

the benefit of the mission conducted there by Mr. Hunter. The dramatic programme was interspersed with songs and readings by Messrs. Troop, MacInnes, Hedley and Gwyn, and the audience expressed its high appreciation of the whole entertainment, Mr. Stevenson's acting being especially well received. The hospitality of St. Hilda's College was extended, on their return, to all the party, and the evening was finished most enjoyably.

Correspondence.

To the Editor of TRINITY UNIVERSITY REVIEW:

MY DEAR SIR: As a one-time resident and ever strong friend of Trinity, it gave me great pleasure to hear of the marked success scored by the youngest of your College institutions, the Dramatic Club, in its opening performances. I had not the satisfaction of being one of your audience on that occasion, but hope to be present at your next entertainment, if such a pleasure is not denied me. My object in addressing this letter to you is not, however, solely to tender congratulations, but to criticise, not the dramatic talent of your members, but the management of affairs.

Why do you so effectively hide your light?

I need not go far to find reasons to suggest why you should give a public performance in Convocation Hall, which is fairly well adapted for your purpose, and had the advantage of being on the spot and at your disposal free of charge. I can well imagine that a performance in the Academy of Music would be too much of an undertaking for your club in its infancy, but if in your own hall I can assure you you would be enthusiastically supported by all the grads and other strong friends of the College, who would be only too glad of an opportunity to attend such an entertainment.

Visions rise before me of pros for the cricket club, a rink for the hockey players and all sorts of necessities which poverty has denied to Trinity in the past, and considering the assistance of your sister undergraduates, might I not add—a tennis court for St. Hilda's.

Are there any difficulties—insuperable ones, I mean—in the way of giving one or a series of public performances in Convocation Hall, and thus materially assisting needy College institutions?

Perhaps this question may be answered in your coming issue.

Hoping I have not asked too much space for my suggestions, I remain, yours etc., "MENTOR."

February 22, 1892.

To the Editor of THE TRINITY UNIVERSITY REVIEW.

IN the last fourteen or fifteen months, Japanese news in American papers, considering the lack of a cable across the Pacific, has not been scarce. You have heard of the opening of the first Japanese Parliament on November 29, 1890, its selection of a Christian as the first President or Speaker, and after an existence of little more than a year, its dissolution on Christmas Day last. Other notable events were the attempted assassination of the Russian Czarewitch in May, and the greatest of all, the disastrous earthquake in the centre of the main island on October 28th.

It is not probable that the missionary news has been extensive, and at all events none whatever concerning this part of the field.

Fukushima "Ken" or Province, on December 31, 1890, had a population of 941,882. The largest town is Waka-

matsu, with a population of about 29,000. Next to Wakamatsu in size comes Fukushima town. A native newspaper lately gave the population of this place as 17,692. Numbers of other towns in the province have from 4,000 to 9,000 people. Although Fukushima town is not the largest, its being on the line of railway, its central position, its being the seat of the provincial government, and its rapid growth (it has more than doubled in the last ten years) combine to make it unquestionably the most important.

The country is very rugged, almost "a sea of mountains" with valleys interspersed. Very picturesque but inconvenient for travelling about. Thus Nakamura is about thirty miles due east from Fukushima, but a mountain lies between and the easiest, quickest and cheapest way to get there, is first to go thirty-two miles north and then south-east.

Among these 941,882 people, the foreign missionary force is a French Jesuit at Wakamatsu, and myself and wife at Fukushima. There are also a few native catechists and pastors. A Methodist catechist at Shirakawa, 9,000; a Presbyterian catechist at Fukushima, and another of the same sect at Nakamura, 7,000; a Greek catechist also in Fukushima, and a Congregational pastor at Wakamatsu. I have a catechist with me also. Making a comparison, this is about the same as though there were two clergy and six lay-readers for the Province of Quebec, or three clergymen and about nine lay-readers for the present population of Ontario.

Some of your readers may not have a very clear idea as to what a "catechist" is. I have compared him above to a lay reader, but the resemblance is not in all points complete. A catechist is a native Christian who usually has had more or less theological training, and who, while continuing his studies with a view to entering the ministry, is placed on trial at some mission post. In the Nippon Sei Kokwai, that branch of Japanese Christianity which has been begun by and is guided by the principles of the Churches of England and Canada, and the Protestant Episcopal Church of the United States, the catechists always receive theological training. The Presbyterian catechist receives an ordination as soon as his converts at a mission station can support him without assistance from the Mission Board. The Congregational catechist becomes a pastor *ipso facto*, when his congregation becomes self-supporting. I have mentioned the Congregational and Presbyterian bodies several times. They don't by any means call themselves Congregationalists and Presbyterians here. The Congregational body is known to the Japanese as the "Kumiai Kukwai," which literally means the "United Church," or more correctly the "Interlaced" or "Interwoven Church." While the Presbyterians at first calling themselves the "Ichi Kōkwai," or the "One Church," at their last Synod concluded that even this was not sufficiently far-reaching and changed it to the "Japanese Christian Church."

I believe that one-tenth of the present force of missionaries in Japan, acting unitedly under the direction of an energetic and efficient head, would accomplish more than the present disagreeing and rival bodies, each doing what seems best for its own interest. We must take the present state and make the best of it.

And the present state of Fukushima, as well as of many other provinces of Japan is, that there are several hundred thousand people here who have never heard anything of Christ or the one God; many more, who from what reports they have received of Christianity (generally through some Buddhist) have an entirely wrong idea of the Truth. Some time ago taking a walk with a Japanese Christian to a village of about twelve hundred inhabitants, distant from Fukushima only six and a half miles, we enquired of the mistress of the largest *yadoya*, or inn, in the place, if she