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The February 1911 Cascade

Seattle Seminary

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B. G. Beagle.

The Cascade



February, 1911

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Vol. I.

No. 3

BLACK FEATHER

On the western shore of one of our beautiful little islands that dot the waters of Puget Sound there stands a tiny hut. The great pines almost hide it from view and the vines have grown over it so that the light can scarcely find its way through the window. At first one would think it deserted and uninhabited, but on looking closely they would see smoke curling from the chimney; and if their curiosity led them further they would find traces of a camp fire near it. An old Indian has dwelt in this hut for twenty years. His eyes are sunken and his shoulders stooped and his body is scarred from many a battle. He lives alone in this cot by his beloved waters.

He hunts in the fall and goes fishing when the salmon run. Every two or three months he boards his old dug-out and paddles slowly and silently to town for provisions. He keeps the feasts of his tribe religiously and on winter evenings he may be seen keeping his lonely vigil by the camp fire, and if you listen you will hear him singing his weird chant. His eyes close and his body sways back and forth keeping time to the rythm of his song. Again he is living over the days of his youth, when he was a brave young warrior. He is dreaming of the time when deer had roamed the forests, before the mighty tread of America had reached the western shore.

I will tell you his story as it was

told to me: Eighty years ago there lived in the forests of the Pacific Coast a tribe of Indians known as the Coquiltons. The chief of this tribe had a daughter who was wondrous fair. Her name was Minnie-wa-wa because of her voice, which sounded like the pleasant rustling of the wind among the leaves. Many young braves wished to win her for their bride, and among them was one Black Feather. He was low in rank and dared not raise his eyes to the chief's daughter, but he was the bravest of the brave. One winter the wind was cold and the snow fell heavier than usual. A great famine ensued, for the lakes were frozen over. The chief issued a decree that the young brave who caught the most fish and killed the most deer that winter should have his daughter for his bride. The news spread through out the whole tribe. Eagerly the young men went to work, but most industrious of them all was Black Feather. Finally, after ceaseless toil and almost starvation, he won the dusky maiden for his bride. They lived happily in their wigwam by Lake Washington. Soon pioneers came winding over the Cascades in their snowy-covered wagons. And slowly but steadily the "pale faces" took possession of the land of the "brown hunters." Bravely they fought to keep back the intruders, but in vain.

During one of the bitter struggles Minnie-wa-wa was shot. Long days

and nights Black Feather mourned for his young wife, but after the funeral rites were over he burned for revenge. For years after that he was one of the worst foes, with whom the whites had to fight.

In 1856, when the Indians came down upon the town of Seattle, Black Feather was one of their fiercest warriors. This was the last time he appeared on the warpath; after that a deep despair seemed to settle down upon him. He roamed over the hills of the Pacific Coast seeking rest, but

finding none. He made several pilgrimages to Mt. Rainier to worship the deity which the Indians believed to dwell in that mountain. Finally he settled in the house on the island, and there he peacefully spends the latter part of his life. On summer evenings he sits by his cabin and watches the sun sink behind the Cascades, turning the snowy peaks to gold. And day by day he waits for the sunset gates to unbar, and for the Great Spirit to call him to the Happy Hunting Grounds.

TRESSA MARSH, '11.



SHOULD OLD SEATTLE BE FORGOT?

Should old Seattle be forgot?
And never thought of more;
Should old Seattle be forgot,
And all our friends of yore?

Chorus:

For all our friends of yore, my dear,
For all our friends of yore;
We'll not forget Seattle yet,
For all our friends of yore.

We recollect Seattle Sem,
The students by the score,
The teachers and preceptress, too,
And all our friends of yore.

We all went fishing in the bay,
And strolled along the shore;
But many years have passed since
then,
And some dear friends of yore.

Oh, here's my hand my truest friend,
Our hair is dark no more;
But we will take one hearty shake
To all our friends of yore.

—Effie Humphery.

THE EVANGELIST'S OPPORTUNE HOUR

S. E. WYLER.

Opportunity is a native of every age. It is of Divine origin and presents the offers of the Eternal. It is stated by some that opportunity knocks once at every man's door. There may be some truth in that statement, but to my knowledge the thing that accomplishes a lasting work is not that which is here but for a moment. In other words, opportunity is an outgrowth of demand which comes only by the relation or development of some hidden or neglected principle. In short, it is the privilege given to us to accomplish an end in a life issue.

Probably the greatest work given to the world is its own evangelization. For the accomplishment of its task little or practically no effort has been put forth since the apostolic fathers until a short time ago. More has been accomplished in the last century than in all the preceding ages. Not that the urgency of the need is greater or the truth more forcible, but the spirit of universal brotherhood and good will which pervades this twentieth century has revealed the social relationship of man and his obligations to the world as a whole. Heathen nations have been impressed with the fact that civilization which follows Christianity is the thing which enables them to take their place among the nations of the world. Japan has revolutionized the mind of modern heathendom. China, the greatest of heathen nations, accepts the advice of her near sister and a new civilization. South America, the long neglected continent, has practically broken the yoke of Catholicism, whose doctrine has retarded her growth so materially, and has religious tolerance reigning from shore to shore. Africa, India, and the islands of the sea await the hour when the last web

of superstition shall have been swept away and they shall be given the opportunities of the Gospel.

Notwithstanding the willingness of the heathen to accept the salvation of our Master, they are unable to do so because of the lack of laborers. China, with its 400,000,000, has less than 1,500 Protestant workers. Japan has 2,500 workers, and many republics of South America have less than five foreign missionaries. The densely populated island of Java, whose people are hungering for the Gospel, has not a single missionary. Other fields are waiting with outstretched arms to welcome the missionary.

Think not that this is a subject of minute weight. The people of modern heathenism are revolting against their ancestral methods and desire a new civilization. They want a change and will have it. For this they have opened wide their doors and welcome every new thing. They are receiving an education without a religion. In many schools agnosticism and materialism are the predominating doctrines and science without Christianity as a watchword is not uncommon. One has said that unless the evangelization of the world is accomplished in this generation it probably never will be accomplished. We know not as to this, but we do know that all civilized nations are watching China and others with a fearful eye. They know that the awaking of these populous nations unless properly educated will bring results which will shake the entire civilized world.

Certainly the opportunity for evangelism is great. The barriers of the past have mostly been removed. The people are accessible and the mission-

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BISHOP SELLEW VISITS SEATTLE SEMINARY

Seattle Seminary is most fortunate in being located in the heart of the great metropolis of the state of Washington. All public men of national and international fame who are touring the Coast rarely fail to visit the Queen City. Ex-President Theodore Roosevelt is scheduled to make us a friendly call this coming April. During the A.-Y.-P. Exposition, President Taft was the guest of our hospitable city.

During this last month we have been honored by an extended visit

This he did, taking about one year to make the return trip. He spent much time in Africa and India, and felt that he had not given a sufficient amount of attention to Japan and China. The present trip is largely to complete the work that was left unfinished during the first visit.

At the October meeting of the Missionary Board in Chicago it was learned that steps had been taken to purchase property in Osaka for the starting of a church and school. Bishop Sellew will look over the situation carefully and make recommendations as to the advisability of purchasing land at this time. It was also learned that there were a number of our young men on the mission fields who had passed the required course of study to make them eligible to receive deacon's or elder's orders. At one time it was thought that a bishop of some other denomination would be authorized to ordain these young men, but as it seemed best that Bishop Sellew should make the trip at this time, he will ordain them before his return.

During Bishop Sellew's stay in Seattle he delivered three most inspiring and comprehensive missionary addresses; addressed the students of Seattle Seminary, and preached a number of times. His presence greatly inspired all who are interested in our line of work and his timely sermons and addresses were most helpful in every way.

He sailed on the Soda Maru, January 28th. We sincerely hope the good Bishop will have a pleasant voyage, and excellent trip, and will visit us again as he returns in the early spring.

ALEXANDER BEERS.



BISHOP SELLEW

from Bishop Walter A. Sellew, of Jamestown, New York. Bishop Sellew was appointed by the Missionary Board to make an extended trip through Japan and China in the interest of the foreign missionary work. A few years ago he was ordered by the same board to make a tour of the world in the interests of missions.



MISSIONARIES IN JAPAN. BRO. KAWABE AND SIS. MILLICAN ON THE LEFT

THE WORK IN JAPAN

W. F. MATTHEWSON.

Without a doubt every missionary feels that his field is above all the rest—the choice. This is as it should be. We of Japan feel that the Sunrise Kingdom is pre-eminently the field for many reasons.

The country itself with its well cultivated valleys and plains skirted by sea and backed by rugged mountains is a tourist's paradise.

The people are open and progressive. Perhaps no other nation in history comes nearer to "being born in a day" than does Japan. With an emperor who deserves a place among the great rulers of the earth, the empire has in less than a half century emerged from feudal conditions to a place among the nations. She has during this time taken strides which cost other nations centuries of labor.

Japan provides for the education of her youth; she has the best mail sys-

tem in the world; telephones, telegraphs, electric and gas lightings, electric cars, railroads, many and beautiful bridges across her numerous rivers, excellent water systems in her large cities, a complete banking system, and all the machinery of government fully organized. All this and much more makes many people lose sight of the fact that Japan is a Christless nation and greatly in need of help.

Besides the most modern institutions there exist the hoary forms of heathenism. Men, educated and traveled, still go with their families to the heathen shrines to worship. Imagine such a one praying to helpless gods to be cured of some disease.

During an epidemic of smallpox while we were in Japan it became necessary to daily remove the piles of beans (the offerings of the suppliants) from around a certain god supposed

to be able to heal certain diseases lest he be lost from sight, and this with compulsory vaccination!

Think of a modern manufacturing plant with a shrine to the god of wealth!

Think of a nation capable of winning the great victory in war that Japan won over Russia, and then remember that because the war terminated so successfully the diet appropriated thousands of yen to erect and paint (bright red) new fences and arches in front of the shrines dedicated to the god of war.

Think of a nation like Japan engaged in holding a service in the capital city Tokyo, in honor of the

horses which lost their lives in the recent war.

The fact remains that with all the intelligence exhibited by the people of Japan, with all their advancement in civilization and science, Japan is still an idolatrous nation.

Our own denominational work in Japan has progressed grandly. It is manned by some of the best missionaries in the church and has an excellent corps of Japanese workers, "but what are they among so many?"

Vastly more could be accomplished with more men and more means.

"The harvest truly is great, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

CHINA'S AWAKENING

MRS. LAURA M. APPLETON.

The past history of China shows a perpetuity that reminds one of the Jewish nation. Her duration, like that of Israel, has been due to her religious devotion as expressed by ancestral worship.

Her peculiar system of education, consisting of memorizing and backing the classics, preparing for rigid examination; her governmental control carried on by a lot of graded officials whose offices are let to the highest bidder, her soldiers, a wretched class of men, who take this despised profession for the small pay they are able to draw; her peculiar customs of dress seen in the gentleman's queue and the ladies' small feet—are things that can yet be found in the passing away of China.

But like the caterpillar that has long lodged motionless within its chrysalis, comes forth to a life of activity and beauty, so this nation awakes and comes forth to the admiration and wonder of the twentieth century.

What has brought about this great change after the slumber of ages? God's answer to the prayer of those who long have pled for the redemption of China. Mighty have been the forces He has enlisted—war and forced contact with other nations. Such war as meant the loss of Korea from the struggle with the smaller Japanese nation in 1894-5, such demands as foreign nations made because of the slaughter of their citizens during the terrible Boxer uprisings of 1900, such illustrations of the superior ability of modern methods as they saw in the Russo-Japanese war of 1904-5—these are some of the visible means that God used to open the eyes of the Chinese to the benefits of Western civilization.

Once convinced, China has moved steadily towards modern advancement until now we regard the change as no less than a new birth—a nation born in a day.

To her school system it has meant

the laying aside of the old regime of memorizing the classics to pass the rigid examinations for degrees of honor. Although without a competent force of instructors of the schools that makes the operation of the plan difficult almost to the impossible, yet they work steadily toward the Western ideal, approximating it more closely as time and experience permit.

The army force has been reconstructed so that the old, clumsy weapons of warfare have been exchanged for modern equipment. The new army is drilled by foreign trained masters in daily calisthenics and war tactics. The recent capture of the Thibet by a force of soldiers called from western China, who employed modern conveniences even to wireless telegraphy, and overcame the rough mountaineers, has enlisted admiration from the national powers.

Reform in China has influenced social customs so that the opium curse, that most gigantic foe to civilization, is now well under control and will soon be abolished. The anti-foot-binding movement has made such progress

that cities along the coast and the Yangtse river valley have abandoned the custom. That pride of the Chinese gentleman—his queue—is now being discarded for the more convenient hair-cut.

Most important are the changes that are coming in the railroad systems, important even in a material sense, since superstition, which forms the greater part of heathen religion, is the enemy to all progress. From superstitious fear the mineral resources of China have remained undeveloped and cities are deprived of public water systems for such reasons as the causing of a river god to be angry and take vengeance by floods should its resources be tapped to supply the needs of the citizens. Faith in the old forms of worship and superstition is giving way to faith in Christ so that during the last decade there have been more converts in China than in the fifty years preceding, and we hope that new China is to be fully redeemed from heathenism to faithful followers of Christ.

MISSIONARY CONVENTION

ETHEL WARD

The annual Missionary Convention of the Ross W. F. M. S. was held here Jan. 19-22. A fine program was prepared and printed for the occasion. The day services were held in the Seminary and the evening meetings in the church.

Bishop Sellew, being on his way to the Orient, arrived here in due season, and spoke at five services as assigned him on the program. He struck the key note of the convention at the first meeting when he spoke of the great obligations of Christian nations to the non-Christian world. He gave the startling fact that unless a Christian nation raises heathen nations to

a higher standard it will be brought down to the level of the heathen countries itself. He also expressed the appropriateness of calling this a "missionary convention," and not a "foreign missionary convention," which is really a misappropriation of terms.

Since the women of Washington have received the right of suffrage they seem to have become more conspicuously honored than heretofore. It appeared so at the recent convention, for at the three meetings held by returned missionaries in every instance the ladies spoke first, followed by their worthy husbands. The sub-

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Bishop W. A. Sellew addressed the student body on Monday, Jan. 23, in the Assembly Hall. Bishop Sellew was on his way to Japan and China, and stopped in our city. He was the principal speaker in the Missionary Convention held at Ross, Jan. 19-22.

His address to the students was on life, and in it he brought out some very helpful and important points.

He first took up the opportunities of life, and showed that the seeming hinderances, that is things which are in the way, could not obstruct the way before opportunity; and that it took courage to press toward the opportunity. There must be a struggle. An opportunity is like something in the distance, and can always be obtained, but often not without a struggle. We must look at a thing and decide, come to some decision, for it is better to decide wrong and then to start over than not to decide at all.

He then took up the duties of life, and showed that the greatest blessings come in the line of duty. There is no place where one can feel as safe as when in the line of duty. The very highest ideal outside of duty is salvation

The next thought was that of pleasure. He brought it out as a thing thrown in with the duty. We should never seek pleasure for mere enjoyment, for pleasures will always come if one will do his duty.

He concluded by telling us of the one thing desirable above all else—the salvation of Jesus Christ. He related that story about the German key flower. There was a fabulous flower which led the one who found it to wealth and happiness. The story went on to tell how the flower was found by a shepherd lad, who pulled it up, and there before him was a small opening which led to a cavern under the ground. He entered and there were riches, gold and silver, and all kinds of precious stones. He then heard a voice say: "Take all you want, but don't forget the best." In his excitement he dropped the flower and began to load his pockets with the gold and silver, and started out, and again the voice said: "Take all you want, but don't forget the best." He went out, but left the flower, and as soon as he was outside his riches crumbled to dust. He had forgotten the "best."

So it is with us. We may have all that heart could wish, but "what will it profit a man if he gain the whole world and lose his own soul?" We may have all that we can get, but let us not forget the "best."

Rev. Graves, of California, gave the students of our school a very helpful and timely address last month. Rev. Graves said that he was called to preach the Gospel and not to make speeches, so without any preliminaries

he began, and for a short time both interested and stirred us up with the real old-fashioned Gospel. Mr. Graves is from our sister seminary at Hermon, California. He complimented us on our school, but said that their school was coming on, and quoted these words: "If you get there before I do, look out for me, I'm coming, too."

Dr. J. R. Boynton, of Chicago, gave a very excellent talk on the care of the body in the chapel last month. Without a doubt, every one was benefited by his talk.

In the afternoon Dr. Boynton addressed the young men for a short time and then delivered a lecture to the young ladies.

We feel highly honored to have had Dr. Boynton with us.

COLLEGE CLASS NOTES

At recess on Tuesday, Jan. 24, the class met and selected a committee, Mr. Haslam and Miss Burns, to draw up a resolution for the class, to send to Mr. Cook, who is now in the hospital, and who has been attacked by hemorrhage of the lungs. However, we are pleased to learn that he is getting along as well as could be expected, and hope for his speedy recovery.

The following is a copy of the resolution:

Mr. Wilbur F. Cook,

Dear Classmate: Whereas we, the College Class, have enjoyed your fellowship in and out of the class room and hold you in our highest esteem;

Be it resolved, that we hereby extend our heartfelt sympathy and hope for your speedy recovery and return to the school.

E. A. HASLAM, President.

MISS BURNS, Secretary.

L. A. SKUZIE,

MISS E. E. WARD.

EXCHANGES

We take this means to thank the exchanges who have deemed us worthy to be placed upon their exchange list.

We are putting forth every effort to push our publications to the front and take our stand with the leading journals of the country. We realize that there is always room for improvement. We are going to move in and occupy this place as soon as possible.

Clarion, Salem High, Oregon; you have a paper of which you may well be proud. The whole arrangement is good. Your poets of today may be the poets of the nation tomorrow.

Kuay, Queen Anne High, Seattle, is a spicy paper. Your cuts speak the spirit of your school and students. Thanks for your kindly compliments.

The Cardinal, Lincoln High, Portland; you have a neatly arranged paper. "The Early Oregon Christmas" makes us feel like we used to feel when father told of thrilling stories of the Indians in the early days. On the whole, your paper is well arranged, but isn't there any one there that can crack a practical joke?

We acknowledge the receipt of the "Inter-Collegiate Statesman," Chicago, and the "Lariat," of the Williamson-Haffner Eng. Co., Denver.

JUNIOR CLASS.

Miss Alberts was elected to represent the Junior Class in the Board of Directors.

Teacher—Mr. Sawyer, what can you tell me of the work of Sir John Manderville?

Sawyer—I think so.

Any one wishing information on the echo of a heart beat should speak to Mr. Watkins.

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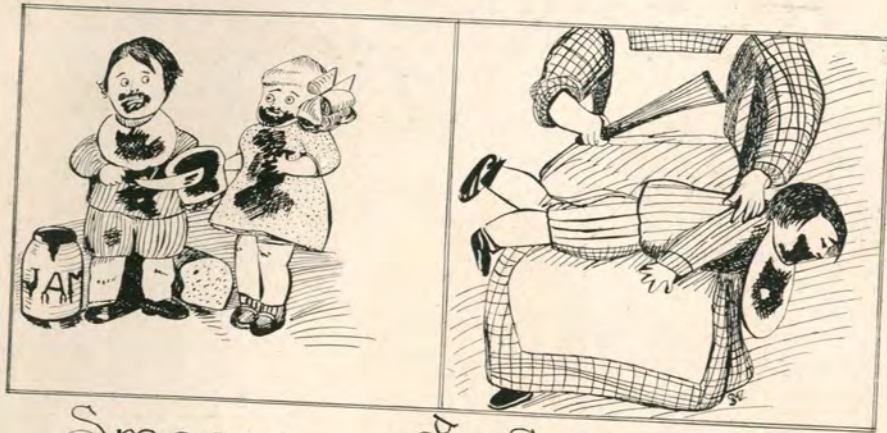
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Smears and Slams.

Trous is an Insurgent,
El is standing pat;
Sawyer's a Progressive,
Stagg's a Democrat.
Skuzie is a Socialist,
Ethel wants to vote;
Riley isn't anything—
Riley's just a joke.

The teacher put these words on the board to be used in sentences; Defeat, delight, each. These are the ones Tim handed in:

"Soap and water are good for de feet."

"Blow out de light."

"Does your back each?"—Ex.

Teacher—What did the people do before steel pens were invented?

Boy—The pinions of one goose were used to express the opinions of another.—Ex.

I used to think I knew I knew,
But now I must confess
The more I think I know I know,
I know I know the less.—Ex.

Riley has bought him a new pair of rubbers since Miss B. has commenced to board on the outside.

Watkins—I heard the echo of my heart beat the other day.
Trous—What did she say?

Bashful, bashful piece of ham,
How I wonder where you am;
Down beneath a bean so snug,
Like a penny 'neath a rug.

Miss M. (in German class)—Mr. Wyler, go to the board and decline "the largest animal."

Mr. Wyler—Let's see, that's an elephant, ain't it?

"Didn't I tell you not to do that again, and you promised?"

"Yes, sir."

"And didn't I promise you a whipping if you disobeyed me?"

"Yes, pa, but as I didn't keep my promise, I'll not hold you to yours."—Ex.

Little Bessie—Mamma, how'll I know when I'm naughty?

Mother—Your conscience will tell you, my dear.

Little B.—I don't care about what it tells me, will it tell you?—Sel.



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(Continued from Page 8)

ject under discussion at these services was the women of foreign countries.

Friday morning Mrs. Matthewson gave a very interesting address on the women of Japan. She said that women were more highly respected there than in any other heathen country. Mr. Matthewson followed, corroborating her statements, and added that as a whole the women of Japan had a higher moral standard than the men.

In contrast with this came the afternoon service about the women of India by Mrs. Clarke, who described their condition and standing the lowest and worst of all countries. The sad, sorrowful lot of Indian wives and widows seems to be an old story to some, but their grief and misery is just as fresh and frightful to them as ever. After Mrs. Clark's stirring talk among them, Mr. Clarke gave an inspiring address on his personal experience in India and of the great need of the Gospel in that land. His message touched many hearts, some of whom then and there

consecrated their lives to God's service in heathen lands.

Friday evening Bishop Sellev gave a graphic description of his visit to Africa and the customs and Gospel work in that country. The next morning he gave an excellent talk on the "Neglected Classes of America."

The Saturday afternoon service was

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in charge of the S. V. M. B. Prof. H. K. Biddulph gave a very interesting talk on the "Student Volunteer Movement" and their part in the evangelism of the world in this generation. Miss Effie Falkner told of her call to the foreign fields.

The Junior Missionary Society gave a very interesting program in the evening. The coming recruits to the missionary work must come from this society, and this should ever be considered an important branch.

On Sunday morning Bishop Sellew preached a very excellent sermon from I. John 3:17, and at the close of this inspiring sermon an offering was taken for the missionary work. Almost \$1,400 was raised.

To complete the tour of the missionary fields, China was the next to be visited. Mrs. Appleton gave a good talk about the women of that country at the afternoon meeting, which was followed by Mr. Appleton,



who gave some of his experiences while in China.

The closing service of the convention began with a lively missionary love-feast, led by Rev. J. Barnhart. The last sermon from Matt. 12:41, by Bishop Sellew, was a very fitting and timely message. The responsibility of living in this glorious Gospel age of privileges was impressed upon the hearts of the hearers. This closed the Convention, which will doubtless long remain in the memory of all who attended.

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(Continued from Page 4)

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