

lowed persecution. Large rewards were offered for information as to the whereabouts of foreign monks and native Christians. Christianity was branded as "Ja-kyo," the "Evil Way." Yet in spite of Imperial Edicts and numberless "Banning Boards," in spite of the popular condemnation of Christianity, and in spite of its persistent persecution by the government, Christianity was not finally exterminated, nor the foreigner completely excluded from the country until tens of thousands of martyrs had given their lives as well as their fortunes in behalf of their foreign friends and of their own faith. Well nigh fifty years of determined and ruthless persecution were needed by the government to drive the dreaded foe from Japan,—eloquent testimony to the fidelity and the open-mindedness of multitudes of the people to the creeds and the teachers from other lands.

The Occidental often finds difficulty in appreciating the significance of Japanese exclusion of Christianity and of Occidentals. We are too apt to count it a rejection of Christianity *per se*. But this is an error. Roman Catholicism has for a thousand years held the view that the church is superior to the state and should rule it. From time immemorial Roman Catholic missions