

secure perfect harmony between husband and wife, filial obedience, etc. Having committed these to memory, they take great delight in reciting them to the members of the domestic circle. Schools of a high grade have now been established for women. The chief obstacles to the social and intellectual advancement of Japanese women may be stated as follows:—(1) Enslaving theological tenets as, for example, the doctrine of Buddhism, which refuses them a soul; (2) Popular superstitions, which make them scapegoats for sinning men; (3) Polygamy and filial obedience. This latter demand, which is of the most absolute kind, among a people whose great sin is licentiousness, works the physical and moral ruin of thousands of bright young girls; (4) The influence of Chinese classics, which brings them down to the level of mere brutes. The equality of man and woman would subvert society and destroy the nation; it would be, as they graphically express it, "as if a hen were to crow in the morning." It is gratifying to observe that this state of affairs is rapidly improving. In many educational institutions the boys are taught to give precedence to the girls.

We come now to consider the schools and colleges which missionary effort has established throughout Japan. Among the latter is the Doshisha, one of the largest Christian Colleges in Asia. Here over 700 students are in attendance, of whom one-half are members of the College Church. In the Christianizing of Japan it has rendered invaluable assistance, and its literary and religious standing has gained for it a national reputation. Besides this, the Missions report fifteen boarding schools for boys, thirty-nine for girls, and forty-seven day schools for both sexes with an aggregate attendance of over ten thousand. Of course the influence of these schools in secular education is comparatively small, the other schools being so much the more numerous and receiving liberal support from the Government. Their special object, therefore, is the organization of a select body of Japanese men and women, who will not only be equipped with all the culture of the West, but who will also be thoroughly imbued with the spirit of the Christian religion. The primary motive which brings most of the students to these institutions is the great facilities offered for acquiring a knowledge of the English language. Thus far they have been almost entirely under foreign management; in fact, all missionaries in the interior have been obliged to teach in order to get a permit of residence. As a treaty has now been framed which does away with this difficulty, native teachers will be much more extensively employed. As a rule these latter are quite as efficient as foreigners in the class room.

Thus far we have considered two great school systems, the Governmental and the Missionary. One yet remains. In order to counteract the efforts of Christianity, Buddhism, in these last days, is putting forth all its energies. While in 1714 there were nearly 400,000 temples in Japan, to-day there are less than 60,000. This ominous falling away is attributed by devout Buddhists to the superior education of their opponents. Possessed with this idea, they are erecting costly schools and colleges through-

out the land for the training of their priests, and copying generally the methods and policy of the Christian church. But believers in Buddhism, or in Shintoism behold the tenets of their faith crumble into dust before the investigations of modern science. Western philosophy is an agent quite as powerful as Christianity, in the destruction of their doctrines, though its ultimate result is frequently different. In the Governmental schools and colleges the teachings of men like Spencer, Huxley, and Mill not only undermine their religious faith, but make them agnostics.

Education of some kind the people are determined to have. Even now they can nearly all read and write; and whereas thirty years ago there was not a single newspaper in the Empire, to-day there are more than in Spain and Russia combined. Almost everything is going to depend upon the kind of education they receive. Shall it be Christian, or Agnostic, or Infidel? The Japanese are frequently told that the Gospel is losing its hold upon civilized nations. The prevalent philosophy is that of the sceptical school, while infidel writings are widely disseminated among the people.

The great need of Japan, then, is not so much foreign missionaries, for the native are quite as capable and much more efficient, but rather talented lecturers and professors who can show the grand harmony existing between the results of scientific investigation and the statements of Revelation. "The Light of Asia" says a Japanese student "is fading and waning; but while it is at its sunset, the Light of the World is rising on that Island Empire."

WINFRED.

A SEQUEL.

One hot morning last summer I was aroused from the unwonted luxury of a reverie by a peremptory ring at the door bell. I heard the maid's quick little step up from the basement, the opening door, and then her voice raised as if in altercation. This same maid usually despatches agents or vendors with more speed than courtesy; so I was a little surprised when, after a moment, she appeared with a small yellow pamphlet in her hand.

"Well Mary, what is it?" I asked.

"Please, there's a poor man at the door, and he wants to know if you will buy his book, only ten cents," was the answer.

"Oh no, I can't; here, let me see the thing," I said impatiently, trying hard to cover up a certain tender spot in my heart for the poor creatures who toil up steps after steps, pull bell after bell, only to meet with gruff refusals.

I looked at the little pamphlet. It seemed at first like an almanac or an advertisement recipe book. But a name printed on the cover, J. G. Jefferson, Notre Dame de Grace, attracted my notice, bringing vividly to mind a certain column of the UNIVERSITY GAZETTE, where a similar name flourished in connection with two very amusing letters received by the Medical and lady students, respectively, asking for original contributions towards a volume to be pub-