poor thing, who stoned her, Aunt Katie?"; and his announcement one day, after he had read a little history, that he had decided to be a Confederate no longer because he "didn't like to be on the side that always got whipped"; his further announcement to the family that he had decided to be a specialist and make money enough to support himself and David, "for you know, mamma," he said, "poets always starve, and I don't want David to starve".

In all these and many more of the intimate details of the life of this remarkable family, Nannie B. Gaines found herself privileged to share. Had they been her own children, she could not have delighted more in their progress in school, their social and business successes, their happy married life. In her desk after she died were found little mementoes of the Lambuth children, including copies of David's earliest poems, which she had treasured through the years; and traces of her tears lie yet upon the sorrowful account of Walter's untimely death. Truly she had found the meaning of her Master's words when he said: "He that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold".

It was not only the personal and domestic affairs of these and other dear friends that enlarged and enriched her life. Larger issues affecting the life of the Church, the Mission Board, the Nation; men, organizations and movements of world-wide significance; these, also, were brought within the range of Nannie B. Gaines' interest and intimate knowledge by confidential correspondence with those who were on the inside of things. More than one man or woman in high position made

her his special confidante. Bishops and Secretaries freely utilized her, as did friends in less responsible station, as "confessor", or "safety valve", unburdening themselves without restraint to one they knew would understand and who would not betray the confidence. No one would have suspected it from her modest demeanor, but this quiet woman was the repository of weighty confidences, and her hands more than once held decisions of wide import. When big things were afoot it was to Nannie B. Gaines that perplexed friends turned for advice and counsel. When the three Methodist Mission bodies in Japan were struggling in 1907 with the difficult problem of setting up a united Japanese Methodist Church, Bishop Lambuth, conscious of the gravity of the historical occasion, wrote her from Tokyo as follows: "How I have wished for your cool level-headedness during some of our rough weather". On another occasion, in referring to the Woman's work, he said, "I rely upon you more than any other to counsel our women".

Through the contents of her mail bag Nannie B. Gaines was enabled to visualize conditions in other parts of the world in which she was interested. There was China, so important in her eyes, and seemingly so hopeless, where Miss Atkinson in Changshu, Dr. Yomei Kin up in Peking, Rev. George D. Beyers and wife, on the island of Hainan,—until he was murdered in 1924 by bandits near the compound of his home, and a host of other famous personalities, dear friends of hers, kept her informed of their personal activities set in the larger background of political, economic, educational and religious developments in that great but puzzling country. Dr. Miller's letters from England, France, India, Africa, or wherever she happened to be, gave intimate and illuminating glimpses of the scene around her. Every important conference in the homeland, Nannie B. Gaines attended by proxy, for there was sure to be some one there who would remember to be eyes and ears for the ever-interested, wide-awake friend in far-away Japan. Take for instance the following graphic description of a great convention whose proceedings were relayed to her by W. T. Ellis, the famous syndicate writer, who it may be recalled had written of Miss Gaines, after seeing her work, "I would rather be Miss Nannie Gaines doing the work she is engaged in for the young womanhood of Japan than to be the most beautiful and popular belle in all of America's southland". He wrote from the Convention Hall:

“ A male quartette has the stage, and they are to be followed by Dr. Josiah Strong. As I know what Dr. Strong will say, I'll take this opportunity to send you a long-delayed “ Howdy ”. . . . I had my innings with the convention last night. And let me say that it is a big convention. There are more than a thousand men here—big, strong, masterful men ; a gathering such as any Church should be proud of. The night sessions attract between three and four thousand persons to the gaily decorated auditorium. The building is a great sight when filled, but it is a miserable auditorium for speaking. I could have quit at any time after the first five minutes of my talk, with great pleasure to myself, and probably to the audience. But they cheered the Hiroshima Girls' School and the ladies there in a way that would have done your heart good. Mr. Cook is sending you papers about the meetings ; don't believe all the nice things the reporters said about my talk—they were sort of flattered to have a newspaper man on the programme. . . . Miss Shannon's sister is here. . . . Miss Williams' friend, Dr. Cannon, is here. . . . Mrs. Macaulay was in Philadelphia last week lecturing in the Bellevue-Stratford Hotel, but we were too busy to go hear her. . . . Our friend Dr. Lambuth was given a great ovation last night when I said something about him. It was gratifying to know that he is so deeply appreciated by his people. I find his praise on everybody's lips. I came down from Washington with Ambassador Bryce, and I have been with him most of the time that he has been here. . . . Dr. Bryce has made a superb impression, and his words on missions will have weight. . . . I'd give a good deal if you could peep in on this convention. . . .

By these sustained contacts with outstanding personalities of many lands did a provincial school teacher in a corner of Japan find the range of her interests and knowledge extended until they were world-wide.

Some of these people were known to her only through their letters, she never having had the opportunity of meeting them in person. Among such was Grace Whitney Hoff, of Paris, of whose work the New York Sun gives the following account :

“ One-time president of the British-American Y.W.C.A. and founder of the Student Hostel (the first center in the Latin Quarter for women students), Mrs. Hoff is known as a woman whose gift for mothering the daughters of forty-nine nations is only surpassed by her ability to organize on a grand scale for high purposes.

The beautiful hostel which she erected around the foundations of a sixteenth century convent on the Boulevard St. Michel, opposite the Luxembourg Gardens, is a kind of super clubhouse for the woman student

in Paris separated from home and friends. It is home for about one hundred girls, who pay only \$6 a week for room, food and all privileges. It is one of the few really successful experiments in internationalism on record. All creeds and nations mingle here in perfect harmony, united by scholarly ambitions and the knowledge that they must all work for their own futures. It is not unusual to see a Hindu girl in native costume hobnobbing with a Baptist minister's daughter over a cup of tea against a Renaissance background of high-backed wall seats and old woodwork. Or for a group of French and German girls, traditional enemies for hundreds of years, to walk arm and arm about the terrace, graced with its fragment of fountain from the ancient convent garden. Here mail is received from the "alumnae," some eighty-nine young women acting as deans or professors in schools and colleges all over the world. The sun never sets on Mrs. Hoff's girls and their good works; and their spiritual mother never loses touch with their activities, no matter how far they wander. Her personal correspondence includes all the "key girls" who have left the central organization of the hostel to organize similar work on international lines in their own countries. And she is also in constant correspondence with those graduates, expert research workers who combat the sleeping sickness in the wilds of central Africa, or who carry on hospital work in the far places of the Eastern Hemisphere.

The hostel itself, known in France as the *Foyer International des Etudiantes*, is unique in the Latin Quarter, where romantic atmosphere is more plentiful than home comforts. The Foyer provides besides a home such artistic and educational advantages as lectures, conferences and opportunities for personal contacts with Europe's great writers, artists and musicians. Massenet used to visit the hostel regularly to give the music students personal advice about their future. There is a remarkable library of 6,000 volumes with an important collection of pre-fifteenth century manuscripts that attracts bibliophiles from all over the world. There is special apparatus here to magnify and reproduce in color the miniature work found in illuminated manuscripts and in rare book bindings.

But these educational benefits do not outweigh the social and physical advantages which Mrs. Hoff offers her girls.

"You can't study dead languages on an empty stomach," said this sensible woman one day to a great scholar. So the quick-service cafeteria, a unique institution in a city of leisurely cafés, is supplied with soup kettles large enough to make soup for a thousand, besides all the modern equipment found in any up-to-date American hotel. An infirmary with a contagious ward and a special diet kitchen administers to that most forlorn human being—the foreign student ill and alone in an attic studio overlooking the towers of Notre Dame. Doctors are present for bi-

weekly consultations ; foyer nurses will visit students in their lodgings, and in case of serious illness the patient is transferred to the infirmary itself.

About 1,500 club members use the hostel as a center. It is also the residence of 100 girls representing 25 nationalities. For the equivalent of \$6 a week students between the ages of 18 and 35, lucky enough to be accepted, can enjoy room and board here. The rooms, each furnished in a different color scheme, would be an attractive asset to any American college. In the Latin quarter their modern comforts are unique enough to arouse the wonder of Anne of Austria, should her ghost return to haunt the secret underground passages which still connect the Luxembourg palace with the convent garden where this unhappy queen once fled for peace and retirement.

A student cooperative agency also makes it possible for many members to supplement scanty incomes by waiting table or by the sale of handicrafts such as batik, engraving, bookbinding and embroidery. Such work by resident students and other club members is sold through the hostel's central office.

Although the Foyer's new building at 93 Boulevard St. Michel only recently opened its doors, the club itself was founded by Mrs. Hoff twenty-three years ago when she was president of the British-American Y.W.C.A. It was born of her work on the right bank of Paris among little underfed working girls. She continues this activity today, having built several rest houses on the grounds of her chateau at Peyrieu where shop girls, war widows and their children can spend a month's vacation each summer without so much expense as their railroad fare.

"I hope to interest American women in endowing girls—girls with brains—as well as institutions. The vitality of the international ideal must be found in youth and the educational, social and religious qualities that make for personality. The Foyer tries to provide the means of acquiring these qualities."

What Europe, especially France, thinks of Mrs. Hoff's work is significantly shown by her decorations. These include the Great War medal for Civilization, given to only two other women ; the Queen Elizabeth medal, presented by the King of Belgium ; the French Legion of Honor decorations and the insignia of Officer of Public Instruction for France. But her favorite medal is one given her by 4,000 students from all over the world, each contributing one penny to its cost."

Mrs. Hoff and Miss Gaines, kindred spirits, first came to know each other through Dr. Miller. Through the years their friendship deepened, as correspondence brought mutual inspiration and regard.

One happy result was the founding in one of the slum sections of the city of Hiroshima of the Grace Whitney Hoff Memorial Kindergarten. Another was the undertaking by Mrs. Hoff of the support of Emi San, a hopeless invalid boy of Hiroshima, suffering from tuberculosis of the spine, whose life has been made radiant by the loving care of these two, whose warm sympathies know no racial or geographical boundaries.

All these are the things in which Nannie B. Gaines found her greatest rewards. The Imperial recognitions of her work, which so delighted her friends, she regarded but lightly. On three different occasions high honors came to her for her long and meritorious service in the cause of women's education in Japan. The first award, a medal which she received from the Imperial Education Association, she always refused to wear (it wasn't gold, she said), and her friends had to take care of it for her. It reposes in the school office. One thing, however, which she did appreciate about this honor, which came after twenty-five years of service as an educator in Japan, was the fact that it came when the anti-Japanese agitation in California was very strong. That she should be the recipient of this special recognition in spite of the unfriendly actions of her countrymen, gave her infinitely more satisfaction than her knowledge of the fact that she was the first woman to be thus honored. Prof. Ladd and Hamilton W. Mabie were the only other foreign recipients of the medal. A set of silver cups, three in number, which she received from the Empress Dowager in 1924, in connection with the celebration of the Crown Prince's wedding, she took a little better care of.

A few years later the Prince Regent made a tour of West Japan. In Hiroshima Province a few prominent people were selected for the signal honor of an audience with His Imperial Majesty. The name of Nannie B. Gaines appeared in the list of those to be thus highly privileged, and the school proceeded to stand on its head with excitement. *Sodan* after *sodan* was held. Appearing before Imperial Personages was one of the things Miss Gaines had never yet tried. Her pioneer background had not prepared her for this, and for once appeared a liability instead of an asset. Even her well-known ingenuity could not be called to the rescue, for if there is one thing that is out of place in audiences, it is originality. Fortunately, however, she was relieved of the necessity of planning her program for the great event, which to one of her simple,

Medal Awarded  
To Nannie B.  
Gaines by the  
Imperial Educa-  
tion Association.



Some of Nan-  
nie B. Gaines' Awards For  
Distinguished  
Service.



After the Imperial Audience.

democratic tastes had its amusing features. Having suddenly become a person of immense importance, she was taken in charge by friends, and dazedly submitted to their flattering, fluttering attentions.

The first problem was one of wearing apparel. She possessed one ceremonial dress, a black one, which she had received from some one when she first came to Japan, and would probably have worn it, had it not been for the horrified intervention of her friends. Miss Mary Bennet had just come out from America and had a lovely new blue chiffon dress worn over foulard with big dots, which proved to be just the thing, a perfectly fitting garment in more ways than one. But something, it was clear, had to be done about the sleeves, which reached in immodest brevity only to the elbows. Again Miss Bennett came to the rescue with a pair of long tan silk gloves into which the offending members were enabled to retire. This called for a pair of tan stockings to match, as there must be nothing off-color about the performance, and these were provided from the same source. With something like a dozen anxious friends nervously assisting, Gaines Sensei was finally arrayed for the occasion. To complete her outfit, some one thrust a purse into her now unprotesting hands, another a handkerchief; and still another provided the inevitable "furoshiki". As she surveyed herself in the mirror, she was able to recognize only the hat and the shoes as her own.

Meanwhile "Carrie Porter" had been groomed and polished, the volunteer missionary chauffeur dressed in his Sunday best, shaved, manicured, disinfected. With Miss Rachel occupying her favorite position on the driver's seat, and Miss Gaines with her Japanese attendants in dignified discomfort on the back seat, the vehicle with the reputation of "getting them there and bringing them back" moved out upon the freshly-sanded avenue on the strangest mission a mere Ford was ever called upon to perform.

A select few were gathered at Lantz Hall to await the return of the honored one from the audience. With anxious eyes outposts scanned the horizon for signs of the coming of the little plebeian vehicle that was doing its best to look high-hat. Frock-tailed coats marched back and forth within the school grounds, trailing excited clouds of sand behind bespatted feet. Finally the party arrived. All stood at attention as her "Ladyship" stiffly descended and passed in, with hat slightly

askew. The next thing, of course, was the picture. Everybody fell to, and with much fixing and posturing, the second most important event of the day was successfully accomplished. Later, the "furoshiki" was opened, and in dead silence the precious box of cakes, each bearing the Imperial crest was passed around for the "laying on of honorable eyes", each guest elevating the box to the level of his bowed forehead before passing it on to his neighbor.

The congratulatory ceremony over, there arose the problem of satisfactorily disposing of the cakes. Miss Gaines wanted to give one of them to her rickshaw man, and had picked out others among her humbler friends to be the recipients of like favors. But she was to learn the limitations of greatness. No longer was she a person with individual privileges, but an institution with responsibilities. A *sodan* was called for, and after the hours of discussion were finally over, it had been decided to present one cake each to the three main departments of the school for placing in their museums; and as for the remaining two of the original five, experts in mathematics, chemistry and the culinary arts were called in, a miraculous augmentation was effected by the judicious addition of a sufficient amount of rice flour, and every student in the school was enabled to receive eight cakes to be treasured as precious reminders of the Imperial beneficence. The dress worn on this occasion, not lending itself easily to such a process of subdivision and multiplication, was preserved intact, and after Miss Gaines' death was presented to the *alumnæ* for permanent keeping.

## CHAPTER TEN

### VICTORY

It might seem that one who had spent a busy lifetime in missionary service might, as she approached the age of seventy, be content to rest on her honors, be satisfied with the rich achievements that had been hers, and from then on, let others do the work. But not so with Nannie B. Gaines. She did not mind, of course, putting others to work; her whole life had been spent in just that. But possessing herself a vision still clear and commanding, and boasting the health record of the Mission, we find her at an age when one would expect her to be "on the shelf", still continuing to pass up furloughs when they came, remaining emphatically "on the job". Most Missions provide for automatic retirement around the age of sixty. But the Japan Mission was different. Writing in 1922, Miss Gaines had said: "I do not know how many more years I shall be counted on as full missionary. As yet they do not seem to think my 35 years of service entitles me to any consideration as an old person. Some missions get the idea that after a certain number of years missionaries should retire, no matter how strong they may be physically or mentally. This fad has not struck our Mission yet." Of course, she must retire some day, but there were still a few items on her program which she was bound to see through to a finish. After that—well, she was in the hands of God and the Board of Missions.

One of her unfinished jobs at this time had to do with personal affairs. Her younger sister must be adequately provided for in case of any untoward happening. Miss Gaines herself, being entitled to retirement allowance, had no fear of want in old age. But the case was different with Miss Rachel, who was not a regular member of the Mission. So with great care and denial, coupled with not a little skill, Miss Gaines set out to build up out of their savings a small estate to stand between her sister and old age. This was, to be sure, gone into from time to time in order to tide the school over some crisis, or to support some struggling project in which she was interested, but still enough

was accumulated for a nest egg. Wherever a loan could be made mutually advantageous, she was not averse to taking the interest that would otherwise have gone to professional money-lenders. Her investments were usually wise, and that her foresight was a good business asset is proved by the fact that once when she requested reimbursement for losses sustained due to a fall in the value of the yen, the man to whom she had made the loan was surprised to find in the contract a provision requiring such additional payment. He had paid no attention to the clause when he borrowed the money, because the yen was then stable, and nobody (except Nannie B. Gaines) had any thought of the yen's falling in exchange value.

A second problem awaiting solution before she would consent to retire, had to do with the future of the school. It was a three-fold problem involving: (1) additional land and buildings; (2) adequate financial support; and (3) management personnel. The last seems strange; for the reorganization had been successfully accomplished, and the school was going forward with vigor under Mr. Stewart's management. But Miss Gaines, while hoping for the best, was a bit uneasy. She had, while Principal, allowed Mr. Nishimura to exercise well-nigh absolute control. Some say that by this she "ruined" him. Be that as it may, she had a firm conviction that a policy of highly centralized control was best, and nearly a quarter century's successful progress under the system would seem to justify her belief. "The oriental", she once said, "may talk democracy, but he is not democratic. He does not know how to use democracy for upbuilding government. Hence most efforts end in confusion. What they really love is a kindly autocracy."

But about the time Mr. Stewart took charge of the school, all Japan was wild on the subject of democracy, or "Demo-crazy", as Vice-President Matsumoto of Kwansai Gakuin put it. The group of new teachers who came in at the time of the establishment of the College were attracted by the new idea, and without Miss Gaines to back him, Mr. Nishimura's position became increasingly difficult. Then came certain family difficulties which brought matters to a crisis, and in 1928, the man "who had built up the school, who had fathered the Kindergarten Training Class, whose head and hand had been felt in every department, and who had a hold as no other did on pupils, graduates

and parents", resigned his position in the school. A certain faction had taken advantage of the occasion to press for certain changes; the students went on strike. All in all, it was the most trying situation ever faced in the history of the school.

Mr. Stewart bravely and firmly held things together, and emerged more solid with his faculty than at any time before. Two new deans were secured; and soon things were running smoothly again. Shortly afterwards Mr. Stewart himself resigned, and Gaines Sensei was called upon once more to take over the management of the school. She felt as did the others, that the time had now come for a Japanese Principal to be installed. After a careful search throughout all the Japan Methodist Church, the choice finally fell upon Rev. Z. Hinohara, Pastor of the great Kobe Central Methodist Church, into whose able and consecrated hands Nannie B. Gaines gladly committed the work that for forty years had been her very life.

But this did not solve the financial problem. We have seen how fitful was the support of the Hiroshima Girls' School by the home Church. One year generous, the next niggardly. A permanent, ongoing institution as large as this school had become, obviously cannot live without more stable support. It was her realization of this fact that had led Nannie B. Gaines to bowl over the Board officials with her million dollar suggestion previously noted. For government recognition as a College, a large endowment was required by the Department of Education in Tokyo. Even were this fund secured, dependable yearly grants from the Mission would still be necessary for some years to come. But the financial condition of the General Board, under which the Girls' School still continued to function, was growing yearly more precarious, due to the falling off in contributions following the Centenary drive. Thus it is easy to see that Nannie B. Gaines still had work ahead of her, even though she was approaching her allotted three score and ten years.

The Woman's Council of the Board had been more successful than the General Department in keeping up its collections and in keeping out of debt. So the Principal Emeritus began to revolve a certain idea in her head. And the idea revolved a lot faster when she learned that the Council had been approached on the subject of cooperating in a union Christian College for Women in Tokyo. In a statement setting

forth strong arguments against such cooperation, Miss Gaines ends up with the following point, showing that the idea she had been nursing is now out in the open: "The one Girls' School in our Mission is now asking for funds for more land and buildings in order to care for the pupils now in hand. Until this pressing need is met, it hardly seems right to reach out to a higher institution". This was the beginning of a mild flirtation with the Council.

A little later, in 1922, while acting as Principal in Mr. Stewart's absence in America, she wrote him as follows:

"Miss Howell seems very deeply interested in this school, and I think, if the matter is managed right, Miss Howell will ask the Council to help Hiroshima instead of going into the Christian College in Tokyo to any great extent. She says the work in Hiroshima is too important to allow it to lag for want of means, and she would rather see the Council put the most of their money in Hiroshima, perhaps finance one department, Music or English, perhaps, but work under the school as one. I do not know how that strikes you, or some of the others, but with one like Miss Howell in the lead, I would not hesitate to let them join us. There has been a time when things were different, and such a combination would be almost impossible, but Miss Howell seems to be a woman of broad vision and not a stickler for the Council to such a degree as some folks, even on the mission field".

Meanwhile the financial condition of the General Board was steadily growing worse. In 1924 came rumors that some of the Church authorities were even suggesting that the Hiroshima Girls' School property be sold and the proceeds used to help finance work that had been opened in Europe. This decided the issue as far as Miss Gaines and her fellow-missionaries were concerned. Without a dissenting vote, the Mission petitioned the Woman's Council to take over the Hiroshima Girls' School. After nearly three years of laborious ironing out of the difficulties involved, the transfer was consummated, and in January, 1927, the school passed into the hands of the ladies, God bless them.

It had been the hope that, when the Council moved, it would take over the new College Department first, and other parts of the school later, as it was able. In that case the old Principal would have been able to retire, happy in the knowledge that permanent support for the school was assured. But as things turned out, there was still work

ahead for the old veteran who was still too much of a Cromwell ever to shirk a struggle. The General Board, unable to meet its own large indebtedness, had asked the Council to shoulder responsibility, not for the portion they might have been able adequately to support, but for the entire school—an impossible task, which the ladies, nevertheless, heroically assumed. It was, as Miss Gaines expressed it, “as if a step-child had been thrust on a kind mother already overburdened with her many children”. So back from her dreams of pushing the work on the Continent, and back from her happy anticipations of last days spent in a spiritual ministration, unburdened by thoughts of material things, came Nannie B. Gaines to take up again the wearying, onerous struggle to obtain financial support. How she had come to hate what she felt was a growing emphasis upon material things. But she was not accustomed to consulting her own desires. “There is nothing that matters so much to me”, she wrote, “as the success of this school. It is not simply because my life has gone into it, but because of the work it should do for the women of the Orient”.

The difficult situation had all come about, she chided herself, because of a lack of faith which had caused them to neglect to plan for larger things when the time was ripe. Greater faith and vision would have given the school its share of the Centenary offerings; the endowment fund could easily have been raised, she felt, if the campaign had been started a little earlier, before the paralyzing financial depression had come to thwart their efforts. But no use now crying over spilt milk. The challenge must be met. So throwing aside all pride, all hesitation, Nannie B. Gaines threw all her powers into the campaign for funds. Turning to old friends, she sent appeal after appeal. Mrs. C. C. Clay of Piedmont, California, was the first to respond, closely followed by J. R. Pepper, of Memphis, and that beloved companion of other days, Dr. Janet Miller. Old Franklin College classmates; friends in Morganfield, in Florida, throughout America; Methodist and non-Methodists alike, received her stirring calls for help. In Japan, also there were few of her friends or acquaintances who were not given an opportunity to contribute. No thought of retirement now, not as long as the old typewriter, or the long rolls of Japanese penpaper, held out.

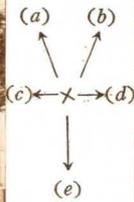
Slowly the funds accumulated. Herculean efforts were being made in Japan to raise the endowment, the amount of which had been gracious-

ly reduced by the Department of Education from ¥100,000 to ¥70,000, and hopes were growing in spite of the almost insurmountable difficulties resulting from the continued depression. But besides this fund, more land and buildings were to be provided. Florida friends, Mr. and Mrs. Lantz, had placed themselves in line for a heavenly diadem by contributing money for building Lantz Hall, one of the finest dormitories in all Japan ; but other equipment was required. In 1928, the Golden Jubilee year of the Woman's Missionary Society of the Southern Methodist Church, the special thank offerings raised in America were allotted to the Hiroshima Girls' School, and as a result, Jubilee Hall arose on the campus, bringing recognition one step nearer, and Nannie B. Gaines nearer the time when she would be able to lay down her work " with a will ".

The endowment was now almost assured ; a faculty satisfying all government requirements had been assembled ; if only the other needs for enlargement could be met, recognition would surely come. But with every available foot of land already crowded, and no possibility of obtaining further grants, they faced the prospect of bitter defeat as they stood within sight of the promised land.

From her windows every day Nannie B. Gaines looked out upon a " Naboth's vineyard " on either side of the College grounds. An idea was born out of her longing ; she did some figuring, and then wrote a letter to the Board. She and Miss Rachel had accumulated \$10,000, all that stood between the sister and old age. This amount she offered to call in and place at the disposal of the Council if they would buy the property, paying 6% interest during Miss Rachel's lifetime, after which the land was to become the property of the Council.

But the land, it was discovered, would cost \$15,000, and the \$5,000 difference presented what seemed to be an insurmountable difficulty. But after months of prayer and thought, another idea was born. The graduates of the school, in order to show their loyalty and devotion to their old teacher, had at the suggestion of the old patriarch, Sunamoto, raised among themselves some money with which to build Gaines Sensei and her sister a home. While appreciating the love and effort of the graduates, Miss Gaines, desiring that the loyalty be to the school rather than to herself personally, requested the graduates to put this money into the " vineyard ". She and her sister, she insisted, could continue



- (a) College Students—Lantz Hall in the Background.
- (b) Gainse Sensei and Miss Rachel in the Entrance to Gaines Hall.
- (c) Jubilee Hall.
- (d) Miss Rachel With the New President, Rev. Z. Hinohara, and the Patriarch, Sunamoto.
- (e) Gainse Sensei in the Midst of Alumnae Gathered to Celebrate the Granting of Government Recognition to the College. Her Last Picture.

living in the dormitory for the present, and when necessity arose, could occupy one of the little Japanese houses on the land to be purchased. The result of her negotiations with the Board, the graduates and the landowner was not exactly as she had anticipated, but when a year later there was held, on June 15 1929, the opening ceremony of "Gaines Hall", a foreign-style, stuccoed dormitory with lovely apartments at one end for Gaines Sensei and her sister, everybody seems to have won. It was a lovely gift for her, and a splendid provision for the growing needs of the school. They tell of how Gaines Sensei *loved* that building, and something of her enthusiasm is revealed in a letter to Miss Case, portions of which are quoted below :

"The east wing is our apartment, a cozy nest of small rooms (she made them turn the beautiful dining room they had planned for her into a room for the graduates and students, reserving a tiny room for herself, saying she had no need for such a "Banquet Hall"),—sunny, well ventilated and convenient. I never dreamed of having a home of my own but expected to be an itinerating Methodist the rest of my days, perhaps spending my last in an old ladies' home, if I should live beyond the years of usefulness. Being so beautifully provided for takes the heroic out of missionary life.

The west wing first floor has two beautiful south rooms, with a spacious hall on the north, reception and recreation rooms for the students. On the second floor are four bed rooms, one the graduates hold as a place of work or refuge for the graduates. The rest are available for pupils. . .

I am pleased that all this becomes school property donated by the graduates. I could not have been happy in receiving a home as my personal property, even with the understanding that I could give it to the school, if I so desired".

The days of struggle were almost over ; the days of fulfillment at hand. But the compulsion of yet another task was laid upon the heart of Nannie B. Gaines. The financial depression mentioned above had not only affected the campaign for funds, but had also brought widespread suffering to untold millions throughout the nation. Nannie B. Gaines was not too absorbed in her own work to fail to note the distress of those about her. So the woman who had once stirred the people of Hiroshima with her pleas on behalf of the suffering Siberian refugees ; who had won the gratitude of peoples of more than one coun-

try by her unflinching participation in flood, famine, or earthquake relief; whose own students had been from the first taught the joys of unselfish giving by regular annual ministrations to the poor of the community; now, without a trace of sentimental gush, reached out to embrace in her warm sympathy the victims of the depression, and kept at the missionaries, pastors, officials, and others, until "something" was done. A letter to one of her friends in America shows not only the practical nature of the efforts to meet this emergency, but also reveals something of her regular work for the underprivileged classes, an interest which, as has been seen, Dr. Miller and Mrs. Hoff had, among others, been privileged to share :

Almost every day we have calls from able-bodied men out of work, asking for a little food as they are walking through the country to their former homes, since they are out of work and money. We have made arrangements with some of the small macaroni or noodle stands to furnish these people with a bowl of noodles. We give them tickets. We do not like to let a hungry person go if he is really needy, and we do not like to give money, as we cannot be sure every one will use the money for food and not for drink. So many came to our home our old servant found her work interrupted, so she rebelled. Now we send them to the gatekeeper at the school. He rather rejoices in the honor of handing out the tickets. In this way we can give a person a meal for about 4 cents of our U.S. Gold. . .

The kindergarten that delights me most is the free one for the poor children. The parents are so grateful for this work, it is really touching to see the various ways in which they try to show their appreciation. Last summer Rachel gave the kindergartener there a small sum of money to use for those really suffering. One woman, who received a small sum during her illness, receives from the city eight sen a day. Not long ago, the Kindergartener came to give thanks on behalf of the woman. She had asked that we be thanked especially, that she was not able to come in person. She had been trying to save one sen of her eight sen to buy us a gift to show her appreciation!!! One can understand the words of Jacob, telling his sons to take a present to the ruler of Egypt, the land of plenty, from the famine country of Palestine. The children in this kindergarten often come without food, no breakfast, no lunch. Sometimes the parents will go without in order that the children may have lunch to carry to the kindergarten. We had often talked of how we might help these children, without pauperizing.

When I was in Peking last summer, I learned that the milk from the soya bean, with a little sugar, was more nourishing than cow's milk, and agreed with babies better. Returning to Japan, I put it up to these kindergarteners to see what they could do. By making the milk themselves, boiling the beans and doing all the work, themselves, they found they could give each child a cup of bean milk for one sen, or half a cent! The mothers were delighted with the improvement of the health of the children. A proposition was made that the mothers would contribute what they could to the general fund, but all children receive alike, whether their mothers were able to contribute or not. Even the refuse, left after making the milk, was used in their food.

At Thanksgiving, we gave the children a regular Japanese meal. After the meal the Kindergartener asked if they would not like to help some others to have a nice Thanksgiving. All agreed that they would. She then told them of the old people's home, where there were no children to help them and make them happy. How would they like to go to see these old people and take them something? Of course all wanted to go. What could they take? After some discussion, different ones said they could bring an orange, or a cake, etc. Others said they could do without their afternoon lunch, which cost one sen. This is usually a bit of roasted potato. All were happy to give something. Each gift meant *real* sacrifice. We added a little to their store. Then all were put together, then divided, put into bags so that each child could have the pleasure of giving, and each old person the pleasure of receiving. The old folks wept for joy on seeing the children. The children in the other kindergartens, where the better class children go, also contributed to the orphanages and other institutions.

At Christmas time the entire school, from Primary through College, contribute to a fund for the poor. The city office gives them the names of the needy, worthy poor. Teachers and pupils divide into groups and visit these needy ones in their homes, and take a little cheer into the homes.

Miss Gaines' efforts in the line of social work represent the first serious attempt made in her Mission to engage in this increasingly important branch of Christian service; and the children's creche in Hiroshima, which her unceasing efforts rendered possible, remains today the only officially recognized piece of social work in the Mission. As she pioneered in education, and in many phases of the evangelistic work, so likewise did she point the way in the field of social service. It was her vision of the needs and opportunities in this field, more than any other consideration, which caused her to favor the establishment of

the Lambuth Training School for Christian Workers in Osaka, which step has resulted in what has been described as one of the most significant achievements in modern missions. Back in 1919 when reorganization was decided upon, the Mission had voted to remove the Bible School, then in Kobe, down to Hiroshima and make it a part of the new College Department, along with the Kindergarten Training Class. This would have brought funds, as well as prestige, to the school, and many could not understand why Miss Gaines opposed the plan. She later stated her reasons as follows :

“ I felt that for the sake of the larger work of training Christian workers, Osaka was a better place than Hiroshima, for the reason that Osaka is well up in Social Service and would welcome the students from a Christian institution as helpers in this work, while in Hiroshima the conservatism of the people would not give the same opportunity for using the students in this work while they were getting their training. . . . When I first made this proposal not one member of the Mission agreed with me. They could not understand why I should let the Kindergarten Training School go to Osaka when it had been my special child. . . . I felt that a training school for Christian workers should not be hampered by government recognition. . . . It is possible that some of the best teachers for training Christian workers would not have government certificates. Then class rooms and other equipment could be just what was necessary for the work in hand ”.

It was her interest in the Takajo Machi Settlement in the slums of Hiroshima which brought Nannie B. Gaines to almost the last Mission Meeting she ever attended. She had developed a strong dislike for such meetings, which ever since Centenary days, especially after Bishop Lambuth's death, had seemed to her to be mainly squabbles about money. But in December, 1930 she came up to the annual meeting determined to have her say. On the last day of the session she made the speech she came to deliver. Well do her friends remember the appeal which she made on behalf of the work that she knew must soon pass into other hands. Announcing that she had started a small fund for making permanent provision for the Takajo Machi work, she asked, not for an appropriation, which she knew could not be granted by a Mission whose total budget for Social Work was \$2.50 per month, but for personal contributions from members of the Mission. “ I am asking ”, she said, “ the privilege of a personal favor. Through all the years I have refrained

thus far from asking you for a wedding gift, such as you have upon numerous occasions presented to others. At this late day, it would appear that you are safe on that score. Since I have saved you that expense, I think I might expect a generous response to this my first and last personal request—not less than two yen per member”. The response that followed brought a joy no royal wedding gift could ever give. Another dream was on the way to realization; and Nannie B. Gaines had cleared another item from her nearly finished program.

While engaged in these larger undertakings, planning, praying, and struggling for the success of the largest venture the school had ever made, Nannie B. Gaines continued to give her attention to every detail of the work. Her eyes were as sharp as ever; the “oil can” worked as effectively. The Primary School, she felt, was being neglected in the general preoccupation with the problem of the College, and she was busy trying to strengthen it. The newer members of the faculty, who knew nothing of the history of this department, nor of its place in her scheme of providing a continuous program of Christian nurture from kindergarten to College, were not particularly interested in continuing the lower department, which appeared to them to be merely a drain upon the resources of the school. But Gaines Sensei was determined to save it by making the value of its educational contribution too obvious to be ignored. So she tackled the problem of primary Music and primary English, and strove to interest others in a revised curriculum which she drew up. Even less enthusiastic was the response to her scheme for providing lunch for the children of the primary grades. But Nannie B. Gaines had spent her life in struggling against the indifference and inertness that always stand in the way of those who, like her, see farther than the crowd. So she worked on alone, and among the papers found later on her desk was a half-completed menu list for the Primary School.

Thus she continued on the job, neglecting no duty, missing no opportunity for service, large or small, while she awaited the reply from the Department of Education in Tokyo, which would either send her back into a renewed struggle to attain the goal of recognition that she, at least, would never give up striving for; or permit her at last to relax as she faced the golden sunset of her life, happy in the consciousness that her last big task was finished, her last fine dream come true. Pastors of the Japanese churches in Hiroshima continued to be encourag-

ed and blessed by her presence in their congregations, for though a school church had finally superseded the original "Y" organization as the center of the religious life of the school, Miss Gaines did not forget to keep up contacts with the other churches with which she had identified herself ever since the days of Sunamoto and the Lambuths. To the very end she could also be found on Sunday afternoons making the long walk of nearly two miles to attend the union English Service conducted by the foreign community in Hiroshima. Neither did she forget the little acts of kindness so characteristic of her. The poor were visited, the distressed relieved, and she was never too tired or busy to sit up at night with the sick. Two weeks before her own fatal illness she went at nine thirty in the evening to take medicine to a sick student, unknown to her personally; and the next day with her own hands she prepared gizzard soup to take to the patient.

On Feb. 10, 1932, news of the long awaited recognition came from the Department of Education in Tokyo. It was perhaps the happiest day of Nannie B. Gaines' life when, on Feb. 22, after extensive preparations, there was held a grand celebration of the happy event. Many of the old girls were present, and the occasion inevitably took on the nature of a personal triumph for Gaines Sensei. All through the happy day she was busy greeting friends and receiving congratulations. She posed for the inevitable photograph in the familiar black "shiki" dress which, on this important occasion, she failed to wear as usual over her other clothes. The next day she had a cold which soon developed into pneumonia. Her condition grew rapidly worse, as friends flocked from far and near to be at her side. In the midst of her pain and delirium, she was thinking not of herself, but of the work, speaking now of Takajo Machi, and of the school—"We must do something for Mr. Nishimura", she kept saying;—now she spoke of China, now of Korea. Her last words just before God took her home on Feb. 26, were: "We have touched the outside, but we haven't touched the inside yet".

A few days later, Miss Lois Cooper was writing:

"The ashes of Miss Gaines are upstairs in our sitting-room in Lantz Hall. They are in an earthen jar placed inside a plain wooden box. They are waiting the preparation of their final resting place. It is fitting that they should be waiting now in a room which Miss Gaines occupied for so long. It is appropriate that they should rest in a box as plain and simple

as the tastes and manners of Miss Gaines. The burial place chosen for them is on the side of a beautiful mountain overlooking one of the seven lovely rivers of Hiroshima. It is fitting that the ashes of one who loved and appreciated the real beauties of life should rest in so lovely a spot.

The illness and death of Miss Gaines came so suddenly that we find it hard to realize that she has gone. As soon as she was taken ill, however, her friends became alarmed; for the very word pneumonia, in connection with one of her years, has an alarming sound. She was immediately taken possession of by the Japanese whom she loved and served so long. Some of them constituted themselves her nurses, some as watchers in the halls, others as hostesses downstairs, many as messengers, and all as helpers in some capacity or other. During the four days of her illness and the period before the funeral ceremony many of her friends did not close their eyes. "No, this may be the last night," they would say; or, "This is the last chance we will have to do something for her," they would respond when anyone urged rest upon them.

All during these days friends came to call, bringing fruit and flowers before her death and money and flowers after she had passed away. Mothers came, bringing babies on their backs; old pupils called; shopkeepers with whom she had dealt for years came to express sympathy and concern. Old servants came, begging to be used in some way, and after her death came asking for a chance to talk to Gaines Sensei, whose spirit they believe still lingered. The school sent out numerous telegrams of alarm when the worst was feared, and telegrams later announcing the sad tidings; so, from far and near, graduates came to watch and wait. Foreigners, too, made us realize afresh just how inclusive was the real kindness of Miss Gaines. There came the young American couple whom she had taught the best places to shop. There came the three Germans whom she had helped clothe and finance after their house burned. There called also the young German wife of the Japanese whose marital troubles she had many times helped smooth over. There was the American mother whose baby she had helped bury. There was the Russian whom she had helped out of poverty to comparative comfort and to a place as violin teacher in our school. And there was the Korean whom she had given a home and who constituted himself the chief helper at this time.

Because of the varied touches, it was decided to have two funeral services for Miss Gaines, one in English to be held in Gaines Hall for the foreigners, and one in Japanese to be given under the auspices of the school and managed entirely by the Japanese. With the foreign group living in Hiroshima and the members of our mission who were able to come, the lovely hall was comfortably filled. The school chapel was

crowded to its capacity for the Japanese services. Representatives from the prominent groups and institutions in Hiroshima were present, and several made addresses or delivered their messages of condolence. This feature of the service, along with the reading of telegrams of sympathy, is something quite foreign to our funeral customs. On this occasion representatives of the various school departments of our school and one of the graduates also spoke. Preceded and followed by their bows, often directly to the casket, and addressed often directly to the departed Miss Gaines, these messages were peculiarly touching and impressive. Owing to the vast number of telegrams received, only a few were read.

Falling into the line of procession carefully planned for us, we marched behind the casket to the cars waiting for us, and rode to the crematory; for, according to the law, the body was to be cremated. Here are temples for first- and second-class funerals, fitted up for Buddhist or Shinto ceremonies. To the tolling of the bell for a Shinto funeral going on at the same time, we marched behind the coffin to its last resting place. As the great iron doors clanged to, the voice of the Korean boy called out, "Sayonara, Gaines Sensei!"

On beautiful Mt. Hiji, on a choice lot given by the city of Hiroshima, the graduates erected a monument over the grave of their beloved Sensei. It is a simple polished stone; on an open Bible carved on the top of the stone are the words: Workers Together With God (English being used on one page, Japanese on the other). On the face of the monument is the school crest, and below, the one word, *Gaines*. On a foot slab is recorded the life history: Born in Kentucky, U.S.A., 1860, Came to Japan 1887, Died in Hiroshima Feb. 26, 1932.

Gaines Sensei would have regarded the monument as extravagant, would have said, "Give the money to the poor"; but her girls would have nothing but the best for her. Besides, they are giving to the poor, having carried out their old teacher's desire by purchasing land and erecting a building at Takajo Machi, as a permanent memorial to her.

Thus lives on, in these to whom she bequeathed her unfinished task, the Missionary to Hiroshima. And as they come, singly and in groups, to bow before her grave, her spirit points across the city's flowing rivers, on beyond the distant sea to where grave problems still await their solution in enlightened Christian love, wherein men and women, brave as she was brave, dreaming dreams and seeing visions, shall one day dare to join hands as brothers, as "fellow-workers together with God."



“ Education, firm-established,  
Kami Nagare River ;  
Living water, pouring, pouring,  
A short-spanned-century ;  
In Heavenly Fields—East, West, South, North,  
Where blossomed Flowers of the Spirit,  
Lo, fruits to-day appearing.”

*(Adapted from a song written by Prof. Y. Kodama for the 25th Anniversary Celebration of the Hiroshima Girls' School.)*



THE END

昭和十一年六月二十日印刷  
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