

withdrew from office to become the head of a party that demanded more liberty and equality among the people and a cabinet responsible to and not independent of the Diet.

The result has been that Count Itagaki has won the esteem and confidence of the people throughout the land to such an extent, that his influence and cooperation have been felt to be necessary in the successful conduct of affairs. He has spent all of his fortune in the advocacy of his views, and several attempts were made to take his life. Whatever may be thought of his opinions, it is conceded on all sides that no man has shown more devotion to his principles and a greater desire to promote the welfare of the country than Count Itagaki. Just as he was a hero when fighting for the restoration of power to the Emperor, so he has been equally brave and self-sacrificing in the advocacy of ideas that he regarded as essential to the welfare of the people.

It is not at all improbable that the difficulties which other statesmen have seen to the adoption of his ideas may become evident to him as he attempts to put them into practice; for it is a not unfrequent experience that those who advocate radical theories become quite conservative when put into a position where they become responsible for the consequences.

It is yet too soon to decide what will be the result of the appointment of Count Itagaki as Minister of Home Affairs. While he is not an avowed Christian, some of his most intimate friends and associates are. It is probable, therefore, that his accession to power will be favorable to the work of missions.

For some years past the Buddhists have been striving to retain and increase (if possible) their influence and power. One of their recent schemes was the introduction into the Diet of a measure for the adoption by the government of a certain text-book that was professedly prepared for the purpose of teaching morals in the schools of

Japan. The basis of morality was Buddhist, and it was thus intended to make the school system of the country a medium for extending the teachings of Shaka, and by preoccupying the minds of the rising generation preclude the teachings of Christianity. The proposition did not meet with the approval of the progressive and leading men; and, much to the chagrin and disappointment of its advocates, it failed of adoption.

But one of the most unfortunate things for Buddhism that could have happened in Japan has been the conduct of Viscount Miura, who is a special representative of that form of religious belief. His appointment as Minister to Korea was evidently only as a temporary affair, and to satisfy the great multitude of the Japanese who are still firm adherents to that system of faith. Owing to their numerical strength the government felt obliged to make some concession to their clamor for official position and patronage.

That Viscount Miura should plot to murder the Korean Queen, and then be so unconscious of the heinousness of his crime as to think that it was possible to condone it, was something that the men who had given him the office had not dreamed of. Count Inouye had long and persistently labored to promote the peace and welfare of Korea. His policy was one of conciliation, and quite the reverse of that of his successor. To have seen all his efforts to promote harmony among the various opposing factions come to nought, and the long increasing influence of Japan swept away by one rash and barbarous act, must have been a most bitter experience to Count Inouye. By his wisdom and skill the Japanese had obtained a controlling influence in Korea. But now they are everywhere hated, and in many places they have been either killed or driven out. Whether they will ever regain their former prestige is exceedingly doubtful. Russia has gained what Japan lost, and it is not at all likely that Russia will fail to