

## JAPAN AND WESTERN EDUCATION.

(From "The Messenger" Magazine.)  
Miss Hughes, sister of the late Rev. Hugh Price Hughes, has spent the year 1902 studying the Japanese educational situation in behalf of the British Government, lecturing also and doing other educational work for the Japanese Department of Education. This talented and observant lady's remarks are the basis of the present article, which, I think, will interest the vast and ever increasing number of those who read The Messenger.

The Japanese are extremely teachable. They are ready to gain knowledge from any one who possesses it, and they further show great wisdom in deciding how far and in what directions they can best assimilate western knowledge, remaining at the same time passionately Japanese. There are already in the country a few able men capable of leading thought on educational matters, men who may compare favorably with the great educators in the West. The Japanese have decided that the English language shall be the gateway to western life and thought, and with great foresight they give more time to the study of English than any western nation gives to the study of a foreign language. Great care is taken of health. The schools are well built, admirably ventilated and lighted, and many hours are devoted to gymnastics and games. In regard to religion, extreme tolerance is granted to all creeds, if such some of them may be called.

The above, in brief simplicity, are the best points in Japanese education: the following are the weak ones.

Knowledge is over-estimated, and mental effectiveness under-estimated. The Japanese are trying to do the impossible, to master the learning of the East and all the learning of the West. Some of their methods are old-fashioned. The value of textbooks is much exaggerated and the pupils are not taught to think for themselves or to work by themselves. The obsolete method of acquiring English by translation is too largely followed. There is little co-operation between the members of the staff of a school as a rule. Even in the same subject, frequently one teacher does not know exactly what others are doing. Japanese headmasters, especially in the non-elementary schools, do not appear to perform the same function as a good head-master in western countries. They have apparently much work to do outside the school, are frequently absent, sometimes do not teach at all, and do not appear to be the intellectual centre of the school, nor to have the inspiring and stimulating force of a good English head-master. There are, however, some rare exceptions to this generalization.

The chief defect of Japanese education at present is the very small supply of good teachers. A large number of unqualified men are employed, and the best equipped are frequently overworked, teach in several schools, and migrate constantly over the country. Even among those who are trained, a small proportion only are excellent teachers, and this is spite of the fact that the Japanese possess many qualities which under favorable circumstances ought to make them first-class pedagogues.

Teachers who have been sent to western countries have not always been wisely chosen nor wisely placed, and sometimes on their return have been given work which is really above them. A large number of Japanese teachers do not continue their mental development after they begin to teach. Private schools are at a considerable disadvantage. As in England, and in America, there is a division in the camp of teachers. In Japan a great dividing line separates university men from those who have been at Normal schools or who have received only a commercial education.

There are a few of the principal drawbacks in Japanese education at the present day, nevertheless a good work is being done and the field is full of hope, for the country is thoroughly awake.

Tokio has an Imperial University since 1877. This establishment, founded in view of imparting a com-

plete superior education, teaches the following branches: law, medicine, literature, science, agriculture and civil engineering. In 1901 it reached a very high degree of prosperity. On the teaching staff there were 175 professors. Foreigners teach the special courses; the others are entrusted to Japanese subjects generally educated abroad. In the choice of a professor, the Minister of Education is swayed too exclusively by clannish and political motives, and by the school in which the man studied rather than by competency or other necessary requirements. The highest salary meted out to a native professor is one thousand two hundred yen per annum (the yen is the Japanese silver dollar), or \$550 gold dollars. This paltry sum compels the professors to teach in other schools to make a living. According to Mr. Henry Dumolard (Japan, political, economic and social, by Henry Dumolard-Paris, 1903) late professor of law in the university, the native professor is proud, self-confident, unscientific specimen of his kind, and little given to study once he has secured a degree. During the same year, 1901, the number of students attending the university was 2500. At the close of the scholastic term, twenty-three graduates in medicine, fifty in literature, eighteen in science, forty in agriculture and eighty in civil engineering. Dumolard's appreciation of these students is far from being flattering. After stating that they are endowed with an extraordinary memory, he finds they are haughty, destitute of moral principles, superficial and hostile to foreigners; above all their great ambition is to obtain a degree, as this paves the way to honors and official preferment.

Besides the University of Tokyo, there is another at Kioto. This latter began work in 1900. These two establishments are the great channels of superior education, eastern and western, for the youth of the whole kingdom.

Some fifty years ago this idea would have seemed incongruous. The intellectual pleasures of university life were the exclusive right and privilege of men only. Nowadays, however, things are changed; the sons of working men and women have a right to share in the benefits of a university education. Japan, though Oriental and with a life of seclusion and stagnation borrowed from China, has not been behind the times. Her army and navy have moved with rapid strides, her commerce ingeniously adapting itself to modern methods, competes in the far East with her powerful Western rivals: England, Germany and the United States. Within forty years the land has been covered with schools and schools of all kinds: general, technical and commercial, and in spite of the hampering poverty of the country. Thanks to these, the male element has wonderfully progressed, but not the Japanese home. To remedy this drawback the idea dawned upon a foreign-educated and patriotic native to start the work of a woman's university. The word "university" may seem rather high-sounding and displeasing, but it must be remembered that though a thorough ideal cannot be at present realized, still the title indicates the aim which is kept constantly in view. thereby imparting to the work and the workers a strong stimulating power and shedding over the future bright and hopeful prospects of happier days.

It was Mr. Karuse, himself a Japanese, educated at first in Doshisha College and afterwards in America, that the work owed its origin. While studying in the States, he admired the ideals and methods of the West, and felt convinced that what Japan wanted most was a higher education for its women. When he returned home his plan was already matured. It was, however, necessary to enlist public opinion in favor of the new idea, to collect funds for the purchase of a suitable site, and to secure a sufficient number of students wherewith to start the work. The difficulty of securing able teachers at the outset was also great but Mr. Naruse possessed an earnest and passionate belief in the importance of the work, and this helped largely to overcome all initial obstacles. Count Okuma assisted much with money, and what was more appreciated, lent his sympathy to the enterprise. At the close of 1899

a piece of land was secured in a high and healthy suburb of Tokio, and a building erected thereon with all possible despatch. This construction still exists. It is a long, two-storied, wooden edifice. The dormitories are a reproduction of Japanese home life, there being only twenty in each home, with a lady at the head. Three or four girls occupy a room, live there in thorough Japanese fashion, and take their share of domestic work as at home. The simplicity of their lives, the rooms almost empty of furniture according to our social requirements, contrast strangely with the overcrowded, luxurious students' apartments of the West, and still they seem to be happy and to enjoy all that is essential for comfort and high thinking.

The classes started on the 20th of April, 1901, and were attended by an unexpectedly large number of students. The curriculum, wisely adapted to the conditions in which the pupils were recruited, embraces a large preparatory department, wherein every effort is taken to bring all up to a required standard of elementary knowledge. The next division covers the subject-matter taught in a general high-school. Every province in Japan is nowadays bound to have one of these schools for girls. The course generally lasts from three to four years. The third and superior department is collegiate. The branches taught include, first, domestic economy or household management for the formation of the future housewife. Second, Japanese literature. The women of Dai Nippon, unlike their Chinese sisters, have taken a large share in the evolution of national literature. Japanese girls are clever, appreciate literary beauty, and can make, with extraordinary readiness, little poems to celebrate a fine sunset, a flower, the ripple of a brook, the frisk of a butterfly or bid farewell to a departing friend. Third, a superior and complete course of English. This is conducted by two ladies who have taken high academic honors in the University of Cambridge. The girls in this latter department number about 400, and come almost exclusively from the mission schools. The students of all three departments, while spending the greater part of their time on their own peculiar subjects, also study together every week several common subjects—ethics, university history, philosophy, etc. Frequent public lectures are likewise given to the whole college department on subjects of general interest, historical and contemporary. Nor are athletics and gymnastics neglected; some of the girls can already take a spin on the bicycle, while a few of the more vigorous indulge in lawn-tennis, basketball and other modern games.

The all-pervading spirit of the work is that it must remain thoroughly national in spirit, be strongly Japanese and still strongly progressive. In Japan all women marry, and hence education has to prepare only the "home-maker," and not the professional. The programme must be carried out chiefly with a view to this object; if the students are too westernized they will not make good Japanese wives. Old traditions must, therefore, not be abruptly discarded; they have a deal that is good in them and may accordingly be utilized to advantage. However, they are insufficient, and new and better ideals must be absorbed. Under this two-fold agency, the old and the new, with what is good in the East and in the West, it is expected to evolve the "modern Japanese wife and mother," a worthy co-partner with man, enjoying, as the new conditions require, a far fuller measure of freedom, knowledge, activity and power than in the past.

There being no education without religion, a difficult and knotty problem has to be solved—the religious standpoint of the college. Mr. Naruse and several of the staff are Protestants; a large number of the girls in the English Department come from Protestant mission schools and are Christians; but on the other hand, a considerable amount of the funds in behalf of the work is bestowed by pagans; several of the admirers and many of the ablest supporters of the college are non-Christians and Japan itself is officially non-Christian. The university, aiming at being a national institution, decided that it should adopt the same attitude as the Japanese Government towards religion, namely, that it should be non-religious, while allowing at the same time absolute toleration to all religions. Nevertheless, it must not be considered that the spiritual and moral side is altogether neglected, for some lectures are occasionally being made on ethics. As a rule, the head-master himself and the dean of the college take up this subject, and the lessons are said to be most serious and practical, which

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is, indeed, all that we may expect in such abnormal conditions.

Japan, as already said, is filled with pride and self-confidence and her guiding principle is to work out her salvation with as little assistance as possible from foreigners. The work of a university for women fills a real need, and will in a short time have far-reaching consequences. On the teaching staff, the native element in its yet untutored state, is too largely represented. This is a great drawback and will hamper much the progress of the establishment. Nevertheless we are in presence of a great educational evolution, and it will be curious to watch the development and influence of this movement in the life of new Japan.

The country is thoroughly convinced that education is a necessary factor of progress. It has also realized the superiority of western ideals and methods; it considers that knowledge is power and in its eagerness to assimilate it, it knows no bounds. It may even be said that it utilizes it with a too great avidity and forgetting the fact that without Christianity, it seizes the fruit without the tree. Christianity being purposely discarded, this must have fatal consequences upon the future formation of the people. The nation may ape some of the aspects of civilized states, stand side by side with the great kingdoms of the western world, but the savage impulse, the unbridled lusts of the natural man, the tyranny of evil will sway her as heretofore. Vainly may we reckon upon the influence of Confucianism, Shintoism, or Buddhism, the laws of necessity and self-respect, these are all weak factors. Without Christ, the moral man is unregenerate and this will, despite generous efforts, clog her onward march towards true progress and a full realization of Western ideals.

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## The Titles of Bishops

In one of our Catholic exchanges, the question is asked, "What is the meaning of Auxiliary Bishops and a Coadjutor Bishop and their duties?" While the organ in question makes an answer, it would seem that its reply is not complete. The question being submitted by "The Review," of St. Louis, Mo., to Rev. Dr. Baart, an eminent canonist, he made reply, in a form that may interest and instruct many of our readers; therefore, we reproduce his answer in full.

Rev. Dr. Baart says: "The terms Auxiliary, Suffragan, Coadjutor, as applied to Bishops, are really interchangeable, but practice in certain provinces has determined which is used. With us the word suffragan is used chiefly of the bishops of residential sees subject to a metropolitan. The term is derived from suffragari, to assist, because the bishops assist the metropolitan in consecrating bishops, celebrating councils, and other

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such matters. In most countries the term suffragan rather than auxiliary is applied to the titular bishop who assists a cardinal in the word of his diocese.

"Coadjutors, auxiliaries, suffragans are given to bishops who either wholly impeded from themselves ruling their dioceses, or while not unfit, are nevertheless impeded by ill-health, old age or business. In the former case, coadjutors have the right to do in both spiritual and temporal matters all that the episcopal office requires, which the bishop of the see retains only his title and habitual jurisdiction. Such is the case when a coadjutor is appointed to a bishop who has become insane or been suspended.

"The letters of appointment in such cases will specify the powers of the coadjutor. In the other case, a coadjutor should not interfere in the use of pontificals or in matters of jurisdiction except as desired by the bishop of the diocese; for the coadjutor is appointed only to assist the bishop, not to rule subjects.

"The appointment of coadjutors is either temporary or perpetual with the right of succeeding to the bishopric. In the former case, the appointment lapses with the death of the diocesan bishop. Thus at present neither Bishop Muldoon nor Bishop McGavick is auxiliary or coadjutor or suffragan to the Archbishop of Chicago. When the appointment is perpetual or with the right of succession, the coadjutor, by the death of the diocesan bishop, at once, without any further document, succeeds to the bishopric, his bulls having been made effective ex tunc from the date of issue. Thus Archbishop Glennon succeeded Archbishop Kain in St. Louis, and thus Archbishop Moeller has been appointed to the succession in Cincinnati.

"Whether a coadjutor or auxiliary

bishop, with or without the right of succession, exercises any jurisdiction while the diocesan bishop is in charge depends on the will of the diocesan bishop. Hence it is neither in accordance with law nor fact to say, as does the "Catholic Advance" of Wichita (vol. iv., No. 44) that "an auxiliary has no jurisdiction, his duties are restricted to the administration of the Sacraments"—neither is it correct to say: "A coadjutor usually exercises the office of vicar-general." Usually this is not the case, even in the United States. The coadjutors in Boston, Cincinnati, New Orleans, San Francisco, are not vicars-general. On the other hand, the bishops who are termed auxiliaries of Philadelphia, of Indianapolis, and of Peoria, have been appointed vicars-general—while again the vicars-general of Baltimore and of Chicago are titular bishops who have no appointment as auxiliary or coadjutor to the bishops of those sees.

"The answer in the Catholic Advance is essentially wrong, for there is really no difference between an auxiliary and a coadjutor bishop. Both must be appointed by the Holy See. When the diocesan bishop is not succeeded, neither a coadjutor nor auxiliary receives jurisdiction from the Holy See. Whatever jurisdiction they acquire, is from the free grant or appointment of the bishop whom they are appointed to assist.

"The term coadjutor is used generally when the appointment is made with the right of succession. In case a second bishop is needed to assist the incumbent and the coadjutor, the term auxiliary is generally employed in his appointment. This is rather to prevent confusion than to denote a difference; for until the incumbent vacates his bishopric, the coadjutor and the auxiliary both depend on him for their jurisdiction and from him both receive diocesan faculties.

The second part of the lists of the prayers for the Office. 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