Japan Mission News

A Survey of the Whole Field
From June 1922 to June 1923

I. The Social and Political Background
II. A Calendar of Important Events
III. Our Mission Institutions
IV. Co-operative Educational Work
V. Co-operative Evangelistic Work

The Fifty-First Annual Meeting
of the Japan Mission

Annual Report Number

PUBLISHED BY
THE JAPAN MISSION OF THE AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS
AND THE ALLIED WOMAN'S BOARDS
PUBLICITY COMMITTEE ANNOUNCEMENTS
THE MISSION ANNUAL

THIS Special Number of the Japan Mission News constitutes the Mission Annual, and gives a survey of the work of the past year. Although we print a larger number of pages than usual for a double number, it is impossible to publish the annual reports of the Stations in full. Tottori and Okayama are given less space than the others, as special numbers of the Japan Mission News have been devoted to these two Stations during the year under review.

AN EXPLANATION

The first printing of this number was not off from the press in the office of the Japan Gazette, Yokohama, until the 31st of August. On the following day the whole edition was lost in the great earthquake disaster that destroyed the city. The editor of the Japan Mission News was at the Gazette office on the 30th of August and fortunately carried back to Karuizawa a full set of proofsheets from which we have been able to print this number. It has, however, been impossible to reproduce all of the illustrations, as plates and original photographs were destroyed.

The reprinting of the magazine, in Kobe, has been delayed on account of the great amount of work, formerly done in Tokyo and Yokohama, that has been transferred to Kobe printing offices. In spite of the anomaly of issuing "July" and "October" magazines in December and January it has seemed best to retain the usual titles.

AN EARTHQUAKE NUMBER

The first number of Volume 27 which was due in October will be issued as early as possible. It will be an illustrated Earthquake Number giving somewhat in detail the losses suffered by various Missions and by the Japanese Churches and reports of relief work undertaken. There will also be accounts of the personal experiences of members of our Mission who were in the devastated region.

SPECIAL NOTICE

Many subscriptions expire with this number, or with the October issue. A prompt renewal is requested. The Publicity Committee has found it necessary to raise the subscription rate in Japan from 75 sen to One yen. The rate for America remains as before—Fifty cents per year. For convenience in remitting, send a one dollar bill, or your personal check for one dollar, for a two years’ subscription to

HAROLD W. HACKETT,
c/o Kobe College,
Yamamoto-dori, 4 chome,
Kobe, Japan

or to FREDELECK A. GAS KIN S,
Treasurer of the A.B.C.F.M.,
14 Beacon Street,
Boston, Mass.

SUBSCRIPTION RATES:

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JAPAN MISSION NEWS

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ANNUAL SURVEY NUMBER
JULY 1923.

CONTENTS.

Annual Reports for the Year: June 1922-May 1923:
1. The Kindergartens .......................... 9
2. Glory Kindergarten Training School, Miss Annie L. Howe 13
3. Kobe Woman's Evangelistic School, Miss Gertrude Cozard 13
4. Kobe College ................................ 14
   Miss Charlotte B. DeForest
5. Matsuyama Girls' School, Miss Olive S. Hoyt 19
6. Matsuyama Night School, Miss Cornelia Judson 21
7. The Hakuai Girls Social Settlement, Miss Alice P. Adams 22
8. The Miyazaki School Girls' Home, Mrs. Cora Keith Warren 23
9. Community Welfare Work in Osaka, Miss Alice E. Cary 24

Co-operative Educational Work:
1. The Baika Jo-gakko (Plum Blossom Girls' School) 26
   Miss Edith Curtis, Miss Lena C. Williams
2. The Kyo-ai Jo-gakko (Mutual Love Girls' School) 28
   Miss Fanny E. Griswold
3. The Doshisha ................................ 28
   Samuel Colcord Bartlett

Co-operative Evangelistic Work:
1. In Kyushu, Miyazaki Station Report ..... 30
2. In The Hokkaido: Reports from Sapporo and Otaru 31, 35-44
3. Report of Acting Field-Secretary ........ 32
   C. Burnell Olds
4. Kumiai Statistics .......................... 34

The Fifty-first Annual Meeting of the Mission:
"Back to Earth," Impressions of a First Mission Meeting 44
Miss Grace E. Babcock

Important Notes at the Annual Meeting 46

Dr. Sidney L. Gulick's Mission to the Orient:
Last Days in Japan 46
Letters to the Federal Council of the American Churches
1. From the Mission ................................ 49
2. From the Japan Federation of Churches .... 50
Charles Lathrop Noyes, D.D. 50
Mrs. Brunner's Visit to Kobe 51
Miss Charlotte B. DeForest

Congratulatory Meetings:
In Honor of Miss Alice Pettee Adams 52
   MRS. Genevieve D. Olds
In Honor of Miss Annie Lyon Howe 52
   Mrs. Florence H. Learned

Personal News Items 54
Kobe College

A Christian College for Women in the International Trade Center of Japan

Japan's oldest woman's institution now carrying a college department. Congregationalist in origin but interdenominational in service.

<table>
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<th>Departments</th>
<th>Year Started</th>
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<tr>
<td>College</td>
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<td>46</td>
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<td>Junior College</td>
<td>1922</td>
<td>141</td>
<td>21</td>
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<tr>
<td>Academy</td>
<td>1875</td>
<td>332</td>
<td>771</td>
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<tr>
<td>Music</td>
<td>1905</td>
<td>35</td>
<td>17</td>
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607                    910

The new land for the needed expansion is being bought by the Alumnae and Japanese Friends.

Kobe College looks to America for the buildings for this cooperative enterprise.

Address: The Kobe College Corporation, Room 1315, (19 S. La Salle) St., Chicago, Ill.

Or           Miss Charlotte B. DeForest, President, Kobe College, Yamamoto-dori 4 Chome, Kobe, Japan.
Annual Report of the Japan Mission of the American Board

(April 1922—May 1923)

I.—THE SOCIAL AND POLITICAL BACK GROUND

Perhaps the most interesting national event of the year was the visit of the Prince of Wales in April and May of 1922. This visit was undoubtedly greatly appreciated by the Japanese people. They were frankly pleased with the Prince's democratic bearing, his friendly interest and manifest good-will. His very cordial relations with the Prince Regent were obviously gratifying.

The Prince Regent is very popular and seems genuinely to merit his popularity. The course of events during this first year of his regency points to the continued democratization of the Court and high official circles.

This year's session of the Imperial Diet was as disorderly as usual; in fact, quite up to the standard set by Western legislative bodies in this respect! There was the usual meagre grist of significant laws. The final passage of the "Jury Bill" has been hailed by some as a great step toward the reform of the judicial system and the bringing of it into greater harmony with Western standards. Judged by those standards, however, it would still seem to leave an excessive amount of power in the hands of the judge and procurator.

A rather complicated tax reform bill was passed which it is hoped will prevent the tax-dodging by wealthy families which has long been a scandal in Japan.

A bill permitting race-track gambling, under some apparently unenforceable restrictions, was presented by the War Department in the alleged interest of improving the breed of horses in Japan, and was finally passed.

There was the customary suffrage agitation with the usual result—"no forrarder." Both political parties pay lip service to the principle of universal manhood suffrage; the Kenseikai, being out, makes a great show of demanding it, but it is doubtful whether the leaders of either party care much about it.

There was unexpectedly heated opposition from Buddhist leaders to the appointment of a diplomatic representative at the Vatican, and the appropriation for this purpose was finally stricken out of the budget. The appropriations for the army and navy were reduced several per cent., and the amount granted by the central government for primary education was increased from ¥10,000,000 to ¥40,000,000.

The army has been reduced by some 50,000 men and several thousand officers. The terms of the Washington Treaty have been faithfully carried out by the Navy Department. The complete withdrawal of the army from Siberia, even though belated, is particularly gratifying. The Siberian Expedition was an extremely costly blunder of the militarists. It has certainly been a great humiliation to them, and must have weakened their power in the government.
The return of the soldiers from Shantung and the carrying out of the Washington Agreement on that vexed question is a credit to the government. It is impossible to say how completely Japan has abandoned her interference with the internal politics of China, but it does really seem that the days of the Twenty-one Demands and of the Nishihara Loans are past.

The Government-General of Korea seems to be definitely trying not to be provocative, and the appointment of Mr. Ariyoshi (a Christian) to be Civil Administrator promises increasingly harmonious relations with the Korean people.

The fall of the Takahashi Cabinet was due more to personalities than to any change in the policy of the government. Premier Kato seems to be an honest and capable man. His government is almost a pure bureaucracy, but it is doubtful whether either of the present parties could improve upon it with a purely party government. A group of business men, chiefly from Osaka, led by Mr. Sanji Muto, of the Kanegafuchi Company, are forming a new “Business Men’s Party.” It has not gone through an election yet, but it may show unexpected strength, and with a man like Mr. Muto at its head ought to exert a beneficial influence in politics.

The conference at Changchun last spring between Japan and the Chita Government was unfortunately a failure. Viscount Goto has resigned as Mayor of Tokyo in order to be free to conduct informal conversations with M. Joffe, the Far Eastern representative of the Soviet Government. The prospects of a trade agreement with Russia are at least brighter than at any time since the Changchun Conference.

Last spring an attempt was made to form a national labor organization, somewhat on the lines of the American Federation of Labor. Several very stormy sessions were held by working men in Osaka, and an organization was effected, though it was impossible to achieve all that the leaders had hoped for. The economic condition of the country has been bad all through the year, and business is not picking up here at all as it is in America. Nevertheless, due presumably to the great elasticity of the farm-labor market, unemployment has not been nearly as serious as in other countries.

The agitation of the former outcasts for the actual realization of the abolition of class distinctions and discriminations, which has for so long been the law, has had some spectacular developments lately. The Suiheisha (Water-level Society) and the New Suiheisha are carrying on an active campaign against discriminations and distinctions with reference to their people, commonly called Eta. An interesting phase of the movement is its condemnation of the Hongwan sect of Buddhism, of which most of this class are adherents, on the ground that it has collected an excessive amount of money from them and that it seeks to keep them contented with their inferior social position.

A new Juvenile Delinquency Law has been promulgated which seems to have many commendable features and is certainly an improvement over previous conditions. The first Juvenile Courts in Japan were opened in January 1923, at Tokyo and Osaka. The first judge of the eastern Juvenile Court is Judge Mitsui, of the Tokyo District Court, a prominent member of the Reinanzaka Kumiai Church.

The right of political speech and assembly, and of participation in political movements, was granted to women May 10th, 1922. On the evening
of that day the first woman's political meeting was held at the Y.M.C.A. Hall in Kobe. A number of prominent Christian women were among the speakers.

D. D.

**Temperance Reform**

In October, 1922 under the auspices of the Japan W.C.T.U., the first conference for the serious study of the alcoholic question in Japan was held in Tokyo. The question was studied from many angles,—physiological, economic, moral, social and legal, and from the standpoint of the statesman, the educator, the reformer, the employer and the laborer. The discussions were led by men who are recognized as the highest authorities in their particular fields. The result of the conference was an indictment of alcohol.

*The Japan Evangelist,* in reporting this conference, adds: “It is interesting to note that most of the Yen 3,300 needed to finance the conference was furnished by insurance companies and by a substantial contribution from the Home Department of the Government.”

* * *

The temperance movement is growing among the national associations of young men. 236 of these, with a membership of 117,982, are now working for temperance reform. There are but four prefectures in Japan where this movement has not taken root. The Government is directing attention to the movement through the Social Bureau of the Home Department.

* * *

Delegates from nine leading universities and colleges recently organized the Japan Collegiate Anti-Alcohol League. This League is to co-operate with the National Temperance Societies of Japan and with the World Student Federation against Alcohol.

* * *

The Juvenile Prohibition Act, forbidding the sale of liquor to minors, went into effect on April 1st, 1922. For twenty-three years the Diet had been regularly petitioned to enact such a law.

* * *

At the Thirty-first Annual Meeting of the National W.C.T.U. in April 1923 a movement was launched for reaching the ten million children of Japan through scientific temperance instruction. One man has pledged a thousand yen a year for ten years for this purpose.

* * *

The war against intemperance seems at last to be fairly under way. Already voices are raised here and there in favor of national prohibition. Even the Government is encouraging the formation of temperance societies and the spread of temperance sentiment. With this growing recognition of the evils of intemperance there may come a deeper national consciousness of the peril to the moral and physical welfare of the people that is involved in that other great social evil—licensed vice.

The Christian forces of Japan are doing something to arouse public opinion to demand the suppression of this evil. At the recent W.C.T.U. Convention the members voted to petition the Diet to pass a law making prostitution illegal, with loss of citizenship the penalty for its violation.
Official indifference to questions of social purity, however, is shown by the fact that Madame Yajima has presented a petition to every session of the Diet since its opening in 1890 asking for favorable action on a bill making men equally punishable with women in cases of adultery, and it has never yet been reported out of committee!

Anti-Militarism and Peace Movements

The Educational Department is making drastic changes in the text-books used in Primary Schools in order to eliminate militaristic ideas and make them more international in character.

The resentment against conscription is growing very bitter, especially among students. An interesting revelation of the student mind and of the rapid growth of anti-militarism was given by the recent violent opposition of a great majority of the students of Waseda University to the inauguration of an association for the promotion of universal military training. As a result of this opposition the effort on the part of the militarists to introduce the study of military tactics into the university was defeated.

Dr. Sidney L. Gulick's visit to Japan, Korea and China, bearing the message to the churches in Asia from the Federated Churches of America, has been one of the very important events of the year. One result has been the forming of a union of all the organizations working for Peace and Internationalism in Japan, which promises to make the Peace Movement much more effective. Dr. Gulick's visit to the Orient has certainly advanced the cause of international good-will very materially.

II.—THE CHRONICLE

A CALENDAR OF IMPORTANT EVENTS IN THE HISTORY OF THE MISSION

June 1922—May 1923

**JUNE**

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<td>6th-12th</td>
<td>Fiftieth Annual Meeting of the Japan Mission at Arima.</td>
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<td>8th</td>
<td>Miss Eva Earle after six months of splendid service at the Matsuyama Girls' School returned to America for health reasons.</td>
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<td>10th</td>
<td>Rev. and Mrs. Marion E. Hall left on furlough.</td>
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<td>28th</td>
<td>Miss Anne Bingham, of Glory Kindergarten and Training School, was married to Mr. Herbert Johnson of Kobe.</td>
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**JULY**

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<td>12th</td>
<td>Mrs. Jerome D. Davis, for 37 years a member of the Mission, died at Denver, Colorado.</td>
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<td>18th</td>
<td>Miss Sarah Field and Miss Edith Husted left on furlough.</td>
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<td>22nd-31st</td>
<td>First Summer Camp for Girls at Uradome, on the Japan Sea, in charge of Miss Eleanor L. Burnett and Miss Estella L. Coe, assisted by Miss Louise Wrocklof, Miss Frances B. Clapp, and Mr. Leeds Gulick.</td>
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**AUGUST**

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<td>11th</td>
<td>Miss Martha Howey arrived from America for a year of volunteer service at Kobe College.</td>
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18th. Rev. and Mrs. Kenneth S. Beam and their five children left the Mission for residence in Southern California.

ARRIVAL OF REINFORCEMENTS

21st. Miss Florella Pedley, term teacher and president's secretary at Kobe College.

27th. Miss Mabel Field, term teacher of English, and Miss Stella M. Graves, music teacher for Kobe College.

SEPTEMBER

4th. Miss Grace E. Babcock, under appointment to the Kobe Woman's Evangelistic School; Miss Gladys Ramsey, fiancée of Mr. Leeds Gulick; Mr. Stewart B. Nichols, Amherst's first representative at the Doshisha.

6th. Mr. Leeds Gulick and Miss Gladys Ramsey were married at Karuizawa.

RETURNED FROM FURLOUGH

4th. Dr. Susan A. Searle.

14th. Dr. and Mrs. Edward S. Cobb.

18th. Mrs. M. L. Gordon.

23rd. Dr. Sidney L. Gulick arrived in Japan as representative of the Federal Council of the Churches of Christ in America, bringing a message of goodwill to the Churches in the Orient.

OCTOBER

5th. Fiftieth Anniversary of the arrival at Kobe of Mrs. M. L. Gordon. Mrs. Gordon has been longer in active service than any other missionary now in Japan.

22nd. Mrs. Harriet Gulick Clark died at the home of her son Edward in Shanghai.

23rd. A son, Roger Fleming, was born to Mr. and Mrs. H. W. Hackett at No. 53, Kobe.

30th. The Fiftieth Anniversary of the establishment of the Public School System of Japan.

Dr. D. W. Learned received gifts from the Emperor and from the Educational Department of the Government in recognition of his forty-seven years of service in the Doshisha.

Dr. Susan A. Searle of Kobe College, Miss Annie L. Howe of the Glory Kindergarten and Training School, and Miss Mary Florence Denton of the Doshisha Girls' School, were also publicly honored with gifts in appreciation of their services as educators.

NOVEMBER

17th. Miss Alice Cary returned from furlough.

26th. A Memorial Meeting was held for Mrs. Clark at Miyazaki. The Christians of Hyuga pledge ¥2,000 as a scholarship fund for theological students, in memory of Mrs. Clark.

28th. Rev. and Mrs. Sherwood F. Moran left for their first furlough visiting relatives in China and India on their way to America.

DECEMBER

8th. Miss Annie H. Bradshaw closed thirty-four years of faithful
service in Sendai, Japan, and sailed for America.

January
12th. Mr. and Mrs. Dana I. Grover and their four children left Japan to make their home in California.
29th. Funeral services for Mrs. Clark were held at Kobe Woman’s Evangelistic School and at the old Ono Cemetery in Kobe.

February
9th. Wallace Taylor, M.D., for 38 years a member of the Mission, died at Oberlin, Ohio, in his 88th year.
10th. Dr. and Mrs. Hilton Pedley sailed for America on furlough, via Hawaii and the Panama Canal.

March
13th. The Imperial Decoration of the Blue Ribbon was bestowed upon Miss Alice Pettee Adams in recognition of more than thirty years of service in Social Settlement Work at Okaya-
25th. Mr. and Mrs. Franklin Warner arrived in Yokohama on a brief tour of the American Board Mission fields in Japan and China.

April
1st. Miss Isabelle McCausland sailed from Kobe for a year of study in Europe and a brief furlough in the United States.
5th. Rev. Cyrus A. Clark left for America on furlough.
14th. Rev. John Thomas Gulick, Ph.D., for 35 years a missionary of the American Board in China and Japan, died at his home in Honolulu at the age of 91.

May 30th-June 4th.
Fifty-first Annual Meeting of the Mission at Arima.

Note.—In the fall of 1922 Dr. D. Brewer Eddy, Associate Home Secretary of the American Board, went to China on an evangelistic tour with his brother, Dr. G. Sherwood Eddy, of the Y.M.C.A. On his way to and from China Secretary Eddy visited several of our Japan Mission stations, and on the 2nd of September met those members of the Mission who were in Karui-

III.—OUR MISSION FAMILY

The membership of our Mission family is constantly changing. Probably no two of the annual reunions at Mission Meeting time have ever brought together the same individuals. New faces are seen—children whom God has given us, or reinforcements from the homeland,—and old, familiar faces are often missed from their accustomed places.

Ten years and more have passed since those we loved to call father and mother of the Mission left us to join the upper circle of those who have been “promoted for service.” Comparatively few had preceded them, but many have followed since.

There is another circle that belongs to the Mission too. It is made up of our children and grandchildren, and of some of the older members who have retired for rest or for service in other fields. We may call it the great circle, for it reaches round the earth. On the continents of Europe, Asia, Africa and South America, as well as in the home-land, former members of the Mission
family are at work. From time to time some of the second generation come back from that outer circle to join once more the inner circle in Japan. We rejoice to see so many of them here to-day, and to know that others are hoping and planning to come.

And do they not come from time to time from that other Home-land too? To some of us their presence at Mission Meeting seems very, very real.

Some of the family who were members of the Japan circle a year ago have joined the one, or the other, of those home-land circles. To the one, or to the other, some of us will go before another annual gathering here. Wherever we are we shall still be, as now, one Mission family, bound together in a kinship of loyalty, love, and service.

The personal history of the Mission as briefly outlined in the chronicle of the year's events brings to our hearts mingled feelings of joy and of sorrow. We rejoice in the reinforcements that the year has brought us, and gladly welcome these new members to our Mission circle. An especially glad welcome is given to the one who comes back to the land of her birth, to share in the work for its redemption.

We rejoice over the visit to Japan, and the presence with us at Mission Meeting, of one who has done and is doing a great work for World Peace and for International friendship.

We sincerely regret the loss to the work and to our Mission fellowship caused by the withdrawal of the Beam and Grover families, and we would here express our appreciation of the faithful service rendered by Mr. Grover as Secretary and Treasurer, and by Mr. Beam as editor of the Japan Mission News.

Our hearts go out in loving sympathy to those of our number who have lost life-companions, or little ones, and in great thanksgiving to God for the restoration to health of those whose lives have been endangered by serious illness.

During the year four of our missionary veterans have entered into their rest.—Mrs. J. D. Davis, Mrs. C. A. Clark, Dr. Wallace Taylor, and Dr. John T. Gulick. Their combined years of service on the field amounted to nearly a century and a half. Some of them were battle-scarred, worn and weary from age or from suffering. We can but rejoice at their release, and at the echo that comes to us of their welcome home: "Well done, good and faithful servants!"

IV.—OUR MISSION INSTITUTIONS

1. The Kindergartens

A FEW years ago a visitor from the homeland interested in work for children was shown the list of Mission Kindergartens in Japan. Glancing over it, and commenting favorably on the large number of kindergartens of the various Methodist Missions, the Baptist, Presbyterian and Episcopal Missions, he paused a moment at the Congregational record and remarked, "Only seven kindergartens! This is not what we should expect of a Mission of the great American Board in so important a branch of missionary service as kindergarten work!"

The seven have grown to but ten,—a small proportion, indeed, of the 243 Mission Kindergartens in Japan,—yet we have reason to be proud of the
quality of work done and the good results obtained. In these respects our kindergartens rank high. Several of them are regarded as model institutions and are studied as such by educators in Japan. "Of visitors to Glory Kindergarten," Miss Howe writes, "we have had many. One morning the principals of six Osaka government schools marched in. Mission Training Schools have sent their students to study our methods, and the various ships on round-the-world cruises have brought their quota of delighted visitors. One of these, Miss Maria Love, of Buffalo, was the most appreciative and enthusiastic guest we have ever had. I have written to them at home, she said, telling them that they think they know about kindergarten work, but they will need to come to Japan to really find how it should be done! Another tourist visitor, watching the children march in, remarked with beaming countenance, 'How clean they are!' Well, there is every reason why they should be,—there, for instance, is the son of a millionaire; there is another; and that boy is the son of a doctor; the next is the child of a rich merchant. Why! exclaims the lady, we have been told at home that the children in the Glory Kindergarten are such poor, destitute children, and that it is the kindergarten that works wonders for them.'"

It is indeed the kindergarten that works wonders for the children, rich and poor alike, and we rejoice that some of our kindergartens minister especially to the poor and the unfortunate. The tourist's misconception in regard to the status of most of the Glory Kindergarten pupils would have been true of the Hanabatake Kindergarten, for example, where, as Miss Adams says: "When new children come we have to wash their faces and put clean aprons on them until they like to be clean and learn to think of it themselves before leaving home." Miss Adams is rejoicing over the securing of two trained and experienced kindergarten workers who have taught for several years in the Glory Kindergarten. As a result, splendid work is being done at Hanabatake.

At the Soai Kindergarten, oldest child of Glory Kindergarten, and found-ed by Dr. Gordon, more children wish to enter than can be cared for. "The children," writes Mrs. Gordon, "listen entranced to the Bible stories, of which a special feature has been made lately. One day, when they were answering questions as to what Jesus did when on earth, they spoke of many things,—still the storm, feeding the multitude, etc. One little boy said, 'Yes, and He would make little lame boys like me well if He were here now,'" showing how real the truth is to these children. "And," adds Mrs. Gordon, "we are getting more and more in touch with the children's parents.

Mrs. Learned, in charge of the Imadegawa Kindergarten, emphasizes the same points. "Among the encouraging incidents of the year" she says, "we recall the visit of one of the city teachers who has charge of boys in the upper grades. After criticising the city kindergartens he asked if our object was to fit children to enter the primary schools. Pleased with our answer that our main object was not that, but rather the laying a foundation for good character based upon the teachings of Jesus, he asked permission to send his son to us. Now after a year of very regular attendance at the kindergarten, the boy has been admitted by test to the select model school connected with the Normal School, and the parents express their very great satisfaction with his improvement, which they say has been marked in every respect, including health."
"The greatest encouragement in our work, however, is the evidence of the children's growth in their knowledge of the Heavenly Father, and of Jesus, whose relationship to them becomes very real. Perhaps the greatest event of the year was 'Armenia week' in November. It resulted in an offering amounting to 60 yen, which was sent to the American Relief Association, but the greatest result was the good received by the children and the teachers themselves from that one week of concentration upon loving service."

There are Sunday-schools connected with most of the kindergartens that serve as a means of keeping in touch with the graduates who often attend the Sunday-school for many years after leaving the kindergarten. Both of the Kyoto kindergartens have flourishing Sunday-schools. The enrollment at the Soai is 98, with an average attendance of 55. There have been steadily increasing weekly contributions, and generous gifts have been made to Armenian relief, work for lepers, and other special objects. The Imadegawa Kindergarten Sunday-school offerings, amounting to 31 yen, were sent to the Sendai Christian Orphanage.

At Tottori the kindergarten was so flooded with applicants that an additional class was admitted, and tuitions were raised so as to provide for another teacher.

Hamazaka Kindergarten, in the Tottori field, rejoices in a big, new playroom. "An old shed was cleared and floored, the walls changed to windows, and, presto! there was a play-room big enough for marching and for playing games. Most of the money for this was raised in the little fishing village where the kindergarten is located—a wonderful tribute to the value of the work and to the self-sacrifice of Mr. and Mrs. Takata, the local evangelist and his wife."

The Mayebashi Kindergarten is in a prosperous condition in spite of the fact that new kindergartens are springing up all around it.

The Katsuyama Kindergarten at Matsuyama has been ably conducted by Mrs. Takanaka and her associates. Of the Night School Kindergarten Miss Judson writes: "We graduated a lovely class of twenty-two. The dear mites recited Bible verses, sang their kindergarten songs, and did their little stunts in a very engaging way. The smallness of our kindergarten, necessitated by our tiny rooms, makes a very close relation between teacher and children possible, and the result of this is shown in the gentle manners and the real growth in character, mites though they are, which we can see in this especially sweet class. One very encouraging sign in the kindergartens is that one child's coming so often means the coming of another from the same family, or from a relative's home, and former students of the Night School send their children to the kindergarten. A mother who was once one of my students sends her three children. Two of them are yet in the kindergarten, while the eldest, growing fast into a big boy, is regular in attendance at the
Sunday-school, and like others who have come from the kindergarten into the Sunday-school has a true child's faith in Our Father.' These kindergarten Sunday-school children, as they grow up, can never forget what they now believe with all their hearts."

The Miyazaki Kindergarten report says that this year has seen an increase in the number of children attending the kindergarten, until at the end of the year there were nearly as many as the plant provides for. The graduating class was the largest in the fourteen years of its history, twenty-five boys and girls going out to rejoice in their first year of public school life. Kindergarten graduates of several years ago received special honors on graduating from the Girls' High and the Boys' Middle Schools, while those in the grades were commended for industry and good work. Mrs. Warren also reports that mothers' meetings have been well attended and helpful, and that the experiment of holding a field day in the fall was so immediately successful in the delight that it gave to children and parents alike, that it will be considered an established custom.

Every kindergarten superintendent can tell us beautiful stories illustrating the influence in the home of the kindergarten-trained child. This one from Tottori is a good example:—

"A mother whose child has just graduated from the kindergarten was led to receive baptism, though the entire force at home objected. Calmly she walked out of the house on the day of the service, saying: 'I am going to be baptized.' The husband and lord of the establishment said no more. She must, however, continue to put incense on the family god-shelf. No remonstrance would avail here, so she replied, 'Incense I can put up on a little shelf before a piece of wood, and then pray with all my heart to a Father whom you do not yet recognize in our home; pray that He will open the eyes of the blind, that you may see.' Then came the necessity of explaining her action to the child so she would not be led astray. 'Mother, are you praying there? I thought the kindergarten teacher told us we should pray only to God.' No, little daughter. I am not praying with this incense, I am only showing our love and reverence for grandfather and others who have died. We do not pray here; we pray only to God, as the teacher taught us.' A few days later this lesson was repeated by the little girl, with great earnestness and added force, to the grandmother, who was offering incense and mumbling prayers before the god-shelf. The grandmother would have been very angry had the daughter-in-law dared to say such a thing, but a cunning little granddaughter could preach on in simple innocence. On another occasion, when the sake cups were passed about, this little child left her place in the family circle and went to her mother's side with the explanation, 'We are Christians, you know; so we do not drink sake.'"
2.—The Kindergarten Training School

A class of eleven graduated in March. Places were waiting for all. In April we were surprised and delighted at the number of applicants for admission,—26. Of these 16 were admitted, giving us a total attendance of 32. Of the 16 new students nine received highest rank when graduating from the Girls’ High School. Three were just below the highest, three were of middle grade, and only one of low rank. All of these students came to us without solicitation and without any advertising of the school. Eight of them are from Government High Schools and eight are from Mission Schools. Two are daughters of ministers. None are receiving financial help from the school. One is a Korean who ranked second in a class of 88 in the High School. Two braved determined opposition even to threat of disinheritance if they entered our school. Happily this threat was not carried out.

Applications are already in for six of the 14 that will graduate in 1924. For the first time in our history we have sent out two experienced teachers, one after five years and one after two years of teaching in Glory Kindergarten. They have gone to Miss Adams’ kindergarten in Okayama.

We have lost from our teaching staff in the Training School one of our oldest and best teachers, Mrs. Ogita, who has gone to Europe with her husband. Miss Bingham’s music work has been taken by an outsider, but all other vacancies have been filled from our own graduates.

In November the Training School gave a very successful bazaar, netting 500 yen, which was all needed for current expenses, our estimates for the year having been severely cut by the W.B.M.I.

Annie L. Howe.

3.—Kobe Womans’ Evangelistic School

The year has been a good one. Never has there been a more earnest spirit manifested in work and in study. *Dendo*,—Evangelism, is the motto the women chose for the year. They are eager for an opportunity to do personal work. To any task set before them they apply themselves wholeheartedly.

There is a gratifying spirit of initiative. The Student Society is well organized with a definite program of lectures and various activities. The “Story-telling Band” of the society has accepted invitations from various churches of Osaka and Kobe and vicinity to tell stories at special meetings of the Sunday-schools. The *Dendo-bu*, or Evangelistic Band, holds itself in readiness to seize any opportunity for work. They are trying to raise money to go to more distant places to hold meetings with an evangelistic purpose and to advertise the school.

The present enrollment is twenty-one. The spirit of self-support is strong. Only four receive aid, and that is limited to board alone. With the constantly increasing expenses for teachers, this constantly decreasing expenditure for student aid is most welcome.

The new relation of the Mission to the Kumiai Churches does not materially affect our work, but the putting of the school under the control of a Board of Directors, elected by the Kumiai Body, the Alumnae, and the Mission (with two members chosen by the Board itself) has been a great help to us. We are very glad to have this official relation to the Alumnae and
to the Kumiai Churches. The fact that the President of our Board is the Secretary of the Kumiai Body makes it possible to keep in very close touch with the churches. All three of these busy Kumiai men have been very faithful to their trust and have given freely of their time not only for the meetings of the Board but also for many conferences.

The five women who graduated in June 1922 are all enthusiastically engaged in evangelistic work.—four in Kumiai and one in Presbyterian fields. Five of our graduates are working outside of Japan. Two are in Manchuria, one in Shanghai, and two in the South Seas. In four of these places they are working for the Islanders or for the Chinese as well as for the Japanese residents, and they rejoice in this opportunity for foreign missionary service.

As our school is now in its fifth decade, many of our graduates have retired from active service owing to advanced years. Of the one hundred and one living graduates twenty-one have been in direct work as Bible Women this past year, all but one in the Kumiai Church. Twenty-two are pastors' wives, of whom seventeen are of our own denomination. Ten others are engaged in various forms of Christian work, for the most part social betterment enterprises.

Gertrude Cozad.

4.—Kobe College

Kobe College has an excellent report that will be printed in full as a separate leaflet for distribution. Copies may be obtained from the president. We give here but a brief summary of this report:—

1.—NEW THINGS UNDERTAKEN:—

1. The Junior College and new courses of study, bringing the institution more into line with the government system of education.

2. A Health Crusade.—Health records, mental and physical tests, corrective gymnastics and athletic contests.


4. The New Building Program, providing for a future development up to a maximum of 700 students in three departments, Junior and Senior Colleges and Conservatory of Music, on the new site at Akashi. The principal features of this program include a group of academic buildings, a group of dormitories, extensive athletic grounds, from six to eight faculty residences, and ultimately an auditorium to seat a thousand people.

5. Publicity Campaign.—Two issues of a report pamphlet entitled "Current Events at Kobe College" have been sent to mailing list of about nine hundred names, in forty-three States in America and in some other countries. Many expressions of interest have been received in response.

II.—NEW THINGS SOUGHT, OR UNDER WAY:—

1. Incorporation under Japanese law, as an educational foundation administered by a board of trustees. Kobe College is still a Mission School, but is fast outgrowing the usual limits of such schools in curriculum, in constituency, and in cost. Its founders
and supporters look forward to a long future for it, far longer than the organized life of the Mission. In preparation for its future independence the Mission now wishes to launch the College as a juridical person entitled to hold its own property and its own funds. Final action will probably be taken during the coming year.

2. Teachers' Licenses for Graduates of the School.—An institution secures itself a special place in public favor and seals its educational standing with the world if it can secure for its graduates the privilege of receiving teachers' licenses without the taking of the dreaded examinations. An inspector from the Department of Education has visited the College, examined its work, and made favorable report to the Department.

[This privilege has been granted Kobe College since the above was written.—Ed. J.M.N.]

3. Teachers' Pension System.—The Japanese government pensions teachers who leave their employ after fifteen years of service. Christian teachers that might prefer to teach in a Christian school sometimes choose a position in a government school for the sake of future insurance. Christian schools are therefore at a disadvantage in trying to build up strong faculties. A union pension system for Christian schools has been proposed. Kobe College is preparing to start her own pension system or to join the union system if it is started soon. She has fifteen hundred yen with which to begin a permanent pension fund. To enlarge the fund and establish the system is one of the tasks committed to the new year.

III.—THE MAIN CARRYING ON

1. By the Faculty.—On the teaching and administrative force there are sixty-four men and women of four nationalities. Miss Susan Searle, the president emeritus, is now in her fortieth year of service. She very appropriately received the degree of Doctor of Humanities from Carleton College last summer, and a silver gift and a document of thanks from Kobe City last fall on the occasion of the Educational Jubilee. Ten alumnae have taught in the school during the year. One other has joined the staff as full-time librarian. A new office, that of President's English Secretary, has been taken by Miss Florella Pedley.

The spirit of self-improvement has been marked. Among the institutes and conferences attended by members of the faculty have been those dealing with science, Einstein's theory, gymnastics, English teaching, Sunday-school-teacher training, Western dressmaking, Japanese penmanship, and social service. Individuals have been studying English, German or French, and Music. The Teachers' English Club, under the lead of Miss Mary Stowe, has held weekly meetings. Dean Kawasaki is studying for a Master's degree at the University of Michigan. Miss McCausland is spending a year in Europe studying social service problems.
The spirit of contributing to the outside world has also been strong. Miss Burnett helped promote the first Girls' Summer Camp in Japan, and Miss Wrockloff joined her as one of the leaders. Miss McCausland lectured extensively on social subjects, both before special groups and in institutions. Miss Grace Stowe has been in demand for various types of practical service, like fitting out travelers or students in European dress. Miss Howey and Miss Wrockloff have made large contributions to the literary and musical aspects of the Kobe Woman's Club. Miss Searle has kept up her weekly calling in the homes of former students. Both she and Miss DeForest have attended and addressed alumnae meetings in other cities to arouse and maintain interest in the forward movement of the college. Professor Yokogawa has lectured at various institutes on child psychology, and has taught in the City Training Institute for Primary Teachers. Prof. Miura has lectured on Einstein and has been asked to serve on a national committee investigating the question of mathematics in higher institutions for women. Miss Mibai gave a series of lectures on mental tests, with illustrations, before a group of teachers in Matsuyama. Miss Shohara and Miss Kobayashi have taught in the Kobe Y.W.C.A. school, and the former has aided Miss DeForest in putting together material for an American mission-study book on Japanese women. Prof. Iizuka and other teachers conducted a two days' conference of the teachers of English in the girls' high schools of the prefecture.

The spirit of loyalty and co-operation in the faculty has been strongly marked. Of the five Japanese women teachers who have been married during the year three have found it possible to continue teaching. Three men who came for temporary teaching sought longer appointment because they found themselves happy in the work. All the full-time teachers in the Music and College Departments are Christians, and all but four in the Academy.

2. By the Student Body.—The Academy has had a total enrollment of 349 students. The entering class, selected from twice its number that took the examination, was of good quality. None failed at the end of the year. The graduating class of sixty was the largest in the history of the school. About half of the graduates have gone on with study in some form.

The College enrolled 177, of whom 69 were new to the department, eleven being from our own Academy. Fifty were from non-Christian schools. The graduating class numbered ten from the Senior College and twenty-one from the Junior College.

The Music Department has enrolled thirty-six and graduated two. A system of term examinations before a group of teachers has helped to reveal those who are really suited to a music course. There was a loss of thirteen students during the year, due in part to this system of examinations, although several withdrew on account of ill-health and two were married. The quality of the work in this department is steadily improving.
Students come mainly from the upper-middle class. It is with regret that we notice a decrease in the number of poor girls attending the institution. Doubtless this is due to the high cost of living. Eight girls have been given their tuition, and eight have been aided in whole or in part with their board. Tuition has been remitted for the daughters of eight Kumiai pastors. Several students have helped themselves by working for the school or for private individuals.

One Chinese and one Korean were enrolled and have done good work. Nationality does not affect the question of dress. As the School has no uniform, a student wears any costume she likes within the limits of good taste and utility. European dress is, however, becoming more and more popular, especially among the younger girls. In view of this it has seemed wise for the School to help guide the new idea and establish standards. A "Style Show" in June demonstrated a few approved forms, with suitable underwear and appropriate skirt lengths for different groups. Printed suggestions have been sent to the homes of the students for their use in case they wish to adopt Western dress. It is hoped that this will prove a step toward practical training in hygienic and appropriate styles of clothing.

This year's Day of Prayer was one of great happiness. It was the culmination of three days of meetings led by the well-known evangelist, Mr. Paul Kanamori. He made a strong appeal for Christian loyalty as the basis of college loyalty. For weeks after his visit hardly a Sunday passed without the baptism of some of our students in the city churches. Mr. Kanamori brought to fruition the preparatory work in the hearts of many students, but the harvest in many of the younger hearts cannot yet be estimated in statistics. There have been thirty baptisms during the year.

A volunteer Bible-class has been started in the Academy, corresponding to that so successfully carried on by Miss Burnett in the College. The Student Y.W.C.A. sent four delegates to the annual summer conference at Gotemba, and raised a considerable sum for Russian famine relief and other causes. It also held a number of interesting missionary meetings during the year and raised a part of its annual contribution to the W.B.M.I. by selling lunches at Commencement time.

3. By Our Friends.—Gifts of money carry, roughly speaking, two-thirds of our expenses. Gifts of prayer and love do still more. Who can measure them?

Visits from Mrs. J. F. Hardin, of the Iowa Branch, and of Mrs. W. F. Brunner, of the Ohio Branch, have strengthened our hands and hearts. [See Mrs. Brunner's Visits to Kobe.]

The generous granting of a partial scholarship at Rockford College for a student from Kobe has made us feel anew the international bond with our sister colleges in America. Mills College has continued the scholarship it has so long granted to a Kobe student. The gifts of a scholarship fund that will provide board
and room for a student at Kobe College, from Mr. J. Wallace Hoyt, of Florida, in memory of his mother and sister, is the first of its kind from America. May it be the first of a long line! A memorial scholarship fund made up of smaller gifts has nearly reached the point where its interest will provide tuition for one girl.

Another valued gift was a collection of books from the library of the late Rev. A. W. Stanford, a former member of the College Board of Managers and a warm friend of the institution. Another was the giving of a second benefit concert to raise money for a grand piano for our chapel. One graduating class decorated the chapel platform curtain with emblems of light and aspiration. Another has just given a considerable sum toward the support of a new Korean student. One last gift must be mentioned,—a beautiful reproduction of Holman Hunt’s “Light of the World,” brought us from England by Pastor Yonezawa of the Kobe Church on his return from a trip around the world. It has been appropriately framed and hangs in the chapel opposite the annual motto. The motto this year has been “Whatsoever He saith unto you, do it.” May what Kobe College and her friends have done this past year prove in accord with the spirit of that motto!

CHARLOTTE B. DEFOREST.

5.—Matsuyama Girls’ School

| Japanese teachers | 10 |
| American teachers | 1 |
| Total enrollment  | 144 |
| Entered April 1922 | 45 |
| Graduated March 1923 | 25 |
| Total number of Christian students | 33 |
| Total number of graduates | 528 |
| Total budget for the fiscal year (Jan.-Dec.) | $6,015.20 |

There come times in the lives of all individuals when the only possible course to be taken seems to be to stand and wait. This has been such a year in the life of Matsuyama Girls’ School. Students, teachers, and friends have all been watching eagerly for forward steps to be taken, but nothing but patient waiting has been possible. It has been hard to thus apparently make no progress, and the waiting has not always been patiently done; but it is hoped that the future may show that the waiting has not all been in vain.

The attendance during the year has been practically the same as that of last year. The class that entered in April 1922 is an especially good one both in point of numbers and scholarship. None of the graduates of March 1922 went on with their studies to higher schools, and before this becomes possible for even a few students the educational standard of the school must be raised. Until the school has better equipment and obtains government recognition it cannot hope to draw good students nor keep its standards up to the requirements of higher schools.

The first step to be taken in raising the standard of anything is to discover the status at the present moment, and in order to do this Miss Mibai,
of Kobe Jo Gakuin, was invited to come and lecture to the teachers of the school and city on mental measurements and to give mental tests to all the students of our school.

Miss Mibai has made special study of this subject and holds a Master's Degree from Michigan University, and was therefore well qualified to help in this way. These lectures were well attended by the city teachers and proved to be very inspirational. The tests given the students revealed the fact that our students are somewhat below the mental grade of the Kobe Jo Gakuin students, and they also showed our teachers that there were students who were not doing the work that they were capable of doing, because the standard of the majority of the students is so low. The few girls who might do good work are not doing it, but on the contrary are learning to be lazy. Facts may sometimes be bitter doses to take, but well worth while taking if they help to cure the trouble.

One of the reasons for the impossibility of making more advance during the year has been due to the great loss the school suffered in the illness and return to America of Miss Earle. She had proved herself a valuable teacher and associate, and her forced return has been a great less to the school.* The executive work and the English teaching has kept the Principal fully occupied.

The force of regular teachers has been increased and strengthened by the coming of a certificated teacher of mathematics and science, Mrs. Uchida.

The alumnae have continued their active interest in the school and its development. This took material form this year in the shape of a concert, for which members of the Mission kindly gave their services. This concert netted the endowment fund one hundred and seventy-seven yen. The fund now totals six hundred and ninety-one yen and eighty-one sen. The interest of the alumnae is real, and could be made still more effective if it were more widely cultivated and stimulated. There should be time given by someone in the school for working up and conserving this very valuable aid to the development of the school.

The day of prayer was observed as usual in the latter part of January, and was a most helpful day. The girls co-operated with the teachers in holding preparatory prayer-meetings and in personal work for their classmates. There were many decisions as a result of the special meetings of the day, and at the following communion service of the church eleven girls were baptized. All the dormitory students who had not already received baptism were received into the church at this time except the first year girls. The girls are ready for the right kind of leading into the Christian life, and this, the most vital work of the school, is not being developed in the way it might be because of lack of workers, both foreign and Japanese.

At a meeting in October of the Board of Managers it was decided to hold the old site for a while longer until a fairer price could be obtained for it, and to take the cash received from the sale of about a third of the lot which had already been sold for remodeling the present buildings and the building of such permanent buildings as this remodeling would necessitate. It was also voted to employ the firm of Murphy, Hamlin & McGill of New York for the making of plans for permanent buildings to be erected when the needed money was

* Since this report was written a new term teacher, Miss Helen Fair, has been appointed to take Miss Earle's place.—Ed. J.M.N.]
in hand. The land that has been sold netted the building fund twenty-four thousand one hundred and seventy yen. This will not be sufficient to do what it is desirable to have done in the immediate future, but it is hoped that in some way class-rooms and equipment may be improved so that government recognition can be obtained soon. The preliminary sketches that this firm have made show that the buildings cannot be properly accommodated on the present site, and so attempts have been made to secure a little more of the mountain-side. This is now owned by the city as a park, and it may be difficult to obtain any of it; but the matter has not yet been fully presented to the proper authorities. If more land can be obtained the dormitories can be separated entirely from the school buildings, a most desirable thing.

Even though a review of the past year shows little of direct progress, there are no reasons for discouragement. The vision of what ought to be done has not seriously interfered with what had to be done under the existing circumstances. The year closes with the strong hope that another year will see more definite progress along lines of both internal and external improve-

Olive S. Hoyt.

6.--Matsuyama Night School

During the school year ending March 1923, the Night School enrolled 337 students. Eleven girls are now taking the High School course. A dormitory for working girls, close to the school, which would give secure protection to girls coming to study at night, would enable us to give Christian education to many strong, earnest girls, with good minds, and eager to make the best of their opportunities. Only girls who are strong in mind and body, and determined to get an education, are able to take the study course at night, after their day's work,—and they are choice girls.

Two of our former girls, who worked their strenuous, self-supporting ways until they were ready to enter the Girls' School from which they both graduated with class honors, are now the help-meets of Christian workers—one in church work, the other the wife of one of our most valued teachers.

This spring two students graduated from the post-graduate course (one of them a girl from the advanced sewing-course); seven from the abbreviated High School course, and twenty-two from the Grammar School Department.

The sewing-class graduate typifies the class of girls we want to help more. The main support of her widowed mother, insane brother, and little sister—working, while attending school, eleven hours a day; bright, immaculately neat; a thoughtful student of the Bible,—her shining face testifies to her Christian character.

The seven graduates from the High School course include one who is head of his own small factory, one post-office clerk who is preparing to enter the Tokyo school for post-office officials, a bank clerk, three farmers, and an employee in a railway station.

Two of these graduates are not yet out-and-out Christian, but profess their faith in the Bible, and continue in the school as post-graduates.

Since March 1st, 1922, twenty-two present and six former students and one who is living in our dormitory, but attending the Hokuyo High School, have received baptism.
Four young teachers, former students, have entered higher institutions,—the Imperial University in Kyoto, the Keio University in Tokyo, Matsuyama College and the Hokuyo High School. All four are Christians.

One undergraduate has left us to enter a college in Tokyo, another has gone to the Kwansei Gakuin in Kobe, six to the Hokuyo High School, three to the Normal School, one to the Agricultural School, and one has entered the Red Cross Hospital Nurses' Training School. Some of this loss of especially promising undergraduates is the inevitable and very depressing result of our inability to give that diploma so necessary to those who must win their way up in the world.

School opened in April of this year with 247 night pupils. A class of fifty has been taken in for morning work, making the total for all departments (including the kindergarten) 327.

We have long desired to develop our Night School into a regular High School able to give that longed-for diploma, and with a special course for those who have no time for a full course. The same plant used for day and night work, with the strongest, most responsible teachers serving on both staffs, supplemented by our own young, earnest workers, would be an economical, great work,—and a great evangelistic opportunity.

Our working force during the past year has included five teachers who were former students; also a sewing-teacher who is the wife of a former student—himself a teacher for some years; a kindergarten assistant, who is the niece of the sewing-teacher; and a trained kindergarten who was one of my old students in the Girls' School.

This using of our own sons and daughters of the school is one reason for the devotion to the school and the unfailing interest in the lives of the students and their spiritual growth which make the life of the school strong and uplifting.

One of the encouragements for which we are especially grateful, besides the steady increase in numbers, is the help given to the school by two former students, who, after long absence, have returned as graduates of the Doshisha Theological School to strengthen their Bokō, (Mother School). They are both "live wire" teachers. One of them has been imparting new life to the school for two years past; and the other, who was a most successful Night School teacher before he went to the Doshisha, returned to us this spring, "filled with the Spirit."

Cornelia Judson.

7.—The Hakuaiikai at Okayama

Meetings during the year have been better attended and a number seem interested, though none have been baptized. The boys' and girls' preparatory C.E. Societies have continued their work, and many of the girls are thinking about living a Christian life. One father has given his consent for his daughter to be baptized when she makes a decision for Christ herself.

The Bible-woman holds a Bible-class for the girls in the Sewing School, and work for girls is very encouraging. The woman's meeting has been changed to a Young Women's Club, which meets once a month, when a Bible talk is given, followed by a social hour with refreshments and games. Twenty-five working girls are attending the Club.
The Sunday-school has an average attendance of eighty, and several classes are too large for the teacher to do good work. At Christmas a pageant on the life of Joseph was given, and at Easter a simple concert, in both of which the children did very well.

The Dispensary is the same busy place it has always been; 923 sick people were treated during 1922, some of them coming many days. As there are many surgical cases a young surgeon has just been secured who will begin work from next month.

The people of the lowest classes are very superstitious and have little interest in Christian teaching, yet the influence of the Hakuaikai is growing in the neighborhood and is showing in the lives of the people.

Thanks to friends who contributed the needed money, a Christmas dinner was given to forty who were patients at the dispensary, parents of children in the School and Kindergarten, and some of the children themselves. After the dinner they were given a talk on the meaning of Christmas and music. Many had tears in their eyes as they thanked us on leaving.

An old-clothes bazaar gave many of the poor people warm clothing for winter, and the money from the sales furnished twenty of the poorest people with rice for more than a week.

In October there was a shortage of money, and we feared we must go into debt, but in answer to many earnest prayers, gifts came in, and we closed the year with quite a surplus. During the year just passed the following grants helped much in the work: ¥500.00 from the Imperial Household, ¥800.00 from the Home Department in Tokyo, ¥800.00 from Okayama Province, and ¥350.00 from Okayama City.

A Victrola and lantern would be great helps in our Christian work, and we hope some good friend will give them to us during the coming year. These would help in work for older people as well as for children.

Miss Adams gives most of her time to the Hakuaikai work, and Mrs. Olds directs the Kindergarten. Miss Adams has, in addition, a club for nurses, in which twenty-five are studying the Bible, English and invalid cookery twice a month. She has also several times addressed the students of Girls' Schools on the needs of social work.

Alice P. Adams.

8.—Miyazaki School Girls' Home

A dozen girls have made a happy, united family throughout the year. After graduation and the opening of the new school year the number of new girls exactly equals that of those who have left.

Mrs. Clark's death, in October, came very close to these girls, and even closer to those who were here in former years, when she was more able to enter into their life than she had been recently. They all united to purchase and frame a large picture of her, which has been hung in the assembly room of the Home.

During the year four of the girls were baptized and another desired baptism, but was prevented by her parents, who thought she did not understand what she was doing.

The girls now in the Home are all from good families and are doing good work at school. None of them is in need of financial help. There has been no request for help with school expenses for several years past. Are the poor girls less eager for an education? Or are living conditions more comfortable
for the middle-class people than they used to be? Can we hope this will continue, or ought we to investigate the question as to whether the poor girls are failing to seek higher education because there is no chance for them?

Cora Keith Warren.

9.—Community Welfare Work in Osaka

Many changes have taken place in Osaka during the past year and a half, changes more apparent, perhaps, to one who has been away on furlough than to those in the midst of the work. The more obvious ones are the sale of the American Board property in the city, and the building of three new homes in the suburbs. These houses were ready for occupancy at the end of January, and have already begun to play their part in missionary effort.

One great step in advance was the purchase last summer of a splendid piece of land in the Toyosaki district of Osaka for the new social evangelistic plant. It is located in the center of a densely populated section, and surrounded by all the working-people and factories that the most ardent social worker could desire. Osaka Station is proud of the possibility of having work there. We hope to have the land all ready for the erection of a building by the time Mr. and Mrs. Moran return from furlough in the fall.

Japanese friends are looking forward eagerly to our experiment. Mr. Shiga, the head of the Osaka Municipal Shiminkan (Community House), and an earnest Christian, is keeping our plans continually before his constituency, giving us publicity, and standing ready to co-operate with us in the new work. This splendid attitude toward our undertaking will make much more efficient work possible, for the two plants will be within a ten minutes' walk of each other. It is at Mr. Shiga's request, endorsed heartily by many others, that our new plant will be called the Toyosaki Shiminkan, in the hope that gradually other community houses may be established in the various sections of the city, all bound together by a common interest in a common cause. As a Christian enterprise it will afford the rare opportunity of demonstrating the difference between clubs, classes and uplift work for the bettering of the outward conditions of a community and the same carried on with the added purpose of promoting the spiritual welfare of that community.

There has been a marked change in the attitude of our Japanese workers and of the members of the Mission, passing from a sincere questioning of the advisability of undertaking so-called "social work," through an increasing sanction and cordial approval of a trial, to a present-day quiet settling down to the almost overwhelming task before us. No longer is it necessary to make appeals and apologetics for such work as we are planning; we are beyond that stage. To-day we face the problem of carrying on in such a way that we shall be justified in the making of the attempt.

Almost every Mission having work in Osaka is expanding along this line. The large number of new plants being built or planned puts a heavy responsibility upon all. The Baptists are almost ready to dedicate their new social center in Juso (a suburb of Osaka), the Methodists plan a strong department in practical social Christianity in their newly-opened Bible and Kindergarten Training School, in which young women will be trained to carry on the work that demands so many helpers; the Y.M.C.A. has started a class for laborers as one new effort in their industrial campaign; the Y.W.C.A. has its "indus-
trial secretary” with a live program which is a promise of more and better things as soon as their new building is completed; and so the list of new undertakings might be extended, to say nothing of the splendid enterprises that have already been established. This may seem a large amount of social work for one city, but remember there are two millions of people in Osaka.

More and more the Japanese workers are coming to feel their mutual dependence and need of co-operation, a feeling which has resulted in the forming of a Union of Christian Social Workers, to which the missionaries have been welcomed. This is still in its infancy, but has great possibilities for usefulness.

According to an Osaka newspaper, not only has the American Board bought the land for our plant, but the building has already been begun. We wish that it were so, but there may be greater advantage in making haste slowly. The people in the Toyosaki district know that that we are coming and they are waiting for us, a fact that is a challenge as well as an encouragement. May we not disappoint them!

Alice E. Cary.

Miscellaneous Activities of Osaka Station

The Sunday-school which used to be held in the Kodokwan chapel has been moved to the Baika, where it meets in the gymnasium. The average attendance is about fifty. At Christmas the children carried out the idea of the White Christmas, bringing gifts which the older ones distributed to Koreans in the Osaka hospitals. Miss Curtis has charge of this Sunday-school, making it a place for the Christian school girls to give expression to their Christianity.

* * *

A short while ago a request came from the Kujo Church asking for help in an English service Sunday evenings, half an hour before the other service began. Miss Maguet, an independent missionary who has had an English Bible-class there for years, and Miss Curtis and Miss Cary take turns in this service. It is very simple: singing, prayer and a short talk, all in English. The attendance is very good, often as many as forty.

* * *

Mr. Shiga, the head of the Osaka Shiminkan, asked Miss Cary to help in the club work of the Community House, a very good chance to make valuable contacts and friends in the neighborhood. She gives six hours a week to knitting and sewing classes, inviting the women out to her home for further study and fellowship. It has been the means of making many friends in the near neighborhood of the new plant soon to be built,—women who will help when our own club work gets started. It has been good to have the Mission identified with the largest social service plant in the city.

* * *

A group of young married people, starting from some Baika graduate friendships, have fallen into the habit of coming to the Mission compound Sunday evenings to sing English hymns. From this has grown a very pleasant service, and just recently, at the request of one of the group, a study of Dr. Bosworth’s “Thirty Studies about Jesus” has been started. Two of the women in this group, with four of their friends, come once a week to Miss
Cary for a cooking lesson, always preceded by a short devotional service. Thus the chance is given us to touch at least a small group in this new community in which we have our new homes.

Y.—CO-OPERATIVE EDUCATIONAL WORK

1.—The Baika (Plum Blossom) Girls' School, Osaka

From a small group of girls who gathered for study in a missionary's home forty-five years ago has grown the Baika Jo Gakko of to-day, with its more than seven hundred students enrolled in the High School, College and Domestic Science Departments. Probably most of the Christian Girls, Schools in Japan have had a similar history. What would the pioneers of education for girls' in Japan have thought if they could have looked beyond the problems and discouragements of their own day of small beginnings and have seen the very different problems of present-day educators, when girls are flocking to the schools and many are being turned away for lack of room.

Every year in the city of Osaka alone more than two thousand girls are unable to receive more than a Primary School education because there are not enough Higher Schools. It is not strange that the Osaka City Educational Department has urged the Baika to take in more girls than it had planned to do, and has granted the school a subsidy in order to make this possible. The present popularity of education for girls produces a new problem as to whether more is not lost than gained by admitting such large numbers of students, and yet when we remember that every year 2,000 Osaka girls have to be satisfied with only six years of schooling, the question arises what should the Christian schools do about it?

The new College Department in the Baika closed its first year in March. Forty-nine girls were enrolled in the special preparatory course and in the first and second years in College.

Since the High School has Government recognition, no regular religious instruction can be given in class hours as is given in the College Department, but the Christian Endeavor Society for first and second year girls and the Y.W.C.A. for the older girls play an important part in the life of the school. Attendance at the meetings of these societies and at the morning chapel service is purely voluntary, but in spite of this they are well attended. Last fall the Christian Endeavor Society and the Y.W.C.A. took their annual Thanksgiving gift of fruit, vegetables, cakes and money to the Christian Orphanage in the Juso district. Nearly a hundred girls went with their cart-load of gifts and saw the children and the buildings. They also learned something about the working of the cottage system and the history of the institution. Then before Christmas the Christian Endeavorers made picture-books, which were given to a day nursery for laborers' children. Some of the classes have prayer-meetings, for which they alone are responsible. Thus in spite of the restrictions consequent upon Government recognition the Principal's avowed purpose that the School shall have a definite Christian atmosphere is attained.

At the meeting for new girls and their parents held at the opening of each new year the Principal frankly says that the Baika has been a Christian
school from the beginning, that the American Board believes in it, and has always co-operated with it by supplying missionary teachers, and that, although as Principal he cannot publicly urge the girls to accept Christianity, he plans to make the atmosphere of the school such that they will naturally want to become Christians. And there is a difference in the atmosphere of Christian schools as compared with that of the ordinary government school, a fact which even official inspectors from Tokyo took pains to state in the daily press after a thorough inspection of the Christian schools of Osaka last year. They noted an earnestness and seriousness of purpose which is lacking among the girls of non-Christian schools, and they might have added, what others have often noticed, that the relations between teachers and pupils and between the teachers themselves is different.

EDITH CURTIS.

* * *

SOCIAL LIFE AT THE BAJAVA

Knowing that Japanese girls and women have very little social life in their homes, we are trying to help our school girls to realize something of the value and importance of the social side of life. We do not covet for them the whirl of social activities in which many school girls in America indulge to the detriment of their health and their studies, but we do desire for our girls such an appreciation of the amenities of social life as shall make them happier and also fit them for the ever-increasing demands of a new social order.

We have been unable to do any extensive entertaining of the girls as yet owing to the large classes and the small size of our "hostess room" at the school. We began our instruction in social etiquette first by entertaining the college girls at both informal and formal teas; then we let one group entertain another. Under our supervision they wrote the invitations and prepared and served the refreshments. During the last few weeks the fourth-year girls of the High School have had their turn. Games are always a part of the program, and the girls seem to enjoy themselves thoroughly. We have found that a time limit set by the head teacher is quite helpful, for we consider it a necessary part of the lesson to teach the girls not to stay too long either as callers or as guests.

Excursions and parties for the teachers, excursions with the various classes, and a regular "at home" day for alumnae visitors are a part of our schedule.

Several months ago I was very much pleased when my first-year college girls expressed a desire for an English Club. One was organized at once. Weekly meetings are held, the program including some simple parliamentary drill. One of their rules is that a member speaking any Japanese during the meeting must pay a fine.

I have often heard it said that school days are the happiest days of a child's life. It seems to me that this is more true in Japan than anywhere else in the world. One can guess that there is something wrong somewhere when the girls after a few days of vacation long for school to begin again. We want our girls to enjoy their life at school, but we also want them to be happy and contented at home and learn to be successful home-makers. How to help them do this is one of our greatest problems.

LENA C. WILLIAMS.
2.—The Kyoai (Mutual Love) Girls’ School

The interest in religious things among the girls is encouraging. Eleven have been baptized, and many more are Christians at heart.

The school is unfortunately without a principal, and the trustees have no one in sight as yet. Another new building has been completed. The teachers and girls raised ¥400 in November by means of a bazaar, and since then through eighteen exhibitions of moving pictures in Maebashi and vicinity they have cleared ¥4,000 for the school.

FANNY E. GRISWOLD.

3.—The Doshisha

The Doshisha is the great center of missionary work in Kyoto. Two-thirds of its three thousand pupils daily pass between its Christian influence and city homes. Many of its teachers are regularly engaged in Christian work in the city, while its students are in Sunday-school work or serving in the choirs or in other important posts in city churches.

Three-fourths of the members of Kyoto Station and their associates are teaching in the Doshisha: Drs. Learned and Cobb in the Theological School; Mr. Bartlett in two Theological courses and in Bible and religious instruction in other departments; Professor Lombard in the English Literary Department of the University, and helping out with the English teaching in the Academy; Mr. Curtis in the Junior College. Mr. Nichols, Amhert’s representative in the Doshisha, though technically not a member of the Station, is an important part of the foreign teaching staff. He has classes in the Academy and a few in the University, while his home in the Doshisha Y.M.C.A. is a center of Christian fellowship for the students.

Notable is the experiment begun a year ago of inviting a missionary to give his main time and strength to personal evangelistic work among the students, to which a modicum of class work should be secondary. This being the first year of this relationship between the Station and the Doshisha, it seems wise to enlarge upon it a little. In answer to the Doshisha Trustees’ call, Mr. Bartlett arrived from America and began work in April 1922. During the first term he took no class-room work, but devoted his time to finding out by consultation and experiment what the work of a University evangelist should be. Regular turns at preaching in the Doshisha Church, a Sunday-school class of University students, visits in rotation to the different dormitory prayers, inviting these same groups to his home, a regular turn at the weekly “Character Lectures” for Junior College students, regular turns at conducting the University morning chapel exercises, and private conferences on personal religion, which at once began to grow out of these various lines of work, occupied this term. In the second term Mr. Bartlett gave two courses in Practical Theology, followed (at the request of the students) by the addition of a course in the literature of the Bible in the English Literature Department of the University. Later in the year was added religious instruction in the Doshisha Higher Commercial School. At the Girls’ School, Biblical instruction of the entering class in the College, conducting Vespers for the boarding department once a week, with inquiry meetings and voluntary Bible-study classes, also came within the scope of his work.
THE DOSHISHA GIRLS' SCHOOL

In this department of the Doshisha we find Miss Denton giving her time to teaching, and to Sunday-school and evangelistic work outside; Miss Seymour, volunteer worker, living among the girls and teaching English; Mrs. Cobb and Mrs. Bartlett going to the school for fifteen and three hours a week of teaching respectively, and Miss Clapp pervading the whole place with music. Two others were teaching most of the year: Miss Bosbyshell, sent out by the Pacific Board as a teacher of English, and Miss Vail, a volunteer teacher of Domestic Science, who, in addition to the inspiration and help given to her pupils, left this department systematized and enriched by new apparatus.

On its spiritual side the School has both given and received. This is symbolized by the School's Y.W.C.T.U. winning for the second time the annual trophy flag of the National Society. It is evidenced by the large number of girls giving themselves to Christ during the year. Exact figures cannot be given, but 150 is a conservative estimate. Of these, 130 made the great decision as a result of the Rev. Paul Kanamori's evangelistic visit to the Doshisha.

Behind all these special influences has been the prevailing religious atmosphere of the School, maintained by the daily chapel devotions, by special meetings for the Doshisha Church members held by the pastor, Mr. Kishida; by Vespers for the boarding pupils; by volunteer Bible-classes, and by the regular Bible courses in the curriculum taught by the Misses Best, Page and Wiser, of the City Y.W.C.A., and by Mr. Bartlett.

That these efforts are producing results is evident in the work of graduates and under-graduates alike. The College girls are conducting three successful Sunday-schools, one for children who come from outside of the school grounds, including some of the scholars, one for boarders, and one for their own number taught by Dr. Learned. They also maintain a Sunday-school teachers' meeting. Closely affiliated with the School, and taught by both men and women,—Doshisha students,—are three other Sunday-schools. One of these is in the neighborhood of the Doshisha, one at Shimo-Gamo (interesting for the unusual degree to which it brings together children from widely different social circles), and one in the center of the city. This last has also preaching services and night classes connected with it. It has proved the source of many recruits for the Doshisha.

Two of this year's College graduates in Tokyo are studying for the Y.W.C.A. work; another, and three former graduates, are students in the English Literature Department of the Doshisha University,—the only coeducational institution, by the way, of its grade in the Empire. Another Alumna is in the Theological Department.

The following statistics show something of the great opportunity which the Doshisha presents:—

The total number of students is 3,614, of whom 2,432 are men and 1,182 are women. By Schools the enrollment is as follows:—

The Boys' Middle School (Academy) ... 942
The Girls' Middle School ... ... 727
The College for Women ... ... ... 455
The College for Men ... ... ... ... ... 455 (including 29 theologues)
The Junior College ... ... ... ... ... ... 622
The University ... ... ... ... ... ... 413 (including 11 theologues)

3,614 " 40 ",

Remembering that these students come from all over Japan, Korea, Formosa and Manchuria, and even include the son and daughter of at least one European, and that in the Girls' School several Chinese students are supported by private Japanese benevolence, it is clear that the Doshisha and Kyoto Station working enthusiastically together are making a large contribution to that goodwill toward all nations which is preached in season and out by President Ebina.

S. C. Bartlett.

VI.—CO-OPERATIVE EVANGELISTIC WORK

1.—In the Province of Hyuga—Report of Miyazaki Station

Four innovations mark the work of Mr. Warren: (1) Weekly tours for regular Bible-classes and occasional preaching, to Miyakonojo in the spring and to Nobeoka in the fall; (2) The principalship of the Miyazaki Church English Night School in the fall, which was given up to accept (3) the acting pastorship of the Miyazaki Church. Through all these forms of work many contacts and opportunities were afforded, but the last especially was a gratifying and satisfying form of work. The new relations with the Kumiai churches in general have grown increasingly happy and productive. This pastorate for three and a half months of a particular church has given Mr. Warren a standing and influence not only in the one church, but in the whole Association, never before experienced. The deepening of personal relationships with the Christians has been especially pleasing. (4) The invitation to tour West Kyushu with the head of the Evangelistic Department of the Kumiai Church. Mr. Nishio had previously spoken of his desire that Mr. Warren extend his sphere of activity from the East Kyushu Association (Miyazaki District) to the churches of the West Kyushu Association. These last are few and far between, existing only in the largest and most strategic centers. A 17-day tour of all was made, followed by the visit of Mr. Nishio to Miyazaki for the installation of the new pastor, Sakurai Kenichiro. Everywhere good meetings were held, including the West Kyushu Association annual meeting. New friends were made, and new opportunities for service opened.

Mrs. Warren's election to the presidency of the Ladies' Aid Society of the church has made effective co-operation with the women easier. For the second time, under her management a meeting for the Christian women of the prefecture was carried through—an intensive, well worth-while bit of work. The kindergarten has continued its usual demands on her time. As always, in all the counsels of the station and church her heart and head have been of great service. And many girls and women (to say nothing of the hordes of boy students) have found guidance and help in word and example: from the school girl coming for English because her father has ambitions for her, to the mature woman seeking spiritual help because crushed by burdens too heavy to be borne by flesh and blood alone.
The Kumiai churches with which we co-operate have continued about as usual during the year under review, three-fourths of which falls in the first year of the carrying out of the plan of co-operation. No startling changes have come about, but there exists to-day such a spirit of harmony and co-operation among all the elements involved— independent church, aided church, and mission; lay and cleric; foreign and Japanese—as has, it seems to me, never before been so effective. To the writer the plan of co-operation has proved an unfailing source of inspiration and joy in service and in companionship with Japanese yoke-fellows and brethren beloved in the Lord. Both on the local field and in the central Directors’ Council has this been the case.

C. M. WARREN.

2.—In the Hokkaido—Reports from Sapporo and Otaru

A survey of the whole Hokkaido field as given in this year’s report shows: First,—“Mountain Peaks,” that is, the outstanding features in the work of the year, new advance movements and successful efforts put forth in various parts of the field, especially in Sapporo and Otaru; second,—“Foot-hills,” where the work has been less encouraging, verging on to plains where things have seemed to be at a standstill; and Third,—a few “Valleys,” denoting serious losses by deaths or removals, or more discouraging still, dissensions and moral failures.

The most noteworthy “Peaks” are:—

I.—The Educational Ministry of the Sapporo Church

1.—Through Church Extension Work in Country Districts

A two days’ mid-winter conference was held in the farming community of Chashinai. This was a new venture in Hokkaido evangelism, but the ground had been prepared by the earnest Christian faith and life of a young man by the name of Kusachi, who had come to that region thirty-two years ago. At that time there were many opposers of Christianity, but Mr. Kusachi stood strong in his faith. His personality greatly influenced his neighbors. Through his character many have been led into the Christian faith.

The Conference was held in Mr. Kusachi’s house. The speakers were Pastor Ebizawa, Deacon Utsunomiya, and Mr. Kokita, all of Sapporo. Mr. Ebizawa set forth the important teachings of the Christian faith, Mr. Kokita gave a series of expositions of the Sermon on the Mount, and Mr. Utsunomiya spoke on the subject of stock-raising, which is a new industry in that region, emphasizing its importance to the farmer, and also the importance of real, true Christian living. There were three sessions a day with an average attendance of about sixty. This brief two days’ conference was richly blessed to all who attended. It was markedly fruitful in inculcating Christian faith and life in this farming community. There were many who were revived or who began anew the life of faith. Two received baptism—a woman, and an old gentleman of 72 by the name of Tsuijiwaki.

This Mr. Tsuijiwaki is a man of intelligence and has the energy of a young man. Public-spirited and wide-awake to modern movements, he has done much to advance the interests of his neighborhood. For several years he had heard the Truth from Mr. Kusachi and had been greatly moved by it, but the
strong opposition of his family and the fact that he had long been addicted to saké-drinking had prevented his becoming a Christian. On this occasion, however, he finally and fully decided to enter the new life, and with that decision he confessed Christ and received baptism. Here is his testimony:—

"I said to my family this morning, I have become a Christian and am quitting my saké for good." The fact that I have lived 72 years and done nothing for my posterity I deeply regret. But now I am making my first worth-while gift. Through the teaching of Christ I have been able to give up the saké to which I have so long been a slave. This is my first real gift to my posterity. For very joy I cannot keep back the tears. I have often shed tears of sorrow and have wept on meeting friends after long separation, but such tears of gladness I have never known before." Thus he spoke in the presence of those who had helped him to this decision.

2.—Through Religious Education (Sunday-schools)

Pastor Ebizawa is one of the Japanese authorities on religious education. He is frequently called upon to deliver lectures and prepare articles or textbooks dealing with this subject. His own church school is well organized and well conducted.

The North-side Sunday-school, started by and long carried on by the late Miss Daughaday, has been taken over as a Church activity. The Sunday-school in Kotonai, a suburb of Sapporo, which was also Miss Daughaday's work and continued since her death by members of the Station, is now carried on jointly by Church and Station, a step toward the complete transfer of the work to the Sapporo Church.

3.—Through the Printed Page

"The Northern Brotherhood," a monthly paper published by the Station during the past five years, has been consolidated with "The Northern Light," the monthly organ of the Sapporo Church. The new "Northern Light" is a little larger than either of its forerunners and is being improved as much as possible. It serves the whole Congregational fellowship in the Hokkaido and is proving a source of evangelistic strength in parts too remote for frequent personal visitation. See Mission News, Vol. 26, No. 3, pp. 27-28.

[Continued on Page 33.]

3.—Report of Acting Field Secretary, C. Burnell Olds

The annual survey of the entire field—political, social and religious—usually given by the Field Secretary, is this year omitted as a separate feature, the material being embodied in the general report.

Dr. Pedley's long illness, beginning in October, and his return to America on furlough in January, required that most of the work usually done by the Field Secretary be given up, and only such functions as were absolutely essential to the continuance of the work be carried on by the new appointee in connection with his other work. However, since this office was created primarily to serve as a link between the Mission and the Kumiai Body, some account should be given of the working out of the co-operative program since its inception eighteen months ago.

It was the first of January 1922 that the Kumiai Directors assumed full responsibility for the work of the churches formerly under the Mission's care.
It was understood, however, that through its three elected representatives, the Mission was to share this responsibility, and not only for this work, but for all the evangelistic work of the denomination. Since that time, therefore, all conferences and business meetings, whether of the full Board of Directors or of the Executive Committee, have been held jointly, and sub-committees, including missionaries, have carried out the working program.

The first year of the plan was largely an experimental year, during which careful study was given to the situation with a view to increasing the general efficiency of the work. As a result, however, during this second year since the plan was put into operation, no drastic changes have been made in the method of conducting the work, though there have been minor improvements all along the line.

The policy of our Kumiai fellow-workers is to make use of the missionaries in extensive work so far as possible, as well as in the conduct of local evangelistic enterprises.

At the last annual meeting of the Kumiai Churches held in Kobe last October, several of the missionaries were given prominent places on the programs of the several sessions, and every effort was made to recognize the Mission as sustaining a vital and important relationship to the work as a whole.

During the current year there have been requests by our Kumiai brethren for co-operative touring and speaking work, even above what we have been able to accept. Two such campaigns have been arranged and carried out, one in which Mr. Warren participated with two weeks of touring in the western part of Kyushu with Mr. Nishio, and one in which Mr. Olds and Mr. Hirata, former moderator of the Kumiai Churches, went together on a three weeks' tour through Korea and Manchuria. Other such campaigns are being planned for later in the year.

The Korean-Manchurian campaign was of such importance as to deserve more than a passing word.

In Korea an average of two days in a place was given to four places where we have Japanese churches—Taikyu, Taiden, Seoul and Pyng Yang, while a longer time was spent in Manchuria, chiefly with the two churches at Liaoyang and Mukden. It is impossible to go into detail, but the main impression received was that the Christian work in both countries is at a lower ebb than we had expected to find. From a material point of view tremendous strides are being made in the development of the country, under the wise and, apparently, increasingly harmonious leadership of the Japanese. I was happily surprised in this respect. But as for the spiritual development, that is, so far as it affects the Japanese population, it became evident at once that it is far from keeping pace with the material development that is going on. As contrasted with the Christian movement among the native populations, especially in Korea, is this true. Here, where the native Christians are to be counted by the thousands, the Japanese Christians can only be counted by tens. Physical resources for the Christian propaganda are not lacking, however, especially in Manchuria, where the generous co-operation of the South Manchuria Railway has made possible the erection of church plants that are really luxurious in their magnificence. In almost every way, indeed, it seems to be the ambition of this remarkable company to serve the interests of the entire country in which it operates, whether as it affects the native population or their own people. In Dairen, where the central office of the
company is located, this seems to be especially evident. Business, of course, is first; but one cannot but be amazed at the evidence of the active interest that is being taken in social and community welfare movements, the beautifying of the city, all kinds of educational enterprises, and even some forms of direct Christian work. Two beautiful church buildings, a commodious Y.M. C.A. plant, and a ¥30,000 Christian kindergarten bear witness to the interest that is being taken in such things.

I was deeply impressed with the fact that in consequence of this activity and this spirit, Dairen holds a position of strategic importance, not only in the development of business enterprise throughout this eastern world, but in the propagation of the gospel as well. Thus far, unfortunately, the Christian Church has failed to grasp the significance of the opportunity that is hers, for, with the exception of one young and inexperienced Y.M.C.A. Secretary, there is not a missionary in the city for all this great and increasing Japanese population.

In Korea there is more activity. The Presbyterians and Methodists both have missionaries working among the Japanese, and the Kumiai Churches are making every effort now to secure a missionary to work with them for the development of their work throughout Korea. The hope is that on their return from furlough this fall Dr. and Mrs. Newell may be stationed in Seoul. This will add greatly to the effectiveness of the work of the denomination throughout the country, and we are glad to be able to co-operate with the Kumiai Churches in the effort make it possible.

4. Kumiai Statistics

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</table>
4.—Through Sacred Music

The musical ministry of Sapporo Church, as of all the Christian communities in Japan, has hitherto been an imperfect ministry. The musical sense of the people in general has not yet reached high development. Church leaders, for the most part, have not appreciated the value and power of sacred song, so this part of Sabbath worship has usually been anything but inspiring. But during all these years a few appreciative souls have done what they could to improve church music, and not without results. The World’s Sunday School Convention of 1920 in Tokyo gave a demonstration of the possibilities of choral work in Japan. The work in half-a-dozen churches since then aroused more enthusiasm, till the subject “Church Music” for the first time in the history of our Kumiai Churches found a place on the program of their National Council in October 1922. The work in the Sapporo Church along this line contributed to this national movement. The national movement in turn further enthused a goodly group of singers in our Sapporo Church. Since January 1923 the services of the church have been enriched as never before by both choir and congregational singing. In all this we have been greatly encouraged and assisted by a member of another Mission who has kindly aided the choir in rehearsals and has presided at the organ on Sunday mornings.

Sapporo Kumiai Church Choir with Sitare Memorial Organ.

5.—Through Touring

Pastor Ebizawa has found time for visits to many of the churches and Christian outposts of the island, and for addressing gatherings of railway employees. Dr. Rowland and his associate, Rev. T. Kokita, have together and separately covered large sections of the field, and renewed contacts with the extreme northern points of the island.
6.—Through Work for Students

This work has been carried on chiefly by the Associate Pastor of the Sapporo Church, William S. Clark II., in the Church English Night School, in a Sunday Evening English Vesper Service, in the Hokkaido University and three other Government schools, in English Bible-classes, by social contacts, and through athletics. A full account of this work is given in another part of this report.

II.—The Social Ministry of Otaru Church

Otaru by its position is called upon to serve the commercial needs of the greater part of the Hokkaido. The busy port, the produce exchange, the many banks, and large firms in both wholesale and retail business make their demands so insistently on the lives of the people that the Church perforce must alter its appeal to meet the type of citizen attracted to the place. The very schools of the city are dominated by the College of Commerce. Labor problems, sailor problems, slum problems, problems of every kind exist at every turn. Otaru Church is fortunate in having as its leader a man who combines practical experience as a maritime engineer with scholarship and personality. Under Pastor Sugawara’s guidance a beginning has been made upon the study and solution of Otaru’s social problems.

1.—Through a Social Survey

So far as is known, there has been no thoroughgoing social survey made in any of the large cities of Japan. As obviously the best work can be done from a knowledge of the pertinent facts, Pastor Sugawara and Mr. Cary have been collecting materials with the help of some of the younger men of the Church. The aim is not so much to publish a book showing what the life of a Japanese city is, as it is to insure that the Church shall attempt to adjust itself to the needs of the community and play toward it the part of an organization banded together to put into effect Jesus’ way of living. The work is still in its initial phases. The material available in English in regard to other cities, notably the Survey of Peking, has been searched for suggestions. The interest of the police department has been elicited, and a limited co-operation with the city hall has been effected.

2.—Through the Preaching of Social Service

Pastor Sugawara has put as the watch-word for the first six months of 1923 “Service.” His preaching has been constructively setting forth the bearing of Jesus’ message and example, and the need for its fuller comprehension in society to-day. The response in awakened interest among the younger men of the constituency has been very gratifying.

3.—Through an English Night School

The presence in the city of many students anxious to do outside work in English, and the presence of many clerks and apprentices who are anxious to improve their education, led to the opening of an English night-school in the auditorium of the church. The school at one time enrolled over two hundred students. The teaching staff have looked upon their work as a real opportunity for social service. The spirit of the school has been high, and it is the testimony of both teachers and students that a school in a church is quite
different in character from a school conducted elsewhere. From this student body there have been already a few earnest seekers and one baptism.

4.—Through Patriotic and Charitable Enterprises

In connection with the visit of the Prince Regent to Otaru, members of the Church conceived and carried out a plan for inculcating patriotism and at the same time helping local charities. Badges, with the Chinese characters for "Welcome," and showing the Japanese colors, were prepared by the hundred and were sold on the streets. The response was good, and over a hundred yen were contributed to local charities by this device.

5.—Through Flood Relief Efforts

The Sapporo churches united in a campaign to furnish rice and other supplies to the sufferers from the severe floods in 1922. Following their lead the Otaru churches united in a similar campaign with even larger results. Busy men dropped their work and gathered at the appointed times to go from door to door collect rice or money. Bags for this purpose had been prepared, and they were gladly filled in most cases. The fact that it was a union Christian enterprise was given wide publicity in the press, and later it received the flattery of imitation by a similar campaign put on by the Buddhists.

6.—Through Cultural Lectures

Feeling that there is a place for the things of the spirit in the midst of the scramble for the things of the market, Otaru Church held in April the first of a series of monthly lectures on cultural subjects. Professor Kobayashi, who years ago attended Mr. Bartlett's Bible-class for middle school students, was the first lecturer. His address on the value of the song; with or without music, was enjoyed by an audience of over seventy, who paid for the privilege. Lectures on Science, Philosophy, and Religion were to follow.

7.—Through Knitting Classes for Women

In a cold climate like that of the Hokkaido there is a demand for warm clothing. The Japanese style of garment is not well suited to a cold country; hence knitted goods from their first introduction have proved very popular. Mrs. Cary, much to her surprise, found herself looked upon as an expert in knitting whose advice was sought by an increasing stream of callers. On consultation with the pastor and with the help of other women of the Church, two courses of six lessons in knitting have been given at the church. The occasions were made to serve both social and evangelistic ends by introducing a course of lectures by the pastor on "An Introduction to Christianity" and one on "The Sermon on the Mount," and a social noon lunch hour. Over seventy women attended one or both of these six weeks courses.

An interesting sidelight on the influence of these meetings is furnished by the statement of Mrs. Sato, the wife of a clerk in the Bank of Japan. Every night two clerks in rotation are obliged to be on duty at the bank, the service requiring this all-night vigil about once a month. Otaru is a rough city and has its full share of robbery and murder, so Mrs. Sato was very timid at being alone in her house. But after hearing the exposition of that portion of the Sermon on the Mount dealing with the Father's knowledge of the need of each of His children, her experience in staying alone was entirely altered. She said that the sense of the presence of the Father was with her, taking away the alarm previously felt.
8.—Through a Sickness Benefit Fund for Clerks

One of the deacons in Otaru Church, Mr. Ishida, a wholesale sugar merchant, has given expression to his Christian interest in the welfare of his clerks by instituting an insurance fund against sickness. Each clerk puts in a percentage of his monthly wage, and the merchant adds liberally to the fund, which is held in the bank as a pool fund for the good of all. Mr. Ishida has shown a great interest in the social bearing of the gospel, his experience in the commercial world having illustrated all too clearly the great need for Christian character and morals in business.

9.—Through International Movements

As one of the delegates sent by our Japan Mission to the North China Mission, Mr. Cary had a chance to study the Japanese-Chinese problem and to report in the public press, and at public meetings in Otaru, in regard to the situation. The spirit in which the report was received has been most gratifying.

As a result of the interest aroused by the visit of Dr. Gulick and Rev. Tsuga in their campaign for a warless world, overtures have been made for the establishment of a local branch of the "World Alliance for the Promotion of Friendship through the Churches." Pastor Sugawara has a prominent part in this movement.

III.—The Evangelistic Ministry of the Teshio Church

1.—Through the Spirit of Worship

The steady advance of the Teshio Church at Nayoru, under the leadership of Pastor Hamada, has been a joy to all who have noted it. The development of a new spirit of worship in connection with its services has been gratifying. In Japan, where it frequently happens that one or more of the congregation are present not as worshippers but as sightseers, and where congregational singing is often led by an organist who plays more by determination than by technique, it is seldom that the spirit of worship is pronounced. The service of worship usually gives place to the service of instruction. Pastor Hamada has made a happy combination of the two.

2.—Through the Church Kindergarten

Feeling that evangelism begins well with the young, a Christian kindergarten has been developed and is now in its second year. It is self-supporting. Incidentally it might be pointed out that from its inception Teshio Church has not received a penny of aid from abroad. Plans have been completed, and rebuilding will be commenced soon, to make available a more adequate plant for the church. Kindergarten and Church school rooms will be in a basement under the present auditorium, which will be raised to allow of the adjustment.

3.—Through a Christian Home for Teachers

By a happy arrangement a house vacated by one of the Church members has been made available for use as a "Christian Home" for teachers in the monster primary school in the neighborhood. Four women are sharing the home at present.
4.—Through Church Union and Wider Evangelism

Pompira, seat of the former Tempoku Church, is now connected by rail with Nayoru. This Church never was able to support a pastor, as it was located in a little clearing by a bend in the river, far distant from any large centers of population. The band of Christians there are rejoicing now in the uniting of their church with Teshio Church, Pompira becoming a branch of the Nayoru organization. Pastor Hamada makes regular visits to Pompira and Wassamu, and occasional visits to other points in his wide parish.

The "Valleys."

Temporary Set-back at Ashigawa

Ashigawa, which in the main has been the second strongest church in the Hokkaido, has been undergoing a temporary set-back due to the weakening of the financial condition of the membership in these days of business depression. Losing heavily by death and by removals from the city, the pastor now faces the task of training up new leaders. He has attracted a promising group of young men to the church, and is giving earnest attention to their nurture in the faith, but for the present at least Ashigawa must bide her time.

At Rumoi

The population of Rumoi still remains in a state of flux. The two weak churches, both of them previously quite hopeful of attaining self-support, have lost practically all of their strength by removal, dissension, or moral failure. With the advent of better business conditions insuring a more stable population, there is no reason to doubt that what has been accomplished in other cities may be done in Rumoi. The plant and the courage remain, though the immediate future is dark.

Losses by Death.—Mr. Nishida of Ashigawa and Mr. Seino of Otaru

Two men who have played an influential part in their respective churches have fallen by death. Mr. Nishida, a quiet, faithful follower of the Master, was one of the pillars of the Ashigawa Church. Not over-given to speech, he yet did an effective personal evangelism. It is told of him that he often went up to Nayoru in his leisure time to call on his friends of the Ainu race, men who by most Japanese are not considered as social equals.

Mr. Seino, of Otaru, was an unusual man in many respects. As a young man he was a scoffer at Christianity and sometimes attended religious meetings as ringleader of a group who went to disturb rather than to learn. He early learned to drink heavily. Once he was actually placed in his coffin when in a state of coma produced by excessive inebriation. Fortunately he revived before the obsequies were completed, but for a man not yet twenty this should have been a warning. He allowed full play to a violent temper. His trade, sign-painting, was one that attracted the attention of passers-by. Small boys who teased him at his task were rewarded with violent outbursts. Mr. Bartlett opened a chapel in Otaru, and as one result of that work Mr. Seino, then a man in middle life, was converted. His whole nature mellowed under his Christian faith. He became one of the staunch attendants at all meetings, and his testimony was always forthcoming. He had the joy of leading others to Christ. Afflicted by the loss of all his nine children, and broken in health himself, he yet kept his faith and courage vigorous until his quiet home-going.
The "Foothills."

Having outlined the peaks against the horizon, and glanced into the valleys, let us look for a moment at the foothills. Geologists report that the eastern coast of the Hokkaido is rising. We hope that this is true in an allegorical sense as well. Muroran Church is still young. Through the help of the Sapporo ministry, a membership was collected and a resident evangelist installed. During the past year Mr. Okazaki reports many difficulties faced, and some of them successfully overcome. The Sunday-school and the Young Men's Meetings have been among the more hopeful features. The oldest church of our polity is in Hidaka, also on the east coast. Moto-Urakawa and Urakawa Churches have for years been without a pastor, but the earnest Christian faith of some of the second generation Christians has kept an active Sunday-school going in Moto-Urakawa. Following the custom of several years' standing, a summer evangelist from the Doshisha theological student body did active work last year at both churches. Hakodate Church has enjoyed its new house of worship, but the ill-health of the pastor has been one factor in its failure to make marked progress. It is hoped that the enlarged range of Dr. Rowland's associate, Rev. T. Kokita, may be of service in aiding all of these weaker churches. He has already proved himself of value in the Tokachi field, winning a wide hearing at meetings held by request in primary school buildings.

REPORT ON THE ASSIGNMENT OF A FOREIGN ASSOCIATE TO A JAPANESE CHURCH

WILLIAM SMITH CLARK, II, has just completed a two years' term of service as Associate Pastor of the Sapporo Church. It seems wise, therefore, to make rather a full report on this experiment, which is unique, at least so far as the Japan Mission is concerned. Pastor Ebizawa's statement as to the place and function of the foreign associate in Japanese churches, Dr. Rowland's brief account of the genesis of this new missionary method, Deacon Funahashi's tribute to its success in Sapporo, and Mr. Clark's report of his work, are presented here not as all that might be said, but as an attempt to make clear what the plan was, how it worked, and what may be expected of it in the future.

I.—THE PLACE AND FUNCTION OF THE NON-JAPANESE-SPEAKING ASSOCIATE

BY REV. AKIRA EBIZAWA

1. His Opportunity and the Way to Embrace It.—The learning of English is a heavy tax on our students' minds. To help them here is to reach them effectively. The teacher of English has a greater advantage than the teacher of any other branch of learning. The personal influence of a certain lady missionary of my acquaintance, whose work was chiefly along the line of English teaching, and whose Japanese language was not sufficient for public speaking, is a remarkable instance.

It seems psychologically true that people are not moved so much by direct preaching as by indirect, unconscious influence; and English teaching is the most effective way of approach to our young people.
2. His Message to our Fellow Citizens.—Broadly speaking, his efforts are not confined within the walls of the church building. They extend to the whole community. His function would largely fail were the interests of church and pastor centered solely in the church itself. His actual living in the community serves to foster friendly international feeling among our young people, through the mutual touch of their vigorous young life, fed and bred in common in this new generation. Moreover, there are special direct opportunities, not a few, to serve this same purpose.

The spirit of mutual understanding and co-operation of Christians in our two countries will be the real effect, if we can continue this plan for a succession of years.

Allow me to add that I have come to think these things are also true to a certain extent with all missionaries in foreign lands.

II.—The Foreign Associate Pastor: A New Missionary Method.


The idea of calling a young American college graduate to be associate of a Japanese pastor in a Japanese Church is a new idea. It was suggested in 1918 during the visit of the American Board’s Deputation to Japan. The Deputation reported in favor of the plan. The Prudential Committee adopted the report of the Deputation, and authorized the appointment for term service of two college graduates, if fit candidates could be found. The churches in mind for such service were Hongo Church, Tokyo, and Sapporo Church, as both are situated in the midst of university student bodies.

The pastors of both churches were eager for the new venture, and both pastors speak English freely. Mr. Rowland, while in America in 1919, joined with the Board officers in seeking the men. It was soon discovered that young men just out of college were not eager to answer the call. But in 1921 Mr. William Smith Clark, II, a graduate from Amherst that June, moved in part at least by what his grandfather, whose full name he bears, had done in Sapporo in a short eight months in 1876, decided to accept the call. Mr. Clark reached Sapporo before breakfast on the morning of September 13th, 1921, his twenty-first birthday.

III.—Two Years as English Speaking Associate in a Japanese Church

By William S. Clark, II.

My work as English-speaking associate in Sapporo Kumiai Church can be divided definitely into three parts.

The first part would include the work which I have done entirely within Sapporo Church. I have been head teacher in the Sapporo Church English Night School, organised in October 1921, soon after my coming. This school meets twice a week in the church vestry, and is co-educational—an unusual feature in Japanese institutions. Through the medium of this school I feel sure we have been able to draw under the roof of the church many persons, chiefly, but not wholly, young people, who have perhaps come for the first time into contact with Christian influences.
On Sunday mornings I have held an English Bible-class, which has, despite small attendance, appeared very worth-while, since the attendants have been almost entirely non-Christians.

On Sunday evenings I have regularly conducted an English vesper service before the Japanese evening service. These English vespers have attracted persons of all kinds, though most have been young persons who, as far as my observations go, were not accustomed to go regularly to church anywhere. At least two or three of these attendants have already joined the Kumiai Church.

Friday evening of each week I have been accustomed to make an "at church" evening, when I am in the vestry to talk and play with those who wish to visit me there. I have found a most pleasing response to this attempt to provide a place for sociability within the walls of the church, a function which, it seems to me, the church ought to undertake in view of the present condition of Japanese society. Ten or a dozen boys and girls on the average have turned out to enjoy there with me a social evening which usually ended with hymn singing.

The second part of my work may be called that which I have done in Sapporo outside of the church. In this part I put the English teaching in which I have engaged at the Hokkaido University Preparatory School, the Sapporo Second Middle School, the Hokkai Middle School, and the Hokkaido Communications Training School. These numerous contacts with students have been an opportunity to touch, even if ever so slightly and indirectly, the lives of hundreds of young men. I had at the Communications School the very exceptional opening to teach the New Testament as part of the regular English work.
Through athletics, which are the key to the heart of a Japanese boy as of an American, and through a large number of purely personal, social intimacies, I have been able to enter into the hearts of even other individuals and win a hearing from them.

The third part of my work, that outside of Sapporo, has been a very great privilege and an immeasurable opportunity. Because of the warm friendliness and the cordial spirit of co-operation on the part of the Kumiai pastors, I have been invited to speak in Asahigawa, Muroran, and Nayoru twice, and in Obihiro and Otaru once. Some of the meetings at which I have spoken have been in schools, others in public places or private houses, but more often in churches. In April 1922 Mr. Cary and I made a week's tour of the Hokkaido, visiting chiefly some of the places where there was Kumiai work. At this time I was enabled through previous arrangements by the pastors to address audiences in seven communities, with many more than that number of meetings. Thus this outside speaking and visiting has opened the door for me to deliver a Christian message and to bear witness for Christ in many parts of the island.

My influence as English-speaking associate has been, from the nature of the case, more distinctly of two kinds than that of the ordinary evangelistic missionary. Of course it is primarily directed to the spread of the Christian spirit and faith. The field has been as rich for me here as for the regular missionary. A deep and sincere longing for help in the attainment of the highest values of life dwells in the hearts of the Japanese young men and women. A right contact with Christian influence will lead them in that mood to seek knowledge of Christ and the Christian teaching. New opportunities have come almost every day to put in a word or deed which may start them in the Christian life.

However, the fact that in my work I have used always a tongue foreign to the people here could not help but create around me a foreign atmosphere, more apparent and more felt than in the case of the regular missionary who tries to make himself, so far as he can, at one with the people with whom he works. I have not sought to dispel at all this atmosphere, but rather to use it for a very vital purpose—the promotion of international understanding, especially as between America and Japan. I have considered my good influence in that direction as an extremely important phase of the work. Therefore, very consciously and very deliberately I have tried to present, whenever the opportunity offered, the viewpoint of a Christian American, and to create an international mind among those people with whom I have come in contact. I have devoted much time and thought to the friendly and sympathetic exchange of foreign ideas, entirely outside the religious field, since I have conceived that the nature of my activity was exceptionally suited to the task of developing a new attitude toward world relationships as a necessary step towards the coming of the Kingdom of God.

This brief summary of my activities shows their wide variety and interest. There have been openings for every talent which a man possesses, a constant demand for the development of one's capabilities to the fullest extent. Whatever success may have come to me in my efforts to help forward the Christian cause in Sapporo is due in large measure to Pastor Ebizawa, whose brotherly advice and wise guidance have been indispensable. His deep interest and his continual desire to be of help and to open the way that my usefulness might be most effectively developed is most heartily appreciated by me. Our close
and sympathetic relationship has been for me a joy and an inspiration from the beginning.

IV.—DEACON FUNAHASHI’S TESTIMONY

"An exceedingly good impression has been made by Mr. Clark on the students whom he has taught in the Communications Training School. The Sunday Vesper services at the church have been valuable as a whole, while the fifteen-minute talks have been especially helpful to young people. And in general, in the personality of Mr. Clark our young people have been given, we feel, a good first-hand impression of a true American Christian gentleman."

THE FIFTY FIRST ANNUAL MEETING

IMPRESSIONS OF A FIRST MISSION MEETING

As we look back to the mountain top from the level ground we are tempted to believe we only dreamed the beautiful things of Arima. But here in our hands are flowers which grew near the top, the do-you-remembers and shall-you-forgets which we brought back to earth. They prove that we really were there. It was with a keen sense of expectancy that we went to Arima, and we saw a look of shining, confident expectancy reflected from one face to another through all the days of Mission Meeting.

Our memory of business sessions and committee meetings is one of the handling of large affairs with keenness and dispatch, though never at the sacrifice of courtesy and a fine regard for the point of view and feelings of those involved. There was a remarkable spirit of brotherliness and earnest desire for the fullest possible co-operation between the missionaries and our Japanese associates, expressed equally as heartily and unreservedly in the absence of the Japanese as in their presence. The brief extracts from Annual Reports gave an intimation of the great scope of the Mission’s work as a whole and the noble way it is being carried on by individuals. You will recall the report of the youngest missionary: the clear vision, dignity and humility in it, and the revelation of his close hold on something real which he wished to share as an American Christian.

The Day of Prayer and Conference was one of deep impressions, and a large part of its blessing was in the messages brought us by our visiting delegates, Rev. and Mrs. E. H. Ballob, of the North China Mission, and Mrs. W. F. Brunner, of the Ohio Branch of the W. B. M. I. The keynote for the day was sounded in the devotional hour address by Dr. C. L. Noyes, an appeal to individuals and nations to change their minds. Dr. Charlotte DeForest and Mr. J. C. Holmes gave a clear analysis of the problems of adjustment arising from the too rapid change of mind regarding the social relations of Japanese young men and women, together with some practical suggestions looking toward their solution. Dr. Cobb’s paper setting forth the gradual change of mind about the Jew’s relation to God and to other nations as it is progressively revealed in the Old Testament, and Mr. Warren’s deliberate exclusion of all other New Testament material, to present the more persuasively the meaning of Gethsemane as that experience illumines the mind of Christ in relation to the use of force, well prepared the way for the discussion of the changing mind of Japan as regards international relationships. We were impressed not only by Dr. Sidney Gulick’s assurance that he goes back to America with a much more deeply-rooted faith in the Japanese
than ever before, but by his account of recent acts of goodwill by the Japanese Government looking toward reconciliation with China.

Saturday night was a time of joyous relaxation. We are forever indebted to the Bennett children for their original and vivid and lively rendering of a certain worthy prophet's experience with a big fish; and we were moved to tears of joy and sorrow as we witnessed "Mrs. Pat's" experience with the Law, with Miss Howey in the title- rôle.

The little chapel among the trees in the Sabbath morning sunshine, the sound of swift running waters, the singing birds, the platform transformed into a green nook, and tiny maple leaves etched against the soft wall tint; the quietness as we waited—not a solemn hush, but a quietness alive with joy and expectation; that joy vibrating in the singing of hymns dear to some during a quarter of a century, and by others heard for the first time, but with the feeling that they would become equally dear to them. Do you remember it all again? And do you remember how we prayed: "We have seen the transfiguration before our eyes. We desire to build tabernacles and stay. But we need to go down to the sick at heart and those possessed with other spirits than the spirit of Christ. Help us to go back to earth carrying the blessing of the mount."

Then the sermon: "A Vigil, A Vision, and An Investiture." The text—Luke 24: 46-48. The disciples keeping vigil in patience and confidence as the faithful young knight who kept vigil beside his arms. The Vision come upon them. The understanding of Christ's "Forgive them, for they know not what they do." And so the understanding of the heart of God and the seeing that it could be theirs. The yearning passion which glorified life for them, to love and save in His spirit. Their Investiture. Their bold entering upon the great adventure with absolute carelessness of the consequences to themselves; their confidence in the all-sufficiency of the Message as the power unto salvation; their self-exhaustion in giving this message of love to all, regardless of class, race, privilege, desert. The constraining spectacle of the Christ in them drawing all men to Himself.

Then the reception of new members and the communion. How beautifully was expressed our "feeling of desire to consummate our fellowship and common faith in this sacrament of spirits, one with witnesses above and friends below."

It is a joy to recall the sweet faces of the children as with simple dignity and happiness they conducted their own afternoon service; and a special delight to recall the tones of Penwick Holmes' voice as he recited the cheerful verses assigned to him instead of his beloved Burial of Moses.

Shall you ever forget that hour of tenderness and mirth, the Memorial Vesper Service hour, differently colored for each of us by experience and by our relationships with the four friends who were remembered, though its fragrance will linger with us all for many a day.
The choicest flower I hold in my hand is the memory of one hour at Arima when the hillsides opened and gave me the flashing glimpse of heavenly re-enforcements that would still be about me when I got back to earth. That flower in my hand proves the reality of the vision. Look! you hold one like it!

* By Rev. S. C. Bartlett.

Grace E. Babcock

IMPORTANT VOTES AT MISSION MEETING

I.—CONCERNING REINFORCEMENTS

1. To record our appreciation of the service rendered by Miss Frances B. Clapp in connection with the Doshisha Girls' School.

To unite with the Doshisha in cordial invitation to her to return to the same position, after her period of rest and study in America.

To ask the Board to co-operate in making possible her return as a full member of the Mission.

2. To record our appreciation of the work of Mr. William S. Clark, II, as Associate Pastor of the Sapporo Church, and to invite him to pursue his studies with a view to seeking permanent appointment as a missionary of the American Board with designation to Japan.

3. To approve of the Kobe College Board of Managers asking for a family for work in connection with the development of the University Department.

4. To repeat the request for women evangelistic workers for Otaru, Miyazaki (two), Okayama, Tottori, Niigata and Matsuyama; and for one permanent and one term teacher for Matsuyama Girls' School.

The reaffirm our conviction that the first available woman evangelistic missionary should be sent to Matsuyama.

5. To repeat the request of the last two years in behalf of the Doshisha for: (a) A term teacher for the Academy; (b) a regular teacher for the Junior College; (c) a regular appointee in preparation for work in the Literary Department of the University.

II.—CONCERNING DR. GULICK'S MISSION

To send a letter to the Federal Council of the Churches of Christ in America expressing our appreciation of its work in behalf of World Peace and International Friendship, especially for its promotion of better relations between Japan and America; and to thank the Council for sending its representative, Dr. Sidney L. Gulick, as a deputation to the Churches of China and Japan with its fraternal message of good-will from the Churches of America; and to affirm our deep conviction of the great value of Dr. Gulick's visit with its very material contribution to the work of Christian Missions in the Orient and to the cause of International Brotherhood.

DR. GULICK'S LAST DAYS BEFORE LEAVING JAPAN

In the April Japan Mission News we published an account of Dr. S. L. Gulick’s tour among the principal cities of Japan in February and March. Following this he made a similar tour of about six weeks in China and Korea. On May 16 he again returned to Japan, for three weeks more of strenuous work before sailing June 6th for America.
On his way from Nagasaki to Kyoto he stopped off at Kobe for an address at the Kwansei Gakuin, and again at Osaka to make a report of his trip to a Committee of the Board of Directors of the Kumiai Churches under whose auspices he had made his tour through Japan and through whom ¥1,200 was raised in Japan toward his expenses.

On Sunday, May 20th, he preached at the Union English Service of the Kyoto Church, and in the evening gave to the missionaries a report of his China-Korea trip. On the 27th he preached at the Union Church service in Tokyo on the Christian Movement in China. Some Chinese students who were present were so interested that they arranged for Dr. Gulick to address the Chinese Y.M.C.A., which he was glad to do, as the Chinese in Japan had been rather suspicious of him.

In Tokyo Dr. Gulick gave a report of his China trip before the Japan Council of the World’s Alliance for International Friendship through the Churches. The report and conference following lasted three and a half hours. Immediately after it came a Japanese supper and a four hours’ conference with a group of Liberal leaders, including two members of the Diet, two members of the Okuma and Terauchi Cabinets, and other prominent men. There was a frank discussion of the inner history of the Twenty-one Demands, the new policy of the Government in China, the strength of the liberal movement, Japan’s problems in Siberia, Japan at the Washington Conference, Public Opinion and the New Policies, etc.

Another evening Dr. Gulick had three hours with the two principal leaders of the Labor Movement in Tokyo. Subjects: Soviet influence on Japanese labor, syndicalism, communism, capitalism, cost of living, wages, labor and the invasion of Koreans, labor and militarism, and the possibility of a violent revolution in Japan. Both of these labor leaders are Christians, and they are striving to guide the laborers along wholesome lines. Their conversation with Dr. Gulick confirmed the statements made to him by many individuals that a serious situation is developing through the insistence of the laborers for a more equitable social order. Especially ominous is the situation among the farmers. The majority of the tenant farmers are bankrupt. There is great indignation against landowners that simply draw profits. Rich landowners are absorbing the property of small landowners who become tenants. In some regions tenants are refusing to pay taxes. This may result in State ownership of agricultural lands. Nobody seems to be able to forecast what is going to happen through the rising resentment and demands of the agrarians. Sovietism is having much influence among them.

On another occasion the educational leaders, editors of educational magazines, and members of a league for the promotion of liberalism in education asked Dr. Gulick many questions about America,—why she does not enter the League of Nations and the Permanent Court of International Justice, so greatly needed for the peace of the world; questions about the Ku Klux Klan, about the Negro problem, white-race pride and arrogance, the movement in Korea and America’s interest in it, French militarism and invasion of Germany, the ideal of universal free immigration, etc. These are things, they said, that many Japanese are asking about, and they constitute obstacles to the liberal movement in Japan. The educators wanted Dr. Gulick’s answers to these questions to help them combat mistaken ideas regarding America. They talked freely about the liberal movement in Japan, and insisted that the International policies of the present Cabinet and the acceptance of the naval
reduction program of the Washington Conference were due to the clear voice of public opinion,—that the people are leading the Government, not the reverse.

Dr. Gulick received much valuable information from personal interviews with prominent individuals. Such men as Professor Yoshino, of the Imperial University, one of the outstanding leaders of Young Japan in its revolt against militarism and the dual system of government now in vogue; and the Hon. Mr. Tokunami, acting leader of the Seiyu-kai Party, who has prospects of some time being Premier. The latter agreed with others that universal suffrage will come within ten or twelve years—perhaps within three or four! Mr. Kanzo Uchimura discussed religious questions with Dr. Gulick: Fundamentalism, Evolution, the Second Coming, the real character of the Japanese, the religious situation in America, and America's failure in international responsibilities and opportunities.

An official farewell was given to Dr. Gulick by the Japan Federation of Churches on Tuesday evening, May 29, at the Central Tabernacle, Tokyo. There were two addresses formally conveying the response to the messages from the Federal Council of the Churches of Christ in America, and the World Alliance for International Friendship through the Churches, by the corresponding groups in Japan. There was also a powerful address by the Hon. D. Tagawa, M.P., representing the entire Christian body in Japan. Dr. Gulick made a farewell speech. He also had a conference with representatives of the Federated Missions in Japan.

Dr. Gulick had frequent interviews with Mr. Nagai, Chief of the Department of Emigration, and long talks with two other members of the Foreign Office. He made a farewell call at the Premier's office and expressed his appreciation of all the courtesies he had received from private and official sources, at the Capital and in so many of the cities of Japan, and gave a brief resume of his eight months in the Orient. He called also, by appointment, on the Foreign Minister, Count Uchida, who told him that he had a message for him from the Prince Regent. The Prince wished him to tell Dr. Gulick of his deep interest in, and great appreciation of all that he had done and was doing for the promotion of friendly relations between America and Japan. Both Premier Kato and Count Uchida also expressed their appreciation of Dr. Gulick's efforts on behalf of a better understanding between the two countries.

By special permission of the Navy Department a visit was made to the navy yard at Yokosuka. Everything was thrown open to Dr. Gulick, and Mr. Bowles, who accompanied him. A motor-car and a steam launch were placed at their disposal, and they spent five hours there inspecting all that they had time for. They saw the two great battleships doomed by the Washington Conference agreement. One is being transformed into a sea-plane carrier, and the other is to be broken up.

Of Dr. Gulick's farewell addresses three received front page attention in the English and Japanese Press—the one given before the Pan-Pacific Club, one at the luncheon of the America-Japan Society, and the one at the banquet given by the Japan-America Relations Committee. The papers editorially remarked that these addresses were unusually frank and courageous, dealing with the America-Japan problem in a vital and direct fashion not often witnessed. Both foreigners and Japanese expressed to Dr. Gulick personally their appreciation of the positions taken as being frank, fair and constructive. Several
Americans said it was the first time that Japan had been told the truth about the reasons for the anti-Japanese attitude in California.

The farewell banquet of the Japan-America Relations Committee was particularly significant, as it was made the occasion of a public statement by the committee. The statement concluded with the declaration that both Governments should establish a Joint High Commission for the study of the whole question with a view to practical suggestions to both Governments and peoples as to such adjustments of treaties, understandings, agreements and laws as will be necessary to solve the problem fundamentally and finally. Dr. Gulick was asked by the chairman, Viscount Shibusawa, to carry the statement to America, to present it to American leaders both inside and outside of the Administration, and to do what he could to secure the adoption of the plan.

During his stay in the Orient Dr. Gulick delivered 155 public addresses in Japan, 109 in China, 24 in Korea, and 13 in Manila, a total of over 300. If we add to this the countless interviews and conversations with private individuals, the late hours, irregular meals, and thousands of miles of railway travel, we can realize something of the physical strain of these strenuous months. Yet in a letter to his son from Honolulu he says: "Except for two days of headache and throat trouble in Manchuria I have been perfectly well, but never so tired as when the steamer sailed from Yokohama. After one good night’s rest, however, I was quite fit."

In a letter to the editor of the Japan Mission News Dr. Gulick says: "I am returning to America with a deep sense of responsibility. A great opportunity is mine for promoting better feelings and relations between our countries. I hope and pray that I may have wisdom and grace granted me to make the fullest possible use of the opportunity."

THE JAPAN MISSION OF THE AMERICAN BOARD TO THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

DEAR BRETHREN,—We, the members of the Japan Mission of the American Board, wish to express our very deep appreciation of the work that the Federal Council of the Churches of Christ in America is doing in behalf of world peace through its Commission on International Justice and Good-will.

We greatly rejoice at the increasingly evident signs of success attending the efforts of the Commission to remove misunderstandings and to promote more cordial relations between the peoples of Japan and America, and we earnestly pray that continued effort along this line may finally result in the establishment of a firm and lasting friendship between these two nations.

We thank the Council most heartily for sending its representative, Dr. Sidney L. Gulick, as a deputation to the Churches of China and Japan, with a fraternal message of good-will from the Federated Churches of America. We sincerely believe that this message to the Churches, and the addresses delivered by Dr. Gulick in the principal cities of China, Korea and Japan, have very materially served to advance the work of Christian Missions in the Orient and the cause of International Peace and Brotherhood.

Rejoicing in the wide-reaching influence of the World’s Alliance for International Friendship through the Churches, and warmly sympathizing with the Ten-Year Campaign for a Warless World, we give thanks for what has already been accomplished and pray for the complete fulfilment of these two great aims.
Praying for God’s richest blessing upon the Federated Churches of America, and upon all their work in behalf of the Kingdom,

We remain,

Fraternally yours,

(Signed) FRANK CARY, Chairman.
EDWARD S. COBB, Secretary.

THE JAPAN CHRISTIAN FEDERATION TO THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

We rejoice that since the Washington Conference the dark clouds which hovered over American-Japanese relations have been dispersed. However, the fact that the anti-Japanese spirit has again raised its head, and agitations which ignore justice and the principle of humanity are again in evidence among a section of the American people, is an unexpected phenomenon concerning which we feel the utmost anxiety.

We pray that the treaty between Japan and America, which soon expires, and is to be renewed in the near future, may truly guarantee the friendship and peace of these two nations. We also ardently hope that at this time the Federal Council of Christian Churches in America will anew stress America’s historic stand for freedom, equality, justice and the principles of humanity; direct and develop public opinion, and contribute in a large way toward the intimacy and peaceful relations of these two nations. Moreover, we are determined to direct public opinion here among the Japanese people and earnestly strive in behalf of world peace.

CHARLES LATHROP NOYES, D.D.
PASTOR OF YOKOHAMA UNION CHURCH

REV. CHARLES L. NOYES, D.D., and Mrs. Inez Noyes, a former member of the Mission, were very welcome visitors and corresponding members at our Annual Mission Meeting. Dr. Noyes gave several brief helpful addresses (the last at the Communion Service on Sunday, June 3rd) that will long be remembered, but longer still will be the memory of his friendliness, his warm hand-grasp and smiling face. Although for most of our number this was the first meeting with Dr. Noyes, it is with genuine sorrow and a keen sense of personal loss that we realize it was also the last we shall enjoy on earth.

Soon after returning to his work in Yokohama as Pastor of the Union Church he was stricken with some unknown infection, and in spite of the best of medical care and devoted nursing entered quietly into rest on the 8th of August.

Dr. Noyes was born in a missionary home in Ceylon in 1851, and a sister, Miss Bessie Noyes, is still a member of our Madura Mission in India. His own life-work, however, was in America, where for forty years he was the beloved pastor of one of the Somerville, Mass., Congregational Churches. He came to Japan last fall to supply the pulpit of the Yokohama Union Church for one year.

Though his ministry here was brief, he won the respect and love of his people, and left his mark on the religious thought and life of the community.
Warm tributes to his character and his work were given at the funeral services by Rev. G. M. Rowland, Pastor of the Mission Church, Mr. P. P. W. Ziemann, Pastor of the Tokyo Union Church, and Rev. E. M. Strong, Chaplain of Christ Church, Yokohama.

The heartfelt sympathy of all the Mission is extended to Mrs. Noyes in her great loss.

WILLIAM L. CURTIS.

MRS. BRUNNER'S VISITS TO KOBE COLLEGE

In March Mrs. W. F. Brunner, president of the Ohio Branch of the Woman's Board of Missions of the Interior, passed through Japan on her way to China. She spoke once at Kobe College then, as there were many girls about to graduate who would not have an opportunity to hear her later.

Upon her return to Japan, Mrs. Brunner made Kobe her headquarters for several weeks. She spoke again at Kobe College and gave us a most inspiring message. At a reception given in her honor to the alumnae officials she gave a stirring account of the way in which Ohio was raising its Jubilee Fund for a Kobe College building. One of the alumnae was so impressed that she said "We must do something like that too." At their request Mrs. Brunner wrote out the story of the Ohio campaign and it was published with her portrait in the alumnae magazine. Another tribute to Mrs. Brunner, and to her labors in behalf of Kobe College, was the Japanese dinner-party given in her honor at the home of an alumna.

Mrs. Brunner visited the new site of the College and suggested having an Ohio gavel made from the wood of the memorial camphor tree that had died after its transplanting. She also had receipt-blanks for contributions printed in Japanese, and devised other ingenious souvenirs to be used in stimulating interest in America.

The earthquake gave her an experience of all its horrors, as she waited on the Empress of Australia by the broken and submerged pier at Yokohama, or floated out amid the burning wrecklage and the blazing oil on the surface of the harbor, until the ship was safely tugged beyond the breakwater. When the injured ship, after serving for some time as a refuge and hospital for earthquake sufferers, was at last able to leave port, they steered her first to Kobe. Thus Kobe friends had the unexpected joy of seeing Mrs. Brunner once more for a few hours, and of knowing that her mind was set at rest in regard to the safety of her cousin, Miss Cozad, from whom she had parted at the dock in Yokohama an hour before the earthquake.

On the ship which was crowded with throngs of refugees, Mrs. Brunner worked with a will sewing for the destitute ones and sharing her own possessions with them. Those were days in which differences of caste and creed and race melted away in the face of human need. But Mrs. Brunner did not need that lesson for she had already taken in the people of the whole Orient as part of the family of God, and therefore her brothers and sisters. And that will be her new—old message again on her return to America.

CHARLOTTE B. DEFOREST.
IN HONOR OF MISS ANNIE L. HOWE

THIRTY-FIVE YEARS AGO Miss Annie L. Howe organized the Glory Kindergarten Training School and Model Kindergarten. Seventeen years ago under her leadership the Union of Christian Kindergartens in Japan was formed.

On the evening of July 26 the Japan Kindergarten Union, then in session at Karuizawa, gave a reception in honor of Miss Howe in recognition of her many years of eminent kindergarten service. The reception was followed by a banquet at which a program of surprises for Miss Howe began with a song "To Miss Annie Howe," sung by the sixty-five guests. There was an address by Dr. Reifsnider on "Missionary Ideals," a paper by Miss Wakuyama about Glory Kindergarten, congratulations from the Training Schools of other Missions, messages from noted American kindergartners, and from many friends. Miss Akard, the president, representing the Union, presented Miss Howe with a beautiful plush case containing 210 gold yen,—the number of the graduates sent out from Glory Kindergarten Training School. Miss Howe, in reply, expressed heartfelt appreciation of the honor shown her, and gratification that when the time came for her to lay down her work in Japan there would be so many able workers here to carry it on.

F. H. L.

OKAYAMA CITY HONORS MISS ADAMS

On the ninth of June the City of Okayama gave Miss Alice Adams, of the Hakuaihai Settlement, a real ovation in recognition of her work for social betterment in the city, and of the bestowal upon her by the Imperial Government of the Blue Ribbon Decoration. A large number of officials, prominent citizens and leading Christians of Okayama gathered in the Prefectural Assembly Hall to do her honor. Representatives of the National Government were also present. The Governor of the Prefecture, the Mayor of the City and others read congratulatory addresses, and Mr. Tago, of Tokyo, head of the Social Bureau of the Home Department, presented a very elaborately-written speech. All expressed their admiration for Miss Adams and their appreciation of the work she has done.

A beautiful bouquet of roses was handed her by the little daughter of a prominent physician, while the daughter of General Ono presented her with a personal gift of one thousand yen contributed by citizens and friends interested in her and her work. During the days immediately following this event Miss Adams made personal calls on most of those who had contributed to this gift fund. In one afternoon she called on more than 250 people in the Hanabatake District where her settlement work is located. These poor people had given only a few sen each, but their words of appreciation for what Miss Adams had done for them, and their sincere regret at her departure, showed how strong a hold she has on the people of the slums.

As Miss Adams returns to America for her well-earned furlough she carries with her the love and gratitude not only of the people of Hanabatake, but also of the leading citizens of Okayama, who have publicly pledged themselves to give their hearty support to her work during her absence.

Genevieve Davis Olds.
We are glad to present to our readers a picture of the Congratulatory Farewell Meeting for Miss Adams. She stands between the little girl and the young lady, Miss Ono, who presented her with the City's gifts. The man with the white vest just back of Miss Ono is Mr. Tago, head of the Social Bureau of the Home Department. (Another representative of the same Department, Mr. Aida, stands by the right post of the entrance-way.) To the left of Mr. Tago is the Vice-Governor of Okayama Prefecture. Behind Miss Adams to the right stands a former Mayor of the city, and to the left the Governor. To the left of the Governor, and a little in front, is the present Mayor, and next, to the left, and prominently in front, is another ex-Mayor. The second man from the end on the right is at the head of the Social Department of the Kencho (Prefectural Assembly). The man sitting down in front is Dr. Ofuji, in charge of the medical work at the Hakuaikai. The man in the rear with a beard is Mr. Sato, head of the Konko sect and a trustee of the Hakuaikai. The women are all wives of noted men in the city. The wife of General Ono is the second from Mrs. Olds.

NOTICE

We have taken advantage of the delayed printing of this "July" number of the Japan Mission News to include in the Personal News department a few August and September items. We have also been able to publish a brief memorial sketch of the Reverend Charles L. Noyes, D.D., who died on the 8th of August, and an account of Mrs. Brunner's visit to Japan which includes her earthquake experience. See pages 50 and 51. Ed. J.M.N.
PERSONAL NEWS ITEMS

A Son, James Newell, was born to Mrs. Harriet Newell Hunter at Cleveland, Ohio, May 18th.

* * *

Mr. Allchin’s first grandson, George Allchin Hanson, was born in Chicago June 21st.

* * *

Rev. and Mrs. Frank Cary with their three children sailed June 9th for a year’s furlough.

* * *

Miss Grace Stowe also sailed June 9th for her furlough and as a delegate from the Association of Christian Schools in Japan to the World’s Educational Conference in San Francisco.

* * *

Miss Mary Stowe sailed August 4th. The address of the Misses Stowe will be c/o H. E., Pitkin, South Windsor, Conn.

* * *

On July 9th Miss Fanny Griswold left on furlough, Miss Martha Howey after a year of voluntary work at Kobe College returned to America to resume her teaching at Abbott Academy, and Miss Frances B. Clapp sailed for America after completing five years of very successful work as music teacher at the Doshisha.

* * *

Stewart B. Nichols, Amherst representative at the Doshisha, is spending a part of the summer with his parents and sister at Honolulu.

* * *

Miss Hortense Wrockloff, sister of Miss Louise Wrockloff of Kobe College, arrived in Japan July 13, and is to teach for a year at the Baika Girls’ School in Osaka. She will live with Miss Edith Curtis at Shukugawa.

* * *

Rev. Darley Downs and Miss Lucile Jarrard, formerly with the Japan Branch of the Methodist Publishing House, Tokyo, were married July 9th at Aoyama Gakuin. Rev. G. F. Draper, of the Methodist Mission, conducted the ceremony. He was assisted by Mr. P. P. W. Ziemann, pastor of the Tokyo Union Church, and Rev. Geo. M. Rowland, of the American Board Mission. Mr. and Mrs. Downs will be located at Kyoto.

* * *

Mr. William Smith Clark, II, who came to Japan in 1921 for two years’ service as associate pastor of the Sapporo Church, finished his work and left Sapporo July 6th. Mr. Clark is a grandson of Mr. William Smith Clark, who organized Japan’s first Agricultural College at Sapporo in 1876, and who will ever be remembered for his even greater work in inculcating Christian character in the pupils whom he taught. These facts gave young Mr. Clark a unique introduction to the Sapporo community and a vantage ground which he has well redeemed by his own real worth. Mr. Clark sailed for America via Europe July 15. After October his address will be 9 Ashton Place, Cambridge, Mass.

* * *

Miss Lena C. Williams completed her two years’ term of teaching at the Baika Girls’ School, Osaka, and sailed from Kobe July 11.

* * *

Mrs. S. J. Guthrie, mother of Mrs. A. W. Downs, arrived in Japan July 16, and plans to spend a year with her daughter at Niigata.

* * *

Prof. Evarts B. Greene and his sister, Miss Fannie Greene, were in Japan for a part of the summer
collecting material for the writing of a life of their father, Mr. Greene was formerly Professor of History at the University of Illinois, and now has the same position at Columbia University.

* * *

From Mr. Holmes: "The doctors advise us strongly to take our son Jerome back to America. His trouble is constitutional, and there seems to be no probability that moving to any place in Japan would afford him the sort of environment called for by his case. So, regretfully we turn our faces homeward. We can only hope that by going now we may the sooner be able to return, if the way should open for us to resume our work here."

* * *

Mrs. Holmes, with her two boys, and Mrs. Edwards, her mother, left for Southern California August 4th. Mr. Holmes, who is Director of the Tokyo Language School, will remain in Japan until another head for the school can be found.

* * *

Miss Linda J. Richards, who left the Mission in 1891 after several years as head of the Doshisha Training School for Nurses, was the first pupil to enter the first training school for nurses in the United States, at Roxbury, Mass. She is now eighty-two, and was honor guest at a recent convention of the American League of Nurses' Education. Her home is at Woonsocket, R.I.

* * *

Envoy E. Pauline Swartz, of the Salvation Army, attached to the Central Territorial Headquarters at Chicago, was in Japan recently, and spent a week-end at Karuizawa, renewing acquaintance with some of the older missionaries. Miss Swartz was formerly a member of our Mission located at Niigata. On the death of her father twenty years ago she left the Mission to be with her mother in Chicago. As a member of the Salvation Army she has continued to be a successful missionary evangelist in many lands. During the great war she saw active service with the army both in America and at the front in France.

* * *

Mrs. W. F Brunner, president of the Ohio Branch of the W.B.M.I., has been spending several months in Japan, and together with her cousin, Miss Gertrude Cozad, has visited China and the Philippines. She is spending the summer with Miss Cozad at Karuizawa.

* * *

Mrs. J. F. Hardin, of the Iowa Branch of the W.B.M.I., with her husband, visited several of our Mission Stations during the spring. Miss McCausland writes from England of meeting Mr. and Mrs. Hardin again in Europe, and of flying with them from Paris to London by the Aerial Passenger Line.

* * *

Hilton Pedley, Jr., with his wife and her daughter Phyllis, arrived in Japan July 21st. Mr. Pedley is re-
presenting the chemical firm of Kreuger & Toll, that is developing a phosphorus plant near Koriyama, Mrs. Pedley was formerly with the Metropolitan Opera Company of New York, and while in Japan will continue her musical studies and engage in teaching.

* * *

Rev. William Henry Cobb, D.D., father of Dr. Edward S. Cobb, of Kyoto, died at his home in Newton Center, Mass., on the 1st of May. Dr. Cobb was in his 88th year, and for more than thirty-five years was the Librarian of the Congregational Library in Boston.

* * *

The exchange of fraternal delegates between the Japan Mission and the North China Mission of the American Board is proving a most delightful arrangement and a source of mutual helpfulness.

Rev. and Mrs. Earl H. Ballou, of Tientsin, were the visiting delegates at Arima this year. The fellowship of their presence in our sessions, their sympathetic interest in our problems, the reports they gave of the progress of the Church of Christ in China, and the greetings they brought from the Chinese Christians and from our fellow-missionaries in that land, were all stimulating and helpful and were greatly enjoyed by the whole Mission.

* * *

Mrs. H. J. Bennett underwent a major surgical operation at the Karuizawa Summer Nursing Home on August 3rd. We are glad to report that she has made good recovery.

* * *

Sydney L. Gulick, Jr., who graduated from Oberlin in June, arrived in Japan August 24. He is teaching English classes in the Baika Jo Gakko at Osaka and in the Doshisha Commercial School at Kyoto. Mr. Gulick makes his home with Mr. and Mrs. Lombard.

* * *

Miss Katherine Fanning returned from furlough August 20th and spent a few days at Karuizawa before taking up her new kindergarten work at Kyoto.

* * *

Dr. Eliza H. Kendrick, Professor of Biblical History at Wellesley College, visited one of her former pupils, Mrs. C. S. Gillett, at Karuizawa this summer. Mrs. Gillett’s mother was a classmate of Dr. Kendrick at Wellesley.

* * *

Dr. Horatio B. Newell, was given the degree of Doctor of Divinity in June by Amherst College, his Alma Mater. His former degree was given by Tabor College, Iowa.

Dr. Cobb, our Mission Secretary received the same degree from Amherst in 1921.

* * *

Scout Master Leeds Gulick was in charge of a camp of Tokyo Boy Scouts at Lake Chuzenji near Nikko in the early part of July.

* * *

The Reverend Orramel H. Gulick, one of the pioneer members of the Japan Mission, died at his home in Honolulu September 18. He was a brother of Dr. John T. Gulick who died last April. Brief sketches of the lives of these missionary brothers will appear in our next number.

DENTAL OFFICES

Dr. Richmond’s Yokohama Office was destroyed by the earthquake, and will not be reopened.
Dr. Henry S. Haskell will return to Japan and open an office in the near future.
MISSION STUDY BOOKS ON JAPAN

I. THE CHRISTIAN MOVEMENT IN JAPAN, FORMOSA AND KOREA, FOR 1923.
   Published by the Federated Missions of Japan.

II. JAPAN ON THE UPWARD TRAIL.
   By William Axling, D.D., Tokyo, Japan.

III. CREATIVE FORCES IN JAPAN.
   By Galen Fisher, National Secretary, Y.M.C.A., Tokyo Japan.

IV. THE WOMAN AND THE LEAVEN IN JAPAN.
   By Charlotte B. DeForest, L.H.D., President Kobe College, Kobe, Japan.

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