

CONCLUSION

While Japan is a small country in area, yet when we regard its population of more than forty-one millions, with its political, social, and religious importance in relation to the problems of the Far East, it is of the utmost moment that we give to this nation careful consideration. The Japanese people are homogeneous, speaking one language and united by a strong national spirit. Until within a few years they were shut up to their old religions, Shintoism, Confucianism, and Buddhism, knowing the name of Christianity only to hate it. These three faiths, meeting in some form in the life of nearly every Japanese, have been closely connected with their intellectual, social, and national life for many centuries. The stamp of some one, or more commonly of all, of these religions is upon every institution of the country, and permeates and explains nearly every custom.

Into these conditions evangelical Christianity entered in 1859. Everything—language, hatred and suspicion of foreigners, lack of treaty privileges, prejudice against Christianity and foreign faith, ignorance of the Japanese customs and characteristics upon the part of the missionaries—all combined to delay the Christianization of Japan. For twelve years apparently little or nothing was accomplished.

The most of the work in Japan has been done since 1871. Since then the nation has been disarmed of its suspicions against Christianity. The non-Christian leaders in Japan recognize the worth and power of the Christian character, and honor the true Christian life. The missionary is now free to go at will into all parts of the Empire. The Bible and Christian literature have free circulation. The prisons are open for the Christian evangelist. Christian teachers are in many of the Government schools. Persecution is a thing of the past except as it occasionally appears in disguise. Christianity has already put its stamp upon the laws of society, of the army, and of the State, and is making itself felt in literature and forms of thought. Nevertheless, we must bear in mind the fact that compared with the entire population the number of Christians is small. Including those connected with the Greek and Catholic Churches, the highest number claiming the Christian name is less than one-fourth of one per cent. of the Japanese people. Even the best of these have only a few years of Christian experience and training. Under these circumstances the marvel is that Christianity has been able not only to maintain itself during these later years which mark the rise of the new national and intellectual spirit, but also to make signal progress.

We cannot expect that the Japanese Christians will hold all the articles of our faith in precisely the same way that they are held in New England, where nearly three centuries of Christian life and tradition lie back of us. We are assured that the great mass of Kumi-ai Christians, numbering over 11,000, and the far greater part of the pastors and evangelists, are firm believers in the old and universally accepted truths. None of the extremists are supported by our Board. The theological problems of the world are now discussed in Japan, and that, too, without a balancing foundation of Christian faith and life. One point we desire especially to emphasize, namely, that the evidence is complete that our missionaries have been eminently faithful in presenting the truths of the Gospel, and that none of the present conditions are due to any lack of fidelity upon their part.

The time has not yet come, and for many years may not come, to leave the evangelization of the Empire to the Japanese churches. They are doing much, but that much is slight indeed compared with the needs of the country. Of the ninety-nine Kumi-ai churches and provisional churches, only thirty-nine are self-supporting. They all are young in years. Some of them have a small membership. All have grave questions to meet and serious battles to fight, incident to their lack of experience and their surroundings. They need our co-operation. The Japanese Home Missionary Society of the Kumi-ai churches in its independence is doing well, and when it has obtained sufficient strength and experience we may expect it to assume the support of the places now maintained by the Board and its missionaries. Work is passed over to them as rapidly as they are able to take it up.

The work begun by the American Board, and now connected with the Kumi-ai churches, is by far the strongest of any mission work in Japan. The number of Christians is about the same as that reported by the seven allied Presbyterian bodies under the name of "the Church of Christ in Japan," but the number of independent churches is much larger.

We recognize the heavy demands which are made upon the individual missionary, and the necessity that he be well equipped mentally and spiritually and thoroughly trained for this service. After nine weeks of contact and conference with the men and women of our Board in Japan, your Deputation can speak of them in warmest terms as to their ability, consecration, and faith. They are worthy the entire confidence and support of our churches.

SUPPLEMENTARY

The members of the Deputation feel that they cannot close this report without going outside the letter of instruction and speaking of another subject which experience has proved to be of great importance, and, in their opinion, essential, to the wise administration of our foreign missionary service. Such visits as we have made to Japan ought often to be made to the various mission fields, both for the sake of the missionaries and still more for the sake of those charged with the duty of carrying on the work. The problems of missionary policy in almost all lands are so complicated that study on the ground alone can give promise of satisfactory solution. Therefore we unite in suggesting that, under the auspices of the Prudential Committee, occasional visits be made to the various missions of the Board, first, by the Secretary and members of the Prudential Committee, that they may better understand the responsibilities resting upon them; and, second, by such pastors and laymen as may be selected in order that

the churches may be helped to appreciate the delicacy and difficulty of the service committed to their representatives in foreign lands.

The American Railway Literary Union

It is a singular commentary on our laws when a class of reading-matter can be sold in public, so bad that it cannot be reached by the Society of which Mr. Anthony Comstock is the head, but which is sufficiently vicious and demoralizing to warrant the existence of an organization to suppress it by moral suasion. The good work in which the "American Railway Literary Union" is engaged is done so quietly that many persons are probably ignorant of the existence of such a society. Its object is to suppress the sale and circulation of pernicious literature on railroad trains and stands, on steamboat lines, at news-stands, and in the community. Prominent New Yorkers like Mornay Williams, William Baldwin, Morgan J. O'Brien, and Myer S. Isaacs are members of its advisory committee, and the Union has offices in Philadelphia and Chicago. Specifically, the Union aims to secure the detection and prosecution of all offenders within the law, and to obtain more effective laws, and to inform and influence those having position and power so as to induce them to aid in the suppression of literature, or rather printed matter, sufficiently odious to be condemned by public sentiment, but which is not reached by too lax or unexecuted laws. The officials of the Union say that public sentiment is steadily advancing against mischievous, corrupting, and criminal literature. By far the greater proportion of this class of reading-matter finds its way to the public through the news agencies. Much of it is sold on the railway trains. The agents of the Union, particularly the Superintendent, Yates Hickey, of Philadelphia, try to prevent, by moral suasion, the superintendents of news companies and railroads from handling this matter, and in the case of a large number of the leading railroad lines they have been successful. In the news companies they have been able to exercise a wholesome influence, and have suppressed the sale of the worst class of erotic novels, the taste for which seems, happily, to be dying out. The Supreme Court has decided that "the liberty of the press" guaranteed by the Constitution does not include the publication of articles or advertisements injurious to the morals of the public. Many of the public libraries, it seems, contain publications that are doing much mischief. Some time since it was found, on investigation, that a large public library in Massachusetts contained many works of an improper character; the head master of one of the schools in the city said that the library was a curse to the school-children. Book publishers, it has been found, can dispose to the public libraries of an average edition of almost any novel of an exciting character they bring out. The "American Railway Literary Union" seems to be conducted on common-sense, business principles. It aims simply to prevent and discourage the sale of sensational novels and tales, and publications which tend to promote vice, vulgarity, and crime.

The Rev. Thomas Armitage, D.D.

Dr. Thomas Armitage, one of the best-known Baptist preachers of this country, and pastor emeritus of the Fifth Avenue Baptist Church of this city, recently died at his home in Yonkers. Dr. Armitage was an Englishman by birth, having been born in Yorkshire August 2, 1819. His early life was spent as a Wesleyan Methodist minister. He came to this country in 1838, and filled many important appointments in the Methodist Episcopal Church of New York City. In 1848 he became pastor of the Norfolk Street Baptist Church in this city, and later of the Fifth Avenue Baptist Church, where he continued his labors for forty years. Six years ago, owing to his advanced age, he resigned his pastorate and settled in Yonkers; the church of which he had so long been the pastor honored itself and honored him by providing him a life income of \$5,000 a year. Dr. Armitage was distinguished both as a preacher and as an author. He was a great friend of Henry Ward Beecher, and never failed, when opportunity offered, of speaking strong words in his behalf. His address in the Academy of Music in Brooklyn on Mr. Beecher's seventieth birthday is one which will be long remembered by all who heard him. Not only the Baptist Church but the whole American Church loved and honored him.

Bishop Haygood

Few men of the present generation have impressed themselves more beneficently on the American people, and especially on those who reside south of Mason and Dixon's Line, than Bishop A. G. Haygood, of the Methodist Episcopal Church South. He sympathized in a very practical and helpful way with his colored brethren, and probably more than almost any man in the South has helped toward a solution of the Southern problem. As an author, preacher, and an administrator of the affairs of his Church, Bishop Haygood had won an enviable position. His death is a real loss to the Church in which he was so conspicuous, and to the cause of humanity, which he never failed resolutely and eloquently to champion.

A Worthy Cause

Miss Emma J. Wilson, a teacher in the Maynesville Educational Institute of Maynesville, S. C., is now in the North for the purpose of soliciting funds to extend the facilities of the Institute for education. This school is doing an excellent work among the colored people in a populous community, and has the full indorsement of the leading white citizens. In industrial education as well as in the ordinary branches it is doing a great deal to improve the condition of the colored race. Information in detail may be had by writing to Miss Wilson at 459 Sixth Avenue, New York City.

Books and Authors

Miss King's New Orleans¹

The Puritan and Cavalier have filled so large a place in the earlier historical perspective that the relative importance of other figures, races, and ideals has not been discerned. Professor Wilson is probably right in feeling that our earlier history has been so largely written by New England hands and from the New England standpoint that its perspective has not been true. Mr. Parkman's invaluable and charming work is not yet valued as it will be some day, nor has sufficient attention been given to the French element in our civilization. In a certain sense, too much importance cannot be attached to the English life, tradition, and habit which are behind us, but no one can understand the later life of the continent—certainly no one can appreciate the richness of earlier historical material—who does not make large space for the French habit, tradition, and character. Miss Grace King's "New Orleans" is, from this point of view, an important contribution to the history of the continent. It makes us aware of the extraordinary richness and human interest of the Spanish and French traditions which gather so thickly about the Gulf of Mexico and the mouth of the Mississippi River. New Orleans is a unique city, with a character of its own more definite and distinctive, in a way, than that possessed by any other city in the country. It has the charm of old Boston, old Philadelphia, and old New York; the charm, that is, of a certain provincial definiteness of feature and a certain provincial charm of manner; but it has also what none of these cities has had, the gayety, the color, and the dash of Latin blood.

In its earlier days New Orleans was as remote from New England and from Virginia as is Tours or Madrid. There was nothing American in its atmosphere, its institutions, or its view of life. In architecture, dress, manners, habit, and convictions it was essentially a foreign city. It has been largely Americanized, but the charm which invested it in early times still remains, and it is almost as much apart to-day from other American cities, in external appearance and in habits of life, as it was in the earlier days of the country. It was a fortunate hour for the city when Miss Grace King became its historian, for she brought to her work that which was absolutely essential to the discernment and delineation of the soul of a community like New Orleans—the profound feeling for life and the dramatic instinct of the novelist. Her book, in its quality and style, belongs distinctly to literature, while its careful and conscientious study of past and present conditions in New Orleans gives it lasting place among historical writings. Miss King loves her subject. She is saturated with New Orleans tradition; she knows the city at first hand. Her intimate friendship with Mr. Charles Gayarré links her also with times and persons almost forgotten by the present generation. She stands in the direct line of the historical and social tradition of the place. Her book does not appear to have been written from documents. Even when she is dealing with the earliest story of the city, she writes as if she had listened to the narratives of the explorers themselves, and had been a witness in her own person of their achievements and their sufferings. Her chapters have a wonderful vividness. The whole movement of life goes on in them, and the past lives again by virtue of those magical touches which are born of the union of the imagination with the artistic skill of characterization and delineation. The historical background is well and skillfully filled in, but no city lives less in its formal history than New Orleans. It lives chiefly in its unbroken social tradition. Miss King has discerned the secret of its life and mastered it. The city is not, in her pages, an abstract municipality. It is a living person, as real as a woman, with many of the characteristics of a woman of rich, prodigal, fascinating character, not always wise, often more generous than prudent, bent upon pleasure rather than

upon profit, with a strong sense of beauty, and an ardent piety not always associated with a perfectly regulated life, but with those great human traits which endear and impress and charm. It is not often that the soul of a city is thus beguiled out of books and traditions, and ensnared in a new and enduring form, but this is precisely what Miss King has done for her native town. She has made us see its soul; she has made us feel its life; she has interpreted its history to us in terms of continuous and unbroken civic emotion, passion, and devotion. She has handled her rich material, for the most part, with singular skill. If she sees more in New Orleans than the casual visitor finds there, it is because she knows the city better. If she invests it with an atmosphere which is not apparent from the railway station, it is because she has lived long and lovingly under its sky, and has seen how its atmosphere gives beauty and color. Her dramatic sympathies bring her in close touch with the different strands which have made the fabric of the municipal life in the Crescent City. She is as much at home with the French character and tradition as with the American, and she is generous and just toward the Spanish. The larger part of the book is, naturally, surrendered to the story of the city up to the time of the Civil War. Its terrible experiences during that melancholy period are condensed into a single chapter, and it is not a chapter which any reader of Northern birth can read with any degree of satisfaction. It is a chapter which ought to be very widely read, because it will make perfectly clear to every dispassionate reader the causes for the deep-seated and enduring feeling of scorn of General Butler which lies in the very heart of New Orleans.



In the introduction to the volume of sketches entitled *Moody's Lodging-House and Other Tenement Sketches*, Mr. Alvan Francis Sanborn declares that the chapters which make up the book are not essays in sociology, that they are not literary sketches, but that they are transcripts from life. No one can read the book without being convinced that this characterization of them is just. They are studies from life, made by a dispassionate and competent student, from a kind of life which it is well to know about in certain aspects—the life, not of the poor who are well-to-do, but of the tramp and the vagrant, with glimpses of more respectable persons and more honest careers. Mr. Sanborn has a good deal to say about cheap lodging-houses and the cheap lodger, and, so far as our knowledge goes, no one has presented either the house or the man so distinctly and with such powerful realistic touches; for Mr. Sanborn has a great deal of power, he has a deep sense of reality, and he has the gift of making us feel and see what he feels and sees. He lacks, unfortunately, a sense of what ought to be reported and what ought to be left unspoken. He lacks, in our judgment, the selective instinct. There are parts of his book which, while unquestionably true to life, and written for the purpose of bringing that life to the knowledge of those who are ignorant of it, ought never to have been written. Some of the pages are revolting, some of the phrases loathsome. They belong to official reports, to technical treatises, and to medical works, not to a book like this. Mr. Sanborn has made an artistic and moral mistake in introducing them. They are not necessary to the completeness of his picture, any more than uncovering cesspools is necessary to a knowledge of the topography of the country. It is well in these things to follow the lead of nature, for the reticence of nature is not a mere question of taste, but a matter of morals. This reticence Mr. Sanborn has failed to observe; aside from this, it is a pleasure to commend a piece of work so keen, intelligent, and free from cant. (Copeland & Day, Boston.)

No book of verse recently issued has received a more distinguished setting than Mrs. Mary Ashley Townsend's *Distaff and Spindle*. (J. B. Lippincott Company, Philadelphia.) The broad pages of this well-made quarto bring out in clear relief the series of sonnets which it contains—sonnets almost equally divided between nature and subjective sentiment. Mrs. Townsend appears to have made a careful study of the sonnet structure, and has not only secured a good command of a very difficult form of verse, but has also learned the secret of the great sonneteers, the skillful presentation of a single idea which reaches a natural climax of expression. Her style has a good deal of definiteness of outline, combined with genuine picturesqueness. Occasionally her metaphors blur this distinctness, but as a whole her verse is very satisfactory in the clearness with which the thought is conveyed. She has been a careful and loving student of

¹ *New Orleans: The Place and the People*. By Grace King. With Illustrations by Frances E. Jones. Macmillan & Co., New York. \$2.50.