MARTHA JANE BARROWS
For Forty-eight years a Missionary at Kobe
Sailed for America November 11, 1924

ANNUAL SURVEY NUMBER
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FOR FOREIGN MISSIONS
AND THE ALLIED WOMAN'S BOARDS
JAPAN MISSION NEWS

SPECIAL ANNOUNCEMENTS

The Annual Survey of the work of the Japan Mission of the American Board in this issue covers the year from June 1st, 1925, to May 31st, 1924. It should have been published in the summer but it has been unavoidably delayed by our disarranged schedule for the year following the great earthquake.

It will be noted that this number completes Volume 27. Four numbers, a full year's issues, have been published since the earthquake, although the first of these was a reprint of the number destroyed at Yokohama. One more number in 1924 is properly due our subscribers, but we desire to improve this opportunity to start the new volume with the new year. Accordingly the January, 1925, issue will be No. 1 of Volume 28. All subscriptions and advertising contracts will be extended one issue so no one will suffer any financial loss. The regular dates of quarterly issue, January, April, July and October will be adhered to hereafter as nearly as possible.

For January, 1925, we are planning a "Mission Literature Number." There will be a review of the Federated Missions' Annual,—The Christian Movement in Japan, for 1924, and brief mention of various books and periodicals published by Missions and missionaries working in Japan, and special reference to the literary work of our own Mission during the last fifty years.

Judging from the commendations and subscriptions coming from unexpected sources the Japan Mission News is making many new friends. Our last issue, the Story Number seems to have met with special favor. Requests have come for permission to reprint in other periodicals some of the stories, and especially the article "His Excellency, the Japanese Student" by Mr. Nichols. One editor in referring to this article said it was the best thing that had yet appeared on the psychology of the students of Japan.

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NOTICE:

The Japan Mission News can be obtained in America at the A.B.C.F.M. Offices, and at the Rooms of the Woman’s Boards.
A Correction.—Letter from Addison Gulick, Ph. D., University of Missouri

Annual Reports for the Year, June 1923—May 1924:

A. Mission Institutions
   - Kobe College
   - Kobe Women's Evangelistic School
   - Glory Kindergarten Training School
   - Matsuyama Girls' School

B. Kumiai Institutions
   - The Doshisha
   - The Baika Jo Gakko

C. Kindergartens
   - Glory Kindergarten, Kobe
   - The Kyoto Kindergartens
   - The Matsuyama Kindergartens
   - The Mutual Love Kindergarten, Miyazaki
   - The Flower Garden Kindergarten, Okayama
   - The Tottori Kindergartens

II.—Social Welfare Work

III.—Co-operative Evangelistic Work

The Mission Calendar

Advertisements
TO OUR READERS

We hope you will all discover that this "Annual Survey" contains something more than "old reports and statistics." There are stories here as good as any in our "Story Number" and some interesting special articles. The table of contents does not reveal them all. For the benefit of those of you who cannot "read straight through from cover to cover" and find "every word interesting" as some of you have done, we should like to call attention to the four or five short stories in the Glory Kindergarten report, to "An Interesting Story" from Miyazaki, and to the one about "A Sunday-school in an Inn." You will also enjoy the Baika (Osaka) school-girl's composition, and the Japanese teacher's "Report of a Welcome Meeting at Sendai," Do not overlook Mr. Warren's tribute to a Kumiai Director, and the brief sketch of the Niigata Bible Woman and her work.

A CORRECTION

University of Missouri, Columbia, Missouri, September 8, 1924.

Rev. W. L. Curtis,
Editor of the Japan Mission News.

My dear Sir:—

The immediate family of John T. Gulick appreciates greatly the memorial article devoted to him in the March number of the Mission News, but feels that in justice to other persons one correction should be publicly made.

In the biography of G. J. Romanes by his wife is the following statement:—

"Nothing can be more erroneous than to suppose **** that he was influenced by anyone, priest or layman. **** It probably was not altogether in vain that two or three of Mr. Romanes' greatest and most intimate friends were Christian as well as intellectual men. But of influence and argument and persuasion, as most people imagine them, there was nothing. Discussions many, during the past years, but to these he owed little."

Mr. Gulick always insisted that as regards the relation between himself and Romanes this was the correct statement, rather than the assertion made without his authorization or knowledge by the editor of the "Bibliotheca Sacra" in 1896, that the correspondence with Gulick had been "among the prominent influences which led to Mr. Romanes' substantial return to the Christian faith." But as Mr. Gulick's attitude seems very generally to be ascribed simply to his modesty, it becomes necessary to mention that the published documents abundantly prove the point. A thoughtful reading of Gulick's articles side by side with Romanes' "Thoughts on Religion" will quickly verify the fact that the two men's justifications of Christianity represent philosophical positions so dissimilar as to be at bottom exclusive of each other. Hence it seems obvious that Romanes was fundamentally independent of Gulick in finding his way back to a religion from which he had been separated by philosophical considerations alone, and which he had never ceased to love.

Is it not more sensible simply to trust that in this province, as well as in pure science, the contact of the two men tended to bring out the best that was in each? Such very certainly was the effect upon Mr. Gulick.

Very respectfully,

Addison Gulick.
Annual Report
of the
Japan Mission of the American Board
June 1923—May 1924

POLITICAL AND SOCIAL EVENTS OF THE YEAR

The summer of 1923 was relatively uneventful. Premier Takahashi continued to occupy his precarious position as head of a party within which there were serious dissensions. These internal troubles led to the fall of the Cabinet just before the great earthquake. Viscount Yamamoto had been selected to form a new Cabinet and took office only two or three days after the earthquake. Yamamoto is the man who was Minister of the Navy a number of years ago when such serious scandals in reference to the purchase of naval supplies were uncovered that the Ministry was compelled to resign. However, Viscount Yamamoto gathered about him a pretty strong group of men and it seems fair to say that the Cabinet was making a good beginning when it was obliged to resign.

Of course, the earthquake of September 1st was the most significant event of the year in every aspect of Japanese life. It's political, social and economic consequences are of incalculable importance. The Yamamoto Cabinet was distinctly not a party Cabinet, although it had a working arrangement with the Seiyukai, the majority party in the Diet. It was confronted with the almost overwhelming task of reconstruction, and with the immediately pressing problem of the relief of the destitute. Undoubtedly, there was a great deal of inefficiency in the handling of relief funds and the care of refugees. Certainly in the first week after the disaster, the Japanese Navy failed to cover itself with glory. Nevertheless, in view of the magnitude of the problem, it must be admitted that the Japanese people rose magnificently to the occasion.

Viscount Goto, former mayor of Tokyo, and Home Minister in the new Cabinet, busied himself at once in the preparation of an elaborate program of reconstruction. Plans were made for the rebuilding of Tokyo in such a way as to make impossible many of the horrible aspects of the September disaster, no matter how serious an earthquake might come again. This plan, with its systems of wide streets, canals, and parks, necessarily involved a tremendous financial outlay. The reconstruction budget that was presented to the Diet, was so seriously amended as to render impossible the carrying out of a large part of the program. There has been much criticism of the Seiyukai, whose chief strength is in the agricultural districts, because of its refusal to appropriate adequate sums for the reconstruction of the devastated cities. Possibly, there was some selfishness and jealousy of the Capital behind the reductions, but undoubtedly the financial condition of the country, and particularly the insurance subsidy problem, gave the Diet reasonable cause for trying to make the reconstruction budget just as small as possible.

This insurance problem is very complicated and difficult and can be referred to only briefly. The insurance companies were naturally entirely unable to pay the fire
losses and since all of the policies specifically provided that there should be no payment in case of loss by earthquake, it was simply a problem of partial payment on policies with the aid of a government subsidy. The proposed payment of ten percent on all policies by the aid of a non-interest-bearing loan from the Government, could not secure approval from the Diet, either in the Yamamoto regime or in the later Kiyoura regime. Nevertheless, under the special powers granted to the Government by the Constitution, an arrangement has been made to assist the insurance companies in making certain payments to their policy holders, although it will not result in a payment of ten percent to every insured policy holder.

From the time of the earthquake until about the middle of October the Government suppressed all news in reference to the killing of Koreans, Chinese, and radicals during the first few days following the earthquake. The motives for this suppression were probably good, although its real wisdom may be more doubtful. The numbers killed were probably in excess of those reported by the officials, but were undoubtedly less than many unofficial reports gave. The Chinese Government sent a special Mission, headed by Dr. T. C. Wang, to investigate killing of Chinese. He reported finding the facts to have been somewhat more serious than official reports had indicated, but the matter seems to have been settled amicably between the two Governments. The murder of fourteen laborers, accused of being dangerous radicals, by the police at Kameido, Tokyo, and the cold-blooded murder of Sakai Osugi, his wife, and child nephew, by an officer of the gendarmes fifteen days after the earthquake, are acts of official lawlessness and violence which no one should seek to palliate. The punishment of the culprits seems very inadequate to the crimes, and the all too general public approval of the murders is very discouraging.

The very widespread and vigorous campaign which was conducted to prevent the re-opening of the famous Yoshiwara prostitute quarters in Tokyo, was encouraging as showing the growing disapproval of licensed prostitution by large numbers of even non-Christian Japanese. It is disappointing, however, to observe that the re-establishment of the Yoshiwara should have occasioned almost the first permanent building construction in the city.

On his way to open the regular session of the Diet on December 27th, H. I. H. the Prince Regent was fired upon by a fanatical assassin but fortunately was not injured. The Prince bore himself with commendable calmness and courage, but naturally the whole country was thrown into a furor of excitement. In true Oriental fashion, the Cabinet, assuming responsibility for this attempted assassination, resigned. After considerable negotiations, the aged Viscount Kiyoura consented to form a Cabinet. The result was very definitely a Peers' Cabinet that was distinctly unsatisfactory to all parties in the Diet, except a small seceding faction of the Seiyukai. The Diet was dissolved almost immediately upon reconvening in January, and a new election was ordered for May 10th. Very little of importance was accomplished by the Diet during the past year.

On January 27th the Prince Regent and the Princess Nagako Kuni were married amidst universal rejoicings. A very large number of political prisoners were released in honor of the event, and Imperial decorations were conferred upon notable welfare workers all over the Empire. Seven of those thus honored were foreigners.

Premier Kiyoura was deeply troubled by the prevalence of so-called dangerous thoughts and the disintegration of public morals. Buddhist, Christian and Shinto leaders were called in conference by the Premier and the Minister of Education, on
successive days. The purpose of these Conferences seems to have been to secure the aid of religion for the improvement of public morals. Their real value is variously estimated. If the Government simply desires Christianity to aid in the suppression of liberal and progressive thinking, it is to be hoped that it will fail. There is, however, good reason for believing that the Conference with Christian leaders indicated a sincere recognition on the part of the Government, of the important part that Christianity is beginning to play in the moral life of the nation.

The election on May 10th resulted in a decisive defeat of the Seiyu-honto, the seceding branch of the Seiyukai and the only party in the Diet supporting the Government. This will probably result in the resignation of the Cabinet and the forming of a new Ministry representing a coalition of the Seiyukai and Kenseikai parties *

At least thirteen Christians were elected members of the new Diet. The National W.C.T.U. secured pre-election pledges from 200 candidates that they would support reform movements, and, in particular, would vote for the abolition of licensed prostitution. Eighty out of these 200 were elected.

An interesting aspect of the election was the appearance in the political field of the Jitsugyo Doshikai, literally the business one-purpose party, commonly spoken of as the “Business Men’s Party.” About fifty candidates stood for election, ten of whom were returned. The founder of this new party, Mr. Sanji Muto, President of the phenomenally successful Kanegafuchi Spinning Company, has introduced a fresh element into the political situation. His motives are unquestionably good, and the fact that he secured the protest of the United Chambers of Commerce against the heavy expenditures for armaments some time before the Washington Conference was even thought of, is distinctly to his credit. His Company has perhaps the best relations between employers and employees of any great industrial concern in the country.

Organized labor has received its first official recognition in the appointment of Mr. Bunji Suzuki as labor delegate to the International Labor Conference at Geneva. He is President of the Japan Federation of Labor, and was elected by the labor organizations of the country and subsequently appointed by the Government.

D. D.

* Such a coalition Cabinet was formed in June with Viscount Kato of the Kenseikai as Premier [Ed. J. M. N.]
THE WORK OF THE MISSION

I.—EDUCATIONAL WORK

A. MISSION INSTITUTIONS

KOBE COLLEGE

Statistics

Faculty: American Teachers, 9 Japanese, 46 Office Force, 5
Students: Academy, 388 Junior College, 146 College, 44 Music, 36
Baptisms during the year, 28 students and 3 servants. 48% of the College and 15% of the Academy students are Christians. There were 100 graduates from the Academy and Junior College. Of these, 48 entered higher courses in the College. Of 17 graduates from the College three are teaching in Mission Schools, seven in Government Schools, and one is an evangelistic worker.

Main Events

Government privilege granted in June 1923: Graduates of the College English Teacher Training Course are to receive teacher's license without examination.

The coming of Miss Toki Fujita, a graduate of our Music Department, and of Simmons College, 1923, to be acting dean of the School of Music. This has helped to centralize and coordinate the work of that department and has added greatly to its efficiency.

The return of Dean Ichizo Kawasaki, of the Academy Department, from a year and a half of study and travel in America and Europe, and with an M. A. degree from the University of Michigan.

The coming of Dean Hatanaka has meant much in the building up of an esprit de corps among college students and faculty, and is adding richly to the spiritual life of the institution.

Mr. Hatanaka attended the International Student Volunteer Convention at Indianapolis as Japan's representative. He was well received. Someone wrote us that his going was "the best piece of publicity work Kobe College has ever had."

Health Work for Students: Continuation of corrective gymnastic class. Development of blanks for marking health habits. Under the supervision of Miss Sarah Field an opportunity for Day pupils to obtain a hot drink of cocoa, postum or milk with their lunches was inaugurated.

Recognition of Christian Endeavor Society with "Big Sisters". The two hundred members include nearly all who are eligible. There were monthly social service meetings, and visits to social institutions, with much enthusiasm under the guidance of Miss Mabel Field.

The Visits of Miss Jane Addams, Mrs. Lydia Lord Davis, Mrs. W. F. Brunner, and Mrs. L. O. Lee,—Foreign Secretary of the W. B. M. I.

Conferences were held with Mrs. Lee in regard to the future of Kobe College. Much thought was given to the problem of reducing plans or increasing resources. One plan proposed is to make Kobe College a Union College and secure for it an independent board of trustees. If enlargement of constituency and resources proves possible, plans for expansion need not be curtailed.

C. B. DE F.
KOBE WOMEN'S EVANGELISTIC SCHOOL

Twenty-seven women have enrolled as regular students and two as "listeners" or special students. No class graduated in 1923. There are three in this year's graduating class. The entering class in April numbered seven. All but two of the women reside in the dormitory.

In February Miss Cozad returned to America on special leave of absence, the work of the Principal developing upon Mrs. Stanford.

We have been glad to have Miss Grace Babcock with us, though not yet as a worker, as she is still a student in the Japanese Language School which was moved from Tokyo to Kobe after the earthquake.

We have cause for thanksgiving that Miss Edith Husted has been appointed to our school to have charge especially of the Department of Music. We also hope now to be able to do more to meet the desire of the pupils for English than we have been able to do hitherto.

The outstanding events of the year have been:

The return of Mr. Nagasaka from his year abroad during which he took one semester of study at Hartford Theological Seminary and School of Religious Pedagogy, and also visited Palestine. He took up his duties in the school in September and was formally installed as Dean on October 29, 1923.

Earthquake Relief Work.

Though so far from the center of the Great Earthquake of September 1st our school was nevertheless greatly affected by it. Miss Cozad for the first time in fifteen years was in Yokohama at that time but was wonderfully upheld and led through all those troublous days. After her return there followed a busy time of relief work. Our school worked as a unit with Kobe College in giving relief to about 150 refugees for ten days, followed by weeks of looking after the needs of individual cases.

One of our graduates, Koina Inouye, lost her life at the great holocaust at the open site of the Military Clothing Factory in Tokyo, where 32000 people met their fate. For six weeks there was only a profound silence about her and then came the confirmation of our worst fears, and details of her self-sacrificing work for others to the very last. A memorial service was held for her at our school in October, her family coming from Okayama to join in it.

Miss Oda, one of our teachers, visited Tokyo and Yokohama late in September and returned enthusiastic to enter upon evangelistic work there in connection with relief measures. Her enthusiasm and the impression produced by Miss Inouye's death profoundly moved the pupils and all greatly desired to go to help in the dire need at the capital. Somewhat reluctantly the Faculty, backed by the Executive Committee of the Board of Managers, decided to let our second year class of ten take their field work from November to March instead of as usual from April to August. Five of these women went to Tokyo, Miss Cozad accompanying them and remaining six weeks until they were well established in the work. This step was taken with some trepidation but from the very first the work of our women proved to be a most important feature of the Japan-America-China Earthquake Relief service of the Congregational Churches, in both Tokyo and Yokohama. At one time there were two teachers, five graduates, and five pupils there. Seven of them continued in the work for five long, hard months. These women made a great and self-sacrificing
offering, gained for themselves a valuable experience, and by their efficiency and consecration earned a good name for the school. This enterprise was carried on at no expense to the School or to the Relief Fund, but by special free-will offerings from various sources. The other five members of the class were disappointed in not being sent to Tokyo, but each one has done a good work, and gained possibly an equally helpful experience in the five different fields in which they labored.

Work of Pupils in the School.

Special praise is due the small group of nine women left at the school from November to April, for the faithfulness with which they continued their studies and performed their ordinary duties with no apparent lack of enthusiasm. It was a fine example of esprit de corps.

For the past two years there has been a lack of Sunday-schools of our own where the students could gain the needed experience in conducting such schools. Since last October one of our first year students has been carrying on, entirely by herself, the Sunday-school of the Sanda Church, conducting it in two sessions. At the time of writing this report we are happy in having fallen heir to two Sunday-schools,—one at Wada Misaki, and the other at Sumiyoshi.

As a part of their equipment for Sunday-school work the students have received training in three plays given during the year. If Religious Dramatics are to be, they must be adequately presented or they cease to be "religious." Hence the imperative need of giving the students training, while in school, in the methods and technique of presenting dramas.

Our greatest need is new openings for practical work for our students. During the year a class for house-maids, a class for nurses, work among Korean mill operatives by our two Korean students, and an evening meeting for the workers in the city crèches, have provided the coveted opportunity for a few of the students. We are seeking more openings for calling in the homes, for neighborhood meetings, for work in Hospitals and factories, and for all possible forms of practical evangelistic work.

Evangelistic Work at Kobe

The Thursday afternoon Woman's Meeting at Oku Hirano has been kept up during the year and has been well attended.

The Friday evening meeting with workers in City Crèches has been a welcome point of contact with a class of young women previously unreached by the Gospel message.

The Stanford Bible Class has maintained its record for good attendance and a large Korean element has increased its international character. On a recent Sunday in an attendance of twenty-nine, there were ten Japanese, ten Chinese and nine Koreans. Once during the year a Filipino was present. *** Among the additions to the class are a larger number than usual of the student element which brings down the average age and also the proportion of Christians.

Following in the wake of the September disaster there has been such a wonderful readiness to listen to the truth, and all barriers to approach have been so completely down, that our inability to take full advantage of the many openings for evangelistic work is much to be regretted.

J. P. S.
GLORY KINDERGARTEN TRAINING SCHOOL

In 1887 the question of allowing a kindergartner to join the Mission for the purpose of introducing Christian kindergartens into Japan was on the docket at Mission Meeting. It was finally voted to welcome such a member for kindergarten work with the distinct understanding that no Mission funds should ever be used for such work! [The Glory Kindergarten and Training School with its grant of $4,167. and our other kindergartens with a total budget of $2,325. for 1923, bear witness to the fact that the Mission has come to a very different understanding of the importance of kindergarten work on the mission field.]

In the thirty-five years of its history 202 kindergartners have been graduated from the Training School. At the time of making this report forty-two kindergartens in Japan, including eight of our own, are employing sixty-four of these graduates.

Here are pictures of three of our best pupils. Miss Iijima had the highest standing in the senior class for the spring of 1924. Miss Hosoi was the ranking member of the Junior class, and Miss Ichitani, of Tottori,—"Special" or postgraduate student,—out-ranked all of the pupils in the Training School.
Although no effort was made to secure new pupils for the school this year, if all
the applicants had been accepted there might have been an enrollment of seventy or
more. There was only room for fifteen to enter. The total number is now thirty-
two.

A. L. H.

THE MATSUYAMA GIRLS' SCHOOL

American Teachers 2, Japanese 73, Student Enrollment 135, Baptized
Christians 31, Graduating Class (March, 1924) 34, Total Number of
Graduates 562, Budget for 1923 $6,421.11.

There have been some events during the year that might be called landmarks
along the road of progress, and they give assurance that the school is slowly and
surely advancing.

One of these happy landmarks was the splendid response from the Woman's
Board to the Mission's request for $48,000 for new buildings. They replied that
they would put the Matsuyama Girls' School on the approved list of building projects, and would raise the money as soon as possible. Then came the word that $12,000. of this had been appropriated by the New Haven Branch for a gymnasium, the first of the new buildings needed. Now that the school has its splendid site, and its buildings and equipment assured, the future should show a steady growth toward an educational achievement which will make it a real Christian force in the city and province.

![Matsuyama Girls' School](image)

The Principal has been making a special effort this year to get into personal touch with the graduates. Part of August was spent in visiting those living in Tokyo, and the unfailing courtesy and cordiality that she met was most encouraging. A very delightful lunch was arranged by the Tokyo Alumnae Association at which there were sixteen members present. Among them were some women of wealth and of high social position. It was a very great privilege to come into touch with such a group of fine women. These graduates had been meeting regularly all winter and knitting garments to be sold for the benefit of the school Endowment Fund. The materials had all been gifts of the members so when the garments were sold they netted the Fund three hundred yen.

Several of the graduates lost property and relatives in the great earthquake disaster, but none of the graduates lost their lives. Because of the condition of the whole country in October it was thought best not to celebrate Founders' Day with a Bazaar as had been planned. Instead the day was quietly observed with appropriate exercises in the morning, and by planting two plum trees to replace historic ones that had not stood the strain of transplanting to the new site, and by holding interclass sports, in the afternoon.

The Bazaar was finally held in March just after Commencement, and the local graduates worked valiantly to make it a success, with the result that ¥250. was added to the Endowment Fund. This fund has been raised entirely by the graduates during the past four years and is considered by them as their special responsibility. It now amounts to ¥1,241.81. This year has strengthened the feeling that the school not only has a real gold mine in the resources of its graduates, but what is more precious still, has an inexhaustible well of interest, and devotion to the future welfare of the school.
Miss Helen Fair came from America in September, 1923, for a year of teaching. She was a very great addition to the staff, and helped with the gymnastic work as well as in teaching English. We greatly regret that she could not remain with us longer.

For the first time mental tests were used this year in examining applicants for admission to the school. These tests were found to be a very valuable sifting process. Only one half of those applying were admitted. We hope that this method of selecting students can be so improved in the future that, so far as this school is concerned, there need be no cramming in the last months of the primary school in preparation for taking entrance examinations.

Eight girls were baptized during the year making a total church-membership of thirty-one at the end of March. One of the fourth year girls was most earnest in her desire to receive baptism just at the close of the year, for she felt that because she was going into a new environment she wished to take a definite stand that would help her to be strong and true to the principles she had learned to love while at school.

The students helped in relief work at the time of the earthquake by contributing money, by making and filling "comfort bags" and in making clothing. One of the graduates in the city sent a bolt of cloth to the school one day with a note saying she was too busy to do any sewing herself but wouldn't the girls please make up this cloth into garments to be sent to Tokyo, for she felt that she could not sit still and be warm in her own home without doing something for those who were suffering from the cold. This cloth was quickly transformed into good warm underclothing.

The year has seen the introduction of foreign clothes for our students in the shape of middy blouses and pleated skirts. The increased freedom of physical movement, and the greater suitability of these carefully planned suits, over Japanese clothes, is apparent to anyone watching the girls at play and at study. It is a very important forward step in the physical development of the girls.

May the routine days of the past year prove to have been the firm foundation stones upon which a new year of still greater advancement may be built with regard to both the physical and the spiritual welfare of the school.

O. S. H.

B. KUMIAI INSTITUTIONS

THE DOSHISHA

The number of students enrolled in the Doshisha at the beginning of the new school year, in April 1924, was as follows:

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<td>The Higher Commercial School</td>
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<td>The Theological School</td>
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<td>The Junior College</td>
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<td>The University Departments</td>
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Total enrollment 4199
Religious Life of the Doshisha

The chaplin, Mr. Takezaki resigned in June 1923, to take charge of the Kumamoto Girls' School (founded in 1888) of which his grandmother, Mrs. Junko Takezaki, was matron and later Principal. Mr. Bartlett was appointed "Acting Chaplin" and was assigned some of Mr. Takezaki's responsibilities. His school year was broken into a good deal by his work for earthquake refugees in Kobe, and later by relief work in Yokohama for which he was released by the University.

Nevertheless the religious life of the Doshisha schools has been normal and, without any periods of intensive evangelism comparable with last year, the whole number of Christians, old and new, has reached upwards of a thousand. Very gratifying has been the concerted efforts of the school officials to maintain the religious side of education at the highest efficiency. "Religious Instruction" has been introduced into the Higher Commercial School as a required course, and has had, to say the least, a thoughtful hearing from scores of mature young men, many of them already engaged in business, who had hitherto been entirely ignorant of, or indifferent to, religion. The same efforts have increased the attendance at University chapel, and revolutionized conditions in the religious instruction of the Junior College, a department which many regard as the strategic part of the Doshisha. The nearly seven hundred Junior College students which now overcrowd the chapel furnish the speakers selected to address them with the most inspiring and homogeneous audience of men they have ever faced.

A move to provide for the greatest possible opportunity for new students to live in the atmosphere of the all too few dormitories by excluding all of the old students, brought evidence, in many protests, of how deeply the students prize the family life of the dormitory with its daily prayers conducted by some of their own number. Certain it is that the privilege of attending these evening prayer groups in turn, as an honorary member, is greatly enjoyed by the Acting Chaplin.

The inspiring presence of our President, Dr. Ebina, was denied us during a large part of the year, but his absence was the occasion of very earnest prayer for his safety and for the success of his arduous mission to the United States.

S. C. B.

The Theological School

The present number of students is forty-three, of whom twelve are rated as University students, and thirty-one as members of the Theological College.

In March of this year five men graduated from the school, of whom four are already at work in the services of the churches (two Kumiai, one Baptist, one Episcopal) and one has gone to the Pacific School of Religion for further study.

During the spring vacation the Theological School suffered a great loss in the death of Mr. Sugiuara, the youngest member of the Faculty, a man of great promise and greatly beloved both in the school and in the Kyoto Church with which he was working, as was shown by the deep sorrow displayed at his funeral.

D. W. L.

The Middle School

Middle Schools in Japan correspond roughly to the Seventh and Eighth Grammar Grades, and the first two years of the High School of America. The Doshisha
Middle School has about one thousand students from fourteen to eighteen years of age. It is the preparatory school from which students pass to the Junior College for a further three years' preparation for entering College courses in the University. Attendance at morning chapel is required, and the voluntary attendance at Church, Sunday-school, and other religious services is much larger from the Middle School than from the higher departments. Many of the students come from Christian homes, or are of the second generation of Doshisha students, and so have inherited something of the Doshisha spirit and traditions from parents or other relatives who were students here. It is natural therefore that the Middle School should be a fruitful field for evangelistic effort, and that by far the larger number of additions to the Church come from this school and the corresponding department of the Girls' School.

Mr. Darley Downs is largely responsible for the English Language work in the Middle School, both as teacher and as counselor of the Japanese teachers of English. Mr. Nichols the Amherst students' representative at the Doshisha has taught in this department, and Professor Lombard of the Department of Literature in the University has also given some time to the teaching of English in the Middle School pending the arrival of the term-tutor authorized by the Board.

Mr. Downs is trying to apply the Oral Methods of Language Teaching which he studied last year in Tokyo with Prof. Palmer. His own work is chiefly with the First Year Class, and while the results so far are not astonishingly good he still feels that the methods and materials have justified themselves. Only since April has he had an opportunity to use the methods personally with an absolutely new class of students, so no fair test can be said to have been made until the end of this academic year. Mr. Downs also teaches special divisions of the third and fourth year classes which include students that have shown themselves above the average in ability to make rapid progress in English. He has also a weekly conference with the other teachers of English in reference to pronunciation and other English teaching problems. He is in constant consultation with Mr. Shiose, the head teacher, who is the only one besides himself teaching English to the first year students.

A Bible Class for Middle School students, meeting once a week at the noon hour, is taught by Mr. Downs. Since April he has had another, meeting on Friday evenings, intended especially for students living in the dormitories.

The Boys' Glee Club met at the home of Mr. and Mrs. Downs during the winter for their weekly practice, Mrs. Downs playing the piano for them, and acting as accompanist at their Annual Concert.

The Doshisha Girls' School

April 1923 marked high tide in the number of girls enrolled in the school,—a total of 1179,—almost equally divided between Academy and College. The girls come from all over Japan and from foreign countries. There are Japanese girls from America, Hawaii, China, Formosa, Manchuria and Korea. There are also Chinese and Korean girls. They are crowding into these already overfull buildings, many of them coming here rather than to Government Schools because they desire, or their families desire for them, Christian training and Bible study.

Even the high record of 1923 was surpassed in April 1924 when the total enrollment reached 1434. The dormitories had been uncomfortably full before, now they
are crowded until the health of the girls is endangered, and yet there are girls that must commute daily to and from Lake Biwa, Nara, Osaka, and even more distant places because we have no possible way to take care of them.

Miss Seymour has continued as a volunteer teacher of English and History of Art when in Kyoto. Miss Bosbyshell returning from a year of teaching in China gave her services to the school during Miss Seymour’s five months’ absence. Miss Campbell arrived in September for a year of work.

In addition to home and social duties, Mrs. Bartlett has taught three hours of English in the Academy, and Mrs. Cobb has given from fifteen to eighteen hours a week to the teaching of English Literature and Composition in the Higher Department.

The American Secretaries of the Kyoto Y.W.C.A. and Mr. Bartlett have carried on the Bible teaching in the College Classes. Every Sunday afternoon Dr. Learned has taught a Bible Class for all dormitory students,—a large and inspiring class.

Mr. and Mrs. Bartlett have charge of the Vesper Service on Sunday evenings. This is one of the services most loved by the girls and many of those who have become Christians testify that it was in this hour that they gave their hearts to Christ.

As members of the Y.W.C.A. and W.C.T.U., as teachers in the Sunday-schools of the various City Churches and in three independent or mission Sunday-schools, and as officers in the Doshisha Church,—there is no end to the Christian service freely and gladly rendered by our Doshisha girls.

M. F. D.

THE BAIA GIRLS’ SCHOOL

The second term of the school year began last fall with four foreign teachers of English. The three new teachers were Mrs. Larsen of the Omi Mission, Miss Wrockloff, a sister of Miss Louise Wrockloff of Kobe College, and Mr. Sydney Gulick who gave two days a week to the Baika and three days to the Doshisha. Miss Curtis was at her post until taken seriously ill the last of October, and as soon as she was able to travel returned to America on health furlough. A part of her work was taken over by Mrs. Larsen and Miss Wrockloff, but at the beginning of the new year in April another teacher was secured, Miss Lindstrom of Kobe.

The Baika is now in its forty-fifth year. It has more than nine hundred students enrolled. The new College Department, with 106 girls, is growing rapidly. The first class to graduate from this department received their diplomas in March, 1924. Of the nine graduates four have positions as teachers of English, one in the Baika, one in a government school in Osaka, and two in Nagoya.

The present senior class is an up-and-coming group of nineteen members who really show a class spirit. They are doing much for the school. One of these girls wrote and produced a very clever play in four days. They are responsible for the School Y.W.C.A. which meets every two weeks.

An English Bible-study class for all of the College girls is conducted by Mrs. Larsen. Entirely as their own suggestion they have asked that they might have English chapel exercises every morning instead of Japanese chapel with the High School girls. Once a week the College classes meet for an English “sing.” In a composition written by one of the girls it is thus described:
“I shall now describe our music lesson. The class divides into two parts. The conductor is Miss Wrockloff and the organist is Mrs. Larsen. The room is a handsome and tastefully decorated music-room in light colors. At the sign from the conductor the class begins to sing. The waves of voices become higher and higher, and at last they flood the room like high tide. But sometimes the waves become lower and softer. The conductor beats the time with her finger and head. All in the room are eager. Each one in the class is thinking that she is a famous vocalist and imagines that she is now standing on the platform at a public hall. The hall is filled with hearers who stare at her eagerly, and at last even the applause can be heard in her ears! Thus our lesson passes with delightful imagination.”

H. W.

C. KINDERGARTENS

GLORY KINDERGARTEN, KOBE

Everything is growing and expanding except our building! We are still where we were when we opened the work in 1889, using the same old building that cost in the first place but a little over one thousand dollars. This however does not hinder a steady improvement in our work from year to year.

Our location has been improving steadily, too, and has now come to be one of the best in the city. Just above us is the estate of one of Kobe’s millionaires. It occupies a whole block and has a gate-way which alone cost fifty thousand yen. Across the street is the fine three story concrete Primary School Building accommodating fourteen hundred girls, and adjoining it a similar one for boys. A block, down the street is the really imposing concrete structure of the Girls’ High School. Near by are the equally fine new Government Office Buildings, and the handsome new Methodist Church. In a triangular plot in front of the church building the City has laid a out a most attractive little park, and right here is one of the car-stops of a new city tramway. With all of these improvements in its immediate neighborhood Glory Kindergarten finds itself in a very choice section of the city. Considering the great rise in land values in this region we feel that we have been very fortunate in being able to renew the lease for the land on which the kindergarten stands at an additional rental of only nineteen yen per month.

One of the diplomas given to a child in March was Number 900! Yes, we have actually graduated that many pupils! There were 21 graduates this year, and 50 children enrolled, with a long waiting list as usual.

One of the city officials came in person to make application for the admission of the child of another official who ranks next to the Governor. As we were full we had to suggest that the child be placed upon the waiting list. There was some question as to whether this would be done, as there were other kindergartens in the city, but later the request came that we should enter the child’s name for April 1925.

An Expert in Prayer

Satoru Masuda is one of the boys in next year’s graduating class. He is really an expert in prayer. When much to his joy the kindergarten was about to open after the summer vacation, he was heard to pray one night,—“Oh God, if there is anything at kindergarten that I don’t understand please explain it to me.”
An International Episode

We are proud to have on our rolls the great-grand-daughter of the man who antedates Perry and Neesima in the history of Japan-America relations. When a lad he had been blown out to sea in a storm, and shipwrecked with a few companions on an uninhabited island. Rescued in 1841, by the Captain of an American whaler, he was taken to Fairhaven, Massachusetts and there educated. Later he found his way back to Japan, rose to high rank in Government service, and was an interpreter and important factor in the negotiations with Commodore Perry. His son, the grandfather of our little girl, presented a sword to the town of Fairhaven in commemoration of the kindness shown his father by her citizens. The gift was made through the Japanese Embassy at Washington. Viscount Ishii, who was then the Ambassador to America carried the sword in person to Fairhaven and made the presentation address, while Governor Calvin Coolidge responded accepting it for the town, and for the Commonwealth of Massachusetts. And our little aristocrat the descendant of the man in whose memory the sword was given who was, perhaps, the first Japanese to attend school in America,—is now a pupil in Glory Kindergarten, happy with the rest of the children in our care, among whom are two little Americans going to school in Japan!

An Adam's Apple Story

And now to turn “from the sublime to the ridiculous” here is a tale of other children in another kindergarten. We claim relationship however, as they were taught by two of the best kindergarteners that ever went out from our Training School. These two teachers, Miss Kajiwara and Miss Utagawa, had been teaching the Bible stories faithfully to the children of that kindergarten in the slums of Okayama. By Christmas time they felt that the children were able to give a creditable exhibition of their Bible knowledge. So, in the presence of a goodly company assembled for the Christmas exercises, they began the Bible questions. All went well until the query, “And who ate that apple?”—when quick and ready came the response, shouted in chorus,—“Miss Adams!” We wish Miss Adams, who was then on furlough in America, might have been present to have heard this surprising information!

A Memorial Service

For the first time we have had a Memorial Service in the kindergarten. Three of our little children had died during the vacation. It seemed heartless to begin our work and play again and take no notice of the three little ones who such a short time
before had been happy playmates with the rest. And so on the first day of the new term we held a memorial service—and a beautiful one it was. The photographs of the children were shown, their mothers were present, we all sang their favorite hymns, and three teachers gave brief histories of their little lives.

Of one little boy (Kannosuke Iwata), this was told: He was a very enthusiastic Sunday-school scholar, and one day he told his mother that when he was older he wanted to go to the Kwansei Gakuin (the large Methodist University here in Kobe). "And why?" "Because they have a Sunday-School Teachers’ Training School there, and I want to be a Sunday-school teacher." This boy was one of the three praying boys whose stories were told in the last number of the Japan Mission News, the one who had prayed so earnestly that Wakuyama San, the teacher he loved so much, might be well enough to come back to the kindergarten before he graduated. He was a rare little soul.

Of another of these children for whom the memorial service was held this incident was told. [She died of a quickly fatal children’s disease very prevalent in Japan. A child stricken with this malady may be well one day and dead the next.] The father and mother of this little girl were in great anguish as they saw the intense suffering they were powerless to prevent and knelt by her bed in an agony of prayer. Suddenly she became quiet, and opening her eyes said: "Get my shoes, quick! I see such a beautiful place, and I'm going there." And then, a moment later,—"I'm there!" and her little life here was ended.

A. L. H.

THE KYOTO KINDERGARTENS

Mrs. M. L. Gordon was in charge of the Soai Kindergarten, and the Airin Sunday-school in the same building, until January 1924. She has been in a very real sense the nourishing mother of this work from its very inception, and like a mother finds it hard to part with a loved child, but believing it to be best for the child, she has given into other hands the care of the Kindergarten. Mrs. Gordon has given longer continuous service to Japan than any other missionary. She is at present on leave of absence in California.

What has been said above in regard to Mrs. Gordon is equally true of Mrs. D. W. Learned and her relation to the Imadegawa Kindergarten and Sunday-school during the past twenty-five years. In April Mrs. Learned also went for a much needed rest in California.

On January 1, 1924, the two Kindergartens came under the care of Miss Katherine Fanning, who returned from her first furlough in September 1923 after special study of Kindergarten methods in Boston. A beautiful work has been done by these two Kindergartens for the children of two very different parts of the city.
The coming of Miss Fanning is an assurance that they are to continue their wonderful service to the little ones in their respective communities. The three Japanese teachers in each school have given themselves loyally and devotedly to the work, on pay not at all commensurate with their training and experience.

*From Kyoto Station Report.*

**THE SOAI KINDERGARTEN**

Some 95 different children attended the kindergarten during the year, of whom 30 graduated. The Sunday-school had an average attendance of 70 made up of graduates and pupils of the kindergarten.

One of the children died, and in grateful recognition of what the kindergarten life had meant to the child, and so to the family, enough money was given to the school to provide a fine new “shoot-the-chutes” for the play-ground. In addition to this, about Yen 20. that the child had saved,—quite unusual for a Japanese child,—was given, and with it were bought beads that all the children may use. Gifts from the families of the graduates, large attendance at Christmas and Children’s Day celebrations, graduation exercises and other special occasions, and interest in the mothers’ meetings, show the appreciation of the community. One mother whose child had been in the kindergarten but two months brought a gift “for toys” just because she was “so grateful”

**THE IMADEGAWA KINDERGARTEN**

The Joy of Life has been the general subject this year for the talks in the Kindergarten, and truly joy seems to reign there. The children have learned the joy of giving to others. At Christmas time they gave gifts to earthquake refugee children by bringing some of their own toys. In the Sunday-school they gave through their collections, and on Flower Sunday brought beautiful flowers to be distributed to sick people in the hospitals. The mothers of the graduating children most generously presented the Kindergarten with money to be added to the piano fund they knew we were trying to raise. When Mrs. Learned who has planted and watered this children for many years, resigned from active service, the love and appreciation of several hundred graduates was shown in a beautiful gift to her.

There have been about a hundred children in the kindergarten during the year, of whom a few dropped out, and 29 graduated. There has been an average attendance of 56 at Sunday-school where all of the older children are graduates of the Kindergarten.

K. F

**THE MATSUYAMA KINDERGARTEN**

The Kindergarten this spring sang good-bye to a very dear little class of thirteen, and nineteen of their relatives listened admiringly to their songs and Bible verses. From the beginning many of our graduates have continued to attend the Sunday-school, and have made good records in the Primary School. One of them, the little daughter of a jinrikisha-puller, has frequently been pointed out to me as doing especially well in her class. Another, the grandson and chosen heir of the wealthy manufacturer who has contributed so generously to the Night School (See Report,
page 22) is growing up in the Sunday-school,—beautiful, bright, and promising, as are also his two sisters, one in the Kindergarten now, and the other one of this year’s thirteen graduates.

The present enrollment in the Kindergarten is forty-six,—an almost impossible number in our tiny rooms. Sunday-school attendance averages forty, and relatives usually come with the children and listen to the Bible lesson. We always hear from the children’s mothers that after they have been going to the Kindergarten for a time they are much better children.

C. J.

MUTUAL LOVE KINDERGARTEN, MIYAZAKI

The year under review closed with the graduation of another class of 25 bright boys and girls who have here learned something of the life-long lesson that happiness and welfare come to the individual and the community through mutual love, working out through forbearance and service.

In completing this fifteenth year of service to the community, the Kindergarten finds much to give thanks for and trusting the Hand that has guided and strengthened, goes forward in the faith that the next fifteen years will bring ever larger opportunity and greater responsibility. It was especially gratifying to all the friends of the Kindergarten that at this special season, Mr. and Mrs. Olds, the founders, could come for the graduation, and for an all too brief visit with old friends. [The Miyazaki Kindergarten’s Earthquake relief work during the past year was reported in Japan Mission News Vol. 27, No. 2, page 33]

The Bible class for Kindergarten mothers which has been a happy service Mr. Warren has rendered for several years was omitted on account of his Relief Work in Tokyo and Yokohama. The parents of one child, both of whom had attended his classes the year before, were baptized during the year.

C. K. W.

THE FLOWER GARDEN KINDERGARTEN

(HANABATAKE, OKAYAMA)

The past year was the first in which the Kindergarten Department of the Hakuaikai Settlement was conducted as a recognized Kindergarten school. Really wonderful results were obtained under the leadership of the exceptionally competent and devoted teachers, Kajiwara San and Utagawa San, two of the best kindergartners, according to Miss Howe, that have ever been sent out from the Training School. The first graduation exercises, when fifteen children graduated, was an eye-opener to the parents and guests who came in response to the many invitations sent out. A pleasing incident is reported concerning the attendance at these graduating exercises. The little graduates were all children of poor parents who were day-laborers, the mothers as well as the fathers, and these children feared that if the weather were fine their folks would all be off at work instead of coming to see them graduate. So, what did those children do but pray earnestly that it might rain on graduation day! Their prayer was answered. It rained hard, and much to the children’s joy, most of their parents were present at their graduation!

In connection with the kindergarten work Mothers’ Meetings have been held from time to time during the year with excellent results. Okayama is fortunate in being able to retain one of the teachers to continue the good work in the coming year.
TOTTORI KINDERGARTENS

The “Love-Truth” Kindergarten, of which Mrs. H. J. Bennett is the Superintendent, has an enrollment of sixty pupils and three teachers. The attendance has been good, and as usual in most of the Christian kindergartens in Japan there is a larger number of applicants than can be admitted. Most of the children of the kindergarten are also in the Sunday-school, and many of the pupils in the upper classes of the Sunday-school are kindergarten graduates.

The “Mustard Seed” Kindergarten is in the home of the Evangelist at Hamazaka, a fishing village of about 5000 inhabitants. Mrs. Takata, the wife of the Evangelist is the Principal of this little kindergarten which has an enrollment of thirty, and is a very important part of the Christian work in Hamazaka. What it is doing for the children seems to be thoroughly appreciated both by the parents and by the officials of the town.

II.—SOCIAL WELFARE WORK

THE NEIGHBOURHOOD HOUSE, OSAKA

The name we have adopted for our Osaka social plant is Toyosaki Shiminkan. In English it will be called the Toyosaki Neighborhood House. The word Toyosaki comes from the name of the northern belt of Osaka, Toyosaki Cho, where our land is located. The big City settlement was the first institution to bear this name Shiminkan (Neighborhood House) and it was deemed advisable to call our institution by the same name but with the qualifying word showing its location. This name was first suggested by the present head of the City Shiminkan who has been of great help to us in many ways, and has shown a most generous willingness to co-operate with us from the very first. It is his hope that the next few years may see many Shiminkans established in different parts of the city.

Miss Cary was in Earthquake relief work from October until April, and Mr. Moran, upon returning from furlough in December, immediately left for Tokyo and engaged in the same work until the end of March. This necessarily hindered plans for opening our work in Osaka. We are now hard at work upon detailed building plans, based upon our observation of social plants here in Japan, and upon extensive investigation while on furlough, of the architectural features of kindergartens, social settlements and other buildings of an institutional type, in America.

While hoping that the money for our building will soon be available, we plan to start some phases of our work this fall in any event. We have had the good fortune to secure through St. Luke’s Hospital in Tokyo the free use of six American Red Cross tents, including a very large one. We plan to have a Sunday-school, club-work, play-ground work, and, perhaps, a day nursery to be turned into a kindergarten when we put up the building. This work will be something we can point to when we start our campaign to raise funds among the Japanese toward an endowment. Of course we cannot start such a campaign until our building funds, now tied up, are released, so that we can assure givers that we can go ahead with our plans when some definite stated sum is raised.#

We consider ourselves very fortunate in having secured the services of Fukunaga San as Bible Woman and head worker in the work for women and children in our plant. We feel that with her help the success of the religious side of this work is assured. Fukunaga San is the very capable Bible Woman to whose efforts was due the success of this part of our earthquake relief work in Tokyo. S. F. M.

A. E. C.

#Since the above report was written the sale of some unused property has provided building funds for the Osaka plant, and building will start in December. As there will then be room on the lot for the tents the work for little children will be postponed for the present.
THE HAKUAIKAI, OKAYAMA

During Miss Adams' absence an furlough Mr. Olds has been nominally in charge of the work, but pressure of other duties made it seem wise to adopt the policy of committing the interests and responsibilities of the institution into the hands of the Japanese workers. The result has been good in developing in the workers a new sense of loyalty and earnestness as well as freedom of initiative.

Miss Adams' personal touch has however been greatly missed, and the usual detailed reports of the spiritual conditions prevailing in the Hakuaihai and in the neighborhood it serves must be omitted. Suffice it to say that all departments of the work, primary school, sewing school, kindergarten, dispensary, Sunday-school and general evangelistic work have been going on quite as usual.

Two events of importance which have brought honor to the Hakuaihai, and to the whole Christian cause, mark the year. One was the large meeting held in the Prefectural Hall in June, 1923, at which the leading citizens of Okayama came together to felicitate Miss Adams on the receiving of the Blue Ribbon Decoration conferred upon her the previous March by the Emperor. At this time the citizens presented her with the gift of a thousand yen.

The other event was a second recognition by the Government of Miss Adams' service along social lines, by the bestowing upon her, in connection with the Prince Regent's Wedding in January, of a silver cup and a money gift of 200 yen.

During this year also, in spite of the earthquake, grants have been made to the Institution even more generously than in the previous year. Yen 500. came from the Imperial Household, Yen 600. from the Home Department, Yen 100. from Okayama Prefecture and Yen 300. from the City.

We are all much concerned over the sudden prostration on account of kidney disease of our good Dr. Ofuji who for so many years has given devoted service to the Dispensary and to the Institution as a whole. He may not be able to return for a year if he ever does. In the meantime his work is being carried on by another doctor whom he secured for us. [Dr. Ofuji's death occurred in September and was a severe blow to the work in Okayama.—Ed. J. M. N.]

We are searching now for a competent man to take the major responsibility, with Miss Adams, for the work as a whole, with special emphasis to be put upon evangelism. We are also looking for a new Bible Woman to share in this work. If these are secured and Miss Adams returns, as expected, in November, the outlook for the coming year will be most hopeful and encouraging.

C. B. O.

THE MATSUYAMA NIGHT SCHOOL

This year the Night School Third Year Class instead of graduating has become the Fourth Year Class in an extended course. Twenty-four graduated from the Preparatory, or Grammar School, and of this number eighteen have entered the four years' higher course. Two students have completed the postgraduate course.

At the graduating exercises the principal address was given by Mr. Tauchi, a fine type of "Big Business" leader. He told the students of his own hard-working, persevering struggle on the long up-hill road from poverty to success, and urged them all to build their lives straight and true on Christian principles.
One of the very pleasant events of the year was the bestowal, by His Majesty the Emperor, in honor of the Prince Regent's marriage, of gifts of money and silver cups, on Mr. Nishimura, the principal, and on Miss Judson, the founder of the school. A testimonial of appreciation of the work of the Night School was also given to each. Our gratitude for these favors, and this Government recognition, was further increased by a gift from Mr. Tauchi of Yen 1000. toward the endowment of the school, and by many other most welcome gifts that we received as memorials of the occasion.

Another of the great events of the year was the coming of Mr. and Mrs. Leeds Gulick. They were welcomed to the ranks of our workers with great joy, and with the earnest hope that they might become a permanent part of the life and uplift of the schools.

One of our choicest workers, Mr. Futagami, a graduate of the Doshisha Theological School who returned to us a year ago to give his life to work for Christ in and through the Night School, was stricken recently with influenza followed by typhoid fever, and for days his life was in danger. He is now slowly recovering strength and we rejoice that the Lord has given him back to the work which so needs him.

Another fine teacher who returned after graduating from the Doshisha Theological School and has been a pillar of the Night School now for two years, left us in August for further study in Oberlin College.

In September, Captain Takeuchi, a Christian soldier, as upright in character as in carriage, having decided to leave the army and take up Christian work, joined the Night School staff. His soldierly bearing and Christian character have a very strong beneficial influence over the students.

Since September, 1923, another Christian soldier, one of our former students, has come once a week from the Matsuyama Barracks to teach military gymnastics in the school.

Another former student who graduated from the Night School, the Hokuyo Middle School and Matsuyama College, and then took a year of study in the Imperial University, has received a Government Diploma as an accredited teacher of English and is teaching in the Middle School. He also gives a few hours a week to his "mother school" to which he is very loyal. Loyalty seems to be a characteristic of Night School graduates.

Because we cannot give the complete equivalent of a Middle School course with its attendant diploma, we have again lost some of our brightest undergraduates to the Government Schools,—a heart-breaking loss. We have however, been able to add a second year to our Day Middle School, as well as a fourth year to the Night School course, and are gradually raising the standard of both schools. The new entering classes seem to be of higher grade than before. Our numbers at the end of April were: Night School, including the sewing department, 245; Day Middle School 70; Kindergarten 46.

The steady growth of the schools fills us with a courage and hope that even financial needs and lack of equipment cannot greatly depress, for we feel sure that it is the will of God that strong Christian Night and Day Schools shall be built up here to give the knowledge of the Gospel of Christ to many young people who are willing to endure fatigue, and to make many sacrifices in their seeking after an education and a higher life.

C. J.
TOTTORI SOCIAL SERVICE

In addition to the work of the Churches and Sunday-schools there is a great deal of social service work carried on by the Christians in the Tottori field. Some of the special features of this work are: A Sunday-school for outcasts; a weekly Bible Class and a Summer Camp for factory girls; [Read again the story of "The Little Flock" in the last number of this magazine.] Work for Young People, by the young people themselves, including the Tottori Y.M.C.A.; the Agricultural School Y.M.C.A., the Agricultural School Y.M.C.A., and the Tottori Y.W.C.A. with its three Girls' Clubs having a total membership of 130. Then there is the Work for Women,—Mothers' Meetings, Bible Study Groups, and a flourishing W.C.T.U. The English Night School is also rendering a distinct social service to the community as well as meeting an educational need.

Much of this work centers in the two homes on the mission compound. The Womens' Society has met in the Bennet house, and the girls from one of the thread factories have come there for a meeting once a week. Miss Coe's home has become more and more of a community house, with meetings of all sorts, a tennis court for pleasant days, a candy-kitchen for the Y.W.C.A., a printing office for the Y.M.C.A., and an employment agency and general reference bureau for the needy. All this does not prevent a very interesting family from making its home there. Thirty-seven members have been in this household for a longer or shorter period. Each has had a history that has been a special reason for membership. Some would read like the most exciting novel with hero, heroine, villain and all. None have left the home without a personal experience of the friendship of Him who alone has made such a complex home very precious and endearing and guided it safely through dangerous paths. The only occasion for heart-ache has been when the head of the home has been obliged to say to some young man, or young woman, "I am sorry but we have no room for you now." The present family of seventeen must be very careful at table not to encroach upon the elbow room of neighbors, and on Sunday one or two must eat in the kitchen to make room for the guest that drops in after church to find in this family just the encouragement and prayer of fellowship which will send him on the next weary mile rejoicing.

One of the earliest members of this family, Mr. Kamatani, has followed the same bent and taken into his own home five young people of various stations in society, and various states of mind and heart. Here too a beautiful home spirit has taught one young man of the love of God and brought him back from his wandering when everything else seemed to fail.

The young people in the highest class of the English Night School have been reading Uncle Tom's Cabin, and in the spring they dramatized it into a simple play which they gave twice with great success. The real benefit of these public performances was not so much the advertisement that they gave to the school as in the message that the play brought to the performers themselves in regard to the slavery that exists in Japan. One young man remarked that there should be a Japanese Uncle Tom's Cabin, that is, a Miss Plum Blossom's Tea-House, written for those callous people in Japan who maintain that most of the girls enslaved in licensed quarters are there because they prefer it. In spite of frequent rehearsals which should have rendered the lines less poignant to the actors there were always tears in the eyes of some.
The Y.W.C.A. is not connected with the national organization but uses the name for convenience. It is composed of three clubs, one a group of girls from the primary school called the “Promise Club,” one of high school girls, formerly the “Kings Daughters” and the third of school graduates. They have not yet learned how to co-operate fully but they carry on an enthusiastic campaign and are welded together by the common criticism they meet from home and school. Those who are in school can usually attend the meetings on their way home without attracting much attention from opposing parents, but the graduates must invent excuses for going out, and often one telephones at the last minute: “Miss Coe, I can’t come to the meeting to-day. Father has stopped me twice when I was slipping out and it is too late to try again. Please pray for me.” The girls dare not ask their parents for money for their club fees, or for contributions to Christian enterprises, so they have found a way to earn it by selling sponge-cake and caramels. The proceeds from this make up a budget of $345, which is used to run a new Sunday-school, to help pay the pastor’s meager salary, and in making gifts to various Christian institutions. In their meetings the leaders have shown careful preparation and prayer. Even the Church evening service has occasionally been given over to them and the bashful maidens have conducted it with poise and with charm.

A new sign of progress is that this year for the first time in the history of our organization the girls who graduated from school went on into higher schools, Christian Schools, even though their parents had hitherto been unwilling to let their daughters be baptized, or in many cases, even to attend church. The parents are awakening to the need of further education for their daughters as well as for their sons and at present the best colleges are Christian. There is a great opportunity for a Christian Girls’ School in this province and it seems almost unbearable to have to sit still and do nothing while the non-Christian forces take the field.

E. L. C.

THE URADOME SUMMER CAMP FOR GIRLS

ANNUAL REPORT OF THE SUMMER CAMP COMMITTEE, JUNE, 1924

Since the last Annual Report, noteworthy progress has been made.

In July, 1923, the first permanent camp building was erected with funds secured through concerts given by Tottori and Kobe College students, and by contributions from individuals in America and Japan. This new building was dedicated to the youth of Japan for social service and educational evangelism.

The 1923 regular camp session was from July 24 to August 7. There were four foreign teachers, three Japanese teachers, and twenty-eight girls at the camp-conference. The girls were overjoyed with the new building which they occupied. The teachers were housed in a near-by Japanese dwelling. Sixteen of the Girls came from Kobe College, one from the Baika Girls’ School (Osaka), and eleven from Tottori.

The camp program included Bible study, music, talks on social service, nature study, various forms of athletics, especially swimming and hikes. All of the work of the camp was done by the girls themselves in daily shifts.

One evidence of the interest of the public in this enterprise was shown by the appearance of an illustrated account which ran in an Osaka daily paper. Not satisfied
with this publicity, Miss Mabel Field directed and financed the recording of the camp life in a 900 foot reel. To this reel she added another 1,400 feet, depicting the life of a Japanese girl from early childhood to the days when a more abundant life comes to her through camp associations. This film is now being widely shown in America, making hosts of friends for the camp.

After the girls’ camp was over, twenty boys used the building for ten days under the leadership of Rev. Mr. Nakai. Then a pastor and his family enjoyed a much needed vacation at this beautiful location for two weeks. Toward the end of August, fifteen boys from the Agricultural School in Tottori held a two days’ conference there. Twelve of them later joined the Y.M.C.A. and all have since been baptized.

The treasurer’s report is as follows:

<table>
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<th>RECEIPTS</th>
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<tr>
<td>From 1922 Balance</td>
<td>¥ 333.96</td>
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<tr>
<td>&quot; Tottori concert</td>
<td>108.34</td>
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<td>&quot; Individuals in Japan</td>
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<td>593.00</td>
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<tr>
<td>&quot; Refund on medicines</td>
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Your Committee feels that it cannot close this report without recording the fact that the erection of a building was not the only visible result of this year’s work. Two of the Kobe College camp girls have received baptism. It has been remarked by teachers that it is not difficult to spot the girls who have been at camp. They are characterized by a freedom of self expression, an animated response to life about them, a friendly, cooperative spirit, and a deeper appreciation of things worth while.

Respectfully submitted,

ELEANOR L. BURNETT
ESTELLA L. COE
SARAH M. FIELD
LEEDS GULICK

III.—CO-OPERATIVE EVANGELISTIC WORK

(As shown in extracts from Station Reports)

KYOTO

Half of the population of Kyoto Prefecture is found within the city which according to the latest census has 690,000 inhabitants. There are no other cities in the Prefecture but there are sixteen towns of over 5,000, and 235 villages of from 1,000 to 5,000, besides a number of villages of less than a thousand people.

In the city of Kyoto there are 39 Protestant Churches and Mission chapels with a total membership of 6,587 (April 1924) The resident membership is but 3,558, and of these 1,655 are members of the six Kumiai Churches.

Of the 39 preaching places in Kyoto, 30 are in the upper half of the city, (above
Sanjo or Third Avenue), while the lower district with about the same population has but nine.

Outside of Kyoto City there are 14 Churches and Chapels in the Prefecture. Three of these are in Fushimi, a suburb of Kyoto, and two in Shin-Maizuru on the Japan Sea. The other nine are in nine of the larger towns. This leaves five towns of over 5000 inhabitants, and more than 235 villages without any organized Christian work.

These facts show that although work has been carried on in this region for fifty years, there is still a great field for evangelistic effort both in the city and in the rural districts. There is need of a larger number and better distribution of Christian workers in both.

The members of Kyoto Station are all engaged in educational work and no one is free to give his whole time to evangelistic work alone. In a very real sense, however, all of our work has evangelism as its purpose. Mr. Bartlett was called to the Doshisha especially for evangelistic work among the students and devotes himself to this, outside of a few hours of teaching. Mention of this work is made in the report of the Doshisha. Mr. Curtis who formerly had charge of Station evangelistic work has had no formal connection with the churches since this work was all transferred to the care of the Kumiai Body. He has also had fewer calls to officiate at baptismal and communion services since the ordination of Mr. Imai, the pastor of the Nishijin Church. The Station still keeps an interest in the Nishijin work, however, and is connected with it through Namba San, the Station Bible Woman who this year completes ten years of faithful service in the factory district where the Nishijin Church is located. This Church will celebrate its twenty-fifth anniversary in November.

MAEBASHI

After a year and a half of absence on furlough Mr. and Mrs. Hall report with pleasure their return to the old field and the warm reception they met with on getting back home again!

They note the following changes for the better:

1st. The Girls’ School has a new head, an out-spoken Christian, and one of the first things he did was to see to it that every teacher was a Christian. This shows the spirit of the Principal. His determination to lead the girls into Christian idealism is very marked.

2nd. Renewed interest in Prohibition, and in fighting against the red-light districts. Gumma Ken, the only prefecture in Japan to have no licensed evil, seems determined to extend its reform interest into larger fields. Already some gigantic mass meetings have been held and more are planned.

3rd, and above all, the felt need of religion everywhere manifest. “Though deaf, dumb and blind, one might sense this,” Mr. Hall says. To go out into fields untouched by the church and meet large gatherings of young men and young women waiting to be taught the higher way,—waiting for someone to help them realize their hopes,—expressing dissatisfaction with their present narrow lives, and showing a real craving for religion, has impressed him as never before. Schools are asking for moral and spiritual help. Teachers from a dozen schools with whom he has talked have all voiced the same sentiment,—the need of religion as a foundation on which to build
young lives.

In taking up their work again at Maebashi, Mr. and Mrs. Hall report: "We never had better cooperation than now, and never felt quite so much as now that we had a real contribution to make to the community where we live: Our sphere of service includes:

* Two Bible Classes with students, one at the Church and one in the home;
* Night School work at Ashikaga;
* Home Evangelism, through meeting people at dinner-parties and socials,
* Women's Meetings every month at our home;
* Meetings for Young Women, at the same place, and also,
* A Young Married Couples' Club;
* Sunday-school Work;
* Teaching English to two groups of girls, and

Teaching Jack!"

Mr. Hall has long felt that outside of the above mentioned lines of work there was a field in which great good could be accomplished. During his recent furlough he sought for the means and equipment to enter this new field of service in Japan. In regard to this he says: "I believe if anyone will try to do his work better than he has ever done it before, and to make in some way a real contribution to his particular field, God will see to it that ways and means and strength are provided." With this vision and faith he obtained and began to use his moving-picture outfit, and as a result:

When one Church wanted an organ, the money for it was easily raised.

When another Church needed money to equip and open a kindergarten, it was provided.

When the young men in still another Church wanted a new library of books,—that was easy.

When the Maebashi Church said they wanted four hundred at their evening service, instead of twenty, it was done.

When the Orphanage needed help, it was given.

When the churches in the homeland said: "Go back and express to as large a number of the Japanese as possible our belief in them, and our good-will," he was able to meet some 25,000 people with that message in three months' time!

And when you ask how all this could be done, Mr. Hall replies: "Largely, I am happy to say, because I have a fine Christian Benshi† as helper. Until recently the main stay in a big motion-picture company, he has now decided to give his talents to God and be used by Him. That is what we, too, are most anxious to do."

MIYAZAKI STATION

In April 1923, the coming of Mr. Sakurai as pastor of the Miyazaki Church brought to a fitting close the happy period of especially intimate relationship of Mr. Warren's service as Acting Pastor. A few weeks later the Church presented Mr. Warren with a vase of Miyazaki workmanship, beautifully engraved with local scenes and with a suitable inscription. With it there was a testimonial, written with the care the Japanese love to give, that expressed the gratitude they felt. It began by quoting in full the loved words of Isaiah 61:1-3 to show what they understood to be

† A Benshi is an orator or public-speaker. When a foreign moving-picture film is shown in Japan, a good speaker is employed to interpret and explain the pictured story.
his spirit in the service rendered to the Church and community.—" * * * Jehovah hath sent me to preach good tidings * * * the year of the Lord’s favor * * * to comfort all that mourn * * * that they may be called trees of righteousness * * *.”

Evangelistic tours of Secretaries Sawamura and Watase, and of Mr. Olds during the year gave encouragement and help, and Colonel Yamamuro of the Salvation Army gave a strong Christian message to large audiences two evenings in Miyazaki City Auditorium. The churches seem to be in the same hopeful condition of going forward that prevailed a year ago.

Mission Sunday-Schools

The Station has been fortunate in getting Mr. and Mrs. Fukuoka for Sunday-school work. Mrs. Fukuoka is a graduate of the Matsuyama Girls’ School and is the one nominally in charge of the Mission Sunday-schools in Miyazaki and receives the salary of a Bible Woman. While this is the financial arrangement, actually both Mr. and Mrs. Fukuoka give themselves whole-heartedly to this work. Mr. Fukuoka was rapidly going blind when they came here and has been studying at the School for the Blind in order to make himself more useful if his sight entirely fails. But happy occupation and Miyazaki climate have combined to give him better general health and his sight seems to be no worse than a year ago. He has given us the following personal report of his family experiences upon becoming a Christian.

An Interesting Story

When Mr. Fukuoka became a Christian several years ago, his father, unwilling to have the family property pass into the hands of such a son, adopted a nephew as heir and disinherited his only child. Later he became willing to recognize him as a younger son, with no claims on the family, and finally gave him permission to come home with his wife to live, if they would refrain from all Christian activities. This was an impossible condition, but with filial longing to be all that they could to the lonely parents, Mr. and Mrs. Fukuoka made a protracted visit at the old farm home, helping with the work in the field or in the house, but always devoting Sunday and the evening of prayer-meeting to Christian service. Then they accepted the call to Miyazaki, and came here, three hours away, ready to live on a small income since it gave them more opportunities for Christian work. The father said little, but he had begun to do some thinking, and soon came to visit them in their tiny little home. Recently he came again to say: “After all you are my son and no one else can be that. I want to make you again my heir as you ought to be.” And now the old man says: “I’d like to be a Christian myself, if only one didn’t have to give up drinking sake!” He still has more than one lesson to learn, but he has learned much and travelled far since the time he resented so keenly his son’s profession of the Christian faith.

* * * * *

The Mission Sunday-schools outside of the City are in the care of Mr. Iwakiri, the lame man who has done so much in the face of a great handicap. He has been ill with beri-beri a part of the year but is again able to be about and is carrying on his work as usual. He writes that he hopes several of the boys and girls who have been in his schools until they are now old enough to know what they are about, will be ready for baptism soon.

C. M. W.

C. K. W.
NIIGATA

Niigata Station was reopened in September 1923 by Mr. and Mrs. A. W. Downs after their three years of Language study. Previous to their arrival it had been unoccupied for several years. Niigata is one of the most important fields for evangelistic work in the whole country. The City has a population of 100,000, and the Province of Echigo of which it is the capital contains nearly two million people. The only other missionaries in the whole province are three Roman Catholics and two Episcopalians. In his first annual report from Niigata Mr. Downs says:

"We thought we were coming to an isolated part of the country, but having once arrived we were highly pleased with the place and the spirit of the people. The hearty welcome we received was a great surprise and joy. In former days opposition to Christianity was very strong in this region we are told. It is not at all noticeable now. People of all classes having no connection with the churches have been most cordial to us, and wherever we go we find friends and a warm welcome. We thought we would be lonesome here, but we are not. We expected that the work would be difficult,—and it is, but the openings for service are many and gratifying."

"Mrs. Downs has been swamped with the kind of work one enjoys. There have been meetings with the girls of the Middle School and High School, introductions to the best people of the city, friendships of the warmest sort with people in the church and out of it. Her general activities are as follows:

A Woman’s Club of twenty-one members, meeting at the house twice a month for lectures and discussions of various home problems, and for learning foreign cooking.

Teaching knitting and the making of foreign clothing, at Gosen and Shibata, twice a month.

Helping in the Women’s Society of the Church.

Teaching one hour a week at the Christian Girls’ School, and three hours a week at the Government Girls’ School.

Once a week teaching the teachers of the Christian Kindergartens (of the Congregational and Presbyterian Churches) folk plays and songs suitable for their work,—a very pleasant task where there is such a pervading spirit of unity manifested."

* * *

"Here is a brief outline of my own work:

* Language Study, with a teacher two hours a day.

* Work in Schools:

In the Christian Girls’ School, from 4 to 6 hours a week.
Since April, in the Middle School, 4 hours of English, with 600 boys in my classes.
During the winter, coaching basket ball teams in Normal and Middle Schools, 4 hours.
Beginning with May, one hour of English with the teachers of English in Middle School. Result,—four of the teachers have already joined my English Bible Class.

* Night Work:

An English Conversation Class.
An English Bible Class. Hymn Singing or Choir Practice.
Evening Meetings under the direction of the local Church."
Work in the Churches:

One Sunday a month, taking charge of the morning service of the Niigata Church.

Once a month, meeting with a group of young people in Shibata.

Two meetings a month at Gosen,—one an English class, and Bible lesson; the other preaching in Japanese at evening service.

Three Baptismal Services at Nagaoka during the year, and taking charge of the regular morning service on those occasions.

Evangelistic trips to six other places, and tours of investigation with a view to opening new work.

Work for Boys:

Conducting a Boys’ Camp in summer vacation.

Weekly meetings with a group of about twenty boys from Middle, Commercial and Normal Schools."

"We feel very much at home in Niigata. We love the place and the people. Everyone has been much more cordial than we anticipated: We are happy beyond measure!"

A. W. D.

THE BIBLE WOMAN AT NIIGATA

Mrs. Haruno Nakashima, was an early graduate of the Doshisha Girls’ School, Her brother, Tamenori Yamazaki, was one of the original Kumamoto Band, and a teacher at the Doshisha, whose early death was a great loss to the cause of Christian Education. Her husband was a member of the Doshisha faculty for many years.

For twenty-five years Mrs. Nakashima has been in the employ of the Mission as a Bible Woman at Niigata. For nearly fifteen years she was Mrs. Curtis’ helper, and then worked in turn with Mrs. Olds, and Miss Edith Curtis. For five years she held the fort alone as a representative of the Mission’s work in the Niigata field. Through long years of faithful service she has bravely endured financial and family troubles, the isolation of her position, the separation from former friends and associates, the rigors of the Niigata winters, and the none the less trying heat of the summers, with scarcely a single real vacation or change. Her example has been an inspiration to many. Her personal character and her teaching have had a far reaching influence. Many of the strong Christian women of Niigata and Echigo, and many now scattered throughout the land, were first led to Christ, or received their early Christian training, in Sunday-schools or Bible classes taught by Mrs. Nakashima. Parents, school-teachers, and policemen have alike testified to the change for the better in the conduct and character of the children in communities where her Sunday-schools have been carried on. Through all the years of her service in Niigata she has not only taught in the Church school, but has also conducted one and sometimes two or three other Sunday-schools, in different parts of the city. Thousands of children have thus come under her influence in the past quarter of a century.

Mrs. Nakashima is still active in work for women and children, through Church and Sunday-schools and various societies for young and old, through Bible-study classes, and in house to house visiting. She has the respect of the entire community and does much for the religious life of the city. She thinks she should retire at the
age of sixty, but it would be hard to find any one who could take her place, and for the sake of the work, and the help she can still be to the other workers, we hope and pray that health and strength may be given to enable this faithful Bible Woman to continue much longer in the service of the Church and the Mission at Niigata.

OKAYAMA

The year under review has been one of progress. More than the year before there has been a spirit of aggressiveness manifest. This may be attributed, to some extent at least, to the coming of two much needed pastors to occupy our two largest churches, the Okayama church and the Kurashiki church. Both are young men of fine energy and promise; both have recently returned from prolonged study in America. Mr. Tasaki came in the spring to the pastorate of the Kurashiki church which was then rejoicing in its recently completed beautiful church building, with its full equipment of two pianos, an organ from France, kindergarten equipment, social work rooms, etc., with a total value of ¥75,000. And Mr. Tasaki's energy has been equal to his opportunity. The church is forging ahead under his leadership and already, during the less than a year that he has been here, 100 members have been added to the church. With a thriving English Night School of 60 or more members, a kindergarten with four teachers and 60 children, and a great variety of clubs and other enterprises, the church is making no small contribution to the progressive life of this model town. The people are now urging with great earnestness that a missionary be located there. They guarantee him a wide field for social, educational and evangelistic service.

In November Mr. Hara came straight from a long period of study in Oberlin and Union, to assume the pastoral duties of the Okayama church. He too, brings with him new purposefulness and energy which he has already succeeded in imparting to his congregation in no small degree, and the results are seen in increased activity in the church along every line. Especially worthy of mention is the fact that this church and the Kurashiki church have been linked up respectively with the Claremont church and the Whittier church in California, in accordance with a program of interchurch fellowship conceived by Mr. Beam for the purpose of fostering the spirit of Christian international good will through the interchange of ideas and mutual fellowship in the work of the Kingdom.

Two important events during the year were the National W.C.T.U. Convention, and the National Prohibition Convention. Both were held in Okayama and each was largely attended by delegates from all parts of the Empire. In preparing for these two conventions, and in many other ways, the women of the Okayama Churches exerted a splendid Christian influence in promoting the public and private welfare of the city and of the whole country. Two large public meetings were held at different times in the interests of the special campaign against legalized vice. Mr. Kagawa of Kobe addressed one of these meetings. Mrs. Olds has been the president of the local W.C.T.U. and although the work has taken much of her time she feels that it has been time well spent.

Mrs. Olds has also been doing similar work through other organized groups of women,—the Ladies' Aid Societies of the two Churches, of one of which she is the head, her Home Problem Club, and the Federated Women's Clubs of the city.
Although the last is not a Christian organization, at their Annual Meeting the members followed her suggestion as to program, and devoted one session to the discussion of the culture of purity in the home. She had previously prepared a tract on this subject, and at their solicitation it was given, or sold, to all who were present at the meeting.

As last year so again this year Mr. Olds' time has been taken up largely with duties connected with Mission administration business,—as Acting Field Secretary, as a Mission representative on the Kumiai Board of Directors, and as a member of the Kobe College, Matsuyama Night School and Matsuyama Girls' School Advisory Committees. His regular local work has included teaching in the Y.M.C.A. English Night School, a Japanese Bible Class in each of the two Churches, an English Club for teachers of the higher schools of the city (alternating with a Bible Class), and a new Social Club and Bible Study group of College students. He has also had preaching appointments somewhere nearly every week, and has had the general oversight of the Hakuaikai work during Miss Adams' absence.

From October until March we had with us in the Station Mr. and Mrs. Woodard, located here temporarily for language study. Incidentally they were able to contribute much to the social and cultural life of the Station and also to the definite Christian program. Mr. Woodard's work with his young men's Bible Class in the Okayama Church was of great value in awakening new interest in Christian things. He also gave his services to the Night School teaching work in Okayama and in Kurashiki.

Our great need here is for more well-equipped Christian workers, both foreign and Japanese. Especially in work for women, the present seems to be a time of great opportunity and we feel the pressure of it. Another single lady missionary could do a great work here, and we are hoping that some day this ideal reinforcement may be realized.

C. B. O.

**Sapporo**

**Depleted Forces**

Almost from the beginning of the period covered by this report there began a depletion of our forces which has continued to its close.

Rev. and Mrs. Frank Cary left Otaru in May 1923, and have been on furlough in America throughout the year.

Mr. William Smith Clark, II., having completed his term of two years' service in the unique capacity of American Student Associate Pastor in Sapporo Church, sailed for America in July. The post remains vacant for lack of an appropriation from the American Board.

Miss Ada B. Chandler, a self supporting worker in Asahigawa, formerly a teacher in Kobe College, left Japan in the autumn for a well earned rest.

Rev. Akira Ebizawa after a most energetic and fruitful pastorate with the Sapporo Church, left us in September, 1923, for his new field in Kyoto.

The pastors of the Churches at Hakodate and at Asahigawa were incapacitated for service for a large part of the year through serious illness.

In Active Service:

Rev. and Mrs. George M. Rowland, Sapporo;

Rev. and Mrs. Toranosuke Kokita, Sapporo;
Rev. and Mrs. Kikuzo Sugawara, Otaru;  
Rev. and Mrs. Mitsuo Hamada, Nayoru;  
Mr. and Mrs. Toshio Okazaki, Muroran;  
Mr. and Mrs. Kumakichi Tsuchita, Obihiro; and  
Madam Tsuru-ko Iijima, Iwanizawa.

Only these thirteen workers for the whole Kumiai work in the Hokkaido, a territory approximately equal to the State of New York.

Though faint and few, We still pursue!

The Churches

Four independent, self-supporting churches constitute the nucleus and strength of the Local Association (Bukwai) of Kumiai Churches.

*Sapporo Church* has been crippled, this past year for lack of a settled ministry. Mr. Clark’s departure in July resulted in the closing of the Church English Night School, and the discontinuance of all efforts to reach students and others through the English language. The resignation of Mr. Ebizawa in September, left the Church without a leader. We have the promise of a new pastor from October, 1924, but a thirteen months’ pastorless interval is causing the loss of many good opportunities for service. The experience however is not without its compensations by way of a quickened sense of responsibility in the membership.

*Asahigawa Church* has suffered the loss by death, removal, and protracted illness of more of its strong members. Just now the illness of Pastor Hashinami brings to the Church a feeling of loneliness and anxiety. Plans are being made by other ministers for rendering the Church some assistance in its Sabbath services.

*Otaru Church* under the energetic leadership of Pastor Sugawara is touching the life of that bustling city in many ways and at many points. It has aggressive plans for the future.

*Teshio Church*, in Nayoru, more than any other of this quartet of self-supporting churches has “carried on” during the year, spreading the atmosphere and aroma of the gospel both in the town and in the surrounding country-side.

A Sunday-School in an Inn

One little stream of influence going out from this church is cause for real rejoicing and thanksgiving. Some 22 miles from Nayoru is a little farming community of some 30 families. Here lives a young woman by the name of Aono San. We will translate and call her Miss Greenfield. She can seldom go to church on account of the distance, but she has her own little Sunday-school. Though the neighbors are mostly Buddhists when some of the mothers heard her tell of the Sunday-schools she had seen they expressed a desire for one for their children. So she was led to wonder if she couldn’t open one herself. Her parents who are inn-keepers, are very fond of their daughter and let her do almost anything she wishes, so they allowed her to open a Sunday-school in their inn. In this little school Miss Greenfield teaches the children about God and the Saviour of the world. They have five or six hymns that they can sing, and some of the older children have been taught to offer the prayer in the Sunday-school. So here is a little center from which rays of light shine out in every direction.
When asked what was her motive in becoming a Christian, Miss Greenfield replied that she didn’t have any motive; when she met the pastor she just became a Christian and was baptized. She had been to Sunday-school when only seven or eight, then had moved to the present village where for some eight years she had had no Christian associations; but the childhood impression received from Sunday-school, together with a natural soul preparation probably, made her faith grow naturally as good seed in good soil ought to grow. What a living apologetic to the spiritual power of our Religion! Since beginning this Sunday-school she has felt her faith increase, and she gives thanks for a pastor of such strong faith as Mr. Hamada. The six days spent at the Bible School and Local Association annual meeting in Nayoru, April 1-6, 1924, were among the happiest of her life.

G. M. R.

SENDAI STATION

"Sendai Station is really reopened!" That is what many seemed to feel when Mr. and Mrs. Gillett arrived in Sendai on the day after Easter, April 21, 1924, and were cordially welcomed at the railway station by Japanese and foreign members of the community.

"Nearly a month has passed since then" writes Mr. Gillett, on May 15th, "and many things have been done to help us and to make us feel at home. The pastor, Rev. Mr. Katagiri, and the members of the Kumiai Church, have all been very cordial in their welcome. A special "Welcome Meeting" at the Church, and other meetings have already helped us to feel well acquainted. Although still camping out in rather limited quarters,—two rooms and a bath,—while urgent repairs progress slowly, Sendai seems like home and we hope it may be our home for many years. The work of Dr. and Mrs. DeForest, Miss Bradshaw, and other members of Sendai Station in past years is a valuable heritage and will be an inspiration to us in our work here."

REPORT OF A WELCOME MEETING AT SENDAI

By N. MIURA

"Welcome, Mr. Gillett and Mrs. Gillett! We are glad that you came to us and will be with us from now on!"

That was the feeling expressed in their speeches and their chats by those who were present at the welcome party held at Mr. Katagiri’s house after the regular Sunday morning service on May 11, 1924.

There were about sixty persons present including a large number of girls and young men. The party was opened by singing a popular hymn and a prayer. Then Rev. Katagiri spoke in behalf of his church. He laid a particular emphasis on the fact that we would like to call Mr. and Mrs. Gillett our friends rather than mere missionaries or Bible teachers.

Japanese tea and dainty cakes were served in Japanese fashion. Each one kept some one else in good humor by springing good and hot jokes. More informal speeches were made, followed by self-introduction of all who were present. Finally Mr. and Mrs. Gillett made their speeches in Japanese for the first time since they came to Japan. They did it very well.
We all hope this will be the first stepping stone which will lead to the harmonious working of the foreign missionary for the benefit of the church community of Sendai.

**SEOUL, KOREA**

The thought that has been in the mind of the Kumiai Riji for some years rather more than in the mind of the Mission came to realization in the fall of 1923 when Mr. and Mrs. Newell arrived at Seoul on October 27, for cooperative work with the Kumiai Churches of Korea.

To these first representatives of the Board in Korea the reception accorded by fellow missionaries, by Government officials, and by everybody showed a cordiality unmistakable that left nothing to be desired.

There are eight Kumiai Churches and preaching places in all Korea with a membership of about 500, and these are shepherded as far as possible by three pastors and one missionary.

The Japanese in Korea number about 400,000 in a total population of over 17 million, and are found in every one of the thirteen provinces.

The activities of the mission home during the past 6 months have been varied to say the least. The spacious rooms have been in pretty constant use for gatherings of all kinds,—Church Meetings, Woman’s Meetings, Bible classes for both young men and young women, English classes, meetings of the Doshisha alumni and alumnae, as well as for many callers and frequent entertainments. The location is so central and easy of access that people seem to like to come and it has been a pleasure to see that they were willing to come.

*The Newell Hóme, Seoul, Korea*
After six months of residence which has been a period of introduction observation and preparation, there has come a growing conviction that the Directors made no mistake in putting Seoul upon their map of cooperative expansion. As the Capital, and center of a large and growing Japanese population the needs of the community far outrun the supply of spiritual leadership, and call for the greatest possible reinforcement throughout the Peninsula. Those who have been called are working up to and even beyond their limits, but the forces are wholly inadequate.

There has come too the settled conviction that the American Board should now plan definitely for a permanent missionary residence here, and that Seoul should be entered upon the list of regular Stations of the Japan Mission in this developing Empire of Japan, and in the expanding Kingdom of God in the Far East.

* * *

It might not be out of place to add here a word in regard to the attitude of the Government towards Christian work.

Korea is fortunate in having at the head of its administration two men so fully in sympathy with the best aspirations of the Korean people as Baron Saito the Governor General, and Mr. Ariyoshi the Vice-Governor General,—or Administrative Superintendent as he is known officially. Both are men of high ideals and clean lives, who are in full sympathy with the efforts of Christian churches and other organizations toward the uplifting and steadying of the people of the land. Mr. Ariyoshi is a Christian, and a Kumiai Church member.

These two men, in their mutual confidence and harmonious cooperation, furnish a shining example of "team work" of the best type, and they labor in a spirit of self-sacrifice that might well put to shame many a professional churchman. Their approachableness and conciliatory spirit has practically disarmed the critics of the former regime, and brought about a new era in the relations between the Government and the Christian bodies at work in Korea.

From the number of Christian men now in the Government service it seems evident that a distinct effort has been made to find suitable men of this stamp to fill these offices. One result is that all Christian workers have easy and immediate access to any department, with practically no red tape, and can go in the assurance that they will be met on the level, and that all possible will be done to assist them in any problems.

The problems before the Government here are yet serious enough, and delicate enough; but it would be difficult on the whole to get together a stronger, cleaner, better set of men for handling things than those now in office. They need to be prayed for; and it is well understood that many of them appreciate the prayers which they know some are habitually making for them.

H. B. N.

Seoul, Korea, May 5, 1924.

TOTTORI STATION

The work in Kurayoshi has steadily advanced during the year. There has been a normal increase in membership and the church in addition to meeting the running expenses has begun to pay something toward the pastor's salary. The pastor's assistant, Miss Kiyo Yamashita, has begun household meetings for the Eta, or social outcasts. The homes have not always been inviting but she has gone into them, and
her work has been much appreciated.

The Tottori pastor, Rev. Saichiro Nakai, has just completed ten full years of service, the longest term of any pastor so far, and there were special meetings to commemorate the event. Attendance at the regular church services has increased considerably and there were many baptisms during the year. The pastor has a regular meeting for inquirers with an attendance of from fifteen to twenty. The church is in charge of four Sunday-schools two of which are supported by the young people of the church who pay the expenses and furnish the teachers.

Mr. Kamatani has been the leading spirit of the Tottori Band which still keeps its purpose of evangelizing the whole province. These young men have sent out to their scattered members from time to time a small magazine full of spiritual experiences of the group. At Christmas time they were able, after real sacrifice, to send for a member who is suffering from the ever present scourge of tuberculosis, and give him a veritable Merry Christmas, and a blessed one, and also several weeks of a Happy New Year.

There are at present three of our Tottori young women in the Kobe Kindergarten Training School and two in the Bible School. Two young men from our English Night School are in theological schools, and one has entered the Doshisha University.

E. L. C.

THE FIELD SECRETARY'S REPORT

The Field Secretary was absent on furlough for the greater part of the year covered by the annual reports. During his absence, Mr. Olds, as Acting Field Secretary, made tours in Manchuria, Niigata Ken and Kyushu, attended the monthly meetings of the Kumiai Board of Directors, and issued occasional news bulletins to members of the Mission. Dr. Pedley returned to Japan the first week in March and took up once more the duties of the office. His report to the Mission at our annual meeting in June covered but three months, and was largely an informal message to the members of the Mission. A portion of this report is given below.—Ed. J.M.N.

* * *

"Since the beginning of March I have made flying trips to Niigata, Maebashi, Tokyo, Yokohama and Matsuyama, spent considerable time attending Committee Meetings (not named among the Field Secretary's responsibilities) made a few addresses on special occasions in Kyoto and Kobe, and prepared the weekly bulletin. The bulletin has consisted chiefly of items of church news, personals, and brief synopses of out-standing articles, culled from the Kumiai Church organ, the Kirisutoyoko Sekai, or The Christian World.

"I would like to call the attention of the Mission to our failure to advertise. We missionaries should, of course, be modest always, but at the same time we ought to make our work known, especially among our Japanese churches in these days of co-operation. By correspondence with the Kumiai Headquarters and through the Kirisutoyoko Sekai we can avail ourselves of the two main agencies for showing what we are doing along educational and evangelistic lines, and I am sure that both of these agencies will gladly welcome our communications. Try the experiment anyway. Incidentally it would stimulate interest in reading the denominational organ,
for none of us is entirely free from the weakness of desiring to see himself in print! Send your communications in either Japanese or English.

"Our Japanese colleagues on the Board of Directors exert themselves constantly to make the work of your representatives as pleasant as possible, and they show a very delicate appreciation of minor difficulties in connection with the co-operation plan. There is always more or less need of making adjustments between the two systems, one of which has emphasized the individual's interests and the other those of the administrative body. It is the old question of Federal and State rights, and occasionally the sledding is hard, but I am bound to report that due recognition has been accorded the natural attitude of the Mission in all questions that have arisen.

"In closing this report I would like to add that we, as a Mission, cannot ignore our somewhat embarrassing position in view of the fact that President Coolidge has affixed his signature to the much talked of Immigration Bill. Perhaps it will be good for us to think less of country and more of Christ, and to have a finer appreciation of the feelings of a people who have been shocked into the realization of the fact that they are looked upon as unassimilable by a nation which hitherto has been regarded by them as perhaps the most worthy exponent of Christian civilization, and therefore, the one in whose footsteps they have desired to follow."

HILTON PEDLEY, Field Secretary.

KUMIAI STATISTICS 1923

| Pastors | 83 |
| Ministers not ordained | 35 |
| Assistants, (Men 5, Women 13) | 18 |
| **Total** | **136** |

| Churches:
| Self-supporting | 81 |
| Aided Churches | 79 |
| **Total** | **160** |

| Branch Churches, or Preaching Places | 88 |

| Places where regular meetings are held | 248 |

| Membership:
| Men, 13,129, Women 12,044, Total | 25,173 |
| Resident Membership | 14,898 |
| Baptized Children. | 906 |

| Increase for the year:
| Baptisms. | 1,578 |
| Others received on Confession | 30 |
| Received by Letter | 706 |
| **Total** | **2,314** |
Decrease for the year

Deaths .................. 309
Letters of Dismissal 413
Dropped from the rolls 656

Total .................. 1,378
Net Increase in Membership 936

Religious Education:
Sunday-schools ........... 170
Teachers .............. 1,455
Pupils .................. 20,531

Financial:
Current Expenses ........... ¥171,853.
Special Evangelistic Work 50,867.
Sunday School Work 16,649.
Church Building and Repairs 170,517.
Miscellaneous Expenses 35,332.

Total .................. ¥445,218.
Total Value of Property 2,090,860.

THE MISSION CALENDAR
June 1923—May 1924

BIRTHS
Merle Lewis Gulick, September 5, 1923
Richard Mead Woodard, April 5, 1924

MARRIAGE
Rev. Darley Downs and Portia Lucile Jarrard, July 9, 1923

DEATHS
Rev. Orramel H. Gulick, September 18, 1923
Caroline M. Telford, January 20, 1924

ARRIVALS
Miss Hortense Wrockloff, July 13, 1923
*Miss Katherine F Fanning, August 20, 1923
Mr. Sydney L. Gulick, Jr., August 24, 1923
Miss Helen F. Fair, September 3, 1923
*Miss Sarah M. Field, September 3, 1923
Miss Agnes D. Campbell, September 7, 1923
*Rev. and Mrs. H. B. Newell, September 20, 1923
*Rev. and Mrs. M. E. Hall, December 11, 1923
*Rev. and Mrs. S. F Moran, December 14, 1923
*Rev. and Mrs. Hilton Pedley, March 6, 1924
DEPARTURES

†Rev. and Mrs. Frank Cary, June 9, 1923
†Miss Grace H. Stowe, June 9, 1923
Miss Frances B. Clapp, July 7, 1923
†Miss Fanny E. Griswold, July 7, 1923
Miss Martha Howey, July 7, 1923
Miss Lena C. Williams, July 11, 1923
Mr. William S. Clark, July 15, 1923
Mrs. Jerome C. Holmes, August 4, 1923
†Miss Mary E. Stowe, August 4, 1923
†Miss Alice P. Adams, August 8, 1923
Rev. Jerome C. Holmes, December 8, 1923
†Miss Edith Curtis, January 2, 1924
‡Miss Gertrude Cozad, February 7, 1924
‡Mrs. M. L. Gordon, April 3, 1924
†Mrs. D. W. Learned, April 18, 1924

MARTHA JANE BARROWS

Left Kobe for America November 11, 1924

There is a great emptiness in Kobe Station tonight. One who for nearly fifty years has been a member of the station has gone from us. "The Saints' Rest" has said good-bye to the last of the trio that gave it the title. Miss Barrows has sailed away toward America.

The last few weeks have been filled with farewells, and if Miss Barrows ever doubted the loyal affection of her hundreds of friends in Japan she can doubt it no longer. It was hard for her to reconcile herself to the plan of leaving the home which had been hers for forty years, even to accept Miss Cozad's attractive invitation to make her home in Claremont, and many of her friends are not yet reconciled.

To think of Miss Barrows as having gone to Heaven would not have seemed incongruous, but to think of her as still on this old earth and not living in Kobe is much more difficult. She has been an important factor in the Christian life of Kobe years longer than many of her friends have lived, and we shall miss her more than we can tell. Yet we are glad for her that she may have so pleasant a home with the friend who for so many years shared her home life here, and we have tried not to make the parting harder for her by lamentations.

The Kobe Church, of which she has so long been a valued member, called a special meeting after the morning service one Sunday, to which almost the whole congregation remained. The Woman's Society of the church and the Old Ladies' Bible Class, of which she has been the beloved teacher these many years, gave her a royal farewell.

The Woman's Evangelistic School, of which she and Miss Dudley were the Founders, and in which she has lived and loved and worked all these years, showed her the affectionate regard in which she is held by all who have ever been connected with it. Alumnae, faculty, and students united in presenting her with beautiful and

* Returning from furlough † On furlough ‡ On leave of absence
costly gifts. Nor were their gifts the only ones she received. Nothing was too precious for her friends to bestow upon her.

The College and Academy went over in a body, both teachers and students, sang their Founders Day song to her, and gave her some leaves of the old palm tree presented to Miss Dudley long ago by the Senda Daimyo, and one of the new souvenir teapots adorned with a picture of the tree.

Kobe Station gathered at Miss Howe's one evening for a station supper in honor of our veteran, served as charmingly as Miss Howe knows how to serve a social meal. After supper and our usual station prayer-meeting, we presented her with a memorabilia book whose sixty leaves already represent nearly every member of the mission in Japan, besides a number of other friends, Japanese and foreign. To this book many additions will be made later from present and former members of the mission now in America. A picture book we called it, for there are photographs of children and adults as well as pen and ink sketches. It contains original and quoted poems, and many words of love and appreciation too personal to be read aloud, even in the station family.

When Miss Dudley's cousin, Miss Barrows, came to Japan, the "Kobe Church," the first church organized in central Japan, which has just celebrated its semi-centennial, was but two years old. Kobe was still a "fishing village" quite different from the metropolis we know to-day. The "Kobe Home" to which she came was approached through the rice fields, and bore little resemblance to the Kobe College of today. The "Gulick house," which has been her home for more than forty years, was No. 1, Hill, and Palmore Institute, six or eight blocks to the southeast, was No. 2, Hill. In those days there was no such thing as a language school, and she and her friends had to learn the language much after the fashion of Mr. Squeers' pupils in Dotheboys Hall. But they learned it, perhaps better than some of their successors.

After four strenuous years in Kobe Home, she had a serious nervous breakdown, and every one thought she would be obliged to go home. But she persuaded the doctor to allow her to stay, and with the quiet persistence her friends know so well, fought her way back to health, and began the evangelistic work which has made her loved and honored, not only in Kobe, but in the churches of Nishinomiya and Tamba where she especially toured, and indeed wherever have gone the graduates of the Woman's Evangelistic School, from which she has sent out so many women inspired by her example as well as by her teachings to live the Christ life.

She has touched our life in so many points. Her famous coffee and doughnuts are but symbols of the gracious hospitality that made it seem almost worthwhile to be sick or tired out for the privilege of being her guest. Her keeping the accounts of the Kindergarten and the Training School these many years was one of the least of her ministries to the women who have made Glory Kindergarten famous.

Like Tennyson's Great Duke she has been "a tower of strength" standing "four square to all the winds that blow." The number and variety of friends who gathered at the President Wilson on the afternoon of Armistice Day to see her off bore eloquent testimony to the esteem and affection in which she is held and to the influence of her life and character.

May all her days be good and none be ill!

Susan A. Searle.

Kobe, Nov. 11, 1924.
THE FORTIETH SOKWAI

ANNUAL MEETING OF THE KUMIAI CHURCHES

Has any city in the world a more characteristically beautiful public meeting hall than that of Kyoto where the morning and evening Sunday services of the Sokwai were held? Originally built for the coronation banquet of the present Emperor, its external architectural lines, especially of roof, and its internal decoration in color, coupled with its superb acoustic properties, made it a fitting place for Dr. Ebina's appeal to the Kumiai Christians—an appeal to get a new vision, without which, as he showed from church history, no great religious movement has ever been successfully launched or carried out.

In spite of the heavy rain, more than one thousand partook of the communion, and, in a few minutes contributed ¥1400 for a special evangelistic fund. Following the service a company limited to 250 sat down to lunch together; on this occasion many brief speeches were made looking backward with gratitude to the past fifty years, and forward with expectation and courage to the next fifty.

For this was the Jubilee of the Kumiai Organization, as such. Already (as reported in the last number of this magazine) there have been held commemorations of the fiftieth anniversary of the founding of the first Kumiai churches, Kobe and Osaka. At the Sokwai this Jubilee idea dominated, in the sermon and in the table-speeches, and was even present in the discussion of business.

Sunday afternoon six young evangelists were ordained at the Kyoto church. In the evening in the coronation hall again a large audience listened to a choice program of speaking. (These speeches were reported in full in the "Annual Meeting Number" of the Kirisuto-kyo Sekai, or The Christian World). Before the morning service, in the several churches, the Sunday-school children had been treated to story-telling by those visiting pastors, largely of the younger generation, who make a specialty of talking to children. Thus, it will be seen that Sunday was by no means a rest day for the 200 and more delegates to Sokwai.

It is of great interest to an American missionary to notice how the Kumiai Church as naturally falls into the governmental method of Japan (or of European countries in general) as his own Mission falls into the American Congressional method. In Japan the cabinet prepares its program down to the detailed budget of expenditures and asks the Diet for its sanction. The Kumiai Church has its Board of Directors (Riji-kwai) who prepare practically all the business and bring in a program for adoption by Sokwai. The amount of business introduced outside of this is inconsiderable. An innovation this year, based, it is whispered, on the approval by the Kumiai Head Office of what the officials saw of our Mission assembled in its annual meeting, is the committee method of getting business done. This relieved the floor of a great deal of tedious routine and was generally approved. The time saved was devoted to informational papers and informal discussion.

The actual attendance at Sokwai included practically all the pastor of churches, plus a goodly delegation of laymen from the large city churches near by; [the expense prevents the attendance of many laymen from the distant country towns—in fact it is often a severe burden for the distant country church to raise an extra 50 to 100 yen above the pastor's salary for his Sokwai travel expense.] All things considered, perhaps the ratio of one woman to every ten men was not a bad response from the churches to the warm invitation to select women as delegates.
This year for the second time the three Mission representatives to the Rijikwai (Directors Meeting), sat in accordance with their constitutional right as full voting members at the Sokwai. Besides these three, one other missionary sat as representative of his own church,—Rev. Frank Cary of Otaru. However all of our missionaries are authorized to sit as corresponding members. Dr. Pedley was one of the two who officiated at the communion service. Dr. DeForest presented a helpful paper at the conference on religious education. At the Pastors’ Retreat preceding the Sokwai Rev. C. B. Olds presented a paper on The Church of the Future which was heartily approved. At the same Retreat there were talks by Dr. Ebina on his recent American tour, and by Professor Frank C. Porter of the Yale Divinity School on “The Place of Jesus in Christianity.” Meeting at beautiful Ishiyama, near the outlet of Lake Biwa, the Retreat was voted an unusually helpful one.

The last act of Sokwai was the election of the Board of Directors. The reelection of practically the same Board evinces the faith of the church members in general in the present Directors and in their conduct of the business of the churches.

AN APPRECIATION OF MR. TAKAGI

The Kumi'ai Director receiving the largest number of votes was Mr. Sadae Takagi. A successful Osaka business man, the head of an insurance and advertising firm which handles millions of yen annually, Mr. Takagi has nevertheless for the last eight years given himself unstintedly to the work of the Kumi'ai Church as “Director in charge of the Treasury Department.” And how much has been his remuneration
for his services as expert business man, for his tireless budget-making,—and budget raising,—constant attendance at Directors Meeting, Executive Committee Meeting, and manifold other ways of making himself of service? Not only has he not received one sen, but his exceptional knowledge of the needs has made him contribute annually thousands of yen to the various denominational funds. He does his benefactions under a bushel, but it is safe to say that four figures can not express what he gives to the denomination as such, to say nothing of his hearty support of his own, church, (the Osaka Church.) Mr. Takagi has been connected with the Kumiiai Church Central Office for twenty-eight years.

*Time* and *money*—effective criterion of the consecration of the busy business man. The Church is to be congratulated on such an asset as it has in this man. The Mission joins the Church in its expression of appreciation of, and gratitude to, Mr. Takagi for his unwearying service to the work of the Kingdom. Takagi Sadae Kun, Banzai!

CHARLES M. WARREN.

THE NATIONAL CHRISTIAN COUNCIL

A year ago in November, the Japan National Christian Council met for organization and its first annual meeting. The meeting was held in the Tokyo Reinanzaka church in the midst of the ruin and chaos that still reigned in that sadly stricken city. This year, a month earlier, Oct. 7th and 8th, the Council assembled for its second annual meeting in the same place, but happily under vastly improved conditions.

The year has meant much in the way of reconstruction in the earthquake district. Everything is going again full tilt. The spiritual forces have been slowest to revive, but now, believing that the time is ripe for pressing the Christian message, a vast evangelistic program has been evolved which is expected to enlist the cooperation of all churches and exert a nation-wide influence. Getting this plan into operation has been the main work of the Council during the past year, and at the annual meeting most of the discussion and all the inspirational addresses centered around it.

The opening address by Dr. Chiba, President of the Council, gave a resume of the various activities of the year—the survey of the losses sustained by the churches through the earthquake, aggregating some ten million yen, and the steps taken looking toward reconstruction on a more cooperative basis; the efforts made to ease the excitement caused by the exclusion legislation, and to appease the Chinese for the atrocities perpetrated on the Chinese and Koreans last year at the time of the earthquake, both of which questions required no little skill in handling; the efforts to secure a central building to serve as a home for the Council and to establish some kind of a union theological school, both of which hopes, unhappily, have not yet been realized. The main emphasis of the address, however, was on the necessity of getting together in this nation-wide evangelistic campaign, and carrying it through to success.

Other addresses, especially those by Bishop Uzaki and Dr. Uemura, stressed the spiritual possibilities of the movement and urged a spiritual preparation that alone would accomplish definite results.

Bishop Uzaki called attention to the prevalent spirit of unrest that characterizes the life of the nation at this particular time, and the consciousness of need that can only be met by giving to men the complete gospel of Christ.
Dr. Uemura stressed no less earnestly the necessity for a spiritual preparation and equipment that would make the "Kyoka Undo" as it is to be called, not simple a superficial culture movement but a utilization of the power of God that would result in the regeneration of the hearts of men, in a revival of conscience, and in a new righteousness that shall pervade all life, individual and social.

These ideas were further developed in an informal conference held in the evening of the first day, when the spirit of dedication to the task became especially apparent through the earnest words that were uttered, by the prayers that were offered, and by the prayer-spirit that prevailed. We were urged to rely less upon great leaders from outside and more upon our own consecrated efforts and upon the power of God.

The plan of the campaign and the financing of it were discussed at length in the business sessions. It was feared by some that the plan as first outlined was too broad in its scope to be carried out successfully, with the meagre budget of 20,000 yen, and it was therefore proposed that the number of places selected as campaign centers be limited and the period of the campaign shortened. It was finally voted, however, to proceed according to the original plan with the purpose of reaching through the main centers into every church and preaching-place throughout the country with a special evangelistic effort, using funds as economically as possible. The period during which the campaign is to continue, however, was reduced so that it will end in June, 1925, instead of in September. For meeting the budget the proposed assessment on the churches of 110 yen per Council delegate was accepted, and it was also requested that the Missions subscribe officially to the amount of 300 yen per Council delegate, and the missionaries as individuals subscribe at the rate of 110 yen per delegate. It was expected at one time that it would be possible to secure the services of some evangelistic leader from America or England but all negotiations having failed it was decided to carry the campaign forward depending on home resources only.

Other important steps taken at the meeting included providing for the work of the Council during the coming year, and the assuming of definite responsibilities along several new lines of cooperative endeavor. It was decided to take over eventually the work of the Christian Literature Society as had been proposed by the Federation of Christian Missions. Definite tasks of study and research work were put upon various committees, looking toward the provision for better educational opportunities for rural communities, and for the working out of a feasible plan for rural evangelism, and work among, miners and seamen. Furthermore the Social Committee was asked to work out a plan for the holding each year of a conference on social questions and methods of social work.

It was voted, through several resolutions, to institute special measures looking toward the abolition of prostitution and the drink traffic and to cooperate with those who are working actively for the suppression of the opium traffic. Plans were also made for the carrying on of a more definite peace propaganda, to include an effort to secure the universal recognition of Armistice Day, Nov. 11, as Peace Day.

Our denomination made a large contribution to the Council this year, sending up eight Kumiai and three Mission delegates, furnishing the Moderator for the assembly, Mr. Imaizumi, the English Recording Secretary, Mr. Olds, and one of the speakers. This was Dr. Pedley, who outlined in a most satisfactory manner, the main lines of effort that the Council should engage in during the coming years.
The Council is already in active touch with the Federal Council of Churches in America and with the National Christian Council of China. With the latter special efforts have been made to cement relationships of comity and goodwill that will help to foster Christian fellowship between the two countries. A delegate was sent from this Council to the meeting of the China Council in May, and a resolution of sympathy was voted for the people of China in view of the present disturbed conditions in that country, together with an expression of regret that the China Council was unable to send a delegate to our meeting.

Evidently there is an increasing recognition of the place of the National Council and a better understanding of what may be expected of it in forwarding the interests of the Christian movement in Japan. There is a growing spirit of readiness to cooperate, and work through it, that augurs well for its future success. Most of the Missions and Church groups have accepted the opportunities offered them of representation in the Council, and others are expecting to come in next year. We should, doubtless, expect more of the Council in the future than we do at the present time, and should be prepared to commit to it a greater variety of interests, enlarging its scope and creating a more adequate budget for its work. The day of larger things will surely come.

C. BURNELL OLDS

MARSHALL RICHARD GAINES

There died, at New Brighton, Staten Island, N. Y., on June 16, a Christian gentleman of the old school, Rev. Marshall Richard Gaines. He was born in Granby, Ct., the son of a farmer. By his own efforts he put himself through Williston Seminary (1860), Yale College (1865), and Yale Divinity School (1874). In 1868 he married Louise Walker, a graduate of Mount Holyoke and a woman of notable intellectuality and character, who shared his life in every true sense until her death in 1920.

He was by bent a scientist, and became known among a wide circle of collectors for his accurate knowledge and valuable collections in various branches of natural history. He was all his life a teacher, having taught in his young manhood in the Hartford High School, Olivet College and other well known schools. In 1884, while Principal of Kimball Union Academy, he decided to answer the call of the American Board of Commissioners for Foreign Missions for a teacher of science to go to the Doshisha University, Kyoto, Japan. It was then that he was ordained. From that time until his retirement, owing to ill health, in 1909, he was a missionary. He taught for five years in the Doshisha. His longest service was as president of Tillotson College, Austin, Tex., a school for Negroes conducted by the American Missionary Association.

His nature was modest to the point of diffidence, or he would have been better known for his learning. His character he could not hide. His life was ordered with the profound intent of following the Master's will. He saw the world the Master made as beautiful. He crowned a life of service by a death that was a benediction. Through the Valley of the Shadow he held, almost visibly, the hand of the wife who had gone before him, saying of her what may now be said of both: "They looked unto Him and were radiant, and their faces shall never be confounded."
PERSONAL ITEMS

Welcome from our Mission Clan
To Barbara Moran!
Born September twenty-sixth,
At Köbe, Japan.

* * *

Mr. Samuel Colcord Bartlett, Jr., and
Miss Grace Caroline Fields were married
September the twenty-ninth, 1924, at
Rochester, Indiana.

* * *

Arrived at Kobe November 1st, by
the President Lincoln, Mrs. Dwight W.
Learned, of Kyoto, and Miss Alice P.
Adams, of Okayama, returning from
furloughs in the United States.

* * *

Miss Fanny Griswold, of Maebashi,
Miss Edith Husted and Miss Grace
Stowe, of Kobe, returned from their
furloughs in America September 4th.
Mrs. Stanford returned at the same
time from a restful summer in Hawaii.

* * *

Sailed from Kobe on “Peace Day,”
November 11th, by the President Wilson,
Miss Martha J. Barrows, to make her
home with Miss Gertrude Cozad in
Claremont, California, after forty-eight
years of missionary service in Japan.
(See page 41)

* * *

Dr. and Mrs. George M. Rowland of
Sapporo sailed from Yokohama by the
same steamer November 13. They plan
to spend the winter in California and go
east in the spring. For the present their
address will be in care of Rev. H. H.
Kelsey, D. D., 760 Market Street, San
Francisco.

* * *

Miss Rosamond H. Clark and Miss
Ethel Gulick, daughter of Dr. Sidney L.
Gulick, are new members of the Mission
who arrived in Japan September 4th.
They are living at Shukugawa and atten-
tending the Kobe Branch of the Japan-
ese Language School.

The Mission extends a glad welcome
to Miss Gulick who returns to the land
of her birth for missionary service; and
also to Miss Clark, whose three years of
secretarial work in the Friends’ Mission
in Tokyo was a valuable preparation for
the life she is now entering.

* * *

Dr. Frank C. Porter, Professor of
Biblical Theology at Yale Divinity
School, and Mrs. Porter were most wel-
come visitors in Japan during September
while on their way to China where Dr.
Porter will give a course of lectures at
Union College, Peking.

* * *

Dr. and Mrs. Porter were in Kyoto at
the time of the Annual Meeting of the
Kumiai Churches and there met many
of the Japanese pastors among whom
were a number of the former pupils of
Dr. Porter at Yale. Greatly appreciated
addresses were given by Dr. Porter at
the “Ministers’ Retreat” held at Ishi-
yama on Lake Biwa just before the
Annual Meeting, at a reception given by
the Doshisha Faculty, at the Doshisha
chapel, and at the Kyoto Church En-
glish Service.

* * *

Rev. Albert W. Palmer, D.D., for the
past five years the pastor of the Union
Church at Honolulu, has been making
a brief visit to Japan and China in com-
pany with his wife and daughter. In
the few days he was in Kyoto Dr. Palmer
gave several helpful addresses to the
missionaries and to the Doshisha stu-
dents. At a dinner given in his honor
by the Kumiai leaders in Osaka he gave a
most illuminating address on the Ameri-
can Immigration Problem. From the
first of December Dr. Palmer begins his
new pastorate at First Church, Oak Park,
(Chicago) Ill. We hope that he may
visit Japan again.
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<table>
<thead>
<tr>
<th>Departments</th>
<th>Year Started</th>
<th>Enrolment</th>
<th>Total Graduates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Senior College</td>
<td>1891</td>
<td>40</td>
<td>118</td>
</tr>
<tr>
<td>Junior College</td>
<td>1922</td>
<td>163</td>
<td>60</td>
</tr>
<tr>
<td>Academy</td>
<td>1875</td>
<td>407</td>
<td>882</td>
</tr>
<tr>
<td>Music</td>
<td>1905</td>
<td>37</td>
<td>17</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>647</strong></td>
<td><strong>1027</strong></td>
<td></td>
</tr>
</tbody>
</table>

KOBE COLLEGE CELEBRATES ITS JUBILEE IN 1925

JUBILEE ENTERPRISES 1924-5

In Japan

{ Incorporating the Institution
{ Organizing a Parents' Association
{ Starting a Teachers' Pension Fund
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