CHRISTIAN EDUCATION

in

JAPAN

by

R. C. ARMSTRONG, PH.D.

English Secretary, the National Christian Council of Japan

and

C. J. L. BATES, D.D.

President of Kwansei Gakuin, Kobe

With a Preface

by

KAJINOSUKI IBUKA, D.D.

President of Meiji Gakuin, Tokyo

SHANGHAI

CHINA CHRISTIAN EDUCATIONAL ASSOCIATION
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CHINA CHRISTIAN EDUCATIONAL ASSOCIATION
NOTE

The situation now confronting Christian education in China is not dissimilar to that which existed in Japan twenty-six years ago. The Japanese government suddenly promulgated a regulation, forbidding religious teaching and ceremonies in any school which came under the official cognizance of the public educational authorities. Christian schools were faced with the alternative either of giving up all religious teaching or of retaining it under the serious disabilities that followed non-conformity to the regulation.

To-day, schools that make a place for religion are not only tolerated but welcomed. They suffer no inconvenience of any consequence, and they are crowded with students.

The story of these twenty-six years is full of significance to Christian educators in China at the present time.

It is graphically told by three prominent educational leaders in Japan. Dr. Ibuka is president of Meiji Gakuin, Tokyo, the Presbyterian College. Dr. R. C. Armstrong has been for many years a member of the staff of Kwansei Gakuin, the Methodist College in Kobe, and he is now the English secretary of the National Christian Council of Japan. Dr. C. J. L. Bates is president of Kwansei Gakuin.

The China Christian Educational Association is glad to be able to publish these clear and illuminating statements, for which very hearty thanks are extended to the writers on behalf of the Christian educators of China.

E. W. WALLACE.

Shanghai,
April 7, 1925.
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PREFACE

I have carefully gone over the articles by Dr. Armstrong and Dr. Bates, and I find that they are so full and clear that there remains little to be added.

You will understand how, all of a sudden, in August, 1899, the Japanese Minister of State for Education issued an Instruction, known as Instruction No. 12, forbidding "all religious instruction and ceremonies in government and public schools and also in schools (private) whose curricula are regulated by provision of law and ordinance, even outside of the regular instruction."

At first a most rigid interpretation was put on the letter of the instruction by the authorities, and the status of Christian schools which had been carrying on their work in accordance with the provisions of law and ordinance and also with the full recognition of the Minister of Education, and yet entirely supported with private funds, became, to say the least, extremely trying.

To recount the different steps taken in the fight for religious liberty in Christian schools would make a long story; to make it short, both the government and the public gradually came to understand the purpose and nature of Christian schools, and also of Christianity in general. The Department of Education has granted one privilege after another until finally at present there is little or no difference of standing between the Christian schools and government schools, except in name.

It is now only a practical question which is better for a Christian middle school, for instance, to be a regular chugakko 中学校 and be in the state system of education, or be a chugakko bu 中学部 and be recognized by the government as its equivalent. But this was not the case at first. It was then a question of principle rather than of policy. Some of the Christian schools and colleges did sacrifice the government privileges rather than their principles.

The present condition in China may be very different from the condition in Japan when Instruction No. 12 was issued. But it appears to be somewhat similar. The measures taken by the Minister of Education in that Instruction were a result of an apprehension on the eve of the going into effect of the revised treaties by which foreigners obtained the right of travel and residence throughout the Empire. It was apprehended, evidently, by the authorities that as the result of the revised treaties
foreigners would come in large number into the interior of the land and engage in many enterprises and, among others, might establish schools in different parts of the country. And their fear was, I fancy, lest they might seriously interfere with the national system of education. The officers in the Department of Education in discussing the matter with me frequently referred to the "separation of education and religion in France."

Now that China is awakening to its own natural consciousness there may be something of a similar psychology working under this agitation. At present there is doubtless also a strong influence of scientific materialism in China.

At all events, the Christian teachers will keep cool and stand firm in these trying circumstances, and will see to it that the sacred freedom of faith and education is securely maintained.

February 23, 1925.

KAJINOSUKI IBUKA,
Meiji Gakuin, Tokyo, Japan.
THE JAPANESE GOVERNMENT AND CHRISTIAN EDUCATION

R. C. ARMSTRONG, PH. D.,

Secretary of the National Christian Council of Japan

In the second volume of "The Christian Movement in Japan," issued in 1904, is found an account of the problem which arose in Japan over the teaching of religion in schools. On August 3rd, 1899, what is known as "Instruction No. 12" forbade all religious instruction and worship, "even outside the regular course of instruction." The Instruction is as follows.

"It being essential from the point of view of educational administration, that general education should be independent of religion, religious instruction must not be given, or religious ceremonies performed, at Government Schools, Public Schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction.

(Signed) COUNT KABAYAMA,
Minister of State for Education.

Dated 3rd August, 1899."

On August 16th, a conference of the representatives from six Christian schools was called, and the following statement of opinion was prepared to be presented to the Government.

"The Constitution of the Empire grants religious liberty. The Instruction of the Educational Department definitely and more completely than ever forbids all teaching of religion, as well as religious exercises, to all schools having Government recognition. We feel that this position of the Educational Department is contrary to the spirit of the Constitution of the Empire, in practically restricting the liberty of parents in deciding upon the education of their children. We do not raise any objection to the Educational Department making such restrictions for public schools supported by public funds; but we feel that to put these same limitations upon private schools supported by private funds works great injustice. We feel even more strongly that these regulations make it impossible for Christian schools to secure the recognition of the Government and its accompanying privileges. We are of the conviction that
for any Christian school founded on Christian principles, supported in any measure by the gifts and prayers of Christian people, to exclude in any degree Christianity from its ruling principles or from its school life would be disloyalty to our common Lord and to the Churches aiding such schools. We call upon all officers and teachers of Christian schools to take a firm and decided stand upon this matter, not yielding any Christian principle for the sake of securing or maintaining Government privileges."

In addition to the adoption of this statement, a committee was appointed to seek, by such measures as seemed proper, relief from the restrictions of the Instruction, and in particular to request an interview with the Minister of Education. To this request, Count Kabayama cordially acceded, and it was at this interview that the petition referred to in the text was presented. After quoting the Instruction, the petition proceeds as follows:

"We do not question the propriety of such an Instruction in the case of Government and other schools maintained by public funds; but we beg leave to petition that such schools as are maintained by private funds shall be exempted from its operation. In behalf of this plea we submit these considerations:

"1. It is a conviction of conscience with the friends of the schools which we represent that instruction in religion is essential to education, both as a matter of knowledge, and also as the most effective incentive to right living. The Instruction of the Department of Education compels us either to surrender this conviction or to subject the students attending our schools to serious disadvantages. If we adhere to our principles, our students must forego the privilege of admission to the Koto Gakko (高等) and other Higher Schools, as well as the various other advantages attaching to graduation from a Chu Gakko (中学校). We feel that it is a great hardship to them that they should be subjected to this discrimination, for no other reason than that the schools which they attend are Christian.

"2. The Instruction was issued as being essential from the point of view of educational administration. These Christian schools, however, are maintained primarily for a growing Christian constituency and for those who wish their sons or wards to be educated in Christian principles. In the case of these schools, therefore, no injustice is done, and no disorder is introduced, by the teaching of Christianity; and hence, in our opinion, so far as these schools are concerned, the difficulties contemplated in the Instruction do not exist."
"3. In form the Instruction is general; it applies to 'Government schools, public schools, or schools whose curricula are regulated by provisions of law.' But in fact at present, at least excepting in rare cases, the only schools affected by the Instruction are the Christian schools. In the Government and public schools, no instruction in religion is given and no religious services are held; and excepting in very rare instances, no other religious bodies maintain schools. Thus, while the Instruction is general in form, in effect it places restraints upon Christian schools only.

"4. An examination of the Private School Regulations, issued as Imperial Ordinance No. 359, shows that the Article prohibiting religious instruction which was endorsed by the High Council of Education, was excluded from the Ordinance. This exclusion seems to make it clear that the principle involved is not to be regarded as of essential importance.

"5. These schools have been maintained, for the most part, by funds contributed by British and American Christians; and they have been carried on with much labour and at no small sacrifice on the part of both Japanese and foreigners. The desire is to retain their recognition by the Department of Education, without relinquishing convictions of conscience. If, however, they can be carried on only under restraints that constantly hinder their success, there will be great disappointment among their friends; and in the end it may be necessary to close them. On the other hand, if in your wisdom your Excellency shall grant this petition, you will not only make still more willing the obedience of the increasing body of Christians to just administration under constitutional government, but you will also deepen the desire for the welfare of Japan in the minds of its oldest and best friends in America and England.

"6. In conclusion we beg to remind your Excellency that our petition has its foundation in the religious liberty which is assured in the Constitution of the Empire.

"To His Excellency Count Kabayama,
Minister of State for Education.

(Signed)
Yoichi Honda  D. S. Spencer
Soroku Ebara  A. C. Borden
Seito Saibara  D. C. Greene
K. Ibuka  William Imbrie
S. Motoda  John McKim
Gen. Masayoshi  J. P. Richardson
M. Oshikawa  E. W. Clement."
An account of the interview held with Count Kabayama and other officials connected with the Department of Education will be found in the Japan Weekly Mail of December 9th, 1899.

Their petition was not honoured immediately, but shortly afterwards the government issued regulations permitting the graduates of Mission schools to enter the government colleges, but withholding from them the right to be called middle schools.

In 1902, however, they required that the graduates of the Mission schools should pass a certain examination before entering the government colleges, and pay a fee of five yen. The representative of the Mission schools again addressed the Minister of Education as follows:

"To His Excellency Baron Dairoku Kikuchi.

"Dear Baron Kikuchi:

"We beg leave to address you as American missionaries representing a large number of Christians in America, who are deeply interested in Meiji Gakuin, Aoyama Gakuin, Tehoku Gakuin, Doshisha, and similar institutions in Japan.

"About a year ago regulations were issued under which the graduates of such schools as these were permitted to enter Koto Gakko on precisely the same terms as the graduates of Chu Gakko; a privilege long hoped for and highly prized. Recently, however, this privilege has been seriously curtailed by a new set of regulations. Before applying for permission to pass the competitive examination for admission to Koto Gakko, the graduates of these schools must first pass a special preliminary examination on all the subjects included in the Chu Gakko curriculum.

"To the students who have just graduated from these schools, as well as to those who have entered upon the last year of the course and who can not now without difficulty change their school connections, this is a real hardship. It is also a manifest injury to the schools themselves. Last year their graduates had the same privileges as those of Chu Gakko; now they have not the same. But there is another point which we beg leave to urge upon your consideration. The regulations issued last year had a history behind them; they were the result of a long series of negotiations.

"In 1899 what is known as Instruction No. 12 was issued under the sanction of the Minister of Education. Prior to that time, a number of the schools above mentioned had been granted Chu Gakko licenses; but as Instruction No. 12 forbade all
religious instruction and services 'even outside the regular course of instruction' they were forced to surrender such licenses. This was because the funds by which these schools were founded, and with which they had been carried on, had been given upon the distinct understanding that they were always to be Christian institutions. Under these circumstances to retain their licenses would have been to betray their own trust.

"In the hope of obtaining relief a petition was presented to the Minister of Education. The Minister of Education, the Minister of Foreign Affairs, the Prime Minister, all kindly gave interviews to the petitioners; and when it appeared improbable that the original petition could be acceded to, another request was submitted. This was essentially the same plan as that embodied in the regulations issued last year; and regarding this the Minister of Education stated that he thought in time it might be accepted. Months passed; from time to time inquiry was made; the information received gave grounds for continued hope. At last the regulations of last year were issued.

"In view of all this, those in charge of these schools thought they had good reason for believing that the position of the schools, upon compliance with such instructions as the Department of Education might see fit to give, would be assured. The schools were visited by inspectors, and whatever changes or additions were declared necessary were cheerfully made. The new conditions were made public, and thereupon the number of students rapidly increased. The friends of the schools in America were informed of the new state of things, and were making preparations for the improvement of the schools. In one case, for example, the annual grant of funds for current expenses was increased by eight hundred yen; and fifteen thousand yen which had been held in trust until the prospects of the school should warrant their expenditure, were granted for the erection of a new building.

"Taking all these facts into consideration, you will not, we think, regard it strange that the issuing of the recent regulations was a cause of very great disappointment and surprise; and we beg of you most earnestly to form some plan which shall restore to such schools as these the privileges granted last year after so much effort.

"Reference has been made to Instruction No. 12. If that Instruction could be restricted in its application to schools supported by public funds, it would then be possible for the schools which we represent to become Chu Gakko; and that would render any special arrangement on their behalf unnecessary. No doubt directly after the Instruction was issued, there
were great difficulties in the way of such a restriction; but it has been our constant hope that the time would come when those difficulties would be no longer insuperable. We trust that that time is now approaching.

"In conclusion we may be permitted to express what is our firm conviction on two points.

"1. We believe that such schools as these, if only they receive such kindly encouragement as the Department of Education may properly afford them, will establish themselves as permanent institutions of great value to Japan in the education of her boys and young men.

"2. We believe also that the restriction of Instruction No. 12 to such schools as are supported by public funds; and the granting to such schools as are supported by private funds, but which are recognized as doing the work of Chu Gakko, the rank of Chu Gakko, together with the right of religious freedom in education, would do more than is commonly supposed still further to strengthen the feeling of friendship for Japan already so strong in England and America."

The government concession after the receipt of this protest gave the graduates of Mission schools the privilege of entering higher special schools, which prepare the students for professional life. This was regarded as a great concession.

Later in 1903-4, the regulation for entrance to the government colleges was changed so as to include "graduates of schools recognized by the Minister of Education as equal or superior to government middle schools." This enabled several Christian schools to get this recognition as "middle school department grade schools," which carried with it nearly all the privileges given to a government school.

When the first instruction was issued, some schools retained their standing as middle schools and sacrificed the privilege of religious instruction. For example, the school in Nagoya under the Methodist Protestant Board, and the school in Osaka under the Anglican Board, are two outstanding instances. In the former case, however, they opened a chapel just outside of the school grounds, and invited the students to attend chapel outside of school hours. The experiment was fairly successful, and according to one report, the year the regulation was offered, the number of baptisms dropped about 20 per cent. In later years, I understood their results were very good.

Speaking of this, in the "Christian Movement" of 1921, Dr. J. S. Motoda (now Bishop), of St. Paul's University, Tokyo, said:— "The request was not granted, and the law remained in
force. The attitude of Mission schools was then divided; some of them gave up their licenses as middle schools, and stood outside the regular system in order to be able to instruct students in Christianity freely, and to make their chapel services compulsory, while others kept the license and planned to do Christian work voluntarily and individually. The former class of mission schools, however, gradually gained the privilege from the government for their students to enter higher schools, so that at present there is no difference of standing between them and government schools, except in name. They are classified in the government system as 'schools equivalent to middle schools,' and not as 'middle schools.'"

Some other schools lacked patience and statesmanlike vision, and not only gave up their rights, but the schools themselves went out of existence. I regret to say that our Canadian Methodist Middle School in Tokyo was one of these. The students, however, were taken over by Mr. Ebara, and the school has continued as an independent middle school with all government privileges up to the present. It prospered religiously, even though it gave up its religious privileges, because of the personality of its principal and the prominent Christian teachers.

The same question came up when the new university law was published in December, 1918. This university law provided for private universities, which must be incorporated as a "juridical person," or be the work of such an organization, whose sole duty was the establishment and administration of schools. In such a university religion as an evangelistic propaganda was prohibited, but Christianity could be taught as a science. In the Kwansei Gakuin, we decided that we could segregate a certain portion of our property for the university, in which we could not hold religious services "for the cultivation of religious faith," but across the line in the special schools, religious instruction and religious services would be entirely free. The university professors and the students could be invited to attend these services, although the service must not be compulsory. In St. Paul's University, Tokyo, they changed their curriculum and made religion one of the branches in the department of literature, in which Buddhism, Shintoism, comparative religion, and the New Testament, Church history and the Old Testament were taught, and the government accepted this. They even proposed that the Theological Seminary should be affiliated with the University, and their plan made theological students at the same time university students, taking the whole course in both institutions; but the subjects which they take in the department of literature as religious options, are credited in their theological course.
Gradually the Japanese official attitude has loosened up, and at the present time we are enjoying the maximum amount of freedom with the minimum of interference. Within the last two or three years, a great change has taken place in the attitude, not only of officials but of those higher up, toward Christian effort in Christian schools.

An epoch-making incident has just taken place, when the Empress, at her own suggestion, visited the Doshiha, and herself attended chapel in an attitude of reverence and respect. If there is one lesson you may learn from Japan, it is this. Do not be stampeded by changing waves of enthusiasm. Time solves these difficulties naturally.
THE PRESENT POSITION OF CHRISTIAN SCHOOLS
AND COLLEGES IN JAPAN

C. J. L. Bates, D.D.

President of Kwansei Gakuin, Kobe, Japan

1. THE ATTITUDE OF THE JAPANESE EDUCATIONAL AUTHORITIES TOWARDS CHRISTIAN SCHOOLS.

Whatever may be the personal attitude of the authorities, officially the Christian schools do not feel under any serious disabilities. Naturally the attitude of those in authority varies to some extent according to whether they may be personally favourable or unfavourable to Christianity. Recently we had a Christian Governor of this Prefecture. He was very friendly and helpful to our Christian schools. On the whole the Japanese officials are very correct in their official capacity. They keep the law, and administer it impartially.

On January 12, I had an interview with the Minister of Education, Mr. R. Okada. He is a very conservative man, but is a man of principle, and as such he deserves our respect, even though we might be inclined to differ with him at times. He asked me what was the teaching in Kwansei Gakuin as to the State (Kakko 国家). I was happy to be able to tell him that I taught Ethics, in which I referred to one’s duties to the nation, and that I was very emphatic in my teaching that anarchism in any form is not only bad but foolish. This I conscientiously believe, so I was able to express myself with sincerity and at the same time, I believe, with satisfaction to him.

I told him further that from the foundation of the School, Kwansei Gakuin has had three fundamental principles, the Christian religion as the basis of moral teaching, intimate personal friendship between teachers and students, and loyalty to His Imperial Majesty, the Emperor of Japan. These principles have always been emphasized. The Imperial Edict on Education has been read regularly at the Graduation Ceremony and on other stated occasions. Military instruction is given to our Middle School students as is required by law. Hence we have had no trouble or misunderstanding with the
authorities at any time. And the same is true of all Christian boys' schools in Japan, and "mutatis mutandis" of Christian girls' schools.

The Government does not officially recognize any schools as Christian or religious. Schools are divided into Government Schools (Kanritsu Gakko 官立學校), Public Schools (Koritsu Gakko 公立學校) and Private Schools (Shiritsu Gakko 私立學校).

Government Schools are those that are supported and managed directly by the Imperial Government. They are of College and University grade.

Public Schools are those that are supported and managed by the local authorities, prefectural or municipal. They are for the most part of Secondary (Middle School) and Primary School grade. But schools of any grade may be organized by the Municipal or Prefectural authorities as Public Schools (Koritsu Gakko 公立學校).

In the case of so called Public Schools the financial assistance comes from the local authorities. In the case of the Government Schools the financial assistance comes from the Imperial Government.

2. CONDITIONS UNDER WHICH PRIVATE SCHOOLS ARE CONDUCTED.

The regulations governing private schools are printed in the "Collection of Educational Laws in Present Use" (Genko Mombu Horai Isan 現行文部法令彙纂), which may be ordered from the "Imperial Local Educational Association" (Teikoku Chiho Gyosei Gakkai 帝國地方行政學會). On pages 291-294 is to be found the Private School Law (Shiritsu Gakko Rei 私立學校令).

Private Schools are organized under regulations specially provided for Private Schools. Formerly private schools were established by a founder (Soritsusha 創立者), who is recognized and held responsible by the government for the conduct of the school.

Our School, Kwansei Gakuin, is now operating under that law. The property is held by a "Legal Person" (Shadan Hojin 社團法人); in our case composed of twelve missionaries, six Canadians and six Americans.

A few years ago a new law was adopted which requires that hereafter newly established schools must be owned and managed by a Board of Trustees (Zaidan Hojin 財團法人), organized
according to law and approved by the government. Aoyama
Gakuin, the M. E. School in Tokyo, operates under that law.

The Department of Education requires that all schools shall
be registered in some way, either with the Department of
Education or with the Prefectural Authorities. There are four
kinds of privilege which are granted to schools only if registered
and recognized.

1. For boys—the postponement of conscription until
   graduation.
2. Privilege of entering the Civil Service.
3. Qualification to enter schools of next higher grade.
4. 20% reduction in railway fare for teachers and students.

All schools if recognized whether Government, Public, or
Private receive these privileges.

Private Schools may be registered as "fully conforming" or
"partially conforming." Only schools which fully conform
to regulations are called "Gakko" (学校). Others are not allowed
to use the character "Ko" (校). Christian schools that do not
fully conform are usually called "Gakuin" (学院); Buddhist
Schools are usually known as "Gakurin" (學林).

The President and all teachers, both Japanese and foreign,
of Private Schools must be reported to, and approved by, the
Department of Education. Also the Courses of Study must be
approved, and the expenditure for the year must be reported.
In case of newly organized universities a deposit of Yen 500,000
for a single College and Yen 100,000 for every additional
College, must be made in some bank recognized by the Govern­
ment. This is to form the beginning of an endowment fund.

3. THE POSITION OF STUDENTS AND TEACHERS IN PRIVATE
   SCHOOLS.

Students in private schools whether Christian or other do
not suffer any legal disabilities whatever. Within recent years
the presidents of the two greatest private schools, Dr. S. Takata,
Chancellor of Waseda University, and Mr. E. Kamada, ex-
President of Keio University, have been in turn Ministers of
Education. They did much to remove any lingering disabilities
that were still attached to private schools. Mr. Kamada
announced publicly that it was the intention of the Department
of Education to treat private schools in the same way as
Government schools.
At the same time students and graduates of Private Schools have less prestige than those of Government Schools, and receive somewhat less salary after graduation. And the situation is similar with the teachers. Government School teachers receive generally better salaries, have official rank as Civil Servants, receive decorations for meritorious service, and are entitled to government pensions after fifteen years service, on the same basis as civil servants.

These are very substantial advantages, and naturally attract strongly. There is a certain standardization about government schools that many teachers do not like. It is from among those freedom loving souls that we draw our staff for the most part.

4. Religious teaching in schools recognized by the government.

Religious teaching is not permitted in Government (Kanritsu 官立) or Public (Koritsu 公立) schools, nor in Private Schools that are registered as "Gakko" (学校). But schools that are registered as "Gakuin" (學院), or "Gakurin" (學林), that is "partially conforming," are permitted to teach religion, and to hold religious ceremonies in the schools.

In our own and in most Christian Schools daily Chapel service is held, and regular Bible teaching is provided on the curricula, with the official recognition of the Department of Education.

The Government has become very strict in regard to registration. No school can carry on regular classes without recognition either from the Prefectural or Imperial Government.

On the 8th of August 1899 the following order was promulgated. "It is most important that ordinary education should be independent of religion. Therefore in all Government (Kanritsu 官立) and Public (Koritsu 公立) Schools (Gakko 學校) and also in the courses of study officially approved religious education and the performance of religious ceremonies is hereby prohibited." (Mombusho Kunrei No. 12 文部省訓令第十二號).

This regulation has been interpreted as prohibiting the teaching of religion or the performing of religious ceremonies in all schools registered as "Gakko" (學校) and conforming to regulation, but in schools recognized as "equivalent to Middle Schools" (Chu Gakko 中學校) both are permitted, and in Colleges (Semmon Gakko 專門學校) a large degree of freedom is allowed. But the rule is strictly adhered to in regard to
universities. Doshisha, Kyoto, and St. Paul's, Tokyo, are the only Christian schools that have University charters. They are obliged to conform to the regulation, with this exception, namely, that religion may be taught as a subject of study, but not as propaganda. The Imperial University in Tokyo has its Department of Religions with lectures in Buddhism, Christianity and other religions.

With this restriction of religious work in Universities we are not satisfied. Otherwise we do not feel that we have in Japan to-day much to complain of as Christian teachers. Moreover no restrictions whatever are placed on the freedom of religious teaching in the dormitories.

So far as the law is concerned no change whatever has been made in the regulations. There has been greater leniency however in interpretation, as the private schools in general, and the Christian schools in particular, have come up to grade as to buildings, equipment, staff and scale of salaries.

There are many Christian teachers in government schools; and in schools above primary school grade they feel little restriction upon their Christian life and activity, except in less advanced sections of the country or where the school principals are anti-Christian. In such cases, however, it may be and often is made very difficult for Christian teachers. School ceremonies and athletic celebrations, etc., are often held on Sunday, making it very difficult for Christian teachers and students to attend church services at such times.

In primary schools there are very few Christian teachers, and on the whole the attitude is antagonistic to Christianity in schools of that grade. But in secondary grade schools and colleges the Christian influence is growing greatly. The principal of the First Middle School in Kobe, the leading Government Middle School in this part of Japan, is an earnest Christian, and there are others, not a few, throughout the country.

The principal of our Middle School Department, Rev. Y. Tanaka, is a member and has been President of the Prefectural Educational Association.

When the order prohibiting religious teaching and worship in schools was promulgated, twenty-five years ago, some of the Christian schools, for example, the Roman Catholic and the Episcopalian, decided to conform fully, and to give up required attendance at chapel and Bible teaching as part of the curricula. They continue to this day in the same way, at the same time doing all the voluntary religious work they can among the students.
Most of the other schools, Methodist, Presbyterian, etc., gave up the government recognition and privileges and held firmly to their methods of religious work. Their loss was very great at that time, but gradually the privileges have been restored with the one exception that Middle Schools that teach religion cannot be called "Chugakko" (中學校). They are called usually "Chugakubu" (中學部) today. For many years they were called "Futsukwa" (普通科). But during Marquis Okuma's last government the great privilege of calling our Middle Schools "Chugakubu" (中學部), was granted.
STATISTICS OF CHRISTIAN SCHOOL AND COLLEGES IN JAPAN
For the year 1922
(From "The World Missionary Atlas," New York, 1925.)

1. GENERAL EDUCATION

<table>
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<td>Elementary</td>
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2. HIGHER EDUCATION

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<th>Type</th>
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<tbody>
<tr>
<td>Colleges and Universities</td>
<td>12</td>
<td>3,752</td>
</tr>
<tr>
<td>Theological and Bible Training schools</td>
<td>33</td>
<td>744</td>
</tr>
<tr>
<td>Nurses Training Schools</td>
<td>2</td>
<td>40</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>47</td>
<td>4,536</td>
</tr>
</tbody>
</table>

**Grand Total**

|                         | 486     | 57,881   |
BULLETINS OF THE

CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

1924

No. 1. College and University Finance in China
By E. H. Cressy, B.D. 10 cents

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No. 3. Report of Conference of Christian Colleges and Universities
Nanking, 1924 Out of print

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No. 5. The Place of Private Schools in a National System of Education
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No. 6. A School Health Program:
The Report of a School Health Conference, Shanghai, December, 1924
10 cents

No. 7. Christian Education in Japan
By R. C. Armstrong, Ph.D.,
and C. J. L. Bates, D.D. 10 cents


CHRISTIAN EDUCATION MONOGRAPH

Education and Chinese Agriculture 25 cents
By Kenyon L. Butterfield, LL.D.

CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

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