

# REPORT

OF THE WORK OF THE

AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS,

IN CO-OPERATION

WITH THE

KUMI-AI CHURCHES

OF

JAPAN.

FOR THE

YEAR ENDING MARCH 31ST, 1892.



TŌKYŌ :

PRINTED BY THE SEISHI-BUNSHA,

NO. 1, KABUTOCHŌ.

1892.



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## ERRATA.

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- PAGE 17, last line for GEORGE M. SEVERANCE, read CLAUDE M. SEVERANCE.  
" 25, 3rd line for 136,223, read 136,968.  
" 31, 7th line for 3300 29., read 3300 square.  
" 35, 1st line for *senseo*, read *censeo*.  
" " 18th line from top for *sixteenth century*, read *seventeenth century*.  
" " 18th line from bottom for *Plateau*, read *plateau*.  
" " 7th line from bottom for *is connect*, read *to connect*.  
" XVIII 1st col. 12th line add population of Fukui Ken, 693,444.  
" " 15th line add population of Tōkyō Fu, 1,486,671.  
" " 1st col. 16th line for 1,141,991, read 1,155,290.  
" " 2nd col. 20th line, erase *Otori Gun*.  
" XX for the population of Nagaoka, read 28,953

## PREFACE.

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It is fitting that at the very beginning of this Report attention should be called to the fact, that the work of the American Board's Mission in Japan is auxilliary to that of the Kumi-ai Churches.\* The work of these churches, while not fully organized, is yet so far advanced that it is proper that the chief responsibility for carrying it forward should fall, not upon the missionaries, but upon the Japanese Christians. The missionaries still have their place and their responsibilities, but they willingly concede that the interest of their Japanese brethren, both in the work already accomplished and in the plans for the future, is much more than their own. If in the course of the Report, whether for the sake of brevity or for other reasons, we may seem to claim a sort of proprietorship in the churches or schools which are affiliated with the Kumi-ai system, it will be only because we are ourselves affiliated with the same system.

The Editor desires to thank the several members of the Mission who have so cordially co-operated with him. So far as possible, this indebtedness will be duly acknowledged. Special mention should be made, however, of the article on girls' schools which the editor owes to the kindness of Miss E. M. Brown, and also of the note regarding the relief of the earthquake sufferers which is from the pen of the Rev. J. H. Pettee.

Great pains have been taken to secure accuracy in the statistical tables in the Appendix. As regards the benevolence of the Churches, the Editor, after a very careful study of the subject, is satisfied that in almost every case the figures err by being too small rather than too large.

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\* The "Kumi-ai," i. e., Associated, Churches is the term by which the Congregational Churches of Japan have come to be called.

Somewhat wider scope has been given to this report than is usually allowed to missionary documents, but it is believed that nothing is included which does not have a real bearing upon the missionary work and which will not contribute to a just appreciation of the religious condition of the country. It is much to be regretted that the space at our command does not admit of more extended reference to the work of other missions. It is with no small pleasure that we record the harmonious relations which have in this, as in previous years, subsisted between us and them and our high appreciation of the value to our Mission, as well as to the common work, of their sympathetic co-operation.

DANIEL CROSBY GREENE,

EDITOR.

No. 22, NAKA NO CHŌ, ICHIGAYA, TŌKYŌ.

JUNE 3rd, 1892.

## GENERAL NOTES.

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We need offer no apology for giving a prominent place in this report to the political events of the year. It is no doubt true that the majority of the Christians have only a remote interest in politics, but the leaders of thought among them are profoundly interested, indeed, they are, many of them, so absorbed as to lessen very much their efficiency in religious work. It would be manifestly out of place to discuss in these notes the merits of the questions at issue between the two great parties, yet a dispassionate statement of the main facts of the political history of the year seems essential to the completeness of our survey. No intelligent view of the missionary situation is possible which does not take these facts into account.

The year covered by this report has witnessed an earnest struggle between the Government on the one hand and the combined liberal parties on the other. In the first Diet, the various parties, which, while more or less hostile to one another, were united in opposing the government, constituted a large majority of the Lower House. During the first session, as noted last year, the liberal majority was able to reduce the estimates of the government by six and one-half millions of *yen*. Considering the fact that the constitution gives to the Diet control over only about twelve and one-half millions, the reduction shows that the Diet exercised a large influence outside of its constitutional province. It re-assembled November 26th, 1891. It soon became evident that the liberals were preparing to act together in insisting upon a change of ministry. Accordingly, many matters urged by the Government, including aid to the earthquake sufferers, were set aside in order to take up the Budget. The attempt was then made to secure a reduction of about eight million *yen*.

This was supported by a large majority of the House of Representatives. As a result, the House was dissolved and the House of Peers prorogued on the 25th of December. The elections for the new Diet were held February 15th and the new House met for organization May 7th. In accordance with the Constitution, three persons were nominated for speaker. Of these, Mr. Hoshi Tōru, a pronounced liberal, received 153 votes and his nomination was immediately confirmed by the Emperor. As the entire membership is but 300, of whom apparently ten were absent, the choice of Mr. Hoshi showed plainly the complexion of the House. On the 14th of May the Government was censured for interference in the recent elections, by a vote of 154 to 111. The Diet was the next day prorogued for one week. A previous attempt to vote an address to the Throne on the same subject failed by a few votes. On the 23rd, the sessions were resumed.

The purpose of the liberal party in its determined opposition to the Government is perfectly plain; it is to force a resignation of the ministry and in this way to assert the control of the Diet over the administration, in other words to establish in Japan a system equivalent to that of the parliamentary government of England. As to the expediency of establishing such a system at this stage, there is much diversity of opinion among foreign observers. The number of Christians in the present House of Representatives is nine.

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It is worth while to note that this contest is not between Old Japan and New Japan, and that on many questions the real conservatives stand with the Popular Party, while one of the effective charges brought against Counts Itō and Inouye, who are understood to support the policy of the present cabinet, is that of seeking to Europeanize Japan. The great question is, Shall constitutionalism in Japan follow the course which has produced the English constitution, or shall it follow the lines which can be traced in the history of the monarchies of continental Europe?

Some of the important social questions now demanding attention would without much doubt meet a speedier settlement at the hands of the Government and its friends than at those of the Popular Party which, radical as it is in some directions, will be prone to move slowly in all matters affecting the relations of labor and capital.

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Among the pressing questions which await legislative action, none is of more importance than that of limiting the hours of labor. To the casual observer, the life of the Japanese mechanic or day laborer seems relatively easy. Those who are in the habit of employing laborers often complain of their leisurely habits, the lateness of the hour at which the labor is begun, the long rests at noon and the small amount of work accomplished. These criticisms are not without foundation as regards those who work by the day, and yet even these men do not always finish their task with the close of the nominal working day. Excessive labor is most conspicuous in the small factories, or in the villages where the so-called house industries are carried on. There are towns in the northeastern part of Jōshū where thousands of operatives are to be found, working in groups of from twenty to forty, chiefly engaged in spinning and weaving. According to an accomplished Japanese statistician, such operatives often labor from early dawn till after ten in the evening. The testimony of intelligent men in daily intercourse with these poor people places the average period of daily labor as high as seventeen hours. Such observers further state that in times of special pressure these hours are very much exceeded. Allowing for some exaggeration in the testimony of these untrained observers, it still adds emphasis to the statement of the expert above referred to. The effect of this excessive labor is seen in the fact, that in such manufacturing towns it is rare to find operatives, either men or women, over thirty years of age. They become incapacitated for labor through nervous disorders of various kinds, even if death

itself does not intervene. This evil which is not new in Japan has been greatly intensified by the rapid growth of foreign trade. It is probably seen at its worst in connection with the manufacture of silk. It is not found merely in the spinning and weaving factories, but also in the many thousands of homes scattered all over Japan where handkerchiefs are hemmed and embroidered for the export trade. In some of the more remote provinces the pittance of three *sen* ( $2\frac{1}{5}$  cents U. S. currency) a day is all that many an able bodied woman can earn.

It is gratifying to know that the Government in its model filatures\* has arranged to guard the interests of the operatives. These establishments merit much praise. In the large cotton and other mills, too, which have been erected in several of the great towns, the hours of labor are less excessive. In the private filatures, probably, the evil will gradually right itself, for the value of the material is so great that a slight deterioration in the reeled silk means serious loss to the proprietors. The work demanded of the operatives, mostly young girls, is not in itself difficult. There is, of course, a certain knack essential to success, but after all the great requisite is attention. The power of attention rapidly fails when the hours of labor are excessive. One of the managers of a small filature has recently stated that all work done after the sixth, or seventh, day of consecutive labor means loss to the company, because of the uneven quality of the silk due to the failure of the power of attention on the part of the operatives. There is good reason to believe that this gentleman's observation is correct and that the self-interest of the employers will in time bring great relief to their dependents, very many of whom in the busy season labor from the first daylight until ten at night, with very inadequate hours of rest during the day, and too often, with only two or three rest days in a month. Still the hope based upon self-interest is rendered somewhat remote when the large supply of such laborers is taken into account. Nearly all the women of Jōshū, for example, have by

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\* Filatures are the establishments where silk is reeled from cocoons and made up into hanks, generally for the foreign trade.

hand reeling at their homes gained a certain amount of preparation for filature work and stand ready to take the places of those dismissed for inefficiency. It is believed that the government is ready to do all that public opinion will sustain it in doing for the relief of these overburdened men and women. However, it is to be feared that public opinion is not yet on the side of the laboring classes. Indeed, a gentleman in public life not long since remarked to the writer that any labor regulations which could be secured at present would be of little value and might even do more harm than good, because of the lack of sympathy on the part of the law makers with the unintelligent workers.

However this may be, the necessity of creating a healthy public opinion on this subject is every day increasingly evident. The Christian community is already interested in it and we believe it will soon prove a most valuable ally to the small body of scientific men, who have studied social economics abroad and are working earnestly for the benefit of their countrymen. The visit last year of the Rev. Mr. Barnett of Toynbee Hall, London, and his valuable counsels on social reform will not soon be forgotten. Many a man has the last twelve months moved about with a keener sense of his duties to the poor and down-trodden because of his helpful words.

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The paradox that one can do more work in six days than in seven begins to find acceptance among working men. A manufacturer of lacquer ware, in the province of Aidzu, testifies that the Sunday rest is no loss either to him or to his workmen. He says that the more experienced men acknowledge that, working by the piece, they can earn more by resting on Sunday. A charcoal burner in Jōshū gives the same testimony and attributes the new vigor in which he rejoices, and to which his employers testify, to his weekly day of rest. It means no letting up in our appreciation of the religious value of the Christian Sabbath when we plead the great social gain sure to result from a day of rest so

fully recognized by public sentiment that the rest of one shall not even seem to make him the prey of another's greed.

With Sunday as a day of religious worship, government has nothing to do; but to the question of limiting the hours of labor, especially of those who have not learned how to protect themselves, and perhaps do not yet recognize the greatness of the evil from which they suffer, every government may properly give earnest attention. Considering the present state of public opinion, the question of what to do is a difficult one to solve. It seems, however, that a central board of labor, with local boards in each prefecture, whose duty it should be to collect facts bearing upon the subject and gradually educate public opinion, might accomplish great good. In this way solid preparation for necessary legislative action would be secured and, in the meantime, more by the weight of their intelligent counsels than by the exercise of definite authority, these boards could undoubtedly accomplish much in the way of relieving extreme cases of hardship. The duties of such boards would be analogous to those of the Railroad Commissioners of Massachusetts who almost solely by their strong moral influence have brought about great reforms.

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The terrible calamity of Oct. 28th, which severely affected 4,200 square miles of central Japan and more or less seriously disturbed the whole territory between Tōkyō and Ōsaka, resulting in the loss of 8,000 lives, the injuring of 15,000 persons and the complete or partial destruction of over 100,000 houses, produced an occasion for the exercise of immediate and wide-spread charity such as Japan had never before witnessed. The response was prompt and generous. Government and people, Japanese and foreigners, merchants and missionaries labored cordially together and vied with each other in relieving the distress. Their Majesties the Emperor and Empress, contributed \$26,000. and later gave an additional \$2,500. to aid school-children in the afflicted region.

The Government made special grants amounting to nearly \$6,000,000., and at once began to disburse balls of cooked rice and to care for the wounded. Later, sheds were erected, uncooked rice distributed, or small grants of money made to the needy.

The missionaries of the afflicted region, formed a Relief Association, issued an appeal for funds, dropped their usual work and gave their personal attention to the care of the suffering.

The Dōshisha Hospital Staff, Dr. W. N. Whitney of the American Legation at Tōkyō and others opened hospitals in the suffering section and many private physicians and nurses freely gave their services. The foreign communities at Kōbe, Yokohama and other cities sent their agents with large supplies and orders to draw for more. The work of some of these committees deserves special mention. Mr. O. Keil of Yokohama, threw himself into the double task of raising money and personally distributing these and others funds. His tact, sympathy, orderly method and unflagging zeal merit high commendation. Mr. A. C. Sim, who disbursed the funds contributed by British and American residents of Kōbe, thoughtfully carried a large supply of carpenter's tools to the scene of destruction and promptly placed hundreds of blankets at the disposal of doctors and nurses. Mr. Winckler, the committee of the Kōbe German community, was at work in Ōgaki before proper lodgings could be secured in the place, establishing his headquarters at a neighboring village.

Depots for donations of clothing were opened in various cities. Missionary communities, banks, newspaper and other companies opened subscription lists, forwarded large donations and sent many individual workers to supplement the generous, methodical efforts of the Government.

It is impossible to obtain any exact estimate of the amount of private benevolence called out by this terrible calamity. The leading Japanese journals at the capital raised \$100,000. At least two Japanese gentlemen gave \$3,000. each. Foreigners at the open ports contributed not less than \$10,000. more. Hongkong sent \$3,000., Shanghai \$15,000., England nearly if

not quite £1,000 sterling, £850 of this in two lots, while a large number of small sums have been received from all parts of the world. Foreign telegraph companies forwarded all relief messages free and local steamers and railroads passed a large quantity of clothing and other supplies without charge.

Several orphanages and homes of refuge have been opened as an outgrowth of the earthquake, and a stream of charity, though rapidly lessening in size, still flows toward the wasted region. Notwithstanding the wonderfully recuperative power of this people, there will be need of outside help for some time to come, especially to aid in sustaining the various benevolent institutions which have grown out of this noble work of generous Christian charity.

The multiplication of orphanages, day schools for poor children and poor relief societies has been one of the noteworthy features of the year. Several of these which are in close relations to this mission will receive special mention in the appropriate section of this report; but it is fitting that we emphasize the fact that the Christians associated with us have no monopoly of this good work. The same spirit of charity which found such conspicuous expression in relieving the sufferers from the earthquake, has borne good fruit in establishing and strengthening permanent institutions for the benefit of the suffering poor. Foreigners and Japanese both inside and outside the Christian church, have shared in this work. We regret that the information at hand does not warrant more definite reference to this subject, but it is evident, not merely that the number of these institutions is already large, but that the interest is increasing. This is the more gratifying in that, the work is for the most part the outgrowth of Japanese benevolence and is as it should be in Japanese hands. In this benevolence, the Japanese Christians have taken a leading part. These institutions are generally humble in their beginnings, but their promise is not

less on that account—indeed one of the impressive lessons of this movement has been that a small amount of money goes a great way in the hands of a single-hearted, self-sacrificing man or woman. The rapid growth of these institutions indicates that money will not be grudged in aid of enterprises under the care of men who have proved their ability to win the love and confidence of their charges and to minister to their wants. In foreign lands, it is thought best usually to entrust the management of such enterprises to boards or committees, but in Japan, it would seem that those succeed best which are dominated by a single personality. It is true, this is still a mooted point, but in the judgment of some of the most prudent and experienced Japanese, this singleness of management is a necessity of the times.

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Certain sections of Tōkyō are thronged with students for the most part in attendance upon private schools. While some of these schools furnish dormitory accommodation for a part of their students, large numbers are compelled to live in boarding houses with surroundings ill adapted to promote studious habits. This condition of affairs has awakened no little solicitude on the part of many of the Christians and at their suggestion, an attempt has been made to meet the wants of these students by the establishment of boarding houses in which, the aim shall be, not to make a profit, but to secure good healthful board, quiet rooms and helpful associations at a reasonable price. Already three of these distinctively Christian boarding houses have been established in Kanda which is to Tōkyō very much what the Latin Quarter is to Paris. One of these is under the care of the Young Men's Christian Association of Tōkyō. It accommodates only fifteen students, but it was intended simply as an experiment and will soon give way to a larger and better building and later, we hope, many others will be established under the same auspices. The American Episcopal Mission is interested in one of the other boarding houses. So far as we can learn, this enterprise is also

thoroughly successful. Altogether nearly fifty students are thus cared for—a mere handful, it is true, compared with the tens of thousands of young men who have left their country homes to study in the capital and who need just such restraints and stimulus as these institutions afford, but we must not despise the day of small things. The success of these experiments suggests the wisdom of establishing, not only in the capital but also in other college towns of Japan, institutions similar to the guild houses of Ann Arbor and other university towns of the United States. With the changes necessary to meet the conditions of social life in Japan, such guild houses would be productive of great good. The initial expenses need not be large, while the current charges would probably be gladly met by those who avail themselves of their advantages.

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Mr. Kanamori formerly pastor of the Banchō Church has withdrawn from the Kumi-ai Churches. As was noted in last year's report, he resigned his pastorate because of a radical change in his theological views. At the same time and at his own request, his name was erased from the rolls of the Church. At the next meeting of the *Bu-kwai*, or local conference, in the autumn of 1891, the question of his ministerial standing was raised, but it was deemed wise to defer its consideration until the spring session. In March last, the question was again brought before the *Bu-kwai* and after considerable discussion, it was decided that since Mr. Kanamori was neither a pastor, nor an evangelist in the employ of the *Bu-kwai*, nor even a member of any local church, he could not be regarded as under the jurisdiction of the *Bu-kwai*. Mr. Kanamori was not satisfied with this decision and he appeared at the meeting of the General Conference in April last to ask for more definite action. He stated that while it was true he had separated from the Banchō Church, yet he had been so long associated with the Kumi-ai system, that if he were to go out from that system, it seemed fitting there

should be some definite action on the part of the General Conference, or at least of the local conference directly concerned, and that since the local conference declined to take action, he felt constrained to appeal to the General Conference. He further stated that in view of the change in his theological opinions, it seemed best that he should withdraw from the Kumi-ai Churches and he, therefore, asked to be allowed to resign his ministerial functions. The General Conference assented and adopted a series of resolutions in which appreciative mention was made of his past services and the hope expressed that the old relations might some day be resumed.

The *Bu-kwai* based its unwillingness to admit any jurisdiction in this case upon the theory of Congregationalism current in New England, that a local conference as such has nothing to do with ministerial standing, and that it should not take cognizance of theological opinions, excepting in cases where, acting as a council, it is called upon to consider the fitness of a person for certain definite functions. The action of the General Conference seems to involve an admission that it is the guardian of ministerial standing and that the connection of an ordained minister with the Kumi-ai Churches can only be terminated by the definite action of a conference. Mr. Kanamori has since allied himself with one of the branches of the so-called Popular Party. The laws of Japan limit very much the liberty of religious teachers in the field of politics. It was, therefore, natural that Mr. Kanamori preparing, as he probably was, to enter political life should wish some more explicit certification of the termination of his ministerial functions than the action of the *Bu-kwai* afforded. It is unfortunate that there should be such a difference of opinion regarding the powers of the conferences on this important constitutional question, as is evinced by the conflicting decisions of the local conference and the General Conference; but it seems probable the ruling of the General Conference will prevail and that hereafter the local conferences will not hesitate to assume responsibility in such cases.

As regards Mr. Kanamori's theological opinions, it is evident

that they have no wide currency among the Kumi-ai Churches; but the warm personal friendship which has bound him to his old associates, both native and foreign, remains unbroken. The history of this first serious departure from the common faith of the Kumi-ai Churches, contains, so far as we are aware, no trace of the so-called *odium theologicum*, and we most heartily share the hope expressed in the resolutions adopted by the General Conference, that the time may yet come when we may welcome Mr. Kanamori back to that co-operation in Christian work which constitutes one of the most pleasant memories of the past twelve years.

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It is worthy of record that at the close of the year 1892, a third of a century of missionary work in Japan will have been completed. While the large hopes indulged by many of us ten years ago with regard to the growth of the churches have not been fulfilled, the influence of Christian thought upon society at large has been increasing day by day. The so-called reaction has but superficially affected the growth of this influence. The missionary work is but one of many forces which are combining to spread Christianity over Japan. Every year that passes brings Japan nearer to the countries of the West, not so much by the shortening of the voyage across the Pacific through commercial competition, as by increasing the dependence of Japan upon foreign thought, at once the cause and the effect of a growing sympathy with that thought. Not only foreign books, but the best periodicals of Europe and America are finding their way into Japanese hands. The number who can read, and do read, more or less, three European languages is considerable. The number of those sufficiently familiar with English so that they live in a *quasi* Anglo-Saxon atmosphere is already very large. Sometimes we are reminded more forcibly than pleasantly of the fact that the Japanese around us are through our periodicals made aware not only of the good but also of the evil connected

with our western civilization. The progress of the Chinese Exclusion Bill through the United States House of Representatives was watched with keen interest by the Tōkyō editors, and the gross selfishness and injustice which it embodied met with scathing condemnation from their pens. Dr. Parkhurst's campaign against official corruption in New York received due attention, though here it was gratifying to find that some, at least, were less impressed by the existence of barefaced corruption, than by the promptness with which the public conscience responded to the preacher's impassioned appeals.

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To those of us who believe the literature of the West to be, on the whole Christian, its rapidly increasing influence in Japan is a source of much gratification. It is true, there are times when we are tempted to wish that the young church of Japan might be spared the strain which must come with this intimate knowledge of, and even participation in, the earnest intellectual struggle through which the churches of Europe and America are passing. We would not, however, have it otherwise. The growth of the church may be slower for a time, but it will in the end be a nobler, stronger, church because of the struggles of its youth. The strength which it has already evinced, and which has enabled it to rise through doubt to a firm well-settled faith is far more truly than numbers the index of the deep hold which Christianity has gained upon the Japanese people.

In these and many other ways, we are reminded that our work is now, and must in the future ever be, dependent upon the strength and vigor of the home churches. We are the pickets of the Christian army. The opposing forces are not so much influenced by what we are doing, as by the evidence they have of the efficiency of the main body which supports us. A part of that

evidence comes through us missionaries, but a larger part through that great body of Christian public sentiment which is more and more prompting to good works and leading men to glorify our Father in Heaven. That this sentiment should declare itself more clearly and strongly against the selfishness and lust which too often bring reproach upon the Christian name is the great desideratum of missions.

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## PERSONNEL OF THE MISSION.

The Mission has been strengthened during the year by the arrival of the following New Members:—

1891

June 19,*	Miss Abbie W. Kent	assigned to Kōbe.
Oct. 13,	„ Helen E. Fraser	„ „ Kyōto.
„ „	„ Alice E. Harwood	„ „ Niigata.
„ „	„ Elizabeth Wilkinson	„ „ Tottori.
„ 28,	„ N. C. Stewart	„ „ Okayama.

Mr. O. N. Benton entered the service of the Mission as a teacher in the Dōshisha in the early winter.

The following have been withdrawn from the field:—

Mr. C. T. Wyckoff ... ..	July 3rd, 1891
Miss Ida V. Smith ... ..	„ 12th, „
Miss Florence White... ..	„ „ „
Miss Mary Poole ... ..	„ 29th, „
Mrs. D. W. Learned ... ..	Dec. „ „
Miss M. L. Graves ... ..	Jan. 21st, 1892
Miss M. J. Barrows ... ..	Feb. 17th, „
Miss Cora A. Stone ... ..	„ „ „
Miss Elizabeth Wilkinson ... ..	„ „ „

Miss Denton was absent from Oct. 7 to Nov. 22nd, 1892.

The following transfers have been made during the year:—

Mr. & Mrs. Bassett	from Ōsaka	to Kumamoto.
Mr. & Mrs. Clark	„ Kumamoto	„ Miyazaki.
Miss Gill	„ Okayama	„ Tottori.
Mr. & Mrs. J. T. Gulick	„ Niigata	„ Ōsaka.
Miss Holbrook	„ Tottori	„ Kōbe.
Miss Meyer	„ Sendai	„ Kyōto.
Miss Torrey	„ Niigata	„ Ōsaka.

Mr. & Mrs. W. L. Curtis were in Ōsaka during the winter months.

Miss Parmelee, unassigned at the time of the last report, was assigned to Tsu.

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\* The dates here given indicate the time of arrival at, or departure from, Yokohama.

THE LOCATION OF THE MISSIONARIES AS THIS REPORT  
GOES TO PRESS IS AS FOLLOWS:—

## KÖBE.

Rev. J. L. ATKINSON (absent).	Miss J. E. DUDLEY.
Mrs. J. L. ATKINSON. „	Miss M. L. GRAVES. (absent).
ARTHUR T. HILL.	Miss M. A. HOLBROOK, M. D.
Mrs. ARTHUR T. HILL.	Miss A. L. HOWE.
Miss M. J. BARROWS (absent).	Miss ABBIE W. KENT.
Miss E. M. BROWN.	Miss S. A. SEARLE (absent).
Miss A. Y. DAVIS (absent).	Miss Cora A. Stone „

## ŌSAKA.

Rev. GEORGE ALLCHIN (absent).	Rev. WALLACE TAYLOR, M.D.
Mrs. GEORGE ALLCHIN. „	Mrs. WALLACE TAYLOR (absent).
Rev. OTIS CARY.	Miss MARY B. DANIELS.
Mrs. OTIS CARY.	Miss M. A. DAUGHADAY.
Rev. J. T. GULICK, Ph. D.	Miss ELIZABETH TORREY.
Mrs. J. T. GULICK.	

## KYŌTO.

Rev. GEORGE E. ALBRECHT.	Rev. D. W. LEARNED, Ph.D.
Mrs. GEORGE E. ALBRECHT.	Mrs. D. W. LEARNED (absent).
J. C. BERRY, M.D.	Rev. A. W. STANFORD.
Mrs. J. C. BERRY.	Mrs. A. W. STANFORD.
EDMUND BUCKLEY.	Miss MARY F. DENTON.
Mrs. EDMUND BUCKLEY, M.D.	Miss M. H. MEYER.
Rev. C. M. CADY.	Miss ELIZA TALCOTT.
Mrs. C. M. CADY.	Miss MARY E. WAINRIGHT.
Rev. J. D. DAVIS, D.D.	Miss HELEN E. FRASER.
Mrs. J. D. DAVIS.	A. W. BEALL.*
Rev. M. L. GORDON, D.D. (absent).	G. C. FOULK.*
Mrs. M. L. GORDON. „	O. N. Benton.*

## OKAYAMA.

Rev. J. H. PETTEE.	Miss IDA A. McLENNAN.
Mrs. J. H. PETTEE.	Miss N. C. SLEWART.
Rev. S. S. WHITE.	Miss C. M. TELFORD.
Miss ALICE P. ADAMS.	

## NIIGATA.

Rev. H. H. COATES.*	Miss CLABA BROWN.
Rev. W. L. CURTIS.	Miss GERTRUDE COZAD.
Mrs. W. L. CURTIS.	Miss ALICE E. HARWOOD.
Rev. HILTON PEDLEY.	

\* Employed by the Mission.

## SENDAL.

Rev. W. W. CURTIS.  
 Mrs. W. W. CURTIS.  
 Miss ANNIE H. BRADSHAW.

Rev. J. H. DE FOREST, D.D.  
 Mrs. J. H. DE FOREST.

## KUMAMOTO.

Rev. O. H. GULICK.  
 Mrs. O. H. GULICK.  
 Rev. SIDNEY L. GULICK.  
 Mrs. SIDNEY L. GULICK.  
 Miss M. J. CLARK.

Miss FANNIE E. GRISWOLD.  
 Miss J. A. GULICK.  
 F. H. BASSET.\*  
 Mrs. F. H. BASSETT.\*

## MIYAZAKI.

Rev. C. A. CLARK.

Mrs. C. A. CLARK.

## NAGAOKA.

Rev. H. B. NEWELL.

Mrs. H. B. NEWELL.

## TŌKYŌ.

Rev. D. C. GREENE, D.D.

Mrs. D. C. GREENE.

(22 Nakanochō, Ichigaya.)

## MATSUYAMA.

Miss E. B. GUNNISON.

Miss CORNELIA JUDSON.

## MAEBASHI.

Miss M. H. SHED.\*

## TSU.

Rev. F. N. WHITE.  
 Mrs. F. N. WHITE.  
 Miss A. M. COLBY (absent).

Miss F. A. GARDNER.  
 Miss H. F. PARMELEE.

## TOTTORI.

Rev. GEORGE M. ROWLAND.  
 Mrs. GEORGE M. ROWLAND.  
 Rev. GEORGE M. SEVERANCE.

Miss ALMONA GILL.  
 Miss ELIZABETH WILKINSON (absent).

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\* Employed by the Mission.

As last year, it is with pleasure that we mention the intimate relations of Dr. T. A. Gulick with our Mission and the great value of his co-operation. Mr. and Mrs. Noyes of the Berkeley Temple Mission, too, have been so closely associated with us that in everything but in name, they have been members of the Mission. Their work in Maebashi is so identified with that of the Jōshū division of the Tōkyō Station, that it can hardly be separated from it. The aid which they have in many ways rendered to that Station and to the Mission has been invaluable.

We desire here to express our appreciation of the co-operation of the International Committee of Young Men's Christian Associations. The scope of the work of this Committee is widening and its value becomes more evident every year. We have been placed under obligations also to the Scripture Union, an undenominational society whose agents, mostly young Japanese Christians, have proved themselves valuable auxiliaries, especially to the evangelists in the remote interior. Their visits have brought encouragement and hope to many a lonely worker.

MAEBASHI.

MAEBASHI.

Mrs. M. H. Noyes.

Mr.

Mrs. H. B. Farrington.  
Miss A. J. Gardner.

Mr. B. Y. White.  
Mrs. R. Y. White.  
Miss A. M. O'Leary (Japan).

YOKOHAMA.

Miss Elizabeth Williams (Japan).  
Miss Elizabeth Williams (Japan).

Rev. George M. Howland.  
Rev. George M. Howland.  
Rev. George M. Howland.

Employed by the Mission.

## EVANGELISTIC WORK.

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The financial stress to which reference was made in last year's report has been somewhat relieved. The barley and wheat crops in 1891 were unusually good; the silk crop was the largest for many years. The rice crop, however, upon which the prosperity of the country very largely depends was disappointing, owing to unseasonable winds and rains. The value of the silk crop, too, was not what the producers had hoped it might be, owing to the low prices prevailing in European Markets. Under such circumstances it is gratifying to find that the contributions for all purposes are twenty-three per cent. larger than those of the previous year. The net increase in church membership reported is 806, but if the report of last year be taken as the standard, the net gain would be only 723, a difference of 83. Whichever figures are followed, the increase is somewhat more than during the previous year and serves to confirm the general impression that, while no very marked change in the life of the churches can be recorded, a new and more hopeful period of missionary work has already been entered upon. There are many positions of responsibility in our churches which cannot be filled owing to the scarcity of educated pastors and evangelists; but it is a pleasure to emphasize the fact that we do have a considerable number of men of weight among our pastors and teachers—men whose opinions are listened to with respect even by the bitterest enemies of Christianity and whose preaching grows in spiritual power from year to year. It may be, that some of these men bent too easily when the first torrent of national feeling caught them two years ago. If this were so, they have well recovered

themselves. They are bravely meeting the problems which the political excitement of the past two years has created. The general character of the sermons to which we listen is much more practical. The preachers have apparently a keener sense of the urgency of their message. The noble element in Puritanism is more appreciated and not infrequently dwelt upon, sometimes almost with a prophet's fervor.

The large class about to graduate from the Dōshisha School of Theology will enable us to fill up some of the more important vacancies, though every touring missionary knows how sore the need is for more evangelists and more funds to meet their necessary expenses. There are many places which a few years ago gave promise of speedy independence, but which for lack of care are now languishing and it will take long months to bring them back to the position they held three years ago. This is the dark side. There is reason to believe, however, that the new graduates, nearly all promising men, will so far strengthen our forces that the current year will prove one of hard, systematic and fruitful work.

On the whole, the most interesting portion of the field is that immediately south of Kyōto. The theological students under the lead of Dr. Davis and Mr. Albrecht have probably accomplished more than in any other twelve months since the School was opened. Students have also done equally efficient service in Tamba and the Lake Biwa Basin.

The expansion of the work in Kyūshū and the large plans for the future will be found set forth in the report from Kumamoto Station. The Hokkaidō is claiming more and more the attention of our churches. Aside from Urakawa, we have no settled pastor in this wide field, but Congregationalism is represented there by several able men who, though not technically evangelists, are rendering valiant service. One of these men is interested in discharged prisoners and last New Year's sent out fifty postals to as many men whom he had known as prisoners, in the hope that he might encourage them by the assurance of his sympathy with their efforts to regain the confidence and

respect of society.

There is much in what we hear of this work to awaken our interest and our desire to help so far as we may those who are so earnestly seeking to show the power of Christianity in the reformation of abandoned men. The Hokkaidō presents an unusually favorable field for such labors. Large assistance is given by the government, through the sale of unimproved land at nominal rates to intending settlers, and several colonies of released prisoners have been formed.

Among the serious hindrances to progress has been the zealous propagation of the tenets of the Plymouth Brethren, who, though doubtless sincere in their desire to do good and propagate Christianity, are really doing much to undermine the influence of the churches. The result of their work generally seems to be the utter destruction of Christian faith. Our Mission has not so far suffered as badly as some others, but it would seem to be merely an accident that others should have been first attacked. We can not believe that a work embodying such ultra individualism and even antinomianism and which produces continually such evil results can long have an attraction for the Christians. Its evils are so patent that they must soon be recognized.

The morbid nationalism of last year must still be mentioned as lessening not a little the influence of the Christian community. In the large centres of population public opinion seems to have fixed upon a solution of the vexed question of saluting the Imperial photographs and rescripts. We understand that in these centres the obnoxious word signifying worship is now seldom, if ever, officially used of this ceremony which would seem in itself no more inappropriate than raising the hat on viewing one's national flag. In the smaller towns, however, the trouble is not quite over. In one case that is reported, the charge of a lack of patriotism has arisen from the wrong choice of a word in speaking of putting away the Emperor's portrait after the ceremony of salutation was over. As judged by foreign standards, it may safely be said that the unfortunate teacher, who

in this instance lost his place through a slip of the tongue, would not have been one whit less ready to sacrifice his life for his Emperor, or his country, than the best patriot among those who forced his withdrawal from the school. In another station, a perhaps unguarded speech which sounded the praises of a broad philanthropy brought from the Prefect an order, that the teacher who uttered it should be dismissed. It is difficult to reconcile such things with our western ideas, and yet we must admit that Japan is passing through a critical time and that the new strain to which her institutions are subjected must cause deep anxiety to all patriotic Japanese. That in such a time of stress, mistakes should be made, even by the best men, is inevitable and it is not strange that among these mistakes should be that of sadly misunderstanding the temper and the purpose of the leading Christians who, when the time of trial comes, will unquestionably be found in the very front rank of self-forgetful patriots.

This suspicious attitude toward Christianity is for the time being no small obstacle in the way of evangelistic work, but the injustice of these suspicions must soon become apparent. To endure them patiently is not always easy, but patient endurance is the surest way to overcome them.

It is with much pleasure that we call attention to the valuable services of the graduates of the Kōbe School for Bible Women. In Kōriyama near Ōsaka and in the region west of Kōbe, not to mention many other portions of our field, they have been conspicuously useful. In one case mentioned, three-fourths of the women first brought into one of the little embryo churches, not far from Kōbe, were unable to read, but by the patient work of the Bible women, a desire to learn was awakened and soon all were able to read their Bibles readily. Since the establishment of common schools about twenty years ago, the number of illiterates has rapidly diminished and it is now rare to find men or women under twenty-five who cannot read. Above that age, there are still many in the country districts who need such help as these Bible women gave.

The prospect of larger liberty of travel is brighter, without

being very bright. Treaty revision is discussed more calmly and the view taken of the questions involved, even by irresponsible partisans, is more intelligent and, therefore, more suggestive of hope, though nothing definite has transpired with regard to the propositions which are soon to be, if they have not already been, submitted to the treaty powers.

Under the present arrangements, it is impossible to give the attention to the country work which it deserves. This is the more unfortunate because of the lack of Japanese supervision. The President of the Japanese Home Missionary Society does all the touring that is consistent with his other official duties and his visits are invaluable; but it is physically impossible for him to cover the entire field. It is, therefore, gratifying to know that the Rev. Mr. Koki, lately pastor at Takahashi in the Okayama district, has been appointed to assist in this work. The Society has had on the whole a prosperous year, and was able to report a couple of hundred *yen* in its treasury, when its books were closed in December last. Great efforts are to be made to extend its operations during the current year. The annual meeting which was held in Ōsaka in April was the most enthusiastic for many years. The plans for work indicated increased *esprit de corps*, greater courage and greater faith. We believe, too, they indicated a deeper sense of the value of religion both to the individual and to the nation. Both the introductory sermon and the sermon at the Communion on the last day of the meeting were prophetic of a warmer and heartier Christian life. With strong faith that the prophecy which they embodied will find its fulfillment in the experience of the present year we appeal to the friends of Japan, not merely for continued financial support but for increased sympathy and prayer. Their sympathy and interest are worth far more to us and to our Japanese brethren and sisters than their funds.

An increasing number of Christian tourists visit Japan from year to year. We appreciate the interest they have manifested, but may we not ask a larger share of their time and thought, that we may be able sometimes to see our work through their eyes and be benefited by their counsels? Is it not possible, that

in some way such visitors may be made the messengers of the churches and thus be made to feel a certain responsibility to study the missionary work minutely, so that they may be able to carry back to the churches an independent opinion of its extent and thoroughness? In many respects, the work in Japan has reached a more advanced stage than in any other mission field. There are problems confronting us, which call for special consideration; they cannot always be settled off hand in the light of experience in other lands. In settling these problems, great help would come from the more judicial attitude of mind of visiting friends, provided they were able to take the time to acquire a sufficient knowledge of the facts to render an intelligent judgment. If such visitations and investigations can be made systematically in connection with the Prudential Committee of the American Board, so much the better; but if that is not feasible, let them be made in some less formal way which shall at least insure the public use of the information gained, so that, sooner or later, it may not only lead to a more enthusiastic, but also to a more intelligent, interest in the cause of missions. We believe the churches of America will not discharge their responsibility toward Japan and other non-Christian countries until some such co-operation in the work, on the part of our constituents, is provided for. God grant that they may speedily awake to a sense of this duty!

### KŌBE STATION.

KŌBE, the fifth city of Japan, is situated on the northern shore of Izumi Bay at the foot of a range of high and rugged hills. It presents a most attractive picture when viewed from a steamer's deck on entering the harbor. It possesses a genial climate with less rain than most cities of Japan. The foreign settlement is regularly laid out with wide, well lighted streets.

It was first opened for foreign trade in January, 1863. The treaties had stipulated that the city of Hyōgo should be the open port, but it was found more convenient to place the foreign settlement at Kōbe, a short distance farther east. In official circles, however, by a legal fiction this settlement was supposed to be Hyōgo, and is by many still so called. Under the stimulus of its foreign trade, this petty town grew rapidly and has at last absorbed its

rival, Hyōgo, which is now a relatively unimportant district in the flourishing city of Kōbe.

Its population in December 1890 was 136,223. The number of foreign residents was 1521, distributed as follows:—Chinese 913, British 310, German 92, Americans 87, French 54, miscellaneous 65.

The population of the Prefecture was 1,541,731. As a centre of foreign trade, Kōbe ranks next to Yokohama. The amount of the exports and imports for 1890 was *yen*, 52,798,116. The principal exports in the order of their importance are, rice, tea, copper, camphor, matches and coal.

The situation of Kōbe, the large population in its immediate neighborhood and the facilities for travel afforded by the Inland Sea indicated its importance as a mission station and the first missionaries of the Board, Mr. and Mrs. D. C. Greene took up their residence here April 1st, 1870.

From that time it has been continuously occupied as a station. With the exception of a few years, it has been the seat of the Mission treasury. The Mission maintains here its principal Girls' School, the 'Kōbe Eiwa Jōgakkō, with 121 students, which promises some day to be a true college. The School for Bible Women with 32 students. The Glory Kindergarten with 62 scholars and a school for training kindergarten teachers, with 7 students.

The first church was organized in April 1874. This church has now 482 members with a Sunday School numbering 368 scholars. There are now three Congregational churches within the limits of the city of Kōbe; the Kōbe, the Tamon and the Hyōgo churches.

The present field of Kōbe Station covers the Prefecture of Hyōgo and the whole Island of Shikoku. It comprises twelve churches with a membership of 2350. Through the teachers and students of the School for Bible Women the work of the station extends for beyond these limits. In this and in other ways, it does not fail to discharge its functions as the parent station of the Japan Mission. EDITOR.

The work of this station with its large number of out-stations and each of these with its subdivision of out-work has suffered this year from the absence of Mr. Atkinson, the only gentlemen connected with this field, able to engage in touring. Several others of the mission have kindly given time and thought to its needs, so that almost every part of the field has been visited by one of the gentlemen. The touring work of the ladies has been accomplished as usual.

There are thirteen organised churches in this field and these are formed into two associations. The largest of these, the Hyōgo Association, numbers eight churches, all but one of these being within Hyōgo Ken. The meetings of this Association,

spring and fall, are well attended, every church sending its pastor or evangelist and one or two other representatives. Usually two or three women of each church are also in attendance at all the meetings. The benefit derived from these gatherings in promoting good fellowship and unity of activity cannot be over-estimated.

At the spring meeting of this Association held April 4th and 5th, in Himeji, Kōbe church, the oldest Kumi-ai church in Japan, reported during the year, a church debt cancelled and a pastor installed. The church numbers about 500 members, and promises after a year of leadership under the present pastor, Rev. Mr. Homma, increased unity and usefulness.

The attendance on Sabbath service was never so large. The church is doing direct mission work in several places.

The Tamon church, numbering over 300 members, is within fifteen minutes walk from the Kōbe church, and is under the efficient care of its old pastor, Rev. T. Osada. This church sustains preaching services in three different places, and the children of the church have for a year collected money for the support of an evangelist in a distant part of the field. Another man being needed in this work, the church offered their own evangelist for three months, and the officers of the church are dividing his work between them.

The Hyōgo church, fifteen minuits walk from the Tamon, is smaller than the two preceding. It has met with some reverses during the year, the removal of two active members and finally the giving of a beloved pastor for work in a more needy field. The church, however, has steadily kept to its purpose and now rejoices in the promise of a new pastor, a graduate of both the English and theological departments of the Dōshisha. The young men of this church have been earnest in Sabbath school work.

The Akashi church, fifteen miles to the west of Hyōgo and connected with it by rail, enjoys the oversight of Pastor Kawamoto who has been with church more than ten years, the longest pastorate of any of the Kumiai churches. This has been

one of the most aggressive churches. Three evangelists work under the supervision of Pastor Kawamoto in the region west of Akashi.

In one village composed entirely of farmers, Christianity has gained a strong foothold. There are forty Christians here and twenty of them are women. Of this number, more than three fourths have learned to read and are able to read from their own Bibles in the women's meetings sustained among them. This is due to the untiring work of two young women whose homes are here and who have been connected with the Woman's Evangelistic School in Kōbe. They are unpaid but devoted workers.

Himeji, twenty five miles west of Akashi and on the railway, is a castle town and a detachment of Government troops is always stationed here. The Himeji church secured the services last year of a graduate of the theological department of the Dōshisha. He soon afterwards married a graduate of the Woman's Evangelistic School. Their work has been greatly blessed. The church has become self-supporting, and has added twenty to its numbers since January. There is much interest among the soldiers garrisoned here and several high officers are connected with the church.

Sanda, twenty miles from Kōbe, is the seat of one of the oldest churches. It has sent more Christians to other places than it has retained. Many young women from this church have graduated from the Girls School in Kōbe and are now doing good work for Christ in different places. The church now is small, and though the gain in membership for the year is imperceptible, the money gain is two-thirds in advance of last year.

The Nishinomiya church is fifteen miles to the east of Kōbe. This church is small, but under the lead of the young evangelist, its acting pastor, is making a great effort to put up a church building. The women of the church have raised a little money of their own, and after much prayer and consultation have decided to call a woman evangelist. This small church also has work in two out stations.

The Kōchi church, the eighth in this Association, is on the southern shore of the island of Shikoku, but it is separated by mountains from the nearer churches on the northern coast of the island, and finds it more convenient to connect itself with the Hyōgo Association. Although so separated from the Kumi-ai churches, it has pleasant relations with the Presbyterian church in the same city.

Kōchi has been, and still is, the centre of political agitation and the past year has seen much disturbance in connection with the election of members of Parliament. The out-station work has suffered somewhat from this cause. Political feeling has been so high that when the wife of a high official, a leading representative of one political party, gave twenty *yen* to the church, grave doubts were entertained by some of the opposite party about the propriety of receiving it. Even the women of the church share in these political differences. The pastor said that hardly a woman was willing to risk her reputation by sitting on the same mat with the woman mentioned, when she attended church.

This feeling however will pass away as the excitement subsides. Visits to this church have been made during the year by several of the leading Japanese workers. Messrs. Cary and Davis have also visited it during the year. These visits are highly appreciated by the church and the past year has been counted as one of great gain in earnest endeavor, as well as in good fellowship.

The gain in membership in these eight churches during the last six months is ninety-one.

THE SHIKOKU ASSOCIATION is composed of five churches and these are more separated from each other than the churches of Hyōgo Prefecture. The Matsuyama\* Church stands in the extreme western part of the field of the Association, the second in size

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\* *Matsuyama*, formerly a castle town and the residence of a powerful daimyō, now the capital of Ehime Prefecture, is situated in the north-western part of the Island of Shikoku about three and a half miles from the Inland Sea. Its

and in age. It numbers nearly 350 members and has a most earnest pastor who has served the church seven years. The church has out-station work in three different places beside doing daily work in the large prison in the city. Some remarkable conversions have been reported. Four Sabbath schools are sustained, averaging in all more than 300 children in attendance. Many of these children come from the poorer classes through the Evening School, started in June, 1891, by Miss Judson, but there are also many children from the public schools.

Misses Gunnison and Judson have their home here, and are both connected with the Girl's School. A new building was erected last year, and though this, like all the schools of the churches, has found it difficult to maintain its ground, there is no reason for discouragement. The ladies besides giving much time to the school are doing good work in the city and look forward to the coming year to enlarged work in this line.

The Imabari Church, the oldest, in the Association, has a record in the past any church might covet. Christian thought has permeated the community to a greater extent than in any other town connected with our work. The church has hardly sustained its record the last year, but there are signs of an awakening. Hashihama, two miles a half distant, is an outgrowth of the Imabari Church. The church is small, only nine families being represented in it; but it owns a beautiful little building with an American bell, and a small organ. A division crept in

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Population in December 1890, was 34,563. The people are not much given to social pleasures and show much interest in education, though the Christian schools meet with strong opposition. One of the finest normal school buildings in Japan adorns the city and recently a fine high school for boys has been erected. The largest primary and grammar school contains over 2,000 pupils. A high school for girls has been started recently with the special view of opposing our Christian girls' school. Ehime Prefecture of which Matsuyama is the capital had in 1890 a population of 926,972. In this large field, the American Board has no missionary family, but two lady missionaries have resided there for several years. The Kumi-ai Church in Matsuyama has a membership of 363 of which 93 are reported absent. There are two preaching places in the city besides the church. Work was begun here by Rev. J. L. Atkinson in 1870. The Southern Methodists have also a small but growing work in the city. Com.

and sapped the spiritual life of the church, but unity is now restored and with it greater efforts for others. The Komatsu Church eighteen miles from Imabari is also an outgrowth of the Imabari work. It bore bitter persecution, in the early days of its existence. Its members are scattered in the small villages near, and have suffered for the want of a shepherd. The evangelist from Hashihama is visiting this work monthly and another man cares for a newer work in Saijō a little distance from Komatsu.

The work in Sanuki of which Takamatsu is the centre has suffered the past year. The work grew up rapidly, and there have been disturbing elements from the first. It has been a year of great loss as to membership, several by excommunication; others have joined the Presbytery church. The cause of Christ has suffered at the hands of those who call themselves by His name. But an experienced man is now in the field and, in the absence of some whose presence has been a blight on the church, we look for a bright future. A most encouraging work in the extreme west of the island and a new work connecting the eastern and western churches promises good fruit in the near future.

JULIA E. DUDLEY.

#### KYŌTO STATION.

Kyōto is situated on the main line of railroad from Tōkyō to Kōbe, 47 miles from the latter port, near the head of a broad and fertile valley, most picturesquely surrounded by mountains on all sides except the south. Lake Biwa, the largest lake in Japan, is only six miles distant, beyond the mountains on the east, and its water is brought to the city by a canal through the mountains. The population of the city is 259,000; the most famous productions are porcelain and silk, and near by is Uji the most noted centre of the production of tea. Kyōto is the centre of Japanese Buddhism; the principal sects of that religion have their headquarters here; the city abounds with temples—some of them very large—and the surrounding hills and mountains with monasteries. The name Kyōto means "capital," and for about a thousand years previous to 1869 this was the residence of the Emperor. The palace is maintained and is occupied by the Emperor when he visits the city, but the mansions of the court nobles which formerly surrounded it have been removed, and the ground where they stood is now a public park. On three sides of this park are pleasantly and healthfully located the mission schools and residences. The political importance of Kyōto was of course lost when the court was removed to Tōkyō, and the old literary fame of

the city has largely shared the same fate ; but it is believed that this place, both quiet and central, has especial advantages as a location for a large educational institution such as the Dōshisha. One of the governments large "higher middle schools", or colleges, is also situated here." Com.

The field for evangelistic work belonging to this station includes the provinces of Tango, Tamba, Yamashiro and Ōmi, covering an area of over 3300 29. miles, with a population of over a million and a half ; but beyond this to the east are the provinces of Mino and Owari with again more than a million and a half, and to the north and north-east the provinces of Wakasa and Echizen with over six hundred thousand people. While this may properly be considered the field for the evangelistic work of this station, we have been able to do but very little in these last named districts and have been compelled in view of our present forces and means to limit our work chiefly to the first named four provinces. In Owari, the Japanese Home Missionary Society has, however, opened work in Nagoya, the fourth largest city in the Empire, where Pastor Sugiyama has gathered a band of thirty Christians, making his church already felt as a strong spiritual power. In the neighbouring prefecture of Gifu, even more than Aichi the chief sufferer from the terrible earthquake of last October, we have felt constrained to open work at Ōgaki, where immediately after the earthquake the "Dōshisha Relief Corps" aided in caring for the sufferers. Mr. Tomita, the evangelist in that city, left a most successful pastorate in Tsuyama, (Okayama Prefecture), to take up this unique work, and has found many open doors among a people, who until last year were known to be strongly opposed to the introduction of Christianity. In the north-east of our wide field, we have the city of Fukui, the scene of Dr. Griffis' labors twenty years ago, where the Japanese Home Missionary Society is aiding an evangelist. This is a city where we have lost our opportunity, by not being able to comply with the repeated requests of our Japanese co-laborers for the opening of a full station, so that since last year both the Presbyterians and Canadian Methodists have occupied the city with a force of foreign

missionaries. In the province of Wakasa nothing has been done by us so far; a single evangelist of the Episcopalian Mission is—as far as can be ascertained—the only Christian worker in all that region. That we have been able to do so little in these needy fields, scarcely touching them, and that even within the narrower limits of the provinces of Tango, Tamba, Yamashiro and Ōmi we have been obliged to pass by many an open door is the most disappointing phase of the evangelistic work during last year.

Looking at what has actually been done, we rejoice in view of the manifest divine blessing which has attended the work of the churches and evangelists. The additions to the churches of this district, by confession of faith, exceed those of last year by nearly two hundred, while the contributions have risen from *yen*, 2500. to *yen*, 4000.

The work begun in 1890 in Miyazu in Tango has proved the wisdom of its founder. A provisional church was organized there in April, 1891 with thirty members, to which eighteen more have since been added by baptism. The work is full of promise. Likewise in the neighboring towns of Mineyama and Amino, a provisional church organization was formed last year which now numbers sixteen members. Although but a year old, this plucky little band had decided upon becoming self supporting on its second birthday, but feeling the need of a more suitable house of worship they have purchased a house in the central part of the town and are planning to employ a Bible woman, postponing their independence for one year. In Maizuru, where the Government has begun the work of establishing a naval station, seven have received baptism, the first converts in that city. The results of the work in Tango, so far prove the wisdom of starting a work strongly from the very beginning.

The church in Tamba continues to be a source of joy to all who have the privilege of co-operating with it. A house of worship has been erected in Kameoka, while a second, in the village of Hidokoro, is in process of erection. A net gain in membership

of fifty—an increase of about 25 per cent. and contributions to the amount of *yen*, 918.00, or an average of *yen*, 3.50 per member, certainly bear good testimony to its religious life. In the city of Kyōto itself, one encouraging feature is that the three older churches have each maintained, alone or aided by the mission, one or two preaching places in different parts of the city, a work in which the theological students have rendered faithful aid. The summer work of the sixty theological students during last summer vacation, resulting in more than fifty conversions and in leading some 300 people to think of their relation to their God, while, of course, not confined to this station, ought to receive at least a passing mention in this report. The Dōshisha College Church has felt the luke warmness of the school, although there have not been wanting those among both students and teachers, who have cried earnestly unto God. The answer will surely come. The Heiyon Church has given Pastor Matsuyama to the Dōshisha, where he fills the chair of Japanese Literature and History, and has secured the services of the Rev. T. Fuwa, one of the well known Kumamoto Band. This church is efficiently engaged in the various departments of church work, has one of the largest audiences of any church in Japan, and is among the most generous contributors to the Japanese Home Missionary Society. The Shijō (Fourth St.) Church has lost some of its prominent members through the trickery of the "Plymouth Brethren", but under the lead of its acting pastor, Mr. Murata, is pushing on bravely both in evangelistic work and in clearing off of the church debt.

The Rakuyō Church, the youngest of the Kumiai household in this city, carries out its courageous determination to do without aid from the beginning. Energetic steps are being taken towards the erection of a house of worship. The faithful work of Dr. Theo. Gulick, of this city, is of untold value to this church.

In the southern part of the province of Yamashiro, the work of the theological students has gone on steadily. Work has been begun in six new places, making sixteen

in all where the Gospel is regularly preached. The students are working in pairs, going alternate weeks, preaching on Saturday and Sunday in adjoining villages. More than thirty baptized Christians are the result of this work so far. These Christians have taken steps to organize a Southern Yamashiro Church, hoping to secure one of the graduates of this year for their acting pastor.

In Ōmi our three churches along the East shore of Lake Biwa are somewhat like Moab that "has settled on his lees"; but all three have recently extended their work beyond their own narrow limits and will doubtlessly soon experience that increase comes only by scattering. The completion of the railway from Tōkyō to Kōbe has caused the decline of these towns by diverting the greatest part of the local trade and travel, and our churches naturally feel this. Kusatsu, where we have carried on work for a couple of years, has borne its first fruits in the conversion of five young men and two women, while Minakuchi, farther east, on the rail road to Ise, is at present the brightest spot in our work in Ōmi. Twenty-one baptisms in this town and two neighboring villages during this year augur well for the future. The spirit of harmony and feeling of individual responsibility which pervade this little band of Christians are most refreshing. The work has so far been carried on by theological students, but is this summer to be taken up by a resident evangelist. Thoughts of a church organization in the near future also occupy the minds and hearts of these brethren. On the west shore of the lake, theological students have likewise been at work during the year in two places, in the very shadow of the historic Buddhist mountain Hiyeizan. Naturally the work develops here slowly.

That in the midst of such a wide field the missionaries of this station, both ladies and gentlemen, have been called upon for frequent, yea constant, aid, goes without saying. That such a large work, however, needs more time and strength than merely that which can be spared, by the few who use the Japanese language, from their arduous school duties, has become

very evident. The "*caeterum senso*" of this station must be, as it has been for some years past, a resident missionary exclusively for evangelistic work.

GEO. E. ALBRECHT.

April 1892.

### TŌKYŌ STATION.

Tōkyō, the capital of the Empire of Japan and also centre of the prefecture bearing the same name, is situated at the northern extremity of Yedo Bay, at the mouth of the Sumida River. The two streams which unite to form the Sumida water a very irregular plain of great fertility, extending from eighty to one hundred miles to the north and northwest. Partly within this plain, but including also some of the rugged mountains adjacent to it, lies one of the most important silk districts of Japan. The agricultural resources of the outlying country together with the convenient water transportation would in any event have made Tōkyō a city of importance. Its harbor, however, is too shallow to admit of much direct foreign trade. As early as A. D. 1456 it was fixed upon as the site for a feudal castle. It fell into the possession of Iyeyasu the founder of the Tokugawa Shōguns and early in the sixteenth century became the real capital of Japan, though the Emperor maintained his court at Kyōto. Shortly after the Restoration of 1868, when the Shōgun was overthrown, the name of the city, which had been Yedo, was changed to Tōkyō, i.e., Eastern Capital, in contra-distinction to Kyōto, i.e., the Capital, which in common parlance came to be called Saikyō, i.e., Western Capital. The principal business portion of the city lies low and flat, but a short distance from the sea coast, the surface is broken by a series of bluffs which add much to the beauty of the city. A Plateau well raised above the plain and a little south-west of the geographical centre of the city was fixed upon for the castle and subsequently for the Imperial Residence. It is surrounded by a system of wide moats which give great picturesqueness to this portion of the city. While a few streets are lined with substantial structures indicative of business activity and wealth, the general character of the purely Japanese buildings is much inferior to that of the cities of the south and west. As the centre of the government, however, Tōkyō has felt the influence of Western civilization more strongly than any other part of Japan, and in no other way is this influence more conspicuous than in the many large government buildings which have been erected in European style. The city possesses two large parks of great beauty, which it is proposed is connect by a boulevard, besides many of lesser size. The outskirts of the city and many of the suburban villages are very beautiful, especially in the spring and early summer.

The population of the municipality was, according to the census of December 1890, 1,155,290. The population of the prefecture was 1,486,671. Tōkyō is the educational centre of the Empire and the seat of the Imperial University, the High Normal School, the High Commercial School, the Military and Naval

Academies, besides private schools of all grades, from the primary to embryo universities. Probably few national capitals have so large a student population.

Tōkyō is also a great missionary centre. Including the wives of missionaries, there were according to a late census residing in the city 172 missionaries. If these were all engaged in direct evangelistic work and restricted their labors to the city proper, there would be one to 6,700 of the population. However, relatively few of those in Tōkyō are, properly speaking, general missionaries, and though residing in the city, their work covers many prefectures. It concerns a population at the lowest estimate of nearly ten millions.

Some of the best missionary schools in the Empire are located in Tōkyō. Those under the auspices of the Presbyterian, Methodist and Episcopal Missions are the largest and best equipped.

*Maebashi* which will be described in a separate note is regarded as an out post of Tōkyō Station and has an undivided interest in its work. There are four Congregational churches in Tōkyō with a total membership of 914.

EDITOR.

The work of this Station is distributed over six prefectures which comprise over six millions of people. In view of what has been said in the preceding note, it will not be understood, however, that the one family and the one single lady who together represent the American Board monopolize the Christian work carried on within this wide field. Not less than thirteen different ecclesiastical bodies are actively engaged in missionary work in this territory and at least two of them, the Presbyterian and the American M. E. Churches, must count many more Japanese Christians in association with them than the Board's missionaries can do. So far, there has been no serious friction between our work and that of other missions, indeed the past year has witnessed a great deal of active co-operation among the evangelists of the different churches. In several interior provinces, semi-annual conferences have been organized for the purpose of gathering together all Christian workers in order to promote harmony and good fellowship. These meetings have been eminently useful. The most conspicuous of these has been what is called the *Ryōmō Shimbok'kwai*, i.e., the Conference of the Two Hairs, in other words, The Conference of [the two provinces,] Kōzuke and Shimosuke, the syllable *ke* having the meaning *hair*. In these gatherings, Presbyterians, Methodists,

Baptists, Episcopalians and Congregationalists have for the time forgotten their differences and have vied with one another in zeal for their common faith. The value of these meetings is especially noticeable in the more retired districts where perhaps an evangelist may be scores of miles away from any associate of his own communion. The fellowship they afford is an invaluable source of courage and strength. Mention should also be made of the monthly union meetings in Tōkyō from November to April.

There has been no change in the personnel of this station during the past year. Miss Shed who resides at Maebashi,\* an

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\* There are certain features which distinguish *Maebashi* from most other Japanese cities. The surrounding country and almost every vacant lot within the city is devoted to the cultivation of mulberry. This means silk culture, and the passer by sees the women of almost every house busy reeling the silk from the cocoons. Silk culture means wealth and the proof of it may be seen in the frequency of substantial go-downs and two story buildings. Silk worms have to be well housed, and men and women share the benefit.

Another noticeable feature of *Maebashi* is the good drainage. Swift brooks run through all parts of the city, and these not only are of high value financially in furnishing motive power for silk and rice mills and supplying good water for simmering the cocoons, but they add incalculably to the healthfulness of the city. In fact, the fear of cholera among the inhabitants is reduced to a minimum. Other healthful features of the city are the scarcity of rice swamps, and therefore of stagnant water, and the strong winds from the northern mountains. On the other hand these winds keep down the wealth of the city by increasing the extent and number of conflagrations.

This suggests the high price of living. A far interior city, without water communication and with its fields devoted to mulberry, must import both fish and rice, and when these two staples are high, everything, including labor, is high. One interesting feature of this condition of things is the high value of woman's labor, due to the demand for it in silk culture. What is of importance is that her worth as a worker distinctly raises her social position. To be connected with this, though not directly due to it, is the abolition in Jōshū of licensed prostitution to take place January 1st, 1894.

The opportunity for Christian work among women in this prefecture is unusually great. The influence of Christianity, which began here early, has perhaps been greater than in any other prefecture; and now that a more healthy patriotism is taking the place of the abnormal condition of the last few years, signs of former prosperity are returning. With the attendance at the weekly prayer meeting half as large as at the Sunday service, and both increasing, and with the roll of the Girls' School larger than ever before, there is every reason for hope and enthusiasm. Com.

outpost of Tōkyō, has been without an associate during the year. This has been an unfortunate necessity. It is hoped that at the approaching mission meeting a way will be found to secure another lady missionary who, while living in Maebashi, will be able to engage in general missionary work in the populous region adjacent.

We gladly avail ourselves of this opportunity to make appreciative mention of the work of Mr. and Mrs. Noyes of Maebashi. While not technically members of the mission, they have been loyal to its interests. Mr. Noyes' services in connection with recent building operations in Maebashi and elsewhere have been invaluable. A member of the Mission could not have been more painstaking than he. The missionary work of Mr. and Mrs. Noyes is so thoroughly merged in that of the American Board's Mission that no separation is possible. We can only acknowledge the great value of their services both in the Girls' School and in the Church. The statistics for this station indicate a gain in membership of only fifty-two, two and one-half per cent., as against one hundred and eleven reported last year, and a decline in the average attendance at public worship of 195, about 21 per cent. This relatively small attendance is, perhaps, the most discouraging feature of the work; but it is mainly accounted for by the large number of churches without pastoral care during most of the year. The more important of these vacancies have either been already filled, or are likely to be filled soon. The churches of Tōkyō are all in the charge of able men who have already a wide influence. Two of these gentlemen have studied several years abroad; one of them, Mr. Uchimura, at Amberst and the other, the Rev. Mr. Harada, at Chicago and Yale Seminaries. Mr. Harada was installed over the Banchō Church early in January and his pastorate has opened with much promise.

Perhaps the most interesting event of the year was the series of twelve lectures in Mr. Yokoi's Church. The aim was to secure a semi-popular exposition of important philosophical and scientific questions from men of recognized standing.

Several of the best known professors in the Imperial University kindly lectured in this course. In doing so, they did not commit themselves to Mr. Yokoi's religious opinions, but their co-operation did indicate their respect for him personally and an interest in the social side of his work. Any such index of the influence our Japanese associates have gained is worthy of note. The religious value of Mr. Yokoi's work is most impressively indicated in his Bible class composed chiefly of students. On a recent occasion nearly forty were present. In the Reinanzaka Church, especial interest centres about the Sunday School which numbers, as this report goes to press, over 140. It is under the care of Mr. Kōno a recent graduate of Victoria College of Coburg, Canada, and lately Professor in the High Commercial College of Tōkyō. The children are mostly from the poorer classes and the interest already awakened encourages the hope that our churches will have in the future closer relations with the lowly poor than have seemed possible in the past. That our work should have been so largely restricted to the *shizoku*, or *samurai*, class has been a source of great regret.

The question has been mooted of making the Kyōbashi Church of Tōkyō a kind of Berkeley Temple. Its location is admirably adapted for such an institutional church and we trust that the way will be open before long for the modest beginning of this enterprise.

The work outside of the city is confined chiefly to the province of Jōshū, Gumma Prefecture, a province which will ever be remembered as the home of Dr. Neesima. In this prefecture, the work has suffered sadly from the lack of pastors. The noteworthy events in this section of the field were the installation of Rev. Mr. Tsuji at Tomioka, Sept. 17th, 1891, and of Rev. Mr. Sugita at Maebashi March 19th, 1892. Both churches have prospered under their new pastors. The southern part of the province was recently the scene of a terrible fire which utterly destroyed a large and flourishing village, causing great distress. There was no refuge save in the stream which ran through the village; twelve or thirteen were killed. The

Christians showed great zeal in relieving this distress.

There has been some persecution. One man had his house burned under very trying circumstances. Another, a teacher in a government high school, was forced to resign his situation, because he was understood to hold a different theory of the nature of the ceremony of saluting the Emperor's photograph from that nominally current in official circles.

In spite of the discouragements of the past year, which we frankly admit, the outlook is not unfavorable and we anticipate a real advance before the current year closes. The chief grounds of this faith are the promise of substantial reinforcement from the Dōshisha graduating class and the feeling of expectation everywhere manifest among the pastors and evangelists. There will be need of special assistance from the mission for a time, if this province is to regain its old promise of becoming a stronghold of Christianity in Japan. We earnestly appeal to the Mission and the Board for that special temporary aid.

D. C. GREENE.

### ŌSAKA STATION.

ŌSAKA, which in population ranks second among the cities of Japan, is situated on the Yedo River, a short distance from its mouth. Owing to the large number of canals by which the city is intersected, some have bestowed upon it the rather extravagant title of "the Venice of Japan." These canals are crossed by over eleven hundred bridges. Although a bar at the mouth of the river prevents the entrance of large vessels, junks and small steamers ascend to the lower part of the city; while the canals are crowded with cargo-boats conveying goods to and from the large fireproof storehouses along the banks. Ōsaka has from ancient times been the commercial emporium of Japan. In recent years railroads have added to its facilities for the transportation of goods. The Tōkaidō line connects it with Kōbe, Kyōto, and other cities to the east and west; while two shorter railroads run to Sakai and to Nara.

Ōsaka is now in the midst of an industrial and social revolution growing out of the introduction of the modern manufacturing system. The city is surrounded by a belt of factories which turn out a large variety of goods for the home trade and also for export to China, Corea, and other countries. Many of the factories are little more than rough sheds; yet, even in these, an astonishingly great amount of work is accomplished. On the other hand, the buildings

and equipments of some of the large mills would compare favorably with those of manufacturing cities in America. These factories attract large numbers of operatives from the country districts, and are giving rise to some of the social changes such as have attended the development of manufactures in the West.

The population of the city proper is 473,541; but this includes only those persons who are registered as permanent residents. The operatives in the factories and the multitudes of strangers coming to the city for business or pleasure largely increase the number of those who at any one time would be found within its limits; while thousands dwell in the populous suburbs which are separated by no visible line of demarcation from what is politically known as the city of Ōsaka.

Ōsaka has the virtues and vices that are usually found in trading and manufacturing communities. Its people are enterprising and public-spirited. They are, however, so occupied with temporal affairs that it is difficult to get their attention for higher things. It is often remarked that among the Christians there are very few persons who were originally residents of Ōsaka; most of them being people who have moved in from the provinces. The presence of a large transient population, and the means taken for catering to its pleasures and passions have an unfavorable effect upon the morals of the city.

In 1872 the American Board commenced work in Ōsaka, having been preceded in 1869 by the American Episcopal Mission. In addition to these two societies: the American Presbyterians, Cumberland Presbyterians, Southern Methodists, American Baptists, and the English Church Missionary Society now have resident missionaries. There are eighteen Protestant churches with a membership of about three thousand, of whom two thirds reside in the city. The Roman Catholics have seven hundred adherents and the Russo-Greek Church about two hundred.

The prefecture of which Ōsaka is the capital has a population of 1,348,317. The advantages of communication offered by railroads and steamboats make the city a favorable centre for missionary operations in this and neighboring prefectures. Com.

The statistical tables show such facts in regard to the condition of the churches as can be reported by figures. The net gain in membership is far from encouraging. It is to be hoped, however, that the losses experienced by some churches through the stricter exercise of discipline will ultimately prove to be a real gain preparing the way for future advance. Without attempting to speak of each church in detail, the present report will refer to some of the main occurrences of the past twelve months.

Hardly had the report of the previous year been written,

when, through the influence of the Plymouth Brethren, the work of one of the preaching-places, which was under the care of the Shimanouchi Church, was thrown into confusion. Arrangements had already been made for the calling of a council to aid in the organization of an independent church, when two persons upon whom the new enterprise most depended for financial support suddenly announced that, having become convinced of the corruption of the Christian Church, they had decided to withdraw therefrom. Some others followed their example and attempts were made to draw away not only persons connected with this company of believers, but also members of other churches, especially those persons who seemed at all disaffected. After this first defection, however, but little success attended such efforts. Nothing could be done to change the thoughts of those who had withdrawn; for they claimed that in their peculiar interpretations of the Scriptures they were taught directly by the Spirit of God, whereas the views of others were the product of only human wisdom. Meetings which they commenced to hold at the house of one of the leaders are still kept up. Apparently they make no attempts to influence non-Christians, all efforts at increasing their numbers being directed towards those who are already under Christian influences. At first the little company of those who remained was greatly discouraged; but, having been drawn more closely together by their trouble, they soon rallied from the first shock and set to work once more to build up from the foundation. By earnest efforts they have brought new persons under the influence of the Gospel. Here they meet with interference from the Plymouth Brethren who seem to be lying in wait to attempt the capture of those who are about to apply for baptism. Notwithstanding all such difficulties, the work has grown; and the little company is attaining in numbers, though not yet in financial ability, the position that it had before the defection. The loss that the statistics show in the membership of the Shimanouchi Church is largely owing to the withdrawal of the Plymouth Brethren.

In Ōsaka there has been of late a greater readiness to listen

to the preaching of the Gospel. Special services for non-believers have secured attentive audiences. Corresponding with this, there has been an increase of the missionary spirit among the Christians, which has led to the opening of several new preaching-places. One of the most interesting of these is in the suburb known as Sangenya, close by a large cotton-mill that employs one thousand operatives. Work was commenced in January, and there are already six candidates for baptism.

The active sympathy of the Christians was aroused in behalf of the sufferers by the recent earthquakes. The Ōsaka Young Men's Christian Association at once organized for relief and sent a committee to investigate the condition of the devastated districts. It also acted as the agent for the administration, not only of funds and supplies contributed in Ōsaka, but also for those sent from many places in the vicinity.

Dōjima Church, the youngest of those connected with our work, is prospering under the care of Rev. Mr. Kameyama who last fall became its acting pastor. The membership has been largely increased, and the former preaching-place has been exchanged for one much more commodious and more centrally located.

The past year shows some encouraging results in the removal of debts incurred by the churches. The first instance was at Kōriyama. A year ago the people had become thoroughly discouraged. Many members of the church had moved away, others had died, and a debt of eighty dollars seemed beyond the strength of those who remained. There was even talk of selling the church-building. Through the earnest efforts of a student from the Kōbe School for Bible women who spent a few months in Kōriyama the tide of despondency was turned back. She gave new courage to the women who commenced to raise money towards the payment of the debt. The men could not remain inactive while the women were doing so much, and thus by a united effort and at no small sacrifice provision was made for extinguishing the debt.

The building erected some years ago by the Ōsaka Church

was entirely paid for; but funds were then lacking for the land on which it was placed. This gave rise to a debt of \$1,300. During the last year this has been paid. This will allow the utilization for church purposes of some buildings standing upon the lot, which have hitherto been let in order that the rent might be used toward the payment of the interest of the debt.

The church at Nara has during the year paid \$175. of the \$200. debt that was upon its building. This church has been fortunate in having the services of Mr. Mitani, who graduated last year from the Dōshisha Theological School, and under whose care the church seems to have entered upon a new era of prosperity.

Other outstations are in a less satisfactory condition than Nara. With the tendency of the population to gravitate towards the large cities, the country churches lose those who would otherwise be their leading members. The Ōsaka *Bu-kwai* last fall arranged a plan by which the country churches might receive the assistance of the workers in Ōsaka. Five pastors and one missionary in the latter city agreed to take turns in going to the outside churches for special meetings. Thus during six successive weeks a special preaching service is held with one of these churches; the next six weeks another church being visited, and so on until each has had its turn. The results have been so good as to lead to the decision that after the first circuit is completed there shall be another, with perhaps some slight modification of the original plan.

OTIS CARY.

#### OKAYAMA STATION.

OKAYAMA, a stirring city of 9,374 houses and 45,871 people, is situated 90 miles west of Kōbe on the line of the San-yō R. R., five miles back from Kojima bay. It lies along the Asahi (Morning Sun) River near the centre of a wide, fertile plain in which rice, wheat and cotton are extensively grown. The city is also noted for the abundance of its excellent fish, its wide, clean streets, fine public buildings and general enterprise. It is the political and trade centre for the whole prefecture. Its public park, one of the most beautiful in Japan, formerly belonged to the daimiō Ikeda (Matsudaira) whose fieldom was rated at 1,646,000 bushels of rice per annum. It was laid out by Ikeda Tsunemasa in

1685 and covers about twenty-two and one-third acres. Just across the river still stands the old castle. Okayama's first inhabitants date from 450 years ago, but the city did not begin to assume size and importance till two centuries later.

BIZEN, the province in which Okayama lies, was noted formerly for its swords and swordsmen, a reddish brown pottery still manufactured, its great interest in education and the liberal sentiments of its people. The leading manufactories to-day in the city are a cotton thread mill with 10,000 spindles (three other such in the prefecture), one silk thread factory, two steam rice mills two brick kilns. Also manufactories for matches, lamp wicks and chimneys, canned goods, soda and seamless matting, in addition to roof tiles, common matting and other industries of old Japan.

In the city proper there are eight public schools with 3,400 students and 36 private schools with 2,100 scholars.

The climate is similar to that of south-eastern Virginia. The summers are moist and unhealthy.

The city is unquestionably a strategic centre for present and prospective missionary enterprise.

OKAYAMA was first visited by a foreign missionary, Dr. Wallace Taylor, in the spring of 1875. Mr. Atkinson followed in 1877 and others later. Mr. P. M. Kanamori of the Kyōto school spent his vacations there. Okayama station was opened in the spring of 1879, three families and one single lady being the force assigned. Dr. Berry was employed in the government hospital and Messrs. Cary and Pettee in a private school. Mr. Kanamori began consecutive labor in the place as an evangelist in August of the same year.

On Oct. 13, 1880, a church of thirty-two members was organized and Mr. Kanamori was ordained and installed as pastor, remaining till 1886. Mr. I. Abe became pastor of the church in 1887 though he was not ordained till 1891. He is now in America on a three years leave of absence. Mr. Morita the church evangelist is at present in charge of the city work. Com.

The continued illness and enforced absence of Miss Telford has been a great disappointment to the station, only relieved by the coming, in December, of Miss N. C. Stewart. With one-half our force still student missionaries, the number and variety of established interests demanding assistance and the scarcity of efficient Japanese workers, we have been harder pressed than ever before and unable to care properly for the work entrusted to us. We greatly need in addition to our present force one more single lady.

Okayama church spent itself on the Annual Meeting of the churches last spring, the debt of the Home Miss. Society, the

ordination of its pastor Mr. Abe and the sending him abroad in August for three years study at Hartford. It took several months to rally from the recoil of this extra financial exertion. Mainly owing to this embarrassment, the church became divided into two parties. These came together at a remarkable meeting in October and earnestly united to wipe out a debt of \$135. before the close of the year, an effort which was crowned with complete success. In this connection it is a pleasure to record that with the exception of \$287. on the Boys' School there is not a single debt resting on any branch of Christian work in this whole field.

Mr. Abe's absence has been a severe blow to the city work, but the church carries on work in some twelve outlying towns and just as this report is made up, a series of special meetings is being held to cover the local field, a territory thirty two by twenty five miles in extent.

The Takahashi church celebrated its tenth anniversary on October 20th and reported a growth in that time of from seven to 342 members. That meeting gave the church a new lease of life, but it and we are troubled by rumors that the successful pastor is wanted for a "wider field of usefulness" than his present stretch of 900 square miles.

Mr. R. Katagiri was ordained and installed as pastor of the Kasaoka church in December last. He has grown to be a man of deep spirituality, capable of genuine sacrifice for the people he loves and labors for. On the day following the ordination, a pastor's club was organized comprising all the workers in this field. I will report but one of the decisions reached that being out of the usual order. A mutual arrangement was made by which each of the workers was to pay one dollar a month toward a common fund for foreign clothing. One suit a month is purchased, the men drawing lot for their turns. The local *esprit de corps* and brotherly affection developed were very marked.

Amaki is one of those country churches whose work though widely scattered is always in a healthy state. Never a communion season passes without some additions—ten on one occasion—during the year. The Bible woman there is supported by

a mission circle in New Bedford Mass. It is a richly paying investment.

Ochiai is a country church that has the misfortune to be divided territorially and socially into three parts that do not coalesce. Weak and pastorsless the church has only a name to live. What to do for it is an unsolved problem.

Tsuyama has just sacrificed itself for the general good by giving up its pastor to undertake evangelistic work in the earthquake district. The loss of Mr. Tomita is a heavy blow to our whole field. The church reports a gain of twelve during the twelve months.

Things at Onomichi have moved steadily forward under the efficient leadership of Mr. Kuzuoka and his wife. The local Christians set themselves the task of doubling their numbers during the year. They have fallen four short of this, but are earnest and hopeful. They publish a monthly paper, which does good service. A worker has been placed at Mihara, an old castle town of 9,000 people, and a number of inquirers are reported.

To sum up the record in a word, the year has witnessed a slow but steady gain. Our chief lack to-day is leaders of ability. A number of new villages have been visited, and the way is open to many more. There are now thirty-four outstations to look after. We are shorthanded both on the foreign and the Japanese side, for this pressing work of town evangelization.

But we look out on the new year with a hope born of the genial springtime, and the firm conviction that it is the Father's good pleasure to give us the kingdom.

#### SENDAI STATION.

SENDAI is the chief commercial, educational, and military center of the northern half of the Empire. This city is 215 miles north of Tōkyō, and about five from the Pacific Ocean. Being the only northern city with railroad and water communication it has no rival. It is renowned in the history of Japan in connection with the name of the great Daimyō of 300 years ago, Date Masamune, whose venturesome spirit could not be restrained by the limits of his province or even of his country. This is the bold Prince who opened communication with the Pope of Rome in 1615.

The commercial importance of the place is not owing so much to its silk trade and its various factories, as to the fact, that this is especially a receiving and distributing centre. The population is 66,310.

The city boasts of a multitude of schools. One of the primary has over 1,300 scholars. After this grade come private schools, missionary schools, a Buddhist school, sewing schools, English and Chinese schools. Then the middle and normal schools besides the agricultural school, at the top of which is the Higher Middle school, or Government College, with the literary and medical departments. Students gather in Sendai from all parts of the Empire. Several regiments of infantry with artillery and cavalry have permanent barracks on either side of the city, thereby greatly increasing its commercial importance.

As a religious centre Sendai easily leads every other northern city, as may be seen from the gathering here of Catholics and Greeks, Baptists, Congregationalists, Methodists and Presbyterians, whose united membership is over 1,000.

COM.

The past year has been fraught with trials and disappointments. First came the severing of our direct relations with the Tōkwa school, a step which seemed advisable for the best interests of the work. This was followed by the removal of Miss Meyer to Kyōto, owing to the urgent needs of that station. Then came the resignation of Pastor Miake at the pressing call of a church in Ōsaka. These two cases are suggestive of the scripture "To him that hath shall be given" though perhaps neither of these strong stations which have gained by our loss is ready to acknowledge that it as yet "hath abundance." In December came the break up of our school, spoken of in another place. For the sake of the students, teaching was resumed for three months; but now at the close of the school, we lose some of our best church workers in the going away of teachers who have been laboring with us in closest bonds of Christian endeavor. Two of them, however, remain with us to give their strength to evangelistic work.

In the midst of our trials, we have not been without our blessings. The church, though greatly weakened in numbers and in workers, is in a live condition. Thirty-one have been received by baptism during the year, an increase twenty-five per cent., larger than in any previous year.

Some thirteen or fourteen weekly Bible-classes and other

meetings have been carried on in our homes. Five Sunday-schools, with an average attendance of two hundred and forty-five, have been maintained; the activity of the little handful of Christians in the Light-Salt Club (Mat. 5: 13, 14) of the Tōkwa students has been a bright feature of the year. Although only a single Christian is now known to be expecting to enter the public school, the successor of the Tōkwa even to its buildings, yet, as some eight members of the club are to be in the city, the organization will be kept up, in the hope of reaching some of the students in the new school. The influence of the school officials, however, will be against Christianity.

Another Christian club, the Loyal and Loving Friends, was organized a year ago in the Higher Middle School whose buildings are in our immediate neighborhood. Not often does the name of a society better characterize the spirit of its members than that of these "loving friends" who have been thoroughly loyal to Christ, country, school and each other. Their original number, six, has been quintupled within the year. We have no special claims upon the club, nor any better right to reckon its work our own than have other missionaries in Sendai; yet from the first starting of that school, we have had its students weekly in our homes for Bible study (now having three or four classes), and as we have shared in the direct work of maintaining the meetings of the club, we take great pleasure in speaking of its successes. This school with its six hundred students is a field of labor lying at our every doors.

A third Christian club, one among the soldiers, has been organized during the year, with which our connections have been intimate. A number of non-commissioned officers have been received into our church. One of the first to be baptized, a man very successful in bringing in others, has recently completed his term of service and has been found a place in Tōkyō to work as general missionary among the thousands of soldiers in the garrisons of the capital.

The feeling against Christianity on the part of the official classes is becoming very pronounced. In addition to the ser-

geants already spoken of, we have military officers as high as lieutenants and captains among the Christians, but these officers are told by their superiors they must resign, or stop trying to introduce Christianity into the ranks. In the judicial department, too, men are told that their profession of Christianity is the one thing that stands in the way of their promotion. In schools, also, teachers are told expressly that though they may themselves be Christians, there must be no endeavor on their part to influence their pupils to become such. Though the official opposition may retard, it cannot stop the work. It may be a part of God's plan and designed to induce a deeper and more spiritual work.

*Out-stations.* At Wakamatsu, the church early in the year ordained Mr. Higashi who has been laboring with them several years. They record the goodly increase of twenty-four in membership. The work in the neighboring villages of Hongō and Kitakata is prosperous.

Mizusawa and Kanegasaki to the North of Sendai have barely held their own.

Three of our theological students who graduated last summer are now at work in this field, one at the last mentioned two places; one at Hongō and the other at Wakuya.

Six trips to the out stations have been made in person, or by Japanese representative. We hope that the coming year will give greater opportunity for evangelistic work than the past with its many complications has done. The need of labor in this wide field is very great and the promise of success attending such labor is not small.

*The Hokkaidō.* Our two churches in the great northern island are like the "voice from Macedonia crying 'Come over and help us.'" The church at Urakawa reports two baptisms and two deaths leaving this number fifty one as it was a year ago, but they have repaired their church at an expense of yen 130., made a good contribution for missions, raising in all over six dollars per member. They have a Woman's Society for the Education of Children which is now raising money for a Kinder-

garten. The parish is large, the pastor working in five townships ; his flock is so widely scattered that it is difficult for him alone to do the needed work among them. They are so separated from the outside world, that many of his people baptized after going to the Hokkaidō, have never met other Christians than the members of their own little church ; but this separation from others, no doubt tends to being them closer together in heart. It is an ideal church in that they live as one family.

The church at Shibechiya reports a membership of twenty with eighteen of them absent. As might be inferred from this, they have no pastor and no preaching, but they keep up a Sunday-school with an average attendance of twenty-five, and have raised about fifty-seven dollars of which eighteen was for missions. One of their deacons has such a name for great hearted tenderness that he was summoned last January to take charge of the Nagoya Orphan Asylum. Another of their number has been laboring for ten years in the prison at Shibechiya where his work is so great that little time is left for the labor of love he longs to do in connection with the church. They are praying that an evangelist may be sent them and report that the people in the out-lying regions are anxious to hear the Gospel.

Mr. Tomioka's pastorly heart could not be satisfied with his opportunities in the great prison at Sorachi. He is holding a preaching service in the village with its thousand inhabitants. He has an audience of twenty or thirty and a Sunday school service with some thirty or more in attendance.

In the south-western part of the Hokkaidō, the Presbyterians have some work, but the whole south-eastern part of the great island seems to belong naturally to the churches in connection with our mission. In many of the small towns and villages scattered through this region may be found one, two or three Christians. The people, having broken away from their old associations, which in these southern islands are so great a hindrance to the acceptance of a new religion, even when reason and heart approve of the change. In the Hokkaidō, however, they have leisure to hear, and are ready to listen. They may be easily reached now, but

the chances of reaching them are yearly becoming less favorable. This is the formation period of society in the Hokkaidō and now is the time to take the land for Christ.

W. W. CURTIS, SEC.

### NIIGATA STATION.

*Niigata* (pop. 47,019), the capital of Niigata Prefecture is situated on the point of a long narrow peninsula, to the West of which lies the Japan Sea, and to the East the Shinano River—the longest in Japan and spanned at Niigata by the longest bridge. Within a circuit of twenty miles from the city, lies a level plain, interlaced with large rivers and their tributaries, and bordered on the East by a continuous range of high mountains, which extend from the Japan Sea at the south-west, to the same sea at the north-east. The large harbor at the mouth of the Shinano has so far been practically useless, owing to the presence of a sand-bar, but two energetic men of the city are at present devoting their time and strength to the work of raising a loan with which to construct a proper harbor, either at Niigata or Matsugasaki, three miles away. Manufacturing is not as yet carried on very extensively, nor are the large mercantile establishments numerous. At a couple of shops only, can foreign goods be obtained in any variety, and even these are of an inferior quality. Small merchants are numerous. As to public buildings, the governor residence provincial assembly building, post and telegraph office, and the prefectural buildings are the most important. The provincial assembly consists of sixty-five members.

According to the census of 1890, the number of children in schools of all kinds was about 3,400, of whom 2,227 are boys and 1,173 girls. The government schools, including one normal school, are attended by about two-thirds of the school population, the other third being divided among some fifteen or twenty private schools, including the two helped by the mission. The ratio of the whole number of pupils to the city population is about one in twelve. Just now the people of Echigo are agitated over the question of railway construction and Niigata shares in the excitement. For eleven years the question has been before the public, and capital has been practically guaranteed for a railroad to Maebashi, if government permission can be obtained. Two other lines—one to connect with the Sendai-Tokyo road, and another with Naoetsu are also under discussion; but these seem to be more favorable to merely local interests than to the province at large. The estimated cost of the road to Maebashi, a distance of  $167\frac{1}{2}$  miles, is *yen*, 6,537,500.

As a centre for missionary work Niigata is good. A foreigner may travel without a passport in any direction eighteen miles, and in some directions over forty. A steamboat ride of a few hours enables us to reach three towns of over ten thousand, while smaller towns and villages abound. There is missionary work in abundance, but the workers, both native and foreign are all too few. COM.

Niigata. Since April of last year there has been a considerable increase in the membership of the church. The Sunday morning congregations up to the end of 1891 were uniformly large, but since then they have been smaller owing to the departure of a number of students. Spiritually, progress has been made. There is now a closer union among the members, and the church conferences are marked by a spirit of brotherliness and peace. Financially, the report is not so encouraging owing to sheer lack of money among the church-members. Every month there is a deficit in spite of the fact that the pastor gives one-tenth of his salary to the church.

Missionary enterprise has been shown chiefly by the student members of the church working among their non-Christian fellow-students. Some of the city members have co-operated in holding services in a rented house in another quarter of the city. A small contribution of money has been sent to the Japanese Home Missionary Society. Recently a new evangelist came to assist the pastor, Mr. Hori; and during the coming summer it is expected that preaching will be carried on regularly at three points in the city.

The Woman's Society organized by the ladies of the church for the sake of creating a common bond between Christians and non-Christians, has held general meetings once a month at the church. Besides these meetings the ladies have held a prayer meeting once a month. The spirit among the ladies is most commendable, the Sabbath Bible class being largely attended, and several individuals doing excellent work in calling among the non-Christians.

Besides the Sunday School at the church, with an attendance of ninety, three others have been maintained in the city. One, held at the Y. M. C. A. Rooms, for the children of that neighborhood, was started early in October. The attendance up to Christmas averaged about sixty. Since then, on account of cold and snow, only about thirty.

Another school has been sustained in one of the worst parts of the city, but owing to great opposition it has numbered only

about twenty. Another, growing out of weekly missionary meetings which Miss Cozad has held with the children, has been started in the neighborhood of the Ladies' Home. This has an attendance of thirty-five. In all these places an attempt has been made to call at the homes of the children.

Nagaoka.\* The year's work here has not been entirely barren of visible results, though nearly so. Two have joined the church on confession. Two evangelists have successively come and gone, and the year closes with no successor to fill the vacancy.

\*Nagaoka, with its suburbs, has a population of about 30,000. It is, geographically, the "hub" of the Province; on the right bank of the Shinano, and at the head of steam-boat navigation. A fertile valley surrounds it, but mountains to the east are near.

Being considerably above sea-level, the climate is generally salubrious. The snow-fall in winter is rather unusual, lying from five to six feet deep for six weeks of the winter, and practically blockading the city for three months. The snow is shovelled into the narrow streets from the roofs till not unfrequently, for the whole length of a street, it is piled higher than the ridgepoles. The sidewalks are closed arcades, and the cross-streets are sometimes tunneled.

Politically, the city is now of no special importance. In feudal days it was the second largest daimiate of Echigo. It was originally rated at 74,000 koku; but the unexpected productiveness of the land made the actual yield 300,000 koku. This unexpected wealth became eventually the city's curse; for it made possible ample provision for war, and a, consequently, more stubborn resistance which terminated in the almost complete destruction of the city. From this it has not yet recovered.

Socially, Nagaoka is very conservative, the old customs still largely prevailing. The number of outsiders who have moved into the city is exceedingly small. Marriage is confined almost exclusively to native residents of the city. As a consequence, family relations throughout the city are numerous and complicated, and the solidarity of sentiment is marked. The merchant class are thrifty and frugal, and nearly all bent upon the one object of rebuilding the fortunes that were scattered by war.

Schools are fairly flourishing, the highest grade being the "Nagaoka Chū-Gakkō," which is also the oldest private school of the Province. (Nov. 1872).

The importance of the place as a missionary station lies chiefly in its central location. There are in the vicinity, sixteen large towns and cities (including Nagaoka), with an aggregate population of 100,000 which cannot be reached from any other point with nearly the same facility as from here. Of these sixteen places, evangelistic work is carried on at present in only two, Nagaoka and Kashiwazaki. Com.

The most notable event in connection with the church life here was the annual meeting of the Christians of Echigo which was held in September. The churches of the province were well represented and an interesting and helpful series of meetings was continued through three days. One half day was given to the dedication of the new church building.

Meetings for women were maintained regularly until the heavy snows of January put an end to them. By means of a Bible woman, however, systematic work has been continued.

Two Bible classes have been held for the students of the school in addition to one at the church; and two tours among the churches of the province have been made by the resident missionary.

Shibata. Work has been carried on regularly during the year at this place, Sasaki and Kutsuzuka and since January in Kaji one ri distant from Shibata. In the three smaller places, there has been a deepening of interest, and in Shibata we note the following encouraging signs:—(1) over twenty new members have been added; (2) During the last six months the spiritual life of the church has been greatly quickened; (3) Henceforth the church will pay part of the salary of the local evangelist; (4) The evangelist, Mr. Hara, has gone south and will return soon with his bride, who is spoken of as well qualified for Christian work among women.

Nakajō. This is the first year that the little church in this place has been under the care of an evangelist. Mr. Moteki came in April; but owing to the protracted illness of his wife he has been hampered greatly in his work. Nevertheless through the co-operation of some young Christians the work has moved forward, and sixteen additions have been made to the membership.

At Kurokawa, some fifteen of the church members reside, and it would be difficult to find a more earnest little band. Every week they meet together for prayer and Bible study, and for quite a long time united in a four o'clock morning prayer meeting.

Besides the regular visits of one of the lady missionaries to all the outstations, Shibata and Nakajō have each had the help of a Bible woman for a part of the year. Womens' meetings have been maintained regularly, and the number of Christian women has more than doubled in each place. The six Christian women of Kurokawa have shown their faith and zeal by walking to Nakajō, a ri distant, to attend the womens' meetings, through fair weather and foul.

Gosen. Up to the end of 1891 Mr. Yoshida of Niigata made regular visits to this place; but since then he has lived here and devoted himself entirely to the work in this district. Progress has been made. The membership has been doubled and, best of all, the church has passed from disrepute to good repute among the townspeople. The pillars of the church are a few Christian women, and nobly do they support the cause. Largely through their prayers and labors a new miracle has been performed, in this church, which was to all appearances dead, being raised again to a joyful life in Christ.

At Niitsu, a few miles distant, live three members of this church, and for their sake as well as at the invitation of the local Young Mens' Association, services have been held there once every three weeks.

Kashiwazaki. This place represents faithful and conscientious work with few results so far. Its comparative isolation deprives the evangelist, Mr. Manabe, of many advantageous helps which others enjoy and renders his work more difficult. That ground has been gained in public sentiment, however, was abundantly shown in the orderliness with which large numbers attended public meetings held here in September. The contrast between these and similar meetings held some time ago was very marked. The ground is being well prepared.

H. B. NEWELL.

### TOTTORI STATION.

TOTTORI, a city of 28,525 souls, is situated in the province of Inaba in the San-in-dō, 110 miles N. W. from Kōbe, on a small river and about 2 miles from the Japan Sea.

The climate is colder in winter and not so hot in summer as that of the southern coast. Snow-falls, sometimes to the depth of one and one-half feet, are common from the November to the middle of March. Snow or rain falls probably 200 days in the year. There is great atmospheric humidity. Many under the age of thirty die from throat and lung troubles.

TOTTORI was a castle town whose *daimyō* held the two provinces of Inaba and Hōki. Both provinces are mountainous and only ordinarily productive. They are separated from the south-eastern and more advanced provinces of the San-yō-dō by the backbone mountain range of the empire. The harbor of the port of Tottori is poor. Communication by sea is confined chiefly to junk traffic. Shut out thus from the outside world and with only moderate home resources, the 325,000 *koku* income of the *daimyō* was abnormally large, his retainers of every rank proportionally numerous and the prosperity of the city induced from without. Tottori, though now the capital of Tottori Prefecture, with the same territory as the old *daimyō*, is commercially less prosperous than formerly and socially less aristocratic. The story of the old-time retainers, left by the restoration penniless, without employment and unfitted for toil, presents many a tale of poverty, want and suffering. In common parlance the people are said to be "heavy eaters" (*yoku kū*).

From early times, Tottori has produced few great men. In the new civilization both the city and the surrounding country are several years behind portions of the empire nearer the open ports. Only 41 per cent., of the children of school age in Tottori Prefecture are actually in school, as against 48 per cent. for the whole Empire. Still the public schools are good and popular education receives fair attention.

As a missionary station this city is the natural centre, geographically and socially, of our field which includes 300,000 souls in the provinces of Inaba, the eastern part of Hōki and the western part of Tajima. This field is contiguous on the east to the Kōbe, and on the south, to the Okayama out-stations. No other Protestant society is at work here. This population is easily accessible by us. COM.

Only sorrow can be felt over the providence that removed Miss Wilkinson to her native land when she gave promise of rich fruitfulness for Japan. None knew her but to be interested in her. Her return was a loss to the work.

During the year a second house was built in the same compound, so that the missionaries are near neighbors.

The school graduated its first class, consisting of nine Christians. The Supt. of Public Schools and influential men were present, who gave cordial commendation. At New Year's time the debt was paid, and the school is now on a better finan-

cial basis. The girls are very bright and faithful students. Think of a girl's bursting out in a flood of tears because she had learned the wrong spelling lesson in English!

A Night School was started for factory girls who work all day for two or three cents. From thirteen to twenty years of age, anxious to learn, they avail themselves joyfully of this chance. It is strictly the women's work and is a fine channel for church enterprise.

The Young People's Society of Christian Endeavor continued holding a public monthly meeting, when some missionary addressed them on some topic bearing on woman's education throughout the world.

The Junior Y. P. S. C. E. heard talks on Bible characters and topics of church history. Besides this, they met once a week for manual labor, devoting their earnings to church needs. They began helping Miss Gill, since she had a stream of callers from the public schools.

Mr. Rowland began to teach a class of young men church history, and he is doing a grand work for the church in teaching old and young to sing accurately. Mr. Hanada came to the church in August 1891, an estimable pastor. Ten were baptized during the year. Visitors have sought the missionaries for a great variety of purposes.

On one occasion, people came to the house to beg for the cook's services for a banquet which was to be prepared for a distinguished company. A man came one day to borrow a missionary's garment that his master might have a pattern. Some have come wishing "a job;" some have begged for food; some to see the houses, bringing fruit and flowers—their olive-branches. Students have come imploring the missionary to send them to a Christian School; young men from the High School coming with the hear-say that Christ was born in heaven or in "a sheep's house," have inquired about the facts. An excommunicated church member, who has lived with seven women, confessed that, though he tries to mingle with the worldly, as before Christian experience, he

finds no pleasure in the old vile life. An official, pointing to a thermometer, said, "My faith has reached to about temperate degree, but I know it must go up higher, to avail."

Tours have been made into Tajima and Hōki, where Christians scattered in villages, lonely in their Christian life, were encouraged to perseverance. Miss Barrows, Dr. Learned, Mr. Cary and Mr. Koki refreshed the souls of the Tottori Christians by their visits.

Missionaries are still called on the street by their Master's name, "Yaso," which shows Christianity is alive. When they reflect that they are generally welcome in homes throughout the prefecture, that hundreds have heard enough of Christianity to be willing to hear more, that the school and church work must in time leaven the whole lump, there is every reason for hope and renewed effort. Our greatest desire is to enthrone the Bible everywhere. If men will study the Bible God will lead them into truth. Continued and increased gifts must come for Tottori to gather in the assured harvest.

C. M. SEVERANCE, SEC.

### KUMAMOTO STATION.

KUMAMOTO, a city of 54,357 inhabitants, is the heart of the fruitful and populous province of Higo, on the western side of the island of Kyūshū. The larger part of the city is on the northern bank of the Shirakawa River, which takes its rise in the mountainous centre of the island and empties into the gulf of Shimabara, four miles below the town.

Twenty miles east, and in fine weather constantly visible, is one of mother Earth's open pores, the volcano of Asoyama, from whose crater, clouds of steam and sulphurous smoke are ever ascending, and on whose slope active geysers of hottest sulphuric waters afford healing baths to the afflicted, and refreshment to the pleasure seeker. Immediately west of the town and between it and the gulf lies a small group of mountains; while in the centre of the city rises a natural elevation of two or three hundred feet, which is crowned by the famous castle of Kumamoto. The residences entirely encircle this picturesque castle, as is often the case in Japan, showing how under the unsettled conditions of feudal times the people were driven to seek the protection that the military chieftain who held the castle, alone could give.

Katō Kiyomasa, one of the generals of the victorious army that invaded Korea three hundred years ago, built the castle of Kumamoto. This castle was effectively held by the government troops during the Satsuma rebellion of fifteen years ago, resisting the most furious attacks of the rebels. During the war of the rebellion a large part of the city was reduced to ashes. One feature of this prefectural capital, unusual in Japan, is that many of the streets are wide, with rows of trees separating the side-walks from the main road-way.

The people of this city and province possess a gravity of manner, a firmness of purpose, a quiet reserve, and a firm belief in the innate superiority of the people of their own province over those of other parts of Japan. They are to be credited with the possession in a marked degree of some strong elements of character that distinguish them from those of other provinces. Their individualism forbids hero worship and hence they are not as easily led by clan leaders, as are the people of Satsuma. COM.

The personnel of the Station has changed somewhat during the year, Mr. and Mrs. Bassett came in October to take the place left vacant by Mr. and Mrs. Clark; Mr. Bassett has taught three hours a day in the Boys' School and Mrs. Bassett has given valuable assistance in music in the Girls' School and in other ways. Some members of the station have been absent on account of ill-health. Miss Gulick was lent to the Bible Woman's School in Kōbe for five months, consequently the woman's work in the out-stations has suffered. Mr. and Mrs. Clark were in Ōsaka from September until January. Mr. Clark in the meantime making one tour to Hyūga *via* Kumamoto in connection with Rev. and Mrs. O. H. Gulick. Their reception at this time, and on the removal of the family to Miyazaki later, was most cordial. They already have more opportunities for work than they are able to meet. Mrs. Clark's mother, Mrs. L. L. Gulick, has been very helpful to the work both in Ōsaka and Miyazaki. Her presence has rendered possible work which must otherwise have been left undone.

The work in Kumamoto has been well sustained. The Sabbath services are well attended. The morning discourse, usually short, follows an hour of Bible study; in the evening it is preceded by a half hour's hymn practice. The students of the two schools continue to make up a large part of the audience.

The weekly church prayer-meeting, women's meetings, Bible classes at the missionaries homes for students and policemen, a Sabbath School attended by from fifteen to forty children, religious teaching in the schools as well as instruction in English—these indicate the regular lines of work. The missionaries have preached occasionally, both in the church and at special meetings held in the large public hall. A regular preaching place has been opened on one of the business streets, where some one preaches to a changing audience every Saturday evening.

A new church building, having a seating capacity of about two hundred, was completed in January; after the cramped and inconvenient houses occupied during the past five years, this is quite palatial. The location is excellent.

The church members outside the schools were no less earnest than those within, in securing Mr. Kurahara for the work. The schools and the church being so intimately connected, the division of feeling over the recent difficulties in the Boys' School and the starting of a new school which appeals to the same constituency has produced somewhat strained relations already and the end is not yet.

The church in Fukuoka has caused no little anxiety. Misunderstandings and differences begun sometime ago resulted in a division in the church, so now there are two weak bodies of Christians trying to keep up a separate existence; we hope this may be but temporary.

On the other hand the Yatsushiro church which became self-supporting a year ago has prospered under its efficient pastor and affords a striking illustration of what can be done by those who are willing to make the sacrifice: This is the only self-supporting Congregational (Kumi-ai) church in Kyūshū.

The completion of the railway from Kumamoto to Mōji brings us into easy communication with many towns and villages which are open to the Gospel. Hence we rejoice greatly over the prospect of receiving, in July, six promising evangelists from the Theological Seminary to take up the work in these waiting places. This field is in great need of earnest consecrated men

and this need we hope may be in a measure supplied by these new workers.

Two evangelists have been lost to the work because of their political affiliations; another, our blind evangelist while on a visit to Kumamoto broke his leg by a fall and so was unfitted for further active work.

The local evangelists have carried on regular work in several towns and villages near Kumamoto. In this work, the students of the Senior class of the Boys' School have assisted.

Touring—There is no more fruitful or important form of labor than this, but it entails an immense amount of hard work upon the touring missionary, the Rev. O. H. Gulick, and his helper. The nearer out-stations have been visited frequently; but the long distances which must be traveled, the difficult roads and the inclemency of the weather in winter, effectually prevent frequent visits to southern Higo, Kagoshima and Hyuga. As it takes a month to make the trip and passports can only be obtained for three months, two visits a year to these more distant places are all that is possible.

Mrs. O. H. Gulick and Miss Gulick have also visited the out-stations as far as possible for work among the women. The necessity of going to an open port every three months for a passport is no small hindrance to the work and a great wear and tear upon those who have it to do. If the missionaries could spend the amount of time and strength consumed in that way, in direct evangelistic work the results would be much greater. All Kyushiu is open to the Gospel preacher and if the seed is faithfully sown a rich harvest is sure.

“Agreeable to the vote of the mission locating Rev. C. A. Clark and family in Hyūga, Mr. Clark, in company with Rev. and Mrs. O. H. Gulick, visited that province in October, met the people of the principal places, and made arrangements for living in Miyazaki. Negotiations for residence passports and other hindrances kept the family away from their field till January, when it was decided to go with travelling passports. One return in March for new passports, with its month of absence

from the work, has been necessary, so their year in Hyuga has been a short one. Their reception by the Hyūga people was exceedingly cordial and this cordiality has continued through the year.

The Christians generally seem to have "a mind to work" and among the non-Christians very much of earnest Bible-study is being done, and in general the sentiment of the people is very favorable to Christianity.

All parts of the field have been visited as far as possible, and the principal places several times, with such help as the missionary could give. At Takanabe, Feb. 11th, seven adults and four children were baptized; among them, a young judge from Tsuma, and his whole family, consisting of his wife, two children and grandmother eighty years old.

A five days visit in February by Rev. and Mrs. J. D. Ebina with suitable meetings gave a new stimulus to the work and also stirred up the Buddhists to hold a series of theater meetings.

The Miyasaki work has been greatly interrupted by the removal elsewhere in April of Evangelist Washiyama. His successor and evangelists for the southern city of Obi and for the northern port, Hososhima with its neighboring towns are hoped for before long. Very efficient help has been rendered in this work by Mrs. L. L. Gulick."

M. J. CLARK.

### TSU STATION.

Tsu is the capital city of Miye prefecture. It contains a population of 26,866. Miye prefecture extends the whole length of the western side of Owari Bay, which, together with Lake Biwa, nearly bisects the main island. Tsu is advantageously situated about half way between the foot and head of the bay. It is fully five miles in length, being largely a mere ribbon-like line of houses on either side of the main highway and about one mile from the sea.

The city is for the most part very flat. The mission premises, however, are located on a low hill, just in the rear of the city.

The climate, thermometrically speaking, is quite mild, but during the winter, owing to its position in a comparatively narrow plain between high

mountains and the sea, the city is exposed to continuous and heavy winds. In spite of this, Tsu has been pronounced, on good medical authority, to be one of the very healthiest places in the country.

Tsu was the seat of the principal daimiate in this region, but the region has not until recently, been of any great political importance. It is noted, however, for having given to the country Moto-ori of Matsuzaka, "the prince of Japanese literati," and for comprising within its bounds Yamada, the seat of the famed Ise shrines, the Mecca of every devout Shintoist. These shrines are visited yearly by over 300,000 pilgrims, a fact which not only lends interest and importance to the work of the station, but also invests it with grave difficulty.

Work was begun in this region eleven years ago by a Japanese worker. Dr. DeForest soon followed, and paid periodical visits for a number of years. Miss Colby came to Tsu to reside in the autumn of 1889. She was joined by Miss Gardner in the spring of 1890. In December of 1890, by the coming of a mission family, Tsu became one of the regular stations of the mission. Two provisional churches, one at Tsu and one at Haze, were formed in February 1890, the Christians having up to that time been connected with churches in Ōsaka.

Tsu is the youngest and the smallest of the stations. Thus far its field has been very circumscribed; but with the opening to our Mission of Nagoya and the adjoining region at the head of the bay, the station should soon and naturally come into organic relations with a wider circle of workers. COM.

The condition of the work at the close of the year is one of decided encouragement. It is not that there is prospect of speedy enlargement; but that there has been substantial growth in numbers in both churches of the field, and, in one of them at least, a striking change for the better spiritually.

One year ago, the church in Tsu was weak and trembling before a persecution so-called. To-day, while there are still members who have not felt the quickening impulse, the church is firm, compact and aggressive under the leadership of an exceptionally capable pastor. Spiritual advance is hard to indicate on paper, but the following facts are suggestive:—a seemingly permanent doubling of the attendance at prayer meeting; earnest, enthusiastic services for study of the Bible; a more than doubling of contributions for current expenses; the wiping out of the debt and the pledging of a sufficient amount to prevent the incurring of another; the gift by the church, in the person of one of its own members, of a permanent evangelist for Kameyama; the sending of three of its members last September to the Ver-

nacular Theological Course at the Dōshisha, coupled with the prospect of one more candidate to be sent the coming year; the formation of an able, energetic club of young men, whose members make telling addresses on moral subjects at short intervals in Tsu and the neighboring towns. The work for women has been kept up successfully. It has shared, and contributed to, the general advance.

We regret to record an apparently backward step in the partial abandonment of Yamada. Serious disturbance compelled the stopping of the public services, while the exigencies of the field led to the transfer of the evangelist to Haze after a stay of only a little over three months. We are forced reluctantly to recognize that so long as nearly every one in Yamada is more or less interested in maintaining the prosperity of the great shrines, it will not be a profitable place to work. The few Christians left in the place are cared for by periodical visits from the former evangelist.

This backward step is, we trust, more than made good by one forward step. The placing of a permanent evangelist in Kameyama is but the beginning of the development of work along the new railway, and also of that portion of the old government highway (Tōkaidō) which runs through this province.

The church at Haze was fortunate in obtaining during the summer the services of one of the best men in the Dōshisha Theological School. He held, on the average, one service a day while there. As a result of his work, eleven new members were received into fellowship. Could his work have been followed up, it is probable that the community would have been profoundly moved, but his return to school in September made a hiatus in the work which was fatal, for the time at least, to its continuance. A successor was not obtained until the end of December. It is gratifying to note that the members are sturdy and faithful, and that they are unmoved by the surge of opposition which has recently come upon them. In this church too, there has been more than a two-fold increase in monthly pledges, the natural, unsolicited outcome of the summer work.

The station was reinforced in January by the coming of Miss H. F. Parmelee. She, as well as Mr. and Mrs. White, lives here on a permanent passport and teaches in the night-school. Miss Gardner holds a travelling passport, which while running for only three months at a time, gives her great freedom in travel.

This report would be incomplete without appreciative reference to two workers who have recently passed away, Mrs. Tsuji, wife of a former pastor of the Tsu church, and Miss Kita Matsuda. Both were pure, noble spirits, and were among the choicest fruits of educational work for women in Japan.

F. N. WHITE.

#### THE JAPANESE HOME MISSIONARY SOCIETY.

“Organized in January 1878, this society has been ever since an important factor in the evangelization of the country, as well as in drawing the Kumiai-Churches closer together in fellowship and co-operation. At the time of its organization, only nine Kumiai churches existed in the vicinity of Kyōto, and the first workers sent out by the Society were inexperienced students who went to eight different places. But through the blessing of God upon the labors of these evangelists self-supporting churches were organized in a few years, who again became the mothers of other churches in their respective vicinities. During the fourteen years of its work, the Society has sent out evangelists to sixty-five different places, and thirty-one churches have been organized. At present the Society is supporting twenty-one evangelists in as many cities, many of them with several out-stations. The number of converts during last year in places where the Society is working was one hundred and thirteen.

From the time of the organization until 1890, the Society was supported by the contributions of the Kumiai-Churches and a proportionate grant in aid from the American Board. During the first eight years the contributions of the churches more than

doubled, rising from *yen*, 124.00 to *yen*, 285.00 ; since then they have advanced steadily until during last year they amounted to *yen*, 2126.00.

At first the work of the Society was managed by a committee of three, chosen annually by the General Conference of the Kumiai-Churches. But as the field widened and the work needed both more vigorous support and more careful direction, the Society was reorganized in 1890. Contributions were sought, not only from the churches as such, but in addition to this from individual church members, such individual givers being enrolled as members of the Society, if their annual contributions amounted to one *yen* or more. At the same time, a President was elected, who has the general oversight and direction of the work and who also endeavors by visiting the churches to arouse an ever increasing interest in the work of the Society, thus aiding the pastors in stimulating the church members to liberal contributions for the work of the Society. A treasurer, who, however, gives his services gratuitously to the Society, was also appointed ; and a committee of eight is annually chosen by the Kumiai-Churches for consultation and co-operation with the President. The Evangelistic Committee of the Mission, as far as practicable, meets with the committee of the Kumiai-Churches for the consideration of all questions affecting the work of the Society. The American Board no longer makes a grant in aid proportionate to the amount raised by the churches, but gives such a sum as, in view of the need of the work and the total appropriation to the work of the Mission, it can grant for this purpose. For the year 1891, this grant amounted to \$3,600, while the income of the Society from home-sources was *yen*, 2,126.92. The debt which greatly burdened the Society in 1891, has been wholly cleared off, not by a reduction of the work, but by a heroic effort on the part of the Japanese Christians, and the Society is thus enabled to plan an enlargement of its work by sending evangelists to some of the most important cities of the empire, as well as, at least one evangelist, to the Hokkaidō, where thousands of immigrants, cut loose from all old associa-

tions, are the Macedonian, calling the Society and the Mission to timely, needy work.

During last year two churches have become self-supporting, viz.; Wakamatsu in Iwashiro, and Yatsushiro in Higo. Five places have been discontinued, viz.; Fukushima, Fujioka, Takefu, Nagano and Kagoshima. Instead of these, work has been opened in Fūya in Rikuzen, Ōmiya in Musashi, and Nagoya in Owari. Further enlargement is planned for 1892. The financial report of the Society for 1892 is as follows:—

*Received*

from Members of the Society ... ..	yen, 1,118.47.7.
„ churches ... ..	„ 212.59.7.
„ special gifts ... ..	„ 142.81.0.
towards payment of debt ... ..	„ <u>653.03.8.</u>
	„ 2,126.92.2.
From A. B. C. F. M. ... ..	„ <u>4,620.00.0.</u>
	„ <u>6,746.92.2.</u>

*Expenditures*

for salaries ... ..	yen, 4,401.00.
„ Travelling expenses of president and missionaries.	585.41.6.
„ office expenses etc. ... ..	430.42.0.
„ liquidating debt... ..	1,103.27.4.
Total ... ..	<u>6,520.11.0.</u>
Balance ... ..	yen, 226.81.2.

CHILDREN'S EVANGELISTIC WORK IN JAPAN.

“ We do not claim a mind equal to the task of classifying human progress, but one observation concerning the world's development has seemed to be sanctioned by facts. In all progressive movements, it seems to be an unfailing rule that first men shall feel the stimulating force, then women, then children. Evangelistic Work in Japan seems no exception to the rule. With this thought in mind and knowing how much has

been accomplished by the men of Japan and by the women, will the reader marvel, if now the children join the happy company of those who are spreading a knowledge of Christ, these happy, eager children, this unused power of so many churches?"

KŌBE. "The Mission Band of the Kōbe Church was organized January 19th, 1889. Up to the present time, the children have held monthly meetings for the study of mission fields. Africa, Micronesia, India, and China have been on the docket. In 1890, monthly work meetings were established and the sale of articles made was a most interesting occasion.

Feeling that monthly instruction, followed up by thirty days of silence on mission topics was not likely to prove very useful, a monthly paper is now being printed. This paper contains items concerning the countries previously studied, information concerning the country now in hand, with a considerable space devoted to the Japanese home missionary work. This is proving very helpful.

Membership,	90
Average attendance,	40
Contributions, 1890,	4.99.
"          1891,	1.60.
Sale of articles,    ,,	<u>13.84.5</u>
	20.43.5

The Society has pledged itself to support a Sunday school in China for its foreign work this year. Four of the older boys were graduated from this Band in October 1891. These now form a separate society, under the most efficient leadership of Mr. Kōzaburō Nakashima. The work in the Tamon Church, under Mr. Osada's care, has flourished without any foreign aid; established in June 1887, it got into working order in January 1889.

When the retrenchment order came from Boston, this brave little band undertook the care of the evangelistic work in two towns in Tajima, paying four-tenths of the expense. They

supported a Bible woman in that field for three months and an evangelist, a graduate of the Dōshisha, for a year. On the 20th of February 1892, the Rev. Mr. Osada baptized nine persons in Isamura, as the first fruits of the children's work in Tajima. Now a settled evangelist, Mr. Yamada has gone to Tajima to carry on the children's work—

Contributions of the Children's Band in Tamon Church from May 1889 to May 1892 were *yen*, 194.63, as follows:—

Received from A. B. C. F. M. ... ..	<i>yen</i> , 96.50
Extra contributions of foreigners and	
Japanese ... ..	„ 9.33
Profits of sale ... ..	„ 3.07
Monthly Contributions ... ..	„ 85.73
	<u>194.63</u>

There are now forty-five members.”

KYŌTO. “The Mutual Love Mission Band of Kyōto was organized in the fall of 1889, and has been prosperous in this the third year of its existence. There are two monthly meetings, one for the children, and one for those from fourteen to eighteen years of age—a prayer-meeting and two work-meetings each month. The articles made at the work-meetings are sold, and last year the money was used on the basis of one-third for foreign, and two-thirds for home missions. The children raised *yen*, 27. last year by their own work. During the year, two members have become Christians. The children show themselves capable of much self-sacrifice and unselfish zeal, and are not only becoming acquainted with many facts about missions, but are acquiring a habit of working for, and thinking of, others and a sense of individual responsibility.”

TOTTORI. “Mr. Severance reports a Junior Christian Endeavor Society in the Tottori Church, a Society which follows the lead of American Societies in using its money for evangelistic purposes. The Yōnen Kwai (Young Peoples' Society) meets every Sunday afternoon in the Church. There is a prayer meeting on

Sunday ; an address from one of their number once each month and a Bible story, talk or address twice each month. The members are between the ages of six and eighteen. They have been working Saturdays to earn money for religious enterprises. The membership is thirty-five ; average attendance twenty-one. They are expected to give one *sen* each month, but only 20 *sen* are given regularly. They raise about 60 *sen* in other ways ; the whole sum being used for evangelistic work."

NIIGATA. "Miss Cozad reports a Mission Band organized in February 1892. Weekly Meetings are held. Twice each month there have been lessons on Africa ; twice each month, work meetings. The Society pledges its interest for home and foreign missions. The name of the society is "First Blossoms of Love." The average attendance is twenty-five ; the average age is ten or twelve years."

SENDAL. "Miss Bradshaw reports no regularly organized mission band but a weekly gathering of children which is a mission band in all but the name. One week the older girls meet at her home for an hour of work, closing with singing, a talk, singing and prayer. The following week the little girls come ; the next week, the large boys ; while, the little boys bring up the rear, the last meeting of the month. They have made Bible scrap books which they have sent to various places ; they have also made things for the earthquake sufferers and pressed leaves and flowers for sale."

## EDUCATIONAL WORK.

The most important events of the year, so far as this department of our work is concerned, have been the closing of the Tōkwa School in Sendai and the reconstruction of the Hokuetsu School in Niigata and the Boys' School in Kumamoto. The causes which led up to these changes will be noted in the respective reports. It is evident that all private schools, save a few which have gained a national reputation, must suffer sorely from competition with government schools. The government schools possess a very great advantage in that they furnish a ready introduction to the different departments of the civil service. This constitutes a great inducement to the average student to whom official life presents many attractions. Even in the cases where the graduates of private schools secure appointments as teachers in the government middle schools, they stand upon a much less satisfactory footing than their colleagues who hold diplomas from government schools. They are often reminded that they are not members of the civil service and not entitled to the courtesies accorded as a matter of course to their fellow teachers of a much lower grade. This may depend very much upon the character of the local officials, but, in some places, the discrimination is carried so far as to cause much annoyance.

It is clearly the purpose of the present administration to discourage private schools. This purpose is not without reason, for there are too many private schools and the majority of them are a delusion and a snare. If the Department of Education would enact stringent regulations providing for a thorough inspection of all private schools and the suppression of all which did not maintain a proper degree of efficiency, it would have the sympathy of all friends of education. The impression is

abroad, however, that the graduates of private schools are, quite irrespective of their scholarship, at a serious disadvantage when they seek to enter the Imperial University and higher middle schools. This opinion may not be well founded, but it is sufficiently current to tell seriously against the private institutions. There is no sufficient reason for believing that this opposition to private schools on the part of the central government is indication of any hostility to the Christian schools. There has been no doubt more or less of hostility, on the part of the local officials, in some cases and this hostility may have found sympathy among the higher officials, possibly, but the policy is not dependent upon any such religious prejudice and should be discussed without reference to it.

There have not been wanting in this time of discouragement very emphatic testimonies to the value of Christian schools from men of note quite outside of Christian circles. The most notable praise came recently from the lips of Mr. Morita Shiken, a literary man of wide reputation. He attended, as we understand without special invitation, the meeting held in Tōkyō on the last anniversary of Dr. Neesima's death, and in a short address said he came expressly to testify to his appreciation of the work of Dr. Neesima. He then spoke in the warmest terms of Christian schools and of his conviction that he could no where else place his children, or wards, with equal confidence. Mr. Morita does not stand alone by any means. The policy of the Government may make our work more difficult for a time, but with patience and constant effort to make our schools worthy of the respect and confidence of the public, success, including such measure of government support as it is desirable to have accorded to private institutions, will surely come.

The religious condition of the schools has not been all that we could wish, though in certain of them, there has been a good degree of religious life. The students have shared in the depression visible in the churches. It is not too much to hope that they will share also in the new life to which we believe the churches are now awakening.

SEVENTEENTH ANNUAL REPORT OF THE  
DOSHISHA SCHOOL.

The principal change in the School during the year has been the opening of the department of Economics in the School of Politics and Law under Dr. Ono ; but although it opened with twelve students, dissatisfaction arose so that there are at present only three students in attendance. The Science School has gone on well through the year, although the number of students is less than last year, twenty-seven, as compared with thirty-three, last year. There has been the same number of theological students as last year, namely, eighty-five. The Theological Faculty has been reduced by the return of Dr. Gordon to the United States, and increased by the coming of Dr. Yuasa who takes up the teaching of the Old Testament in the vernacular and also Hebrew, as an optional study, which about twenty students are now pursuing.

A change has been made in the Preparatory and Collegiate departments, so that, instead of being divided into one year preparatory and five years collegiate, there are now two years preparatory and four years collegiate. There has been a decrease in the numbers in these departments; we have had a total in the Preparatory and Collegiate departments this year of only four hundred, as compared with four hundred and eighty-six last year. The total attendance in the whole School for this year is five hundred and twenty-two, as compared with six hundred and four last year.

The School graduated two from the English Theological, and sixteen from the Special Theological Course last June, of the former, one is engaged in preaching, and one in teaching and of the latter, all sixteen are engaged in preaching. Forty-seven were graduated from the Collegiate Department last June, the largest class in the history of the School. There are now in the graduating classes:—six in the English Theological Department, eighteen in the Special Theological Class, and two special students of

Theology, twenty-six in all. There are also forty-three in the graduating class of the Collegiate Course this year.

On the third of April, 1891, the Science Hall was formally opened; on June 25th Mr. Kozaki was inaugurated President, and in October, the Komuro-Sawabe Memorial Library, consisting of several thousand valuable Japanese books contributed by two Japanese gentlemen whose names the library bears, was formally opened.

Mrs. Ephraim Flint of Mass., contributed five hundred dollars during the year as the beginning of a special Theological Library fund, and Mrs. Byron W. Clarke of Brooklyn, N. Y., has made a gift of ten thousand dollars for the erection of a Theological Hall, which is now in process of building.

The Board takes a most active interest in the management of the finances and in the general control of the School. Mr. Yuasa's financial report at the recent annual meeting of the Trustees was a model of thoroughness. The five sessions of that meeting were given up to most practical and earnest consideration of the condition and needs of the School.

The School now owns a little over thirty acres of land in the city, and its buildings, including the homes of the foreign teachers, cover nearly three acres.

The generous gift of \$100,000. by Mr. Harris to the Science School is all available, and, besides the building with its apparatus and furniture, the Permanent Fund amounts to over *yen*, 90,000.

Of the more than *yen*, 60,000. pledged in Japan for the endowment of the School of Politics and Law nearly *yen*, 45,000. have been paid in. The Collegiate and Theological departments greatly *need* but *have no* endowment.

With commendable economy, although accomplished by reducing the efficiency of the teaching force, the Trustees have paid off *yen*, 800. of the *yen*, 1,200. debt of last year.

President Kosaki has continued to fill well the difficult position to which he was called two years ago.

The School is gradually emerging from the depressed spiritual condition of the past three or four years; but the year just clos-

ing has not been free from much anxiety in this respect. The attendance of the students at morning prayers, although demanded by the rules of the School, has been very unsatisfactory; scarcely one hundred have on an average attended the Sunday School, while the class prayer-meetings have languished greatly. Some of the teachers, likewise, have not manifested the spiritual earnestness, which in former years permeated the School. While most faithful in their work in the classroom, they decline to take any responsibility for the spiritual and religious welfare of the students.

While these are not facts peculiar to this school-year, they have this year come more into prominence, causing much anxiety, but showing as we trust at the same time a way for their removal in the near future. And it is a cause for encouragement that the spiritual tone of the School is really improving, and we are looking confidently for the early return of the former spiritual earnestness. Already the teachers are feeling their responsibility to the School more deeply.

The Christians in the School are divided into bands with leaders and with frequent meetings, and Mr. Kashiwagi, a former graduate of the Collegiate Department, has just come into the school to do pastoral work. The greatest need of the School is the greater presence and power of the Holy Spirit in the hearts of teachers and students.

The condition of the School is such as should lead its friends to engage in earnest prayer in its behalf; but there is certainly much to encourage them to thus pray with strong faith in the ultimate grand success of this institution which has been founded and nurtured thus far in prayer.

The following table will show the number of students present at the close of the second term, March 31st, 1892 and also the number of Christians in each department:—

	Students in the Department.	Christians.
School of Economics,	3	3
School of Science,	20	16

	Students in the Department.	Christians.
Theological School,	77	77
Collegiate Department,		
Fourth Year,	43	36
Third     ,,	41	27
Second   ,,	57	33
First     ,,	94	46
Preparatory Department,		
Second Year,	48	22
First     ,,	64	24
Special Prep,	25	1
Total, in all Departments,	472	285

This table indicates a shrinkage since September last of fifty students. Omitting the theological students, it will be noticed that a little over fifty two per cent of the students are professing Christians.

There have been baptized during the year, two in the Second year Collegiate; twelve in the First year; six in the Second year Prep.; twenty in the First year Prep.; and one in the Special Prep., making forty-one in all.

Including those who are to graduate next June from the Theological Department, there have graduated from its English Theological Course forty-five men; and from the Special Theological Course of four years sixty-five men, making one hundred and ten in all in Theology. Of the forty-five graduates from the English Theological Course, twenty-three are preaching, fifteen are teaching, two are officials, three are students, and two are dead. Of the sixty-five Special Theological students, fifty eight are preaching, two are teaching, one is Librarian in the Dōshisha, one a student, one is an editor and two are dead.

From the Collegiate Department one hundred and seventy-eight men have graduated. Of these thirty-six are preaching, or studying theology, fifty-eight are teachers, forty-five are still pursuing their studies, twenty-one are in business, five are editors,

three are officials, one is a physician, one is Japanese Secretary of the Y. M. C. A. in Tōkyo, the occupation of one is unknown and seven are dead. Of the total number of graduates from the School, nineteen have pursued or are pursuing additional studies in the United States.

Less than ten men have been graduated from the Collegiate Department who have not been professing Christians.

Besides the above 288 graduates, from which about twenty-five should be deducted as twice counted, 1879 young men have left the School without graduation, and are now many of them doing useful work as Christian preachers, teachers, or business men.

Besides the above, about twenty men have taken a shorter course in theology, and are now engaged in preaching.

Most of the present theological students are also engaged in direct evangelistic work in Kyōto and its vicinity. Regular preaching is carried on by them in about twenty places outside of the city each week, besides many places in the city.

With this brief statement of what the School has accomplished and of its present condition, we commend it to the thoughts and prayers and bequests of all who are interested in the redemption of this nation.

J. D. DAVIS.

KYŌTO, APRIL, 1892.

### ŌSAKA BOYS' SCHOOL.

“The year just closing has had for us, more markedly than usual, its dark and bright side.

The school has fallen off in numbers and this has increased the ever present difficulty of meeting the expenses, so that the question as to what is the best course to pursue in view of the existing circumstances, is a very pressing one both to Japanese and foreigners.

On the other hand, there has been a very marked improvement in the spirit of the school. The pupils as a whole

have been most diligent in their studies, although they have plead very earnestly for a competent head teacher, and their relations to their instructors, whether Japanese or foreign, have been thoroughly cordial.

Some fifteen boys have been baptized during the year, while the earnestness of Christians in work inside and outside the school has increased and is felt in every department of church life. Thus, though our prospects are not wholly encouraging, we yet feel that this has been a good year."

### THE TŌKWA SCHOOL.

"Sendai Station was founded especially for the starting of a school which from the first has been the very centre of its work. After an existence of five years and five months, that school, the Tōkwa (Eastern Blossom), came to an end, but not an ignominious one; to the last it commanded the attention and respect of this city of sixty thousand inhabitants. Not wasting away, but strong to the end, it was suspended in the very plenitude of its powers, graduating a class of twelve young men, a number equal to that of the three previously graduated classes.

It will be remembered that just before our Mission Meeting last summer, the trustees of the school requested permission to remove the Bible from the curriculum on the ground that because of it, the misapprehension was constantly arising that the school was a theological one.

The missionary teachers were inclined to think that it would be to the school's advantage not to have the Bible in the course of study, and also that it might more profitably be taught at their homes, yet feared that its removal would be misconstrued as an agreement on their part to close their active Christian efforts and render them liable to a charge of duplicity. It therefore seemed best in circumstances so widely differing from those under which the school was started to sever their responsible connection with it; in this opinion the Mission concurred. At the entreaty of the trustees, however, the Mission permit-

ted Messrs DeForest and Curtis to aid the school from without for another year, Miss Meyer being transferred to the Kyōto Girls' School.

Our changed relations to the School seemed in no wise to interfere with the pleasant relations we have always had. From first to last perfect harmony has existed among the teachers, and the best of feeling between teachers and pupils. The number of pupils has been as good during the past year as at any previous time and the public feeling, if differing at all, better than during the past two or three years.

A fair degree of religious interest has been manifested, especially among the higher classes. A Christian association, the Light-Salt Club, was organized in September, and has held two meetings weekly throughout the school year. Altogether the school was in a very promising condition, and this makes its abrupt ending seem the greater calamity. It may be well to review, briefly, the series of adverse circumstances culminating in the closing of the school.

It must not be forgotten that the school was an experiment such as had not been attempted before, in Japan, if in any land, in that it was to be a Christian school, in the same sense that New England colleges are Christian, yet not one of its board of trustees, its financial supporters, or even of its patrons, was a professing Christian. Such an experiment would hardly have been attempted, had it not been at a time when foreign intercourse was eagerly courted, when everybody wanted to learn English, and when Christianity was so popular that the leading paper in the province urged young men to press forward and receive baptism and become nominal Christians, whether they went any farther than that or not, advice which gave Principal Ichihara a chance to tell the students that 'a school of avowed infidels would be better than one of liars and hypocrites.' The most sanguine, however, could hardly have hoped that the popularity of Christianity would continue long at its then high state, and within a few months the failure of treaty-revision had caused the tide to turn against all things

foreign, and not least against the so-called foreign religion. The change in Sendai, though much greater than in the southern part of the Empire, was by no means sufficient to occasion the downfall of the school; but a hindrance wholly unexpected was encountered from the placing in this city by the Imperial Government, the second of its six higher middle schools, or colleges. A school dependent on private gifts could hardly hope to compete with an institution fully equipped and endowed by the government. Hence, the only chance for the Tōkwa seemed to be in becoming a connecting link between the common schools and this Imperial school. But the management of the school from the first was hostile to Christianity and, furthermore, from lack of students for its regular course, it at once established a preparatory department to receive pupils from the common schools, so that the prospects of the Tōkwa began to look very dark. The more so, because this unequal competition kept down our number of students, leading to a considerable yearly deficit in the funds of the school.

The endowment of the Tōkwa, however, was such that it would have been continued at least for some years to come, and very likely might have achieved permanent success, if in addition to the already existing obstacles another had not arisen as the result of the conflict which has been going on in various parts of the country, relative to public *versus* private schools. The discussion of this question has been greatly biased by the manifest hostility of the Central Government toward private schools. The contest in Sendai was long and hot but finally resulted in the decision of the Provincial Assembly to start a public school as a connection between the common schools and this government school. For the sake of harmony and good will in the community, if for no other reason, the friends of the Tōkwa thought it best that it be suspended.

In the conflict of opinion over this question of public or private schools, it is natural that those conducted on Christian principles should be the first to suffer, but they are by no means the only sufferers. Two Christian schools, those at Niigata and

Sendai, have been overwhelmed; two other private schools, non-Christian, in this northern region are, if not yet closed, languishing and apparently near suspension.

The Tōkwa experiment has come to an end. Our plans for the school have failed, yet who even of its enemies would venture to say the school itself, has been a failure? A letter just at hand from a former student says 'It, the Eastern Blossom, grew at least long enough to bear fruit and to scatter seeds of the true education; of course some seeds fell upon stony places, and some among thorns, but many fell into good ground and you will without doubt, sometime enjoy the sight of the glorious blossoms shining bright over Japan.' Mixing his metaphor slightly, he adds 'I am one of those seeds.'

We trust that the school may, indeed, be like unto those blessed dead "whose works do follow them." Sadly disappointing as it is that the school must stop, we see no reason to regret the time and strength which has been put into the enterprise."

#### BIYŌ GAKUIN.

"The Okayama English School has been metamorphosed into the Biyō Gakuin, 'Sunny Fern School.'

The principal, Mr. Tairako, was obliged through illness to return home early in December, and his absence, added to that of Mr. Abe, has been a heavy blow to the school. Mr. Tsuda, a graduate of the Dōshisha, has taken his place.

We are indebted to Mrs. Julia Billings of Woodstock, Vt. and others for timely financial aid to meet the monthly deficit and assist needy students. Arrangements are now pending to put the institution on a more satisfactory basis, in the hope of infusing new life into the school.

Four of the students have united with the church during the year, one other will be received in May and these with several others are earnest Christian workers."

## NIIGATA BOYS' SCHOOL.

"The great earthquake of last year was contagious. Its influence extended to the educational realm and gave things there an extraordinary shaking up. The character of the Niigata Boys' School was so completely changed that a new name had to be substituted, "Hokuetsu Gaku-in" taking the place of "Hokuetsu Gak-kwan."

The immediate cause of the breaking up of the old school was a financial one, though other causes were at work which ultimately would have brought about the same result, in all probability. The school was founded originally on a basis which advertised to furnish "Christian education" to its pupils, meaning by that the very best kind of general education, together with instruction in the principles of Christian ethics.

The Principal of the school gradually eliminated the 'Christian' element from the school, and finally from its constitution, and substituted therefor what he was pleased to call 'spiritual education,' which, whatever meaning that might have had with him, was evidently something essentially different from 'Christian.' His action created dissatisfaction among the students (a large and influential portion of whom were Christians) as well as others, and the school was on the eve of a revolution from this cause, when the financial question was suddenly precipitated and brought about the inevitable change.

The financial trouble began in the inability of the former wealthy manager of the school, through private financial embarrassment, to fulfill the large and generous promises of aid which he had made, and by which the debt was to be paid and the monthly deficits met.

The business agent had succeeded in raising by private subscriptions *yen*, 1,500 towards a permanent endowment fund; but as this was not available for current expenses, it became evident that the school was in jeopardy.

In November it was rumored that the Provincial Assembly proposed to appropriate for educational purposes *yen*, 80,000 of

the surplus in the Treasury. All the private schools of the province, including the Hoku-etsu Gak-kwan, made application for a share of this, but were equally unsuccessful. One more strenuous effort was made to raise the necessary funds for our school in a private way, but this also proving futile, the school was at length disbanded.

By those who felt the necessity of such an educational and moral force in the community, as the Hoku-etsu Gak-kwan in its best days had proved itself to be, plans were immediately set on foot and soon perfected, looking towards the establishment of a new school on the ruins of the old. The old buildings and grounds were placed at the disposal of the former business agent, Mr. Kinjirō Abe who soon assumed the principalship of the new institution. This was chartered under the name of the 'Hoku-etsu Gaku-in,' and on an unequivocal Christian basis. Several of the best teachers of the old faculty consented to remain on greatly reduced salaries, and funds for three months' running expenses were guaranteed by interested parties. The new school opened on January 21st with a faculty of seven, and an attendance of forty, which has since been increased to fifty. Some necessary changes were made afterwards in the faculty; things ran very smoothly and there was no indication of anything but a continued and moderate success for the new enterprise.

Just at this time however the Provincial Assembly met for its spring session, and contrary to all expectation, it reversed the action of the previous Assembly, which had located the new Government High School at Nagaoka and voted to establish it at Niigata, to open on the first of the following June. It voted also to subsidize the two [private high schools at Nagaoka and Takata in this Province. This movement means increased taxation and consequently an unlooked for difficulty in raising funds for any other school in Niigata,—especially a Christian school.

At first thought, the common educational needs of Echigo seemed to be provided for by these three Government schools, and the proper sphere of the Hoku-etsu Gaku-in to be occupied. But on further consideration of the independent character of the

school, together with the superior moral education which it offered, it was decided to continue extending its privileges for a few months longer, at least to the young men of the province who appreciated them; and funds were again found for this purpose. Excellent work is being done in the school, and the students, nearly half of whom are Christians, are all zealous and loyal.

The money that was raised last year for the old school all having been returned to the contributors, the Principal of the School is now beginning once more to collect funds for the Hokuetsu Gaku-in. Upon his success in the next few months will depend the fate of the school."

#### THE KUMAMOTO ENGLISH SCHOOL (EI GAKKŌ).

"The past year (ending April 30th 1892) has not brought the school unmixed blessings, nor are the prospects for the future especially reassuring. The highest prosperity of the school was reached under the guidance of Mr. Ebina, who was the head for three years. It was by his labors that the two school buildings were secured, and it was due to his influence that the attendance for the year reached the high average of 130 pupils. When he left in the autumn of 1890 to take charge of the work of the Dendō-gwaisha (missionary society), it was a question with some, how long the school would hold together. Tremendous efforts were made to secure a strong man to take his place, Messrs Kanamori and Harada in turn declining the urgent call. At last under Mr. Ebina's advice, the call was earnestly presented to Mr. Kurahara who was then studying philosophy and comparative religion in Scotland. These various efforts, with the consequent high hopes for the future and the continuously good work which was being done by the teachers of the school, even though not famous men, kept the school well together. Indeed, Mr. Ebina's withdrawal seems to have put the teachers all on their metal, and the scholars too, and their united efforts have kept up the school very satisfactorily. When, therefore, a letter was received from Mr. Kurahara saying that he would come,

provided in some way they could raise enough money to bring him home, they went to work with a will and secured in the short space of two weeks, over *yen*, 450,00, the larger part of it coming from the boys themselves and their parents. This was in June, 1891.

After some delay on account of sickness, Mr. Kurahara reached Kumamoto in December 1891, and was received with the most jubilant expressions of joy and with high hopes for the unlimited and immediate prosperity of the school. But the hopes of all, and the visions of a great university entertained by some, were soon blasted. At the inauguration exercises in January, one of the teachers expressed sentiments of universal benevolence and the universal brother-hood of mankind; these were taken up by the local *Hōshutō* (conservative, or reactionary,) party papers and interpreted as treason. For this speech, or if not for that, then for some other and unknown reason, the Prefect ordered the school to discharge the teacher. The legality of this order was doubted by the school; to settle this point, the school sent repeated questions to the Prefect on the subject, and it also sent a teacher to Tōkyō to investigate. The matter got into the leading papers of the land and was discussed for more than a week, the point raised being whether a Prefect may interfere in the management of a private, i.e. non-government school. In his investigations, the teacher found that the Prefect undoubtedly has the legal right. He accordingly telegraphed and wrote the same to the school trustees who were in constant session. The majority of the trustees, however, doubted his conclusions; they further said, that even if the Prefect has the legal right, he should not be obeyed at this time, because he required an unjust deed of them. Mr. Kurahara and one trustee (of those present) argued that the Prefect should be obeyed, even if his demand were unjust. The two absent trustees took the same view. At the last moment, due to the persuasions and logic of Mr. Kurahara, the students as a mass came over to his views. Five trustees then resigned, and the school at once sent in its letter of obedience. On account of this struggle and

its result, quite a number of the boys became disaffected and have left the school.

Furthermore, the withdrawing trustees at once took steps to establish a school on such Christian principles as correspond to their ideas of right. The government permission for its organization was secured without difficulty. The establishment of this new Christian school, named the To-A Gakkō (Eastern Asia School), together with the widely discussed troubles, external and internal, have made the incoming class of the Ei Gakkō very small, being not a half of the number expected or needed to keep up the finances. At the present rate of expenses, there will be a monthly deficit. There are plans, however, on foot for meeting this.

A matter of no little importance to the school is the receipt during the past month of £ 100. from a Dr. Barbour, one of Mr. Kurahara's friends in Scotland. It realized about *yen*, 640.00. A part of this was used in paying in full for the land on which the present buildings stand; a part in buying an additional lot, and a part in decreasing the debt, which now stands at *yen*, 790.00

The religious life of the school was never better. The recent troubles have done much to develop the boys. The School is to graduate this summer the first class which has taken the full course. It consists of thirteen students, six of whom are hoping to enter the English theological department of the Dōshisha."

#### GIRLS' SCHOOLS.

"In Japan, as in other countries, Christianity has been the friend and patron of woman's education. Within a few months after the first Kumi-ai (Congregational) church was organized in Kōbe, a Christian school for girls, known in America as the Kōbe Home, in Japan, as the Eiwa Jō Gakkō, was established in the same city. As the number of churches increased and new centres of Christian work were formed in distant parts of the Empire, new schools were planted in those centres, and so the number increased, until, at the present time, there are twelve. Nine of these schools provide a general education and are lo-

ated in the following cities :—namely, Kōbe, Kumamoto, Kyōto, Maebashi, Matsuyama, Niigata, Okayama, Ōsaka, and Tottori. The Kōbe School now offers an advanced course of three years and several others have post-graduate classes in various studies. The Women's Evangelistic School and the Training School for Kindergarteners at Kōbe and the Dōshisha Training School for Nurses at Kyōto offer special training in those lines. In connection with the training class in Kōbe, there is a flourishing kindergarten and another, an outgrowth of this, in Akashi.

Twenty-four single lady missionaries are engaged in this educational work for women. It should be stated, however, that very few ladies are giving their whole time to it. By far the larger number divide their time between school work and direct evangelistic work, or language study. An equal or greater number of Japanese teachers are fully occupied and pastors and other missionaries, both married ladies and gentlemen, have rendered valuable service in the same cause. In view of all this expenditure of time, strength and money, it is worth while occasionally to review our work, count results and fortify ourselves, by an examination of past failures and successes, for greater victories in the future.

Perhaps the best definition of education which has appeared lately, is that given by Alice Freeman Palmer, in a lecture which has been widely quoted in Japan. She says that 'education is liberation of mind;' and intimates that it is liberation from a 'little round of personal relations, small interests, and good times.' To a Japanese woman, an education means just so much more than that, as the position of woman is lower in Japan, than in the land of Mrs. Palmer. Every now and then, an article appears in some Japanese or foreign newspaper, the aim of which is to show that the status of Japanese women is equal in all desirable respects to that of their western sisters and that the differences are really in favor of the former, for they are spared the 'feverish restlessness, and "vain ambitions,' which characterize the latter. The inference of course is, that any effort to change that status, is entirely a

work of supererogation. It is certainly true that Japanese women are more fortunate in many respects, than any other oriental women. They are not kept such close prisoners in the house, nor, perhaps, subject to severe personal ill-treatment. A few rare women, by the force of native ability, have broken through the bonds of custom, learned to think for themselves, and won no little fame by their achievements in literature and even in government. But what estimate do those foreign writers place upon womanhood, who knowing Japanese home life, yet assert that there is no need for improvement? The most charitable construction which can be put upon such articles is, that the authors do not really know whereof they are writing. To a Japanese woman, an education means, among other things, an emancipation from the belief that she is a piece of property, wholly at the disposal of her male relatives, and an entrance into the glorious liberty of the knowledge, that she has an individual existence and destiny, that she may think, and that her opinions, at least in regard to the management and education of her own children, may have some value. A complete education includes for her, as for all women, a knowledge of her responsible relations to God and to humanity, and a full, and loyal and loving acceptance of the obligations implied by those relations. Other things being equal, an educated Christian woman is a greater power for good than one who is not educated. This is the reason, and the only reason, that a missionary may engage in educational work; and the results in Japan do certainly justify the work.

At present the science of education in this country is in the inductive stage. There is hardly one educational principle, or method, which can safely be followed without modification. A re-examination of premises is going on. Experiments are the order of the day. The government is experimenting, not only in education, but in every other department of national life and thought. This tendency to change, to experiment, seems fairly to run riot in women's education. There are no standards anywhere. The most radical changes are not only proposed, but put

into execution. Before a course of study founded on one set of principles is fairly tried, a fresh breeze has swept over Japan, and presto, change! New courses of study are at once published and the crestfallen old courses are summarily turned out, even when some of the studies set down in them, have not even once been taught in the school. This state of things is very trying to the patience of those who feel that time is too precious to be spent in making experiments, all of which, from the nature of the case, cannot be successful. But it is inspiring and stimulating in the highest degree to feel that we are helping, even in a small measure to form sound general principles, which will be a guide to future Japanese educators. It is a question though, how much it is wise to zigzag thus in deference to public opinion, rather than follow what we consider the straight road to the goal.

It must be understood that the old style of education is not to be utterly condemned. The graceful manners, the cheerful obedience and the various domestic accomplishments which, with a very elementary knowledge of reading and writing, constituted the whole education of a girl in the old days, were all good in themselves, and it is to be devoutly hoped that not one jot or tittle of them will be lost in the present educational metamorphosis. But it is admitted by a constantly increasing number of the most intelligent Japanese people, that this education is not broad enough for a woman of New Japan, and so, the new and the old are combined in all possible proportions. When it is remembered that three years of daily practice are necessary to a thorough knowledge of the intricacies of ceremonial tea, and an equal amount of time for sewing and other branches, and that the usual marriage age is sixteen years, often earlier, the difficulties in the way of making a successful combination are at once apparent.

If either the Japanese or the foreign element in education secures, for a time, an undue influence, a reaction invariably follows and the proportion is changed. Under the circumstances, this is not in the least surprising and is no cause for alarm. Just now, the reaction is from the new and in favor of the old;

but already there are signs of a reaction from the reaction and it is encouraging to note, that the pendulum becomes more steady and rises less high with each oscillation. There is no fear that this old empire, with its new constitutional government, will ever try to advance in civilization with one foot, and keep the other in the dark ages.

It has been quite the fashion of late, for young men, even for some educated abroad, to declare their preference for wives educated in the old style; or, to use their own words, 'uneducated wives,' because they are 'more obedient,' and are 'better housekeepers.' Doubtless also, though this reason is never given in public, an ignorant wife will look up to her intelligent husband with a more worshipful awe, be less quick to detect his weaknesses and more lenient toward them. Those who prefer this kind of homage to intelligent affection and respect will, of course, prefer uneducated wives, no matter where the pendulum is.

Doubtless some graduates of the schools are not excellent housekeepers, especially in the beginning of their career; but this defect is hardly due to the schools, except as they fail to inculcate a reverence for home and its duties, a mistake which all Christian schools earnestly endeavor to avoid. But a large school is hardly the best place in which to learn the minutiae of housekeeping. Japanese parents trust too much to schools and this is not due to any lack of interest in their daughters education. It must be confessed that their sons occupy the first place in the parents' affection, but great interest and pride is also manifested in their daughters. The importance of co-operation between parents and teachers needs to be better understood.

The lack of parental co-operation is perhaps partially counter-balanced, by the greater personal influence of the teachers. It is not too much to say that in Japan, to a far greater extent than in western lands, the educational value of any course of study depends upon the method of teaching and the spirit of the teachers. If a teacher, whether Japanese or foreign, once secures the respect and affection of a body of Japanese

students, they are loyalty itself and her influence over them is unbounded, often as long as life lasts. But if she, however innocently, wins their dislike, let her beware. It will be as difficult for them to be just to her, as to see any fault in a teacher whom they like. This greater influence over the lives and characters of students, of course, greatly increases a teacher's responsibility.

There is another peculiarity of Japanese schools, which is very surprising to foreigners, because so unexpected in a country where obedience is honored in all the sacred books as one of the highest virtues and where in the old days, a student might not walk near enough to a teacher to tread upon his shadow. This is the large share which students claim, and are often allowed to take, in the government of the school. For instance, not infrequently a teacher will discard a text book of which the students do not approve, and ask them to choose a substitute. A school principal will invite the students to place anonymous criticisms of the teachers and management of the school in a box designated for the purpose. A body of students will demand the dismissal of a certain teacher and more often than otherwise their demands are granted. Probably also, there is not a school in Japan, where the teachers have not been favored by the students with more or less advice in regard to the general conduct of the school. There are probably few Japanese teachers who would endorse the principle, that the students, rather than the teachers, should rule; but in practice it is certainly often allowed and is a most perplexing factor in all school problems. A young pastor recently expressed high praise of a certain school, because 'In that school, everything is managed by the students, so it is very successful.' Not long ago, a young girl in a certain school, not Kumiai however, wrote an essay on the subject, *Whom Shall We Obey*, and the following is an extract. 'We cannot obey our parents as they are ignorant. We cannot obey our teachers as they may be mistaken; so we must think of every thing deeply and follow our own opinion.' This tendency to insubordination is the result of a lack of intelligent discipline in the home and finds its culmination in

that troublesome element of Japanese society, the *sōshi*. It is often augmented in Christian schools, by the mistake, in theory and practice, that ruling by love, means ruling without law.

It is difficult to reconcile this characteristic with another, which is equally marked, and which helps not a little to make the work of the classroom a pure delight. Japanese students, girls at least, are certainly ahead of western students in the matter of earnestness and enthusiasm in study. It is comparatively easy to arouse and maintain the most enthusiastic attention in the classroom, and, wanting the distractions of parties, novel reading etc., girls apply themselves so closely to study, that restraint is much oftener called for than incitement. Japanese students are not as strong as western students, and thus more care is necessary to prevent them from attempting to do too much. This interest in study extends to the Bible which is a new book to these students, and the uniformly good attention which they give and the interested questions which they ask, are in marked contrast with the listless inattention which sometimes prevails in a Bible class composed of American school girls.

Students are by no means done with experiments when they leave school; for they must now find the place in the social and domestic system, which is suited to their new powers, a work which requires no little experimenting and in which they are often negatively assisted by their parents-in-law who cannot understand and are jealous of the greater share which they take in their husbands' lives. They often meet great difficulties and severe temptations and deserve all the sympathy and help it is possible to give them.

Considering all this experimenting in education, it is surely not surprising that some mistakes have been made and Christian schools do not claim to have been infallible. Without doubt, in many schools, too much time has been given to English studies and too little to Japanese. It is but fair to say, however, that this mistake has been due quite as much to the pressure of public opinion, as to the influence of foreign teachers. Without doubt also, the importance of preserving the gentleness and graceful

manners of the Japanese lady of 'ye olden time,' has not been sufficiently emphasized. But, admitting all the mistakes, it must be considered also, that the educational work for women in Japan, since 'Perry disturbed the old repose,' has not been without the most gratifying and encouraging results.

The oldest of our twelve schools was established only a little more than sixteen years ago, and three of them, namely, Matsuyama, Maebashi, and Kumamoto, have not yet graduated any students. The remaining nine have sent out two hundred and twenty-one graduates, all of whom, with a very few exceptions, are honoring the cause of Christ and of Christian education, in their lives and by their work. Who can estimate the streams of beneficent influence, which have been started by these two hundred and twenty-one graduates, and which will end only with eternity!

Among the indirect results, and one which includes all the rest, is the extent of 'liberation of mind,' to which the men and women of Japan have already attained, which claims on the one hand, and concedes on the other, a greater share in the privileges and responsibilities of life. In many homes, woman has become already the intelligent friend and co-laborer of her husband.

Also the marriage age, especially in Christian communities, has been very materially raised, and child engagements are far from being as common as they once were. Marriage itself, from being too often a mere matter of personal or family convenience, is coming more and more to be regarded as a union of heart and mind, and as implying a greater equality of duties privileges and responsibilities. It certainly behooves the teachers of Christian schools to seek, with the co-operation of the parents of their pupils, to prove that these gains can be made without the loss of the many valuable features of the old training.

Another result which always follows when a higher position is accorded to woman is the higher tone of social morality. A very perceptible beginning has been made in the creation of a stronger public sentiment against the social evil.

But these, and all the other blessings, which the Christian

education of her women is bringing to Japan, come chiefly from the Christian member of this holy league. An education without Christ, may broaden and enrich the subjective life of a woman, but it will hardly make her happier or more useful. Only the power of Christ in her heart will lead her to consecrate her new born powers to the sacred cause of making the world better. With all the power of educated hearts and educated minds, not a few Japanese women are now reaching out their hands, to the help of sinning and suffering humanity, in the low places and in the high places, in homes of poverty and of wealth, in prisons, hospitals and asylums. In the last great day it will be found that among the redeemed from out this people, the number of those who were led by the Spirit speaking through the lips and life of a woman, is not small.

As we look backward, we find cause for deep gratitude to God and the future is bright with the signs of greater blessings to follow. The words of the Psalmist are rapidly being fulfilled:—

*'The Lord giveth the word: The women that publish the tidings are a great host.'* ”

#### THE KŌBE GIRLS' SCHOOL.

We confidently believe that the year 1891-2 is the beginning of a new era in the history of this school,—an era of increased usefulness, prosperity and power. A long advance step has been taken, the new higher, or college course, is established and already, with less than a year of trial, and that under many adverse circumstances, there is abundant proof that it is a step in the right direction. Even this first year, every one of the three classes is represented and nine students in all are availing themselves of the opportunity for advanced study. The course, as at present arranged, is chiefly literary. When our long talked of science building materializes, as we most earnestly hope it will begin to do this year, the plan is to have a scientific course also.

This higher course has already effected the whole intel-

lectual and spiritual tone of the school. Every effort has been made to impress upon the students a sense of their increased responsibility and they are very responsive to the influences brought to bear on them. At their present stage of progress, one year is worth more to them in the formation of character, than any two previous years. Perhaps the new departure in Christian work may be attributed directly to the influence of the higher course. Both teachers and students felt very strongly the importance of having the spiritual keep pace with the intellectual growth of the school. Therefore believing that there can be no growth without activity, we cast about for some definite Christian work to do. By the advice and assistance of our pastor, Mr. Homma, it was arranged that five of the students should go out on Sunday to teach the Bible in as many different houses. This work has been very successful and promises to be still more so in the future every girl in the higher course is teaching in the Sunday School.

In this connection, mention may be made of the last day of prayer for schools and colleges, when, for the first time, we gave the whole day to special services and from the consecration meeting before breakfast in the morning, till the last bell at night, it was a quiet, holy day for us all. We wish most gratefully to acknowledge our indebtedness to Rev. T. Miyagawa of Ōsaka and to all the Kōbe pastors, Rev. Messrs. S. Homma, T. Osada and S. Murakami, for their presence and assistance during the entire day.

Largely as a result of the interest awakened on the day of prayer, five girls united with the church at the March Communion, and eleven more will do so in May, while several others are earnestly seeking permission from their parents to take the same step.

The benevolence of the school has been well kept up. The Foreign Missionary Society sent its usual contribution of twenty dollars to the treasurer of the W. B. M. I. and teachers and students together gave fifty Japanese dollars to the earthquake fund. Also contributions of money and clothing have been made to the

Okayama Orphan Asylum and to various evening schools for poor children.

Among the material improvements of the year, may be mentioned a case of butterflies, put up by Rev. H. Loomis, and presented to the school by Miss Searle, a new organ, a new book case placed in the library by one of last year's graduating classes and the addition of a hundred and twenty-four volumes to the library itself. A number of these books were presented by another graduating class. Also a fine site, adjoining the school grounds on the west, has been purchased for the science building.

At the close of the last school year, eighteen students received diplomas, the largest number ever graduated at one time. They were distributed in three classes as follows:—old academic course eight, new academic course five, old higher course, one year only, five. The present senior academic class, the largest in the history of the school, numbers twenty-two, one of whom is a graduate of the Okayama school and two of the Tottori school. As regards the whole number of students, the reaction has effected us more this year than last. The monthly average is a hundred and twenty-nine, as against a hundred and forty-five the previous year.

Much progress has been made in the matter of fitting the students for the practical duties of home life. A small Japanese kitchen has been fitted up with all necessary appliances and there the students have practical lessons in Japanese cookery. Dr. Holbrook has given the members of the Senior class a course of lectures on home hygiene, with special reference to their own health and that of children. Under her instruction, they have learned to prepare forty-five different kinds of food for the sick, all of materials easily procured in any part of Japan. Since January, the same class has made all the bread required by the foreign teachers, and not a sour or soggy loaf has appeared on the table in that time.

In one respect, namely the numerous changes in the teaching force, we hope that the history of the past year will never be repeated. Of the four foreign teachers, one is missing entirely,

and only one of the other three was in the school a year ago.

We are deeply grateful to Miss Telford and Dr. Root for valuable services rendered at a cost of no little self-sacrifice. We caught Dr. Root on her way home from India, and she has helped us in many ways. Indeed, it is difficult to see how we should have been able to get through the fall term without her. We have reluctantly parted from Miss Vetter, Miss Tsune Masuda, a teacher here since her graduation in 1884, and Miss Stone whose absence, we hope, will be only temporary. These many changes have been very trying alike to teachers and students. We have had, however, the pleasure of welcoming Mr. Nakashima. Miss Watanabe, a graduate and former teacher, and more recently a graduate of Carleton College, Miss Kent to the music and Dr. Holbrook to the science department.

With special gratitude, therefore, we record the fact that the past year has been, without exception, the most harmonious in the history of the school. The utmost unanimity has prevailed among the teachers, and a spirit of unusual obedience and earnest helpfulness among the students. And so with deep gratitude, we close the record of this first year of our new era.

EMILY M. BROWN.

#### SIXTEENTH ANNUAL REPORT OF THE KYŌTO GIRLS' SCHOOL.

The year has been a more successful one than there was reason to expect at the end of the summer term of 1891, when all were mourning the departure of Miss White who had for three years earnestly and efficiently worked for the school. During Miss Denton's temporary absence, Miss Parmelee from Tsu kindly and ably took her place. Miss Wainwright has as heretofore, had charge of the musical department and has in addition, done considerable evangelistic work. Miss Meyer from Sendai was secured and began work in September.

Here, as in other schools, the number has been smaller

than last year, but there has been only a small diminution since last autumn. There has been little illness and hence great regularity in class-room and at all school exercises.

The spirit among the students has been highly commendable, both as to zeal in their studies and unselfish helpfulness toward those about them. Especially is this true of the twelve earnest young women who graduate from the school this year. They have, by precept and example, furthered every good work begun in the school.

The Sunday School, started a year ago for the poor children of this vicinity, has been kept up by the girls with enthusiasm. There has been an average attendance of seventy-five. As many of the children are too poor to attend the public schools, two prominent Japanese ladies, wives of professors in the Dōshisha, have begun a day-school where the children learn to read and write. The girls, who teach the children on Sunday, accompany an older Christian woman to the homes of the children, both to keep the girls in touch with the people and gradually to bring the parents under Christian influences. All but two of the highest class (assisted by members of the lower classes) are engaged in this work and these two take that time to gather the members of the preparatory classes together to help them understand the Bible teachings which are usually quite new to those who first enter the school. Seventeen have been baptized during the year, leaving six unbaptized girls in the four regular classes, numbering fifty-two. In the preparatory department, there are twenty-four, only nine of whom are baptized. Among these, however, there are quite a large number that have asked for baptism, who, on account of youth or lack of proper understanding, have been advised to wait.

At the time of the earthquake, the school sent over four hundred and fifty garments to the sufferers, three-hundred, at least, of which were newly-made. Several times since then, the girls have generously responded to calls for help.

The Japanese feel strongly that this school which bears the name "Dōshisha" must hold a higher intellectual rank than

it has held heretofore. Being so near the Dōshisha with its departments well equipped and under the direction of able instructors, this school has always had advantages, that her sister institutions, from the nature of the case, could not have. For example, during the past year, all the higher classes have had semi-weekly instruction in the Bible by Drs. Davis, Learned and Yuwasa and Profs. Matsuyama and Hattori have taught classes in their departments. But, after this, it is expected that all the professors will give instruction here as the needs of the school may require and their work at the Dōshisha will permit. This will be an inestimable advantage to the school and one which its patrons will thoroughly appreciate. It is difficult, at this time of re-action against female education, to obtain much aid in money from the Japanese, but it is hoped, that for next year, funds can be secured sufficient to obtain the services of Japanese teachers competent to take the general charge of the girls in their home-life and to give instruction in all branches, except those pertaining to the study of English and of foreign music.

One benevolent woman near Tōkyō recently sent the school ten *yen*, but such gifts are rare. The women of Japan must still look for help to foreign countries where woman is regarded worthy, as well as appreciative, of a higher education. No one who is acquainted with the thirst for knowledge which these girls have, and the earnestness with which they strive to prepare themselves to help their sisters about them, can doubt that money, expended in their behalf, is well spent.

M. H. MEYER.

#### JUNSEI JO GAKKŌ, (GIRLS' SCHOOL), TAKAHASHI.

“Junsei Jo Gakkō has paid off its debt, reduced its monthly receipts and expenses to equal terms, except when there is a slight excess of the former, and best of all, so improved its spiritual condition that eleven of the girls have united with the church since a year ago, and the school is now a strong religious force in the community.”

## SAN YŌ JO GAKKO, OKAYAMA GIRLS' SCHOOL.

“Owing to private foreign aid, notably a continuance of interest on the part of Canandaigua and other New York churches, this School has kept out of debt, and made a beginning of two hundred dollars toward an endowment fund.

The school has felt the national reaction against Christian and private schools far more keenly than in preceding years, It appears to have touched bottom at last and, now, to be slowly rising. Two classes numbering eighteen students were graduated last July, the first to complete the course.

The religious spirit and activity of the girls have been very satisfactory. Six have united with the church since the last report, and ten of the older girls teach regularly in one or other of the local Sabbath schools.”

## NIIGATA GIRLS' SCHOOL.

“In April 1891 a class of two was graduated, and the school took no little pride in looking upon its first *alumnae*, feeling that this experience entitled it to join ranks with the older schools.

When the fall term opened in September, Mr. Matsumura, who had been called to be Principal of the Boys' School, was given a similar position in this school. At the end of that term when he withdrew, the condition of this school seemed very critical. But by the earnest efforts of the pastor of the church and others who were willing to make great sacrifices in order that the school might live, a legal transfer of the school property was made from the old trustees, who were no longer willing to bear the responsibility, to Mr. Abe the new President of the Boys' School. Thus the Girls' School was placed on essentially the same basis as the other, and both became more distinctively Christian than heretofore.

On account of opposition to Christianity, the number of pupils has been greatly reduced, but the heavy debt which has burdened the school for so long has now been paid through the

kindness of friends in America and we believe that the thought and labor and prayers that have been put forth for the upbuilding of this school have not been in vain.

The religious exercises for the scholars consist of their own daily prayer meeting, a Bible class on Sunday and the morning chapel exercises. A second class of seven has just been graduated. The exercises which were of a very interesting character were attended by many of the highest officials of the province."

#### MATSUYAMA GIRLS' SCHOOL.

"This school was founded in 1885 by Mr. K. Ninomiya, pastor of the church. The first lady teacher was a graduate of the Kōbe School, as is her successor who has been here for five years. Three years ago, the pupils numbered fifty-five but the present enrollment is only twenty-five, the decrease in numbers being due almost entirely to opposition to Christianity, which opposition has led to the recent establishment of a Girls' High School, whose numbers slightly exceed ours. The Christian character of the school has never been equal to our desires, but there seems to be a steady improvement in this regard. At present there are only eleven Christian students. A prayer meeting is held every Friday afternoon at 4 o'clock. The present average attendance is from fifteen to twenty. When the school was larger, the attendance was generally from twenty-five to thirty. Attendance at the morning religious exercises is not compulsory, but nearly all students attend. Seven of the students are teaching in the Sabbath schools, some of them teaching in two. There are nine students in the boarding department and these with the teachers have regular evening prayers."

#### KUMAMOTO GIRLS' SCHOOL.

The Kumamoto Girls' School entered upon its fifth year in January 1892. Beginning four years ago with a mere handful of

nine pupils, it has during the past year enrolled sixty-five, with an average attendance of about forty-five, the highest average in its history. Good work has been done in all departments and the spirit of the school was never better.

The first class of three will graduate in June, two from the full course. The third is a graduate of the Takahashi School and a first class sewing teacher, a position which she holds while continuing her English studies. One of our best girls, a day scholar, was married in April to an evangelist and for a year has been doing faithful work as wife, and helper among the women in a secluded town among the mountains of Satsuma. Another, after two years with us entered the Kōbe School where she stands well. Three others choice girls from the Japanese department entered the Kindergarten Training Class in September. Two of these who were boarders we hardly knew how to spare, because of their high Christian character and general usefulness.

One now in the Japanese department is preparing to enter the Bible Woman's School next fall. Another is looking with longing eyes toward the Kōbe Kindergarten Training Class. She applied for admission to the class in Kumamoto, but was refused, no reasons being given, yet she feels that it is because she is a Christian. Two others, Christians, who were in school for a time have fitted themselves for special nursing.

The school is known throughout all the region as a Christian school, hence some pupils who come are removed after a time lest they imbibe Christianity. All the boarders attend church and morning prayers. The day scholars do as they choose, but as a matter of fact most of them do attend church.

The girls have a daily prayer-meeting just before retiring, attendance at which is optional. Twice a month they go out to the church prayer meeting, and on alternate week have a meeting at the school which all the boarders attend. Their fondness for prayer-meetings was illustrated recently when a class prayer-meeting was held on the first day of the term as a farewell to one of their number who had failed in examinations! One half of the school are baptized Christians and there are several others

who give good evidence that they are really Christians.

Mr. Kurahara, the new Principal was greeted with great joy on his arrival in December. At his inauguration at the beginning of the winter term, a large company of invited guests assembled and gave close attention to the exercises. The difficulties in the Boys' School affected us somewhat, as some of the teachers and all of the trustees are connected with both schools. The highly charged electrical condition of the atmosphere caused an explosion in the school during the last week in February, but that has passed with no serious loss.

The course of study has been twice revised in the past ten months and now offers a four years' course in Japanese and sewing (no English) and a five year's course, including English, with one year of post graduate work.

This school presents a novelty, so far as we can learn, in the matter of practical politics since the advent of the new Principal. A committee of eleven girls in connection with the Principal and Matron decide all matters relating to the family life of the girls, so that the teachers 'may not have their time filled up with such matters, but may devote themselves to the direct work of teaching.' At the regular meetings of this committee all the lady teachers are requested to be present as advisory members and so 'teach the girls how to conduct themselves.' The culinary department has always been managed almost entirely by the girls and plain living is furnished for the modest sum of \$1,70 per month."

#### MAEBASHI GIRLS' SCHOOL.

This school, called by the Japanese the Kyō-ai Jogakkō (the Mutual-love Girls' School), has had an unusually prosperous year. At the beginning of the autumn term, there was a slight increase in the number of boarding pupils, but a diminished attendance of day scholars. The spring term brought an increase of twenty-five per cent. in the number of pupils. The studiousness of the girls and their deep interest in the school has made the work of the teachers a constant pleasure.

Too much praise cannot be given to Miss Tateishi, the Japanese Principal of the School; to her tact and general good management the success of the year may be largely attributed.

The students have done earnest work in the Sunday School. They also organized a benevolent society in aid of the earthquake sufferers, which is still kept up. The local interest in the school, which sadly cooled last year, appears to be reviving. For the sake of securing a residence for the foreign lady teacher, it seemed advisable to secure a portion of the school lot on a long lease and to pay the rent in advance. This arrangement, while economical for the Mission, was a great help to the school and made possible certain much needed repairs. Rev. W. H. Noyes and Mrs. Noyes have rendered most important service especially in the department of vocal and instrumental music. It is earnestly hoped that Miss Shed who has been alone the past year will not be allowed to remain longer without an associate.

#### WOMEN'S EVANGELISTIC SCHOOL.

"The eighth year of this school has been one of progress. There has never been a year when the teaching force has been so complete and satisfactory. The absence of Mr. Atkinson from the station has left more work to be shared by the other members, and for this reason Miss Gulick left her work in Kyūshū and has assisted in the school during the winter. The school also owes a debt of gratitude to Dr. J. Kawamoto recently returned from the United States, and to Rev. T. Osada and other Christian workers near us. Local and instrumental music has been taught by teachers from the Kōbe Girls' School.

The term of five months, always too short, has been a pleasant one. Ten Bible classes have been taught in different parts of the city by the pupils in the school and Sabbath evening exercises in the school have been conducted by the women themselves.

Eight women received diplomas March 31st, making in all twenty-four women who have completed the full course.

The fact that all these women were engaged by the churches several weeks before their graduation, shows the appreciation of the need of the work the school attempts to supply. The "Mite Society" founded three years ago, by the first class which left the school, to assist in the education of Bible women, had the satisfaction of seeing a young woman who has been entirely supported by its efforts, graduate and enter the direct work this spring. Another woman supported in the same way will graduate next year. This society so efficiently sustained by the women, with apparently little effort, looks forward to the time when it will be merged into a women's home missionary Society. In almost every instance where a woman from the school is employed, the church supplies four-tenths of her salary, and in several cases the women of the church supply this amount, and so little by little the women of Japan are coming to be not only partakers in the blessings of the Gospel of Christ, but are also learning the blessedness of working for Him.

As the school advances, it meets new difficulties to be overcome as well as new causes for thanksgiving. Realizing more fully every year the needs of this work and grateful for mercies in the past, we look forward with faith to the future, believing that God will use this school to reach and save many of the women of this land."

### THE GLORY KINDERGARTEN TRAINING SCHOOL.

FROM MISS HOWE'S REPORT.

"One of the happiest hours in our life was that, when on the afternoon of July 10th, 1891, ten young women stood before us as the first class of the Training School to receive diplomas in recognition of a finished course of study.

Two of our very best women were obliged to receive unsigned diplomas because of ill health and lack of time to do all the work required. One of these women has now our signatures; ill health and distance have so far prevented the other. Of these ten women

four are now employed in the Glory Kindergarten ; one has charge of a newly-begun Christian kindergarten in Akashi ; one is assistant in a government kindergarten in Kyōto ; one is assisting Miss Kōka in her kindergarten under the Methodists in Hiroshima ; still another was offered the care of a kindergarten in Imabari, but a bad throat prevented her accepting the offer ; one of our very best women who gave herself heart and soul to the work in its infancy became ill and has staid quietly at home, since her graduation, with her husband, a pastor in one of our churches. The remaining student of the ten has no position and may find that music is her *forte* rather than the care of children.

Before the entrance of the new class, the age for entering was raised from eighteen to twenty years. For this reason, we were obliged to refuse several applicants, but still the entering class numbers seven, very good young women all of them, all Christians but one, upon entering ; the seventh has now been baptized. We have gotten them together into one house under the care of a good mother in Israel and her niece who is a teacher in the Kindergarten. Here they pay rent, as they would if boarding alone, and we make up the deficit, but with this story of the home comes the only saddening word in our year's report. A house large enough to accommodate the family, students, and their chaperons is not to be had within walking distance of the Kindergarten where the girls must go for recitations, practice, prayers and lectures. Three of the students have been obliged to live in a room only six by nine feet in size. That they have not been well is not, under the circumstances, to be wondered at. We pray with all our hearts for the \$500.00 appropriation voted by the mission last summer for building a home for these girls.

A charming English woman from London made us a visit of twenty minutes, during the winter, and left a five pound note as a tangible proof that she was not a spirit. This money has been put into commentaries and reference books for the use of the Training class. Dr. Kawamoto, when offered a ten dollar bill, as a slight recognition of his valuable course of twenty lectures before the students, returned it, asking that it be used for the

work. This sum has been added to the gift from London for purchasing books. Miss Amelia Lockwood of Providence has given a new room for the Kindergarten, to be called the Lockwood room in memory of her mother. This sunny room will give all the classes an equal chance for sunlight, and we shall take the north room which they vacate, for a library and assembly room for the Training Class, a comfort hitherto unknown to us. Mrs. Hill has very kindly taken her place as one of the regular instructors for the Training Class, a great help and comfort to us all."

### THE GLORY KINDERGARTEN.

FROM MISS HOWE'S REPORT.

"In looking over the report for the second year of this work, we find our closing words to have been. 'Lead Thou me on. As we commence the report for the third year, we are sure that God has proven himself again the promise-abiding Father. Our doubt is rebuked, our unworthiness brings us to the dust, when we remember the happy, peaceful, prosperous year in the Kindergarten. True, we have had the measles—all our pupils were brought to their beds. We have sent twenty children to the public school; the closing exercises for them being more largely attended by the Japanese than on any previous occasion. We rejoice in the new room which is being built for the children so that all may have the sunlight. Our flower garden, made possible by Mrs. Stephens last year and again this year, has been a pleasure and a profit. The parents are beginning to take an interest in it and have sent us some beautiful plants. Lectures for mothers have been begun, one each month, and have been well attended. The government has begun to take recognition of us; first, in giving this Kindergarten an official license hitherto refused; secondly, by visits from teachers and principals of many of the Government school; thirdly by an invitation to lecture before the Government Kindergarten and the principals of several schools in Kyōto; fourthly, by a request to join in the Government exhibit in

Chicago; fifthly, by a request from the Higher Normal School in Tōkyō to send a report of our work to them. The Kindergarten in Akashi established by a Christian teacher, a physician and a deacon, is in charge of one of our best women and is modeled so far as possible after the 'Glory.' The Kindergarten in Hiroshima established by the Methodists and in Miss Kōka's care was planned after much consultation with us as regards buildings and methods. The Kindergarten Singing Book is printed and will be published in a few weeks, Froebel's famous 'Mother and Child Songs' is nearly translated, and may be published the coming year; while the lectures given to the Training class are to be (we hope) translated this summer. And so we close the report for the third year, unworthy, always ashamed, but thankful for success, disappointed some times, but still believing in the value of the Kindergarten to all nations under the sun."

#### NIGHT SCHOOLS FOR POOR CHILDREN, KŌBE.

"The oldest of these schools was opened more than four years ago, by the young men of Tamon Church, Kōbe. It is truly missionary work and has been carried on at the cost of self-sacrificing effort by the Church. A class of children was graduated last year. These children can now read and write easily and can compute any necessary business problem on the "soroban" and have received continuous and thorough instruction in Christianity. Quite a number seem true Christians. The school has now on its roll the names of 120 children, but only about 80 are in attendance.

School No. 2 was opened in connection with the Hyōgo Church three years ago. It has received a new impetus lately from the young men of the Church, who have taken it up; it has moved into a new building, employs a good teacher and has an average attendance of fifty. Christian instruction is regularly given them and many of the children are regular attendants of the Sabbath School. All joined in the Christmas time festivities, each being remembered personally.

OKAYAMA SŌWAI GAKKŌ. (*Mutual Love School*).

“The local Woman’s Improvement Society opened last December a night school for poor children, in the southern quarter of the city. Students of the Boys’ and Girls’ Schools have taken their turn as teachers. About thirty children are now in attendance. The new venture promises cheering results. The Sabbath School held in the same building continues to prosper.”

## MATSUYAMA NIGHT SCHOOL.

“In January 1891, a free night school for poor children was opened in the house of one of the missionaries.\* Three Christian young men gave their services freely as teachers during the first year, but now a small compensation is provided. In the fall of 1891 a small house was bought in a quarter of the town where nearly all are very poor, and the school removed to it. Common school studies, music and sewing have been taught, now it is proposed to add an industrial department, beginning with weaving and embroidering silk handkerchiefs. The school now numbers seventy, with a regular attendance of about forty. Religious services for half-an-hour each night, Saturday Bible class and Sunday school are made use of in trying to bring the children to Christ. Many calls made at the homes of the parents have been very pleasantly received, and the mothers have been urged to come to a women’s meeting once a week at the school; but this attempt to persuade the mothers has not yet succeeded, although many times people come in and listen to the services of the children, at the opening of school.”

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\* With the aid of friends in America, the school has purchased land, and put up a new building since last summer.

## ELEEMOSYNARY WORK.

DŌSHISHA HOSPITAL AND TRAINING SCHOOL  
FOR NURSES.

FROM THE SIXTH ANNUAL REPORT.

*Medical Director and Surgeon,*  
JOHN C. BERRY, M. D.

*Missionary,*  
ELIZA TALCOTT.

*Physician and Gynæcologist,*  
SARA C. BUCKLEY, M. D.

*Superintendent of Nurses and  
Hospital Matron,*  
HELEN E. FRASER.

*Visiting Surgeon and Gynæ-  
cologist,*  
RIICHIRO SAIKI, M. D.

“In the printed Rules and Regulations the objects of the Institution are stated as follows :

1. To provide Medical and Surgical aid for the sick.
2. To instruct and train suitable persons as Nurses for the sick.
3. To extend the consolation and instruction of the Christian religion to those under the care of the Institution.

And to the above should be added, as constituting a prominent feature of our work :—

4. The treatment of the sick among missionaries.

At the close of another year, we have great occasion for gratitude that the work under these different heads has been continued without interruption and with success.

The Records of the Hospital show the following results :—

Number of In-Patients... ..	200
Number of Out-Patients ... ..	2199
Subsequent Visits... ..	3879
Aggregate Attendance (Out-Patients)... ..	6078

This shows that the work for the year has been about the same as for previous years. The Records further show :—

Surgical Operations (Including Minor Operations) ... ..	123
Dressing of Wounds, Bruises, etc. (Out-Patient Dep't) ... ..	376
Extraction of Teeth (Out-Patient Dep't) ... ..	34
Special Applications to Eye, Throat, Nose and Ear (Out-Patients)... ..	995
For stenosis of lacrymal canal and nasal ducts (Out-Patients) ... ..	24
Inflations of Eustachian tubes (Out-Patient) ... ..	145
Applications of Electricity (Out-Patients) Galvanic, 425, Faradaic, 82, Frictional 14, Total.	531

Out-Patients fitted with glasses :—

Myopia, ... ..	115
Hypermetropia ... ..	17
Hypermetropic Astigmatism	4
Myopic Astigmatism ... ..	12
Total ... ..	148
Eyes examined without results	268.

The percentage of diseases in total treatments during the year is as follows :

Anæmia ... ..	4.1 %
Diseases of the Nervous System... ..	6.9 ,,
,, ,, ,, Circulatory System ... ..	1.1 ,,
,, ,, ,, Respiratory System ... ..	12. ,,
,, ,, ,, Digestive System ... ..	22. ,,
,, ,, ,, Genito-Urinary System ... ..	4.6 ,,
,, ,, ,, Cutaneous System ... ..	5.5 ,,
,, ,, ,, Eye ... ..	29.1 ,,
,, ,, ,, Ear ... ..	2.3 ,,
,, ,, ,, Bones and Joints ... ..	1.2 ,,
Abscesses, Ulcers, Neoplasms ... ..	5.6 ,,

As this percentage of diseases shows, the work for the year has been general, though, as heretofore, lung diseases and diseases

of the eye have been prominent. Eczema has especially prevailed during the winter.

The principal changes in the *personnel* of the Institution have been :—The resignation of Miss Smith at the close of the school-year and the appointment of Miss Fraser in her stead ; the appointment of Dr. R. Saiki as a member of the Hospital and Training School Staff ; of Mr. Yamasaki, Lic'sd Med. Practitioner, as a teacher in the Nurse's School ; the addition of Mrs. Fuwa as a Bible teacher to our corps of instructors ; and of Mr. Asada, Lic'sd Med. Practitioner, as our Resident Physician, in place of Mr. Ino. Our special acknowledgments are due to the members of the Advisory Committee, through whose counsel and co-operation valuable aid has been realized."

" CHARITY WORK.—It is with especial pleasure that we can record a largely increased charity work done during the year, and especially since January. In our last report attention was called to our needs in this direction and to the necessity, in order to the best influence of the Institution and to its legitimate work as a Christian hospital, of largely increasing our labors among the poor. The timely "thank offering" of three hundred dollars from Mrs. Buxton, supplemented by fifty dollars from Mr. and Mrs. Smithers, and the continued use of medical fees from private patients, enabled us at once to plan for a charity work of about six hundred dollars for the present calendar year. Tickets were prepared and placed in the hands of committees of all the churches in this region, regardless of their denominational distinctions, while our plans were explained to the Kyōto census-police and their co-operation solicited. This they were glad to afford and our charity work is now averaging about eighty dollars a month. As at this rate even the funds in hand would soon be exhausted, a circular was prepared soliciting from a few foreign residents and business firms to whom it was privately sent, contributions for this special feature of work. But three among the hundred or more addressed responded, affording fresh illustration of the fact that the co-operation of foreign residents in support of the free service of mission hospitals in Japan is not generally

realized. This is in striking contrast with the experience in China where, I am told, business firms, and private individuals generally, contribute to the support of the charity work of the mission hospitals. This I am sure is not due to any lack of generosity on the part of foreign residents. On the contrary expressions of interest in other needs of less humanitarian significance show exceptional liberality. Perhaps the responsibility lies rather with the managers of mission hospitals themselves, in not more frequently and publicly making known the needs of the work, and thus identifying foreign charities with its support. In Japan there is much suffering among the sick poor, and those coming most in contact therewith feel a growing need for general effort for its relief. One hundred dollars, gold, will sustain a free bed for a year. Should any one feel disposed to assist in this work, such aid, small or great, will be gratefully received and carefully employed.

No immoral disease, no incurable case, and none but the actually needy are admitted as charity patients."

#### DOSHISHA RELIEF CORPS.

"A review of the work of the Hospital for the year would be incomplete without reference to the operations of its Relief Corps for the earthquake sufferers at Ōgaki. As soon as information of the great calamity of October 28th was received, a passport was applied for by telegram for permission to take a corps of physicians and nurses to that region. On its receipt two days later, we started with a full supply of medicines, surgical appliances, dressings, etc., Dr. Buckley taking full care of the Hospital in our absence. President Kozaki preceded us by a day, and arranged as far as possible for our coming. We were cordially received by government officials, and entered upon service at once. We were soon joined by Dr. Kawamoto of Kōbe, and later by Rev. Mr. Clark, of our Mission and by four of our Dōshisha College students. A large room in a school-house, one of the very few buildings remaining in the city that could be safely occupied,

was assigned us for service; school desks, placed together and covered with mats, served as tables; the large yard in front as a waiting room; while straw mat pavilions made admirable hospital wards. Here the Corps, numbering twelve members, and including, besides those named, Messrs. Hori and Nakamura (physicians) and Nurses Tomita, Saitō and Satō, worked nobly and harmoniously during the term of service until relieved, November 8th, by Japanese surgeons who had, in the mean time, come into the district in large numbers and who arduously labored in the work of relief." \* \* \* \* \*

The following is a summary of the work done:—

“ Fractures (men, 18, women, 23) ... ..	41
Fractures (compound, comminuted,) men 2, women 3,...	5
Lacerated and contused wounds, men, 80, women 61,...	141
Punctured wounds, men 10, women 13, ... ..	23
Burns, scalds, men 5, women 7, ... ..	12
Dislocations, men 12, women 13, ... ..	25
Internal Injuries, men 104, women 89,...	193
Secondary disease, resulting from Injuries men 24,	
women 17, ... ..	41
Total ... ..	481

This number includes only first patients, subsequent visits not being recorded.

During the Holidays, Medical Assistant Nakamura with two of our nurses went for special service to Niōdani, (the center of the earthquake disturbance) and since January, he, with Nurse Maizumi, have, under the auspices of the Nagoya Relief Committee, continued service there.”

RELIGIOUS WORK.

“ It is with profound gratitude that we can record increasing success in this department of work. To this branch of service, Miss Talcott has especially devoted her strength, and many in the institution have loyally co-operated with her. It is conduct-

ed, as heretofore, under the following heads :—

1. (a) For the in-patients ; (b), for the pupils ; (c) for the Hospital employès. These services include morning prayers in the Nurses' Home, convalescent patients attending ; evening prayers in the wards ; private conversations and Bible readings with the patients ; special services on Sunday ; an eight o'clock Monday morning prayer-meeting for medical assistants and employès ; a Sabbath-School ; a Tuesday evening Bible-class and a Friday night prayer-meeting for the nurses.

2. Religious services, with brief addresses for out-patients.

3. Personal work in the homes of the patients.

Mr. Shikata has, as heretofore, conducted the Sabbath preaching service, and the Tuesday evening Bible-class, while Mr. Hori has remained in charge of the Sabbath-School.

In hospital and house-to-house work Mrs. Kajitani, a former graduate, has assisted Miss Talcott, devoting some time, as well, to district nursing.

Average weekly attendance at Sabbath-School ... .. 88

Average weekly attendance at Preaching Service ... 64

Average weekly attendance for special Bible study, ... 24

Number who have received baptism ... .. 11

We believe that much of the seed-sowing in a hospital service bears fruit which only the future can reveal ; but enough is known even now to afford us cause for especial gratitude and thanksgiving."

#### NURSES' SCHOOL.

" A fine class of ten nurses graduated at the close of the last school year, and a class of twelve applied for admittance at the beginning of the fall term. Two of these were not admitted. The class graduating in June of this year numbers also ten, thus making twenty student nurses now in the school, and increasing the total number of graduates to thirty-seven. All are Christians. The great majority of them occupy positions of usefulness and responsibility and are exerting a strong influence for good. It is

their pride to be known as Christian nurses, and to do a work for humanity and for Christ.

The last graduating exercises were of exceptional interest. They were held at the Nurses' Home, and consisted of an able address by Rev. Mr. Miyagawa of Ōsaka; a congratulatory essay by Mr. Kokumori, Government Official; an address by Dr. Mayeda, recent graduate from Berlin; a paper of exceptional interest by Dr. Yoshida, (F. R. C. S. Eng.) Ōsaka; and essays by two of the graduating class. These papers and addresses were of a high order. A full report of the exercises was published in the Dōshisha College Magazine, and was much appreciated by former graduates and by friends of the School.

Miss Smith's withdrawal from the school and return to the United States in July left us without a Superintendent of Nurses, but owing to the prompt action of friends at home, Miss Helen E. Fraser of Toronto, a graduate of Bellevue Hospital Nurses' School, was secured for the position. She promptly came to our aid, and by the quiet thoroughness of her work, her ability to adapt herself to new conditions of life, and her strong sympathy for her pupils, won for herself at once their confidence and affection, and a strong position in the School."

"Miss Talcott, while continuing her work of religious and Biblical instruction, has attended to the correspondence of the Bureau of Information and Employment of Nurses. This duty she will continue to discharge, and to her, therefore, applications for nurses may be directed. Mrs. Fuwa, a former graduate and now the wife of Pastor Fuwa, has ably assisted Miss Talcott in Bible instruction.

The School has improved from year to year since its organization, and was never more complete and prosperous than at present. It affords promise of continued usefulness. Its great need now is (1), two lecture and recitation rooms, (2) a small fund for the education of needy nurses; and (3) a chapel. The first will cost about five hundred dollars, and should be erected before the beginning of the next school year (October)."

The following paragraph is taken from Miss Fraser's report :—

“I have frequently been asked the question. ‘How do the Japanese compare with the American women as regards efficiency in the nursing profession.’ I confess that I was surprised to find how favorably they compared with them. Of course there are differences among them just as there are among nurses at home; and at present many of them come from among the more lowly walks in life and are not educated women, although a certain amount of education in the way of reading, writing, etc., is necessary for admission to the school. But we remember how it was when training schools were first started in America, and how it is only within recent years that better educated women have been turning their attention to nursing as a profession; and so we hope gradually to raise the standard here. This need in general education is even now met by the curriculum, those nurses most deficient receiving special instruction in reading and writing in the Chinese character, so that at the end of two years they are much more proficient than when they come to us. The students also receive much more didactic instruction than is usually given in American training schools, thus supplementing the practical training which is necessarily limited in a small hospital. And in one respect they have an advantage over the nurses in most of the schools at home in that a thorough religious training is combined with that of nursing. There is a very strong Christian influence in the school, and although most of those who apply for admission are professing Christians, we have received some who are not, and so far none have left without accepting Christianity. As a rule I have found the nurses bright and intelligent and very eager to learn. They are also deft with their fingers, and quick to imitate anything they have seen. As far as I have been able to observe, their services are very acceptable to the patients.”

## ŌSAKA MEDICAL WORK.

We make the following extracts from Dr. Wallace Taylor's report. We refer our readers to the report itself for many details of great professional interest.

"In compiling the medical report of the Ōsaka station for this year (1891) it is seen to be largely a repetition of last year's report; continuing work at the same points,—the *Kōbe Dispensary* in Kōbe and the *Naniwa Dispensary* and *Choshun Hospital* in Ōsaka,—seeing the same class of patients, and in much the same numbers—a continuous line of work for suffering humanity, but the different faces as they come up and the interest of the individual cases rob the work of its monotony, and give to it an interest for those engaged in it.

The report last year was swollen somewhat by including the work done at St. Barnabas Hospital, which we had temporary charge of for ten months. This year's report includes only the Ōsaka medical work of the A. B. C. F. M. Though the number of patients seen is not quite so large as last year, the sum of the consultations we individually made, is somewhat larger, and the work permanently under our charge shows a slight increase over last year. Seven medical clinics have been held each week during the year, except for six weeks during the heat of the summer, when only five were held, and two surgical clinics each week, except during the summer when they were only held as necessity required.

The accommodations at the Choshun Hospital are inadequate for the best welfare of the patients, but are superior to what most of them could command at their homes. The advantage of better nursing and rational care which the hospital affords, makes it desirable for those who can avail themselves of it. There is no ward for those suffering from contagious diseases, which prevents us from receiving such patients under our care. Hence the necessity of an additional ward and more room, especially for the lower class patients, is very much felt.

While quite an amount of benevolent work is done, yet this work is very much less than our opportunities, and less than it should be. We are limited, however, by our ability. Arrangements have been made by which we hope to be able in the future to do more work in this line. There is a large class of day laborers in Ōsaka who work for fifteen, twenty and some for thirty *sen* per day and have a family to support. They can pay their rent and live in a fairly comfortable style compared with their class, while they are well. But if one of the family is taken severely ill and needs good care and treatment, or if any accident befalls them, they have no means laid by for such an emergency. Besides these there is a large number whose means of living is still more inadequate and precarious. When any of either of these classes are taken ill they content themselves with the cheap treatment of five or ten *sen* per day, if they can afford it, for medicine and no care. If this fails they endure as best they can. Even if their case requires it, they are utterly unable to pay the cheap rates at the hospital of thirty or thirty-five *sen* per day for this class of patients. The consequence is they suffer and linger with neglect in their miserable homes. There is no adequate provision for the sick poor in this country. We shall be glad to apply the funds that any may wish to contribute to meet the expenses of such patients."

#### CLASSIFICATION AND LIST OF PATIENTS TREATED.

For Diseases of the Mouth, Nose and Throat ... ..	211
"      "      "      "      Eye ... ..	717
"      "      "      "      Ear ... ..	68
"      "      "      "      Cerebro-spinal System ... ..	229
"      "      "      "      Chest ... ..	209
"      "      "      "      Abdomen ... ..	264
"      "      "      "      Genito-Urinary System ... ..	453
"      "      "      "      Osseous and Muscular System etc.,...	124
"      "      "      "      Skin ... ..	117
"      Tumors, Abscesses etc., ... ..	70
Forward ... ..	2462

Forward... ..	2462
For General and Constitutional Diseases ... ..	65
„ Unclassified ... ..	6
Number of patients seen ... ..	2533
Subsequent consultations ... ..	10021
Sum of consultations ... ..	12554
* Seen by <i>Interne</i> , Choshun hospital,	
Number of patients, unclassified ... ..	206
Subsequent consultations ... ..	865
Total ... ..	1071
Naniwa dispensary.	
Number of patients, unclassified... ..	25
Subsequent consultations ... ..	100
Total ... ..	125
Number of patients seen, as above ... ..	2533
„ „ „ „ „ „ ... ..	206
„ „ „ „ „ „ ... ..	25
Total ... ..	2764
Number of consultations ... ..	12554
„ „ „ „ „ „ ... ..	1071
„ „ „ „ „ „ ... ..	125
Total ... ..	13750

## ORPHAN ASYLUMS.

The two institutions mentioned below, while undenominational and constantly aided by members of other missions, are yet in such relations to us as to render it fitting that they should be referred to in this report. We do not claim their work as ours,

\* NOTE. "The patients seen by the *Interne* were not under my charge, though I was frequently consulted in regard to their treatment. The numbers seen at Choshun hospital are from actual count, those seen at Naniwa are approximate." *Dr. Taylor's Report.*

but we are deeply interested in them and wish our friends to share with us the pleasure we find in their prosperity.

#### THE OKAYAMA ORPHAN ASYLUM.

In September 1887, Mr. J. Ishii, then a medical student, opened a home for friendless children by adopting three boys into his family. Born of fearless faith and deep conviction, the enterprise has grown steadily, the number of needy children aided about doubling each twelvemonth. During the past year this unique family has grown from 119 to 233.

Of the 285 children connected with the Institution from the start, 25 have died, 7 have run away, and 20 have been returned to their friends.

During the past year, two branch asylums have been opened, one at Yano mura, Akō Kōri, Banshū, and the other at Nagoya. The former comprises farm land and houses valued at \$1800. and was the gift of Mr. K. Kobashi, a Japanese evangelist who is at one with Mr. Ishii in his purpose to give Christianity to the common people.

The other grew out of relief work at the time of the earthquake. Seventy-seven earthquake sufferers are cared for at Nagoya and the main Home in Okayama.

The Asylum has never shown so earnest a spirit of self-help, or regard for the outside suffering world, as during the past year, especially in connection with the wide spread calamity of October 28th. This unselfish spirit has brought its own immediate reward. Gifts have flowed into the Orphanage treasury in largely increased quantities. Totals for the year amount to fully \$6000. and 1800 articles of clothing, with smaller gifts of food and books; two-thirds of the money came from foreigners, but nearly all else from Japanese sources. The largest single gift was one of \$2240. from family friends in England of Rev. B. F. Buxton.

Owing to these special gifts, the Asylum has been enabled in addition to much direct relief service to increase largely its

own industrial plant. The trades now taught are printing, farming, barbering, straw weaving and silk embroidery, besides cooking, washing and sewing. Plans are under way to begin the manufacture of soap and matches and to open a training school for carpenters.

The children work through the day and study in the evening. There is also a Kindergarden for the very youngest and an English class for the ten best students.

For convenience in their trades and general self government, the children are divided in old Israelitish fashion into companies of tens, of fifties and of hundreds. All elections are by ballot and all minor matters are regulated by the children themselves.

Two deaths during the year have fallen heavily on the Orphanage. The boy, Katsunoke Nishio, who was befriended by Mrs. H. H. Paxton of Healdsburg Cal. and taken to America last summer to be given an industrial training, succumbed to disease and, though every possible attention was shown him, died in less than a month after reaching his journey's end. A boy named Nobutarō Togawa, who was supported at the Asylum by a circle of Presbyterian ladies in Rochester N. Y., died of cholera and over-work in behalf of others, November 14th. Both were lads of choice spirit and great promise.

Under Mr. Ishii's leadership, the older boys at the Asylum together with students of the English School last summer organized a Salvation Army Company. They engaged in local evangelistic work, Christian raids into country towns and earthquake relief endeavor.

Though branching out so widely, the Asylum has preserved most carefully its old time spirit of prayer and practical piety. It merits the fullest confidence of an ever widening circle of enthusiastic supporters.

JAMES H. PETTEE.

#### MR. HONGŌ'S ORPHAN ASYLUM, TŌKYŌ.

There are several orphan asylums in Tōkyō and its immediate vicinity, but the one to which we now refer is in charge

of Mr. Hongō, a member of the Reinan-zaka (Congregational) Church. It was started, perhaps, eight months ago in a very humble way. Mr. Hongō, who was then a government official, took to his own home a few poor children. He encouraged them to help themselves by going around to public places and blacking shoes for a cent a pair. After the earthquake, he moved to new quarters which friends had aided him in buying. He had then in his charge nineteen persons including three infirm adults. He had in the meantime found it necessary to resign his office and give himself entirely to the care of the asylum. He received a little aid each month from friends, but the institution was almost self-supporting, that is, with what he and the children could earn, he could very nearly supply the needs of his large family. Besides blacking boots, the children learned to make envelopes, and in other ways to earn a little money for the common purse, but a certain portion of each day was set apart for study. The children showed great interest in what was done for their welfare and warm affection for their benefactor.

In the latter part of the winter, Viscount Aoki, lately Minister of Foreign Affairs and now Minister to Germany, learned about the orphanage and invited Mr. Hongō to his residence. After very minute inquiries with regard to the work, Viscount Aoki offered him 250 acres of land rent free for four years, besides a monthly subsidy of eight *yen*, for one year, provided the institution could be moved about a hundred miles into the country. This offer was gladly accepted, though at first Mr. Hongō was inclined to divide his children into two companies and send only the older to the farm. This addition to his resources enabled him to enlarge his work greatly and there are now about fifty orphans under his care. It was later thought best to give up the Tōkyō establishment and to move all hands to the farm in the new village of Aoki in the large plain of Nasu-no-hara. The amount of monthly aid now received from all sources is nearly *yen* 25.00. This is hardly enough at this stage, for the land is not yet under tillage and cannot yield much return until next year. Then, too, farming tools must be

bought and various other expenses incidental to the new mode of life must be met. All these difficulties, however, Mr. Hongō is meeting bravely and hopefully. Everything seems to promise a successful future, though it is a cause of much regret that the institution is so far removed from the Christian community which has hitherto given it efficient moral support; but an effort will be made to secure frequent visits from the Christians of Tōkyō and we believe that the warm interest of its old friends will not be lessened by the separation. We trust also that new friends may be raised up, who will find it a pleasure to help those who have proved so willing to help themselves. Certainly, it is seldom that a more deserving charity calls for aid. Mr. Hongō is an earnest, warm-hearted Christian and outside of his asylum as well as in it, his influence has been of great value. His wife has entered into this work with equal heartiness, although it must mean great sacrifice and hardship for her. Such a life as theirs is bound to make an impression upon any community in which they may live. May their tribe increase!

## REPORT OF THE PUBLICATION COMMITTEE.

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During the nine months ending December 31st 1891, the following books were published:—

New Books.	Author or Editor.	Pages.	No. Printed.
Spiritual Power ... ..	J. D. Davis,	25,	1,000
Biblical Systematic Theology ...	J. D. Davis,	1,073,	700
Commentary on the Epistles of James, Peter, John, & Jude	D. W. Learned.	630,	1,000
Commentary on 2 Corinthians...		371,	1,000
Sunday School Manual ... ..	O. Cary,	130,	1,000
Questions on Acts ... ..	Miss M. H. Shed,	73,	1,000

### New Editions.

Commentary on Acts ... ..	D. W. Learned,	741,	1,000
Three Great Doctrines ... ..	P. Kanamori,	77,	2,000
Hymn Book (with Tonic Sol Fa music),		320,	500
Hymn Book (without music),		320,	2,500
Whole number of copies published during the nine months, 11,700			

The full editions of the Hymn Book were 1,000, and 5,000 copies, respectively; but as the Presbyterian Mission has borne half the expense, only half of these editions are here entered as published by the American Board.

The whole number of pages published by the Committee during the nine months is 3,835,100.

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## THE CHRISTIAN AND THE COSMOS.

The Christian or, as it is called in Japanese, *Kirisuto Kyō Shimbun*, is a weekly paper which was started many years ago as an undenominational journal. Like most other newspapers, it was published at a heavy loss. When the resources of its friends became exhausted, it was supported for a time by a syndicate of missions, but finally, at the beginning of the year 1891, it passed entirely into the hands of the Congregationalists. The American Board has assumed no responsibility for the paper, but friends in America, through Rev. W. E. Merriman, D. D., contributed in aid of this enterprise \$350.00, United States gold, during 1891. *The Cosmos* is a monthly theological and literary review which is published in connection with the Christian. This review, while it might not be self-supporting if published alone, is as it stands a slight help to the common treasury.

The Home Missionary Society voted at its last meeting to aid these periodicals, in view of a plan for the enlargement and improvement of *The Christian*. Dr. Merriman has also generously arranged to furnish \$250.00 gold for the current year.

We subjoin a statement of the receipts and disbursements on account of these periodicals and also of the circulation of each, during the year 1891. It will be noticed that the circulation of the weekly was less in December than in January, by 112 copies. This is owing to the competition of the Presbyterian and Methodist weekly papers, the latter of which was not started until 1891. The increase in the circulation of *The Cosmos* while not rapid is healthy and therefore encouraging.

### FINANCIAL STATEMENT.

								Yen.
December	31st	1890	Proceeds of	\$ 100	U. S. Gold*	...	115.50	
March	12th	1891	"	"	"	"	127.00	
June	10th	"	"	\$ 150	"	"	192.00	
Total			...	...	...	...	434.50	

\* The remittances here noted though not mission funds, were received through the Mission Treasurer and the yen equivalents are those fixed by him

## DISBURSEMENTS.

								<i>Yen.</i>
To meet	January	Deficit...	...	...	...	...	...	30.56
"	"	February	"	...	...	...	...	26.94
"	"	March	"	...	...	...	...	8.77
"	"	April	"	...	...	...	...	62.23
"	"	May	"	...	...	...	...	43.15
		June showed a nominal profit of					8.62	
"	"	July	Deficit...	...	...	...	66.32	57.70
"	"	August	"	...	...	...	...	37.25
"	"	September	"	...	...	...	...	33.23
"	"	October	"	...	...	...	...	24.96
"	"	November	"	...	...	...	...	22.67
"	"	December	"	...	...	...	...	21.28
"	"	Bill for Foreign Periodicals		...	...	...	...	28.38
<i>Balance</i>	...	...	...	...	...	...	...	37.38
<b>Total</b>	...	...	...	...	...	...	...	<b>434.50</b>

## CIRCULATION, 1891.

	THE CHRISTIAN, WEEKLY AVERAGE.	THE COSMOS.
January...	1268	1039
February	1231	1047
March ...	1223	1102
April ...	1191	1074
May ...	1160	1015
June ...	1150	1031
July ...	1142	1025
August ...	1113	1045
September	1120	1039
October ...	1142	1049
November	1143	1108
December	1156	1129

There has been a slight increase of the circulation of *The Cosmos* since last December, but that of *The Christian* has not materially changed. The effect of starting the Presbyterian and Methodist papers is apparently still sufficient to offset the gain among the Congregationalists.

A full monthly account of all receipts and expenditures is made to the missionary in charge of the auxiliary funds, by the Japanese publishers, but he assumes only the most general responsibility for the conduct of the periodicals.

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Name of Place and Church.	Name of Ken or Fu.	Church organized when.	Self-supporting Churches.	No. of places for stated preaching.	Average Concentrations.	Name of Pastor or Evangelist.	Orphaned when.	No. of Commenced labors when.	No. of Bible Women.	Members.			Added during the year.			Removed during the year.			Net Gain.	Children baptized.		Sunday Schools.	Contributions in Japanese Yen.								
										Male.	Female.	Absent.	Confession.	Letter.	Total.	Dioc.	Excluded.	Letter.		Total.	During the year.		Total.	Average attendance.	No. of Schools.	Church Expenses.	Church Brethren.	Missions.	Schools.	Other Purposes.	Total.
KYŌTO STATION.																															
Amino ... ..	Kyōto... ..	1891 ... ..	...	2	44	N. Uchida† ... ..	1891	1	...	4	12	16	2	10	6	16	...	...	...	16	7	7	2	41	179.16	75	15.40	...	...	32.20	227.51
Mineyama ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..
Fukui ... ..	Fukui ... ..	" ... ..	" ... ..	1	50	K. Shiomi† ... ..	1889	2	...	16	10	26	5	4	1	...	...	...	1	3	...	1	23	23.59	...	16.50	...	1.65	41.72		
Hachiman ... ..	Shiga ... ..	" ... ..	" ... ..	1	11	H. Murata† ... ..	1891	1	...	11	5	16	2	...	0	1	...	...	1	1	...	2	9	12.00	...	3.00	...	14.00	29.00		
Hikone ... ..	" ... ..	1879 ... ..	1	1	45	T. Kaneko† ... ..	1891	1	...	36	32	68	23	2	1	3	1	1	3	...	...	18	1	30	156.00	15.00	15.30	...	...	18.00	204.30
Kusatsu ... ..	" ... ..	" ... ..	" ... ..	1	20	Theol. Stud. ... ..	1891	1	...	9	4	13	1	...	7	...	...	...	...	7	...	...	...	...	...	...	...	...	...	...	...
Kyōto ... ..	Kyōto... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..
Dōshisha ... ..	" ... ..	1886 ... ..	1	2	400	H. Kozaki... ..	1882	1890	573	112	685	465	44	11	55	4	11	...	15	40	...	4	262	235.44	...	...	...	...	...	233.44	
Heiyan ... ..	" ... ..	1876 ... ..	1	3	340	T. Fuwa ... ..	1885	1891	202	171	373	77	43	7	50	4	5	...	9	41	...	10	3	286	500.00	22.86	276.84	...	84.50	884.20	
Rakuyo ... ..	" ... ..	1890 ... ..	1	1	85	M. Tsuge †... ..	1891	1	1	27	19	46	8	10	2	12	1	3	5	7	1	13	1	85	130.85	...	...	12.00	142.85		
Shijo ... ..	" ... ..	1885 ... ..	1	2	180	T. Murata† ... ..	1891	1	1	134	73	207	31	29	10	39	2	10	3	15	24	1	11	1	138	317.16	...	...	30.88	439.44	
Maizuru ... ..	" ... ..	" ... ..	" ... ..	1	31	K. Hashinami† ... ..	1891	1	...	5	7	12	7	...	7	...	...	...	...	7	...	...	1	23	4.80	...	...	...	80	5.60	
Minakuchi ... ..	Shiga ... ..	" ... ..	" ... ..	4	40	Theol. Stud.† ... ..	" ... ..	3	...	11	10	21	2	21	...	21	...	...	...	21	...	...	2	30	24.80	...	12.00	...	20.00	56.80	
Terasho ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..	" ... ..
Miyazu ... ..	Kyōto... ..	1891 ... ..	" ... ..	2	28	J. Takenonchi† ... ..	1890	1	1	17	22	39	3	38	5	43	...	3	1	4	9	2	2	2	39	71.76	...	10.00	...	22.00	103.76
Nagahama ... ..	Shiga ... ..	1885 ... ..	1	1	35	M. Uchida... ..	1890	1890	1	30	26	56	10	8	2	10	1	9	5	15	25	2	5	1	40	303.47	...	25.38	...	20.10	348.95
Nagoya ... ..	Aichi ... ..	" ... ..	" ... ..	1	25	S. Sugiyama ... ..	1888	1891	1	17	14	31	...	3	30	33	1	1	...	2	31	2	2	1	20	136.00	...	...	...	...	136.00
Osaki ... ..	Gifu ... ..	" ... ..	" ... ..	1	1	M. Tomita ... ..	1890	1892	1	1	...	...	...	...	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Otsu ... ..	Shiga ... ..	1890 ... ..	1	3	40	T. Tsujit† ... ..	1891	1	...	32	32	64	6	14	1	15	3	5	...	8	7	3	3	1	30	136.75	...	3.25	...	9.45	149.47
Tamba ... ..	Kyōto... ..	1884 ... ..	1	10	230	B. Matsui† ... ..	1891	3	...	136	125	261	37	52	6	58	1	1	2	4	54	1	29	10	185	199.00	265.75	328.18	...	66.00	858.93
Yamashiro S. (incl Fushimi, Uji, Shinden, Sayama, Osuni, Tanabe, Yodo, Yawata, Nagaike, Tamamizu, Tawara) ... ..	" ... ..	" ... ..	" ... ..	11	83	Theol. Stud. ... ..	1890	6	...	43	20	63	...	11	...	11	...	...	...	11	...	...	7	45	78.70	...	...	...	...	78.70	
Total ... ..	5	10	8	48	1687	18	5	30	4	1303	689	1992	675	303	81	384	20	47	15	82	302	19	102	39	1286	2507.48	304.36	797.25	...	331.58	3940.67

Name of Place and Church.	Name of Ken or Fu.	Church organized when.	Self-supporting Churches.	No. of places for stated preaching.	Average Congregations.	Name of Pastor or Evangelist	Ordained when.	No. of Communicants.	No. of Bible Women.	Members.			Added during the year.		Removed during the year.		Net Gain.	Children baptized.		Sunday Schools. Average attendance. No. of schools.	Contributions in Japanese Yen.										
										Male.	Female.	Total.	Confession.	Letter.	Total.	Excluded.		Letter.	Died.		Total.	During the year.	Total.	Church Expenses.	Church Erection.	Missions.	Schools.	Other Purposes.	Total.		
TŌKYŌ STATION.																															
Tōkyō Reimanzaka	Tōkyō	1879	1	2	125	K. Tsunashima	1885	1890	2	196	117	313	...	16	15	31	4	10	...	14	17	4	13	2	*105	420.26	163.05	107.57	...	45.86	736.73
" Banchō	"	1886	1	1	111	T. Harada	1885	1892	1	181	93	274	115	1	2	5	2	10	18	-15	...	...	1	55	896.14	1251.45	48.01	...	43.00	2238.60	
" Hongō	"	...	...	1	80	J. T. Yokoi	1879	1887	1	74	40	114	30	24	11	35	...	5	...	5	30	...	...	1	80	168.00	583.61	...	...	751.61	
" Kyōbashi	"	...	...	1	21	K. Uchimura†	...	1892	1	15	7	22	6	5	12	17	...	...	...	17	...	...	1	12	102.26	...	8.00	...	110.26		
Annaka	Gumma	1878	1	1	70	...	...	...	...	126	145	271	76	7	...	7	4	...	...	6	1	...	1	50	344.99	860	48.00	5.00	48.15	454.14	
Haraichi	"	1887	1	2	70	T. Omori†	...	1892	...	128	128	256	...	...	1	1	6	2	1	10	-9	...	...	2	40	218.30	...	50.00	10.00	22.00	300.30
Takasaki	"	1884	1	1	50	Y. Ide	1888	1890	1	145	136	281	40	...	4	4	3	2	...	5	-1	...	...	1	30	272.00	...	12.00	...	31.00	315.00
Tomioka	"	1884	1	2	46	M. Tsuji	1887	1891	2	68	74	142	29	6	3	9	5	2	...	7	2	...	...	2	40	224.00	36 00	143.00	...	20.00	423.00
Maebashi	"	1886	1	2	65	U. Sugita	1885	1892	1	141	125	266	120	14	1	15	2	10	...	12	3	...	...	2	80	309.89	...	...	...	79.93	389.82
Haramachi	"	1890	1	1	15	K. Toda†	...	1892	1	26	21	47	9	1	...	1	...	...	...	...	1	...	1	4	25.18	...	2.00	1.20	...	28.38	
Fujioka	"	...	...	1	15	T. Omori†	...	1892	1	32	22	54	10	1	...	1	...	6	6	...	6	...	1	15	9.99	...	9.65	1.41	1.86	22.91	
Omama	"	...	...	1	18	Z. Yamada†	...	1890	1	3	4	7	3	...	6	9	...	...	...	9	...	...	1	15	9.84	...	3.44	...	1.40	14.68	
Numata	"	...	...	1	10	...	...	...	...	22	15	37	...	...	...	...	...	...	2	...	2	...	1	20	24.50	...	...	...	...	24.50	
Omiya	Saitama	...	...	1	20	S. Okubo†	...	1889	1	10	6	16	7	4	...	4	...	...	...	4	...	1	1	17	...	...	...	...	...	...	
Sano	Tochigi	...	...	1	5	M. Nakayama†	...	...	1	7	2	9	2	1	1	2	1	...	1	2	...	...	1	2	30.07	...	...	...	...	...	30.07
Total	4	8	8	19	719	12	6	14	...	1174	935	2109	447	80	59	139	30	35	22	87	52	5	14	19	571	3055.42	2042.11	431.67	17.61	293.20	5840.00
OSAKA STATION.																															
Kishiwada	Osaka	1885	...	2	30	Suyama†	...	1891	...	33	17	50	...	1	...	1	2	4	...	6	-5	...	...	3	30	103.00	...	12.00	1.50	2.00	118.50
Kōriyama	Nara	1885	...	2	60	Sokabe†	...	1891	...	29	28	57	...	7	...	7	...	2	...	2	5	...	2	2	25	71.95	...	2.00	1.30	...	75.25
Nara	"	...	...	2	30	B. Mitani†	...	1891	...	32	18	50	12	11	...	11	1	4	...	5	6	...	...	1	41	25.70	175.50	4.00	...	8.54	213.74
Osaka Dōjima	Osaka	1889	1	1	70	N. Kameyama	1890	1891	...	50	50	100	26	23	5	32	2	1	...	3	29	...	...	1	75	287.57	...	10.45	18.57	25.80	342.39
" Naniwa	"	1877	1	2	110	K. Kusakabe†	...	1891	1	10	96	206	...	18	6	24	2	11	12	25	-1	...	7	2	117	103.38	...	286.41	...	11.98	401.77
" Osaka	"	1874	1	4	360	T. Miyagawa	1883	1882	1	222	208	430	126	36	15	51	14	15	11	40	11	...	...	4	290	640.15	1400.00	112.31	...	12.00	2164.46
" Shimanouchi	"	1882	1	2	110	K. Oku†	...	1891	1	87	84	171	3	13	5	18	6	11	38	55	-37	6	6	2	107	487.92	...	110.00	...	28.20	626.12
" Temma	"	1887	1	2	232	K. Miyake	1888	1891	...	159	151	310	101	34	19	53	4	10	17	31	22	3	38	1	168	277.51	...	288.22	...	91.16	656.89
Sakai	"	1888	...	1	36	...	...	...	...	43	30	73	10	8	6	14	...	2	7	9	5	...	4	1	56	98.97	...	...	...	1.19	100.17
Total	9	...	...	18	1028	8	3	...	3	765	682	1447	278	151	60	211	31	58	37	176	35	11	57	17	909	2096.15	1575.50	825.39	21.37	180.87	4699.28

\*The attendance in the Tōkyō Sunday Schools, at least, appears abnormally small because of the separation, in most cases, of the adult Bible classes which it is the custom to hold at a different time.

## ( IV. )

Name of Place and Church.	Name of Ken or Fu.	Church organized when.	Average No. of places for self-supporting Churches.	Average No. of places for stated preaching.	Name of Pastor, or Evangelist	Orphaned when.	No. of Communicated laborers when.	No. of Bible Women.	Members.			Added during the year.		Removed during the year.		Net Gain.	Children baptized. During the year.	Sunday Schools. No. of Schools.	Average Attendance.	Contributions in Japanese Yen.												
									Male.	Female.	Total.	Confession.	Letter.	Total.	Excluded.					Total.	Church Expenses.	Church Erection.	Missions.	Schools.	Other Purposes.	Total.						
OKAYAMA STATION.																																
Amaki ... ..	Okayama ...	1884	1	3	100	Y. Kakehi†	1889	1	1	68	78	146	10	20	2	22	1	1	3	5	17	1	12	3	76	187.00	...	35.00	...	10.00	232.00	
Kasaoka ... ..	"	1884	1	3	80	Rev. R. Katagiri	1888	1	...	58	54	112	10	8	1	9	1	...	...	1	8	...	10	3	100	230.00	250.00	15.00	...	5.00	500.00	
"	"	...	...	...	...	Z. Ozaki†	1891	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Ochiai ... ..	"	1886	1	3	40	...	...	...	...	42	34	76	28	2	...	2	1	...	...	1	1	...	10	3	40	118.00	...	6.00	...	5.00	129.00	
"	"	...	...	...	...	Rev. I. Abe	1891	1887	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Okayama ... ..	"	1880	1	13	650	K. Morita†	1889	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
"	"	...	...	...	...	S. Mitsunobu†	1891	4	2	296	253	549	36	37	8	45	6	11	3	20	25	...	3	9	600	401.00	...	253.00	150.00	190.00	956.00	
"	"	...	...	...	...	B. Nishio†	1890	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Onomichi ... ..	Hiroshima...	...	...	3	50	T. Onoda†	1891	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
"	"	...	...	...	...	R. Kuzuoka†	1890	2	...	21	8	29	6	6	2	8	...	2	...	2	6	...	3	2	40	31.00	8.00	18.00	...	10.00	67.00	
"	"	...	...	...	...	K. Honda†	1891	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Takashi ... ..	Okayama ...	1882	1	6	200	Rev. T. Koki	1881	1887	...	125	127	252	45	27	3	30	8	3	...	11	19	5	39	5	150	340.00	5.00	38.00	80.00	160.00	623.00	
Tsuyama ... ..	"	1890	1	4	140	Rev. M. Tomita.	1890	1888	...	36	40	76	22	11	5	16	1	3	...	4	12	0	...	2	100	171.00	...	20.00	...	10.00	201.00	
Total 7 ... ..	2	6	35	1260	12	4	8	3	646	594	1240	157	111	21	132	18	20	6	44	88	6	77	27	1106	1478.00	263.00	385.00	230.00	390.00	2746.00		
NIIGATA STATION.																																
Gosen ... ..	Niigata ...	...	...	2	...	K. Yoshida†	1892	1	...	15	16	31	...	11	...	11	...	...	...	11	1	1	1	15	9.00	...	6.00	...	1850	33.50		
Kashiwazaki ...	"	...	...	1	20	S. Manabe†	1890	1	...	7	1	8	...	...	...	...	...	...	...	...	...	...	1	10	10.36	...	...	...	299	13.35		
Nagaoka ... ..	"	...	...	1	20	K. Niishima†	1891	1	1	38	13	51	31	2	2	4	...	2	...	2	2	1	1	1	20	46.75	14.97	18.50	...	80.22		
Nakajō ... ..	"	1880	...	2	64	H. Moteki†	1891	1	1	32	18	50	4	13	2	16	...	...	...	16	...	...	2	20	53.67	...	4.25	...	14.95	72.87		
Niigata ... ..	"	1876	1	2	100	T. Hori	1885	1890	1	120	80	200	19	39	...	39	...	10	...	10	29	...	3	100	324.00	6.00	12.00	3.00	6.00	351.00		
Shibata ... ..	"	...	...	2	78	T. Hara†	1888	1	1*	40	10	50	7	20	2	22	...	...	...	22	...	...	1	10	36.00	2.00	...	73	...	10.00	48.73	
Total 6 ... ..	1	2	11	282	6	1	6	3	252	138	390	61	85	7	92	...	12	...	12	80	2	2	9	175	479.78	22.97	41.48	3.00	52.44	599.67		

\* During summer only.



## ( VI. )

Name of Place and Church.	Name of Ken or Fu.	Church organized when.	Self-supporting Churches.	No. of places for stated preaching.	Average Congregations.	Name of Pastor or Evangelist.	Ordained when.	Commenced labors when.	No. of Bible Women.	No. of Evangelists.	Members.				Added during the year.			Removed during the year.			Net Gain.	Children baptized.		Sunday Schools.		Contributions in Japanese Yen.						
											Male.	Female.	Total.	Absent.	Confession.	Letter.	Total.	Died.	Excluded.	Letter.		Total.	During the year.	Total.	Average attendance.	No. of Schools.	Church Expenses.	Church Erection.	Missions.	Schools.	Other Purposes.	Total.
TOTTORI STATION.																																
Kurayoshi ... ..	Tottori ... ..	...	...	1	10	I. Katayama† ... ..	...	1891	1	...	8	2	10	1	1	...	1	...	1	...	...	...	...	1	8	22.90	...	...	...	...	...	22.90
Tottori ... ..	„ ... ..	1889	1	2	120	I. Hamada† ... ..	...	1891	1	1	79	57	136	33	9	4	13	3	5	...	8	5	...	11	2	107	192.05	...	32.60	94.28	...	318.93
Total ... ..	1	1	1	3	130	2	...	2	1	87	59	146	34	10	4	14	3	6	...	9	5	...	11	3	115	214.95	...	32.60	94.28	...	341.83	
TSU STATION.																																
Tsu... ..	Miye ... ..	...	...	3	65	K. Yamaoka ... ..	1886	1891	2	1	45	36	81	25	24	4	28	1	2	1	4	24	1	1	3	65	90.59	...	...	...	22.07	112.66
Haze ... ..	„ ... ..	...	...	1	50	Hori† ... ..	...	1891	1	...	32	31	63	...	11	...	11	...	...	...	11	3	3	1	40	58.47	...	4.84	...	7.81	71.13	
Total ... ..	1	...	...	4	115	2	1	...	3	1	77	67	144	25	35	4	39	1	2	1	4	35	4	4	4	105	149.06	...	4.84	...	29.88	183.79

## REPORT OF JAPANESE MISSIONARY SOCIETY FOR THE YEAR ENDING DECEMBER 24TH 1891.

THE STATISTICS OF THIS TABLE ARE ALL INCLUDED IN THE PREVIOUS TABLES.

Name of Place and Church.	Name of Ken or Fu.	Church organized when.	No. of places for stated preaching.	Average Congregations.	Name of Evangelists.*	No. of Commenced labors when.	No. of Bible Women.	Members,			Added during the year.		Removed during the year.		Net Gain.	Children baptized.		Sunday Schools.		Contributions in Japanese Yen.							
								Male.	Female.	Total.	Confession.	Letter.	Total.	Excluded. Died.		Total.	Total.	During the year.	Average attendances.		No. of Schools.						
Kumamoto ... ..	Kumamoto ..	1885	2	130	{ Y. Kashiwagi... 1890 Y. Nasu... .. 1889	2	...	134	96	230	2	15	4	19	1	3	4	15	...	2	1	132	145.00				
Marugame ... ..	Ehime... ..	1889	2	49	M. Takahashi ... 1891	1	...	27	31	58	2	6	1	7	3	2	6	1	2	2	1	26	114.55				
Tsu ... ..	Mie ... ..	1886	2	42	K. Yamaoka ... 1891	1	...	38	31	69	2	15	4	19	2	2	4	15	3	2	1	34	58.91				
Kukui ... ..	Fukui ... ..	1886	1	27	K. Shioda ... 1889	1	...	19	11	30	4	4	1	4	1	1	3	...	...	2	1	23	23.59				
Takamatsu ... ..	Ehime... ..	1886	1	59	I. Ebina ... 1890	1	...	6	5	11	...	...	...	...	...	...	36	36	...	2	1	34	72.45				
Hongō ... ..	Tōkyō... ..	1886	1	142	T. Yokoi ... 1887	1	...	70	38	108	2	18	9	27	3	3	24	...	...	2	1	68	197.52				
Miyazaki ... ..	Miyazaki ... 1886	1	40	M. Washiyama... 1891	1	...	30	25	55	5	5	2	8	1	1	7	7	...	...	2	1	39	31.10				
Nara ... ..	Nara ... ..	1887	2	35	K. Mitani ... 1890	1	...	30	17	47	9	...	9	1	1	8	...	...	2	1	41	51.35					
Onomichi ... ..	Hiroshima ... 1887	2	38	R. Kuzuoka ... 1890	1	...	27	8	35	2	6	4	10	...	...	10	4	2	2	1	34	45.92					
Uwajima ... ..	Ehime... ..	1888	1	61	M. Uchida... 1891	1	...	18	22	40	2	3	5	8	...	8	...	...	...	2	1	43	37.82				
Hachiman ... ..	Shiga ... ..	1888	1	11	H. Murata... 1891	1	...	11	5	16	...	...	...	...	...	...	...	...	...	2	1	9	26.36				
Sano ... ..	Tochigi ... 1888	1	10	M. Nakayama ... 1888	1	...	7	2	9	1	1	1	2	2	...	2	...	...	...	2	1	6	26.12				
Nagaoka... ..	Niigata ... 1889	1	13	K. Neesima ... 1891	1	...	35	13	48	2	7	2	9	...	...	7	1	...	...	2	1	17	69.95				
Haze ... ..	Mie ... ..	1898	1	32	S. Sakai ... 1888	1	...	32	28	60	2	14	...	14	...	...	14	6	...	...	2	1	38	18.00			
Kitagata... ..	Fukushima ... 1890	1	23	N. Shimozono ... 1890	1	...	2	3	5	2	5	...	5	...	...	5	...	...	...	2	1	9	11.40				
Ōmiya ... ..	Saitama ... 1890	1	9	S. Ōkubo ... 1890	1	...	12	8	20	2	2	5	7	...	...	7	2	...	...	2	1	14	17.00				
Nagoya ... ..	Aichi ... ..	1891	1	25	S. Sugiyama ... 1891	1	...	17	13	30	2	1	30	31	1	1	30	1	...	...	2	1	20	110.00			
Yūya ... ..	Miyagi ... ..	1891	2	17	Y. Takahashi ... 1891	1	...	1	1	2	2	2	...	...	...	2	...	...	...	...	...	...	...				
Total	18 ... ..	16	...	25	763	...	19	...	19	...	516	357	873	...	113	68	181	10	47	12	69	112	32	...	17	592	1057.04†

\* Of these three, Rev. Messrs Yokoi, Sugiyama and Yamaoka have been ordained.

† These figures do not appear to include contributions for church building.

## SUMMARY OF CHURCH STATISTICS FOR THE YEAR ENDING MARCH 31ST, 1892.

Name of Station.	Fully organized Churches.	Provisional Churches.*	Self-supporting.	No. of places for stated preaching including the church.	Average Congregations.	Ordained Ministers.	Evangelists.	Whole No. of Preachers.	No. of Bible Women.	Members.				Added during the year.			Removed during the year.			Net Gain.	
										Male.	Fem.	Total.	Absent.	Confession.	Letter.	Total.	Died.	Letter.	Excluded.		Total.
Kōbe... ..	12	...	12	30	1,485	6	23	29	6	1,105	1,245	2,350	391	216	45	261	42	61	21	124	137
Kyōto ... ..	10	5	8	48	1,687	5	25	30	4	1,303	689	1,992	675	303	81	384	20	47	15	82	302
Tōkyō ... ..	8	7	8	19	719	6	8	14	0	1,174	935	2,109	447	80	59	139	30	35	22	87	52
Ōsaka ... ..	8	1	5	18	1,028	3	8	11	0	765	682	1,447	278	151	60	211	31	58	87	176	35
Okayama ... ..	6	1	6	35	1,260	4	8	12	3	646	594	1,240	154	111	21	132	18	20	6	44	88
Sendai ... ..	4	5	2	10	314	2	7	9	1	250	132	382	84	59	2	61	7	15	0	22	39
Kumamoto ... ..	2	13	1	17	453	0	13	13	3	308	252	560	107	46	19	65	3	13	16	32	33
Tottori ... ..	1	1	1	3	130	0	2	2	1	87	59	146	34	10	4	14	3	6	0	9	5
Tsu ... ..	0	2	0	4	115	1	2	3	1	77	67	144	25	35	4	39	1	2	1	4	35
Niigata ... ..	2	4	1	11	282	1	5	6	3	252	138	390	61	85	7	92	0	12	0	12	80
Grand Total...	53	39	44	195	7,473	28	101	129	22	5,967	4,793	10,760	2,259	1,096	302	1,398	155	269	168	592	806

\* A provisional church is one which, while usually not recognized by a council, is so far organized as to have its independent records, and in which the sacraments are more or less regularly administered. The distinction implied in the word "provisional" is in most cases merely nominal. In former years, the names of the Christians connected with the unorganized communities were borne upon the records of some one of the older churches. A separate organization was, save in extraordinary cases, not accorded until the community became self-supporting. As the work extended, this system was seen to be impracticable and such communities came to be styled "provisional churches." The distinction, however, is too often unjust and should be abandoned.

## ( IX. )

## SUMMARY OF CHURCH STATISTICS FOR THE YEAR ENDING MARCH 31ST, 1892. (Continued).

Name of Station.	Children baptized.		Sunday Schools.		Contributions in Japanese Yen.					
	During the year.	Total.	No. of Schools.	Average att. dance.	Church Expenses.	Church Erection.	Missions.	Schools.	Other Purposes.	Total.
Kōbe ... ..	9	9	31	1,516	3,557.16	253.60	763.74	183.22	374.58	5,132.30
Kyōto ... ..	19	102	39	1,286	2,507.48	304.36	797.25	...	331.58	3,940.67
Tōkyō... ..	5	14	19	571	3,055.42	2,042.11	431.67	17.61	293.19	5,840.00
Ōsaka ... ..	11	57	17	909	2,096.15	1,575.50	825.39	21.37	180.87	4,699.28
Okayama ... ..	6	77	27	1,106	1,478.00	263.00	385.00	230.00	390.00	2,746.00
Sendai... ..	2	2	10	422	499.43	205.89	87.10	...	38.59	831.01
Kumamoto... ..	8	10	16	382	314.86	484.02	53.98	502.73	37.42	1,393.01
Tottori ... ..	...	11	3	115	214.95	...	32.60	94.28	...	341.83
Tsu ... ..	4	4	4	105	149.06	...	4.84	...	29.89	183.79
Niigata ... ..	2	2	9	175	479.78	22.97	41.48	3.00	52.44	599.67
Grand Total ... ..	66	288	175	6,587	14,352.29	5,151.45	3,423.05	1,052.21	1,728.56	25,707.56

## SCHOOL STATISTICS FOR THE YEAR ENDING MARCH 31ST, 1892.

N. B. For all notes on this table, see page XII.  Name of School.	When Organized.	Present Control.		Kind of School.				Financial status.		Expense for the year.	Income during Year.			Buildings.		Received from the People.		Received from the Am. Board.		Apparatus.	
		Mission.	Private.	Boarding.	Day.	Boys.	Girls.	Endowment.	Debt.		From Students.	Personal contributions.	From the Am. Bd.	No.	Value.	For New Buildings.	For Repairs.	For New Buildings.	For Repairs.	Kind.	Value.
KŌBE STATION. Kōbe Girl's School ... ..	1876	1	...	1	1	...	1	...	...	4667.36	3458.51	199.91	875.00	5	2250.00	...	...	...	...	Scientific, & Musical.	50.00 610.00
Womans' Evangelistic School ... ..	1884	1	...	1	...	...	1	...	...	614.00	122.00	80.00	412.00	2	2500.00	...	...	...	...	...	...
Kōbe Glory Kindergarten... ..	1886	...	1	...	1	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kōbe Glory Kindergarten Training School	1889	...	1	...	1	...	1	...	...	932.72	371.35	183.37	378.00	2	1400.00	...	...	...	...	Organs and Kindergarten Material.	500.00
Matsuyama Girl's School ... ..	1885	...	1	1	1	1	1	...	340.00	653.66	176.55	405.31	...	4	...	600.00	...	...	...	...	...
Himmin Gakkō (Matsuyama)... ..	1891	...	1	...	1	1	1	...	...	141.50	...	181.50	...	1	75.00	...	...	...	...	...	...
KYŌTO STATION. Dōshisha... ..	1875	...	1	1	...	...	...	136479.00	400	16803.00	6955.00	7073.10	3660.00	17	10625.00	...	...	...	...	Scientific.	2000.00
Dōshisha Girl's School ... ..	1876	...	...	1	1	1	1	...	...	1300.00	880.00	180.00	240.00	5	6250.00	...	...	...	...	Scientific.	560.00
Kyōto Training School for Nurses ... ..	1886	...	...	1	...	1	1	...	...	1116.25	349.32	197.57	569.33	4	4100.00	...	...	...	75.90	Scientific.	150.00
OSAKA STATION. Baikwa Jo Gakkō ... ..	1878	...	1	1	1	...	1	...	3100.90	4073.68	3739.50	263.95	...	9	2215.00	...	...	...	...	None.	...
Tai Sei Gakkwan... ..	1886	...	1	1	1	1	...	...	300.00	...	762.00	904.00	...	6	2650.00	...	...	...	...	None.	...
OKAYAMA STATION. Jumsei Jo Gakkō (Takahashi)... ..	1880	...	1	1	1	...	1	...	...	392.00	312.00	80.00	...	...	...	...	...	...	...	Bencher Organ &c.	50.00
San-yō Eifu Jo Gakkō, (Okayama)	1886	...	1	1	1	...	1	200.00	...	1250.00	910.00	117.00	...	2	2300.00	...	...	...	...	Maps &c.	300.00
Bi-yō Gakuin ... ..	1888	...	1	1	1	1	...	...	287.00	400.00	223.00	35.00	...	...	...	...	...	...	...	Bencher &c.	10.00
Sōwai Gakkō... ..	1891	...	1	...	1	1	1	...	...	10.00	...	10.00	...	...	...	...	...	...	...	...	5.00
SENDAI STATION. Tōkwa Gakkō ... ..	1886	...	1	1	1	1	...	13000.00	...	4000.00	1000.00	...	...	7	5790.00	...	...	...	...	Scientific.	130.00
NIIGATA STATION. Niigata Jo Gakkō ... ..	1887	...	1	1	1	...	1	50.00	550.00	600.00	350.00	240.00	...	2	1800.00	...	...	...	...	Microscope.	30.00
Hokuetsu Gakkwan... ..	1887	...	1	1	1	1	...	350.00	2400.00	3000.00	1300.00	900.00	...	4	3000.00	...	...	...	...	Microscope, Chem. appar.	50.00
Hokuetsu Gakuin (d)... ..	1892	...	1	1	1	1	...	350.00	1400.00	300.00	15.000	122.50	...	4	300.00	...	...	...	...	As above.	50.00
TOTTORI STATION. Tottori Girls' School ... ..	1887	...	1	...	1	...	1	...	...	338.25	97.36	fg240.93	...	...	...	...	...	...	...	...	...
KUMAMOTO STATION. Kumamoto Ei Gakkō ... ..	1888	...	1	1	1	1	...	...	790.00	1000.00	b 960.00	440.00	...	2	1500.00	...	150.00	...	...	Maps &c.	...
Kumamoto Ei Jo Gakkō ... ..	1888	...	1	1	1	1	...	...	180.00	430.00	c 260.00	h 390.00	...	1	700.00	...	...	...	...	Maps.	...
TŌKYŌ STATION. Kyōai Jo Gakkō (Maebashi) ... ..	1888	...	1	1	1	1	...	...	65.00	263.24	59.75	139.07	1 150.00	1	600.00	...	10.00	...	...	Organ, Cherts &c.	60.00
TSU STATION. Shiritsu Eigakusha ... ..	1891	...	1	...	1	1	...	...	...	11.35	d 17.10	...	...	...	...	...	...	...	...	...	...
Total ... ..	(α)2	20	(b)4	5	(c)7	13	150079.00	8012.00	42297.08	22453.44	12381.21	6284.35	74	52665.00	600.00	160.00	...	75.90	...	...	4235.00



NOTES TO SCHOOL STATISTICS.

- (a)—Also 2 combined mission and private schools.  
(b)—Also 14 combined boarding and day schools.  
(c)—Also 3 combined boys and girls schools.  
(d)—The Hokuetsu Gakuin being the successor of the Hokuetsu Gakkwan is not numbered separately.

- 
- a.—Board included.  
b.—260.00 of this is from land rent &c.  
c.—40.09 " " " " " "  
d.—5.75 the excess above expenses, was paid to the church.  
e.—136.13 of this was from the hospital.  
f.—146.64 " " " " " " missionaries.  
g.—Wholly from a foreign friend.  
h.—All but 30 or 40 from foreign friends.  
i.—Far land sold to the Board.  
j.—Land is included.  
k.—Average reduced by measles.  
l.—Daily prayer meeting.  
m.—Fortnightly meeting for women.  
n.—Two for each class in school.

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REMARKS.

The information given below is in response to the following request,—“ Remark briefly upon :—

- 1.—Dormitory life and relation of teachers to boarding pupils.
- 2.—Gymnasium exercise or physical training.
- 3.—General health of students.
- 4.—Prevailing illness, if any.
- 5.—Effect of recent development of nationalistic spirit.
- 6.—Any other matters of special interest or peculiar to your school.”

KŌBE STATION. GIRLS' SCHOOL.

- 1.—The boarding pupils are under the constant oversight of the teachers and the relation between teachers and pupils is a very happy one.
- 2.—Gymnastics required twice a week. No special physical training. No gymnasium.
- 3.—Good.
- 4.—None.
- 5.—More manifest than any previous year in the smaller number attending. Otherwise not apparent.

WOMANS' EVANGELISTIC SCHOOL.

- 1.—The women board and room in the building.
- 2.—We have no strict supervision of women, but advise in all important Matters.
- 3.—Health good.
- 5.—Our relations with pupils are all that we could wish them to be.

GLORY KINDERGARTEN.

- 2.—Physical exercises.
- 3.—Good.
- 4.—Measles.
- 5.—Have seen none.

Total attendance 92; present attendance 62; of the 30 not in attendance 16 have left town, 6 are sick, 2 went to school, 1 hated Christianity, 4 had no good reason for leaving.

GLORY KINDERGARTEN TRAINING SCHOOL.

- 1.—Relations pleasant.
- 2.—Have no place.
- 3.—Fairly good.
- 4.—Influenza.
- 5.—No effect.

We raised the age of admission and made the examination a little more difficult and so although a much larger number applied for admission, we could admit fewer than last year.

MATSUYAMA GIRLS' SCHOOL.

Relation of teachers to boarding pupils, everything that can be desired Health good, physical training deficient.

KYŌTO STATION, DŌSHISHA.

- 1.—School divided so that all Students are under the special influence of some teacher.
- 2.—Very little.
- 3.—Fair.
- 5.—Waning.
- 6.—Something over 800 *yen* of the debt of the year before last was paid last year.

DŌSHISHA GIRLS' SCHOOL.

- 1.—Relations between teachers and pupils have been intimate and pleasant.
- 2.—Students have gymnastics fifteen minutes every day, and walk every day except Saturday and Sunday.
- 3.—Good.
- 5.—We have noticed none.
- 6.—All agree, (foreigners and Japanese) that all branches but English should be taught in Japanese.

NURSES' TRAINING SCHOOL.

- 1.—Relations to lady teachers intimate.
- 2.—No gymnasium.
- 3.—Good.
- 4.—No prevailing illness.
- 5.—None.

ŌSAKA STATION, BAIKWA JOGAKKŌ.

- 1.—Relations pleasant and intimate.
- 2.—Walking daily.
- 3.—Good.
- 5.—Reduction of numbers.

TAISEI GAKKAN.

- 1.—Influence of Christian boys in dormitory very strong. Order maintained entirely by boys, very good.

( XIV. )

- 2.—Much exercise taken in boating.
- 3.—Health remarkably good. No serious illness.

OKAYAMA STATION, JUNSEI JŌGAKKŌ.

- 1.—Improvement over preceding years.
- 3.—Good.
- 5.—None.

SAN-YŌ EIWA JOGAKKŌ.

- 1.—Excellent.
- 2.—Four times a week.
- 3.—Good.
- 4.—Eye trouble.
- 5.—Very marked.

SŌWAI GAKKŌ.

Night School for poor children. Report covers only four months.

- 1.—Good.
- 2.—Voluntary at boarding house.
- 3.—Good.
- 5.—Disastrous.

SENDAI STATION, TŌKWA GAKKŌ.

(The school has been given up. For reasons see Station Report).

- 1.—Relations to boarding and also day pupils were very pleasant and intimate.
- 2.—Regular daily exercise.
- 3.—Health good.
- 4.—None.
- 5.—No special manifestation of it.
- 6.—A public school has been opened in the Tōkwa buildings.

NIGATA STATION.

- 2.—Boys, none. Girls, a little.
- 3.—Generally good.
- 4.—None.
- 6.—(1) Poverty.  
(2) Self-sacrificing spirit of Japanese teachers.

TOTTORI STATION, GIRLS' SCHOOL.

- 2.—Six days a week, calisthenics for 20 min.
- 3.—Fair.
- 4.—Colds, and eye troubles from overwork.

KUMAMOTO STATION.

- 1.—A Teacher and matron live with the girls and, as is usually the case, the influence of teachers upon boarders is much greater than upon day scholars.
- 2.—Very little, almost none.
- 5.—The desire of the girls to have a voice in the administration of affairs is perhaps due to this.
- 6.—The repairs on the Boys' School were necessitated by the typhoon of last September and were met, by increasing the debt. It does not therefore appear in the expenses of the school for the year.



## STATION AND OUT-STATIONS.

NOTE.—It has been deemed best, in view of the increase in the number of preaching places, not to cumber the map with the names of the smaller towns. The names of the prefectures are distinctly printed and also those of the prefecture capitals and a few other important cities. Because of the irregularity of the reports from the different stations, the red numbers on the map, showing the number of places in the respective prefectures more or less regularly visited by the Kumi-ai evangelists, do not indicate with perfect accuracy the extent of their work. It is believed, however, that this list and the map taken together will prove better than an over-crowded map.

Under the new classification of cities, towns and villages, several of the old political divisions are sometimes grouped together to form one of the new which takes its name, perhaps, from the most prominent of its component parts. This is especially true of the *mura*, or villages. It has been thought better to give the populations of the actual organizations of the present day from official sources rather than rely on estimates of the population of the older and smaller organizations. The population of the city of Nagaoka, however, as given below is made up of that of two towns (*chō*) and several villages, *son*, or *mura*, which, though legally distinct are so closely bound together, socially and commercially, that they practically constitute a single city. In the orthography of these names, as well as in questions of municipal organization, the authority relied upon has been the *Shi-chō-son Ichiran* (*A Survey of the Cities, Towns and Villages*), published from the Izumi-bashi Police Station, Tōkyō, in October, 1889. The population is given on the authority of the *Hō-rei Zensho* (*Government Notifications*) published from the office of the *Government Gazette* in October, 1891. The figures are the results of the Census taken December 31st, 1890.

The terms *fu* and *ken* which appear in this list and in the tables are best translated by the word prefecture. The historical development of the *fu* and *ken* has been different, but their actual organization to-day is essentially the same, though each of the three *fu* has an imperial city for its capital.

## KŌBE STATION.

HIOGO KEN :—	1.551.367
KŌBE SHI* ... ..	136.968
HIMEJI ,, ... ..	27.120
YABE GUN.*	
Suma Mura* ... ..	4.929
Yamada ,, ... ..	4.913
MUKO GUN.	
Nishinomiya Machi* ...	13.079
KAWABE GUN.	
Itami Machi ... ..	7.080
Kobama Mura ... ..	3.539
ARIMA GUN.	
Sanda Machi ... ..	3.616
AKASHI GUN.	
Akashi Machi ... ..	20.171

## MINO GUN.

Bessu Mura... ..	3.378
Miki Machi ... ..	5.035

## ITSUSAI GUN.

Tatsuno Machi ... ..	6.801
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## KAKO GUN.

Kakogawa Machi ... ..	3.093
Takasago ,, ... ..	6.446

## KINOSAKI GUN.

Toyouka Machi ... ..	5.702
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## AKAO GUN.

Akao Machi... ..	6.963
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## IZUSHI GUN.

Izushi Machi ... ..	5.383
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## HIKAMI GUN.

Kashiwabara Machi ...	4.543
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\* The terms *Shi*, *Chō* or *Machi*, *Son* or *Mura*, mean respectively city, town and village. The last named is a farming community, though sometimes a large, but scattered population. *Gun*, or *Kōri*, is a district corresponding nearly to our county.

## ( XVII. )

KASAI GUN.		FUNAI GUN.	
Hōjō Machi ... ..	5.800	Hinokiyama Mura ...	2.251
EHIME KEN :—	926.972	Shūchi „ ...	2.951
MATSUYAMA SHI ... ..	34.563	Funaida Mura ... ..	1.898
ONSEN GUN.		(Shinsho) „ ... ..	1.898
Dōgo Machi... ..	1.300	Sonobe Machi ... ..	2.219
NOMA GUN.		Guma Mura... ..	2.656
Hashihama Mura ...	4.672	MINAMI KUWADA GUN.	
OCHI GUN.		Kameoka Machi ...	7.099
Imabari Machi ... ..	13.527	Hidokoro Mura ... ..	1.464
SUFU GUN.		KII GUN.	
Komatsu Mura ... ..	3.894	Fushimi Machi ... ..	17.687
NII GUN.		Kichijōin Mura ... ..	2.167
Saijo Machi... ..	4.375	KUSE GUN.	
KITAUAWA GUN.		Yodo Machi... ..	2.434
Uwajima Machi ... ..	12.121	Uji „ ... ..	3.427
KAGAWA KEN :—	672.557	Ōkubo Mura ... ..	1.728
TAKAMATSU SHI ... ..	34.616	(Shinden) „ ... ..	1.728
NAKA GUN.		Sayama „ ... ..	2.683
Marugame Machi ...	20.052	Tonosho „ ... ..	2.852
AYA GUN.		(Nagaike) „ ... ..	2.852
Sakaida Machi ... ..	10.343	TSUZUKI GUN.	
TADO GUN.		Tanabe Mura ... ..	2.941
Tadotsu Machi ... ..	6.718	Ōsumi „ ... ..	2.190
KŌCHI KEN :—	577.937	Tawara „ ... ..	2.798
KŌCHI SHI ... ..	32.042	Ete Mura ... ..	2.499
KYŌTO STATION.		(Tamamizu Mura)	2.499
KYŌTO FU :—		Yawata Machi ... ..	5.672
KYŌTO SHI ... ..	289.588	UJI GUN.	
TAKA NO GUN.		Daigo Mura... ..	2.878
Amino Mura ... ..	1.494	SŌRAKU GUN.	
NAKA GUN.		Wazuka Mura ... ..	2.254
Mineyama Machi ...	2.654	OTAKI GUN.	
YOSHA GUN.		Yasse Mura... ..	665
Miyazu Machi ... ..	9.174	OTOKUNI GUN.	
Iwataki Mura ... ..	3.277	Kishoin Mura ... ..	2.617
Kayetsu „ ... ..	3.411	SHIGA KEN :—	
KASA GUN.		677.502	
Maizuru Machi ... ..	8.334	SHIGA GUN.	
IKARUKA GUN.		Ōtsu Machi ... ..	31.127
Ayabe Machi ... ..	4.474	Katata Mura ... ..	3.585
(Tano Mura) ... ..	4.474	Ogi „ ... ..	1.614
AMATA GUN.		MOTOURI GUN.	
Fukuchiyama Machi... ..	5.628	Seta Mura ... ..	4.905
		Kusatsu Mura ... ..	4.984
		KŌGA GUN.	
		Minakuchi Mura ...	6.913

## ( XVIII. )

Mikumoto Mura ...	3.876
Fukawa ,, ...	1.487
Terao ,, ...	1.034
Ikeda ,, ...	3.295
GAMŌ GUN.	
Hachiman Machi ...	7.497
INUKAMI GUN.	
Hikone Machi ...	19.980
SAKATA GUN.	
Nagahama Machi ...	9.897
FUKUI KEN:—	
FUKUI SHI ...	39,948
TŌKYŌ STATION.	
TŌKYŌ FU:—	
TŌKYŌ SHI ...	1.141,991
Akasaka (district)	
Kōjimachi ,,	
Kyōbashi ,,	
Hōgō ,,	
KANAGAWA KEN:—	179.756
KITA-TAMA GUN.	
Toda ...	3.584
GUMMA KEN:—	738.061
HIGASHIGUMMA GUN.	
Maebashi ...	32.129
MINAMISETA GUN.	
Ogo ...	3.559
NISHIGUMMA GUN.	
Takasaki ...	25.981
Kiogashima ...	2.580
Kuragano ...	3.424
MIDORINO GUN.	
Fujioka ...	6.698
USUI GUN.	
Annaka ...	7.043
Gokan ...	3.106
Haraichi ...	4.104
Isobe ...	3.107
Matsuida ...	3.115
Sakamoto ...	2.306
KITA KANRA GUN.	
Obata ...	3.418
Ono ...	3.017
Shimonita ...	2.592
Tomioka ...	7.513

YAMADA GUN.	
Omama ...	4.662
AZUMA GUN.	
Haramachi ...	2.934
Nakanojiyo ...	3.962
TONE GUN.	
Numata ...	5.541
Sukawa ...	
TOCHIGI KEN:—	713.362
ASO GUN.	
Inubushi ...	5.266
Konaka (Akami Mura) ...	7.492
Sano ...	6.902
SAITAMA KEN:—	1.081.121
CHICHIBU GUN.	
Ōmiya ...	6.134
ŌSAKA STATION.	
ŌSAKA FU:—	1.348.317
ŌSAKA SHI ...	473.541
OTORI GUN.	
SAKAI SHI ...	45.563
MINAMI GUN.	
Kishiwada Machi ...	8.882
HINE GUN.	
Sano Machi ...	6.799
NISHINARI GUN.	
Sanganya Mura ...	4.261
HIGASHINARI GUN.	
Hirano Mura ...	12.009
HYŌGO KEN:—	1.551.367
KAWABE GUN.	
Amagasaki Machi ...	13.474
NARA KEN:—	500.742
SOEKAMI GUN.	
Nara Machi ...	24.209
Kōriyama Machi ...	12.770
OKAYAMA STATION.	
OKAYAMA KEN:—	1.072.706
OKAYAMA SHI ...	45.871
JŌDŌ GUN.	
Saidaiji Mura ...	3.334
Kuban ,, ...	2.011
OKU GUN.	
Ushimado Mura ...	3.794

## ( XIX. )

Koshima Mura ... ..	2.902
Oku           "     ... ..	2.082
WAKE GUN.	
Kagato Mura ... ..	1.732
Wake       "     ... ..	1.698
AKASAKA GUN.	
Yamakata Mura... ..	2.231
SAIHOKUJŌ GUN.	
Tsuyama Machi ... ..	12.180
SHŌBOKU GUN.	
Shōkamo Mura ... ..	2.661
AIDA GUN.	
Kurashiki Mura... ..	2.662
SHŌNAN GUN.	
Katsumada Mura ... ..	2.508
MASHIMA GUN.	
Ochiai Mura ... ..	2.406
Katsuyama Mura ... ..	2.247
ŌBA GUN.	
Kuse Mura ... ..	4.666
KUMENANJŌ GUN.	
Fukuwatashi Mura ... ..	2.147
JŌBŌ GUN.	
Takahashi Machi ... ..	5.636
Ukan Mura ... ..	2.548
Kawamo   "     ... ..	2.285
Takenoshō Mura... ..	1.995
AGA GUN.	
Niimi Mura ... ..	4.007
KAWAKAMI GUN.	
Nariwa Mura ... ..	3.586
KUBOYA GUN.	
Kurashiki Mura ... ..	7.516
ODA GUN.	
Kasaoka Machi ... ..	8.625
Niiyama Mura ... ..	2.068
SHITSUKI GUN.	
Ibara Mura... ..	3.843
ASAKUCHI GUN.	
Tamashima Mura ... ..	5.137
Nishinoura   "     ... ..	4.517
KOJIMA GUN.	
Fujito Mura ... ..	2.461
Fukuda   "     ... ..	2.835
Shimotsui Mura... ..	3.646
HIROSHIMA KEN:—	1.319.507
MITSUGI GUN.	

Onomichi Machi... ..	17.900
Mihara       "     ... ..	8.587
KŌNU GUN.	
Jōge Mura ... ..	2.028
SENDAI STATION.	
MIYAGI KEN:—	751.830
SENDAI SHI ... ..	66.310
TOTA GUN.	
Wakuya Machi ... ..	6.237
FUKUSHIMA KEN:—	952.489
YAMA GUN.	
Kitakata Machi ... ..	6.154
KITA-AIZU GUN.	
Wakamatsu Machi ... ..	24.352
Hongō Mura ... ..	...
IWATE KEN:—	671.956
IZAWA GUN.	
Kanegasaki Mura ... ..	5.183
Mizusawa Machi... ..	7.685
HOKKAIDŌ CHŌ:—	414.430
KAWAKAMI GUN.	
Shibechiya Machi ... ..	...
SORACHI GUN.	
Sorachi Mura ... ..	...
URAKAWA GUN.	
Ogifushi Mura ... ..	...
TSU STATION.	
MIE KEN:—	926.376
TSU SHI... ..	26.866
ICHISHI GUN.	
Haze Mura ... ..	3.007
SUZUKA GUN	
Kameyama Machi ... ..	7.687
ICHISHI GUN.	
Hisai Machi... ..	2.950
WATARAI GUN.	
Uji-yamada Machi ... ..	28.036
IITAKA GUN.	
Matsuzaka Machi ... ..	13.138
SUZUKA GUN.	
Seki Machi ... ..	4.410
NIIGATA STATION.	
NIIGATA KEN:—	1.693.727

NIIGATA SHI ... ..	47.019
NAKA KANBARA GUN.	
Gosen Machi ... ..	5.651
Niitsu „ ... ..	6.675
KITA KANBARA GUN.	
Shibata Machi ... ..	12.626
Nakajō „ ... ..	3.542
Kaji Mura ... ..	1.832
Kuzutsuka Mura ... ..	3.093
Sasaki Mura ... ..	1.819
KOSHI GUN.	
Nagaoka Machi ... ..	16.864
KARIWA GUN.	
Kashiwasaki Machi ... ..	8.712
TOTTORI STATION.	
HYŌGO KEN :—	
FUTAKA GUN.	
Teragi Mura ... ..	2.789
HICHIMI GUN.	
Muraoka Mura ... ..	3.776
TOTTORI KEN :—	
KUME GUN.	
Kurayoshi Machi ... ..	7.728
IWAI GUN.	
Iwai Mura ... ..	1.949
KETA GUN.	
Shikano Mura ... ..	3.480
ŌME GUN.	
TOTTORI SHI... ..	28.525

KUMAMOTO STATION.	
KUMAMOTO KEN :— 1.057.646	
KUMAMOTO SHI ... .. 54.357	
KUMA GUN.	
Hitoyoshi Machi... ..	3.435
YATSUSHIRO GUN.	
Kagami Machi ... ..	4.578
Yatsushiro „ ... ..	9.979
ASHIKITA GUN.	
Minamata Machi ... ..	12.725
Tanoura „ ... ..	5.906
UDO GUN.	
Udo Machi ... ..	5.144
KIKUCHI GUN.	
Waifu Machi ... ..	4.510
YAMAGA GUN.	
Yamaga Machi ... ..	6.030
FUKUOKA KEN :— 1.236.015	
FUKUOKA SHI ... .. 53.792	
MUNAKATA GUN.	
Akama Mura ... ..	4.701
MIKIE GUN.	
Omuta Machi ... ..	10.182
KAGOSHIMA KEN :—	
KAGOSHIMA SHI ... .. 56.643	
HIŌKI GUN.	
Kushikino Mura... ..	18.098
MINAMIHISA GUN.	
Miyanojō Machi... ..	9.658
MIYASAKI KEN :—	
MIYASAKI GUN.	
Miyasaki Machi ... ..	7.171



# MAP OF JAPAN

SHOWING THE WORK OF THE A. B. C. F. M. & KUM-ai CHURCHES MAY 1892.

Railroads, ——— Railroads in course of construction, - - - -

### NOTES.

On this map, the names of all the prefectural capitals as well as of the more important towns are printed in full.

When evangelistic work is carried on in these towns by the Kumi-ai Churches, that fact is indicated by a red line.

The prefectures in which the evangelistic work of these Churches is carried on are indicated by a red numeral representing the number of churches and places in the prefecture visited more or less regularly by evangelists.

The prefectural capitals are marked thus, ⊙

For the names of the smaller towns and villages in which the Kumi-ai work is located, see the accompanying list.

Population of Japan in 1890.....40,453,461.

(Five millions in cities of ten thousand, or more, inhabitants).

Area of Japan.	Cultivated Area.
Hondo.....87,555 sq. m.	16,128 sq. m.
Shikoku .... 7,036 " "	4,037 " "
Kyūshū .....16,853 " "	14,336 " "
Hokkaidō 36,348 " "	7,400 " "
Total .....147,774 " "	41,883 " "

