

tions and charges of these so-called scholars and politicians are a whit less absurd than those of the Buddhist priest, although they are more ingenious. Fancy a professor of the Imperial University, the one government university in Japan, the capping-stone of the Japanese educational system, saying that Jesus and His teaching have been responsible for most of the wars of Christendom and the world for the last 1800 years, and that Christianity also tends to destroy in children respect and obedience to parents; basing these charges on St. Matt. x. 34-38. This "grave professor" goes on to say that Christian Japanese are disloyal Japanese; that if ten Japanese join the Greek Church they become practically ten Russians; or if they join one of the Western bodies of Christians, they quickly despise Japan, and learn to look upon America or Europe as their real native land, and that Japanese Christians show disrespect to their Emperor, and, again, that Christianity is not at all suited to Japan and the needs of the Japanese people, and so on. All this in a single article. And this man is not only styled "professor," but is a doctor of philosophy, can boast of having passed several years abroad, is generally known throughout Japan, and is looked up to by many as the first among Japanese scholars. This man's objections to Christianity are echoed in almost every school in Japan, and are backed up by such men as the English Buddhist Pfoundes, now studying here, and the American Col. Olcott, who, fancying there is something in Japanese Buddhism akin to his own ideas, makes periodic visits to Japan, as well as by other lesser foreign opponents of Christianity.

Already twice in this paper the teaching in Japanese schools has been mentioned. As scores of other things in modern Japan, education has made tremendous strides here in the last thirty years. Yet we must remember it is only thirty years; and if one expects the progress of three hundred years or more to be neatly and completely crammed into the smaller period, he is apt to be slightly shocked on reading, for example, in a public school geography, sanctioned and sealed with the stamp of the Department of Education, that Westminster Abbey and St. Paul's, London, are Buddhist temples, or, again, that the Buddhist temples of Moscow are among the grandest in the world. I somewhat dread being questioned, as I am from time to time, about the state of Buddhism in America and Europe. For when I reply that I never met a Buddhist before coming to Japan, that outside of the Olcott family I never heard of one in America, and that, so far as I am aware, there is not a Buddhist priest or temple in the whole of Europe or America, my words are usually received with looks of incredulity, which, I know, bodes no

good for my moral reputation. Yes, the misrepresentation of our enemies would have comparatively little effect if it had not the fertile ground of ignorance to work upon.

And while writing of this obstacle which even secular darkness presents to Christianity, let me mention also the incomparably denser spiritual ignorance. Because the Japanese have become indifferent to everything commonly known as religion, do not think that therefore the Japanese mind is in spiritual things a blank. On the other hand, it is filled to overflowing, but the contents are of a very low order. Wonder-working sand, disease-curing images, written charms, amulets, fortune-telling, signs, and every kind of superstition seem to have it pretty much their own way. It is strange, but the increase of irreligion and of superstition seem to go hand in hand. From statistics published in June, we learn that the receipts from written charms sold at the one shrine of Kompira, in Kamiki province, which used to average about \$6,000 (silver) a month, had for the previous three months of March, April, and May averaged over \$14,000. When it is known that the selling price of the majority of these charms is about one-fifth of a cent each, and that they are sold not at this shrine of Kompira alone, but by almost every priest throughout the whole land, some idea may be formed of their prevalence. Men who will sneeringly ask you to explain one of the miracles of the New Testament do not hesitate to paste one or more of these little pieces of paper over their door to insure good luck and freedom from fire; or, again, tear a piece of the paper into bits, put the pieces into a cup of water, and drink them as a cure against this, that, or the other disease.

Another obstacle we have to encounter is the language. It is more pleasant to contemplate than any of the former, inasmuch as it does not take its rise in the perversity of men's passions or ignorance. But it is serious. When in America one hears a Frenchman's or a German's broken English, or even when listening to the Scotch accent or the Irish brogue, one often feels like laughing, and anything but religious thoughts will rise to one's mind. So with our broken Japanese; it is difficult to insert religious thoughts in the Japanese mind.

Chinese used to be regarded as the most difficult of languages. But as every student of Japanese, native or foreign, if he is to become at all proficient, must acquire a fair knowledge of the Chinese printed and written characters, the Japanese dialect must, at least, lay a claim to the distinction. In conversation in Japan you use a language which seems to contain an unlimited number of abbreviations and innuendoes. The Japanese book you read is written in a language differing in many respects from that which you speak. A peculiar