

modesty, and be benevolent to all. Develop your intellectual faculties and perfect your moral powers by gaining knowledge and acquiring a profession. Promote public interests and advance public affairs. Ever respect the national constitution and obey the laws of the country, and, in case of necessity, courageously sacrifice yourselves to the public good."

There may not be as much "religion" in this as in the teaching that trains Russian children to repeat a mediæval catechism, cross themselves before icons, rely on the intercession of the saints, worship old Byzantine pictures, and kiss the half-decayed bones of dead priests; but the Japanese teaching strikes, at least, a modern note; while the instruction given by the Holy Synod is an echo from the gloomy ecclesiastical walls of the Dark Ages.

2. Enlightenment and toleration in religious faith. In almost every country that claims to be civilized, a man is free, not only to worship God in accordance with the promptings of his own mind and conscience, but to recommend his own particular faith to others whom he regards as less enlightened. In Russia, however, withdrawal from the Established Church is strictly forbidden, and every attempt to enlighten the minds and quicken the consciences of orthodox Russians, even although it be based on the words and example of Christ alone, is punished by the State with barbarous severity. Missionaries are not tolerated in Russia. Attempts to proselyte are punished with penal servitude; and harmless Bible Christians, like the Stundists and the Doukhobors, are either driven out of the country by ecclesiastical persecution or exiled to remote parts of Siberia and the Caucasus.

If you are able to show a Japanese a purer faith or a better way to wor-

ship God, you are perfectly at liberty to do so, whether you are a Protestant, a Jew, a Roman Catholic, or a captain of the Salvation Army. The whole empire is dotted with Christian missions, and religious thought, belief, and instruction have long been as free here as in Great Britain or the United States. Even now, in time of war, the Orthodox Russian Church, established in Tokio by the Czar's Holy Synod, is tolerated and protected, and Father Nikolai,⁸ the Russian priest, is ministering to Japanese converts and carrying on his services as usual.

Which nation, in this particular case, is the civilized and Christian power—Japan, who tolerates and protects the Church of her enemy in her own capital, or Russia, who calls the Mikado "Antichrist," and urges her people, in the name of God, to exterminate the Japanese Canaanites of the twentieth century?

A large part of Russia has been in a "minor state of siege"—that is, under a modified form of martial law—for fifteen or twenty years, and ministers and governors-general have exercised the power of life and death by virtue of their authority to send a civil offender before a military court for trial. Russian society, moreover, is divided into "privileged" and "non-privileged" classes, and the protection that the law gives to one is denied to the other. A "privileged" citizen—unless he happens to be a disorderly student—may not be struck with a whip; but a peasant citizen, up to the date of Czar's recent amnesty proclamation, might be legally flogged by sentence of a cantonal court, and, in practice, was often illegally flogged by order of a provincial governor. The right of public assembly, without official preknowledge and permission, does not exist, and the signing of a collective petition to the Czar or to a minister is a penal offence. The pass-