

setting up her ideal for Japan's imitation, and it is to the credit of this country that she is accepting the best. Christianity has also set a stake to concubinage, which was introduced into Japan while Confucianism was regnant.

The social status of woman is much improved, and her rights are being recognized more and more by "the lords of creation," by the law, and in the courts. They are, moreover, being admitted to superior educational advantages in the various government and mission girls' schools, and are winning their way to eminence in literature and art, music, poetry, painting, and other vocations. Formerly woman was regarded as so much inferior to man, that by the teachings of Japanese Buddhism she was denied entrance to the higher joys of the future world. Christianity knows no such distinctions, and the work of woman's emancipation in Japan has at least been well begun.

Even for her general educational system and progress Japan is in no small degree indebted to Christianity. Early education was in the hands of Buddhist priests, and the studies were the Sūtras. Three centuries ago Confucianism came into power with the rise of the Shogunate, and from that time on, the Confucian and Chinese classics were learned by heart, and instruction was imparted in the national history and literature. Meagre as it was, and excluding women as it did, with the revolution of 1868 the old system of education fell with the Shogunate, and an entirely new start was made. Americans, notably missionaries and mission schools, exerted a strong moulding influence upon the trend of the new Japanese education in its early days. Rev. Dr. Verbeck was the organizer and for some years the head of what is now the Imperial University at Tokyo. He was also for a long time educational adviser to the government, and thus in a position to exert an influence for immeasurable good in behalf of Japan. The common school system of Japan was modelled after that of America. Dr. McCartee, now over fifty years a missionary in Japan and China, was also a professor in the university for some years.

Nor should the names of Griffis, Janes, President Clark, and others be forgotten in connection with the establishment of the new educational system, all of whom exerted a strong Christian influence and gave it direction and momentum. Should any one think that Christian ideas have not yet sufficiently penetrated Japan's education, let him ponder what Professor Chamberlain, of the Imperial University, says of this people's original condition: "What is the situation? The nations of the West have, broadly speaking, a common past, a common fund of ideas, from which everything they have and are springs naturally, as a part of a correlated whole—one Roman Empire in the background, one Christian religion at the centre, one gradual emancipation, first from feudalism and next from absolutism, worked out or now in process of being worked out together, one art, one music, one kind of idiom, even though the words expressing it vary from land to land.