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A MISSION IN JAI OPENING

made through the columns of the HE Deseret News, and as commented upon at the opening of the present conference, that Apostle Heber J. Grant had been selected to open a mission in Japan, the picturesque and enrising land of the mikado. has

used no little interest among the

ter-day Saints. in the language of Apostle Grant the rtaking has a good deal of the inknown quantity" about it. Nevereless the task will be approached with tire confidence and with the full hope t success will reward the efforts of Elders who have been assigned to abor in that remote part of the earth. What are our plans? Well, I hardwhow as to that," said Apostle Grant esentative of the "News" yesday. I only know that I have been uled on a mission, and that that mision is in Japan. Three of us will goerhaps four, but I can't say definitely ust now. It was at first thought that we would take our wives with us but that plan has been changed. We will on shead look over the country, see what we can do, and if everything is all right and conditions are propitious we will then send for our wives and will

bably need more Elders. "Do I think we will succeed?" Yes; y reasons for so thinking are that the apanese are a wonderfully progressive ple. Of course I know nothing of n except what I have read and eard; and the more I hear and read about them the more interested I betome. Of the Oriental races they are without doubt the most enterprising and intelligent. They are full of the ideas of push and progression and some authorities say that when it comes to absorbing knowledge they eclipse any people in the world today, including the Angle-Saxon races. Of the correctness of this contention I will have the priviledge of judging later. I know little or nothing of their religion; but from what can learn it seems that many of their I can learn it seems that many of their leading men are followers of Darwin and Huxley and have turned their minds in the direction of agnosticism and have even considered the propriety of making that the state religion which would occurse he no religion at all." would, of course, be no religion at all." Apostle Grant when asked as to the time he and his colleagues would leave for their mission replied that he did not know the exact date though present arents contemplated their departure about the middle of June. PRESIDENT SNOW'S VIEWS. For many years the advisability of pening a mission in Japan has obined in the mind of President Lorenzo ned in the mind of Plews" of the now. Speaking to the "News" of the atter vesterday he said: "This is matter yesterday he said: how the thought originated with mea long time since, when I was president the Legislative council, and when the of the Legislative council, and when the late President John Taylor was Speaker of the House of Representatives of the Utah Legislature, a party of distin-guished officials of the Japanese govament visited Salt Lake enroute to Washington from their own country. During their stop over they called on the Legislature and were given an appropriate welcome. The session took a cess in their honor for a day and all members met and shook hands with them. They expressed a great deal of Interest in Utah, and the manner in which it had been settled by the Mor-Our talk was altogether very leasant and they expressed consider wonderment as to why we had not ent missionaries to Japan. That, her with the knowledge that they are a progressive people has remained with me until the present time, and tile it may not be the actuating moere now, it has probably had someto do with ttinuing President Snow said: "In party of Japanese gentlemen was little chap-a general I believe; at y rate he was a military man ased a desire to visit Fort Dougand to see the troops stationed ere. The officials at Fort Douglas adly assented to his wishes and we all ent up to the post which the party as not only permitted to inspect, but were allowed to witness a dress take of the troops arranged especial-is their honor. Every movement and uver was watched with marked est by the visitors and the eyes of tle general snapped approvingly each successful evolution in the nks of the soldier. It was plain that s interest was much more than com-While President Snow did not say be safely stated with full regard the truth that it is just this sort of lerest that a quarter of a century ago used Japan from the lethargic conthe ages-conditions under ch China is still struggling today. enting on the outcome of the Project, President Snow said: have not the least doubt that sucand I feel sure that he is just han to do the work at this time. ers who go with him, too, are ed with the same spirit. er churches have been able to eswhile we shall probably make effort at first to begin work in the is highly probable do so later on. Certainly ominations have in the field of missionary labor, Late -day Saints need have no oc-

announcement recently dents whom he was escorting to the United States and Europe to be edu-cated. I have not the slightest doubt that some of these self-same students who long since graduated, are now prominent in the affairs of Japanese government. "Count Ito was not a large man; he

was not a man with an overweening amount of self esteem, but he was a

Apostle Heber J. Grant and Colleagues Will Leave For Mikado Land About the Middle of June, With a View to Introducing the Principles of Mormonism There-May Send For Their Wives Later-No Definite Plans Yet-President Snow Hopeful-Past Visits of Distinguished Japanese to Utah-President Angus M. Cannon and Prime Minister Ito.

I found other new temples building in different parts of Japan, and I saw magnificent statues of Buddha being made here and there. At Kobe I saw one which had just been completed, and which could not have cost much less than \$100,000. It is just outside of the temple of Nofukuji, and it is an im-mense bronze image as tall as a four-story house, and eighty-five feet in diastory house, and eighty-five feet in dia-



ELDER LOUIS A. KELSCH.

Elder Louis A. Kelsch, who has been chosen to accompany Apostle Heber J. Grant on his mission to Japan, may be said to be almost constantly in the missionary field. With him such a work is a labor of love in the truest sense of the word, and to use one of his own phrases, he always has the "harness on."

entirely familiar with that kind of work. died only nine days after his son's birth. Apostle Grant was ordained on October 16, 1882, when in the Elder Kelsch was born November 28, 1856, in Vinnen-Elder Ensign is particularly well known in musical gen, Bavaria, and came to America in 1866, stopping first and Sunday school circles. His musical tastes and twenty-sixth year of his age. at Omaha. While en route to California he visited Salt Though but a young man as yet, he has filled many responsible positions in the community. At the age of abilities are doubtless inherited as well as acquired, as Lake. He was a Catholic at that time but on investihe is a nephew of Mrs. Lavina Careless, at one time gating Mormonism joined the Church in October, 1876. twenty-four he was called to preside over the Tooele the leading soprano of Utah, and a grandson of George On October 7, 1881, he was ordained an Elder and set Stake of Zion, a position whi sh he occupied Triplit, the veteran tenor, whose voice is still heard years. He has never yet filled a mission away from home, except a short one among the Indians of Mexico apart for a mission to the Southern States and reamong the Tabernacle choir singers at the ripe age of turned home on October 3, 1883. He was again set apart and Arizona, though he has traveled thousands of miles visiting the Saints in his capacity as an Apostle: eighty-five years. Elder Fnsign's own voice is a fine for a mission, this time to the Northwestern States, baritone and was first heard in public in the Taber-His business career has been as active as that of March 2, 1888, and ordained as a Seventy. nacle when he was but ten years of age. In musical His business career has been as active as that of many men twice his age. He began life as an office boy in an insurance office, where he gained an ac-quaintance with and a liking for the business with which his name has been so long associated, that of insurance; the agency of Heber J. Grant & Co., was founded by him in 1888. He organized the Home Fire Insurance, company of Utab in 1886 and has ever since He labored there for one year and was sent to parlance, he made a distinct hit and soon became one Turkey, but Robert Lincoln, at that time head of the of Professor Stephens's best pupils, and for years has American legation in London, refused him his passbeen constantly before the public as a gifted singer. ports, saying "No Mormon ever received a passport On January 1st, 1897, he went to Colorado en a mission from me," whereupon Elder Kelsch was assigned to Insurance company of Utah in 1886, and has ever since been its president. At the present time he is president and was soon made the first counselor of Apostle John labor in England. London and Bristol comprised his W. Taylor, who at that time presided over field of operations for fourteen months, after which he State Bank of Utah, the Co-op Wagon & Machine the Colorado mission, Elder Ensign remained in Co., the Salt Lake Dramatic association and a went to Germany for fifteen months. He returned home the field for thirty-three months. During that in Z. C. M. I., the Utah Sugar company, Zion's Sav-ings Bank and Trust Co., and Zion's Benefit Building in July 1891, and on July 31, 1896, was again sent to the period he was assisted in his labors for about He expects to retain his connection with these Northwestern States mission, and since October of that two years, by his wife. On his return home he various concerns, or the greater part of them during his year has presided over the mission. He reports that a entered the employ of Apostle Heber J. Grant, as his absence, the general feeling of his business associates being that they wish his name to be retained among great many persons have joined the Church at the conprivate secretary, but finally gave up that position to ferences held twice each year, but that he had not done officers of the concerns for which he has labored so accept the general secretaryship of the Deseret Sunassiduously, and to have him resume his active the baptizing, preferring that the other Elders should day School Union an office he still holds, as well as nection with them on his return. Apostle Grant will leave on his mission, not only with the blessings of his do that. Elder Walter C. Lyman, of Oak Creek, Milthat of assistant director of the Tabernacle choir, lard Stake, has succeeded him as president of the Northbrethren, but with the warmest feelinge of his business associates, and with the best wishes of the whole peowhich organization it will be remembered he conducted western States mission. Elder Kelsch is highly elated during Prof. Stephens' trip to Europe last year. over the prospects of his Japanese mission. ple for his success and his safe return. bright, earnest and interesting char- | ticism has secured a strong footing in | Golden Pagopa, which is said to rest | Eight million dollars for a church! I | meter about the waist. It is so tall that don't believe we have one in the Unitif you stood on its shoulders, you coul over several of the actual hairs which Japan, Biddhism also wields a far-reaching influence. On this subject and barely reach to the top of its ears, and the length of the face is eight and oneed States that has cost as much, and ame from Buddha's head. It is a moun-I know we have none that have been built in such a curious way. A large tain of gold, or rather, of brick and stone, plastered over with gold leaf. It on Japanese affairs in general, Frank G. Carpenter, the noted newspaper corbuilt in such a curlous way. A large part of it has been the work of charihalf feet. Each of its eyes is a yard wide, and its thumbs are two feet in He told respondent, wrote a series of extremely interesting letters to the "News" a few years ago. Excerpts from some of these is built upon a mighty platform, and its circumference of a telegraph pole. I judge. The god sits with his legs crossed, like a Turk, and its lap covers ty. The carpenters, the carvers arts other artists have come from all parts of the country, and have worked a cer-tain number of weeks for the temple for nothing. It has been about fifteen The carpenters, the carvers and base is about a quarter of a mile in circumference, and these terraces of writings, the result of personal obser-vations on the part of Mr. Carpenter, gold go upward in bell-like stories to a height greater than that of any church spire or any structure in this as much space as a good sized parlor are much more than ordinarily interyears in building, and when I first saw it six years ago there were forty acres This god sits on a massive pedestal, a esting at this time and will give some idea of conditions that Elder Grant and country, excepting the Washington monument. It has a base of fourteen The developments of the the back of which is a door, and there is a little temple inside of it. It is sheds about it in which hundreds colleagues will have to meet in that far off land. Said Mr. Carpenter; acres, and on its top there is a great golden umbrella, to the ribs of which of sheds about it in which up great of carpenters were cutting up great clusions to be true." "I remember quite well," President wonderfully beautiful statue, and it i jeweis are hung. The whole of this vast structure is plated with gold as fine as logs, which had been imported from the only one of thousands that may be It will be a surprise to many to know that there is a strong Buddhist revival Island of Formosa, into boards and hundreds of carvers were turning other logs into real works of fine art. Everyfound throughout the empire. going on in the Japanese empire. The church has been stirred up by the inany ever put into an American tooth. It TWO GIANTS IN BRONZE. is hundreds of years old, and it has thing was done by hand, and immense beams, such as would be a load for vasion of the missionaries, and with-in recent years Buddhist papers have Japan has, in fact, the biggest Buddbeen plated again and again, and there has of the world. There is one in a park at Nara, not far from the old capiare, undoubtedly, millions of metal mixed with the brick and plaster of beams, such as would be a load for a team of Norman horses, were being carried up on the top of the structure by women and men. A road about fifteen feet wide had been built upon been organized, and the Japanese press which it is made. One king of Burtal, Kioto, which is the largest. is full of articles about religious matmah vowed that he would give his weight in gold to this monument if ters. A movement was started some traveled twenty-five miles in gothi of Japanese progress, I think." "Count Ito, as we whirled through the from Kloto to Nara, and I spent a day time ago for the establishment of a a scaffolding, making an inclined plane Buddhist theological course in the Im-perial University at Tokyo, and some Buddha would grant him something that he wanted. Buddha accepted the in this center of Japanese Buddhism. The statue is in a temple, which is as tall as any New York flat, and you have unning clear to the roof of the structure, and a hundred or so men would of the priests would like to make it the state religion. They even talk of sendproposition. At least, his wish became true, and when he hopped on the imto take your shoes off before you can go inside of it. It is on a pedestal, and there are dozens of gold gods ail catch hold of one of these logs and carry it up on their backs. There was then, and there is still, an immense scaffolding about the temple made of perial scales it is said that he regis-tered 170 pounds. The vow cost him just about \$45,000 in gold leaf. Well, this great monument is now being reing missionaries to the United States. and also the Asiatic countries, including China and Corea and India. about it. Some of these gods are eight Last thousands of poles tied together with ropes, and these poles were of all sizes. spring a famous Buddhist of Ceylon visited Japan and described the back-ward condition of the faith in India, een feet high, but they look like pigmies beside the great image which sits with its legs crossed and his right hand gilded, and a small fortune is being from that of a fishing rod up to a tele-graph pole. They looked very insecure to me, but I was told that they were I visited tem put into its restoration. ples in China which contained thous-ands of little gold Buddhas, and there uplifted, among them. There is a little fence around it, and it was impossible whereupon some of the richest of the Buddhists took a famous image of is one at Nanking which I saw last spring in which there were 10,000 gods perfectly safe, and all of the scaffolding for me to make my own measurements but the priests told me that it was fifty Buddha, which was celebrated thro used by the Japanese is made in this way. Think of building a structure out Japan, and shipped it off to India. under one roof. Some of them very small gods, but the priests in order that it might be put in the Some of them were way. there feet in height, and that it is mad taining the principles of 'Mormonism. costing millions of dollars without derof bronze plates, which are so cast that Temple of Buddha Gaya, on the site where the founder of the religion had told "I heard nothing further of Count Ito ricks or machinery of any kind, and me that they actually numbered 10,000, and all were plated with gold leaf. look like one solld mass. they This you can know what these Japanese are doing there. Their temple will last for where the founder of the religion had his great fight with the evil ones and conquered. This statue was 709 years old, and it was a work of fine art. One of the Buddhist archbishops of Japan went with it, and when he got there the high priest of the temple refused to lar the image be put in. He had say. Buddha is more than a thousand year During my stay in Siam some years ago, I visited one temple devoted to Buddha, a part of which was carpeted old, or, at least, the material of which it is composed has been worshiped a ages, and there are temples in Japan which are many centuries old. Nara for that time. It was originall made of gold and copper, about 750 A with woven silver, and I found a ROPES OF HUMAN HAIR. D., but the temple containing it has been burned again and again, and it lively monastery in Corea in which let the image be put in. He had sev-eral thousand men about him, and he there were hundreds of monks. Through When I visited this temple six years ago the logs were being dragged about out the whole eastern world the finest has each time been remelted and recerning our faith and people, adding that his knowledge seemed much more from one place to another with great cables of brownish black in which here of the temples and the fattest of the was ready to enforce his refusal with bloodshed. This matter has created priests are those of the Buddhist re-ligion, and though the faith may be The other great Buddha is that at and there, you could see threads of white. The ropes looked very curious great excitement among the Buddhists of Japan, and some of them insist that Kamakura, which has been written about by nearly every traveler who has gone to Japan. It is another immense sleeping, it is by no means dead. I do not know whether it is due to their to me, and I asked what they were. the Hindoo priest must be dismissed. was told that they were made of th image. It is not so tall by six feet as that of Nara, and all travelers so far and they want the government to take religion or not, but the Buddhists of the hair of women who had cut off their locks and given them for this purpose ast are, in most respects, kind up the matter. The Buddhists intended the sending of the statue to be the be-ginning of a revival of Buddhism in and gentle one toward another. The Japanhave spoken of its wonderful beauty and the peaceful content shown in 10 as an offering to Buddha. I was shown a vast amount of such rope, and 200,009 people are the soul of refinement and you see many old faces which you would not object to having among India, and they will not probably let the features. I went out to see it and looked women cut off their hair to make the ropes for the building of this temple. for the peace, but I couldn't find it. sat and gazed and studied, but its face matter rest as it is. your ancestral portraits. A great deal has been written about the young girls se firm employs five thousand men. HUNDREDS OF MILLIONS OF This hair was of all kinds. Here the fine, silky locks of the malden were was sad rather than joyous, and i BUDDHISTS. of Japan. The old women are to me quite as charming, and I have seen old looked like that of a man whose life has been marked with sorrow rather braided into the silvery strands of the old woman, and a section of the rope It will be surprising to many to know couples whose gray hair and wrinkles shone with the beauty of the kindly than pleasure, and with doubt rather the vast number of Buddhists there are ernment during the war with China showed ends of iron gray, snow white, and jet black. Some of the cables were in the world. It is, you know, the chief religion of Slam, Burmah, Japan, Corea, than faith. I venture the sculptor who and also outlined and concluded the negotiations of peace with that coun-try. He is today a marquis as well as prime minister and withal a wonderful man. He gave me the most urgent kind souls within them. it did not believe in the religion and jet black. Some of the capter were as big around as your leg, and there were other ropes no thicker than a clothesline. These ropes have now been all collected together. They are wrapand it has millions of followers in Chi-na and India. There are in Japan 72,000 JAPAN'S NEW BUDDHIST TEMPLE. which he was trying to personify, of wondered at the time if, after all, he Buddhiat temples, and in the city of Kiato, which is about as big as Wash-ington, there are 3,500 temples which are devoted to this religion. Some of the most gorgeous temples of the world are the wonderful structures in which Buddha is worshiped at Bangkok in Siam, and I saw at Rangoon in Burmah the famous structure known as the was not mistaken. ped up in great coils on the portico which runs round the temple, and they BUDDHIST CHURCHES WITH BIG INCOMES. will be kept as one of its treasures. Not long ago a section of the rope was sent to the National Museum at Washing-ton, and it may now be seen in one of Some of these Buddhist temples have enormous incomes. There is one right near the new temple I have described RELIGION IN JAPAN. which takes in about \$200,000 a year. the cases of that institution.



APOSTLE HEBER J. GRANT.

Apostle Heber J. Grant, who has been chosen for the responsible task of leading the party which will visit Japan to take the preliminary steps for the introduction of the Gospel into that land, is now in his 45th year, having been born in this city on November 22, 1856. His father was Jededlah M. Grant, once counselor to President Young and the first mayor of Salt Lake City. He died only nine days after his son's birth. Apostle



ELDER HORACE S. ENSIGN.

Elder Horace S. Ensign, who also goes to Japan to assist in the opening of a mission in that country, was born and raised in Salt Lake City and is 29 years of age. While his missionary experiences are not so extensive as those of Elder Kelsch, he has nevertheless spent considerable time in the missionary field and is

tion. It has hundreds of rooms walled with gold leaf, and it contains hundreds of screens painted by the Japanese masters. A famous left-handed artist of Japan, Jingoro, did most of the carv-ing within it, and it is celled in some places with black and gold lacquer, and its trimmings are of wonderfully carved brass. It has a bell almost as big as a small seaside cottage, and this is rung by a big log of wood, which is hung outside of the bell to a rope, ang-can be pulled back so that it will strike the bell on the rehound. It has one audience room which takes nearly 1,000 the bell on the rebound. It has one audience room which takes negrly 1,00 yards of matting to cover it, and the brass lanterns which hang from the great ratters of this room are each as big as a hogshead. This church is one of the most liberal of the Budd-hists, and during a talk I had with the priest, I found his views were very much the same as those of Unitarian Christianity. He was not in favor of monopolizing the religions of Japan, and said there was room enough for both the Christians rud Buddhista to work. He spoke English fluently, and he told me that he had lived for two years in England. He was very much depressed as to the religions state of Japan, and said that the better classes were largely infidels or agnostics, and were largely infidels or agnostics, and many who pretended to be Buddhists many who pretended to be Buddhists had no working faith in them. I found him broadminded in every respect, and one thing which he said surprised me. This was that his sect of Buddhists did not believe Nirvana meant a state of soul annihilation, but that it meant on-iy the annihilation of all that was bad and of the continuance of all that was good in man. He told me, however, that only a few Buddhists were as lib-eral as he was, and from what I saw in eral as he was, and from what I saw in other parts of the empire I am sure he was correct.

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MANY BUDDHIST SECTS.

There are aimost as many Buddhist sects in Japan as there are Christian sects in America. They all believe in Buddha, but they have different doc-trines and different modes of worship. There is one sect which sell medicines and charms which will protect you against coughs, consumption, the devil or the smallpox. They sell all kinds of sand, which is supposed to make the limbs of the dead soft and flexible, so they can be easily doubled in the box-like coffins which are used by the Japanese. These are known as the Tendi sect, and they have between four and five thousand temples in Japan. The Monto sect, the Nicherin and the Jodo sect may be called the three most pow-erful branches of Japanese Buddhists. The Montos worship Amida Buddha, and they say that earnest prayer, noble thoughts and good works are the ele-ments of their faith. It is to this sect I think, that these two big temples which I have described belong, and it has also immense temples in Tokyo and else where. The Nichiren sect are the shout ing worshipers of the faith. They are violent, and noisy, and they think that all other sects except themselves will go straight to hell. The Jedo sect do not eat flesh, and they insist that their priests should not marry. They pray without ceasing, and spend a great part of their time squatting before bells of wood and brass, on which they pound in order to wake up the gods.

on to fear failure." METHING OF THE GREAT ITO.

here is one man in Salt Lake City, on those who have been called a, who would like very much to take the trip, if it were not for his te and home responsibili-ian is President Angus M. ion of the Salt Lake stake, who ena quite close acquaintance with ine Minister Ito. Speaking of the olect to a representative of the fews" last evening President Cannon

I have known Count Ito, now Prime thister Ito, for a good many years. I thin first in the spring of 1871 at iden and traveled with him over the lion protocology of the state of the s a Pacific as far as Omaha. I was time business manager of the et News and was going east in the of that paper. The conductor e, and Count Ito on learning ere was a newspaper man on the expressed a desire to see him. I stroduced to him by the conducwe on found ourselves in an ting conversation, each intering and being interviewed. Ito had him a number of Japanese stu-

acter who absorbed information as a sponge does water. His people and their advancement seemed to particular pride and ambition. He told me that they numbered about thirty-five millions at that time, and in making comparisons stated that the Chi-nese numbered three hundred and fifty millions; and yet he felt that his peo-ple were the equals if not the superiors of the latter. last two years have proved his con-

Cannon went on, "that he told me that his country was without railroads at that time, and that domestic animals were not even used for transportation purposes. Every weight and burden, he said, was borne by human labor. The country, I am told, has 3,000 miles of railroad today. That tells something

mountains and across the plains ex-hibited a lively interest in the 'Mor-mon' people, the origin of their faith and the struggles through which they had passed. He asked me for a detailed statement of their history. I gave it to him and he listened most attentively, during the two days and a half that we were fellow-travelers and expressed a desire to learn more of them. After we separated, I wrote home to my brother, President George Q. Cannon, who was then the editor of the Deseret News, to forward him a full list of books con-

until, I think, in 1873, when I met him again, this time in Salt Lake City, I recognized him at once and his recog-nition of me was just as prompt. With him were a number of Japanese gentle men and one of our own officials from Washington. The latter marveled at the familiarity that Ito showed con-

that his knowledge section much more extensive in this particular than that of most Americans. Ito had now been pro-moted to the position of head of the board of public works, a very important office in Japan. I met him a third time in Ogden, later. He was then homeward bound from Washington, having been entrusted with important dispatches to the emperor. Some years afterwards, a Japanese publisher, called on me and said that Count Ito had been made prime minister of Japan. As such he conducted the affairs of and also outlined and concluded the

of an invitation to visit him in his own home should I ever have occasion to go to Japan. I am sure he would give me a cordial welcome and would be as glad to see me as I would be to see him."

While, as Apostle Grant says, agnos-

QUEER TEMPLES.

I could fill this paper with the curlous things found about the Buddhist tem-There are little wooden gods for bables diseases, around which the children's bibs are tied, and there are gods which are supposed to help bables in teething. There are some which are good for the stomach-ache, and others which will cure sore eyes. In some of the temples there are sacred ponies which you may feed with holy beans at one cent a plate and gain religious credit thereby. These are, I think, however, more connected with the Shinto temples, and, by the way, there is one famous white horse at the temple of Ise which is supposed to be gifted with supernatural powers. According to the stories current in Japan, he has a great deal to do with the warlike a matters of the empire, and after the Satsuma rebellion he disappeared and did not come back for three days. His the return on the third day was, so the Japanese papers state, considered very prophetic of the success of the emperor's cause. During the recen-strucgle with China he disappeared recent again, and, after ten days, returned looking fresh and well. The prophets ooking fresh and well. of Japan state that this indicated Japan's victories over China, and that the hostilities would last three times as long at the Satsuma rebellion.

CHRISTIANITY IN JAPAN.

There is no part of the east where the missionaries do more work than in Japan, and they have, as I said, stirred the Buddhists into action. Many of the Japanese do not like the idea that their country should be a field for missionary labors, and some of the people think that such mission work as is done should be done by native pastors. Not long ago the question of foreign missions came up in parliament, and it was argued from one standpoint that the argued from one standpoint that the missionaries ought to be tolerated be-cause they brought a great deal of money into the country. It was stated in the papers at that time that there were 650 foreign missionaries in Japan and they averaged at least \$100 per month, making a total of \$65,000 per month spent by the missionaries. It will thus be seen that the Christian churches annually spend in Japan at churches annually spend in Japan at east \$750,000 a year, and these expenditures the native papers thought ought to be encouraged. They stated that there were 40,000 Christians among the Japanese, and that there were 12,000 Japanese pastors. There are Japanese who think that their people are destined to introduce Christianity into China and Corea, and some favor the absorp-tion and combination of the three retion and combination of the three Fe-ligions of Buddhism, Confucianism and Christianity. The missionaries in Ja-pan are, in reality, doing a great deal of carnest work. The field is divided up among the Catholics and the different Protestant sects, and there is, in addi-tion a mission of the Greak church tion, a mission of the Greek church, which has 1,700 baptized converts, and which was established by the Russiana. The Catholics have three bishops, sixtyseven missionaries and about 40,000 members. The Protestants, unlike members. The Protestants, unlike those of other countries, work, to a large extent, together, and they have good schools and good colleges. The Doshisha University which exists at Kloto, in western Japan, is one of the finest institutions of the far east. Among its professors are men who yould do credit to Harvard, and it new includes a girls' school, a school of sci-ence and a training school for nursea, There are a number of native religious clubs, and the Young Men's Christian association has a flourishing organiza-tion in Japan, and there is also a Young Womans Temperance Union.

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