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sions, established in 1882, and worked by the native Church. A large field is here opened to his energies. There is a growing desire in the Lagos Church to extend their privileges to the heathen about them and farther in the interior. We trust the new bishop may be largely blessed in guiding and developing its labors in this direction.

Bishop Phillips is a native of Sierra Leone. His father belonged to the Egba tribe, and had been rescued from a slave ship by an English vessel. The Bishop received his early training at the C.M.S. institution at Abeokuta. He was afterwards schoolmaster at the Bread Fruit Station, Lagos, and was ordained in 1876 by Bishop Cheetham. Soon after he was appointed to the new mission at the capital of the Ondo country, founded by the Rev. D. Hinderer. It lies northwest of Lagos, and is reached by way of the lagoon. Mr. Phillips paid his first visit to Ode Ondo in January, 1877. One of the sights that greeted his entrance was a string of skulls hanging from a pole opposite the door of one of the principal chiefs. The king was largely addicted to the practice of offering human sacrifices. It has been uphill work at this place, but the steady, quiet work of Mr. Phillips and his helpers has borne good fruit. Not only has a little church been gathered out from among the heathen, but an impression has been made on the people generally, and some of their worst cruelties have fallen into abeyance. Last year a new church, St. Stephen's, was built to replace the former one, which had been destroyed by fire. This mission affords large scope for development and extension. It will be the special care of the new Bishop. And so the work goes on. Bishop Tugwell and his two native assistants, Bishops Phillips and Oluwole, are hard at work, and the reports received from them from time to time, as published in the *Church Missionary Intelligencer*, are most hopeful and encouraging.

## LEARNING JAPANESE.

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THE two chief subjects of study which confront a missionary are the language and the people, and the language comes first and as a means to the other. Not only for the sake of time, but also for the sake of pronunciation, it is important that a systematic study of the language should begin almost from the hour of arrival. In the missions of St. Andrew and St. Hilda, in Tokyo, Bishop Bickersteth, on receiving notice that a new member will join them at a certain date, secures a Japanese teacher, books, and in other ways makes complete provision for the new arrival to begin his or her study of the language on the morning after leaving the ship. It is curious that, with a few exceptions, the oldest missionaries in Japan, those who had little assistance from dictionaries and grammars, are those who speak the worst Japanese. French and German residents in America give an illustration of how untrustworthy the untrained ear of an adult is as a guide to pronunciation. There are now very good grammars and dictionaries for study of both the colloquial and the written language. These are written in Romaji—that is, the sounds of the Japanese words are approximately represented by our Roman letters. I say “approximately,” because the sound of a large number of the Japanese characters cannot be exactly made known by Roman letters. Thus the student must use all Romaji books with caution, for where they read “su,” “so,” “shi,” “fu,” “zu,” final “n.” etc., if he gives these syllables the ordinary English or continental pronunciation, his Japanese speech will be of a poor order. As letters are the basis of an English word, syllables are of a Japanese word. The elementary characters which might be called the Japanese alphabet number forty-eight, or, including the most common modifications of sound, seventy-two. Each of these characters is written in from three to six different ways, and the student at the outset must learn at least two forms of each, one called the *hirakana*, and the other the *katakana*. Even we have our capital and small letters, and our modern form and Old English form of the same letter, although the latter are now little used. When one has mastered this difficult alphabet, it is somewhat discouraging to find that the majority of books and newspapers make little use of it, while in the letters, bills, business agreements, and accounts of any but the most uneducated class the characters of this alphabet do not appear at all. Their place is taken by Chinese characters, each of which represents an idea, and about four thousand of which must be mastered by those who would read an ordinary Japanese book. The newspapers, indeed, keep a stock of type of over ten thousand different characters,