

"Japan stands beyond this pale, because her past has been lived through under conditions altogether different. China is her Greece and Rome. Her language is not Aryan, as even Russia's is. Allusions familiar from one end of Christendom to the other require a whole chapter commentary to make them at all intelligible to a Japanese student, who often has not, even then, any words corresponding to those which it is sought to translate." All this and much more is fact, and in view of this it may with truth be said that in the educational line a work of magnificent proportions has already been accomplished; and through mission schools and other agencies, Christianity is still exerting a widely felt and lasting influence for the highest good, educationally, of the nation.

Under the Tokugawa *régime* more than five persons were not allowed for any purpose to club together under penalty of law. Associations and societies for mutual aid or for the common weal were impossible. The hand of God was in its overthrow, and since then Christianity has come in and originated a varied and organized charity in Japan, as it does wherever it goes. Orphanages and homes for the needy poor have been established and are receiving constant support, and their number is increasing. The Roman Catholics alone report 17 with 1772 children; then they have a hospital for lepers with 86 inmates, and another for the aged. Protestant missions have 3 hospitals with 760 in-patients treated during the past year. Then there is the Sanitary Society with over 6000 members, the Red Cross Society, under immediate patronage of the Empress, both of them Christian in spirit and purpose; but besides these there are a number of other hospitals, orphanages, relief societies and charitable organizations springing up throughout the land, the legitimate fruit of Christianity and its civilization.

Absolutism, moreover, has had to give way to a constitutional form of government which pledges itself to respect the rights of the governed and promises religious liberty to Japanese subjects, if that liberty be not set aside by the government's interpretation of the twenty-eighth article of the constitution. That reads: "Japanese subjects shall, within limits not prejudicial to peace or order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." It will be seen, by a careful reading of the article, that there is still considerable room for absolutism to curtail the religious liberty of Japanese subjects by acts of tyranny on the part of heads of departments of government and other officials. In point of fact this tyranny has been, and still is being exercised against Christian soldiers, school-teachers, scholars, and others, and the question may well be asked, "Is Japan dealing fairly?"

And yet the promulgation of the constitution and the institution of a representative legislative assembly, both of which, let it be remembered, are in their origin distinctively Christian, was a magnificent step upward. True, the one is not absolutely perfect, nor the other working too smoothly; but that is only repeating the history of representative govern-