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THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President
DeLavan L. Pierson, Secretary
Publication office, 3d & Rely Sts., Harrisburg,
Pa. 25c a copy \$2.50 a year

William I. Chamberlain, Vice-President
Walter McDougall, Treasurer
Editorial and Business Office, 156 Fifth Avenue,
New York City

Entered as second-class matter at the Post Office, Harrisburg, Pa., under Act of March 3, 1879.

PERSONAL

REV. H. B. DINWIDDIE, general secretary of the Pioneer Mission Agency, sailed for South America on June 28th, accompanied by the Rev. G. P. Simonds, for eight years a missionary of the Christian and Missionary Alliance, on a tour of exploration among the separate groups of Indians in the Andean and coastal regions of Ecuador and southern Colombia.

* * *

THE RIGHT REV. JOHN McKIM, D.D., celebrated in Senadi, Japan, on June 14th, the thirtieth anniversary of his consecration as missionary bishop of Tokyo.

* * *

REV. FREDERICK JANSEN AND MRS. JANSEN, missionaries of the Presbyterian Board at Bantangas in the Philippines, have been appointed to take charge of the Board's work among the lepers on the island of Culfon.

* * *

MRS. LESTER McLEAN, formerly Y. W. C. A. student secretary in Colorado, later assistant dean of women in Colorado College, and for several years past in charge of the Y. W. C. A. hostess house in Tokyo, has accepted the newly created position of Dean of Women in the Kennedy School of Missions in Hartford, Conn.

* * *

DR. WESTON, the High Church Anglican Bishop of Zanzibar, on his recent visit to London is quoted as saying: "Our Lord is being forgotten in this country in a way that staggers me. London is as pagan as Zanzibar."

OBITUARY

DR. DAVID BOVAIRD, for many years honorary medical advisor of the Presbyterian Board of Foreign Missions, died at Clifton Springs, N. Y., on August 10th, after an illness of several months, aged fifty-eight.

* * *

MRS. LYDIA B. DODD, who died in Montclair, N. J., recently aged ninety-six, was the widow of Rev. Edward M. Dodd, with whom she went to Turkey in 1863. A son and daughter have been missionaries in Turkey for thirty years, and four grandsons are respectively in the Philippines, China, Persia and Turkey.

Professor Robert Dick Wilson

of Princeton Seminary, master of twenty-six languages, is the Sunday-school teacher's best friend. For he puts at your disposal the wealth of his vast scholarship,—he knows the original languages of the Old Testament and its times as perhaps no other living man,—and shows how and why every attack on the reliability of the Bible breaks down. He will go on, this autumn, with articles in The Sunday School Times exposing the mistakes of the Higher Critics.

Mother Ruth on Girls' Problems

Every issue of The Sunday School Times has Mother Ruth's answers to letters from real girls,—the "Troubled Business Girl," the "Lone-ly, Discouraged Girl," or the puzzled girl who is a Sunday-school teacher. Mother Ruth is a real woman whose life for years past has been devoted to the closest spiritual contact with thousands of girls. Sunday-school teachers and parents who are in touch with girls will find her column rich and unusual.

Dr. Griffith Thomas

formerly of Oxford, England, now one of America's greatest Bible teachers, writes every week on the International Uniform Lessons, and is one of more than a dozen of the world's choicest Bible teachers writing in every issue of the Times, which now treats not only the Uniform Lessons but also the new "Whole-Bible Sunday-school Course." The Sunday School Times has never before been able to offer such rich lesson helps as this autumn.

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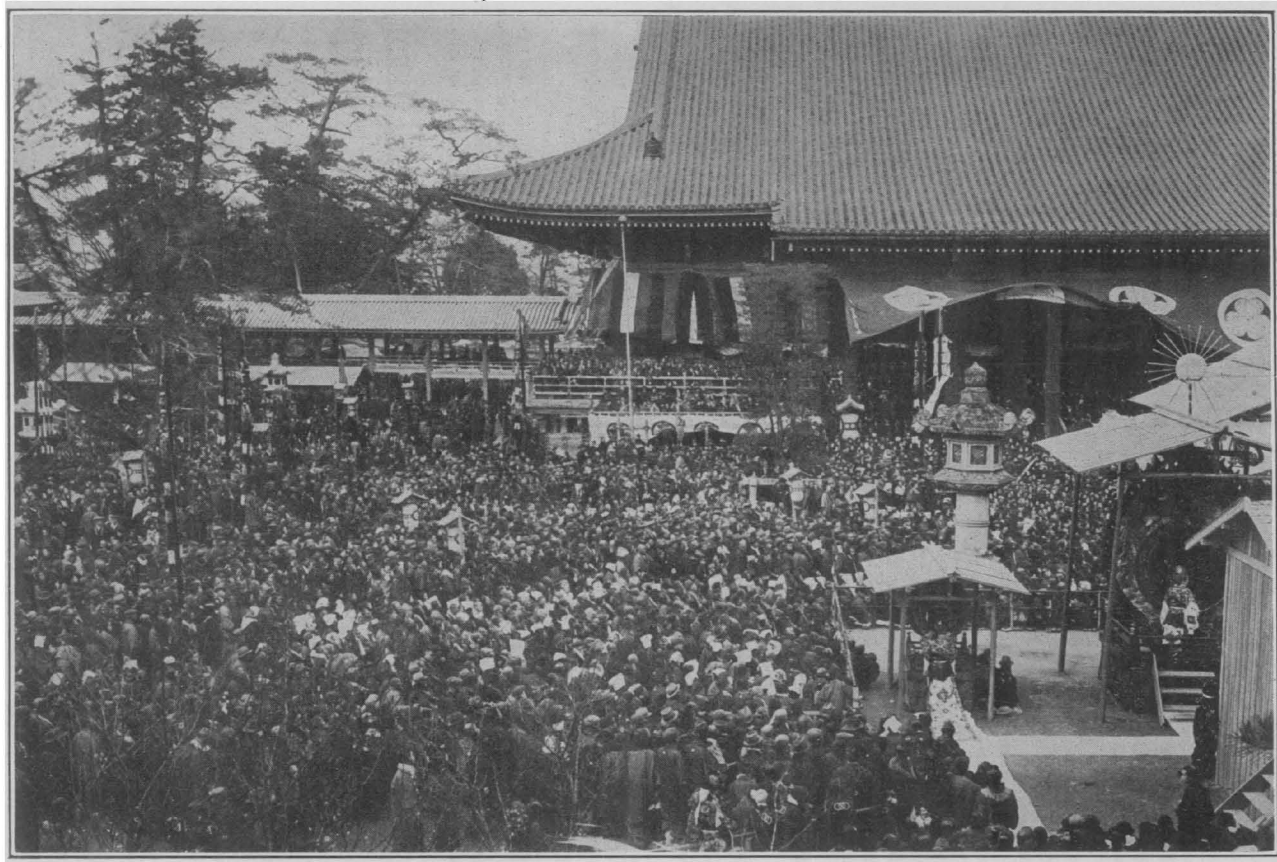
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SPIRITUALLY HUNGRY THRONGS ATTENDING WORSHIP AT A BUDDHIST TEMPLE FESTIVAL IN JAPAN

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLVI

OCTOBER, 1923

NUMBER
TEN

THE CLOUD ON THE SUNRISE KINGDOM

THE tremendous disaster that overwhelmed Japan on September 1st, and awakened world wide sympathy, was not needed to bring this great island empire prominently before the minds and hearts of American Christians. Two or three years ago the United Mission Study Committee, representing all the Protestant Foreign Mission Boards of America, selected Japan as the study topic for the coming year. A number of books have been especially prepared on the subject and it is expected that two or three hundred thousand Church members in America will study them. The unprecedented disaster, combining earthquake, fire and flood, that practically wiped out Tokyo, (the metropolis and capital), and Yokohama (the main seaport and fourth largest city of the Empire) came with unheralded swiftness, brought death to approximately 200,000 people and made over one million people homeless sufferers. Famine, exposure and disease will doubtless add to the toll of the dead.

Over 300,000 homes have been wiped out and billions of dollars worth of property have been destroyed. While foreigners have suffered heavy loss and some two hundred are reported dead, it is remarkable that out of over four hundred missionaries stationed in the affected area, thus far only one, Miss Kuyper, of Yokohama, has been reported killed.

Now, when interest and sympathy for Japan have been newly awakened, is the time of times to study this land and its progressive, virile people who can fight so valiantly, work so effectively and have such an indomitable spirit. The wonderfully picturesque beauties of the Island Empire, the smiling, courteous spirit of the Japanese, the remarkable material progress that the nation has made in the last half-century, the intimate relation to America and the opportunity and responsibility of the Christian Church, all make an unusual appeal for careful study by everyone who wishes to be well informed.

Each nation in turn seems to pass under the spotlight by means

of some calamity or national upheaval. Spain, Latin America, Mexico, China, Persia, Turkey, Korea, India, Russia, Central Europe, Egypt—each have had their special period of publicity in the last twenty years. An unusual opportunity is now offered to the Church to turn the attention of people more generally to the need of the Japanese for the Gospel of Christ. The daily press is full of information; cables and wireless are speeding messages of sympathy and help; the people of America have already given six million dollars for relief and will give much more; many agencies are doing all in their power to help; business houses are planning to join in the reconstruction of the devastated area; missionary agencies are in need of funds to rebuild \$5,000,000 worth of schools, churches, hospitals, Christian associations, offices and homes that have been destroyed. Many native Christians have lost all their possessions and the Japanese Church has suffered heavily. Such study and sympathetic help cannot fail to draw the suffering nation and their Good Samaritan friends closer together. It may mean the stifling of the spirit of international suspicion, jealousy and unfriendly rivalry; it may lead to a betterment of industrial and social conditions in Japan and a putting down of the militaristic and autocratic spirit. It gives China and Korea also a rare opportunity to show nobility of character and largeness of heart.

If true eternal foundations are laid, neither earthquake, fire or flood can destroy the spiritual work. The world passes away and the lusts thereof—all material things may be destroyed—but he who does the will of God abides. The Christian missionaries have been spared to carry on the work. Their new lease on life is a gift of God and may mean new power for service. To those in the home churches, a new opportunity is given to show the spirit of Christ and to co-operate more unselfishly by giving generously to rebuild the old better and by helping to bring the Kingdom of God in Japan.

THE JAPAN CATASTROPHE AND CHRISTIAN MISSIONS

AN ACCURATE appraisalment of the effects of the catastrophe in Japan is yet impossible. That must await further information, with detailed reports from the Japanese government and missionary societies in Japan. Reports of eye-witnesses make clear that it was well-nigh the most awful and harrowing human-suffering that has occurred in the history of mankind.

From the standpoint of Christian missions, some things are clear:

First, reports thus far indicate that only one Protestant missionary life was lost. The Roman and Greek Catholics have undoubtedly lost a few lives among the fathers and sisters. The missionaries were at their summer resorts to escape the unbearably

humid heat of August and for attendance at the various annual meetings and conferences. If the disaster had occurred any time after the first Sunday of September, the missionaries would have returned to their posts or have been en route.

Second, the later reports encourage us to hope that the loss of life among the Japanese Christians and workers may be less than at first feared. However, with Yokohama a total loss and Tokyo two thirds destroyed, and with destruction in all that region, it will be well-nigh miraculous if all the Japanese workers and Christians escaped. The leaders of the Christian movement in Japan are unique and superior in their solid worth. They came largely out of the *samurai* class. They are able, earnest, broad-minded, sacrificial and thoroughly grounded in the Christian faith. Already there are imperishable and illustrious names among them both in clergy and laity. We can only hope that most of this splendid leadership was spared. Never was there greater need for them in planning, guidance and consolation.

The loss in mission and church property must be enormous. Probably two thirds of the Boards and Societies of America, Canada and Europe had properties in Tokyo including eight or nine theological and Bible schools; three universities or colleges; five or six boys' schools; five or six girls' schools; two or three kindergarten teachers' training schools; twenty-five kindergartens; three to ten students' hostels; six or seven night or workingmen's schools; three to five elementary schools; one deaf-oral school, and many Church buildings. Among the most noteworthy institutions are Rikkyo University, including a theological seminary, of the Episcopal Church; the theological school of the Baptists; Aoyama Gakuin, the Methodist college and theological seminary; Meiji Gakuin, boys' college and theological seminary and Joshi Gakuin, girls' high school, of the Presbyterian and Reformed Churches; the woman's school of the Russian Orthodox Church; the Sei Gakuin, young men's and women's theological school of the Baptist Church; the national and city Y. M. C. A. buildings.

In Yokohama, the Baptists have a college for young men, with middle and night school; the Methodists, a Bible Woman's training school, elementary, primary, blind and night schools, with two kindergartens; the Methodist Protestant, a girls' elementary and night schools, with a kindergarten; the Woman's Missionary Society, the Kyoritsu school, comprising a Bible Woman's school, and a girls' school; and the Reformed Church in America, Ferris Seminary for girls.

Both Tokyo and Yokohama are the greatest Christian Church centers in the Empire. In addition, there have been lost many mission residences. The Bible Societies also lost their plates and stock of Bibles.

The loss of so many schools, churches and residences presents a problem requiring serious thought and investigation. Doubtless the students will be considerably scattered. Many will be required in the reconstruction of homes and the restoration of business. Many will be financially unable to continue their education unless aided. But it is unthinkable that there be no provision for the large number of students in the mission schools of the devastated areas or that education be delayed any more than is absolutely necessary. The problem may be partially solved by sending as many students as possible to institutions elsewhere. But, in any case, schools and colleges must be rebuilt and better equipped to meet the requirements of the future. To neglect Christian education on any mission field is suicidal.

The indigenous Christians will be financially unable to rebuild the large number of church buildings required. Aid will be necessary from America and England. The Congregational and Presbyterian Missions have been experimenting with Chapel Loan Funds. Upon condition that the indigenous Christians raise every cent possible, sums are loaned without interest for a period of ten years as a maximum. Contracts are securely drawn. The further contributions of the Christians, together with the usual mission rental appropriations, repay the loan. The property then belongs to the indigenous church. With modifications, this plan might be employed to a certain extent in this crisis.

Larger aspects of the situation present themselves, however. Have there been too many missionaries in the Tokyo-Yokohama centers? Has there been over-lapping in educational work? Have the wisest and most effective policies been followed? Already in the Committee of Reference and Council, it has been pointed out that the situation is almost a *tabula rasa* in these centers. A Commission of Inquiry has been suggested. Whether such a commission is necessary or wise would seem to depend on several things: *a.* Further information as to the extent of the destruction; *b.* The approval of the responsible organizations on the field, such as the Federation of Churches and of Missions, and the various Missions and Societies; *c.* The authority of such a commission to decide things. If the purpose of such a commission is merely to get the facts, it would seem that those on the ground are equal to the task. If the purpose is to enable a few on the commission to visualize things, it will have value. One thing is clear: Without any outside suggestion, the existent spirit of cooperation among churches and missions will undoubtedly bring about in this situation many union enterprises and the elimination of much overlapping and competition.

Fourth, it is probable that the social and industrial life of Japan will not be greatly affected by this catastrophe. The Japanese are inured to such disasters through the centuries. Fire, flood, typhoon,

earthquake—these have made the mass of the people stolidly fatalistic. They accept these things philosophically after the first terrible fear and anguish are over and arise and rebuild. With their added experience and their newly acquired scientific knowledge, they will apply their well-known industry and administrative ability to making better cities, adequate for modern social and industrial requirements. It is highly gratifying that the Japanese Government has appropriated 265,000,000 *Yen* for relief and rebuilding and that very large sums are coming in from America and the rest of the world. This is the finest response to human need and suffering that the world has ever seen and indicates that the nations are more saturated with the spirit of Jesus than many imagined.

Finally, one thing is already apparent. The disaster has furnished a unique and unparalleled opportunity for showing America's Christian goodwill. There can be no doubt that this has already had a profound effect upon the Japanese. No people in the world will be found more responsive to kindheartedness and sympathy than the Japanese. The Washington Conference had well begun to dissipate the doubt and ill feeling occasioned by the California problem and America's discrimination against Japan in immigration and naturalization. The magnificent and immediate display of generosity and sympathy being shown by all Americans will most surely create an atmosphere, in which the Christian movement in Japan will thrive and grow. We may even dare to hope and pray that it will rapidly bring about the consummation of our objective, the Christianization of Japan.

HARVEY BROKAW.

MISSIONS IN TURKEY UNDER THE NEW TREATY

ON AUGUST 6, 1923, a treaty of amity and commerce was signed between the United States and Turkey, which has since been ratified by the Turkish Grand National Assembly, but will probably not be acted on by the United States Senate until December. The treaty does not touch the tragic Armenian question, and consequently is severely criticized by many Americans. The attitude of the American Government is that we are in no position to *do* anything about the Armenian question since the Allies have given up any action whatever, unless we are to take a stand alone, and risk becoming involved in war.

The treaty specifically recognizes the abrogation of the "Capitulations," against the unilateral abrogation of which we vigorously protested in 1914. Turkey has claimed that these Capitulations were a reflection on her sovereignty, and indeed they did provide for further protection for foreigners than could be found in Turkish law. Life and property of American citizens in Turkey are now protected only by Turkish law as American law protects the life and property of Turks in America.

No mention is made of schools, hospitals and missionary organizations, though "commercial, industrial and financial companies and associations" are specifically mentioned and are "entitled to the same protection as that accorded to nationals in Article III." "They shall be able freely to carry on their activities subject to the requirements of public order." However, a note handed by Ismet Pasha to Minister Grew recognizes the missionary institutions and assures them the same treatment as that accorded to those of any foreign power. We do not understand why foreign educational, philanthropic and religious institutions are not mentioned in the treaty, while commercial, industrial and financial organizations are specified. The implication that a note will have less binding force than the treaty itself would seem more plausible if this note contained striking or extravagant promises which the Government of Turkey might wish later to renounce.

If the treaty is ratified by the United States just how will it influence missionary work in Turkey?

The treaty only recognizes and regularizes the practice which the Turks have established during these disturbed years since 1914. Before the war all Americans, including the missionaries, were subject to the jurisdiction of consular courts. In case of crimes or misdemeanors they were judged by the American consuls, or if in civil cases they were called to a Turkish court the consular representative was present and no judgment was operative till approved by the consul. Now the consular courts and the juridical powers of the consul are removed.

Then missionary institutions, schools, hospitals, orphanages, etc., could receive goods from abroad free of custom duty. Even the duties charged on articles of commerce were regulated more or less by the foreign powers. Now Turkey is sovereign in the matter of import duties and no exemptions are made for missionaries or their institutions. Then no personal taxes, such as income tax or poll tax, could be levied upon the American missionaries or any other foreigners. Now foreigners are subject to such taxes as the law demands from nationals of the country, except taxes imposed for military service.

Then the curricula of missionary schools were planned and carried out according to the wisdom of the management of the school. The Turkish authorities in some cases recognized the diploma of a school as the equivalent of diplomas granted by their own schools, but in no case did they dictate the course of study. Now every school is obliged to submit to the regulations of the land and its course of study must conform to the Turkish educational law.

Then houses belonging to Americans and in which they were living could not be entered or searched by Turkish authorities except in the presence of a consular representative. Now the right of

search is guaranteed by treaty to the Turkish Government in accordance with its own law.

Between 1914 and the present day these provisions of the treaty have been operative. Americans have been haled to Turkish courts, they have been condemned by Turkish judges, import duties have been collected on goods destined for missionary institutions, personal taxes have been collected, the school curricula have been supervised, and missionary houses have been searched. Despite all of these new conditions missionary work goes on and the missionaries continue at their posts.

Two significant results of the new attitude on the part of the Turkish Government are worthy of notice. Class room instruction in the Bible and in Christian morals is now being prohibited in missionary schools by the Turkish authorities, on the ground that the law provides that no child of one religion shall be compelled to attend religious exercises of another.

Another result of the present attitude is rather more surprising. Despite the fact that in Article III of the treaty individuals are guaranteed the right "under the local laws and regulations in force to engage in every kind of profession, commerce, etc., not forbidden by law to all foreigners," American doctors applying for examination in order to secure a license to practice in Turkey have been denied the privilege on the ground that there were already too many native doctors in the country. This does not at once close our hospitals, for the American Board already has several licensed practitioners in the country, but it does augur ill for the future of medical work unless the Turkish authorities recognize the immense value of American physicians and surgeons in the country.

Despite reports to the contrary the missionaries of the American Board are in residence and continuing their activities in nine Turkish cities. These missionaries will probably number more than seventy-five when the regular work of the fall is under way. This work will express itself through two colleges, not counting the independent colleges in Constantinople, three hospitals in addition to the independent American hospital in Constantinople, and six high schools. The strength of the missionary work, however, does not lie entirely in its institutions. It is the missionaries' task to demonstrate to the Turkish people by quiet lives of patient service that they are there in the spirit of their Master to devote themselves to the people and not with the purpose of stirring up revolution or of making proselytes to any repulsive dogma. They are there because of their conviction that in Christ they have a power and ideal which is needed by all men, especially by the Turks, and in order to give to them the vision of the Christ whether in school or hospital or the quiet conversation of the home.

ERNEST W. RIGGS.

REPORTS OF MISSIONARY SOCIETIES WITH WORK IN THE DEVASTATED AREA

Stations with foreign residents are indicated, with number of missionaries residing in each station (in parenthesis).

Adventists (Seventh Day): Tokyo (12).

Missionaries safe. No information as to property. Probable loss, \$30,000.

American and British Bible Societies: Tokyo (2).

Secretary and family safe. Offices in Yokohama and Tokyo, with plates and stock of Japanese, Chinese, Philippine and Siamese and other Bibles probably a total loss. No word as to colporteurs. Loss probably \$400,000.

American Baptist (North): Tokyo (27; Yokohama (16).

Missionaries safe. Some important buildings in Tokyo destroyed, including Tokyo Tabernacle and Sarah Curtis Home School. In Yokohama, the losses includes the Mabil Memorial School. Total, about \$500,000.

American Baptist (South): Tokyo (8).

Missionaries safe. No report on property.

American Board: Tokyo (11); Kamakura (2).

Missionaries all safe and no property reported as destroyed. Probably that in Azabu, Tokyo, is still standing. Probably one or two Kumiai Christian Churches were lost.

Assemblies of God: Tokyo (4); Yokohama (2); Hachioji (1).

No report.

Australian Board of Missions: Chiba (2).

No report.

Christian Church (Dayton, O.): Tokyo (5).

Missionaries safe. Tokyo property (\$60,000) damaged.

Church of God (Anderson, Indiana): Tokyo (5).

Missionaries probably safe. Buildings in Tokyo damaged. Hongo missionary probably destroyed.

Church Missionary Society (England): Tokyo (8); Yokohama (2).

No report.

Evangelical Church (U. S. A.): Tokyo (12).

Missionaries safe. Some property destroyed. Loss, probably \$200,000.

Friends (Philadelphia): Tokyo (11).

Missionaries safe. Meeting House and Institute in Tokyo, Girls' School and residences were damaged.

Hephzibah Faith Mission (U. S. A.): Yokohama (3).

No information.

Japan Evangelistic Band (England): Tokyo (5).

No report.

Lutheran Gospel Association (Finland): Tokyo (4).

No report.

Methodist Church of Canada: Tokyo (23); Yokohama (1).

Missionaries safe. Property loss estimated at about \$100,000.

Methodist Episcopal (North): Tokyo (26); Yokohama (8); Kamakura (1).

Missionaries safe—Publishing House destroyed. College damaged. Property loss probably \$600,000.

Methodist Episcopal (South): Tokyo (5).

None in area affected. Missionary residence destroyed.

Methodist Protestant (U. S. A.): Yokohama (5).

Missionaries safe.

Pentecostal Bands of the World: Tokyo (2).

No report.

Presbyterian Church of the U. S. A.: Tokyo (25).

Missionaries safe. No definite report of property loss in Tokyo—including college, theological school, Girls' School, kindergartens, deaf-oral school. Property loss probably \$400,000.

Protestant Episcopal: Tokyo (37).

Missionaries safe. Property loss in Tokyo probably \$1,000,000—including St. Luke's Hospital, two schools, eight churches and theological seminary. Schools at Tsukiji and St. Paul's University damaged.

Reformed Church in America: Tokyo (11); Yokohama (6).

Missionaries safe, except Miss Jennie Kuyper, Principle of Ferris Seminary, Yokohama (killed by the earthquake). Seminary destroyed.

Reformed Church in U. S.: Tokyo (5).

Missionaries safe. Kanda Church in Tokyo destroyed and other buildings damaged. Loss probably \$20,000.

Roman Catholic: Tokyo (14); Yokohama (4).

No word as to priests. University in Tokyo, and many schools and churches destroyed.

Russian Orthodox Church: Tokyo (1). Cathedral reported destroyed.*Salvation Army*: Tokyo (16).

Col. Yamamuro is safe but some of his staff are reported to have lost their lives. Headquarters in Tokyo destroyed. The Training College still standing. General Booth has called for \$10,000,000 for relief work and restoration.

Scandinavian Alliance Mission: Tokyo (4); Chiba (1).

Missionaries believed to be safe. Main station in Tokyo probably destroyed. No word as to work in Chiba.

United Brethren in Christ: Tokyo (5).

Missionaries safe. No report on property (valued at \$68,000).

United Christian Missionary Society: Tokyo (10).

Missionaries safe. Property greatly damaged. Loss probably \$250,000.

United Lutheran (U. S. A.): Tokyo (6).

Missionaries safe. No property loss reported.

Universalists: Tokyo (5).

Missionaries safe. Church destroyed. Other property damaged. (Value \$100,000.)

Wesleyan Methodist: Tokyo (2).

No report.

World Sunday School Association.

No loss reported.

Woman's Union Missionary Society: Yokohama (6).

Missionaries safe. No word as to sixty Japanese helpers in Yokohama and Tokyo. Property in Yokohama destroyed, including two school houses and other buildings.

Woman's Union Christian College, Tokyo:

No loss of life reported. Property probably safe.

Young Men's Christian Association: Tokyo (16); Yokohama (7).

Secretaries safe. Buildings in Yokohama and Tokyo destroyed. Loss of about \$1,000,000 probably includes five main buildings in Tokyo and city Y. M. C. A. in Yokohama. Gift of \$450,000 received for rebuilding in Japan.

Young Women's Christian Association: Tokyo (11); Yokohama (4).

Secretaries safe. Headquarters and other buildings in Yokohama and Tokyo probably destroyed. Loss not reported.

General: Missionary Language School burned and the Christian Literature Society property in Tokyo probably destroyed. Union Protestant Churches for foreign residents in Yokohama and Tokyo destroyed.

IMPORTANT FACTS ABOUT JAPAN*

Area—Japan proper 148,756; total area 260,738 miles (about size of California and Washington).

47 prefectures with 81 cities, 1,352 towns and 10,804 villages.

5 large islands—Hondo, Kyushu, Shikoku, Hokkaido, Taiwan.

Population—78,261,856 (including 17,000 in Chosen and 3,698,918 in Formosa) of whom 70% live in rural districts. Sixteen cities (before the earthquake) with over 100,000 inhabitants each.

Religions:

Shinto—Native religion, with Emperor worship. 13 sects with 49,000 principal shrines and 14,698 priests.

Buddhism—Entered 550 A. D. 12 sects and 56 subsects; adherents, 46,000,000; 71,626 temples; one priest to 1,065 people.

Confucian ethics are accepted by most of the educated higher classes. One minister to 21,692 people.

Christianity—with 1,482 churches and 2,595 licensed Japanese preachers of Protestant, Roman and Greek Catholic Churches.

Protestant Missions—First Catholic mission, 1549, by Frances Xavier.

First Protestant Mission, 1859.

First Japanese Protestant Church, Yokohama, 1872.

First Greek Orthodox work begun 1861.

Protestant communicants in Japan proper: 191,341.

64% of the missionaries labor among 82% of the population, while 93.6% of the foreign workers are stationed among 18% of the population—those living in cities.

Protestant Progress (in Japan—not including Korea, Formosa and the Mandated Islands):

Missionary societies, 54.

Missionaries, 1,594 (ordained men, 405; single women, 732).

Japanese force, 4,667 (ordained pastors and evangelists, 1,168).

Stations, 273; outstations, 2,517; organized churches, 1,615.

Communicants, 191,341; added in year, 11,269; total constituency (including Roman and Greek Catholics), 350,000.

Contributed by Japanese Christians (in 1922), Yen 1,227,124.

Sunday-school enrolment, 170,169.

Christian school enrolment, 213,145.

Roman Catholics, 75,983 adherents.

Greek Orthodox Church, 37,104 adherents.

General Information:

Mythical period, "Age of the Gods."

Empire founded 660 B. C. (Time of Manasseh, King of Judah.)

Legendary Period, 660 B. C. to 480 A. D.

Portuguese discovered Japan 1542 A. D. Xavier came in 1549.

Persecution of Christians began 1617.

Japan opened to foreigners by Commodore Perry, 1853-1854.

Constitutional government instituted Feb. 11, 1889.

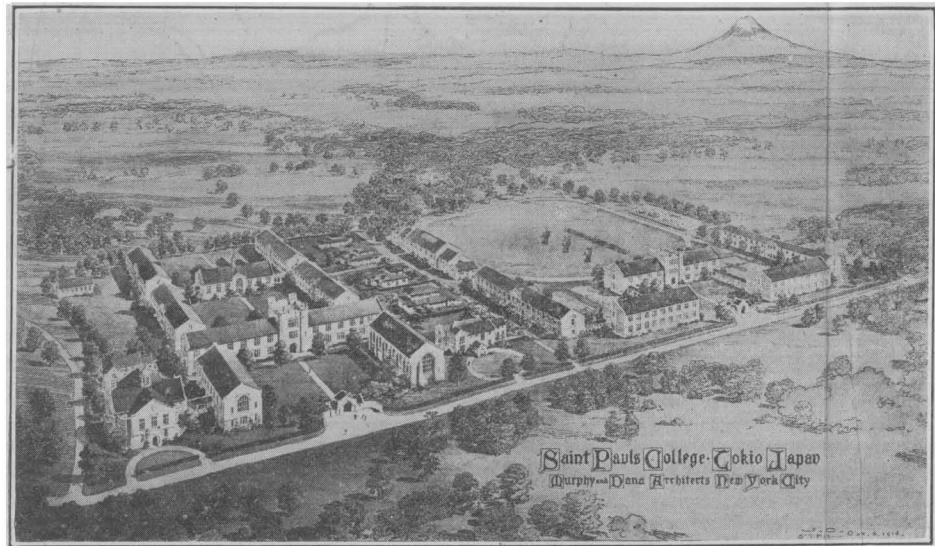
Edicts against Christianity promulgated, 1682; repealed, 1873; renewed in 1868.

Currency—The Yen (100 sen) is worth about 50 cents.

* Compiled mainly from the "Statesman's Year Book" and the "Christian Movement in Japan."—Editor.



THE BUILDINGS OF THE AMERICAN FRIENDS' (PHILADELPHIA) SCHOOL, TOKYO.
Recently remodelled and new buildings erected. (Damaged)



THE PROTESTANT EPISCOPAL UNIVERSITY, TOKYO (Partly destroyed)



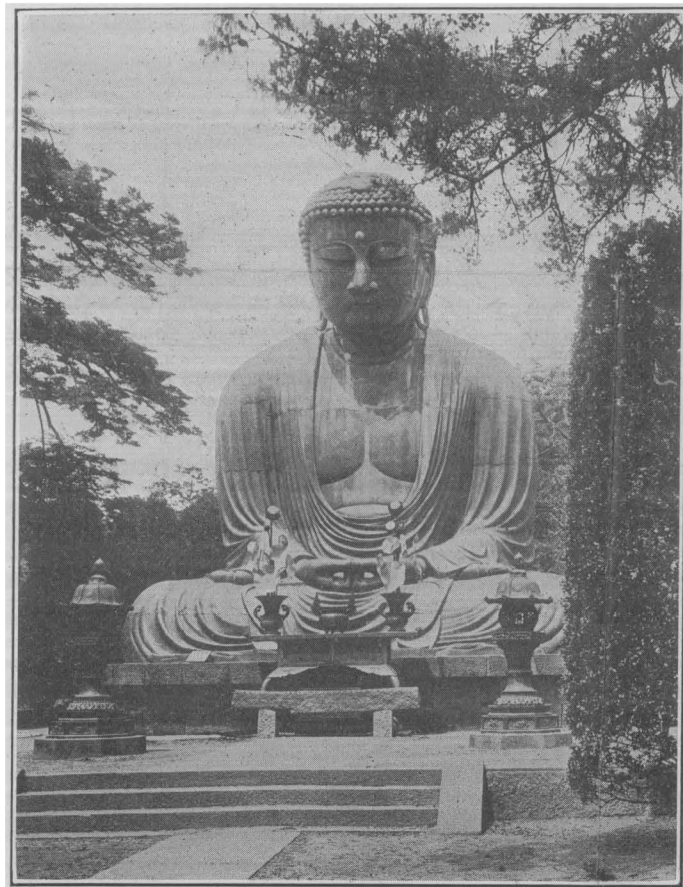
MIDDLE SCHOOL MEIJI GAKUIN, TOKYO (Reported safe)



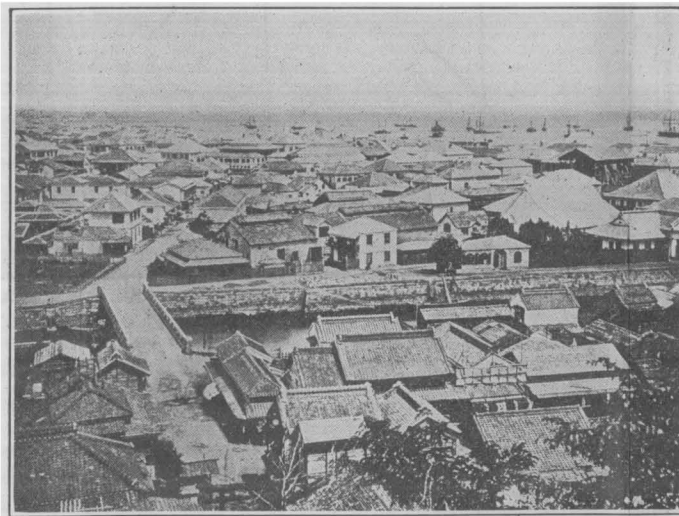
A GRADUATING CLASS OF THE WOMAN'S UNION MISSIONARY SOCIETY BIBLE TRAINING SCHOOL ON THE BLUFF IN YOKOHAMA (Destroyed by the earthquake)



NEW Y. W. C. A. HEADQUARTERS, TOKYO (Destroyed)



GREAT BRONZE BUDDHA, KAMAKURA (Reported destroyed)



VIEW OF YOKOHAMA AND HARBOR (Before the fire)



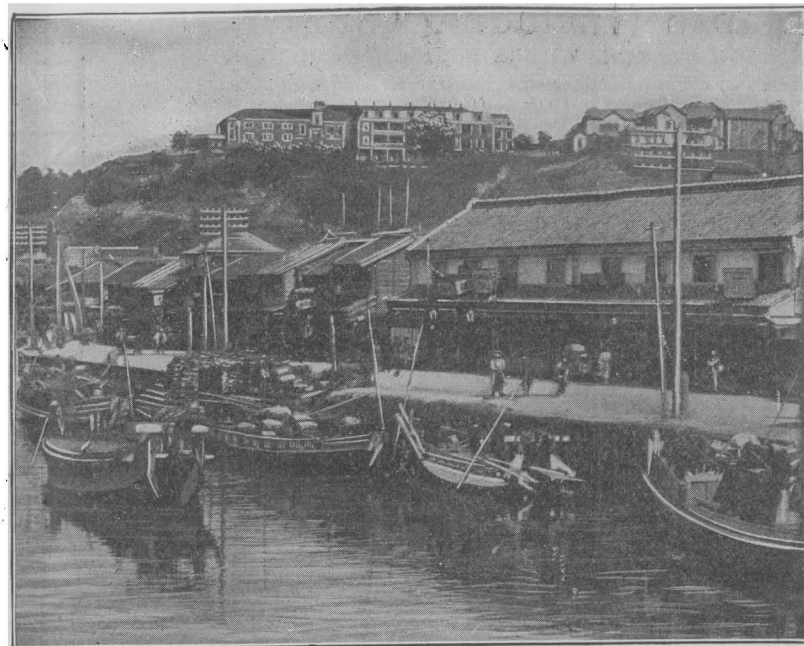
A STREET IN TOKYO (Before the fire)



WOMAN'S UNION CHRISTIAN COLLEGE BUILDING, TOKYO (Probably damaged) New buildings are being erected



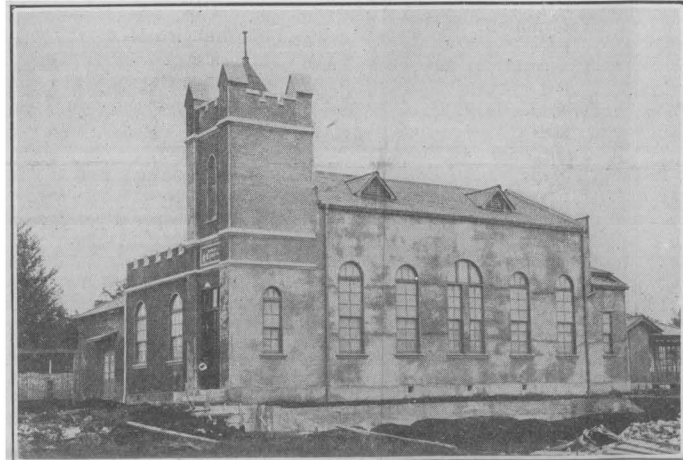
MISS JENNY M. KUYPER
Missionary of the Reformed Church in America. Principal of Ferris Seminary, Yokohama, killed in the earthquake, September 1, 1923.



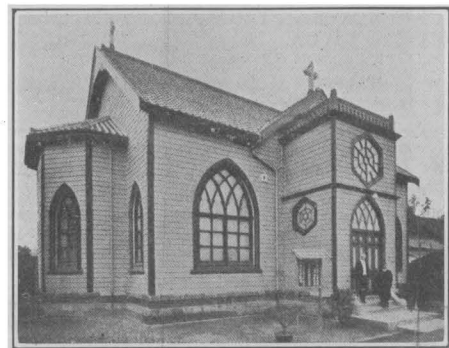
FERRIS SEMINARY, 178 BLUFF, YOKOHAMA (Destroyed).



AOYAMA MIDDLE SCHOOL (METHODIST EPISCOPAL NORTH) IN TOKYO (Damaged)



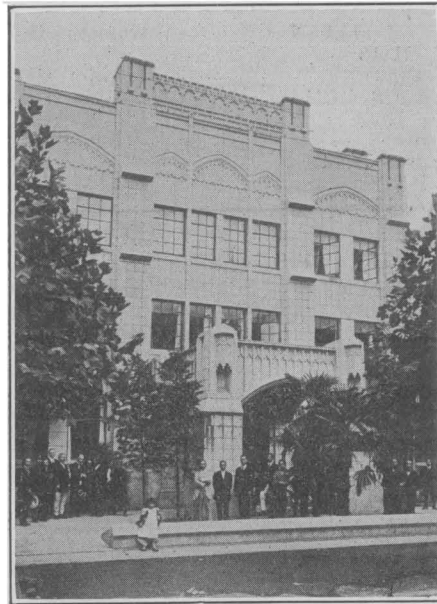
SOUTHERN BAPTIST CHURCH (Probably destroyed)



METHODIST PROTESTANT CHURCH, YOKOHAMA



DR. UEMURA, PASTOR OF THE LARGEST JAPANESE CHURCH IN TOKYO (Probably destroyed by the fire)



Y. M. C. A. HEADQUARTERS, TOKYO (Destroyed with other buildings valued at \$1,000,000)



SALVATION ARMY HEADQUARTERS, TOKYO (Destroyed)



STAFF AND NURSES OF ST. LUKE'S HOSPITAL (EPISCOPAL), TOKYO (Destroyed)

Views of Buildings, Scenes and Missionary Work in the Area Affected by the Recent Earthquake in Japan

Protestant Mission Stations in Japan (Including Chosen)

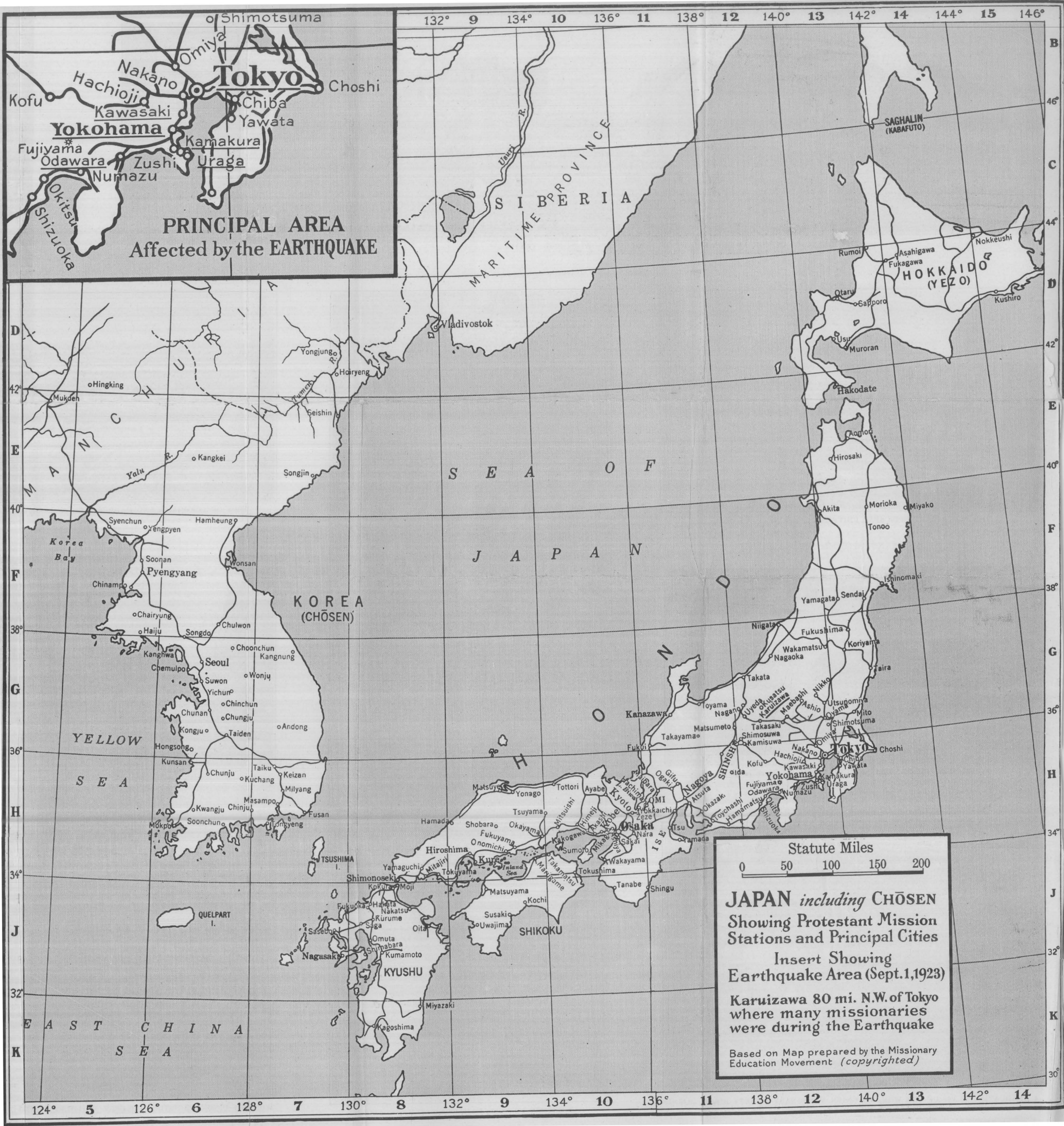
KEY TO INITIALS FOR MISSIONARY SOCIETIES IN EACH STATION WHERE FOREIGNERS RESIDE

(Adapted from list prepared by the Missionary Education Movement)

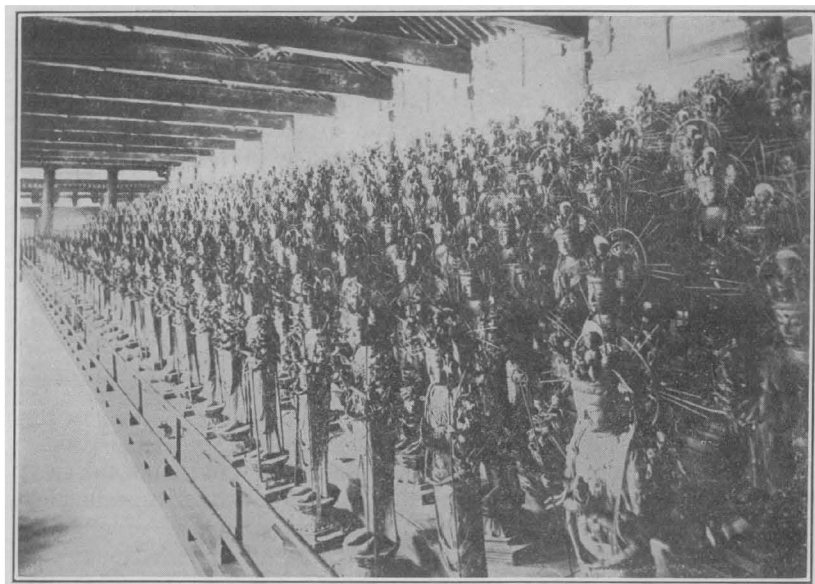
ABCFM	American Board of Commissioners for Foreign Missions (U. S. A.)	MCC	Methodist Church (Canada)
ABF	American Baptist Foreign Mission Society (U. S. A.)	MEFB	Methodist Episcopal Church (U. S. A.)
ABS	American Bible Society (U. S. A.)	MES	Methodist Episcopal Church, South (U. S. A.)
AEPM	Allgemeiner evangelisch-protestantischer Missionsverein (Germany)	MP, MPW	Methodist Protestant Church (U. S. A.)
AFP	Foreign Missionary Association of Friends of Philadelphia (U. S. A.)	MSCC	Church of England in Canada (Canada)
AG	Foreign Mission Department General Council of the Assemblies of God, Inc. (U. S. A.)	NBSS	National Bible Society of Scotland (Scotland)
ALU	United Lutheran Church in America (U. S. A.)	OMJ	Omi Mission (Japan)
AuM	Australian Board of Missions	OMS	Oriental Missionary Society (Japan)
AuP	Presbyterian Church of Australia (Australia)	PBW	Pentecost Bands of the World (U. S. A.)
BFBS	British and Foreign Bible Society (England)	PCC	Presbyterian Church in Canada (Canada)
CC	Mission Board of the Christian Church (U. S. A.)	PE	Protestant Episcopal Church (U. S. A.)
CGGE	Churches of God (U. S. A.)	PN	Presbyterian Church in the United States of America
CGM	Missionary Board of the Church of God (U. S. A.)	PS	Presbyterian Church in the United States (South)
CLSK	Christian Literature Society of Korea (Chosen)	RCA	Reformed Church in America
CMA	Christian and Missionary Alliance (U. S. A.)	RCUS	Reformed Church in the United States
CMS	Church Missionary Society (England)	SA	Salvation Army (England)
CN	Church of the Nazarene (U. S. A.)	SAM	Scandinavian Alliance Mission of North America
EC	Evangelical Church (U. S. A.)	SBC	Southern Baptist Convention (U. S. A.)
EFM	Presbyterian Church of England (England)	SDA	Seventh-Day Adventist (U. S. A.)
FMA	Free Methodist Church of North America (U. S. A.)	SPG	Society for the Propagation of the Gospel (England)
HFMA	Hephibah Faith Missionary Association (U. S. A.)	UB	United Brethren in Christ (U. S. A.)
ICPA	International Christian Police Association (Japan)	UCMS	United Christian Missionary Society (U. S. A.)
Ind	Independent	UDEL	United Danish Evangelical Lutheran (U. S. A.)
JBTS	Japan Book and Tract Society (Japan)	UGC	Universalist General Convention (U. S. A.)
JEB	Japan Evangelistic Band (Japan)	WMCA	Wesleyan Methodist Connection of America
LEF	Lutherska Evangeliföreningen (Finland)	WSSA	World's Sunday School Association
		WU	Woman's Union Missionary Society of America
		YMCA	International Committee of the Young Men's Christian Associations
		YWCA	Young Women's Christian Associations (U. S. A.)

Cities and towns in devastated area indicated by heavy type. Im portant places not stations of any missionary society in italics. Letters and figures refer to location on map.

JAPAN	KOREA (CHŌSEN)
Akashi H 10	Andong (Anto G 7
Akita F 13	PN
PE, RCUS, UCMS	Chairyung F 5
Aomori E 13	PN
PE, RCUS	Chemulpo G 6
Asahigawa D 14	MEFB
Ind, PN	Chinchun G 6
Ashio G 12	Chinju—II 6 7,
JEB	AuP
Ashiya H 10	Choonchun G 6
CMS, MES	Chulwon F 6
Atsuta H 11	MES
Ayabe H 10	Chunan G 6
Chiba H 13	MEFB
AuM, SAM, SPG	Chungju G 6
Choshi H 13	PN
HFMA	Chunju H 6
Dairen F 3	PS
YMCA	Fusan H 7
Fapuntotop C 14	AuP
Fukugawa D 14	Haiju F 5
Fuku G 11	MEFB
MCC, PE, PN	Hamheung F 6
Fukuoka J 8	PCC
ALU, CMS, Ind, MEFB,	Heijo (see Pyeongyang)
RCA, SBC	Hoiryung D 7
Fukushima H 11	PCC
UCMS	Hongsong G 6
Fukuyama H 9	SA
CMA, CMS	Kangkei E 6
Gifu H 11	PN
MSCC, PS	Kankhwa G 6
Hachiman H 11	Kangnung G 7
OMJ	MEFB
Hachioji H 12	Keijo (see Seoul)
AG	Keizan H 7
Hakata J 8	SDA
ALU	Kokai (see Kangkei)
Hakodate E 13	Kongju G 6
CMS, MEFB	MEFB
Hamada H 9	Kuchang H 6
CMS	Kunsan H 6
Hamamatsu H 11	PS
MCC, MPW, SPG	Kwangju H 6
Himeji H 10	PS
ABF, MES, SPG	Masampo H 7
Hirotsuki E 13	AuP
MEFB, PE	Milyang H 7
Hiroshima H 9	OMS
CMA, CMS, MES, PN, SBC	Mokopo H 6
Hyogo H 10	PS
Ida H 11	Pyeongyang F 5
LEF	AuP, MEFB, PN
Inland Sea H 9, 10	Seoul G 6
ABF	BFBS, CLSK, MEFB, MES,
Ishinomaki F 13	OMS, PCC, PN, SDA,
CC (temporarily vacant)	YMCA
Kagoshima K 8	Songjin E 7
CMS, MEFB, RCA	FCG
Kakogawa H 10	Songdo F G 6
FMA	MES
Kamakura H 12	Soonan F 5
MEFB, ABCFM	SDA
Kamisawa G H 12	Soonchun H 6
LEF	PS
Kanazawa G 11	Suwon G 6
MCC, PE, PN	MEFB
Karuzawa G 12	Syenchun F 5
Kawasaki H 12	PN
Kobe H 10	Taiden G 6
ABCFM, ABF, AG, ALU,	OMS
BFBS, CMA, DHM, EC,	Taiku H 7
FMA, Ind, JEB, MCC, MES,	PN
NBSS, PS, SDA, SPG,	Tongyeng H 7
YMCA, YWCA	AuP
Kochi J 9	Wonsan F 6
PS, SPG	MES, PCC, SDA
Kofu H 12	Yengpyen F 5
MCC	MEFB
Kokura J 8	Yichun G 6
CMS, SBC	MEFB
Koriyama G 13	Wonsan F 6
EC, JEB	Yongpyen F 5
Kumamoto J 8	Yongpyen F 5
ALU, CMS, Ind, MEFB,	Yongpyen F 5
SBC, UDEL	Yongpyen F 5
Kure H 9	Yongpyen F 5
CMS, MES, PN	Yongpyen F 5
Kurume J 8	Yongpyen F 5
ALU, CMS, RCA	Yongpyen F 5



The Latest Missionary Map of Japan and the Devastated Area, Prepared for Missionary Review of the World



SAN-JU-SAN-GEN-DO, THE TEMPLE OF A THOUSAND GODS, KYOTO

Japan As a Mission Field

BY REV. HILTON PEDLEY, KYOTO, JAPAN

Field Secretary of the American Board Japan Mission

SEVENTY years ago, Commodore Perry of the United States Navy persuaded Japan to open her doors to her friends in the West. Six years later, not the least of these friends appeared in the persons of four American missionaries who began quietly to cultivate the good-will of their new neighbors. Now there are at least twelve hundred of these missionaries rendering friendly services throughout the Empire.

THE EMPIRE AS A WHOLE

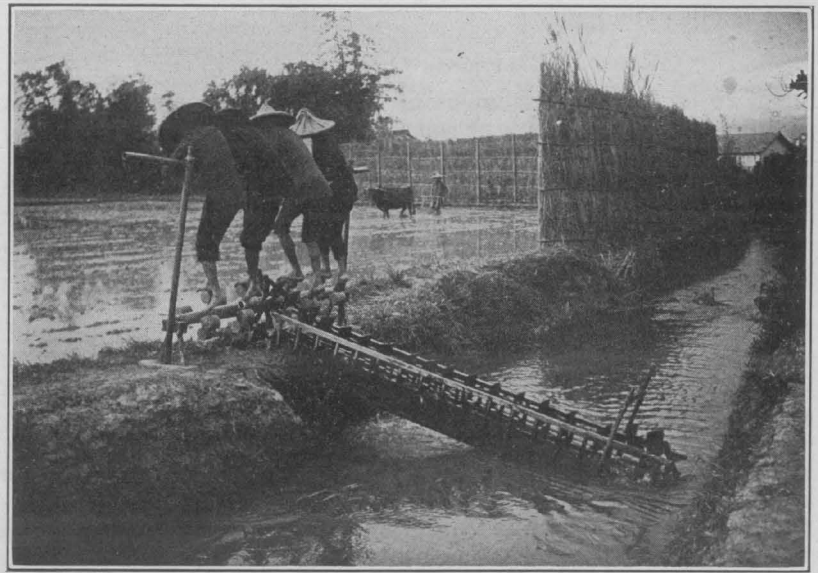
Thirty-four years ago, when the writer first saw the shore of the "Sunrise Kingdom," it was composed of four main islands—Yezo, Hondo, Shikoku, and Kiushiu—and a number of small outlying islands, such as the Kuriles, Loochoo, Bonin, etc., containing in all a population of thirty-nine millions. Expansion has been rapid since then. Formosa was acquired in 1895, one result of the triumphant war with China. Ten years later, as a sequel to the greater war with Russia, the southern half of the island of Saghalien, off the Siberian coast, was added, as also the lease of that part of Manchuria which includes the city of Dalky and its close neighbor Port Arthur.

Within another five years, the conflict between Russian and Japanese interests led to Japan's annexation of Korea. Finally, as a result of the greatest of all wars, 1914-18, three large island groups to the South—Ladrones, Carolines, and Marshalls were intrusted as mandatories by the Allies to the Japanese Government. All these acquisitions have meant a noticeable increase in territory, and an addition of more than twenty millions of people, so that, at this present writing, Japanese possessions include a population of almost eighty millions, the fifth, in this respect, among the great world empires. Thus, in territory somewhat greater than the state of Texas, about one tenth of which is available for cultivation, lives a population two thirds as great as that of the United States of North America. Not much room to spare!

Not only have territory and people increased. The face of the land has been o'erlaid with the civilization of the West. Japan was very reluctant to admit the latter but the question was decided when the Government sent out the famous Iwakura Commission in the early seventies, to survey the world and cull its best for the future development of the Empire. Thenceforth the three problems of effective government, general education and suitable communications were faced in earnest. In 1872, the first railway was laid down between Tokyo and Yokohama, and, about the same time, preparations were made for establishing a compulsory system of public education that should include all children between the ages of six and twelve. Next in order was the creating of the sources of supply—normal training schools for teachers, male and female. Once the machinery for these was set in motion, the authorities turned their attention to higher education, and soon what are called middle schools, first for boys and afterwards for girls, sprang into existence in each county or prefecture. From middle to higher middle or junior college, and thence to the university were natural and easy steps, and so at present the Government is directly behind no less than half a dozen universities, equipped on a generous scale, while at the same time rich and influential citizens have taken upon themselves the task of establishing private institutions that have blossomed out into full university rank. Waseda with its eleven thousand, and Keio with its ten thousand students are splendid monuments to the generosity of Okuma and Fukuzawa respectively. Furthermore, the newer and higher education brought with it fresh enterprise and hence arose the need for technical schools where the farmer might learn to farm, the manufacturer to produce, the merchant to buy and sell, and the soldier to fight, all after the most scientific and, therefore, efficient manner, and this need has been supplied with startling rapidity.

Following along the path of scientific education came the necessity of a more detailed organization in government, so, in time, villages, towns, and cities became orderly municipalities, local

legislatures were inaugurated, some of whose most efficient members were trained in parliamentary usage in the local church organizations, and finally, in 1889, came the promulgation of Japan's first national constitution, granting such liberty of thought and speech as had hitherto been undreamed of except by a choice few. In the following year they opened the first Central Parliament, consisting of two Houses, each of three hundred members, and no doubt it was a time of many thrills on the part of the people far and near who, for the first time in the nation's history, were taking part in the administration of national affairs.



OLD METHOD OF IRRIGATION—WATERING THE PADDY FIELDS

Communications had in the meantime been greatly developed. The "Iron Horse" had taken the whole land as his field, and, more especially of late, is dragging behind him not only the unadorned coaches of the humble poor but also the diners, Pullmans, and fast expresses for which the well-to-do are glad to pay. The tallow dip and lamp have given place to the bright electric glare. The hum of the trolley and automobile are heard in every center of trade; the flag of Japan floats from her passenger and merchant ships under all skies, and behind all these creations of the last half century there stand the powerful army and navy.

Such is the Empire and some of the modern conditions under which it exists. Add to the above that the people are homogeneous in Japan proper where three fourths of them live, that the language

is one throughout this area, and that both in Korea and in Formosa there is generally the same homogeneity and the same oneness of language, although language and people are different in each country, and it would seem as if here were just those elements necessary to make missionary work most feasible in operation, and the most promising for results. To summarize again, an intelligent, industrious people, eager to cull the best, liberty to preach, freedom and convenience of travel, newspapers and magazines to be utilized, oneness of language, the religious habit; what more could one desire in a field where the Gospel of Jesus is to be proclaimed? Japan leads in the Orient, and may for many years. Shall it be Christian leadership or otherwise?

EXISTING RELIGIONS AND THEIR INFLUENCES

Two of the three religions of Japan, Confucianism and Buddhism, came into the country some four hundred years before King Alfred was holding sway in England, while long antedating them was the worship of Nature and of Ancestors called, in contrast to the other two, "Shintoism" or "Way of the Gods."

Confucianism is, strictly speaking, not a religion, as there is no God, no temple, no ritual, no prayer. It is a system of ethics, which, adapted to Japan's peculiar circumstances, centered in loyalty to lord and sovereign, and produced a soldier class whose moral standards became the standards of the whole people in large part. This knightly class it was that contributed most to the early Christian Church, and it is in this class that the backbone of the Church is found today. The ethical code of former days is not applicable in many ways to modern conditions, but it has the merit of being strong and intensely human. Twenty-five years ago, I read to a Japanese Confucian scholar, who had never read the Bible, the whole of the Sermon on the Mount. His comment was, "I gladly subscribe to that teaching, for it is exactly in accord with the teachings of Confucius."

Buddhism on its arrival in Japan had to fight hard for a foothold, but a famous sage espoused the doctrine and recommended it to the reigning sovereign who became its patron, thus making the way comparatively easy. Conceived of in the first place as a philosophy of life culminating in the annihilation of all desire, it gradually became popularized until it had evolved a theology in which Buddha became the supreme object of worship, and which included doctrines of heaven, hell, and salvation; immense and beautiful temples arose which caught the popular imagination; pilgrimages and penances became common; and in this day and generation the followers of some twenty sects gather before seventy-seven thousand temples to worship Buddha, all seeking the way of life, either through contemplation, or through faith, or through strict obedience to the teaching of the Buddhist law.



"THEY KNOW NOT WHAT THEY WORSHIP"—AT THE TEMPLES

Shintoism contains in its literature the ancient mythology of all Japan. This was the first created land, here came the first Emperor directly at the command of the gods, chief of which was the "Sun" before whom at early dawn the "man of the street" claps his hands together and bows in lowly reverence. This connection with the gods has placed a halo around the throne and thus made a large contribution to the intense loyalty and patriotism of the whole nation. No wonder then that the Department of Education finds Shintoism a powerful agency, especially in primary education. The Emperor's picture, placed in a fire-proof building connected with each school, is unveiled at times before the awe-stricken children who have previously been well instructed; to the local shrine these same children are taken periodically and made to do obeisance; textbooks are full of the glory of the Imperial House, the origin of which and the traditions of which are contrasted favorably with the origins and history of other dynasties. At present the authorities deny that official Shintoism is one with the religion of that name, but the same shrines, the same priests and the same rites are employed for both official and religious occasions. It is interesting to note that with no less than one hundred and fifteen thousand shrines there are but fifteen thousand priests in all, an indication that there are many shrines without the direct services of the priest, used merely as public resorts

to which the faithful may come to pray. The upkeep of these is in the hands of the local community.

CHRISTIAN EFFORT, JAPANESE AND MISSIONARY

In the middle of the sixteenth century, the Portuguese Catholics, led by Francis Xavier, inaugurated a work in the Island Kingdom that developed with astounding rapidity, until, in an evil day, the Church became involved in political schemes that drew upon it the vengeance of Nobunaga and Hideyoshi. These powerful lords almost



A CLASS IN THE EVANGELICAL ASSOCIATION DEAF-ORAL SCHOOL IN TOKYO

literally swept away the half million of adherents and with them all outward traces of Christianity. As has been previously noted, however, the missionaries—this time of the Protestant order—came back in 1859. Behind closed blinds the first converts were baptized in the city of Nagasaki in 1866,

and the first Church (Presbyterian) was organized in Yokohama, in 1872, just one year before the edicts against Christianity were abolished by order of the Government. Thenceforth there followed a steady stream of missionary reinforcements until today some thirty societies with approximately twelve hundred representatives are found in the strategic centers. In the meantime, groups of independent, self-supporting churches have arisen, all of which are either officially or informally related to the corresponding missionary groups of the same denominations. These churches, as such, have confined their attention almost wholly to evangelistic work, leaving the burden of educational development to be borne by the various missionary boards. The net result of all Protestant Christian operations along evangelistic lines is appended to this article but it may be summarized as follows: 1,411 churches; 127,826 communicants; contributions for 1921, \$650,000. The figures for the same year from Roman and Greek Catholic sources are approximately 542 churches; 112,877 communicants; contributions, \$18,436.

Some years ago an attempt was made by the Federation of Mis-

sions in Japan to distribute the Christian forces according to a geographical plan that would minimize overlapping, but it was only partially successful. Our Japanese associates had little enthusiasm for it, deeming the time not ripe for such a movement, since there were but two hundred and fifty thousand Christians in a population of nearly sixty millions, and therefore plenty of room for all without drawing hard and fast lines. In consequence, there is no such clear-cut division of territory as was shown in the article on India in last year's REVIEW.

The above summary, while it includes Formosa, is entirely apart from the work in Korea or the mandatory groups, all of which are



A NIGHT SCHOOL MISSION KINDERGARTEN AT MATSUYAMA

under Japanese control. Korea has been omitted because it has hitherto been customary to make it the subject of a separate report. Of the mandatories a word may be added. In the Ladrões, one large Roman Catholic church seems to be sufficient for the needs of a population of not more than 3,000, including both half-breeds and natives. In the Carolines and Marshalls, the only religion is that of Christianity, either Protestant or Catholic, and the Japanese Government is not favorable to the introduction of a new type. The Catholic priests are distributed over both groups, while the Protestant workers are confined to the Marshalls and to three groups of the Carolines—Truk, Ponape and Kusaie, the work being divided between the American Board, which is laboring with sadly inadequate equipment, under the leadership of three lady missionaries, one in the Marshalls, and the other two in Kusaie, and a Japanese missionary society headed by a Congregational pastor of Tokyo.

SUMMARY OF PRESENT NEEDS

1. *The Need of Manning the Unoccupied Fields.* Let us remember that as yet there is but one Christian communicant to two hundred and fifty of the population of Japan proper. Conditions, perhaps imperative, have left the country regions comparatively untouched by either Japanese or foreign workers, who have centralized largely in the great cities and provincial capitals. While it is a fact that few of the towns and large villages are without some who have had direct contact with Christianity, it is also a fact that the masses in these places go on as if Jesus had not lived. Reinforcements principally, it is true, of Japanese, but in some measure of foreigners, are greatly needed, for here is virgin soil for the seed of the Gospel on a larger scale than exists anywhere in the homeland.

2. *The Educational Need.* The quality of government kindergarten work and the extent of that done for higher education are still very inadequate. The waiting list of mission kindergartens and training schools is a long one, while the applicants for entrance to our middle schools and colleges for both boys and girls far outrun the possibilities of accommodation. While the Government is ever increasing its efforts, it will be long before the need can be met, thus giving our missionary societies a grand opportunity not only to assist in general education, but also to bring thousands of young minds into daily contact with a genuine Christian environment.

3. *Need for a Rally against Reaction.* Japan has at last entered the community of world powers, a position fought and bled for through half a century. Her political goal has been attained. Now is the time of danger, for the pendulum is swinging back from universal to national ideals. Witness the great revival of official Shintoism. Not long ago a Christian minister of outstanding reputation and a prominent layman pleaded before a select group of missionaries for an increase of their forces. "We are drifting," they said, "into a narrow nationalism, such as was not known even in the anti-foreign days of fifty years ago, and it is only you with your Christian ideals of universal brotherhood that can keep us sane."

4. *Need of a Rally against Materialism.* The breaking down of old feudal restraints in family and community life, the new freedom accorded to women, the rapid change in living conditions due to the rise of industrialism and consequent herding in the great centers, the democratic movement, the labor agitation, etc., all these developments are calling for such moral and spiritual treatment as seems possible to Christianity alone. Conscious of the seriousness of the situation, and realizing the Church's weakness, its leaders are insisting that this is no time for our missionary boards to relax, but on the contrary, the time for them to gird up their loins and hasten to the help of their sorely-taxed brethren, with all the resources in their power.

クリスマスデー ⑥ 眞の元價提供

サア！
坊主さんお嬢さん方お待ち兼ねの
クリスマスが今年に近づいてまい
弊店及支店では例年通り通ずる恩
惠の雜貨品やお菓子を元價で
大々的賣出しいたします

賣出十二月三日
期日 十二月廿五日間

下関市御堂町大通り
西村本店
雜貨部 玩具部
下関市西細江町要通
西村小供屋

例年通り期間中
おもちや福袋發賣、尚ほ今年ハ
クリスマス祝福の爲め特別におもちや福
袋を市中馬車や持廻り販賣
いたします
福袋は五十銭と
ドレデモキット御満足にいら
玩具が澤山入れてあります

A JAPANESE CHRISTMAS ADVERTISEMENT, WITH SANTA CLAUS

The true Christmas idea is supplanted by idea of a benevolent person who gives gifts. This figures largely in advertisements and store decorations at end of year. Many non-Christian Japanese observe the festival by gifts to children.

Some Anti-Christian Forces in Japan

BY REV. WILLIAM AXLING, D.D., TOKYO, JAPAN

Author of "Japan on the Upward Trail"; Missionary of the American Baptist Foreign Mission Society, 1901—

THE Japanese, like men and women everywhere, have their own inherent faults and vices. These have behind them the accumulated momentum of centuries and bulk large as anti-Christian forces. We shall, however, deal with these only in so far as they have been reenforced by allies from the West. Other new unfriendly forces have also drifted in from the Occident and are handicapping the Christian movement in this land.

Strong Drink and Narcotics.— From time immemorial the Japanese have been *saké* drinkers. This beverage, made of rice, is eighteen per cent alcoholic. At present 330,000,000 gallons are consumed annually, running up a drink bill of 987,000,000 yen a year or eighteen yen per capita. From this drink bill the Government receives through the revenue tax an annual income of 188,838,000 yen. Investigations reveal the startling facts that seventy-five per cent of the nation's criminals, seventy-five per cent of her very poor and sixty-two per cent of her feeble-minded children come from the drinking classes.

The introduction of whisky and other high per cent alcoholic Western drinks has been going on apace and today "Scotch Whisky," (often made in Japan) is sold at every railroad station and in eating houses far out in the remote corners of the Empire. This developing taste for stronger and more alcoholic beverages is making the liquor curse more deadly and the fight against it more difficult.

Japanese have acquired an unenviable reputation as traffickers in opium and other narcotic drugs, especially in China. Investigations show that the great bulk of the opium and other drugs which Japanese are smuggling into China comes from America and Europe. As agents, the Japanese are searing their consciences by engaging in this illicit trade but the West must bear the greater guilt as the producer and exporter.

The Degenerate Movie.—The movie has captured Japan. The cities are completely under its spell and country villages are feeling its influence. While a few good films are filtering through, too often it is the scum of the film-world of the West which is being dumped upon Japan's shores. Films which fail to pass the censorship in the Occident are sent post haste to the Orient. Here they not only undermine the morals and lower the ideals of the people but they picture so-called Christian lands in a false light. Through many of these films Western womanhood is defamed, the Western home is made a laughing stock, and sex relations are turned into a scandal. Many of these films are an international menace, and instead of helping the Orient to understand the Occident and its institutions they are creating false impressions and dragging the most sacred Occidental relations and institutions into the mire.

Paganized Morals.—Masses of men are the creatures of their environment. Their standards, ideals and moral code are shaped by it. A change of environment means a complete change of the things by which they live. Among the Westerners living in Japan there are found in every walk of life those who stand four square for the things which are highest and finest. They are not the creatures but the creators of their surroundings. Unfortunately others of a different type abound. No sooner are they settled on this new soil than their Christian or near-Christian code of morals begins to crumble and they drift easily into a pagan mode of living.

Facts fresh from life throw sad side lights upon this dark phase of the West's impact upon Japan. A representative of American big business, who has a family in the homeland, lives a double life with a Japanese paramour. Another whose wife and children are eagerly waiting for his return to Canada is forced, before he is allowed to sail, to make provision for a child whom he has doomed to bear the stigma of illegitimacy. Another representing one of England's oldest commercial concerns has a moral record which is a disgrace to the land of his birth. Another, a consular agent of one of the states of

Europe, is today the central figure in a sordid scandal which is being played up in the native press.

These are not isolated cases and their influence on the Japanese mind is shown by a question put to the writer recently by a Japanese fellow traveler in the interior. After a few words of casual greeting he insinuatingly asked, "You too have a Japanese mistress I suppose?" Seeing that his question was resented, he continued, "Oh, you can't bluff me, I have worked in the port cities and know how the Westerners there live." He had seen only the worst side but his impression was backed up by ugly facts.

Big business in Japan has a habit of resorting to *saké* suppers, *geisha* entertainments and bribes in order to accomplish its ends and many Western concerns follow suit. The representative of one European company whose branches circle the world's capitals remarked to the writer recently that the money his firm expended in these questionable ways made the overhead expense of the Japan branch the greatest of all the branches.

Militarism—In recent years there have been times when a limited section of Japan's leaders have dreamed of Empire building and been infected with the militaristic germ. In the early phase of her modern development, however, Japan did not choose militarism. It was forced upon her. Wherever she looked in those early days she found the Western nations putting confidence in the mailed fist. She saw nation after nation in Asia coming under the supremacy of these sword-swinging nations of the West. Moreover, she herself had some experiences which drove the iron deep down into her soul. Commodore Perry, buttressed by an American squadron, forced her to unbar her long locked doors to Western commerce and in 1861 an English fleet fired on her Kagoshima forts and razed them to the ground. In 1863 her Shimonoseki fortress suffered the same fate and in 1895 Russia, France and Germany, backed by their fleets, compelled her to return to China the Port Arthur peninsula which had been ceded to her as the spoils of the China-Japan war. No sooner had she withdrawn, however, than these three nations stepped in and laid claim to large sections of Chinese territory. She read in it all a threat to her national security and to her place in the Asiatic sun. In self-defense she began building a navy and organizing an army.

Since that time Japan has kept her finger on the pulse of the Western world and has shaped her policies accordingly. No nation reacts so quickly to the international atmosphere. When imperialism runs amuck among the nations and they madly expand their armament, she catches the fever and joins in the race. Her record at the Washington Conference shows, however, that Japan is not infatuated with militarism and when the Western nations return to sanity and sincerely plan for peace she is ready to make her full contribution toward the realization of this goal.

Crass Materialism—The *Samurai* of old Japan looked with disdain upon everything that bore the taint of trade. To them money was in truth "filthy lucre." Modern Japan's early leaders soon discovered, however, that it took money to play the new role upon which their nation had entered. A mighty army, an expanding navy, gigantic fortifications, means of communication, education, and all the frills and feathers which accompany modern civilization were costing a mint of money. They, therefore, made plans for increasing the nation's resources and the result has been the inrush of commercialism and industrialism. In ancient Japan the simple handicrafts prevailed and the employer and employee worked together as master and disciple or father and son. It is a commercialism and industrialism that is cruel and soulless, that produces men who are money mad, corporations that exploit the poor and machine factories that grind the workers to dust. In its wake has followed the inevitable crop: the enthronement of Mammon, commercial greed, industrial injustice, conflict between capital and labor, labor problems, extravagant habits and luxurious living on the part of the rich and envy and hatred on the part of those less favored, crystalizing in bitter class distinctions.

Radicalism—The Japanese are preeminently a reading folk. Rare indeed are the "best sellers" of the West that do not have a reading constituency here. In their search for knowledge the Japanese eagerly read Western books on any and every theme. The result is that every idea that challenges the thinking world of the Occident reaches across the Pacific and profoundly influences Japan's thought life. Every Western "ism" leaps the Pacific and secures a hearing in this land. Ultra-jingoism, red Bolshevism, every shade of socialism, feminism and every type of extreme thought has its followers here.

Mentally, therefore, Japan finds herself tossed about on two different thought currents, one flowing in out of her hoary past, often freighted with error and another rolling in from the West as often loaded with the vagaries of the wayward human mind.

In the religious world, materialistic atheism, philosophical agnosticism and German radicalism have all crossed the Pacific and found devotees and propagandists in this Empire. Thus in things religious Japan is groping her way through the superstitions and darkness of her ancient pagan cults and the mist and fog of a multitude of Western "isms" destructive of a true religious faith.

Others will deal with the brighter side of the West's impact upon Japan but the conclusion is clear: America and Europe must send to Japan not only Christian evangelists but Christian business men, diplomats and scholars as well and fully Christianize the impact of these lands upon this forward-looking, forward-moving nation that holds, to so large a degree, the destiny of Asia in its hands.

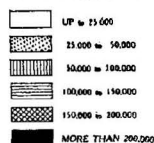
MISSIONARY HUNGER MAP OF JAPAN

DISTRICTS AND POPULATION PER MISSIONARY

1. Hokkaido	87,374
2. Aomori	68,765
3. Akita	179,706
4. Iwate	211,377
5. Yamagata	322,963
6. Miyagi	30,055
7. Niigata	1,767,455
8. Fukushima	227,114
9. Tochigi	261,614
10. Gumma	210,519
11. Ibaraki	270,067
12. Chiba	222,684
13. Saitama	1,319,517
14. Tokyo	14,012
15. Kanagawa	30,076
16. Yamanashi	97,242
17. Nagano	120,208
18. Toyama	241,419
19. Gifu	267,591
20. Aichi	90,857
21. Shizuoka	140,924
22. Ishikawa	93,419
23. Fukui	149,787

POPULATION PER MISSIONARY

(EXCLUDING AOMORI)
Figures below the name of each Prefecture give
the exact average population.



BASE OF STATISTICS IS "THE CHRISTIAN MOVEMENT
IN JAPAN" 1911.

24. Shiga	108,508
25. Kyoto	35,748
26. Osaka	64,695
27. Nara	564,605
28. Mie	267,319
29. Wakayama	150,080
30. Hyogo	39,015
31. Tottori	151,558
32. Okayama	176,809

33. Kagawa	169,544
34. Tokushima	134,044
35. Shimane	238,233
36. Hiroshima	55,067
37. Ehime	209,338
38. Kochi	95,842
39. Yamaguchi	115,664
40. Fukuoka	87,510
41. Saga	168,469
42. Nagasaki	70,984
43. Kumamoto	95,842
44. Oita	124,332
45. Miyazaki	325,542
46. Kagoshima	178,192

Missionary Hunger Areas in Japan

BY REV. H. CONRAD OSTROM, D.D., TOKUSHIMA, JAPAN
Missionary of the Presbyterian Church in the U. S. (South), 1911

IN the eyes of the world Japan is a land of culture, a first-class nation and the greatest power in Asia, but it is admittedly a non-Christian country. In the eyes of a missionary it is still a land enveloped in spiritual darkness, shot through here and there with gleams of light. It must still remain on missionary maps of the world's need, for it is still a land of hunger.

This needs reiteration, for many contrary opinions are being disseminated. It has been said that the work of the missionary is consummated in Japan. It has been claimed that the day of promise is over, that the summer is ended and winter is at hand. Some maintain that progress is so slow and so difficult, that it would be well to turn to more favorable climes and peoples.

But spiritual hunger still prevails, and the need must be met. Difficulty daunts no one who has caught the spirit of Christ and we have the conviction that a new dawn is nearing in the land of the Rising Sun.

It is undoubtedly true that there are wide areas of need today. Even though the hunger is not expressed, the pain persists. The deepest demands of the human heart often remain unuttered because undiagnosed. The Japanese are restless but do not know that the cause is hunger for God. In the words of Augustine, "Our hearts are restless till they find their rest in Thee."

PERIMETER OF THE PROBLEM

The first hunger area in Japan that naturally strikes a student of missions is new for Christian missionaries. In the forty-seven prefectural divisions in Japan proper, with a total population of 55,961,140, there are 787 missionaries (excluding wives) or an average of 70,000 Japanese to each missionary. But since the missionaries are not evenly distributed we find many areas in which each worker has a much larger parish.

There is what may be called the "Black Belt of Need," where seventeen prefectures, with a population of 17,471,050 or almost one third of the entire population, have only fifty-seven missionaries in residence or an average of over 300,000 in each working unit. A "Dark Brown Hunger Area" includes fourteen prefectures, with 13,223,507 people or one fourth of the population of the country, where there are eighty-eight missionary units, or an average of one to every 150,000 people.

The situation brightens a little in the area, which we may call "Orange," where eleven prefectures, with a total population of 16,293,328, have an average of one foreign worker to about 80,000. A "Yellow Area" reveals four prefectures, including 5,873,918 people, among whom there is an average of about 34,000 people to each worker. This area, however, contains but ten per cent of the entire population of Japan.

The brightest spot on the map was Tōkyō Fū, the political heart of the empire, where 264 missionaries were located among a population of 3,699,283. This is not an evident case of too great centralization or overlapping for an analysis of the Tokyo situation shows that the total includes over 60 young missionary recruits temporarily in the Japanese Language School, preparing to scatter to various parts of the land. Also most of the missionaries in Tokyo were engaged in educational work, for many educational institutions were located there in the greatest student center in the empire. Nevertheless some of the missions recently established in Japan might well have placed their forces in other parts of the country, for twenty of the eighty-three cities are still unoccupied and these cities have a total population of over 4,000,000 people.

Owing to the scarcity of tillable soil in Japan and the mountainous character of the country, most of the inhabitants live in scattered communities. The officially termed villages (11,001 in number) are actually composed of 56,225 little hamlets whose aggregate population comprises over seventy per cent of the entire population of the land. Scarcely any penetration has as yet been made by missionary forces into this rural area. But the serious feature of this village situation is not that these country folk form the bulk, but that they constitute *the backbone of the nation*. Until these are at least partially won to Christ, the land cannot, even in a nominal sense, be called evangelized.

Conservatively speaking, then, no adequate provision has been made at present for the evangelization of two thirds of the population of Japan. Over *forty millions* of people are untouched by the Gospel. Is it any wonder that the vision of hunger areas arises in the minds of those who are conversant with these facts?

THE HEART OF THE SITUATION

The most potent factor in the evangelization of a land, let alone in its Christianization, is its indigenous Church. The Protestant constituency (and only Protestant forces are dealt with in this article) numbers about 170,000, while actual communicants are counted at 120,000, or one Christian to 466 persons, as over against one to four in the United States. Can we look to this body to carry on the evangelization of the land unaided?

No one can say that the Japanese Church is sitting down on its job, though it may not conform to our highest ideals. It has set an example of independence and self-support but we cannot expect it to infiltrate a population five hundred times its size. The problem of evangelization grows more acute and more complex as civilization advances. Industrialism hides a host of evils under seeming prosperity. The Government is fostering the ancient Shintō worship; even Christian circles are being invaded with its propaganda. Buddhism is being galvanized into hitherto unexampled activity, and is constantly found imitating Christian methods. Agnosticism is settling like a fog over the educated classes. Greed for gain is gripping business communities. Bolshevism and other radical ideas are rife in certain quarters. In addition to all this, the population of Japan is increasing at the rate of over 600,000 a year.

In the midst of these problems and perils the youthful, but stalwart, Japanese Church needs the concrete expression of sympathy from foreign churches. In answer to the question, "Shall the missionary force in Japan be increased?" a prominent Japanese pastor, Dr. Ebina, wrote a few years ago: "Yes, largely—up to the limit of men and means. Send us two or three times as many as we now have. Let us have all the evangelistic force that can be spared from

the West." Thus the Japanese Church itself is hungry for a true *understanding* of its problems, hungry for the touch of brotherhood, hungry for self-sacrificing example in the effort to win the land for Christ.

Statistics say that above ninety-eight per cent of the legitimate children of Japan between the ages of six and fourteen are in school today, while the percentage of attendance in the higher schools is perhaps below the standard in some other lands. This is not because of lack of eagerness for education, for so numerous are the applicants for admission into the higher institutions that an average of only ten per cent is admitted, owing to lack of accommodation. But what of the result of this educational *furor*?

It is estimated that fairly ninety per cent of the students in the higher schools and colleges of Japan are without any religion. No religious teaching is allowed in the curriculum of the government institutions, and the hold of the native religions upon the young is gradually loosening. One can but look with grave concern upon the Japan of tomorrow, if the educated youth of the land are thus to grow up without the ideals and restraints of religion. The students of Japan form a hunger area of crucial importance, which must not be overlooked.

A signal token of modernity in Japan is the phenomenal growth of its industrial system. It is a striking evidence of adaptability on the part of the race that it can so readily turn from the small crafts of ancient heritage to the wholesale manufacture of articles for the markets of the world. Japan's ships sail the seven seas, carrying goods made in Japan into the marts of all lands. This industrial activity is the cause of a great tide of emigration from the simple existence of the country hamlets to the perilous life in manufacturing centers. Trained agents from factories tour the country sides, picturing city life with bewitching persuasiveness and turn streams of humanity into already crowded centers. At present the industrial proletariat in Japan numbers well over two millions, whereas twenty years ago there were only 1,400 factories with 30,000 workers throughout the land.

The day of industry has truly dawned in Japan but this situation reveals a need that is crying to high heaven for relief. When country lads and country maidens are once in the hands of the factory managers, they are held as if gripped in a vise. While not legally bound, the conditions of the new life weave a web which binds like cables of steel. Very few workers ever return to their native homes, for they are inextricably caught in the vortex of the industrial maelstrom. Some factories are like human gristmills, into which is being fed a constant stream of youthful, bouncing life, latent with capacities for nobler things, and out of which come weak, discouraged, worn-out relicts of humanity. While this is not true of the whole

industrial system, still the proletariat of Japan can justly be called a hunger area, craving the deep, satisfying bread of human comfort and of God's help.

A living relic of the ancient feudal system of Japan still remains. A separate people, numbering over 1,200,000, are scattered over the nation who in facial features, in dress, language and manners, often so closely resemble the rest of the population, that even the Japanese themselves are sometimes deceived as to their real identity.

In former times there were two classes of outcasts in Japan, the *eta* and the *hinin*, but in 1871 they were both elevated to nominal citizenship. In actual practice there is no intermarriage, and no social intercourse between them and the Japanese. The most menial work falls to their lot. Segregated as they are in villages which breathe of poverty, filth, and ignorance, they are as truly "outcast" today as of yore.

Recently a new spirit has seized this downtrodden, despised people. They are banding themselves together into a brotherhood under the self-assumed name of *suiheisha*, literally "water-level-ists," a term revealing an aspiration to get on the same plane with their Japanese fellow citizens. Propaganda from communistic sources is fanning into a flame their purpose to attain their rights, and recent riots in districts as widely separated as Ōsaka and Kyūshū show that trouble is brewing. The village slums of these people, which are far worse than any city slums, constitute a hunger area which has thus far scarcely been touched.

With a coast line of more than 17,815 miles, washed by both warm and cold currents, it is not strange that sea products form one of the staple articles of Japanese food. The fishery population numbers at present over six millions, and yet very little persistent effort has been made to evangelize these men of the sea. One of the noted exceptions was the masterly, devoted work of the sainted Captain Bickel, whose *Fukuin Maru* (Gospel Ship) threaded the many tortuous passages of the Inland Sea, freighted with a more precious cargo than any other keel carries. The fishing towns and villages are still being ministered to by the voyages of this vessel. But these villages form only a small fraction of the total fishing hamlets that fringe the coast of Japan. From among the fishermen of Galilee the Master called some of His chosen few to minister to the hungry hearts of men, and shall the hearts of fishermen of Japan remain always a hungry area?

Some of the more famous shrines of Japan record the visit of as many as a million pilgrims a year. Whoever has seen these "weary, wayworn wanderers" on their search for peace, will have etched upon the memory an indelible picture of the hunger that is an evidence of the universal human quest for God.

By far the largest untouched area of Japanese life is the vast

farming population, which covers the plains, threads the valleys, mounts the hills, and even scales the mountainsides of Japan. Over five and a half million families (or over sixty per cent of the entire population) are included in this supreme area of need.

In ancient times the Roman term for villager, *paganus*, became a word of opprobrium, signifying a non-Christian, which has been handed down to us in the form, pagan. This was because the Church of that day was so remiss in reaching out to the rural communities, that these remained pagan centers until the very last. Shall it be that the rural regions of Japan are so neglected by heralds of the Gospel, that the Japanese word *inakamono*, a rustic, will come to



A NEW ERA BUDDHIST SUNDAY SCHOOL RALLY IN JAPAN

mean "non-Christian?" Think of the millions of unsatisfied, aching hearts that will pass away ere a result is registered!

Through its hunger areas Japan speaks of a great opportunity to serve a great race. It is possible now to help shape the destinies of a nation of great latent power, before it has settled into inflexibility. There are hosts of adversaries, but these should only nerve us for greater deeds. A land made free from its pangs of want, a people made strong for the crusade against wrong, a race made holy for the loftiest human enterprises, a kingdom redeemed by the crucified Christ, this is the ultimate aim of our work in Japan. The realization of this vision depends upon the alleviation of its areas of need. "Blessed are they that hunger, for they shall be filled, said the Master. Shall we say: "Blessed are the Hunger Areas of Japan, for they shall be satisfied?"

The Social Evil in Japan

BY COLONEL GUNPEI YAMAMURO, TOKYO, JAPAN

Chief Secretary of The Salvation Army (now busy in relief of earthquake and fire victims)

IN JUNE, 1872, a Peruvian ship brought 230 Chinese to Yokohama. One of the Chinese jumped overboard and made his way to *The Iron Duke*, a British man-of-war that was in harbor, and there stated that he and his companions had contracted to go to Peru as laborers. After getting on board the Peruvian ship, however, they had found that they had been sold into slavery. Not only were they treated cruelly on the vessel, but it was clear that still more cruelty was to be their lot on arrival in Peru. The Chinese appealed to the British Captain, who immediately informed the Japanese Government of the position. The Government took up the matter and secured emancipation for the 230 poor souls who had thus been trapped into slavery. The Peruvian Government protested, and ultimately the matter was submitted to the arbitration of the late Emperor of Russia who decided in favor of the Japanese contention.

The negotiations in connection with the whole affair made a great impression on some intelligent Japanese officials. It dawned on them that while their Government had freed 230 Chinese from slavery they were allowing an even worse kind of slavery in Japan—in the thousands of women who were sacrificed to the passions of wanton men. Consequently they secured freedom for the girls in question in the October of the same year.

Unfortunately this emancipation came as the result of outside influence and not because of the dissatisfaction of the girls themselves or of the people generally, and the matter was not understood. The girls went out as birds from broken cages, but very soon returned to the old life, and the same kind of terrible traffic continued. The fact remains, however, that, at least nominally, from that time Japan has ceased to recognize the enslaving of its women as legal for such purposes. The money paid for them is called "advance money" instead of "purchase money," and the houses contain what are known as "hired rooms," the inference being that the girls themselves rent the rooms of their own accord. It follows, therefore, that the keepers are nominally boarding-house proprietors. All the same, one must realize that a change of name is not a change of fact, and to this day slavery still exists.

In Japan there are three recognized kinds of girls of doubtful character, though there are, in addition, numbers of unlicensed prostitutes, as well as the seemingly inevitable number of wilfully wanton girls.

The first of the three first mentioned are the *Shogi*, who are

the girls who are kept in the licensed quarters and who use the so-called "hired rooms." In the majority of cases they are secured because of the "advance money" which has been given by the procurators, and which the girls usually contract to repay with six years. This sum varies from two or three hundred yen (\$100 to \$150) to as much as 3,000 (\$1,500). With such a responsibility hanging over them the girls are practically bound to their awful calling. Moreover, when the girls go to the houses first the keepers deduct considerable amounts on the score of purchasing dresses, etc. The book-keeping is usually done by the keepers and not by the girls, and thus the poor creatures are held tight as long as health and fair appearance remain. Before 1900, should a girl escape, she was sought



JAPANESE SALVATION ARMY OFFICERS—SHOWING EVIDENCE OF EARLY ATTACKS

out by the police and sent back, and before she could secure her freedom the signature of the brothel-keeper was required. Because of this the Rev. U. G. Murphy, an American missionary in Nagoya, determined to try to secure greater freedom for the girls, and started off with one or two cases that came under his notice. The Court decided in favor of the girls, and just then the Salvation Army, who were considering something on the same lines, took the matter up. A special number of the *Toki-no-Koye* (War Cry) was issued, in which clear explanation was given as to the procedure by which freedom could be obtained. Assistance was also promised to any girls who communicated with the headquarters, our underlying idea being, not only the rescue of the girls but also their ultimate salvation through Jesus Christ.

When our people began to distribute the *War Cry* the keepers and their cronies became most indignant. Time after time Salva-

tionists were wounded, and then the keepers declared they would burn down Salvation Army property. The result was that police protected the headquarters day and night, as also the person and belongings of the officers themselves. Newspapers took up the matter, some of them nobly standing by the Army in the agitation, two or three actually carrying on rescue work on their own account. The affair became so serious that the Japanese Government issued special rules making the procedure for cessation perfectly clear and enabling the girls to be free whether they owed money or not. This was in October, 1900, and at that time over 10,000 girls took advantage of the facilities offered. Mr. Murphy, in his book, "The Social Evil," paid splendid tribute to the Army's part in this agitation as follows:

"But for the Rescue Home and the agitation carried on by the Salvation Army, it is not likely that the government would have done anything. In many places the brothel-keeper's name for Christianity is *Kyu-Sei-Gun*—Japanese name of the Salvation Army. The Salvation Army to them is the only Christian organization that deserves attention."

Since that time there has been the possibility of securing freedom for the girls, but hundreds of years' custom still forms a bulwark around the system of segregated districts. Each year the intelligent classes realize the hideousness of the whole business to a greater degree, and feel that it should be wiped out; but the battle is not yet won. Sometimes even new quarters are opened, much to the indignation of religious people, including the Women's Christian Temperance Union and the Purity Society, who are specially active in combating this evil.

In 1910 there were 48,769 *Shogi*, and in 1920, 50,752. There was a slight increase when spread over the ten years, but the system as such had slightly reduced in extent owing to people feeling that such a business was decidedly discreditable to the country. The extension of educational facilities has also helped since educated girls are not willing to go into such a life. This is hopeful, especially seeing that the Department of Education figure shows that 97 per cent of the Japanese children attend common schools. Moreover, when this is compared with the state of things when the Salvation Army made a special investigation, which proved that out of 500 girls whom we were helping no less than 200 of them were practically illiterate, it will be seen that great advance has been made. A third deterrent to the spread of the system is the opportunity for women to earn a living in the manufacturing world. Still, no one who has the best interests of Japan at heart will be satisfied until the whole system is wiped away.

People who uphold the segregated districts say that such a custom helps to prevent the spread of venereal diseases and also keeps down indiscriminate prostitution. There is only one Prefecture in Japan where there are no licensed quarters, (i. e., Gunma Pre-

fecture) and statistics show that venereal disease is less prevalent there than in any other part of the country. It is also clearly proved that wherever there are licensed quarters a large number of unlicensed prostitutes also settle in the vicinity.

The second kind of recognized girls of doubtful character are known as *Geisha*. These are supposed to be entertaining girls who help at feasts, etc. Considering the demand for prohibition is spreading throughout the world, the existence of this class is most undesirable, for Japan should not be the only country to have such girls to encourage people to drink and live thoughtless lives. But when we realize that *Geisha* are not purely and simply entertaining girls but practically another kind of prostitute who is not confined to any special district and who comes into the better houses of the cities, the position is made much worse. In 1910 there were 37,038 *Geisha*, and in 1920, 70,946. It will be seen, therefore, that they are rapidly increasing and more than counteract the position as to the *Shogi*. This matter is a very serious one for the prestige of Japan.

The third class are the "*Tea-house girls*," who are a kind of *Geisha* of a very low class. They mainly exist in country districts, serving in tea shops and in certain classes of hotels. In 1910 there were 33,956, and in 1920, 67,822, so these, too, are rapidly increasing. The existence of these girls is as serious as that of the *Geisha*.

In view of this three-fold problem *what are we to do?*

In the first place public prostitution should be wiped out, and the *Geisha* and *Tea-house girls* should be strictly controlled. If they serve people in an innocent way their existence might be recognized, but as soon as they compromise themselves from a moral standpoint they and the proprietors and patrons should be seriously punished and the permit to do business taken away.

The keepers of houses used for prostitution should be very strongly dealt with, for they take advantage of helpless girls. The "advance money" business should also be entirely done away with, as the idea of lending money to the girls which they have no ability to repay except by the sale of their bodies is a great blot on Japanese honor.

Constructively the Labor Bureau might be utilized in assisting girls to get honest means of livelihood. Boarding houses might also be erected to enable them to live in circumstances where they can be protected from evil. Rescue work must also be continued, and public opinion be educated to demand strict morality in the case of both sexes.

Above and beyond all the religion of Jesus Christ, which alone can save people *from* their sins, is the only effective remedy for the social evil in Japan, for in this there is not only the true standard of morality but also the *power* by which that standard can be attained.

THE GOSPEL INTERPRETED BY LIFE

BY TOYOHICO KAGAWA, KOBE, JAPAN

THE DIVINE Carpenter, Jesus, alone is able to do this work. I am only helper and servant to Him, and with His help am trying to build and rebuild the Human Temple of God. The chief materials for this building are Life, Labor, Liberty and Love.

The process of life is Labor. Therefore, man should enjoy labor. I am opposed to the system of industry which makes a mere "human machine" of labor and laborers. Labor is not a commodity to be bought and sold; it is a plan of God to be respected and honored. Labor without God is useless or harmful effort, a treadmill that brings men to no goal. Labor, for example, at brewery, armory, or arsenal, results in the destruction of life by its products, and hence does not accord with God's purpose for mankind. A life without useful employment is not in accord with God's will, for a man must get a realization of life through labor. Paul says, "If any will not work, neither let him eat."

Liberty is not equality. God has given every man a different degree of ability. If a man is allowed to realize completely, and to employ all the powers that God has given him, then he has liberty. No man has the right to hinder any other man in the enjoyment of his liberty. The only equality is the gift of Life which God has made to all. Liberty to be educated, liberty to marry, liberty to vote, liberty to organize, liberty to migrate, liberty to think and speak, liberty to worship, are the due to all men.

Today, Life, Labor, Liberty and Love all seem on the way to destruction. Class hatred and revolution are being urged by the oppressed. Socialistic leaders are preaching revolution with a promise of bread. The real demand and need, however, are not for bread alone, but for Life, Labor, Liberty and Love to God and our fellow-men. Violence and revolution will never restore to men these materials of the Human Temple. The wounds have pierced too deeply. The souls of men must be redeemed first. Without regeneration and rejuvenation of soul from within, men can never see the Kingdom of God. Men cannot redeem themselves; they must believe in the power of God to redeem. The work of Christ is to supply man's deficiency. The mission of the followers of Christ is to go out in the power of the Spirit of God to save the suffering, armed not with a sword, but with Love. Christians must glorify God in the flesh as Christ glorified God in the flesh. This is the building of the Human Temple, and the Gospel of the Incarnation, whereby Jesus Christ revealed God to fallen man and opened the way of Life through the mercy of God.

To live so as to glorify God in our body is a fine art. Here Art and Religion meet. Economics is a part of Art; it is the art of making human living enjoyable and blessed. Art without God is nothing. To live a Christ-like life, a man cannot withdraw to a desert place. He must bear the cross in the flesh and live a life of service among men. Therein is the art of Art, the economics of Economics, and the religion of Religion. Above all, it is the Gospel of Jesus Christ the Son of God and the Saviour of men.



TOYOHICO KAGAWA, JAPANESE CHRISTIAN LABOR LEADER

Toyohiko Kagawa, Christian Labor Leader

A Story of the Sensei of the Kobe Slums

BY REV. H. W. MYERS, D.D., KOBE, JAPAN

Missionary of the Presbyterian Church (South), 1897—

UNDOUBTEDLY, the most spectacular Christian figure in Japan today is the Rev. Toyohiko Kagawa, philosopher, poet, novelist, political economist, philanthropist, reformer, labor leader, orator, Bible teacher, and evangelist. He is commonly spoken of as "The Leader of New Japan," and is often referred to in terms of extravagant adulation which he would be the first to repudiate.

Mr. Kagawa was born in Kobe in July, 1888. His father's legal wife was childless, so from early childhood he learned to know the dark side of life in an upper-class non-Christian home. His father's fortune was lost in speculation and fast living, so that at his death, Toyohiko went to live with a wealthy uncle, in Tokushima, on the Island of Shikoku.

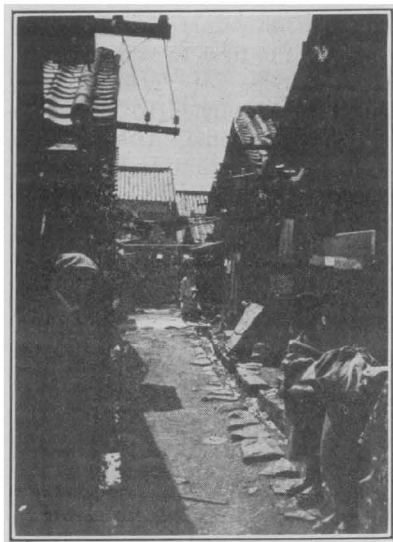
I first knew him as a slender, precocious boy of fourteen, who had entered high school a year younger than the legal limit by falsifying the date of his birth. He was keen in his pursuit of English, and it was through an English Bible class that he was brought to Christ. His Christian life began with a vision of the cross of Christ, and this has ever since been the motive power of his life. He at once threw himself with energy into the work of Church and Sunday-school, with a self-confidence that was almost embarrassing. He was a voracious reader, remembering everything that he read, and at times he would trip up his teachers in a way that made him unpopular with some of them.

His graduation from high school marked a crisis in his life, when he announced his resolve to study for the Christian ministry. The family recognized his talents and wanted him to go through the Imperial University, and enter the diplomatic service or some other branch of public life. He stood firm in his purpose, and his uncle indignantly turned him out of the house without a penny. He came to live in our home, and later was sent to a Christian college in Tokyo. During the first summer we ate together, slept together, preached and visited together and toured our country field together. I recall that three of the books that he read from my library were Christlieb's "Modern Doubt and Christian Belief," Fairbairn's "Philosophy of the Christian Religion" and Kant's "Critique of Pure Reason." Rather heavy mental diet for a seventeen-year old boy to read in a foreign tongue! At Meiji Gakuin in Tokyo, Dr. Reischauer spoke of him as the most brilliant student he had ever taught.

During his theological course in Kobe Kagawa developed tuber-

culosis, and had to spend a year in a fishing village, renting a fisherman's hut and doing his own cooking and washing. It was here that he learned to know and love the poor. They were ignorant and prejudiced, but he was always ready to write their letters or their names in fancy characters on their umbrellas, to play games with the children, or give help and advice where they were needed. There was not a home that had not been darkened by the black shadow of sin, and old and young would turn to him for help.

Another fruit of this year by the sea-side was a novel in which he pictured the scenes of his boyhood, his education and his conversion.



IN THE SLUMS OF KOBE—WHERE
KAGAWA LIVES

It was written as a pastime and the manuscript was thrown on a shelf and forgotten. Years afterwards when in need of money for his work, he got down this manuscript, rewrote it and sent it to the publishers with the title "Across the Death-line." The book sold through three hundred editions, brought hundreds of readers to Christ, and made its author the most popular writer of the day. Much of its literary charm is lost in the English translation, but it makes a strong appeal to the Japanese heart along three lines: the hero is pictured as passing through a state of great spiritual unrest—the *hammon* so common among young people of Japan today. Again, the hero has a passionate sympathy for the poor and dis-

tressed, and he appeals to the ideals of his readers. The book also gives a vivid picture of the tragedy of a wealthy, godless home, such as many of his readers have seen and experienced with broken hearts.

About a mile from the Kobe Theological School is a slum section called "Shinkawa," that is perhaps the most wretched spot in all Japan. A population of some ten thousand souls is huddled in the space of ten blocks, constituting a center of filth, vice, poverty, disease and crime for West Japan. Many of the houses have but one room, six feet square, opening on alleys hardly wide enough for two people to pass. Sometimes as many as four or five people occupy one of these tiny hovels. Long lines of clothes hang out wherever the sun can strike them. Here and there you see trash boxes with their contents spilling over, and the neighborhood toilets, without a semblance of privacy, are unspeakably foul. Gamblers, thieves, mur-

derers, prostitutes and beggars abound. Tuberculosis, syphilis and trachoma seem almost universal.

During his senior year in the seminary Mr. Kagawa began visiting in the Shinkawa slums and preaching on the street corners. From the first he began to see definite results, and he soon had quite a group of Christians and penitents. But this success raised a serious problem. There was not a spot in Shinkawa where these young converts could be free from the atmosphere of evil in which they had lived. So Mr. Kagawa came with a request that he be allowed to leave the airy, new dormitory, and go down to make his home in one of those hovels, and provide a place where his new friends could escape from the corruption around them. We protested vigorously against



TOYOHICO KAGAWA WITH SOME OF HIS CHILDREN OF THE SLUMS

this move, but all in vain. Among Mr. Kagawa's many virtues is an exceedingly hard head. Just before Christmas, 1908, he rented a room and moved into the slums.

The days that followed were heart-rending. He lived on about three yen (\$1.50) a month, and gave away all that he could get to help those about him. Often he would eat only two meals a day and give away the third. He gave away all his clothes, except what he was actually wearing. His cough and fever returned, but he relaxed his work only when unable to stand up. He conducted and financed innumerable funerals, visited the sick, provided food and medicine, and every morning and evening was out on the street preaching. He adopted several street waifs, and temporarily adopted a tiny infant until a home could be secured for it. "The baby wept," he told me, "and I wept too." More than once he was bullied and beaten by roughs who saw him distributing help, and thought he had money to

throw away. Only a year ago a big brute struck him in the face and knocked out two front teeth!

Soon his unselfish service began to attract attention and raise up friends. Mrs. Arthur T. Pierson, meeting him and seeing his work, gave him enough to support the medical part of his work many months. Mr. J. Hart Sibley undertook his support for a year and a half. A number of Japanese and foreign friends in Kobe helped the poor through him.

While carrying on all this work, he was able to do an immense amount of reading and investigation, and a good deal of writing. He made a careful investigation of the slums in all the cities from Tokyo to Nagasaki. He made a special study of economics and of labor movements, and became a regular contributor to a number of leading papers and magazines. These studies led to the publication of his first important book, "The Psychology of Poverty," a book that has played no small part in inspiring and directing the social service work of the Japanese Government today.

In 1915 Mr. Kagawa went to America and studied for about two years at Princeton Theological Seminary, also taking special courses at the University. He supported himself in the summer by working as a butler in several homes near New York, seeing some phases of American home life that were quite new to him. I wonder if his employers realized how much he saw and understood! In America he made many friends whom he remembers and loves, though he criticizes much in the American attitude toward the Japanese.

Returning to Japan in April, 1917, restored to vigorous health and strength, he spent his first night among his poor friends in his old home in the slums, where they had kept up the work in his absence. Since that time his various activities have been almost incredible. At one time he had in press four books—a novel, a book of poems, a treatise on economics and a book on "How to Teach the Life of Christ to Children." A catalogue of his charities and activities would fill a page. Some of his experiments failed, but were taken up and carried on successfully by others. Such were his cheap eating house, his box factory, his brush factory, and other enterprises. Here are some of his activities:

1. He does missionary work in the slums, preaching every Sunday at six A. M. to audiences of forty or fifty, conducting prayer-meetings and Sunday-schools whenever he is at home.

2. Special Bible lectures in courses of three to five nights have been delivered in scores of churches, usually crowded to capacity, and resulting in hundreds of conversions. Usually a small fee has been charged, and the entire proceeds given to the work of the church.

3. Special evangelistic services have been held in many places. In some places, such as Tokushima and Okayama, it was reported that the whole city had been profoundly moved.

4. Special lectures on economics and sociology have been given to numerous colleges, summer schools and mass meetings, or advocating temperance, abolition of licensed quarters, city planning, universal suffrage, etc. He has as many as four thousand hearers at some of these meetings.

5. He is a leader and organizer of the labor movement in Japan. At one time suspected, watched and even persecuted as a dangerous radical, he is now regarded as a defense against Bolshevism. His latest move is the organization of the tenant farmers. His influence is seen in the rule passed by the most important union that no man who has been drinking shall be allowed the privilege of the floor, and that no *saké* shall be served at their social meetings.

6. He is the editor of several papers and magazines, religious and secular.

7. He has organized two cooperative stores in Kobe and Osaka.

8. He supports a Christian doctor and two nurses and conducts free clinics and dispensaries in two slum sections. Besides these, he has a small army of secretaries, assistants and dependents.

9. He conducts a Social Service Bureau for the study of labor conditions, trade unions and social evils, and for the preparation of tracts and lectures on social problems.

10. He continues to do a large amount of direct charity work in the relief of poverty and suffering.

Mr. Kagawa is blessed with a splendid wife, a former factory girl. She is efficient, practical, earnest, and adores her husband. They have been married nine years, and last December their first baby came to make them happy and to upset the routine of the home.

Is missionary work in Japan a failure? The life and work of this one man are enough to give a conclusive answer.



1. BEGINNING
The man drinks sake



2. DEVELOPMENT
Sake drinks sake



3. THE END
Sake drinks the man

A PROHIBITION POSTER USED IN JAPAN
Sake is rice wine—the universal Japanese intoxicant

Madame Kaji Yajima, a Japanese Christian

BY MRS. HENRY TOPPING, YOKOHAMA, JAPAN

MADAME KAJI YAJIMA, Japan's venerable pioneer woman educator and leader in social reform, appeared in Washington two years ago and presented to the Conference for the Limitation of Armaments a petition for World Peace, signed by 10,500 of her countrywomen. President Harding said of her as President Benjamin Harrison had said of Lilivati Singh when he heard her speak at the Ecumenical Missionary Conference in 1900: "If

foreign missions had done nothing more than discover and develop that one wonderful woman, it would have been worth the entire outlay."

Madame Yajima, in her 90th year, knowing no language but her own, made the long journey from the Orient at her own initiative and her own expense in the interests of world peace. This pilgrimage made the story of her life a matter of great interest. Her ninety years have been filled with intensive living, and she has played a great part in "those swift and stupendous changes that have taken place in Japan, and that stagger the imagination."



MRS. TOPPING AND MADAME YAJIMA

The city of Kumamoto, on the southern island of Kyushu, where at the time of her birth Mme. Yajima's father was governor of Higo Province, was made famous fifty years ago by that remarkable group of youthful heroes called the "Kumamoto Band." The survivors of this Band are among Japan's leading Christian men today, one of whom is the evangelist, Paul Kanamori, a kinsman of the Yajima family.

Mme. Yajima's life began forty years before the Kumamoto Band was started, and twenty years before Commodore Perry brought to an end Japan's policy of isolation. Her birthday was in the joyous month of April when Japan puts on her beautiful garments of cherry bloom. As the Yajima family already had five girls and only one son, the latest comer was called Katsu, a name sometimes given to a boy. "All through my childhood," she says, "I grieved over my name for it reminded me that I should have been born a

boy. When seventeen, while crossing a river and watching the rudder of the boat, it occurred to me that Kaji (the word for rudder) was so like Katsu that I might possibly change my name. This I determined to do." She could hardly have chosen a name more symbolic of the service that she was to render, for, all through the last forty-five years she has been like a rudder guiding the womanhood of her land through narrow and difficult conditions into broader and larger living, obeying with unfaltering faith and fidelity the guiding hand of God.

As there were no public schools in those days, little Katsu was educated in her own home by her parents and elder brother. Her mother was a "rare woman, well read in the classics, strict in the administration of family discipline, very religious, and governed by a high sense of honor and justice." Here again, we find the stimulus to a great life in a great mother. Katsu was quiet, thoughtful and deeply devoted to her mother. She cared little for the theatre or the gay festivals. When she came to marriageable age her brother found she had her own ideas about the kind of man she wished to marry. The father having died, it fell upon her brother to select husbands for his seven sisters. Kaji was left free until she was twenty-two, when, after the death of her beloved mother, she was married to a widower who already had four children.

The next twenty years were the darkest period of her life, for her husband proved a drunkard, and unfaithful to her. She devoted herself to his children and to the four other children that she bore and when the long bondage came to an end she was left in poverty and in broken health.

But Madame Yajima's spirit was not broken and in spite of her burdens, she had maintained a keen interest in national events. She had her mother's teaching instinct, and when the public school system was established, she was able to go to Tokyo, attend a special teacher's training course opened by the Government and, after passing a splendid examination, was given the first teacher's certificate ever granted a woman in Japan. On securing a position, although she received a salary of only \$3 per month, she sent for her children and educated them until they could maintain themselves.

Before the Bible had been translated into Japanese, one of her nephews gave her a copy of the Chinese New Testament. Later she read a copy of Matthew in her own language. But the translation that helped her most to understand and accept Jesus Christ was the beautiful life of Mrs. True, a missionary of the Presbyterian Board, who had been sent to Tokyo to establish a school for girls.

In Mme. Yajima Mrs. True saw great possibilities, and secured her as a teacher in her school. With loving patience the missionary interpreted the Master to her new assistant until she accepted Him as her Saviour. For seven years Mme. Yajima had worn in her

bosom the lucky charms her mother had given her, but at the end of that time, thoroughly ready to trust in Christ, she threw these emblems of superstition into the river. (This year her grandson was baptized at the Mabie Memorial School for Boys in Yokohama.)

Later Madame Yajima became the Japanese principal of a Presbyterian school for girls in Tokyo, the Joshi Gakuin, and for forty years, not only guided that institution through its struggles but assisted in the development of higher education throughout the country. She took an active part in bringing about compulsory education which has been so successful in reducing the percentage of illiteracy in Japan.

At the age of fifty-three she met Mary Clement Leavitt, round-the-world missionary of the W. C. T. U., who came to Japan with her story of how the women of America had organized for the promotion of prohibition and purity. This message was of deepest interest to a woman whose entire married life had been cursed by the evils of drink and impurity, and whose heart had so often suffered with her beloved pupils over their handicaps imposed by the sins of their parents. She determined to organize a temperance society in Japan, and by way of preparation made a thorough study of parliamentary law. After earnest agitation among her friends she organized a little group of seven in Tokyo and was made the president. Their dues were one and one half cents per month.

This tiny beginning was the forerunner of the strong national organization of the present time, and also of the hundreds of other active women's organizations in Japan today.

When the terrible Gifu earthquake left great numbers of orphan children, a missionary saved a group of girls from being sold into a life of shame and took them into her own home. This so impressed Mme. Yajima that in her 60th year she obtained the help of friends to start a rescue home for girls in Tokyo. Today this rescue home shelters also a group of Chinese rescued from one of the famine districts of China. The untiring effort of the founder has secured much needed legislation for the protection of women and children and for the promotion of purer social conditions.

As early as 1895, during the war with China, Mme. Yajima took an active part in work for the wounded and for widows and orphans. Her wonderful devotion and executive ability were also revealed in the campaign for serving the men at the front which she superintended at the age of seventy, during the Russo-Japanese War. The problems solved, the difficulties surmounted, the measure of sheer, indefatigable toil that she achieved during that period can never be forgotten by those who were associated with her. She and her two associates wrote 8,000 replies to personal letters received from boys in the Army and Navy.

Through this experience the tragedy of war burned more and

more deeply into her soul, and when she was invited to attend the World's W. C. T. U. in Boston, in 1906, her determination to go was largely because of her desire to express her gratitude to President Roosevelt for his assistance in consummating the Portsmouth Treaty. Some years afterwards President Roosevelt remarked of her that she was one of the two most interesting Japanese people that he had ever met. After her return this pilgrimage was spoken of as "The crowning and triumphal march of a great and undaunted soul."

When at the close of the World War Mme. Yajima announced her decision to attend the W. C. T. U. Convention in London she again met astonished protests. But she said, "I must express my sympathy for my sisters in Europe who are staggering under the crushing burden of the aftermath of this world tragedy." She had known something of war in the Orient, but when she came face to face with the results of "civilized warfare," the hatreds, the heart-breaks, the broken homes, the nations in financial collapse, she determined to dedicate the remaining years of her life to the utmost effort to urge women everywhere to train the rising generation so that war might be banished from the world.

She was also astonished and dismayed to learn of the criticisms made in Europe upon the foreign policies of Japan to which, up to that time, she had paid little attention. She realized that the women of Japan must do their part in creating better international policies and attitudes of mind and heart.

While in London she celebrated her 88th birthday, a milestone which is considered in Japan an especially fortunate occasion. Many of her "old girls" of the Joshi Gakuin were certain that the trip to London would be her last adventure and with this idea they held a great welcome meeting after her return and presented her with about a thousand dollars.

"Now, Sensei," they pleaded, "you have given so many years to unremitting toil for others, will you not permit yourself some ease and comfort in your last days? Please accept our little gift to employ a personal maid to care for you as we would love to do if we were with you."

"Sensei" was deeply grateful for the gift, but with her rare courtesy and charm she won their permission to bank it so as to use when and where she felt the greatest need. Then with a brave persistence she continued to care for her own personal needs so far as possible, and to urge, in season and out of season, international sympathy, justice, and good will, even going to China with her message.

When, in the summer of 1921, came the rumor of President Harding's invitation to a conference for the limitation of armaments, and while the statesmen of Japan were anxiously considering what the invitation might mean, there was a spontaneous gathering of

forward-looking men and women at Mme. Yajima's home. After listening for hours to the discussion, she gave it as her opinion that President Harding's invitation should be taken at its face value and announced that she herself would go to America to pray with American women for God's blessing on the Conference and to assure them that Japanese women want education, not battleships and armies.

Again her plans met opposition because of her age and lack of funds, but smiling and unafraid she said: "In what better cause could I end my life? I would as happily die in America as in Japan. And as to funds, have I not the purse which my loving pupils gave me? With that I have no need to ask assistance."

So again she went forth across the sea, visited twenty-five cities in America and spoke in public to 110 audiences totalling more than 23,000 persons. In a wonderful way the message suited to the occasion was given by her, whether she was talking to Christian churches or to Japanese delegates to the Conference, to prominent newspaper men, or to an exclusive women's club of New York City, to a group of Negroes or to the President of the United States. Leading Americans vied with one another in doing her honor, but she did not forget for one moment the single purpose that had brought her. Her deep conviction that lasting peace can be brought about only through following Christ made her messages evangelistic. Indeed she felt that hers was a missionary journey, to proclaim peace through Jesus Christ.

On her return to Japan her strength gave way and for days she hovered between life and death, but she had so clear a conviction that there was yet work for her to do that her spirit conquered death, and now though frail, and confined to her bed, she is able to participate in affairs.

The following verses appeared in the *Chicago Tribune* while Mme. Yajima was in Washington:

From cherry blossom land she comes,
A little woman quaint and old,
Risking all that she may bring
A gift of spirit sweet and bold;
"One hundred thousand women hearts
Petitioning for Peace!"

No gifts she asks nor favor craves,
Nor mandate brings for wars to cease.
From where "hearts mobilized" await
She comes—a human dove of peace:
"One hundred thousand women hearts
Petitioning for Peace!"

In this vast land can we do less
Than "mobilize our hearts," as they,
The little women of Japan?
And kneel with them and bravely pray!
"An army of the spirit, thus
Petitioning for Peace!"—E. O. B.

Glimpses of Child Life in Japan

BY AMY C. BOSANQUET, TOKYO, JAPAN

Missionary of the Church Missionary Society and Secretary for Women and Children
Christian Literature Society of Japan

THREE significant glimpses of child life in Tokyo in the course of half-an-hour! It is Whitsunday morning, in May of this year. On my way to church in a working-class and slum district, I suddenly find myself in the midst of an excited crowd of little boys, all dressed in short, thin, blue and white cotton garments, with blue and white handkerchiefs tied across their foreheads. They are carrying on their shoulders a god-car or shrine, in honor of a Shinto festival, in imitation of the men who on these occasions stagger about under the weight of great cars, supposed to contain some symbol of the god. Round-faced, jolly little boys they are, full of their own importance!

A little further on the street crosses two canals and another bridge spans the broad Sumida River. Choking up the canals and plying the river are countless flat-bottomed barges, partly roofed over to make a dark, cramped dwelling-place for the family whose home it is. The little bare-footed children who patter about on the slippery planks have small chance of getting any education except boat-lore, for they are ever on the move. Very little has been done for them, but a Christian Japanese school teacher has lately devoted himself to their interests and is heartily supported by the authorities. Last Christmas a missionary living close to a canal had a special entertainment for these children, whom the water-police kindly collected in their launches and took home again.

At the church, which has a large preaching-place downstairs and a quiet room for worship upstairs, the preaching-place was full of happy, eager children, including a nucleus of regular Sunday-school boys and girls. A number of new ones had also come for the first time as the result of a children's mission meeting the night before. Everything here is managed entirely by the Christian Japanese themselves. A young man from a divinity school tells the story of Gideon in a thrilling way, and presently, after a hymn, another student springs up on the platform and tells of Zacchæus and the love of the Saviour. After singing and prayer, the children disperse with many bows and smiles.

Japanese children are far more attractive than they appear in photographs. There is a great charm about their neat diminutiveness, their little wise faces and bright observant eyes. The radiantly mingled colors of the little girls' clothes—rose and scarlet, purple and pink and apple-green—light up city street and country road, while the boys wear the more sober tints.

But what of the colors of the soul-garments of these young, responsive beings? Most of them are left to pick up religious ideas in a very haphazard way—a jumble of Buddhism, Shinto, Confucianism and, perhaps, Christianity. The primary schools and their textbooks are not supposed to teach religion, but as a matter of fact they contain Shinto beliefs and reflect others. Sometimes the children are taken by their teachers to bow at Shinto shrines, but their religious impressions are generally very vague. The remarkable thing is that we always find the religious instinct there, waiting for a chance to develop, like a little seed-shoot springing towards the light.

"The *children* know God! *They* can understand! *They* don't want to worship idols! It's the grown-up people who thwart and repress them!" exclaimed a university student the other day. He is one of the many young believers who love children. When he goes home for the vacation, he always has Sunday-school for the children of the fishing village there.

KINDERGARTEN WORK

The Christian Kindergarten is one of the most influential widespread missionary methods. They have full freedom to give the highest and most joyous training. The first was opened in 1885, and the latest statistics give a total of 234 missionary kindergartens, with over 11,000 pupils. The Christian Kindergarten Union of Japan, established in 1906, is doing a great work; its annual reports show what a variety of useful work is going on, and reflect that untiring enthusiasm and joy which are so characteristic of kindergartners. Many of these schools already have charming buildings and playgrounds and first-rate Japanese teachers. In 1889 the first Training School, connected with the "Glory" Kindergarten, was opened, and both are "still going strong." It has sent out 177 graduates. The Hiroshima Girls' School Kindergarten Normal Department, now moved to Osaka as a department of the Lambuth Training School for Christian Workers, has sent out about the same number, and there are seven other training institutions.

A great deal of Christian teaching can be woven into the storytelling, singing and nature study, in addition to the simple worship day by day. In a land where there has been so much nature-worship from time immemorial, nature study is especially important. Games give opportunities for the small boys, who are often allowed to be wilful and overbearing at home, to learn self-control and give-and-take. Here no one says, "Oh, let him do what he likes; he's a boy!"

The thirst of the rising generation for good music and the progress made on all sides are signs of the times. Even the kindergarten children love singing and have sweeter voices than the last generation. Yesterday evening my maid came with an amused face to tell



ARMISTICE DAY IN A JAPANESE MISSION KINDERGARTEN

Broadening the horizon of the coming generation by developing an international spirit

me that the little ones next door, who come once a week to classes here, were teaching "Jesus, tender Shepherd, hear me!" to the children opposite, who are not allowed to come! Where we cannot go, the children (and the hymns) can go, and theirs is perhaps the

very best missionary work, the spontaneous overflow of their loving, happy hearts and undoubting faith.

Every kindergarten has almost unlimited opportunities of helping parents; the child-key opens many a rusty lock; a friend of the child is welcome when no other missionary would be received, and the special meetings, religious—or on child-training hygiene, etc.—are generally well attended.

“One interesting feature of the work,” writes the principal of the Lambuth Training School in Osaka, “is what we are able to do through our Christian doctors. Our children’s clinics are proving valuable assets in helping the children through personal instruction of the mothers. And the motive to help the whole child is giving us our best opportunity for evangelistic work with the mothers.”

An important resolution was passed at the annual meeting of the Kindergarten Union in the summer of 1922, making a strong appeal to the Mission Boards of America, Canada and England, to select a larger number of adequately trained Christian candidates for this work in Japan, in view of the high standards required here.

SUNDAY-SCHOOL WORK

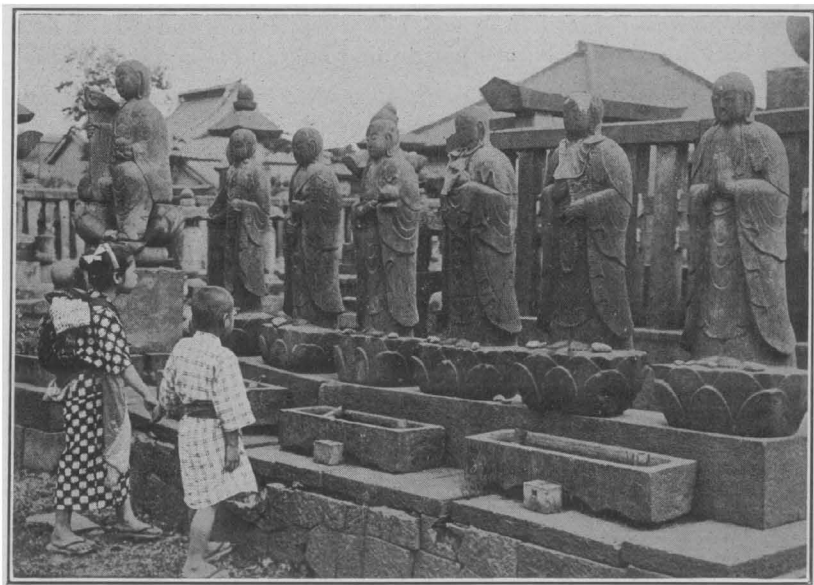
Sunday-school work is going forward in Japan. Much faithful, fruitful teaching has been done in the past, in the face of tremendous difficulties which called for real courage on the part of scholars as well as teachers. Things are much easier now, though we still often hear of local opposition from day-school teachers and other people. Within the last few years there has been a new element to be reckoned with in the competition of the new Buddhist Sunday-schools.

The history of the Christian Sunday-school movement may all be included in the life-time of living men and women. For instance, Dr. Ibuka, the present president of the National Sunday School Association, was a member of the first church organized in Japan, at Yokohama, and that church is said to have grown largely out of the first little Sunday-school, which Dr. Hepburn started in his hospital nine years earlier. Today there are about 3,000 Christian Sunday-schools in the Japanese Empire, for Japanese children, and far more if we include those for the Koreans, the Chinese in Formosa, etc. The National Sunday School Association, which was officially organized in 1907, holds National and District Conventions, training schools for teachers, summer vacation schools for children, prepares lesson courses, edits magazines, rewards good attendance, and carries on other activities.

Formerly, when new churches were built, very little provision was made for the children, but now far more attention is given to suitable class rooms. One Tokyo church, which was built with this in view, has an attendance every Sunday of about 500 pupils, from small children up to adults, and a staff of about fifty teachers. Many

Japanese are "born teachers" and really love their classes. There is seldom any difficulty in collecting the children. A pastor's son told me once how he had walked from his Tokyo school to his distant home for the summer holidays, and how he had enjoyed resting here and there by the way, singing a hymn and so attracting the country children, and then telling them Bible stories. Companies of Boy Scouts and Girl Guides are being organized in many places now, and we hope much from them.

Children become very real believers and often bring their families to Christ. At a famous hot spring resort, crowded with leprous



OLD JAPAN—BEFORE THE IMAGES OF JIGO, THE SUPPOSED PROTECTOR OF CHILDREN

and diseased people, was a little girl whose parents were both lepers but people of influence in the place. The father was a zealous Buddhist, who practiced great austerities and believed that he had special powers, such as to tread on fire without injury and to heal diseases. The child went to a Christian kindergarten and then to Sunday-school, and at seven years old was quite clear in her own little mind that she must be a Christian. Of course, this was not allowed. But she did not give up. Seven years passed, and at last, when the girl was fourteen years old, both parents became Christians, and all three were baptized together. The mother has since died, but the father is exercising a strong Christian influence in the place.

I know a round and rosy faced little boy who was not at all brilliant at school and did not shine in examinations until lately, when he

surprised everyone by doing remarkably well. "How did you manage it?" the other children asked. He said, without hesitation, that he had been going to Sunday-school and had learned to pray to Jesus Christ, and had asked Him for help, and He *had* helped! "Really?" "Yes, really." "Then we, too, must go to Sunday-school," said the others. Some of them put in an appearance there in consequence.

Even when no results are seen at the time, the good seed, which is so mysteriously full of life, may spring up after lying dormant for many years. We have just heard of a young man of twenty-six, arrested for killing his employer, who has been converted in prison. He had attended Sunday-school as a boy, but what he heard seemed to make no impression. In prison, however, parts of the old teaching came back to him and helped him to find help in his agony. Now he is full of penitence and peace.

JUVENILE DELINQUENTS

Japan has taken a great step forward lately in legislating for juvenile delinquency, and making provision for young offenders. There are already two Juvenile Courts in working order, one in Tokyo and one in Osaka. Others will be established later. Judge Mitsui, who presides over the Tokyo court, is a Christian, and was for years a Sunday-school superintendent. He has always loved children, and was known as "the children's judge" long before the children's courts were established. He knows how to win their confidence, talking to them in a quiet fatherly way, planning how best to save them from becoming criminals, and remembering them afterwards individually. He even kept lists of their birthdays and sent them books and picture postcards then and at Christmas.

Another well-known Christian, Mr. Ishii, the specialist on mentally deficient children, is often consulted by the court when a boy or girl seems to be defective. He has many such under his care and devotes himself to them. The Tokyo Juvenile Court is a cheerful building, with pictures and flowers about, no sign of a policeman (when I have been there), and the judges wearing ordinary dress. The general public are not admitted and cases may not be reported in the newspapers. Miss Caroline Macdonald, who has taken a keen interest in the movement from the beginning, has at present three boys in her house who have been placed under her care by the court.

The statistics of child mortality are exceedingly high. This is partly because so many poor mothers have to work in factories or do rough out-of-door manual labor, and cannot possibly take proper care of their babies. Here and there Christian Day Nurseries have been opened and are doing excellent work. Now the Government is setting them up, and we often find earnest Christian women in charge here too.

A few churches have well organized social work for children.

For instance, the Misaki Tabernacle in Tokyo, in a busy central position. Here there is a steady succession of children coming all day, first the day nursery ones, then the kindergarten, then (at three in the afternoon) the neighborhood children, and lastly, in the evening, the boy apprentices. There is a roof garden which makes a delightful playground, the only one in that district. Here, after the kindergarten children have left, the neighborhood children have happy play under the direction of the children's secretary, and a period of quiet listening to some Bible story or a helpful talk.



KINDERGARTEN CHILDREN PLAYING A ROWING GAME IN THE MISAKI TABERNACLE
(Before the earthquake and fire)

We have only space to mention one other form of work for the souls and bodies of Japanese children, namely, Christian reading for the boys and girls, who are among the most eager readers in the world. The Christian Literature Society and other publishing firms and individual writers are bringing out books and magazines, but the demand is far greater than the supply. Parents, school teachers and the children themselves are asking for more and better books for the homes and the school libraries. The need must be supplied mainly by the Japanese themselves, but we can do much to help by supplying material, revising translations and, when necessary, aiding with funds.

Japan's Need of Christianity

BY HISAAKIRA KANO, LONDON, ENGLAND

The Yokohama Specie Bank, Ltd.

NO ONE who studies any of the problems concerning Japan will be able to understand or attempt to solve them unless he first takes into consideration Japan's position in relation to China. Japan's rapid progress during the past half century is due very largely to her geographical position, and second, to her realization of the opportunities which that position affords. Her mission and reason for existence consist in serving her neighbors by assisting in the development of those who have not developed themselves as modern industrial countries. Japan is moving, though unconsciously, in that direction.

Her present sufferings and struggles, political, social, economic, and spiritual, have arisen because her development has been disproportionate. The material factors in her national life have developed too far in comparison with the spiritual, and thus have produced a condition of affairs which is unbalanced, wherein lies danger.

Civilization may be defined, in my opinion, as a process of harmonious development of material and spiritual life, the one counterbalancing the other. If the correct balance of the two is not carefully preserved, suffering inevitably occurs. For instance, if the United States of America loses the balance afforded to her material progress by the spirit of the Pilgrim Fathers, of the Puritans, or of the Quakers she will soon feel that something is wrong with her national health. The lack of that balance, which would be afforded by adequate spiritual development, causes Japan to suffer at present.

Only half a century ago Japan gave up the material as well as the spiritual civilization of her past, and imported the material civilization of the West. In other words, she destroyed the feudalism of the past, gave capitalism a chance, reconstructed her educational system after the national educational system of the United States of America, and adopted a constitution after that of Bavaria. Her economic life changed from agricultural to industrial. She was so bewildered with the entirely different and wonderful material civilization of the West that everything pertaining to the West was absorbed by her.

What are the results? By annexation, as well as by her imperialistic attitude, she caused jealousy and hatred to arise among her neighbors and, in consequence of her past error, she found that her attitude towards them was not altogether friendly. The Great War showed that Western civilization was at stake. Her reactionaries and conservatives are utilizing this opportunity to condemn Western

civilization. Internally she is suffering from her labor problems and the nihilistic tendency of her national thought. She began to reflect and found the cause of her real struggle.

Her great development during the past half a century is solely due to the power and influence of the Western material civilization which, however, must progress in close alliance with Christianity.

The ethical thought and the moral life of the people are founded on, and trained under Buddhism, and are quite healthy even without Christianity, but there is a great discrepancy between them and the material civilization which the people have absorbed. They have



TEACHING YOUNG JAPAN TO FENCE

been influenced by the teaching of Buddha's benevolence and his spirit of sacrifice.

Japan will find two advantages from the adoption of Christianity. First, a true economic and social democracy is founded on spiritual democracy. Unless she becomes a thoroughly democratic country she cannot attain a real social peace, and the result will be that she will not be able to contribute her services to her neighbor. If she does not serve her neighbor then her ruin is certain. Second, she may be able to show actually what every country should do for its neighbor and humanity. Thus she may be able to propagate by her example what Christianity really means to the world.

It is my conviction that the adoption of Christianity in Japan will not be for her benefit only, for it is my vision that it will also be for the welfare of humanity.

Christianity and the Making of a New Japan

BY REV. OTIS CARY, BRADFORD, MASS.

Author of "The History of Christianity in Japan," and "Japan and its Regeneration."

THE year 1859, when foreigners were first permitted to reside in Japan, may be taken as the year in which the nation entered upon a new life. Sixty years later it took a prominent part at Versailles in deciding questions affecting the welfare of the whole world. In that short space of time the nation that the United States Acting Secretary of State in 1852 styled a "weak and semi-barbarous people" had advanced to a position where it was surpassed by only two nations in those features that are usually considered as fixing the comparative rank of different countries.

It is impossible to determine what proportionate share Christian influences have had in bringing about this change. It is partly due to the natural development of national characteristics under new conditions and partly to the general influence of the West; but there is no department of national life that has not been affected by the presence of Christian missions.

A great change was made in methods of travel when a missionary invented the *jinrikisha*. Missionaries introduced many new fruits, vegetables, and flowers. Furniture for homes was copied by Japanese carpenters. The first missionary of the American Board utilized some iron oil-cans for making a stove, and the tinker whom he employed made hundreds of others on the same plan. Japanese teeth were polished and a pharmacist was enriched by a dentrifice that a missionary physician taught him how to make. Missionary wives have added to the comfort of many people by teaching women how to knit and how to make bread and to cook other Western dishes.

The educational influence of missionaries was felt from the first. The Government, in its desire to have a corps of interpreters, sent to the missionaries a number of young men for instruction in English. Classes were opened and some of them developed into schools that are still doing good work. A number of the early pupils became prominent among the makers of new Japan. Some of the men whom Dr. Verbeck taught invited him to Tokyo where, besides helping to organize what developed into the Imperial University, he was a trusted adviser to the Government. A missionary lady founded the first girls' school and some of the best known educational institutions, from kindergartens to universities, were established by missions. In many respects they have set models that others have followed.

Literature has been greatly affected by the work of missionaries and Japanese Christians. Dr. James C. Hepburn, by preparing the

first Japanese-English and English-Japanese dictionaries, helped to adapt the language of the country to the new ideas seeking suitable methods of expression. The style adopted by the translators of the Bible differed from any then in common use and some of its peculiarities have been used by later writers. It was necessary for the translators to invent new words or to use old ones in new senses and these together with striking Biblical phrases have gained a place in the vocabulary of Japanese hardly aware of their origin. Newspaper men now use in a figurative and non-religious sense such words as "baptism," "inspiration," "gospel," etc. The Japanese word now used for "religion" and many others of a similar nature were coined by a pastor who is still making effective use of the language that he helped to shape into modern form.

In the mission schools and in the churches the music of the West was first used. Later concerts, in which the vocal and instrumental parts were performed by the missionaries and their pupils, became popular and did much towards gaining for Occidental forms of music the place they now hold in Japan.

The development of the healing art in Japan owes much to medical missionaries. Not only did they give formal instruction to classes of young men, but with some of them it was a rule to treat only such patients as were brought to them by native physicians. Thus they gained the good will of Japanese doctors and gave such instruction as these were glad to receive. A number of the early converts to Christianity were physicians who had thus been brought into friendly association with the missionaries. The first school for the training of nurses was also established by missionaries.

As in other countries women owe much to Christianity. The missionary home has had great influence in making people desire what they have seen there and men with no inclination to become believers themselves often express a desire to have their wives and daughters instructed in the Christian way.

In the political development of Japan it is not easy to judge of the influence of Christianity. Its presence in the country led to the insertion in the Constitution of the provision for religious liberty. The Parliament has always had Christians among its members and three of these have served as speakers of the lower house. Christian members have taken prominent parts in opposing militarism and in promoting progressive legislation. After years of effort one of them has succeeded in securing the passage of a bill prohibiting the sale of intoxicating liquor to minors.

The ethical ideas, even of persons who are not its adherents, have been changed by Christianity. Forty-five years ago some missionaries, calling upon a prefectural governor, were introduced to his concubine. While concubinage is still common, one practicing it would now be ashamed to acknowledge it openly. Today visitors to

Japan would have difficulty in finding phallic images such as Basil Hall Chamberlain had in mind when he wrote: "Not the lewdest grogshop-hunting English Jack-ashore but would have blushed at the really unimaginable indecency which preceded our [Europeans] advent in this country.....The very sweetmeats were indecent, the very toys of the children were indecent, the very temples of religion were indecent." As Mr. Chamberlain implies, it was the influence of Western people as a whole that made the Japanese ashamed of these objects and led to their removal, but Christianity has gone further and has taken the lead in elevating the moral standards. In its fight against licensed vice it has gained some victories by preventing the setting apart of new quarters devoted to the evil and the open display of courtesans that was once so common is now rare. In 1899 a missionary began the agitation that led the government to alter the laws so as to permit girls to escape from their slavery. Christians are active in seeking legislation against the evil system that is such a disgrace to Japan.

Prison reform received its first impulse from an American missionary who received permission to investigate penal institutions and was asked to recommend measures for their improvement. The Government printed his report and sent copies to prison officials throughout the land. What it said about the influence of religion was one of the causes leading to the appointment of Christians as "moral instructors" in several prisons. Some who served in this way have since been effective workers in institutions that they have established for discharged prisoners and for wayward youths.

Christians are recognized leaders in all philanthropic enterprises. A few years ago "The Japan Year Book" said:

"It is a significant fact that by far the greater part of private charity work of any large scope is conducted by Christians, both natives and aliens, and that the part played by Buddhists in this direction is shamefully out of proportion to their number. As to Shintoists, they are privileged in popular estimate to keep aloof from matters of this kind."

The first asylum for lepers was opened by a Roman Catholic priest and was soon followed by others that were established by Protestant missionaries. Orphanages conducted by Catholic or Protestant Christians have been the incentives and the models for others. It is a matter for rejoicing that when such institutions are seen to be doing good, persons of other religions are ready to contribute toward their support. The Imperial Family has made frequent and large gifts to Christian orphanages, leper asylums, hospitals, slum settlements, the Salvation Army, and the Y. M. C. A. Considerable is now being done under official auspices for social betterment; but in 1921 Mr. Tokonami, the Home Minister, said: "We are finding that organization, equipment, and scientific training are not enough to make a success of social service. We are looking to Christian circles more

and more to supply the spirit of self-sacrifice and unselfishness without which welfare institutions cannot be operated."

The vivifying effect that the presence of Christianity has had on other religions must not pass without notice. It would be difficult, in our limited space, to show what has been done in the case of Shinto, especially as what may be termed "Official Shinto" is now declared not to be a religion. In the minds of the people, however, it seems to be such, and from time to time it shows new activity in those features that to an outsider appear to be of a religious nature. Funeral

services, which formerly were left to the Buddhists, are now sometimes conducted with Shinto rites. In old Japan there were no religious ceremonies in connection with marriage; but now it is becoming common in fashionable circles to have an elaborate ceremony performed at a Shinto shrine. Both of these changes are partly due to Christian example. The Shinto sects, which are distinct from Official Shinto, are professed-

ly of a religious nature. They have been stirred to new activity by the presence of Christianity and some of them have borrowed not a little from what they have seen in the churches.

It is Buddhism, however, that has been most affected. Christianity aroused it from slumber. Formerly the chief work of the priests was to read Sanskrit rituals whose words they did not understand. They did hardly anything by sermons, schools, or books to instruct the people in the doctrines of their faith. The activities of Christians made it necessary for the priests to bestir themselves. This they did by imitating what they saw was bringing success to their new rivals. Imitation of the Christians is shown in preaching services, in the Young Men's Buddhist Association, women's societies, missionary societies, a Buddhist Salvation Army, and in Sunday-schools.

More important than anything thus far mentioned is the spiritual life that has come to those that have accepted the Christian message. They are the salt of the new Japan to preserve whatever in it is best; they are its light whose office it is to scatter the remaining darkness and to usher in the newer and better Japan.



The Unfinished Tasks in Japan

BY REV. DAVID S. SPENCER, D.D., KUMAMOTO, JAPAN

Missionary of the Methodist Episcopal Church, 1883—

THE evangelization of Japan is an unfinished task. Any fair estimate of the work accomplished and of what remains to be done must take into account the background of political and religious history.

When the first Protestant missionaries entered Nagasaki in 1859, the edict boards publicly prohibiting Christianity, and offering rewards to informants of those suspected of sympathy with Christianity, were still displayed by law. Not until fifty years ago were these notice boards withdrawn but the prejudice aroused against Christianity in feudal times still dominates many Japanese minds. All foreigners were, from the opening of Japan, compelled to reside in open ports designated in the treaties, and no foreigner was permitted to be absent from his port even for one night without a passport from the imperial government. These passports permitted travel by a designated route, to a designated place or places, and return by a designated route within a specified brief period, when the passport must be returned to the government. A further restriction limited the reasons for which passports would be granted to health and scientific investigation. Acceptance of the passport under such restrictions was objected to by some good missionaries. This passport system was in force till 1899 only twenty-four years ago for the leaders of the government were determined to keep Christianity out.

These restrictions confined all earliest efforts at evangelization to the open ports and tended to locate all the first churches and Christian schools in such ports. This rendered more difficult the missionary movement into the interior when the ban was finally removed, and explains why large sections of the people are still unreached by the Christian message.

The limitation of missionary residence to the open ports tended also to limit the classes of the people touched by Christian teaching. It ruled out at once the large farming class, comprising some seventy-four per cent of the population. It also ruled out the majority of the upper class, who naturally regarded the imprisoned foreigners as an inferior and distrusted people, and while this class aggregated but five per cent of the population, it really monopolized most of the brains and all of the ruling power of the nation. The missionary was compelled to address himself to the younger or student class, just emerging from the schools, hungry for a knowledge of foreign languages, history and learning; and to the business, or strong middle class. These two classes were accessible, hungry for new ideas, and

least prejudiced. They were also socially and mentally on a plane differing least from their foreign friends. This handicap of the missionary propaganda, rather than any radical class difference, undoubtedly forms the chief reason why the Christian movement in Japan has made comparatively little headway among the upper and lower classes.

Nor were these all the difficulties the missionary had to meet. The language barrier has always been a real one—less now than in the past, because of the unifying of the people's tongue through the common school system. Even today religious work among the farmers and the fisher folk demands special preparation on the part, not only of the missionary, but of the average native worker. I have held preaching, Bible study and sacramental services at two o'clock in the morning in order to reach those engaged in fishing or silk-culture.

Probably the lack of denominational cooperation has often hindered the progress of our Christian work.

THE POLITICAL CHANGE IN 1899 AND ITS EFFECT

The abolition of extraterritoriality and the bringing of all foreign residents under Japanese law in 1899 threw the whole country open to missionary residence. As a preparation for this step, missionaries had previously been permitted to live in some interior towns under residence passports. Now the movement to the interior increased. Sunday-schools, chapels, and kindergartens offered the readiest method of approach in most places, and churches in the interior speedily developed. Missions of similar doctrinal and ecclesiastical history united to form with their Japanese brethren family Churches, the Nihon Kiroso Kyokai (Presbyterian polity), the Kumiai Kyokai (Congregational), the Sei Ko Kai (Episcopal), the Baptisto Kyokai (Baptist), and the Nihon Methodist Kyokai being examples. These unions strengthened all Christian work, tended to the spread of the churches over the interior, gave the Christian movement more of a united front in the face of the non-Christian religions, made conservative reactions less effective, and relieved the missionary of much of the "serving tables," thus setting him free for more intensive work in the spread of gospel truth. These unions also tended to promote self-support in the churches themselves, and to encourage larger benevolences among both Christians and non-Christians. During the past eight years, self-support in the churches has increased 370 per cent. Thus many rescue homes, hospitals, schools for blind and deaf, and dumb; asylums for the insane, schools for poor children, libraries, parks and play grounds have come into existence, all classes from the Emperor to the peasant taking part in their production.

Another marked advance is seen in the Christian schools of all

grades, of which there are now 443, enrolling 55,364 young people. These schools are now overcrowded, especially since the great World War. In spite, however, of all the progress suggested in the above imperfect sketch, large areas of Christian work remain to be undertaken.

A study of the "Missionary Hunger Map" (page 795) suggests the immense population nearly or quite untouched by the Christian messenger. There are forty-seven ken, or provinces, comparable to the states in America. Hokkaido has the lightest population—sixty-five to the square mile. Tokyo and Osaka are the crowded sections; but there are several whole ken where the people number from 1,000 to 1,900 to the square mile; and the average for the whole country is 372. Only sixteen per cent of the area is arable land. In the map, all foreign missionaries, except wives, are included; and the standard of adequate occupancy is the Edinburgh Conference standard of one missionary for each 25,000 population. On this basis, Loo Choo is the only ken without a resident missionary, and Tokyo is the only one having an apparently adequate force. But many missionaries in Tokyo are language students destined for interior sections.

If we allow one missionary to 50,000, there are but three spots showing this standard, and they are Tokyo, Osaka and Miyagi, the first two the original open port centers. These two also have the heaviest population. At the other extreme are sixteen ken with more than 200,000 to each missionary. I do not mean to say that there are no native evangelists in the famine sections, but naturally, the Japanese evangelist is most often located where is the missionary and the preaching place. Consequently, while in the United States there are 642 people to each ordained minister, in Japan the average responsibility of each such minister is 195,000 souls. In Japan are many towns of from 5,000 to 10,000, and thousands of villages of from 500 to 5,000 souls without a vestige of Christian work in them.

UNFINISHED TASKS

While the Christian movement is making steady progress in Japan, it cannot be said that the missionary task is nearing completion, or that this progress is satisfactory. Some outstanding needs of the hour are:

(1) To improve the *quality* and the *numbers* of some grades of the Christian schools. In earlier years, some of these schools were able to serve as standards for government schools of like grade. Now the government schools are ahead of us in equipment, in teaching staff, and often in grade of work done. Our aim for these schools should be adequate equipment, stronger faculties, and higher standards of work, with constant emphasis upon the *finest Christian ethics*. Better a limited number of strong graduates than an army of weaklings!

STATISTICS FOR THE JAPANESE CHURCH, 1921

COMPILED BY DAVID S. SPENCER

For the "Christian Movement in Japan"

Mission or Church.	Missionary Residence Stations.	Outstations Regularly Visited by Missionaries.	Organized Churches.	Wholly Self-supporting Churches.	Partly Self-supporting Churches.	Adult Baptisms in Year.	Communicants.	Enrollment in Sunday-schools.	Total Amount Raised by all Japanese Churches for all Purposes.
2. Amer. Bap. For. Miss. Soc.	10	75	35	6	29	270	3,924	9,989	\$39,090
3. Allgem. Evang. Prot. Miss.	2	2	5	1	2	14	503	320	3,605
4. For. Miss. Ass'n Friends	3	1	9	1	7	346	346	2,420	44,894
8. Miss. Bd. of Christian Church	3	3	7	14	129	1,557	2,420	633	3,530
11. Christian Miss. Alliance	4	40	11	1	10	183	1,456	4,012	10,000
14. Evangelical Association	2	4	6	6	29	242	775	1,300	48,183
15. Free Methodist Church	*12	40	196	80	116	1,517	26,271	18,804	2,396
22. Kumiai Kyokai	8	12	11	7	129	1,233	1,389	706	1,795
23. United Lutheran Church	4	4	7	7	119	603	706	1,795	1,795
24. Lutheran Evang. Finland	11	100	100	100	100	100	100	100	100
25. Meth. Church of Canada	*10	68	18	2	16	1,084	3,972	10,392	3,650
26. Meth. Episcopal Board	†(4)	3	2	5	4	41	412	10,539	247,170
27. Meth. Episcopal, South	†(4)	47	333	244	87	157	2,438	31,673	42,962
28. Methodist Protestant	†(4)	56	181	105	15	180	835	11,102	22,676
29. Nazarene Church	1	2	2	3	11	28	360	438	66,299
31. Nippon Kirisuto Kyokai (Inc. 38, 41, 42)	(7)	22	192	70	18	511	7,644	10,830	12,831
32. Nippon Meth. (Inc. 25, 26, 27)	(7)	10	67	22	22	125	1,135	2,563	7,972
33. Nippon Seikokai (Inc. 12, 20, 37, 48)	(7)	6	14	43	38	384	4,006	6,160	21,133
35. Pentecost Bands of World	1	85	89	20	60	11	28	360	438
38. Presb. Church in U. S.	2	9	7	7	45	610	1,211	2,987	7,570
39. Presb. Church, South	7	10	10	10	79	1,238	1,231	7,570	7,570
41. Reformed Church in America	2	20	20	20	109	1,756	2,010	3,659	630
42. Reformed Church in U. S.	†(4)	3	29	14	14	113	1,439	2,385	231
44. Salvation Army	†(6)	3	2	4	4	364	427	680	106
52. Universalist Gen. Convention	1	8	5	5	5	250	700	390,000	390,000
55. Wesleyan Meth. Connection of America	(5)	9	9	9	9	9	9	9	9
56. Y. M. C. A.									
Total Prot. Japan Proper	269	2,517	1,350	269	877	10,267	120,017	170,169	\$1,227,124
Formosa									
59. Pres. Church of England	2	50	42	22	90	281	5,545	4,134	\$45,470
60. Presb. Church in Canada	†(4)	2	56	19	9	45	2,264	1,564	25,469
Total Japan Protestant	273	2,623	1,411	300	1,019	10,639	127,826	175,857	\$1,298,063
Catholic									
40. Roman Catholic	†(6)	1	275	78	196	784	75,983	958	\$36,873
43. Russian Orthodox	(9)	1	267	47	61	198	36,804	958	\$36,873
Total Catholic	1	542	125	259	982	112,877	958	\$36,873	\$36,873
Grand Total, 1921	274	2,623	1,535	425	1,272	11,621	240,703	176,815	\$1,325,936
Grand Total, 1920	310	1,625	2,047	529	1,364	11,289	254,269	182,563	1,650,090

* Statistics furnished imperfect. † No report furnished. (4) Statistics for 1920. (6) Figures for 1919. (7) Possibly included under No. 31, but not surely so. (8) The Y. M. C. A. has a membership of 22,434, in 106 places, 98 of which are wholly self-supporting. (9) Partly statistics for 1920.

As to theological training for both men and women, better work could be done with half the present number of Bible training schools, provided the teaching staffs were strengthened and equipment improved. The present schools fail to command respect. The grade of men offering is too low. The supply of efficient workers scarce meets one fourth of the demand. Dr. Ibuka, Moderator of the Japanese Presbyterian Church, and a man of wide experience in Japan

says: "The great present task of the Japanese Church is that of finding, training, and thrusting forth into the harvest fields, capable, efficient leaders."

More Christian middle schools for both men and women are also needed to supply the constant lack of government schools of this grade. The Christian schools of college grade seriously lack equipment.

(2) *To Develop Self-Support.* For the year 1922, the Kumiai group head the list of givers to Church work—Yen 15.19 per member. The Japan Methodist Church follows with Y. 12.65 per member. The average giving of all Protestants in Japan was Y. 11.97 per member, as reported. Compared with the giving of Protestant Christians in the United States, the Japanese Christians, their financial ability considered, have done well. Of a total of 1,615 organized churches, and 864 other preaching places, 297 self-supporting churches have been developed in fifty years. This, though encouraging, is not entirely satisfactory. A people, as able financially as the Japanese, should largely support their own Churches. To accept foreign subsidies is compromising the Churches in the eyes of the better class. An over-aided Church loses spiritual power. The aggressive and victorious Churches are those independent of foreign aid. Missionaries and mission boards should note the signs of the times and push self-support rapidly. This plea is not made to relieve mission boards, but to aid in thrusting the sickle into the vast waiting fields.

(3) *Christian Literature.* Some good work has been done in furnishing Christian literature to this hungry people. The Bible, the Christian hymnal, a limited supply of tracts, some standard Christian works translated, and a Christian press of real value already exist, but in both variety and quantity this literature is seriously lacking. Commentaries are specially needed. All the people read, and reading matter is seldom or never refused because it is Christian. The lack of good Christian literature has encouraged a tremendous volume of that which is neither Christian nor profitable, often *bad*. The Christian forces are here largely neglecting a field of outstanding importance. Ten times the money now given to literature ought to be devoted to this great work.

(4) *To Christianize the Social Order.* Here opens an unlimited field. The Christian forces have been slow to attack directly the evils falling under this head, partly because of being now overloaded with direct work on other lines, partly for lack of means, and partly because of the feeling that the foreigner should not meddle too intimately with matters pertaining to the family, social or political life of the people. But with the decay of the old religions, the moral standards have been swept to the winds. Thoughtful men and women are properly alarmed. The constant occurrence of marital infidelity

in high life as well as in low, of bribery, disloyalty, robbery, murder, arson, suicide, and the spirit in which the public condones these crimes, furnish an index to the alarming situation.

Help of the right sort is vitally needed regarding "*the shame of Japan.*" Social evil is to be found in every land. The "holier than thou" attitude is uncalled for but civilized nations refuse to enrich the government treasury by the sale of feminine virtue. Japan alone among the leading nations publicly licenses prostitution. Segregation never segregates. Social vice fostered by the Government is undermining the family, endangering the Church, destroying the life of young manhood and womanhood, and eating out the heart of Japan. Nothing but a direct attack by the combined Christian force will save Japan from rotting at its social center, say leading Christian Japanese. This "shame of Japan" must be removed.

The *drink habit* is deeply imbedded in Japanese social life. Organized effort to drive out the demon of alcohol began with the missionaries. After years of patient effort, they are finding increasing support from thoughtful men and women of all classes, and especially from the united student elements in Christian schools. Immediate action is needed by missionary forces to conserve the higher values of this aim at social betterment.

Child Welfare—Birth Control. The increase of infant mortality perplexes and alarms government sanitary departments. Juvenile crime is on the increase. In 1922 there were 180 suicides of children under fourteen years of age. In March, 1919, 220,222 children of thirteen years and younger were reported as factory operatives. Juvenile delinquency and sexual immorality have made frightful inroads. But the nation begins to awaken in this matter. A Juvenile Court has just been opened in Tokyo, and foreigners of experience are being asked to aid in moral reform. Japanese confess that here is a field of endeavor in which they especially need the aid of the Christian foreigner. They seek intelligent instruction. For the Christians to fail to answer these calls must mean future defeat.

Young Men's Associations. During the past few years 16,694 Young Men's Associations have been formed, with a membership of 2,053,000. These are similar to the Y. M. C. A., but with a broader social, educational and political objective, and have done much community good. Having at least a common school education, with minds awakening, earnest, impulsive, ambitious, these young men embody the great human wealth of Japan's tomorrow. Government Shinto leaders would enlist them on imperialistic lines, and are having some success; but the World War has opened the eyes of these young men, and the right sort of foreign young men could today do a great work for Japan and for God by becoming sympathetic friends and advisers of such Associations. A thousand young

Americans, if provided a moderate support, might find an opening here for constructive service.

Neglected Classes. The vast unreached farming class, the fishermen generally, and in large measure the millions of industrial workers in factory and mine, and the 2,000,000 outcasts or *eta*, have yet to be reached. The clash between labor and capital, the organizations of tenant farmers against greedy land-holders, the strikes on railways and in shops—all these signs of social upheaval constantly appear. As seventy per cent of the farming class own no land and this percentage is constantly increasing there are dangers ahead.

To introduce Christian justice, humane treatment and brotherly relations among these hitherto neglected classes is the controlling motive of such men as Kagawa, Suzuki, Sugiura, Y. Kobayashi, D. Tagawa, M.P., and many others. It is the only hopeful method of solution; but the obstacles facing these heroic reformers are very great. They need every possible encouragement and that speedily.

International Morality. The best Christian ministers in Japan confess their need of sympathetic instruction along lines of international relations. Secret diplomacy has been condemned. Public opinion is strongly against resort to force. The recent attempt to form a society in one of the universities in Tokyo for the study of militaristic principles found the great body of students and professors so opposed that army officers were hooted down, a riot occurred, and the police, accompanied by prominent Japanese leaders, had to come in to restore peace. Military and naval schools complain of a constant lack of students, while mission schools are overflowing. What Japan really wants to know is how to live at peace with all men. International justice is her sincere desire. As to what Japan most needs, a questionnaire has just been taken by an outstanding Japanese Christian worker, covering all the leading Protestant denominations, and here are some of the conclusions reached, briefly stated: "We must seek the aid of the missionaries. The Church in Japan is facing a crisis. If it does not launch out into the deep and solve the perplexing, agonizing problems of the nation, it will become an esoteric clique of harmless believers. To prevent such a crisis, and to make the Church a real vital force in the reconstruction of the nation, the missionary is necessary. The saving of the individual soul is a lasting work of the Church. But along with this task, the Church today is confronted with a mission vastly greater, incalculably more difficult, yet essentially more in accord with the spirit of Jesus, namely, to permeate the entire life of the people and the whole social order with the Christian principles of world brotherhood, universal service, human equality, and an aggressive love for the creation of Godlike personalities and of a social and economic system, and of a righteous government that shall be conducive to the production and the full expression of such personalities."

International Missionary Council at Oxford

BY MRS. HENRY W. PEABODY, BEVERLY, MASS.

The story of an important gathering, with resolutions on interdenominational cooperation

The arrangements made by our British friends for our enjoyment and profit were perfect. The women of the American group, Mrs. Nicholson, Miss Calder, Mrs. Fleming and the writer, with others who accompanied their husbands, were especially appreciative of the kind thoughts of the hostesses during the days at Oxford. The interest was deep even before we reached Oxford. The Archbishop's wonderful address in the old chapel at Lambeth will never be forgotten. The luncheon at the Church House Westminster gathered all together and we listened to the Bishop of Salisbury and then to Sir Arthur Wirtzell, Assistant Under-Secretary at the India office, as he gave an inspired address on Internationalism. Of the American delegates, Dr. Mott is so international that we almost forgot that he belongs to us. Dr. Warnshuis, Associate-Secretary at Edinburgh House, is also an American. Dr. Endicott, most efficient chairman of the hard-worked business committee, is one of the leaders in the Committee of Reference and Council; while he and Dr. Mackay and Principal Grandier are from Canada, we cannot grant that they are wholly British. The wholly American were Dr. Patton, Chairman of the Christian Literature Comm., with Dr. Strong, both of the American Board; Mr. James M. Speers, Treasurer of the Council, representing the Presbyterian Board; Dr. Franklin, of the Baptists; Dr. Corey, of the Christian Church; Dr. Wolf, of the Lutheran Church; Dr. de Schweinitz, of the Moravian; Dr. Cobb, of the Dutch Reformed; Mr. Turner and Dr. Watson (from America via Egypt); Bishop Nicholson, Methodist

Episcopal; Dr. Inman, of Latin America, with the women before mentioned.

The papers that touched especially on woman's work were by Mrs. Nicholson and Miss Gibson. Mrs. Nicholson presented most ably the point of view held by those who work in Women's Boards in America both as to the position of woman in relation to the Church on the fields and in her relation to the cause at home.

Miss Gibson's admirable paper was a presentation of the British point of view. The work in England is done by men and women together. We wonder whether by this method as much is accomplished and we are quite sure that women lose greatly in initiative and a sense of responsibility in this absorption in Men's Boards. Some Boards in America are trying the experiment along rather more liberal lines than in Europe. We shall watch with interest the results of these experiments. Until woman's place in the Church, and education of girls in the Orient, keep pace with that of men and until opportunity is given at home and on the field for fuller expression on the part of women associated in Councils and Boards of men, we think women's societies will be needed and will be approved by most American men as well as by the women. For one thing there is not time in such a council for any adequate discussion of so important a matter—and with five or six women in a body of eighty men it would be impossible to divert attention from the tremendous issues under consideration to the smaller, though important, department of woman's work. We shall have Mrs. Nicholson, as the new

member of the Executive Committee.

The most beautiful part of all our conference at Oxford was the time spent in Hertford Chapel in prayer and meditation. French, German, Belgian, Swiss, Danish, Swedish, Norwegian, Chinese, Japanese, Indian, African, English and American—we met as one family with our one Lord Jesus Christ, who was verily in our midst. Through this spiritual fellowship we were able to meet and find a way through many difficult problems—not always in perfect agreement, but one in the desire to attain that unity for which our Lord prayed that last night before His death on the cross.

The following extracts from the Story of the Council Meeting, written by Miss Gollock and Mr. Basil Matthews, will give some idea of the main features of the discussions:

The national missionary organizations appoint delegates to represent them at the biennial meetings of the International Council, the functions of which are purely advisory, its recommendations going through the national organizations to the Boards of which they are composed.

The calling of the roll on that first evening was a revelation of the close-knit and far-flung fellowship of missionary work. Delegates, over 80 in number, asked to describe themselves, as they rose instinctively abandoned personal and even denominational characterization until Hertford Hall rang with such phrases as "representing the National Christian Council of China—of India," "Organizing Committee of the National Christian Council of Japan," "the national missionary organization of Germany, of Norway, Sweden, Switzerland" and the rest, "the general missionary conference of the Union of South Africa, or of the Congo," and so on. For China there rose the genial and massive Dr. C. Y. Cheng, leader of the Christian forces of his country, and Dr. Yu Yue Tsu, a young Chinese of the Anglican Church, studying in New

York to prepare for his future work as Director of Religious Education in the Union Medical College of Peking; from India the Rev. Johan Masih—accessible, humorous, mature—of the Presbyterian Theological College at Indore, a young Tamil whose dark face lit with eager interest, and the Rev. Thomas Sittler, tutor of Bishop's College, Calcutta, now reading at Cuddesdon; Japan sent Dr. Y. Chiba, President of the Japan Baptist Theological Seminary, who brought a touch of the mysticism of the East and Dr. Soicho Saito, National Secretary of the Japan Y. M. C. A., a man obviously versed in affairs. The discussions and devotions proved how rich and varied a contribution such men could make to common fellowship and thought.

From France came two directors of the Paris Mission, from Germany two specially welcomed representatives of the great work which German Missions have done and begin again to do; representatives from the Netherlands, Norway, Sweden, Denmark, Switzerland, Belgium—the delegate expected from Finland was absent through illness. The small group of co-opted members came from Latin America, Nyasaland, Portuguese East Africa, Turkey, Java, Congo, Uganda, and Egypt. Australia, New Zealand and the Union of South Africa were represented. The two largest groups were those from North America and Great Britain.

The most impressive feature of the meeting has been the depth and reality of worship when thrice daily we gathered in Hertford Chapel for prayer. In a moment we who were many and diverse became one as we worshipped God. Those intervals in our work and especially the hour and a half spent on Sunday afternoon in thanksgiving, intercession and consecration have brought renewal and strength.

In preparation for the general subject of the "Relation of Missions and Governments" we received advanced copies of an illuminating pamphlet



THE MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL AT OXFORD, ENGLAND, JULY 9 TO 16, 1923

containing *Treaties, Acts and Regulations relating to Missionary Freedom* and a mass of typescript information as to the position of missionaries and their work in French, Belgian and Portuguese colonies. The present position of German Missions was put forward in simple moving statements by the German delegates. The question of the admission of American Negro missionaries into Africa was discussed, a young Negro speaking with wisdom and restraint.

Encouraging facts as to the devolution of authority from the missions to the Churches in all the larger mission fields were presented and discussed.

Christian education was considered in the light of the reports of the Educational Commissions to India, China and Africa; so was the publication and distribution of Christian Literature in Moslem Lands and in Africa in the light of proof copies of two special survey reports which will shortly be issued. Steps were taken to ensure that the recommendations in these five reports were effectively brought before the Missionary Boards.

The missionary situation in the Near East was made intensely vivid by delegates freshly come from places where thriving Christian communities had been almost wholly destroyed, and this Council endorsed the plans for a series of missionary conferences to be held in several centres in the Near East in the spring of 1924.

Possibly the session which meant most to all of us, and will mean most hereafter to the mission field was that in which papers by Dr. Robert E. Speer and the Bishop of Bombay were read on "The Practicability of Missionary Cooperation in the Face of Doctrinal Differences."

DOCTRINAL DIFFERENCES

"The Council was deeply moved in the last hours of its final day by the presentation of a corporate statement of the fundamental basis of missionary cooperation in the presence of doctrinal differences. Everyone who has

felt the stress of the present controversies will be alive, on the one hand, to the menace of such differences to practical cooperation and, on the other hand, to the dangers attending any effort to make a clear and confident statement of the Christian faith that is the inspiration of all missionary work. The Council approved unitedly of this statement, not of a creed, but a confession of experience, wrought out through hours of wrestling by a committee representing varied views. The central part of the statement, accepted by a standing unanimous vote, is as follows:

"The International Council has never sought nor is it its function to work out a body of doctrinal opinions of its own. The only doctrinal opinions in the Council are those which the various members bring with them into it from the Churches and Missionary Boards to which they belong. It is no part of the duty of the Council to discuss the merits of those opinions, still less to determine doctrinal questions.

"But it has never been found in practice that in consequence of this the Council is left with nothing but an uncertain mass of conflicting opinions. The Council is conscious of a great measure of agreement which centers in a common obligation and a common loyalty. We are conscious of a common obligation to proclaim the Gospel of Christ in all the world, and this sense of obligation is made rich and deep because of our sense of the havoc wrought by sin and of the efficacy of the salvation offered by Christ. We are bound together further by a common loyalty to Jesus Himself, and this loyalty is deep and fruitful because we rejoice to share the confessions of St. Peter, 'Thou art the Christ, the Son of the living God,' and of St. Thomas, 'My Lord and my God.' The secret of our cooperation is the presence with us of Jesus Christ, Human Friend and Divine Helper. From this common obligation and this common loyalty flow many other points of agreement...."

BEST METHODS

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HOW SHALL WE STUDY JAPAN?

Hundreds of thousands of people of all churches will be studying Japan in 1923-. Every church should have definite plans for making the most of the study. Instead of unrelated groups doing independent work there should be a correlated program for an entire congregation.

A Church Cabinet or a Missionary Committee, with a representative from each organization, should outline a plan in which the Sunday-school and other church organizations for men, women and children should have part. The literary, musical, artistic, social, mechanical, as well as spiritual gifts of the congregation, should be enlisted in carrying out the program. One of the chief contributors to the success of a pageant recently presented was a practical carpenter.

A FAR-REACHING PROGRAM ON JAPAN

I. ENLISTMENT—Study to reach more people who are not enlisted for missions in your congregation. Why are they unreached? How would it be possible to enlist them?

The women of Delaware Avenue Baptist Church of Buffalo determined to answer these questions. They found that some of the young mothers could not attend the meetings because they could not bring their little children with them and they could not leave them at home. The Woman's Society was divided into four groups, each having its own officers and teacher. A Young Married Woman's Group is one of the four. Its meetings are unique in that the babies and small children are always present and are always welcomed by a trained kindergarten who is there to care for and to entertain these future missionary leaders. When the weather is fine

they are often taken for an automobile ride, during the program, by the trusted chauffeur of the group leader. Once a month, at the general missionary meeting, when all groups meet together, the kindergarten leader is at the church to care for her small guests. Until this plan was adopted it was impossible for young mothers to attend the group meetings. It has very greatly increased attendance and interest.

Alert leaders will study to discover similar plans for enlisting other unreached groups or individuals.

Not only should there be plans for enlisting more members but also plans for enlisting more talent. Make two lists—one of the things you should like to have done, if dreams came true, and the other, of things that various people in your church, or available for your work, could do if they tried. It is amazing how frequently the latter list will answer the call of the former.

II. BIBLE STUDY PLANS—Groups studying "The Woman and the Leaven in Japan" will find "Bible Studies of Business Women for Business Women" by Mrs. E. L. Russell, especially appropriate. For "Japan on the Upward Trail" a favorite verse of one of the men or women whose story is given or some verse illuminated by the biographical sketch may be memorized.

A similar plan may be followed for Bible lessons for study of "Creative Forces in Japan." No exhaustive Bible study is possible in a mission study class or a program meeting. An increasing number of societies are having a special Bible teacher come for a week's Bible classes during each year.

¹ Published by Woman's Auxiliary Presbyterian Church in the U. S., 256 Field Bldg., St. Louis, Missouri. Price 25 cents.

III. PRAYING FOR JAPAN—Above all, this should be a year of intercession for Japan. Appoint a committee to promote intercession. Let them study to know the work for which prayer should be made. Consider the movements in which all churches are interested. Pray for the *Japan Evangelist*, the Woman's Christian College at Tokyo, the work of the Christian Literature Committee and other interdenominational work, in addition to the work of your own church.

With a map of Japan before the group, point out various mission stations and institutions. Consider their needs and pray for them. Assign missionaries and Japanese leaders, by name, to different members and ask for special prayer for them.

Instead of hurried, thoughtless prayer appoint some one in charge of intercession, following each chapter of textbook, who will study carefully the things for which prayer should be made.

Give to each member at close of session a list of objects for special prayer to be remembered daily until the next meeting. Enlist intercessors who cannot attend meetings but who will pray in their homes.

IV. EXTENDING MISSION STUDY—Sometimes it is as easy to have five or six mission study classes as one—and far more effective.

There may be one central class meeting at the church, and other classes in various outlying districts. Some churches have found that different members have different free hours. To meet this situation they have a morning class, an afternoon class and an evening class. A division is sometimes advisable with classes for "Teens," "Twenties," "Thirties," "Forties" and so on.

Choose places of meeting to suit different groups. A down town club gives a good opportunity for city business or professional women, with a luncheon served. A rural group met for six lessons in six homes of farmer's wives who were members of the class.

Be sure to include the children in the plans for mission study in your church.

V. A MUSICAL PROGRAM—The introductory hymn may be "All People That on Earth Do Dwell," with the story told of the service held by Commodore Perry on the first Sunday after he dropped anchor in Yeddo Bay when this hymn was sung by the Commodore and his crew, the pulpit being a box decorated with the Stars and Stripes.

When loyalty to the Sunrise Kingdom is stressed, the national hymn of Japan may be sung. It may be obtained from almost any Board.

At another meeting, a group of children in American costume may sing, "Jesus Loves Me" in English, followed by a group in Japanese costume who sing this Japanese translation of the same hymn:

Shiu wa-re wo-a i-su
Shiu wa-tsu-yo-ke-re-ba
Wa-re yo-wa-ku-to-mo
O-so-re wa a-ra-ji.

Chorus:

Wa-ga Shiu Ye-su
Wa-ga Shiu Ye-su
Wa-ga Shiu Ye-su
Wa-re wo A i-su.

Then both groups may sing together, one in English, the other in Japanese.

Introduce the hymn "Sweet Hour of Prayer," or "Jesus Tender Shepherd Lead Us" by the incident told on page 175 of "The Woman and the Leaven in Japan."

In stressing the contributions which Christians of all nationalities are making and will make increasingly in coming days, a Japanese girl or an American girl in Japanese costume may sing "In the Secret of His Presence," thus giving a hymn written by a Christian of India, sung by a Christian of Japan in America.

There are a number of musical missionary programs for various occasions. Good musicians may be interested in arranging appropriate music for missionary meetings.

VI. THE POSSIBILITIES OF ARTS AND CRAFTS—There should be a rich

program of pictures, charts and exhibits this year. Announce plans months in advance. Work out a new wall program for each week.

There may be a weekly bulletin in charge of a committee who print on blackboard or on sheets of manila paper each week striking, up-to-date facts about Japan and display them in church vestibule or parlors.

A succession of charts will attract attention and impart information not only to the limited circle of mission study classes but also in Sunday-school classes, prayer meetings and other gatherings held in rooms in which they are displayed.

Charts and Posters

1. Draw large square or oblong. Divide in half by line. Print across the entire length—"Population of U. S. A."

Print under half length "Population of Japan."

On another chart draw 20 squares. Color one of them. Print "Japan has 1/20 of territory of U. S. A. and 1/2 her population."

2. This chart is suggested in "How to Use": On outline map of U. S. A., color California red, color Idaho, Colorado, Nebraska, Wyoming, North Dakota, Iowa, Missouri, Arkansas, Mississippi, Illinois, Tennessee, Ohio, West Virginia, Pennsylvania and New York, blue. Japan has mile for mile in the red and man for man in the blue.

3. Cut from Dennison's crepe paper, picture of old woman who lived in a shoe. Beside it draw outline of Japan. Paste pictures of Japanese babies across bottom of poster. Above them print "600,000 babies born in

Japan every year. Where shall we put them?"

4. Paste picture of Japanese child or children in center. Underneath print "Which?" or simply an interrogation mark. To left paste picture of a Shinto shrine; to right, a Confucian tablet; below, a picture of Buddha; and above, a picture of "Jesus Blessing Little Children."

5. Paste picture of Japanese man and one of Japanese child. Underneath man print, "Born in Japan, can never become citizen of U. S. A." Underneath picture of child, "Born in America, will be U. S. A. citizen at 21."

6. Paste pictures of Buddha, a Shinto shrine, a Confucian tablet side by side. Underneath print "A man may accept Buddhism, Shintoism and Confucianism."

On another chart paste the picture "Ecce Homo." Underneath,

"Either Christ is Lord of all

Or else He is not Lord at all."

7. It is estimated that only one in two hundred of Japan's population is Christian. Draw 199 black lines. In center draw one line of gold. Underneath print, "In Japan, 1 in 200 Christian."

8. Dennison's crepe paper furnishes a number of designs of Japanese figures, cherry blossoms, wisteria and lanterns which may be cut out and pasted on charts.

If lanterns are pasted on thin cardboard and cut out and then fastened by silk strands to pictures of blossoms pasted on chart the effect is good. Any facts printed on charts with such a Japanese background are sure to have a more interested reading.

9. Make double chart with heading

THEN

Imperial Edict of 1614

"So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christians' God, or the Great God of all, if he violate this command, shall pay for it with his head."

NOW

Imperial Gift of 1921

When the World's Sunday School Convention met in Tokyo the Emperor and Empress made a contribution of \$25,000 toward the expenses of the convention.

A Japanese Exhibit

Plan a Japanese Exhibit for a week sometime during the year. "Leaves from a Japanese Calendar,"² by Emma Gerberding Lippard, contains material for a wonderfully instructive exhibit. Twelve booths may be arranged representing the twelve months in the year. Japan's lovely floral calendar gives special flower for each month as Mrs. Lippard indicates in her chapter headings. Each booth should be decorated with the flower of its month. At a general booth which may be used as a starting point attendants may display maps of Japan, give facts of general information and explain the plans and purposes of the exhibit.

The flower for the first month is the pine. At that booth should be pictures of the new year ceremonies. Children may be playing battledore and shuttlecock and attendants in Japanese costume may explain various customs of Japan.

The second month is the month of the *plum*. The "Great Cold" suggests the possibility of a display of Japanese dress and indoor life. The celebration of the Emperor's birthday calls for pictures and explanations by attendants.

The third month with its peach blossoms and its girls' festival is full of possibility. A booth decorated with paper fish and wistaria for the fifth month and so on through the months until the twelfth month brings its Christmas tree. Flowers for decorations may be made from Dennison's crepe paper. If elaborate booths are not possible, individuals may be put in charge of each month simply to present a moving picture of Around the Calendar in Japan in One Meeting, or a Sunday-school or missionary society may have a period each month for the presentation of such a plan.

Lovely favors for Japanese luncheons or teas may be made from crepe paper. Tiny fans with a wire frame on which pictures of small lanterns

or heads cut from paper napkin design are pasted are attractive. Wrap handle with black paper and touch edge with gold paint. One ingenious children's leader made inexpensive parasols by wrapping toothpicks with tin foil for umbrella sticks and cutting circular piece of crepe paper a little larger than a dollar, sticking toothpick through it in center and pressing it down to form umbrella. Larger umbrellas may be made on wire sticks.

One of the new features of Foreign Mission Week at Chautauqua, New York, this year was a display of the possibilities of Dennison's materials for a program on Japan and lessons in how to use them given by Mrs. Kimball, an expert demonstrator. If requests for designs and instructions for making Japanese favors are received in sufficient number the company may have them mimeographed.³

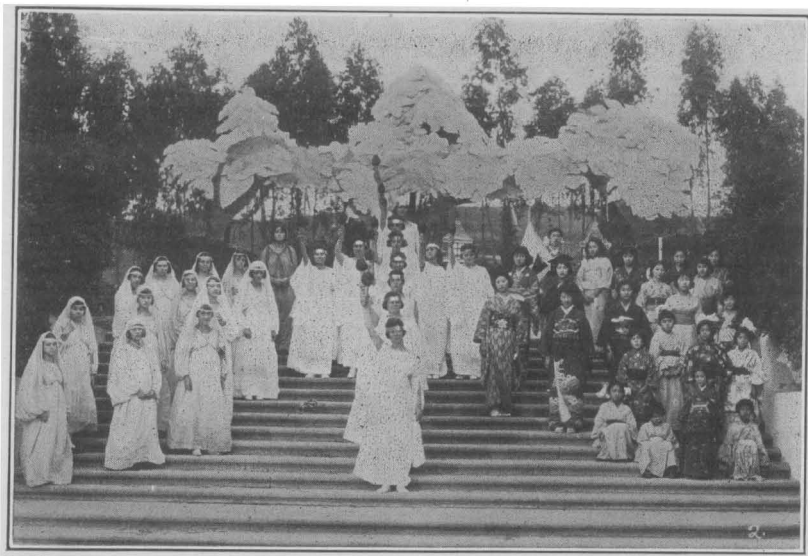
For children there are fascinating possibilities in hand work. A pattern for Japanese village is published by Missionary Education Movement and sold by all Boards for 25 cents. A more elaborate pattern is printed by Milton Bradley Company and sold by Boards also for 60 cents. "Twins' Travelogues" with paper doll cutouts by Welthy Honsinger is published by the Abingdon Press and may be ordered through your own Board for 50 cents.

Make Them

"Where can we get Thank offering boxes to be used during our study of Japan—something that is distinctive?" Make them. Open up your regular thank offering box or any coin box for a pattern. After you have cut out your pattern, add to it one of Japanese figures on Dennison's crepe paper No. 312, on front flap so it will stand upright instead of folding in. Then trace your outline on thin cardboard and cut out your boxes. On outline of figure for each box paste the cut out unless you have an artist who will paint figures.

² Published by Literature Headquarters, Muhlenberg Building, Philadelphia, Pa. Price 50 cents.

³ Write to Mrs. Kimball, c/o Dennison Manufacturing Co., Fifth Avenue, New York, asking if they are available.



FINAL TABLEAU IN PAGEANT, "THE WAY," PRESENTED IN CALIFORNIA BY MRS. D. M. THOMAS, WITH A CAST OF JAPANESE AND AMERICAN GIRLS

VII. DRAMATIZING THE STUDY OF JAPAN—All of the study books abound in material of dramatic possibility. Simple monologues are often very effective. A Buddhist priest telling his own story, in costume, makes a deep impression. A Japanese girl may give effectively as a monologue one of the letters or themes written by school girls and printed in "The Woman and the Leaven in Japan."

Kindergarten scenes are easily presented if correct costumes are available. Every missionary society may rent a child's costume, made in Japan, for a pattern and make as many others as needed. Many mothers will gladly make costumes for their children if patterns are available.

Daisy Earle Fish and Eva Maude Earle have prepared "Dramatic Missionary Sketches on Japan."⁴

The influence and possibility of missionary pageants has been strikingly demonstrated on the Pacific Coast by "The Way,"⁵ as directed by

Mrs. D. M. Thomas who gives this description of the production:

"The real Japanese girls who had part were lovely beyond description. Japan was queenly and each of her attendant virtues seemed that virtue personified—Filial Piety, modest and gentle in a dull kimona; Patriotism most impressive in rich kimona with her big silk flag; Education a fine university girl in cap and gown. The procession of Japanese girlhood and womanhood was wonderful. There were between 20 and 30 in the procession—first little kindergartners, then grade girls, high school girls and young women, and last of all a dear little mother with a year old baby who stayed awake all evening and did not cry. Every one wore absolutely correct Japanese dress and they were beautiful. They walked down the long aisle, up the steps and across the platform to Japan, two by two. Each pair greeted Japan with low bows and each time Japan bowed low to them. American girls simply cannot do the Japanese bow as wonderfully as these real Japanese girls do. After we found that we could have Japanese

⁴ Baptist Board of Education, Department of Missionary Education, 276 Fifth Avenue, New York City. Price 25 cents.

⁵ "The Way," a pageant of Japan published by Literature Headquarters, Muhlenberg Building, Philadelphia, Pa. Price 15 cents.

girls we tried to live up to them by having absolutely correct stage setting. When we consulted a Japanese artist we learned that our ideas were all wrong.

"'A tori?' 'Oh no, that is the gateway to the temple.'

"'Cherry trees and bamboo?' 'No, we never use them together.'

"'A great many cherry trees then?' 'No, only three.'

"We finally found a Japanese artist who became so much interested that he painted the scenery for us. When the Japanese Y. W. Secretary saw the finished stage, she said, 'I thought I was in Japan at blossom time.' At the back was a wide spreading cherry tree and above it Fujiyama rose to the sky. At each side of the stage was a cherry tree. A curved bridge came from each side wall with low beds of lavender iris blooming below it and a lighted stone lantern just behind. Wistaria vines grew from the floor to the curving side approaches of the stage.

"The large number of Japanese and the missionaries present in the audience were especially happy when, as the flag appeared and the Japanese National Anthem was sung, the entire audience rose."

Since the first presentation, this pageant has been given many times on the Pacific Coast and always with Japanese in the cast. It is a good sign in the progress of missionary dramatization when people of various nationalities can enter appreciatively into the presentation of their own land.

In presenting pageants of Japan, especial attention should be given to correct costuming. Every detail is important. At one of the summer conferences the Professor of Japanese at Columbia University was asked to inspect and criticize the costuming of a young woman representing Japan. "She would not cross her kimono this way—right over left—unless she were dead," was the first suggestion. "You see in Japan," she added quaintly, "everything means something and if

you do it another way it means something else."

Through the cooperation of a number of missionaries and Japanese women, a leaflet describing costumes has been prepared. It may be used as a basis for a Japanese Fashion Revue, as well as for instructions in costuming and decoration.⁶

VIII. PLAN A YEAR'S READING—Select books and leaflets to be read. See that they are placed in city libraries and in church libraries. Announce reading contests. Miss Muriel Day, Camp Leader, describes such a successful contest. An enthusiastic group of girls in Camp Wesleyan of the Home Missions Summer School, Lakeside, Ohio, decided to put into practice at once one of the ideas of the Methods' leader, and a Reading contest was the result. The story leaflet, "Little Ann of Lost Gap,"⁷ was bound in white paper and used as a basis, and five girls were chosen as captains. The plan was that each girl was to secure, within twenty-four hours, as many readers as possible, who were to sign their names in the pamphlet. One could often hear the query during those hours, "Do you know how many the others have?", or one could see someone sitting apart, concentrating her entire attention on the pamphlet in hand.

A list of thirty-three names won the prize—a booklet of friendship, the award being made at the birthday party of the camp.

What About Your City Librarian?

After a textbook lecture at the Foreign Missions week at Chautauqua an earnest young woman came up to the speaker and said, "I'm librarian in an Iowa city. I try to give all the help I can to club women who have papers to prepare on various topics. Last year I was at Chautauqua and attended the course of lectures on India. I looked up the newest and

⁶ Leaflet Japanese Costumes and Decorations, Literature Headquarters, Muhlenberg Building, Philadelphia, Pa. Price 10 cents.

⁷ Woman's Home Missionary Society of the Methodist Episcopal Church, 150 Fifth Avenue, New York City. Price 2 cents.

best books and during the year I was prepared to give help to many women who were to speak or write on India. This year I want to be ready to help the women of my town with their work on Japan."

We undervalue the proportions and the importance of mission study work in America. There will be hundreds of thousands of men, women and children studying Japan this year. The libraries in all of our cities and towns should have the newest books on Japan and librarians should be ready to give help. Lists of helpful books are given in all of the textbooks. A list of best books by Japanese authors was given in the July issue of the REVIEW. Enlist your librarian to be prepared for the study of Japan.

The plans of this Iowa librarian for the coming year are being made to include the children also.

"We have the MISSIONARY REVIEW OF THE WORLD," she said, "and I want to get *Everyland* for the children. I shall tell Japanese stories at Story Hour, and arrange to have some stories in costume. Then too I want to teach the children to play the games of other lands."

"Children at Play in Many Lands" describes games. As for pictures and stories of Japan, there is a wealth of them this year. The Japan Primary Picture Stories for sale by any Board at 50 cents for six pictures and a booklet containing six stories are fascinating as well as instructive. The Junior Book, "The Honorable Japanese Fan" by Margaret Applegarth, has excellent story material. All of the Boards have stories published in leaflet form.

IX. WHAT SHALL WE DO FOR JAPAN?—No year's program is complete without plans for something to do. This should be a year of great financial objectives for missions in Japan.

There should be plans for Christianizing America's contacts with Japan and with Japanese. Much personal work can be done in our homes, our churches, our schools and in our

cities. Japan sends to us each year hundreds of students and laborers. If every Japanese who has ever come to America had returned to his native land as thoroughly Christian as was that pioneer, Joseph Hardy Neesima, Japan might have been evangelized by this time.

1922 IN JAPAN

By J. G. DUNLOP

Presbyterian Mission, Tsu, Ise, Japan

In a list of the most important facts of the year in Japan one should put first of all Japan's reaction to the Washington Conference. Whatever the ultimate effectiveness of the decisions of that Conference in really limiting armaments, no informed person will deny that those decisions made a most profound impression on the minds of the Japanese people of all classes. And the very classes most needing the chiding and warning of such a Conference, the prancing chauvinists and the deeply plotting militarists were smitten almost speechless when the Anglo-Japanese Alliance fell like a house of cards, the Five-Five-Three naval ratio for the United States, Britain, and Japan respectively was finally accepted, and Japan surrendered to China on the Shantung question.

The result is a striking commentary on the declaration of Prof. Yoshino, one of the foremost liberal thinkers and teachers of Japan, that the militarists "are opportunists and always have been. They hold their ground as long as they can. When it is inevitable, they retreat. It is always a question of policy. It probably cannot be said that the militarists and the bureaucrats have had a change of heart regarding their aggressive policies in Siberia and China, but they have discovered that they are in a losing fight against the temper of the times and the spirit of their own people and have decided to retreat."

Why make so much of this in a missionary article? Because the militarist has been perhaps the strongest, sometimes the fiercest, enemy of the

Christian Gospel in Japan and Korea. Every defeat and humiliation for him enables multitudes in Japan to meet the offer of the Good News with juster, freer minds and accelerates the advance of the Christian Church. Within a few months of the rising of the Washington Conference, Japanese high school boys were protesting against the military tunics and leggings which they have had to wear and demanding to be allowed to attend school in ordinary civilian attire. How much nearer—to Christ and Christians—that spirit brings them! And Y. Tokita, a recruit under conscription at Sendai, North Japan, held out for a week against taking the oath of military service. He yielded at last with reservations; temporarily satisfied when officers reiterated to him the defensive purpose solely of the Japanese army. He declared that he would revert to his former attitude of resistance even under pain of death if it developed that the Japanese army was other than a defensive agency. Tokita is a Christian. But such a bold and stubborn step as his is a new thing in Japan, and we should probably not have had it yet awhile but for the Washington Conference.

Of distinctively Christian facts, perhaps the most noteworthy was the National Christian Conference held in Tokyo in May, 1922. The Conference was rather like the old-fashioned "surprise party"—very little in the minds of either church leaders or missionaries in Japan till proposed from abroad. This detracted from the interest in it, led one at least of the strongest Missions in Japan to decline to participate, the Mission of the Presbyterian Church in the U. S. A., and jeopardized its results. The Conference advised the establishment of a National Christian Council, from the outset three-fifths Japanese and two-fifths missionary, (and to become, as it should, increasingly and in the end completely Japanese) to which certain representative functions are to be committed if it comes into actual existence. Both the Conference of May,

1922, and the Council yet to be brought to the birth being exotic in origin, interest in them wanes as the months go by, and today it is not the Missions but some of the most experienced and powerful of the Japanese churches, the Church of Christ, for instance (Presbyterian and Reformed) that are drawing back from the proposition as "not of so much importance." The chief difficulty is financial. The original proposals gave the Japanese churches a debilitating three-to-one financial preference. Some missionaries, and some Japanese as well, demanded that that good American principle of taxation to march with representation and representation with taxation be observed. Whether there is enough interest in the scheme to establish it on those terms remains to be seen. Christian work in Japan now and then runs into a lumpy cross-sea of politics—church politics, most distasteful of all—and it is navigating a bit of that sort now.

A very different welcome awaited the Jubilee of the first Protestant Church in Japan—the Kaigan ("Seacoast") Church at Yokohama, organized on March 10, 1872. The church at its establishment had only 11 members, all men. In 1922 the membership was 1,543, and the church has been a mother of churches as well as of ministers, a number of congregations in other cities having sprung from little colonies of Yokohama church members. The late revered Bishop Honda and the present powerful leaders Uemura and Ibuka were among the first members of the Kaigan Church. The one church of 1872 has increased to over 1,200, 30 per cent of them, about 360, being entirely self-supporting, and the Protestant Church membership of Japan, which was 11 in 1872, is about 140,000 now; and outside of that nucleus is a vast number, like a ring around the moon, hundreds of thousands, intellectually convinced and ordering their lives largely by Christian principles, though held back and in some sense still bow-

ing themselves in the house of Rimmon, but in the fairer day which has now dawned, coming over the line in ever-increasing numbers into full communion with Jesus Christ and his Church.

The Presbyterian and Reformed denomination, the strongest in Japan, celebrated its Jubilee in part by proposing new plans for cooperation with the four affiliated Missions—Presbyterian North and South, Reformed Church in America, and Reformed Church in the U. S. These plans are still under discussion.

Other denominations have been seeking closer relations between Church and Mission, with a view to giving the Japanese Church a greater authority over foreign missionary funds and projects and a larger initiative. The denominations principally engrossed in propositions of this sort are the Congregational and Episcopal. The American Board Mission have turned over their evangelistic work absolutely to the Kumi-ai (Japanese Congregational) Churches, giving up to the Japanese denomination not only American funds hitherto used in pioneer evangelistic work and in aid of non-supporting churches but also funds used by evangelistic missionaries in their personal work for travel, literature, etc. In return the Kumi-ai Churches have granted missionary representation on their Board of Control administering all church work so far as it is administered centrally. The missionary representation is fixed at three members in a total board of fifteen, the twelve others being Japanese. Not a few missionaries of other denominations are of opinion that such a complete yielding to Japanese control befits the last days of organized mission activity rather than a period in which missions are yet in their heyday.

The Episcopal forward movement towards Japanese autonomy consists in cutting off some of their best established work, part in Tokyo and part in the Osaka neighborhood, and setting up two Japanese bishoprics.

6

This less radical advance will be generally approved.

The year 1922 was marked by more vigorous evangelism than perhaps any former year of Japanese church history. Rev. Tsurin Kanamori, called Paul in America, has traveled over the whole Empire including Manchuria, Korea, and Formosa. In his largest meetings as many as 900 or 1,000 gave rapt attention to his preaching, and 150 or 160 have signed cards at one such meeting. In some places the usually undemonstrative Japanese Christians wept publicly in their joy over such results. Everywhere, in all churches, conversions exceeded all past successes. A series of services in the great Methodist school and college at Kobe, Kwansei Gakuin, conducted by a country pastor, Z. Ono, resulted in decision for Christ by one hundred and forty young men.

There has been unprecedented church building also, notably in Osaka, Sapporo, Kyoto. The Sapporo edifice is an imposing memorial to Prof. Wm. S. Clark, a distinguished American educator who was engaged in Sapporo in 1876-77 and founded the Sapporo Band as Janes, under God, founded the Kumamoto Band and Brown and Ballagh the Yokohama Band. Pastor Miyagawa's great church at Osaka, Congregational, have rebuilt their place of worship at a cost of over \$100,000, Japanese contributions only. Of Christianity in Japan we can now use the words of Paul to Agrippa, "for this thing was not done in a corner."

A sentimental but deeply moving event was the presentation to Doshisha University of the two swords which Joseph Niisima took with him to America in 1864. These samurai swords have been treasured in the Hardy family (Boston) which originally befriended Niisima, but on Founders' Day, November 29, 1922, they were formally given to Doshisha. President Ebina, in an eloquent acknowledgment of the gift, closed with the words: "Today we are permitted to add to the treasured mementos of

our founder this third sword of Niisima, the Sword of the Spirit—the Word of God, which he brought back to Japan.”

Some long-serving and true-hearted Japan missionaries fell by the way in 1922, not less than a dozen, and two noble American friends of the Japanese Christian Church—John F. Goucher and Frank L. Brown. But hardest to spare of all was the Hon. S. Ebara, long-time Principal of the Azabu Middle School, Tokyo, and member of the House of Peers. The writer knew him first as a humble country evangelist in 1887. In 1890 he was elected to the first House of Representatives at its organization. A Japanese writer said of Ebara's public life, “Ebara not only kept out of that foul whirlpool (illegitimate

gain by politics), he was not even splashed from it. Thus perfect was his integrity. He was to the end a man without wealth, of simple dress, such an one as, being met on the street cars, might have been taken for a village headman.”

The names of that remarkable group of Christian legislators—S. Ebara; N. Nakajima, first Speaker of the House of Representatives; K. Kataoka, four times elected Speaker; and two still living and still in Parliament, as they have been from the very first election in 1890, S. Shimada and Y. Ozaki—will shine with eternal luster in Japanese political annals, and Japanese Christians thank God fervently for giving such men to His Church and to their country.



SOME JAPANESE GIRLS IN THE SALVATION ARMY RESCUE HOME IN OSAKA

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK CITY

USE IN MISSION STUDY CLASSES

The following poems are suggested as appropriate for use by groups studying the textbooks of the year which deal with child life in America. A carol or a recitation will sometimes help to "drive home" the lesson:

Mothers

Lord, give the mothers of the world
More love to do their part;
That love which reaches not alone
The children made by birth their own,
But every childish heart.
Wake in their souls true motherhood
Which aims at universal good.

—*Ella Wheeler Wilcox.*

The Children

Oh! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood,—

That to the world are children;
Through them it feels the flow
Of a brighter and sunnier climate
Than reaches the trunk below.

—*Selected.*

A Carol*

Oh dearest Jesus, gentle, mild,
As Thou wast once a little child,
Like other little children dear,
Oh, wilt Thou our petition hear;
Lord Jesus, Thee we pray,
All children bless today.

When mothers once their children brought,
And for them there Thy blessing sought,
Thou on their heads Thy hand did'st lay,
And tenderest words to them didst say:
Lord Jesus, Thee we pray,
All children bless today.

"Suffer the little children dear
To come to me and know no fear."
Lord grant that we may do Thy will,
This Thy commandment may fulfil;
Lord Jesus, Thee we pray,
All children bless today. —*Selected.*

*This carol arranged by Reimann-Dickinson may be procured from any music store.

The Master is Coming

They said, "The Master is coming
To honor the town today,
And none can tell at whose house or home
The Master will choose to stay."
And I thought, while my heart beat wildly,
What if He should come to mine?
How would I strive to entertain
And honor the Guest divine?

And straight I turned to toiling
To make my home more neat;
I swept, and polished, and garnished,
And decked it with blossoms sweet;
I was troubled for fear the Master
Might come ere my task was done,
And I hastened and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties
A woman came to my door;
She had come to tell me her sorrows,
And my comfort and aid to implore.
And I said: "I cannot listen,
Nor help you any today;
I have greater things to attend to,"
And the pleader turned away.

But soon there came another—
A cripple—thin, pale, and gray—
And said, "O, let me stop and rest
Awhile in your home I pray!
I have travelled far since morning,
I am hungry and faint and weak;
My heart is full of misery,
And comfort and help I seek."

And I said: "I am grieved and sorry,
But I cannot help you today;
I look for a great and noble Guest,"
And the cripple went away.
And the day wore onward swiftly,
And my task was nearly done,
And a prayer was ever in my heart
That the Master to me might come.

And I thought I would spring to meet
Him
And serve Him with utmost care,
When a little child stood by me,
With a face so sweet and fair—
Sweet, but with marks of tear-drops,
And his clothes were tattered and old;
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said: "I am sorry for you:
You are surely in need of care,
But I cannot stop to give it,
You must hasten on elsewhere."
And at the words a shadow

Swept over his blue-veined brow;
 "Some one will feed and clothe you, dear,
 But I am too busy now."

At last the day was ended,
 And my toil was over and done:
 My house was swept and garnished,
 And I watched in the dusk alone;
 Watched, but no footfall sounded,
 No one paused at my gate,
 No one entered my cottage door,
 I could only pray and wait.

I waited till night had deepened,
 And the Master had not come;
 "He has entered some other door," I cried,
 And gladdened some other home!"
 My labor had been for nothing,
 And I bowed my head and wept.
 My heart was sore with longing,
 Yet, spite of it all, I slept.

Then the Master stood before me,
 And His face was grave and fair:—
 "Three times today I came to your door,
 And craved your pity and care;
 Three times you sent Me onward,
 Unhelped and un comforted,
 And the blessing you might have had was
 lost,
 And your chance to serve has fled."

"O Lord, dear Lord, forgive me!
 How could I know it was Thee?"
 My very soul was shamed and bowed
 In the depths of humility.
 And he said: "The sin is pardoned,
 But the blessing is lost to thee;
 For comforting not the least of Mine,
 Ye have failed to comfort Me."
 —Emma A. Lent.

The Child at the Door

There's a child outside your door;
 Let him in!
 He may never pass it more;
 Let him in!
 Let a little wandering waif
 Find a shelter sweet and safe
 In the love and light of home,
 Let him come!

There's a cry along your street
 Day by day!
 There's a sound of little feet
 Gone astray.
 Open wide your guarded gate
 For the little ones that wait,
 Till a voice of love from home
 Bids them come.

There's a voice divinely sweet
 Calls today;
 "Will you let these little feet
 Stray away?"
 Let the lambs be homeward led,
 And of you it shall be said:
 "You have done it faithfully
 Unto me."
 —Selected.

Christ With Us

"Inasmuch as ye did it unto the least of
 these, ye did it unto Me."

I cried aloud: "There is no Christ
 In all this world unparadised!
 No Christ to go to in my need—
 No Christ to comfort me and feed!
 He passed in glory out of sight;
 The angels drew Him into light:
 Now in the lonesome earth and air
 I cannot find Him anywhere.
 Would God that heaven were not so far
 And I were where the white ones are!

Then from the gray stones of a street
 Where goes an ocean drift of feet,
 I heard a child's cry tremble up,
 And turned to share my scanty cup.
 When lo, the Christ I thought was dead
 Was in the little one I fed!
 At this I drew my aching eyes
 From the far-watching of the skies.

And now which ever way I turn
 I see my Lord's white halo burn!
 Wherever now a sorrow stands,
 'Tis mine to heal His nail-torn hands;
 In every lonely lane and street,
 'Tis mine to wash his wounded feet—
 'Tis mine to roll away the stone
 And warm His heart against my own.

Here, here, on earth I find it all—
 The young archangels white and tall.
 The golden city and the doors,
 And all the shining of the floors!
 —Edwin Markham.

The Child†

You may be Christ or Shakespeare, little
 child,
 A saviour or a sun to the lost world—
 There is no babe born but may carry
 furled
 Strength to make bloom the world's disas-
 trous wild!
 O, what, then, must our labors be to mould
 you,
 To open the heart, to build with dream
 the brain,
 To strengthen the young soul in toil and
 pain,
 Till our age aching hands no longer hold
 you.
 Vision far-dreamed! But soft! if your
 last goal
 Be low, if you are only common clay—
 What then? Toil lost? Were our toil
 trebled, nay!
 You are a Soul, you are a human Soul,
 A greater than the skies by star-hosts
 trod,
 Shakespeare no greater, O you slip of God!
 —James Oppenheim.

†Reprinted by permission from "Monday
 Morning and Other Poems" published by The
 Macmillan Company.

THE NEGRO AND THE NATION

From the report of the Committee on Negro Americans of the Home Missions Council and Council of Women for Home Missions for 1922, George R. Hovey, *Chairman*.

Year by year the Negro is becoming more really a part of the American nation. Increasingly he is vindicating his claim to life, liberty and the pursuit of happiness as guaranteed to him by the fundamental doctrines of liberty promulgated by the Fathers and vouchsafed to all peoples under the American flag.

More and more, Negroes are settled in all parts of the land. There is constant movement back and forth between various parts of the country with a trend toward occupancy of the whole land, especially cities and industrial centers. The restriction of immigration, with the consequent shortage of unskilled labor demanded by a recovering industry, furnishes reason for a continued exodus from the South. An editorial in the *New York Sun* for October 14, 1922, says: "Apparently the colored race in the United States is not destined to remain permanently segregated in one section. It was the especial adaptability of the Negro workers for the industrial needs of the Southern colonies which first brought them to these shores; their increasing fitness for the requirements of the industrial North is now attracting them in turn to other sections."

The place of the Negro in the life of the country has been unusually emphasized in the large number and excellent quality of the books published by and on the Negro during the past year. Few home mission books in recent years have been so extensively read and studied by the members of our churches as Haynes' "The Trend of the Races"* and Hammond's "In the Vanguard of a Race."* They have furnished food and tonic for a new sense of interracial cooperation and have quickened the spirit of responsibility in many new areas.

*Council of Women for Home Missions, 156 Fifth Ave., N. Y. City. Cloth, 75 cents; paper, 50 cents.

RELIGIOUS PRIVILEGES FOR THE BLIND

From the report of the committee of the Home Missions Council and Council of Women for Home Missions for 1922, John McDowell, *Chairman*.

The needs of the blind in our country, especially in the field of Christian literature, were forcibly brought to the attention of the Annual Meeting in January, 1922. Early in the year a questionnaire was sent to the various denominations. A résumé of the replies indicates that there are between 70,000 and 105,000 blind people in the country, though the Federal census places the number at a somewhat lower figure. Of this number two-thirds lost their sight after arrival at the years of school age.

Christian literature available in form for use is most limited. The American Bible Society has provided the Bible and has lately printed selections from the Bible in the form of a "pocket edition." The Roman Catholic Church has a fairly long list of books in raised type prepared for the spiritual uplift and comfort of the members of that communion. The Seventh Day Adventists publish and freely circulate a monthly magazine. The Theosophical Society of America maintains a publishing house and circulates books free of charge. The Christian Science Publishing Society actively provides literature in raised type. The New Thought people and the Mormons also have publications. The Protestant Episcopal Church has published 200 copies of the Service of Holy Communion, Collects, Epistles and Gospels. The publication of the Litany and other parts of the Book of Common Prayer is contemplated. The United Lutheran Church has a committee of five at work in this field. Nothing is being done by the other so-called regular denominations of the Christian Church except such service as may be rendered by local churches.

Inquiry of the libraries and school superintendents indicates a very real need for religious and inspirational literature of the right type, as well as for wholesome general literature.

NEWS FROM MANY LANDS

JAPAN-CHOSEN

Japanese on World Peace

THE following resolutions on the subject of American-Japanese relations, adopted by the Japanese Christian Church Federation at its last meeting, constitute both a challenge and an appeal to the Christians of the United States:

"We rejoice that since the Washington Conference the dark clouds which hovered over American-Japanese relations have been dispersed. However the fact that the anti-Japanese spirit has again raised its head and agitations which ignore justice and the principle of humanity are again in evidence among a section of the American people is an unexpected phenomenon concerning which we feel the utmost anxiety. We pray that the treaty between Japan and America which soon expires and is to be renewed in the near future may truly guarantee the friendship and peace of these two nations. We also ardently hope that at this time the Federal Council of Christian Churches in America will anew stress America's historic stand for freedom, equality, justice and the principle of humanity, direct and develop public opinion and contribute in a large way toward the intimacy and peaceful relations of these two nations. Moreover we are determined to direct public opinion here among the Japanese people and earnestly strive in behalf of world peace."

A Bible for Prince Regent

THE Prince Regent of Japan and Princess Nagako Kuni were among those who escaped in the recent disaster that destroyed Tokyo and Yokohama. At their wedding, which is soon to take place, one of the gifts will be a Bible presented by Japanese Christians, more than 150,000 in number. Madame Azumako Moriya of the Japanese W. C. T. U. called on Mr. Sekiya, Vice-Minister of the Imperial Household Department, and made arrangements for presentation of the gift. At the time of the wedding of the Emperor and Empress in 1900, the Japanese Christians presented Their Majesties a Bible one foot in

length. The Bible to be presented to the future Emperor and Empress this fall will be much smaller so that it may be more practical to handle.

—*Japan Evangelist*.

The Power of the Word

THE British and Foreign Bible Society, reporting on its work in Japan, tells the two following experiences of one of its colporteurs: Mr. Ishikura, while working in Izumo two years ago, sold a New Testament to a policeman. Recently, the policeman wrote to Mr. Ishikura to the effect that reading the Book had convicted him of sin, he had believed the teaching of Jesus concerning himself and had received baptism. Every day now he was praising God, and learning more and more to love Him. In a village, Mr. Ishikura called on a man, who said, "I am a school-teacher now. When I was an official in a spinning-mill four years ago, I purchased from you a copy of the New Testament. I bought that Book only with the idea of obtaining from it material with which to oppose Christianity. I read it all night, but was very disappointed. As time went on, I continued to read it; and its truths convicted me of my wickedness: and now, I, too, am a Christian." They knelt down and praised God.

Bibles in Priests' Houses

THE story of how the Bible got in to the home of the chief priest in Nikko, the famous temple city of Japan, is vouched for by the American Bible Society and quoted in the *Japan Evangelist*. The wife of the chief priest was sick, and the doctor recommended treatment by a certain expert masseur. This man, Mr. Tanaami, was formerly a colporteur and is now independently doing Christian work

at Nikko and vicinity. He still carries Bibles wherever he goes and is known as "the Jesus man." The doctor had told Tanaami that he should not tell the woman that he was a Christian, but as soon as Tanaami came into the room of the sick woman he told her of his Christian faith and asked her permission to pray to God before giving his treatment. "I always pray before I undertake anything." While giving his treatment he told her his experience and of what God said in His Word. This aroused her interest and she wondered how she might obtain the book he had mentioned. Both this woman and her son became ardent lovers of the Bible and although they still do not dare to confess that they believe in Christ owing to the position the head of the family holds in the town, they are quietly recommending and pushing the Bible into the homes of the many priests who are connected with the famous shrines in Nikko.

Buddhism and Christianity

BUDDHISM has no real strength or comfort in such a time of calamity as that through which Japan is passing. Professor W. E. Soothill writes in *The Observatory*: "Buddhism is as complex as is Christianity. Its various schools of thought and practice are as numerous as our own. To describe it in half an hour is about as easy as it would be to discuss, in the same space of time, the whole of Christianity, Nestorian, Orthodox, Roman and Protestant, together with Modernism. The difference between the two great schools, Hinayāna and Mahāyāna, is greater than that between Romanism and Protestantism. It is Mahāyānism which most nearly approximates to Christian modes of thought, and this is the type prevalent in the Far East.

"A revival in Mahāyāna Buddhism is taking place in Japan and China. To my mind this revival is one of the finest tributes to the success of Christian missions. It is their success which has stirred the imitative mind of

Japan to action, and now, both there and in China, the methods of the Christian Church are being copied in detail. Buddhism was sleeping itself into Nirvana when Christian missions became active. It has sprung into wakefulness again and—there is nothing to fear. If the East will really awake to the value of religion I think they will want the best, and the best, I doubt not, will prove to be the religion of our Lord."

A Church for Every Town

TOKUSHIMA Province, Japan, has a population of almost 700,000 which the Church Missionary Society and the Southern Presbyterian Mission have been trying to evangelize for the past thirty years, with the result that small churches have been formed in sixteen places. "But," writes Rev. Charles A. Logan in the *Japan Evangelist*, "there are 140 towns in the province, and we believe that it is the will of the Master that there should be a church in every town, and a Sunday-school for every boy and girl in the province.... We looked over the field for faithful men living in places where there are no churches, and found twenty whom we appointed as 'local deacons' and urged to hold meetings in their own homes every week. To help them to conduct services we send them sermons and are trying to develop them in their prayer life. We have been trying to get them together now and then for further instruction, and by means of posters and lectures have set the following ideals before them:

One church in every town; one service every week; one Sunday-school in every town; a tithe to the Lord; family worship in every Christian home; a Christian paper in every family; every man perfect in Christ Jesus."

Success of Kimura's Meetings

FURTHER proof of the present readiness of Japan to listen to Christian preaching is to be found in the report in the *Japan Evangelist* of a six months' series of evangelistic meetings carried on for the Churches of Christ of the United Christian Mis-

sionary Society by Rev. Seimatsu Kimura, evangelist of the Kumiai Church. He began January 14th with a union meeting of all the Churches of Christ in Tokyo, and during the following twelve weeks conducted services in fifteen churches and preaching places in Tokyo and Osaka and the surrounding districts. "The most remarkable feature so far was the meeting in Gose, near Osaka, where 1,000 crowded the local theater to hear the gospel message. Everywhere the attendance has been splendid and usually increasing nightly as the meetings continued. In the larger churches the meetings were held for five consecutive evenings, with women's meetings and addresses at schools in between; in other places the meetings were shorter. Seeing the results of Mr. Kimura's earnest and powerful appeal in these brief meetings one cannot but wonder what might have been accomplished if the services had continued for two weeks in each place."

Juvenile Court Records

THE establishment of the first juvenile courts in Japan at the beginning of the year was reported in the July REVIEW. During the first three months of their existence the two courts in Tokyo and Osaka handled 1,911 cases of whom 1,755 were boys and 156 were girls; 38 boys and 4 girls were warned and dismissed; 24 boys and 3 girls promised to reform and were dismissed; 46 boys and 5 girls were entrusted to parents and guarantors under probation; 26 boys and 6 girls were placed in institutions; 46 boys and girls were entrusted to probation officers and 257 were sent to reform schools. Only one was sent to a higher court for trial. The cases of the remaining 509 boys and 49 girls are still pending.

Preaching to Railway Men

CLARENCE F. McCALL, of Akita, Japan, has recently been engaged in some work for railway men, of which he writes in the *World Call*: "All meetings were arranged before-

hand. The exact hour of my arrival and departure, the length of meeting and all details were attended to by the central office in Sendai. I generally conducted from three to five meetings a day. Of course a time must be selected when there will be no trains passing through the station, else the quiet necessary for a religious meeting would not be possible. Not only every man in the station, but the lineman, the men from the express companies and, in the small places, the neighbors are also present. Sometimes the wives and children come. Sixty stations in all were visited. The attendance ran from seven in a small country place to six hundred in one of the large repair shops. I had my box of Christian books at hand. After the speech these were always produced and in less than the twenty days these men bought more than yen 170.00 (\$85.00) worth of Bibles, hymnals and other books. One of the good sellers was a temperance book written by a well-known railroad official of Japan."

Important Japanese Conference

ONE feature of the celebration of the fiftieth anniversary of the founding of "the Church of Christ in Japan," which unites the churches of the various Presbyterian and Reformed denominations, was a conference held May 21-25, 1923, on the conference grounds of the Y. M. C. A. at Gotemba, at the foot of Mount Fuji. This brought together, as far as possible, all the pastors, evangelists and missionaries connected with the Church, about 280 Japanese and thirty missionaries in all. Rev. L. C. M. Smythe, who was present, writes in *The Christian Observer*: "The first thing that impressed me was the ability of the conference. The idea originated with the Japanese and was carried through and financed entirely by them. I have never been at a conference where the details were more carefully worked out nor where things ran more smoothly. The program was perhaps a little heavy, but was well

balanced and carried through from day to day with increasing power till the meeting on the last night was one of the most deeply spiritual I have ever attended." The central theme of the conference was evangelism.

Work for Japanese Miners

THE statement is sometimes made in England," says a C. M. S. writer, "that there are 'plenty of missionary workers' in Japan. A lady missionary of the Church Missionary Society working in Kokura, a coal-mining district in the island of Kyushu, is the only resident foreign worker of any denomination in that district. The village in which she lives numbers 8,000 people. A neighboring 'village' or township includes 20,000 people, and throughout the district every few miles there are mines where the workers (not to mention their families) are numbered by thousands. In the majority of these mines the Gospel has never yet been preached, though there are tremendous opportunities for Christian work among the miners."

Why Not in Japan?

THE REV. GEORGE P. PIERSON of Nokkeushi, Japan, writing of a glowing report of progress given by a committee which had visited Chosen, says: "We have been asking ourselves, 'Why not also in Japan?' The Japanese Church is asking itself that question. It is not enough, they say, to lay it to environment; the fact is we have failed in Sabbath observance, in Bible study and in prayer. A correct diagnosis is a great gain. Moreover, a sense of need is manifest in society. 'It is true,' said a prominent pastor to me the other day, 'That the average educated Japanese knows more about Christianity than about Buddhism; for many have Bibles and have read more or less of their contents, whereas few have "Buddhist bibles," seeing that a Buddhist bible would mean a library—several camel loads of books—and still fewer have even a bird's-eye view of the

maze of contradictions they contain. Christian ideas are common in the drama and in novels. This is no time for a weak church or a weak gospel; now is the time for the rise of powerful evangelists. You will see great changes in twenty years.'"

Mission Schools Recognized

SINCE the passage, a little more than a year ago, by the Government General of Chosen of a new educational ordinance, various questions have been raised as to the eligibility of the graduates of mission schools to enter the higher institutions of learning under government auspices. Missionary educators have been making every effort to bring their work up to the government standard for schools of similar grade, and they are very much gratified by the following government ruling and the spirit of cooperation shown by the officials in connection with it: "The Governor-General of Chosen may designate such schools not coming under the regular school system as have qualified themselves by the general excellence of their work to be recognized as equivalent to a Middle School or Girls' High School having a four-year course, thereby making the graduates of those schools eligible for admission to higher institutions under the regular school system in Chosen. The nomination of such schools will be made, as in Japan proper, only after thorough investigation of their entrance qualification, organization, equipment, teaching staff, school course, curriculum, attendance and scholarship of their students, number and after-record of their graduates, etc."—*Korea Mission Field*.

Changes in Thirty Years

LOOKING back over his thirty years of service, Dr. O. R. Avison of Seoul makes these interesting comparisons: "When I came to Korea, all the Christians of Korea could meet in a small room; today churches dot the land, thirty or so in and around Seoul alone, and the Christians are

numbered at some 300,000, with rapid increase year by year, while kindergartens, primary schools and high schools are to be found everywhere and even colleges are not lacking. The change in sentiment can be perhaps best measured by noting that thirty years ago it was almost impossible to get pupils into a girls' school and those who were secured had to be fed and clothed and have all their needs supplied, because girls were considered as practically without capacity for an education—they were not worth while. Today the demand for girls' education is widespread and insistent, not only in primary grades, but in high schools and in colleges, and girls have already graduated even as doctors of medicine."

Korean Factory Girls

MISS KATHERINE C. WAMBOLD writes from Seoul that she had long been praying for an opportunity to work among factory girls, but her efforts had met with no success until June, 1922, "when, like the walls of Jericho, all the walls were down, and I was admitted freely to all." One of the best of these factories, all Korean in ownership and management, employs two hundred women and girls in making silk thread from the cocoon. She says: "Half the workers live in the dormitories, nice Korean buildings. The forewomen and some of the workers are Christians. One hundred live at home and come every day. Those in dormitories receive their food, and a girl of twelve told me that she could make twenty yen (\$10) a month. They have every first and third Sunday off. Through the summer they have no night work, so we had prayer meeting in the dormitories every Friday night, and also on the second and fourth Sunday nights.... When I go to this factory the younger girls run down the path to meet me and grab my hands, arms, skirt, and we all go on laughing together. They love flowers on my hat, and feel them when I sit down. By a special providence this summer, a friend sent me three

of the brightest hats I ever had, and I should not have had the courage to wear them had it not been that these girls would be pleased."

A Tribute to Dr. Avison

UNDER the direction of Korean leaders, "Christian and otherwise," an impressive meeting was held at the Y. M. C. A. in Seoul on June 14th, in recognition of the completion of thirty years of service for the Korean people by Dr. O. R. Avison, President both of Severance Union Medical College and Chosen Christian College. Marquis Yunghio presided, and Marquis Pak was among the speakers. Dr. Avison in his speech said: "The occasion is especially gratifying because our hosts represent not only the Christian Church but society in general and all types of professions, Korean nobility, finance, religion, education and medicine; the old generation and the new. We are thankful that our lot was cast in Korea. In another seven years I shall have reached the age when missionaries are supposed to retire from active life, so that our time for work is drawing near its end. Nevertheless we feel at this time that we shall want to live in Korea long after the time set, to watch the progress of the country we have seen advance so marvelously within the period of our generation."

CHINA

Political Outlook in China

CLOSE observers of the internal political situation in China report little, if any, improvement in the outlook. *China's Millions* has this to say: "Serious civil strife is reported from many areas. In Eastern Szechwan, Chuhsien has again been besieged, and the road to Tachu and Wanh sien closed to traffic. To such an extent have the coolies been commandeered by the army, that women and boys have had to take to carrying coal, wood and oil, etc., and even to act as chair bearers. The city of Ling-shui has been attacked by troops, who exasperated by the defence made, mas-

sacred 1,700 men, women and children, among whom were a large number of schoolboys and girls. The city was then looted and scarcely a house escaped. Three times the mission premises were entered, but though these troops threatened to kill everybody, no one was seriously injured, though the losses of the church people amount to over \$1,000. Other reports tell of brigandage and kidnapping as daily occurrences, while firing on steamers in the upper reaches of the Yangtze is general.... There are also serious anti-Japanese demonstrations connected with the anti-Japanese boycott in many parts of China. While previous boycotts have been mainly student movements, the present one is effected by the Chinese Chamber of Commerce and other powerful guilds."

Chinese Boxer Indemnities

VARIOUS reports have appeared in the Review in recent months about the relations of China with the Powers on the question of the Boxer indemnities. The situation is now summarized by *The Missionary Voice* as follows: "In December 1922 the British Government announced its decision to release all future payments of its share of the Boxer indemnities for purposes 'mutually beneficial to both countries.' These payments amount to a total of £11,000,000, extending over a period of twenty-three years. The monthly installments are now being paid into a suspense account, pending further decisions with regard to the use of these funds. Negotiations are in progress to use part of the French share in reestablishing the French Industrial Bank in China, but part also in French schools in China and in enabling students to finish their studies in France. It is reported that Belgium also proposes to use the balance of its share—approximately £1,800,000—in educational work in China. In Japan a bill was passed in March, 1923, providing for the application of the Japanese share in developing improved relations with China, including an

appropriation for the support of Chinese students in Japan, the exchange of lectures and the upkeep of schools in Tsingtao. It will be recalled that the United States applied its share of these indemnities to the work of Tsinghua College and the support of Chinese students in American schools, and it is now proposed that the remainder be remitted to China as an act of friendship."

Bible Women and Bandits

MISS CHRISTINE J. BRASKAMP, missionary of the Presbyterian Board since 1911 in Chefoo, China, writes: "Our Bible women in the country villages are doing exceptionally fine work, this year, facing all kinds of trials, opposition and dangers. One Bible woman told me of her experience while she and another Bible woman were out on a four months' trip in the heathen villages. The country swarmed with armed robbers. One day these two Bible women were holding a Bible class for heathen women in a country village. Suddenly they heard strange noises. All the village people and the women in the class were called to flee to the thick trees in the mountains because the robbers were entering the village. The two Bible women stayed quietly in their room, and knelt down to pray. The following day the village people, who had been so much frightened, returned from their hiding places in search of the Bible women. They were surprised that the women had not fled, but had stayed and prayed to God, and they said to them: 'We see that you are not afraid; teach us to pray, and we will stay with you, since we see that you are safe.' The robbers never again returned to that village and both men and women have become interested in the Gospel."

Bread and Bibles

ALTHOUGH the raid and capture by bandits of American and European passengers on the train in Shantung Province occurred several months ago, one aspect of the story—

how American missionaries supplied the captives with bread and Bibles—has just been told in *The Continent*. The first food to get through the lines of the bandits for the hungry captives was that sent by Presbyterian missionaries at Yih sien. It was carried by a woman messenger, who reached the camp where the prisoners were held the fifth day after the wreck and after trying for two days to find them. After that the mission frequently sent up fresh bread, though the bulk of the prisoners' food came from Shanghai, from the American Board of Trade. Along with the food, the missionaries sent what reading matter they could, including a New Testament and a copy of the Psalms for each individual. In regard to this J. B. Powell, one of the captives, wrote to the missionary sending the book: "In the supplies of today we found among other things a New Testament with your name on the front leaf. I am writing to thank you for it, as it is truly appreciated—appreciated twice, for the gift itself and for your thoughtfulness."

A Chinese Martyr

THE hospital of the Church Missionary Society at Kweilin, in Kwangsi Province, China, has lost a valued worker in the death of Mr. T. D. Song. Mr. Song was a converted Mohammedan who had been trained in the hospital, and had afterwards, during ten years, become chief assistant, dispenser, evangelist, and building overseer. He was stabbed in six places by an enemy against whom he himself had no grudge, and whom he begged his nephews to forgive. On several occasions Mr. Song had refused lucrative employment for the sake of remaining in the work of the Church.

Reform Society Organized

REV. W. W. JOHNSTON writes from Tsining-chou, Shantung Province, China, where he has been engaged in evangelistic work since 1907, of a visit from Rev. Sun Hsi

Sheng of Nanking, one of the fruits of which was the organization of the Tsining Reform Society, which meets once a month. At one of the first meetings the cigarette evil was discussed. China is now paying about \$2,000,000 a day for cigarettes and probably not over one in ten Chinese smoke as yet. "The society is working against such evils particularly," says Mr. Johnston, "as tobacco, gambling, opium, wine, footbinding, immorality, swearing, lying, uncleanness, and the queue. It is only necessary for a person to promise first, to reform along one of these lines and second, to work to get others to do the same, in order to become eligible for membership in the society. To date there are thirty-three paid-up members. There is a spirit of mutual helpfulness. Some good work is being done along social lines. There is a fine opportunity for getting into sympathetic touch with the better-class Chinese in Tsining and we hope some will be won to Christ, who alone can reform the heart."

Progress in South China

IN the *Church Missionary Outlook* for September, the Right Rev. J. Holden, the newly-consecrated Bishop in Kwangsi and Hunan, gives a vivid picture of the state of revolt that has existed in those provinces since 1917, and also of the wonderful progress of mission work during that period. The strife has never taken an anti-foreign turn, but four out-stations of the mission have been looted, and one of the Chinese evangelists lost his life. The Chinese workers have shown great bravery under all their trials and difficulties. Concerning the progress of the work the Bishop says:

"Since 1917, when the civil war began in earnest, both our out-stations and organized congregations have doubled in number; communicants have grown from 241 to 817, and baptized members from 444 to 1,254, while the Christian community as a whole has increased from 681 to 1,810. During the same period the scholars in

our schools have grown in number from 402 to nearly 1,700, while those in attendance at Sunday-school have increased from 350 to 1,900. During these years of economic stress, not only have the total contributions of the Chinese Christians greatly increased, but the average gifts also."

A Notable Pastor

THE story is told in the *Missionary Herald* of a man in the village of Ngu Dung Min, in Fukien Province, who for twenty years has been pastor of the little flock "in the very mouth of hell." The church has grown—two churches have been set off and called pastors of their own in this parish. School boys have grown up and are preachers of power. His own family, grown up in this river town sodden in heathen vice, are all Christians. One son is village doctor and postmaster. Another son got his A.B. at the University last June and is professor in Trinity College at Foochow. This pastor has made good, and he is a first generation Christian who before he met Christ was captive to all the sins of heathen Chinese life. Such men make an impression on the social life of the Chinese and explain the growing confidence and love for the Church."

INDIA

Sundar Singh Still Living

AN Associated Press dispatch given out in Bombay, to the effect that Sadhu Sundar Singh had been murdered by a fanatic in Tibet, created a great sensation among Indian Christians, and according to *The Christian Patriot*, "revealed the profound affection in which the Sadhu is held among Indians, and the void that would be created by his passing away." When the report came, some friends of the Sadhu recalled a saying of his, uttered in moments of spiritual exaltation, a devout longing of his soul, that he might die a martyr in his thirty-third year like his Lord. The Sadhu is now thirty-three years old. *The Pioneer* was the first to doubt the

rumor, and stated that a letter had been received from Sundar Singh, apparently dated after the day of his alleged death, but fears were finally ended by the receipt of a telegram, "Sadhu Sundar Singh in Kotgarh and in good health."

An Argument on Idolatry

A RECENT controversy between the editors of two Indian Christian papers throws an interesting light on some Oriental thought processes. It began with a recommendation by the editor of the *Christian Patriot*, of Madras, that an image of our Lord be worshipped in a Christian service, and the quoting in reply of the Second Commandment by the editor of the *Dnyanodaya*. The former thereupon retorted: "This Commandment is so purely Jewish that it is not binding on Christians, as Indians are, just as the prohibition against pork is not binding on Europeans.... It was because the Jews were a very inartistic people, with very little genius for the plastic arts, that God commanded them not to make ugly representations of Himself."

The *Dnyanodaya* editor asks for one Scripture proof in support of such a statement, and concludes: "Confronted with the idolatry of his day St. Paul evidently thought it was not 'ugly representations of God' that were forbidden, but any 'representation' at all (Acts 17:29 and Rom. 1:23). We plead with the loyal and devoted editor of the *Patriot* to cease coquetting with idolatry."

Temperance Teaching in India

IN 1921 the North India Mission of the Presbyterian Board appointed a special temperance committee, which planned for the following activities: (1) Educational work—providing temperance material for schools, temperance speakers or demonstrators, temperance leaflets, etc. (2) Temperance itineration—including a full-time worker to visit stations with literature, slides, exhibits, etc. (3) A general propaganda, which would

include charts, exhibits and leaflets, and provide a magic lantern to be used by temperance workers. An outline for scientific temperance instruction in schools was prepared and sent to every school in the bounds of the mission, while the National W. C. T. U. took 3,000 copies and sent them throughout India, Burma and Ceylon and even into Africa. School examiners were asked to include temperance in their annual examination of the school, and an effort was made to enlist men who would take a short temperance training course, with a view to teaching and organizing temperance societies in the villages.

Christian Progress in Assam

STATISTICS from "The Administration Report of the Province of Assam" are quoted by the *Australian Christian World* as "of very great interest to those who watch the progress of Christianity in India": "The increase of Christians has been remarkable. In ten years the number has almost doubled. In the Lushai Hills the movement has been described as mass conversion. In this district, where in 1911 there were 2,000 Christians, there are now 27,000, constituting more than one quarter of the whole population. The Superintendent of the Lushai Hills remarks that Christianity is now the fashion, and even chiefs have embraced it in some cases. The chief Christian mission in the Province is the Welsh Calvinistic Methodist Mission, whose educational, medical and linguistic work is well known."

An Invitation from Buddhists

FROM Thongwa, Burma, Rev. C. E. Olmstead writes in *The Indian Witness* of an interesting opening in a newly organized cooperative land society, Sin Kyun by name, to the members of which Government has given the lease for twenty years of forty acres of new jungle land, recently reclaimed from the sea. "Sin Kyun's headman," he says, "is a Buddhist Karen who, three years ago,

hated Christians. There was not one of them in his society. But when the workers saw him, this year, they found that his heart had been strangely warmed from the two summers of contact with Christian leaders. Now he proposed that a day be set when he would invite the people of all the surrounding villages to enjoy his hospitality, and we should come out and preach to them. We gladly accepted the opportunity, hardly daring to believe it could be true, for for a Buddhist to invite and entertain his friends for a day to hear the Christian message is something new in Burma." Large audiences came for two days in succession and the workers have continued to preach, teach, and minister to the sick, most of the season. "The people still come to the meetings and listen keenly. Not many have yet broken with ancient customs to become Christians; but we now have a young preacher stationed there, and we confidently expect a large movement toward Christ from that area."

THE NEAR EAST

English Jews in Palestine

IN spite of the widespread propaganda of Zionism in Great Britain and America, only 234 Jews from English-speaking countries were among the 16,800 who arrived in Palestine as settlers during seventeen months. This fact was stated in the House of Commons in London by Mr. William Ormsby-Gore, Colonial Under-Secretary and British member of the Permanent Mandates Commission of the League of Nations. In the first five months of the current year only thirty Jews from English-speaking countries went to Palestine out of the total of 4,000.

The paper *Our Hope* has its explanation of this state of affairs. It says: "Orthodox, Bible-believing Judaism does not flourish in English-speaking countries. The well-to-do call themselves 'Reformed.' Many of this class think they become something by turning to 'Christian Sci-

ence' and some unite with the Unitarians. The poor classes cast off all religious belief, and are, in part at least, infested with radicalism. The real Jewish element, which still holds to the hope of the nation for the coming of the promised Messiah and their subsequent restoration to the home land, lives in Poland, Russia and other portions of Eastern Europe. From this class come the recruits for Zionism."

Future of the Patriarchate

COMMENTING on the wild disorder which preceded the retirement of Patriarch Meletios from Constantinople, the *London Church Times*, quoted by the *Living Church*, declares that in spite of the efforts, apparently made with success, to force Ismet Pasha at Lausanne to accept the position that the Patriarchate must remain in Constantinople, no reference to the subject appears in the draft treaty and no intimation is given that the Turks have accepted such a position. "There is good reason," says the *Church Times*, "to expect that if the Allies evacuate Constantinople, the event will be celebrated in a fashion rivaling Mustapha Kemal's celebration of the capture of Smyrna, though, of course, the festivity will be so staged as to enable the Turkophile to declare that the Orthodox have massacred themselves. On the other hand, no one doubts that once he has free possession of Constantinople, Mustapha Kemal will see to it that the Ecumenical Patriarchate is removed—in one way or the other."

The Greek Patriarch

THE patriarch of the Orthodox Churches of the Orient is quite as definitely located at Constantinople as the pope is at Rome. His recent removal from that city is a striking commentary on conditions in the Turkish Empire, says *The Christian Century*. "He left Constantinople because he was *persona non grata* to the Kemalist régime in Turkey, and on the advice of Venizelos in Greece.

The Kemalist Government had objected strenuously to the pan-Orthodox gathering that was being summoned. The patriarch has taken up his residence on Mount Athos in an ancient monastery. He refuses to resign or abdicate in spite of opposition to him both among the Turks and on the part of certain Greeks."

AFRICA

Moslem Hatred of Christians

NOTWITHSTANDING many signs of a better understanding and appreciation of Christianity on the part of the followers of Islam, hatred of the Christian faith is still strong among the Moslems of Egypt. The Rev. H. E. E. Hayes, a missionary of the Church Missionary Society at Menouf, writes: "The common street cries of little children indicate that many parents consider it their duty to teach their children to hate Christianity. One of their great insults to any one wearing a hat is to call 'O Nazarene' after them. I heard a woman curse her naughty daughter in the following terms: 'By the great Almighty God, I will leave my religion and become an infidel and die in the Christian religion if you will not come with me!'"

Students in Cairo

AVISITOR to Cairo today may see, if he will, a striking contrast in educational methods. First, let him visit Al Azhar, the famous Moslem institution of learning. The classes are conducted in an open court, where from fifteen to twenty students sit cross-legged around an old sheik, their teacher. Most of the classes are on the Koran, with now and then one in geography or arithmetic, as part of the "university" training. In private rooms around the sides of the open court are students from countries other than Egypt—Sudan, Abyssinia, Arabia, and China. In its "palmy" days, this university boasted of twelve thousand students. Today, we are told, there are about three thousand. The scientific department consists of

a few chemical specimens, a telescope, and some scales, all kept in glass cases, to be looked at but never used. There is an excellent library of Arabic literature, but this is also carefully guarded and seldom if ever used by the students. The visitor may then go to the American University. As he enters, the two hundred students of the College of Arts and Science are at work in their classrooms. Instead of apparatus in glass cases, he sees young men performing chemistry experiments with their own hands in an up-to-date laboratory, under the guidance of a technically trained American professor. The college library is filled with students who are reading and studying, but with none of the mumbling and swaying that are customary in the Mohammedan university.

It is easy to guess which institution is training the majority of the leaders of the Egypt of tomorrow.

A Force in Egyptian Life

HON. J. MORTON HOWELL, M.D., LL.D., American Minister to Egypt, wrote of his recent visit to the American Mission College at Assiut: "I shall not soon forget that sea of 700 faces in the Preparatory Department which greeted me, or the 350 advanced students whom I afterwards addressed. I could not but exclaim then, what an opportunity for the molding of character and the making of lives which would prove an asset to the land which gave them birth. I have since thought how well this opportunity is being met by the personnel of this teaching force. This is evidenced by the men and women whom I have met—doctors, lawyers, judges of courts, editors, statesmen, teachers and business men generally, all over Egypt and Syria—who have evidenced the fact that they owe largely what they are to the American College at Assiut."

Mr. Wilbert G. Smith, Y. M. C. A. secretary for Egypt, wrote from Cairo after a visit to Assiut, in which he was greatly impressed by the atmosphere of the college:

"Here in Cairo we are counting heavily upon Assiut College alumni in opening our new Egyptian branch. With the splendid grounding they have had, they ought to be among the most effective and useful of our members, and a large number of them have already indicated their purpose to unite with us."

The Secret of Dr. Laws' Preaching

AN interesting glimpse of Dr. Laws of Livingstonia is given in a letter from Dr. D. M. Brown, of Tanganyika, who attended the recent meeting of the Livingstonia Council. He writes: "On the way there I enjoyed the privilege of preaching in the Karonga church to a reverent congregation of nearly seven hundred, and we were gladdened to learn at Council that this plucky band of Christians had at last prospects of a missionary again. It was a memorable day for my men when they arrived and saw the wonders of the Institution, its mountain road, its water supply, its electric light, its modern hospital, its printing press, its machinery! The favored individuals who saw these things have always the final word now when any one else begins to brag in their presence about what they have seen or done: 'Ah! but you have not been to Kondowe!' It was an inspiration to meet our veteran chief, Dr. Laws, and to hear him speak on the Sabbath from the words, 'We preach Christ crucified.' 'Forty-seven years ago on Thursday,' he said, 'the first Christian missionaries reached Lake Nyasa... This brought me here; this keeps me here —'we preach Christ crucified.'"

Khama's Testimony

KING KHAMA, the African Christian chief, at a conference of the Mangwato churches which he attended a few days before his death, put the representatives of the various villages through a cross-examination as to what they had done with the teachings of the missionaries who had gone to them, and how they had helped the

workers. In conclusion he addressed them as follows: "You have told me that you have received the missionaries and that you know that they came to teach people, and not to serve themselves. And so I ask you, what is it that prevents them from progressing in their work? I know what it is that prevents them, it is chiefly drink, the sale of your daughters in marriage, and bigamy. What is it that has destroyed your girls in the school? It is just the three things which I have mentioned. If, having heard the teacher preach the Gospel to you, you fail to put it into practice, you will never make any progress."

Tablet to African Chief

A TABLET was recently put up in the London Hospital to commemorate the African chief, Mandombi, whose self-sacrifice was the immediate means of the discovery of the cause of sleeping sickness. Mandombi was converted under the influence of Dr. Grattan Guinness, to whom he suggested, after he had fallen a victim to this disease, that he should offer himself for experiment, for the good of his people in Nigeria. He was brought to England, and submitted to tests which led to the discovery of the trypanosome which has since been found to be the cause of the disease. To save the chief's life was not possible, but in consequence of further researches literally millions of lives have been saved.

—*Watchman-Examiner.*

A Letter from Dan Crawford

FROM Elizabethville, Central Africa, states that there was great excitement among the Africans over the arrival of copies of the revised version of the New Testament in Swahili, the language which Mr. Crawford says will ultimately swallow all the neighboring dialects. This is the language which will be the medium for an exchange of thoughts at the Mid-Africa Conference in Uganda this year. In London there is a Swahili school where prospective missionaries may learn to

speak the Central African tongue. "In the meantime," says Mr. Crawford, "all the local languages are clamorous for expression. Is it not written that all languages shall serve Him? Many a time in the mosquito-stung territory this phrase has been as the music of God to nerve us on."

EUROPE

Revival in Ireland

A REVIVAL in Ulster County, North Ireland, under the leadership of the evangelist, W. P. Nicholson, is reported in *The Christian Observer*, which says: "Converts have been made by thousands and prayer meetings have sprung up in shops and factories. There has been an increased demand for copies of the Scriptures and a great revival of song." It also quotes an unnamed English publication as follows: "Every day the tide of blessing is rising and flowing over. It would be interesting to have a list of all the characters who have come out on the Lord's side, and who are now working hard to get others saved—including publicans, boxers, gamblers, thieves, gunmen, as well as respectable church-going people who had never been 'born again.' The secret of Mr. Nicholson's success is a yielded and Spirit-filled life, a genuine belief in the inspiration of the Bible from Genesis to Revelation, and a fearless declaration of the same."

The Anglo-Catholic Ideal

THE Anglo-Catholic Congress, which recently brought together in London "several thousand men and women from all over England," was the occasion for the following editorial in *The Christian World*, a Free Church paper in London: "We must put aside at once the crude idea that Anglo-Catholicism is preparing a surrender to the Pope, or has the least idea of bringing back an Italian jurisdiction into the English Church. To say that it has treachery up its sleeve is to miss the real strength of the movement. Such a view is partly a controversial prejudice, and partly it arises because

so many have made the position a bridge-head towards Rome. But that is very far from being the intention of the movement. The dream of the Anglo-Catholic is something much greater than a surrender to the Pope. He thinks to build a new spiritual empire, to set up guarantees and sanctions almost of his own kind for Christian truth, and to proclaim a gospel of salvation through Christ, but a gospel mediated and secured by a priesthood and by a priestly Church which is independent of Rome and stands in its own rights as a living part of the universal Catholic Church. There is something imposing and daring in such an ideal. It is a claim to authority in spiritual things and in the realm of truth and to the possession of sacramental graces in a succession of its own—a claim founded on the continuity and antiquity and apostolic character of its own Anglican Church."

Fighting Alcohol in France

IN France, the country which leads all Europe in the consumption of alcoholic beverages, a national league against alcohol is making excellent progress. The League now has over 10,000 members, and its president is Monsieur Herriot, mayor of Lyons and deputy of the Rhône. In addition, a French admiral and a French general are on its executive board; its work has been "crowned" by the French Academy; the Government has declared the League a public utility, enabling it thereby to accept legacies, and permission to preach the truth about alcohol in the army and navy has been authorized. Today the League finds itself engaged in a terrific battle with the French liquor industry, American prohibition being one of the chief points of attack. So complete is the control of the French press by the French liquor interests that the League has great trouble in refuting the false information given out concerning prohibition and its results in America. Along political lines the League is moving slowly. While it has introduced some restric-

tive legislation in Parliament, it contents itself chiefly for the present with the enforcement of existing laws and decrees, the election of deputies favoring prohibition and the education of public opinion.

Religion in Germany

THE religious life of Germany is in these days, according to *Evangelical Christendom*, "being tested and tried. Her foreign missions have practically been strangled by the exchange, and even those districts which she can still occupy are left without financial support. There are many proofs of a return to God, and a sincere desire to find Him as Lord and Redeemer. There is an increase in the number of candidates for the ministry, at a time when poverty hangs heaviest on those who lead the religious life of the people. We have received much from Germany, that we could well do without; but we can never forget the leadership of Germany in the critical period of the Reformation, and it may well be that, in the Providence of God, German Christianity, purged by suffering and driven back on the Redeemer, may play a great part in the spiritual renaissance which the world needs."

German Bishops' Appeal

AN appeal, signed by three Catholic bishops of the Rhine and Ruhr districts, the archbishop of Cologne and the bishops of Münster and Paderborn, is an unquestioned piece of German propaganda. Appealing for the people, "sighing under the hard yoke of hostile occupation," these bishops have this to say: "The unfortunate war, neither caused nor wanted by our people, but borne with resignation, and in obedience towards the legal authorities, had a tragic outcome. A terrible revolution, from the consequences of which our people will but slowly recover, was followed by the merciless so-called Peace Treaty of Versailles, whose cruel conditions and burdens completely crushed our people... Ever since the peace a good part of our daily episcopal endeavors

consisted in trying to check the increase of starvation and sickness, staring at us wherever we go: in orphan asylums and hospitals, in schools and families, in nurseries and homes for the aged. We must listen to the ever increasing and ardent entreaties for help in utmost distress; with the kind donations of charitable Catholics in all countries we must save from death and ruin whatever can be saved. Moreover we constantly try to cultivate in our people, longing for peace, the spirit of Christian charity and reconciliation, in spite of the hard burdens of the pseudo-Peace of Versailles."

Crucifix in Italian Schools

THE Fascisti Government of Italy, having clerical leanings, recently ordered all public schools to hang a crucifix on their walls beside the portrait of the King, which already hangs there. The Waldensians thereupon protested strongly against the use of this Romanist emblem. The Government has withdrawn its order partially, but insists that a sculptured image of Christ "manifesting Him as the Supreme Ideal," shall take the place of the crucifix.

Bibles Burned in Rome

THE antagonism of the Vatican authorities to the Protestant movement in Italy took a concrete form in the burning of Bibles on May 27th in the square in front of the church of Santa Maria della Navicella. This was part of a sacred function in which the clergy took part. The facade of the church was illuminated and a big bonfire was lit. Then, to quote the *Osservatore Romano*, the organ of the Roman Curia, "there were thrown into the flames many licentious books, immoral periodicals, and Protestant Bibles, which had been taken from the hands of the young. They were consumed in the fire to the honor of the Madonna. Whilst the fire was burning the pernicious books a certain Signor Cingolani, one of the most zealous of the clerical party in the

Italian chamber mounted the porch of the church and addressed the crowd in an impassioned oration, in the course of which he exhorted the people, while the fire destroyed the corrupting books, to light in their hearts the fire of faith for the good of their souls, the church, and the fatherland." This action has evoked protests not only from Protestant bodies and papers in Italy, but also from the daily press. The Fascisti paper *Il Popolo d'Italia* declared that the Bible was the foundation of the whole Christian Church, including the Roman Church itself, and that the burning of these copies constituted a repudiation of the words of Jesus Christ Himself. The *Osservatore Romano* defends the proceeding by saying that if it is permissible for the Fascisti to be intolerant in the political field in burning newspapers that oppose them, likewise it is permissible for the Catholics to burn the Protestant Bibles. It said: "It would seem that intolerance in politics is allowed. Now we ask, why can it not be so in religion, when it is not an opinion that is in danger, but the truth; not a form of government, but the government of the soul; not questions of earthly and changeable institutions, but eternal salvation. We believe in intolerance."

Problems in Greece

REV. PHINEAS B. KENNEDY, who visited Greece during the past summer, writes in *The Presbyterian* of seeing, on his arrival at Piraeus, the temporary board huts of the thousands of Smyrna refugees, the unloading of scores of boxes of army and navy shoes, for relief work; a hospital of the American Women's Hospitals Associations, and representatives of the American Red Cross and Near East Relief societies.

He continues: "It impresses one as he speaks with these leaders as we did that the problem is apparently an economic one, and that the question is, how to help the poor refugee to get where he can permanently help himself by means of Christian education."

LATIN AMERICA

Protestants and an Earthquake

THE city of Quito, Ecuador, was badly shaken on May 16th by an earthquake, which caused serious damage to many buildings. The people, who were greatly frightened, flocked to the streets and open places, some of them falling on their knees and praying to the saints or the Virgin. A few women fainted, and one Indian was killed by a piece of a building falling on him. A representative of the Christian and Missionary Alliance writes: "Our own building stood the test fairly well, although on the third floor a couple of the rooms have bad cracks in them. The fanatics looked at our chapel, thinking it would surely be the first thing to be destroyed; and when they could find no cracks in it, some were heard to say, 'God is not just; He has not destroyed the Protestants, and they are the cause of this.' Another person said, 'If the Protestants are allowed to stay here, we shall all land in the grave.' A general belief among a certain class seems to be that God has brought this upon them because we were permitted to build our chapel here."

Turmoil in Paraguay

FOR the past year Paraguay has lived in a continued state of guerilla warfare. Malcolm L. Norment, of the Colegio Internacional in Asuncion, writes in *World Call*: "The government has run its soldiers all over Paraguay, from one end to the other, trying to put down the bands of marauders that appear here and there and everywhere. Up until now it has been unable to stamp out the sedition. Both sides, naturally, have had to live off the country. Both sides have resorted to pillaging and confiscation. Private property has had no meaning for these soldiers. Written guarantees, worthless, of course, have been given in many instances; but in the majority of cases, it seems, the soldiers have gone in, driven off the cattle or killed them and carried off

their hides, and taken along everything else of value that could be sold for money... It is needless to say that the revolution affects our school in many ways. The confusion and the chaotic business situation make it impossible for many parents who really wish to do so to send their children. It is hard for those who do have children with us, to meet their expenses. Some of the fathers who have boys in the school are exiles, and cannot come back into the country unless Chirife gets in. If he does overthrow the present government, of course there will be many fathers of our boys who will have to leave the country, and take their children with them."

Neglected Argentina

ERNEST GRAY writes to the Moody Bible Institute *Monthly* from northern Argentina of the deplorable lack of missionaries there. In the province of Victoria, where he is working, only ten or twelve are preaching the Gospel among 600,000 people. In Corrientes, the province to the north, with a population of 360,000 including many Indians, a native Argentine is the only preacher. Still farther to the north are three provinces with no gospel work except one small station of the Seventh Day Adventists. Argentina's population is increasing fast, and there are said to be 2,500 places of over 2,000 people without any gospel testimony.

New Method in Brazil

THE Brazil Mission of the Presbyterian Church in the U. S. A. has worked out details of a new plan for the evangelization of the country. The proposition is to set up evangelistic centers where agriculturists, traveling evangelists, teachers, doctors, nurses, druggists and farmers will be taught in a demonstration school. These students will be given specialized training, and they in turn will go out from the school and establish new centers along the same lines. The mission expects that in a very little while these centers will become self-supporting

and self-propagating and will result in the evangelization of the country in less time, at less expense and by means of fewer men drawn from the home Church, than any method which has been tried heretofore.—*The Continent*.

NORTH AMERICA

Boards Facing Deficits

SEVERAL of the great foreign mission boards in the United States have issued during the summer special appeals to their constituencies to prevent substantial deficits. The American Board (Congregational) asked for individual gifts during July and August of \$176,765, in order that it might end its fiscal year without adding to the deficit of \$130,000 with which the year began. The Presbyterian Board (North) reports that its fiscal year closed March 31, 1923, with an accumulated deficit of \$657,187.57 made up as follows: (a) \$126,298.44 balance of deficit from the war years; (b) \$409,415.76 required to provide living salaries, necessary furloughs and hygienic homes for the missionaries. This amount needed by the missionaries was carefully worked out in a conference with representatives from all the missions at Princeton in 1920, whose findings were reported to and approved by the General Assembly; (c) \$121,473.37 required for the direct evangelistic, educational and medical work and for the Board's share in the obligations imposed by General Assembly action in 1922. Increased expenditures have been planned for the current year, and the Board is asking for an increase of \$1,250,000 in the contributions of the Church to foreign missions this year.

The Methodists, Baptists, Disciples and others also report serious financial shortages, with growing needs.

Methodist Centenary Results

AS the Methodist Episcopal Church approaches the completion of the five-year period set apart for its Centenary Movement, it is natural to take account of the achievements. *The*

Christian Advocate gives the following summary of the reports which reached the Board of Foreign Missions for 1919, 1920 and 1921:

"New missionaries sent out, 540;
612 buildings erected or properties purchased for churches and schools;
35 buildings erected or properties purchased for hospitals and dispensaries;
521 new parsonages and missionary homes;
6,474 added to the staff of native workers;
80,519 added to church membership;
87,405 added to Sunday-school enrollment;
29,583 added to school enrollment (all grades);
1,313 new Sunday-schools organized;
\$1,870,901 increase in annual giving of church members on field;
\$9,359,599 increase in estimated value of all mission property."

Methodist Union Progresses

A JOINT commission of the Northern and Southern Methodist Churches met on July 24th at Cleveland, Ohio, when nineteen commissioners of the Northern body and twenty members of the Southern body present, voted for closer fellowship between the two bodies.

The plan as adopted must go to the general conference in Springfield, Massachusetts, in May, 1924. According to the plan agreed upon, the present organizations will remain intact and become part of a united body. The Northern general conference and the Southern general conference will continue to function as jurisdictional conferences except as they delegate their powers to the general conference of the united body. As soon as the union is consummated, the bishops will be organized as one body, and a bishop may be assigned duty in either jurisdiction. The Negro question has brought previous conferences to an impasse, but this has now been disposed of by an agreement that the Northern jurisdiction may continue to support Negro churches in the South if it so choose.

Cooperation in Home Missions

DURING June and July a group of secretaries of the national boards of several leading denominations joined with the home mission adminis-

trators in Idaho, Northern California and Wyoming in planning for full interdenominational cooperation in those states, and conferences were held in Oregon and Washington which promise to bear the same kind of fruit within a few months. Since these conferences were held, denominational leaders in North Dakota have been asking for the same kind of joint fellowship and work. In these states groups of men representing different denominations visited areas, inspected types of work and saw what the churches are now doing. At the conclusion of these visits they met in conferences to enable them patiently to go through the list of unoccupied fields in the state and assign responsibility for occupation to the denominations best able in each case to take and execute the task. Such conferences also brought the men face to face with other problems connected with industry, education, foreign groups, Indians, Orientals, and Mormons.

Father and Son Week

NATIONAL Father and Son Week is to center around Armistice Day, instead of the week of Lincoln's birthday as before. The change was made at the request of various national and international Sunday-school organizations, and was endorsed by the late President Harding in the following letter received at the New York office of the International Committee of Y. M. C. A.:

"My attention has been called to the National Father and Son Movement, which is to be launched during National Father and Son Week, November 11-18. It is a great pleasure for me to commend this movement, which has as its objective to draw together in a more intimate way the fathers and sons of America, and to strengthen and develop this relationship.

The success of this movement during the past years has won for it a distinct place. Since the movement has become world-wide in character, it is most fitting that it center around the date of world-wide significance, Armistice Day. Surely, the coming generation will need to be constantly reminded of their obligation to help maintain the peace of the world, for which millions of fathers and sons have died in past years.

It is hoped that all individuals as well as constructive agencies, interested in the boy

life of our Nation, will give this week due consideration and recognition by bringing together fathers and sons in schools, churches, clubs and other places, and assisting the boys of the community to their own inherent right of companionship with their fathers.

Very truly yours,

WARREN G. HARDING."

From Suffragette to Evangelist

MISS CHRISTABEL PANK-HURST, who has become widely known in English-speaking countries as a militant supporter of woman suffrage, has been making evangelistic addresses during the past summer in both New York and Toronto. In one of these she said: "I am thankful for the hope of the Bible in these times of storm and cloud. We have lived through the great war and many of us believed when it began that it was the war that would end all war. How could any one of us have lived in that fool's paradise? The answer is that we did not properly study the Bible. We thought in our folly that man himself could work out the salvation of the world. The war of 1914 could not purge out of the world the sins that make war, and so long as the cause of strife remains, war itself cannot be destroyed. God has provided His own way to bring peace on earth. I thought the labor movement and the woman movement, and these various movements, would finally settle the problems of this world, but this has not happened... The terrible events that are already looming before us are a challenge to us to go out and preach the Gospel to all who will listen."

Child Legislation in Colorado

JUDGE BEN B. LINDSEY, head of Denver's famous Juvenile Court, who began over twenty years ago his long fight for child legislation, has secured for the State of Colorado what its advocates consider the most advanced children's code in the world. The Legislature of 1923 adopted four bills drawn by Judge Lindsey. Two of these bills raise the age of delinquency and dependency from sixteen to eighteen; the third is an amend-

ment to the bill relating to the dependency of children and extends the provisions of the former act, popularly known as the Mothers' Compensation Law, to unborn children; and the fourth gives to the special court in Denver, over which Judge Lindsey presides, and which is now to be called the Family Court, exclusive jurisdiction in all cases which concern children proper, and coordinate jurisdiction with other courts in criminal cases against adults who violate laws for the protection of children.

—*The Outlook.*

Japanese on Pacific Coast

ACCORDING to the 1920 census there are 111,010 Japanese in the United States, most of them being west of the Mississippi River, particularly in the states of Colorado, Utah, Idaho, Washington, Oregon, and California. Approximately one half of the Japanese population of the country is to be found in the single state of California.

Many of the Japanese who have come to this country are Buddhists and in every large city on the coast one or more Buddhist temples have been erected. Protestant churches have not been unmindful of their opportunities and responsibilities in this field and a recent summary of the work shows ninety churches or missions among Japanese west of the Mississippi River. A total church membership of 5,390 is reported with church property valued at nearly \$1,000,000.

Union Japanese Church

LOS ANGELES as a Mexican center was described in the August REVIEW. That city also contains the largest Japanese settlement in the United States, and in it has just been dedicated a union Japanese church, representing several Congregational and Presbyterian agencies, and valued at over \$80,000. The building is thus described in *The Congregationalist*: "It is well adapted to the needs of the community, with gymnasium, bathrooms and kitchen, as well as

school rooms, library and rest rooms and a great auditorium with booth for moving pictures. There are also two suites of apartments for the two pastors' families. Memorial windows to Miss Alice Harwood, an early teacher of the Congregational mission, and Dr. Sturge, long superintendent of Presbyterian Japanese missions, will decorate the auditorium. An electric cross surmounting the roof and the striking pillared front make the building a veritable landmark among the cheap, poor structures of the Japanese quarter. It is sure to excite the interest and enthusiasm of a beauty-loving race, and its international significance as a demonstration of Japanese-American cooperation will not be overlooked by leaders of both races."

Rebuilding at Nain

FRIENDS of Moravian missions in Labrador recall the disastrous fire which, in August, 1921, completely destroyed the mission property at Nain in Labrador, and will rejoice to know that rebuilding is under way. In a letter received in London April 20th, Rev. P. Hettasch wrote: "On Nov. 10th the new missionary's house was sufficiently advanced to permit of our moving into it. There were but few people here at the time, but all turned out to join us when we dedicated the new house, asking God's protection and blessing for it. Our folks expressed their great joy that there was again a mission house... Men's meetings have been held, and one of the chief topics of discussion was the new church, to be built, D. V., this summer. There is not one who is not willing to do his very best, in order that the new church may be built. As soon as the fox-hunting season is over—middle of March—the men have promised to go over into the bays where good timber may be found, and fell trees for beams or board. This, of course, will be all free labor... God grant that we may not merely build a church outwardly, but that His spiritual Church may be built in the hearts of our people."

ISLANDS OF THE SEA

The Japanese in Hawaii

REV. SIDNEY L. GULICK, D.D., writes of present conditions in Hawaii in *The Christian Work*: "The Americanization of Hawaiian-born Japanese seems to be going forward excellently. Their knowledge of the English language is remarkable. In the schools race consciousness is remarkably absent. . . . One of the much-talked-of questions in the Islands at present is that of the foreign language schools. There are 130 of these maintained by the Japanese, and twenty more by other races. In 1920, after some rather heated discussions, a measure was proposed by a group of mediating Japanese which brought all private schools under the supervision of the Department of Education and was promptly enacted into law. The outlook in the Hawaiian Islands so far as the Japanese question is concerned is decidedly hopeful. The Japanese are making good. To allege 'a Japanese menace,' as certain politicians in the Islands have recently done, in order to frighten Congress into desired labor legislation favorable to Hawaii is itself a 'menace'."

GENERAL

Lutheran World Convention

MANY denominations have formed some kind of a world federation, but though the Lutheran churches number nearly half, if not quite half, of the Protestant constituency of the world, they have never had any kind of federative overhead organization. On August 19th, however, the first Lutheran world convention assembled at Eisenach, Germany, meeting in old St. George's Church, where Martin Luther preached in 1521. The one hundred and fifty delegates represented twenty nations and fifty synods. Among them were twelve Americans, one of whom, Rev. H. J. Stub, of St. Paul, Minn., president of the Norwegian Lutheran Church of America, was president of the Con-

vention. Prominent among the questions before the conference were the authority of the Holy Scriptures and matters of church unity and organization.

The chief Lutheran strength is in Germany, the Scandinavian countries, France, America and Australia, though scattering churches may be found in all parts of the world. These churches are very different from each other in government. The Scandinavian churches in some instances have retained the episcopal mode of government. They do not stress apostolic succession, though the Swedish church claims to have it. In America, the Lutheran form of government has more nearly approximated the congregational. The conference expects to meet again in 1927 and hopes to organize a unified Lutheran Church throughout the world.

Baptist World Congress

BAPTISTS of the world, meeting as the congress of the Baptist World Alliance at Stockholm, Sweden, in August, refused to accept the Anglican plan for Christian unity known as the Lambeth proposals. Acceptance of any formal creed as a basis for church membership or as a condition of Christian union is impossible, the resolution stated. The congress also reaffirmed its support of the basic principles of evangelical religion and renewed its adherence to the New Testament as the only authoritative guide to faith and life. The thousands of Baptists participating in the congress included about 300 from Europe and large numbers from Africa, Asia and South and North America. The new president is Dr. E. Y. Mullins, president of the Southern Baptist Seminary at Louisville, Kentucky. He succeeds Dr. R. S. MacArthur of New York, who died during his term of office. The next congress will meet in Toronto, Canada, in 1928.

—*The Continent.*

THE MISSIONARY LIBRARY

TWENTY BOOKS ON JAPAN WORTH READING

BY REV. ARTHUR JUDSON BROWN, D.D.

Books on Japan are so numerous, are written from so many different viewpoints, and vary so widely in interest and value that it is difficult and perhaps impossible to make a list of twenty that will be satisfactory to all readers. Some volumes are apt to be included which certain critics might leave out, and some left out that should be included. Much depends, too, upon the phase of the general subject a given reader desires to study—history, literature, religion, manners and customs, social, industrial, military, missionary or political character. The Japan section of the large public and university libraries, the Missionary Research Library at 25 Madison Avenue, New York, and the libraries of the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York, Union Theological Seminary, New York, and Yale Divinity School, New Haven, Connecticut, will place a long list of volumes at the disposal of the inquirer. The following list includes a few books on each of several subjects; but it is far from being an inclusive one:

HISTORY, PEOPLE, POLITICS AND MISSIONS

Political History of Japan Under the Meiji Era, 1867-1912. By Walter Wallace McLaren. \$3.75. Chas. Scribner's Sons, New York.

Sufficient history of old Japan is given to give the atmosphere of the Kingdom before and after the introduction of Nippon to the family of nations. Dr. McLaren, sometime professor of politics in Tokyo, analyzes the reasons for the political changes and gives a clear account of the important activities of the Meiji Era.

A History of the Japanese People from the Earliest Times to the End of the Meiji Era. By F. Brinkley. Colored maps and 150 illustrations, 8 vo., pp.

795. \$4.50. Encyclopedia Britannica Co., New York.

A remarkably comprehensive work by the famous British editor of *The Japan Mail*.

A Short History of Japan. By E. W. Clement. 12mo., pp. 198. \$1.50. University of Chicago Press, Chicago.

A readable epitome of the most essential facts.

The Mikado's Empire. By William Elliot Griffis. 8vo. 2 vols., illustrated. pp. 651. \$5.00 Harper Brothers, New York.

A famous encyclopedic work of standard value, first published in 1876, and revised and enlarged in 1906.

The Story of Japan. By David Murray. 12mo. Illustrated. pp. 579. \$1.50. G. P. Putnam's Sons, New York.

A succinct historical narrative to the close of the Russia-Japan War.

Handbook of Modern Japan. By Ernest Clement. 12mo. pp. 409. \$1.50. A. G. McClurg & Co., Chicago.

A standard work of reference; full of many kinds of information. Published in 1903.

History of Christianity in Japan. By Otis Cary. 2 vols. pp. 790. \$5.00. Fleming H. Revell Co., New York.

The most thorough historical work on Protestant, Roman Catholic and Greek Catholic Missions. Published in 1909.

Japan, An Attempt at an Interpretation. By Lafcadio Hearn. 8vo. pp. 549. \$2.00. Macmillan Co., New York.

A fascinating study of the Japanese mind by a brilliantly gifted but erratic genius who married a Japanese.

Japanese Life in Town and Country. By George W. Knox. Crown 8vo. pp. 287. Illustrated. \$1.20. G. P. Putnam's Sons, New York. 1904.

A charming account of the impressions of a distinguished missionary, afterwards professor of Missions and Comparative Religions in New York.

Japan, Real and Imaginary. By Sidney Greenbie. Illustrated. 8vo. \$4.00. Harper Brothers, New York.

A traveler's impressions written in an animated and picturesque style.

The Mastery of the Far East. By Arthur Judson Brown, Secretary of the Presbyterian Board of Foreign Missions. pp. 671. Illustrated. Map. \$4.50. Charles Scribner's Sons, New York.

The story of Japan's rise to supremacy in the Orient; her dealings with China and Korea, and the character and progress of Christian Missions in Japan.

Evolution of the Japanese. By Sidney L. Gulick. pp. 457. \$2.00. Fleming H. Revell Co. New York.

An able and discriminating account by an exceptionally well informed missionary.

Things Japanese. By B. H. Chamberlain. Crown 8vo. pp. 552. \$4.00. Kegan Paul, French Trubner & Co., London.

Delightfully interesting notes on various aspects of Japan and phases of Japanese life written by an eminent British authority. Carefully indexed.

BY JAPANESE WRITERS

Bushido: The Soul of Japan. By Inazo Nitobe. 12mo. pp. 228. \$1.50. G. P. Putnam's Sons, New York.

An important exposition of the feudal chivalry and the idealism that powerfully influence the Japanese.

Faith of Japan. By Tsaku Harada. 12mo. pp. 190. \$1.50. Macmillan Co., New York.

One of the great Christian scholars and educators of Japan, formerly President of Doshisha University, Kyoto, compares the ethical ideas of Japanese religions with the religion of Christ and shows the superiority of the latter.

Intercourse Between the United States and Japan. By Inazo Nitobe. 8vo. \$1.25. Johns Hopkins Press, Baltimore.

An interesting and useful summary of American-Japanese relations.

The Japanese Nation: Its People and Its Life. By Inazo Nitobe. pp. 334. \$1.50. Map. G. P. Putnam's Sons, New York.

A presentation of Japan and an interpretation of the Japanese by one of the ablest and wisest of its Christian leaders.

Political Development of Japan. By George Etsujiro Uychara. pp. 296. \$3.00. E. P. Dutton & Co., New York.

The Real Japanese Question. By K. K. Kawakami. 12mo. pp. 269. \$2.00. Macmillan Co., New York.

A discussion of the problems confronting Japan and America, particularly those of Japanese immigration to this country and Hawaii, with a full discussion of California land and school legislation.

What Japan Thinks. By K. K. Kawakami. 12mo. pp. 242. \$2.00. Macmillan Co., New York.

An illuminating symposium on the national and international problems of Japan by leading thinkers and public men, such as Professor Anesaki, Marquis Okuma, Yukio Ozaki and others.

Asa-Ko Hirooka—an Autobiography. 12 mo. 28 pp. E. W. Clement. Tokyo, Japan.

Madame Hirooka was a remarkable Japanese woman who was born into a wealthy family where she might have enjoyed ease and comfort. She chose, however, to go into business, of which her husband knew nothing, and to devote her time and money to active work for the women of her country. She was a popular speaker and an able writer. Mme. Hirooka became a Christian when she was about sixty years of age and exerted a wonderful influence as a follower of Christ. She founded the first woman's university in Japan. She died in January, 1919, but the influence of her life abides. The story is briefly, simply and forcefully told.

Creative Forces in Japan. Galen M. Fisher. 248 pp. 50 cents paper; 75 cents cloth. Central Committee on the United Study of Foreign Missions. West Medford, Mass. 1923.

Twenty years of service in Y. M. C. A. work in Japan have qualified the author to write this one of the three books prepared for mission study classes, 1923-24. He has also gathered, from numerous other sources, many valuable facts that are encouraging to both foreign and Japanese workers in Japan, and that should prove stimulating and heartening to all in sympathetic cooperation with the Japanese for the best things in this day of great opportunity and grave problems in the Island Empire.

Due to poor arrangement, all the illustrations, with the exception of the frontispiece, are misplaced so that they are not connected with the text to which they belong.

A set of questions with each chapter or subdivision would have made

the book more useful as a study book but as the teacher has to make out his own questions, it may be an advantage since it compels him to study the text more thoroughly. The "Illuminating Questions" in the appendix are interesting and useful. The index is helpful but incomplete.

The Woman and the Leaven in Japan. Charlotte B. De Forest. 224 pp. 50 cents paper; 75 cents cloth. Central Committee on the United Study of Foreign Missions. West Medford, Mass. 1923.

This is another of the three mission study books on Japan for the ensuing year. Miss De Forest, the capable author is herself a "B. I. J." (born in Japan), and consequently has a sympathetic touch upon things Japanese. The many quotations from Japanese writings and testimonies of Japanese girls and women throughout the book are especially valuable as first-hand testimony.

This is a worthy companion to "Creative Forces in Japan" by Galen M. Fisher and the two books ought to be studied together, or, still better, perhaps, consecutively, taking "Creative Forces" first. Only in a few minor points do the two books overlap. As in the case of the other volume, the illustrations are inconveniently placed and the teacher must prepare her own questions for the class.

Though Miss De Forest's book will naturally appeal more to the women folks, and that by Mr. Fisher more to the men, it is to be wished that there shall be "neither male nor female" in this matter, and that both men and women will study both books with equal ardor, for neither one is complete without the other. A. O.

Henry Martyn, Confessor of the Faith. By Constance E. Padwick. Illus. 12mo. 304 pp. \$1.50 net. George H. Doran Co. New York and the Student Christian Movement of Great Britain and Ireland. 1923.

Missionary history teaching by example is seen in this impressive story of a Christian scholar and hero of the faith of a century ago. Many are

familiar with Henry Martyn's life as portrayed by Dr. George Smith. Here we have the great story by a literary artist in popular style. Here we see student life in Cambridge and conditions in India and Persia one hundred years ago and the Protestant missionary enterprise in its infancy. Many refreshing and inspiring incidents are given in the life of this brilliant but humble, intense but lovable man, who was set on fire by David Brainerd and burned his life out for God in India and Persia. His life also touched the lives of many other notables such as Claudius Buchanan, William Carey, Charles Grant, Charles Simeon and Dr. Vanderkemp. Henry Martyn's influence still lives and will live longer and inspire more because of this volume.

James W. Bashford: Pastor, Educator, Bishop. By George Richmond Grose. Ill. 252 pp. New York. The Methodist Book Concern. \$2.00. 1922.

A successful pastor, university president, missionary bishop, and in all these and other respects an exemplary Christian, has been set before us in Dr. Grose's volume. He gives a bill of particulars illustrating what Dr. Robert Speer said of Bishop Bashford: "No man of his generation has done more for foreign missions than he." Even more fully he completes Dr. John R. Mott's estimate: "While the word statesman is not used with sufficient discrimination, I have no hesitation in applying it to Bishop Bashford. In my judgment, he was one of the outstanding national and international Christian statesmen of his generation. Among the three or four most difficult and important problems of our time are that pertaining to the promotion of right relations between nations and races and that pertaining to the drawing together of Christian communions. In these two spheres, not to mention others, he rendered a service of rare distinction."

President Grose knew Dr. Bashford well and had access to voluminous sources; he journeyed in China for

months that he might secure first-hand testimony there to his accomplishment and spirit. Nor does he neglect his earlier American experiences, where he knew him better. We see the boy James on the Wisconsin farm; we follow him to the University of Wisconsin and note his struggles and victories, personal and intellectual; we go on to Boston University School of Theology and after graduation to the Boston School of Oratory; we see him preaching in his student days with acceptance and effectiveness; we get a glimpse of him in his pastoral work in Maine and in New York State; we follow him to the presidency of Ohio Wesleyan University, whither he goes after being wanted for a variety of educational services. Always he was trying to materialize the title of a sermon which he once preached, "The Law of Love the Supreme Law of Life."

Then follows the record of his great apostleship, when he guided the operations of the Mission work of his Church in China. But he was too broad for any one denomination and so became a leader in all societies and was known as a universal Christian rather than as a Northern Methodist. During those fourteen years he did a great work, though much of the time in great physical suffering and under the physicians's constant care. He not only traveled through its provinces for over a hundred thousand miles, taking voluminous notes and aiding every good work, but he was also deeply interested in the political life of changing China especially in its time of developing into a republic. Dr. Grose gives a somewhat full account of the Bishop's diplomatic service in connection with enlightening Washington and interpreting Japan's twenty-one demands of 1915, in which rôle he rendered most important international service.

Dr. Bashford was likewise an author of note. His magnum opus is his "China, an Interpretation," the fruitage of careful observation, exhaustive research and prodigious labor extending over his entire China life.

Next to Dr. S. Wells Williams' "Middle Kingdom," now forty years old, this volume will best supply the reader with trustworthy information. It is the life behind these pages which will make that nation, so far as it knew him, wish to inscribe on his monument the alien Roman centurion's eulogium, "He is worthy; for he loveth our nation."

James Bashford, Christian, is another high value of this volume. We see him reading his Bible through annually, with an ever fresh appraisal of its hidden values. Into the place of private and public prayer we are privileged to follow him. In that acid test of human life, prolonged and painful suffering, we also look upon this model apostle. It is all part of a divine plan to make perfect through suffering one of the greatest Christians and ecclesiastical leaders of our time.—H. P. B.

Contacts with Non-Christian Cultures.
Daniel Johnson Fleming, Ph.D. 185 pp.
Doran Co. New York. 1923.

The sub-title, "A Case Book in the Christian Movement Abroad" describes this volume accurately. It is an unusual venture along a new line, discussing concrete cases occurring on mission fields. The object is to give an insight into certain features of the missionary task which are not ordinarily found in missionary literature. Even when the general reader does not care to grapple with the detailed solutions, he may see how varied and difficult are the situations which face the workers, and what are the demands on sympathy and delicacy of feeling. To this end such matters as the following are dealt with in the chapters: Matters of Doubtful Expediency, The Attitude Toward Non-Christian Religions, Relations With the People, Problems in Economics, The Christian Family, Sunday Observance, Decision With Reference to Baptism, The Problem of the Missionary Home.

A wealth of material is provided. Dr. Fleming does not attempt to furnish the prospective missionary

with a set of ready-made solutions. The new recruit will in no wise escape the period of humbling apprenticeship by a reading of this book. But the author wisely stresses the idea that the method of arriving at a solution of a problem is often as important as the solution itself. Since this is the case it is well worth while to study this book to get the general line of procedure. For example, here is the problem of manufacturing "idol paper." Many natives earn their living by it. Some of these wish to confess Christ and join the church. Shall the missionary refuse to accept such workers even though they do not worship idols; or ought he to admit them? The opinion of missionaries is given.

Opinions will differ in regard to some of the conclusions reached in this book. But one thing is certain: this book will provide new interest in mission study groups, and stimulate a type of constructive thinking such as few books have done hitherto. An index adds materially to the value of the book as a work of reference.

—J. F. R.

South America From a Surgeon's Point of View. Franklin H. Martin. Introduction by Wm. J. Mayo, M.D. 345 pp. \$3.00. Fleming H. Revell Co., New York. 1923.

All interested in the southern continent will be glad to read this book. Two great scientists give here their observations with a clarity which will open the mind to the developments of South America along medical lines. The book is not technical and follows the itinerary of these noted physicians through the Panama Canal, to Peru, Ecuador, Bolivia, Chile, across the Andes, and up through Argentina, Uruguay and Brazil.

Dr. Mayo says, "Whatever may be the after-war responsibility of the United States abroad, we can not question that our first duty is to develop a sound Pan-Americanism, of science and a unity of spirit and ideals that will be more lasting than measures based on financial, commercial or political considerations."—S. G. I.

British North Borneo: An Account of its History, Resources and Native Tribes. By Owen Rutter. Illus., maps, xvi. 404 pp. London: Constable and Company. 21s. 1922.

As Fellow of the Royal Geographical Society and of the Royal Anthropological Institute, the author has important presumptions in his favor, to which must be added the far more important credentials of many years' residence there, both as Government officer and as planter.

It is the northern end of this second largest island of the world that the volume describes, a territory as large as the New England States minus Maine, lying only a few miles south of our Philippine Islands. We all know the island by the phrase, "Wild Man of Borneo;" but here, among the other less savage tribes we find 28,500 Muruts, who, Mr. Rutter tells us, come nearest the popular conception of the Wild Man than other tribes. Though this man may dress in bark cloth garments, the dandy will have sixteen yards of Chinese red cloth wound about his loins, with a portable chair attached behind, a ratan mat upon which he sits. But aside from his clothing, this man lives with many others in a communal house 200 ft. long, with many points suggestive for lovers of the simple life and gregarious living. The Murut is not a "Pussyfoot" by any means; and he sips his flowing beer through straws, *a la* our soda sots. When one sleeps in his home and looks up at the cluster of skulls, he may realize that his host is wild, but otherwise he is "hospitable, goodhumored and honest, so honest that theft is almost an unknown crime, except an occasional theft of some one else's wife. His head-hunting habits, through the tactful efforts of the District Officers, he has been induced to abandon." While three-fifths of the North Borneans are pagans, the remainder are Mohammedans who are graceful liars and accomplished cheats, Rutter tells us.

Aside from the inhabitants, whose environment and inward life are de-

scribed, most of the finely illustrated volume is devoted to a narrative of its occupation and development by the British North Borneo Company during the last forty years and their gradual transformation of the country through trade and policing. Rutter also briefly mentions the helpful work of the Roman Catholic pioneers and of three later Protestant societies, summarizing in the sentence: "Their success may be gauged by the behaviour of their converts, who are law-abiding and industrious people."

The chapter on "Native Customs and Folk-lore," is the most interesting for our constituency and also the most likely to appeal to missionary instincts. North Borneo, presented here mainly as a commercial and governmental proposition, becomes a subject of deep thought and desire to the serious Christian. The Wild Man of Borneo with his "jar-worship," is still in darkness, still in dire need of a full salvation through Jesus Christ.

—H. P. B.

The Karen People of Burma: A study in Anthropology and Ethnology. By Rev. Harry Ignatius Marshall, M.A. Illus. xv. 329 pp. Columbus: Ohio State University. \$3.00. 1922.

This Bulletin of the University is a noteworthy contribution to the knowledge of a little known, and remarkably interesting people, especially from the missionary viewpoint. It is among this race that the American Baptist Foreign Missionary Society has done its notable work, which constitutes some of the most fruitful and significant chapters of the Society's history.

After some general topics describing the Sgaw Karen habitat, the origin of the race, physical, mental and moral characteristics, language, and dress and ornaments, four important aspects of the people are taken up. Their domestic life shows the people in homes which are mainly those of the small farmer, the hunter and fisherman, and the artisan as engaged in spinning, dyeing and weaving, mat-making and basketry.

Naturally the two most important, as well as most interesting, aspects of Karen life are the social and religious, which occupy more than half the volume. The closeness of social interest is thus expressed: "Children and grandchildren love one another. Do not quarrel; do not find fault with each other. When we are in the village, we are separate persons; but when we go to clear the fields, we are brethren; and if one is taken sick on the road or in the jungle, we must take care of him. We must look after each other. When we cut the fields, we are brethren. If one is sick, all are sick. If one dies, all die." Some of the Karen laws and precepts might have been copied from the Old Testament. Others are a vast improvement upon Asiatic society usually, as the condemnation of cursing, so common a sin. The chapter upon music and musical instruments is especially important, since singing is so wonderfully developed among the Karens. One could have expected the author to refer to the Christian development of music and the almost unique meetings for village choir singing lasting nearly all night long.

Three leading religious conceptions are concretely described in Chapter XXI, the "pgho" or as described in the Pacific islands, the "mana," a species of supernatural power; the assigning of a more or less distinct personality to all unknown forces; and the religious traditions of the Karens, especially the Y'wa legends and traditions, reminding one of the early Genesis traditions and containing a prophecy of the return of the white brother with the Lost Book, which led to such remarkable success when the white missionaries first reached them. After reading Chapter XXII, one can readily see how much propædæutic material the missionary finds in these traditions for aiding in making clear the Christian message. And a later chapter upon sacrifices still further extends the pre-Christian foundation.

The discussion of "Growth of Christianity among Karens" is too brief

for the REVIEW's constituency, though sufficiently so for an academic thesis; but the final chapter upon "The Progress of the Karen Race" supplements it helpfully. In a word, the author has written a scientific treatise which nevertheless is interesting and informing for the student of Missions.

—H. P. B.

Between the Lines in Asia Minor. Mary Caroline Holmes. Illustrated. 224 pp. \$1.50. Fleming H. Revell Company. New York. 1923.

This story of the strange and heart sickening conditions among the 1200 waifs of the American Orphanage at Urfa deals also with the larger international questions, into which Miss Holmes she was drawn as head of the orphanage from 1919 to 1921. At the beginning the British were in charge of the region; later the French took over Cilicia, and alienated where the British had won, the respect of the people. As a result the French garrison of Urfa was shut up in the city by a besieging army of Turks. Being an American and having the confidence of the Turkish officers, Miss Holmes was able to act as intermedian between the two hostile forces, but, in spite of promises of safety from the Turks, the French troops after evacuating the city were massacred at Feris Pasha. The story of this siege and its terrible ending fills the major part of the book and shows how courage and good sense coupled with Christian faith and love do a magnificent work under unspeakable and almost impossible conditions.

—R. M. L.

Atlas of the World and Gazetteer for 1923. 8vo. 175 pp. Funk & Wagnalls Co. New York.

Ninety-four maps, five charts, a list of 7,500 cities and towns with their populations and 27 pages of descriptive matter make this a handy reference atlas, especially useful for home reference. It is based on the latest census and surveys and the colored maps by Hammond, though not large, are clear.

The New Missionary Series. Ten Volumes. Illus. 16 mo. 62 pp. 60 cents each. George H. Doran Co. New York. 1923.

These ten volumes for young people are very attractive stories of famous missionaries—James Chalmers, Robert Moffat, James Hannington, William Carey, Pandita Ramabai, James Gilmour, Mackay of Uganda, Abel of Kwato, John Williams and Heroes of Madagascar. Each story is told by a different writer but in excellent style and each is so brief and so interesting that it can be read in less than an hour but may make an impression that will last a lifetime. All of the missionary heroes have passed to their reward except Charles W. Abel of Kwato, New Guinea, who has been there for over 32 years and visited America this winter. He is still a young man and is doing a great work in Kwato.

Missionary Program Material for Primary and Junior Grades. Compiled by Anita B. Ferris. 12 mo. 153 pp. \$1.00. Missionary Education Movement. New York. 1923.

Miss Ferris, who has recently died, wrote the first edition of this useful book about seven years ago. Her wide experience has enabled her to gather suggestions that may be put into successful operation in many Sunday-schools and junior societies. They cover the making of programs, the literature needed, and specific suggestions as to books, costumes, dramas, stories and games related to China, Africa, India, Japan, Moslem Lands, Islands of the Sea, Latin America and home missions. Teachers and leaders of juniors and primaries will find the book very valuable.

The Women of 1922. Edited by Ida Clyde Clarke and Laura Miller. 12 mo. 224 pp. \$1.00. John C. Winston Co. Philadelphia, Pa. 1923.

The Woman's News Service has put out this conglomerate book of facts for and about women—their organizations, officers, meetings, activities in social, political, educational, business, literary and religious lines—national, international and by states.

It gives the facts about laws sponsored by women, their occupations and many other interesting items. The only reference to *missions* in the index refers to *foreign missions*—page ten—where no reference to the subject is made! Twenty million women are recorded as Church members—two-thirds of them Protestant.

Prem Masih of Damoh. By George E. Miller. Illus. 130 pp. Powell and White, Cincinnati. \$1.20. 1922.

A medical missionary in the heart of India has combined half a dozen boy characters, plus the lovely girl Seoti, into a tale of orphanage life of much simplicity and interest. Though idealized, it is substantially a true story and should show supporters of missions that such work is of value. While we are unaccustomed to love stories emerging at eleven years, it is wholly in accord with Indian experience, if we except the somewhat Occidentalized form of emotion. Though the course of their love life did not run smoothly, it ended happily. True to the age of the principals—of course Prem Masih was Seoti's senior and years had elapsed after the budding of the flower—a football match and a hardly won goal by the hero seem to be the climax of the booklet. Though the missionary disciplinarian may condemn the exchange of love notes as pictured here, that is also true to orphanage life; and one does not condemn Miss Lee for a measure of charity which is not too common among women teachers abroad.

Simon of Cyrene, Dimachaerus Splendens. Or the Story of a Man's (and a Nation's) Soul. By Thomas Hall Shastid, M.D., Sc.D., etc. 446 pp. Ann Arbor, Mich. George Wahr, Publisher to the University of Michigan. 1923.

There is undeniable charm in stories which attempt to recreate for us the historic background of Biblical scenes and figures. "Ben-Hur" is a classic of this type. So is Walter Pater's "Marius, the Epicurean." In

Dr. Shastid's story Simon of Cyrene is more than a personal figure; he is a symbol of the Jewish soul. If we could be made to see the Old Testament through Jewish eyes we should understand the reaction of the Jews of Jesus' day to His claim to Messiahship. They were intolerant; He was catholic. They were materialistic; He was spiritual. They were intensely national; He was universal. The author makes plain that with all the limitations of the Jewish mind, it was steadfastly set upon the seeking of the true God.

The book is a great portrait gallery. The author may not have known of Benjamin Jowett's prediction of a time when history shall be taught solely through biography. But that the author does open to us a great vista of history, Jewish, Roman, Greek, Egyptian, is one of the claims of the book to serious consideration. What Dean Farrar put into discursive form in his book, "The Early Days of Christianity," Dr. Shastid puts into romantic form and, it appears, with quite as much patient attention to historic detail and with even superior knowledge of the customs and manners of the times.

The Negro Year Book 1921-1922. Edited by Monroe N. Work. 8vo. 469 pp. 50 cents and \$1.00. Negro Year Book Publishing Co. Tuskegee, Alabama.

Every American should be interested in the problem of the Negroes who comprise one-tenth of the population of the United States. Mr. Work has compiled this new edition of an encyclopedia of facts about the Negro, with maps and charts. The volume for 1922 includes a review of the events of the past two years affecting the Negro, their economic, intellectual, political and religious progress; the riots, Ku Klux Klan, the various problems and methods attempting to solve them. It is a remarkable compilation of facts—the most comprehensive, authentic and up-to-date obtainable.