

GOOD TILL CHRISTMAS.

The ORPHANS' FRIEND will be sent, one year, to any address, for **ONE TURKEY**, delivered at Oxford or Mars Hill.

GIRLS WANTED.

"I want her as a nurse for my young children, but should expect her to assist in any house-work suited to her strength. I should like to be assured that she is healthy, honest, good-natured and truthful; fond of children and obedient. In return for her services, I would engage to clothe her respectably, to care for her in sickness, to give her a good common school education, to see that she attends church and Sabbath school, and to give her the same religious instruction I do my own children.

I cannot promise to bring her up as a lady. I shall expect her to work, but I will try to make her a good, useful woman, able to care for herself in any situation to which she may be called. I would wish her to attend the Presbyterian church, as that is my own and there I could see to her better.

If she suits me and is contented with her new home, I should like to retain her on these terms until she is eighteen years old. I would like also to know what I must do, if we are not mutually satisfied.

I believe I have stated my wishes candidly, and it remains for you to say whether you can trust me with one of your charges. I can only add that I feel the responsibility of taking one, and will try to do my duty by her."

Let us examine your proposition: You offer food, clothing, attention in sickness, and the privilege of attending the Presbyterian church and Sunday school, till 18 years old. As for the "common school education," she has that before leaving the Asylum. Then you require her to be "healthy, honest, good-natured, and truthful; fond of children and obedient."

During the Confederate war, a captain was reprimanding a soldier for drunkenness, and said: "You are a brave soldier, a faithful sentinel, respectful, obedient, reliable; but you have one fault—you will get drunk."

"Well, Captain," replied the soldier, "did you expect to get all the cardinal virtues for eleven dollars a month?" It really seems to us that if our lady friend would consider how little she offers, she would not require so much. Besides, a grown woman, forty or fifty years old, would suit her much better than a girl. We advise her to employ some poor widow—"as many such there be," who are now seeking employment.

"I would like to have a girl from your Asylum—not merely as a servant; but one as a companion—and also that would assist me in my domestic duties. I wish a girl that is smart, quick and intelligent, one that I can improve and give a good home. I have two boys, and soon they will be off at school and I will be alone. My husband and I will endeavor to do our duty towards her. We prefer one who has no family connections. Please let me hear from you, stating the requirements of your institution."

Adam had a girl with 'no family connections'—no father, no mother, no sister, no brother, no uncle, no aunt, and no 'country cousins,' nor 'summer friends, from the city.' In our day girls generally have family connections who ought to love them and wish them well, if nothing more. But this lady requires her girl to be 'smart, quick and intelligent,' and she must show these qualities in her work. Such a girl would be a treasure in any house. All that is promised is to "do our duty towards her." But there are so many views of duty. Just say how much a month for such a girl during mutual satisfaction.

"Can I get a girl or not? Please let me hear at once. One fourteen or twelve will suit."

Here is a sudden call from a minister, whether married or single, we do not know. He wants a girl, he wants her "at once," and he wants her young. Certainly he can get a girl. But he ought to tell what he will do for her and what he will require her to do for him. This world abounds in girls; but they have their values and their rights, and a choice girl is worth her weight in rubies. Sic dixit Solomon.

SUPPLIED.

The Orphan Houses at Oxford and Mars Hill are now abundantly supplied with the following articles:

Baby shoes and caps, dolls, baby rattles, chewing gum, jacks, harps, fire-crackers, brass rings, Grant-and-Colefax breast-pins, painted candy, beads, marbles, and worn-out shirts. In fact we would be very glad to exchange these articles for bacon, pork, beef, fat fowls, molasses, flour, meal, feathers, new cloth, and blankets, or comforts.

FOUND GOOD AT LAST.

A gentleman living near Leasburg said to a friend collecting money for the orphans: "Here is an old ragged ten-cent piece; I have done my best to pass it, and no one will take it. The orphans are welcome to it, if it will do them any good." We carried it to a bank and straight across the counter came a new ten-cent piece. Wonder if the man, who so reluctantly gave it, will be sorry or glad when he hears that his money was good.

Secretary Watson of Mattamuskeet Lodge No. 328, sends \$3,50 and says: "Our contributions may seem small, but you must remember that our Lodge is young, small and poor." Yes, but your charity beats with a regular pulse. You make regular contributions, while some old, large, and rich lodges send nothing.

MASONIC CODE OF N. C.—This is the title of a new and handsome book of 150 pages, prepared by Grand Secretary, D. W. Bain. It tells concisely and exactly what is Masonic law in North Carolina. It also gives the Ancient Constitutions and modern forms and ceremonies. Published by John Nichols & Co. Price one dollar, only.

EDUCATION IN JAPAN.

BY WILLIAM E. GRIFFIS, Late of the Imperial Japanese College, Tokio, (Yedo,) Japan.

For the second time in her history, Japan is attempting the colossal enterprise of introducing a civilization. The movement towards the adoption of the external forces, if not the ideals, of European nations, which began within the last decade and is now attracting the attention of the civilized world, is no new thing in the history of Dai Nippon. The restless desire of her people for improvement, and the outworkings of that noble trait in the Japanese character which prompts to the desertion of an old and the adoption of a new idea, when proved to be better, are the principal motors of the national desire to enter within the county of modern nations and, by mastering their ideas and following their examples, to become their equals. As in the first instance, in the early centuries, so now, they have declared their belief that "Education is the basis of all

progress." That the true position of this recent development of national life in the history of the empire may be fully understood, a very brief sketch of Japanese history may fitly open this paper.

The aborigines of Japan are the Ainos, a race of men now inhabiting the island of Yezo. From the very ancient prehistoric time, the islands of Dai Nippon were inhabited by these wandering tribes of hunters and fishermen. About the year 660 B. C., a band of conquerors who had come from the main land of Asia began the conquest of Southern Japan. In a few years they had possessed themselves of Kinshiu, Shikoku, and the central and southern portions of the main islands. Who these conquerors were, whether Tartars, Coreans, Chinese, or Malays, is not known, though the probability is that they were Tartars. They brought agriculture and the rudiments of civilization with them, though they possessed neither writing, books, nor literature, except oral productions. From the blending of those two races sprang the ancient Japanese, who developed a type of physical structure and national life which later importations of blood, ideas, and customs have not radically altered.

In the later centuries, from the fourth to the eighth of the Christian era, after the conquest of Corea by the Japanese empress Jigo Kogo, came letters, writing, books, literature, religion, ethics, politics, medicine, arts, science, agriculture, manufactures, and the varied appliances of civilization; and with these entered thousands of immigrants from Corea and China. Under the intellectual influence of Buddhism—the powerful and aggressive faith that had already led captive the half of Asia—of the Confucian ethics and philosophy, and Chinese literature, the horizon of the Japanese mind was immensely broadened. By the more material appliances borrowed from Corea—the pupil of China—the Japanese became a civilized people. In the time of the European "dark ages" the Japanese were enjoying what, in comparison, was a high state of civilization. Nevertheless, so definitely fixed and persistent was the original type of the Japanese national character, as the result of original ancestral impress, soil, climate, food, and natural influences, that the Japanese of today are a people differing widely from the Chinese in physique, temperament, character, habits, customs, and ideas.

Up to the twelfth century the Mikado was the sole ruler of his people; instead of the usual development of a priestly and a warrior-caste, there arose in Japan the civil and military orders. Toward the end of the twelfth century, the military power of the empire fell into the hands of the Minamoto family of military chieftains. In old times every general was called a sho-gun, but Yoritomo, in 1186, was made sei-i tai sho-gun, barbarian-repressing commander-in-chief, or great general. This was the beginning of that great usurpation that lasted, with some intermission, until 1868. The Mikado in Kioto was overawed by the military usurper at Kamakura or Yedo, though the prestige of the Mikado never diminished. The reverence of the people never abated, notwithstanding the people feared their iron-handed ruler, the Sho-gun. "The Sho-gun all men fear, the Mikado all men love," is a Japa-

nese saying. Foreigners acquired the idea, which still lingers in our unrevised text-books, that there were "two emperors" in Japan, one "spiritual," the other "temporal." The truth is that there was but one emperor, the Mikado, and the Sho-gun was a military usurper. The term, "Tycoon," (properly Tai-kun,) meaning "great prince" or "illustrious sovereign," was never used in Japanese official documents previous to the Perry treaty. It was an absurd fiction of authority, a piece of pompous bombast, designed to deceive the foreign envoys and treaty-makers as to the real relation of the Sho-gun to his master the Mikado. The Sho-gun was a vassal of the fourth grade, without the slightest shadow of right to make a treaty. His final assumption of authority in signing the treaties with foreigners without the consent of the Mikado was the occasion of his overthrow in 1868. Even without the presence of foreigners on the soil of Japan the dourly would have fallen and a reversion to the ancient monarchy would have taken place. The presence of foreigners merely hastened what was already inevitable. It added momentum to the machinery of revolution already at work. The Sho-gunate fell in 1868; the feudal system was abolished in 1871.

It is not within the province of this paper to explain, as far as the writer may imagine he understands them, the causes and motives that led the new government to adopt, or profess to adopt, the modern ideal of civilization and to enter vigorously upon the path of reform. He can simply give the merest outline of the present state of education in Japan and contrast it with the old ideals and methods.

Under the old régime of the Sho-guns, all foreign ideas and influences were systematically excluded, and the isolation of Japan from the rest of the world was made the supreme policy of the government. Profound peace lasted from the beginning of the seventeenth century to 1868. During this time, schools and colleges, literature and learning, flourished. It was the period of scholastic, not of creative, intellectual activity. The basis of education was Chinese. What we consider the means of education, reading and writing, were to them the ends. Of classified science there was little or none. Mathematics was considered as fit only for merchants and shopkeepers. No foreign languages were studied, and their acquisition was forbidden. Whatever of European learning, through the medium of the Dutch tongue, was obtained, was gotten secretly. Etiquette, physical and martial exercises, occupied largely the time and attention of the students. There was no department of education, though universities were established at Kioto and Yedo, large schools in the daimio's capitals, and innumerable private schools all over the country. Nine-tenths of the people could read and write. Books were very numerous and cheap. Circulating libraries existed in every city and town. Literary clubs and associations for mutual improvement were common even in country villages. Nevertheless, in comparison with the ideal systems and practice of the progressive men of New Japan, the old style was as different from the present as the training of an English youth in mediæval times

is from that of a London or Oxford student of the present day. Although an attempt to meet some of the educational necessities arising from the altered conditions of the national life were made under the Sho-gun's régime, yet the first attempt at systematic work in the large cities was made under the Mikado's government, and the idea of a new national plan of education is theirs only. In 1871 the Mom Bu Sho, or department of education, was formed, of which the high counselor Oki, a man of indomitable vigor and perseverance, was made head. From the very first, however, the new government had given great attention to the work of education, and had reorganized on a larger scale the old Kai Sei Jo (place of reform) in Tokio, as the language-school was called. The Rev. Guido F. Verbeck, a missionary of the Reformed Church of America, who had been in Nagasaki since 1860, had mastered the language, instructed numbers of native young men, and won the confidence of the government, was appointed head of this school, which, under his administration, rapidly improved in organization, discipline, and standard of instruction. During the whole of Mr. Verbeck's connection with the education-department, his energy, industry, and ability were beyond praise. He acted as adviser, organization, and general factotum of the education-department. Education in foreign languages and science, foreign school-methods, discipline, standards, ideas, books, appliances, furniture, were all new things in Japan. Jealousy, suspicion, ignorance had to be met and overcome, confidence inspired and raw and refractory material for teachers and scholars had to be dealt with. Success finally crowned the efforts, and the Imperial College in Tokio is now not only the largest school in Japan, but is the first in discipline, standard, and organization, having a brilliant corps of professional instructors and hundreds of trained and earnest students. According to the scheme of national education promulgated in 1872, the empire is divided into eight Dai Gaku Ku, (Dai-gakku,) or great educational divisions. In each of these there is to be a university, normal schools, schools of foreign languages, high schools, and primary schools. The total number of schools will number, it is expected, over 55,000. Only in the higher schools is a foreign language to be taught. In the lower schools the Japanese and elementary science translated or adopted from European or American text-books are to be taught. The general system of instruction, methods, discipline, school-aids, furniture, architecture, are to be largely adopted from foreign models, and are now to a great extent in vogue throughout the country. The writer has had nearly four years experience in actual educational work in Japan, and in traveling through the country has noticed almost invariably the use of new text-books, written in Japanese, but adapted from foreign models, blackboards and chalk, slate and pencils, steel pens, iron ink, chairs, tables, charts, and a host of new improvements, some diverging considerably from our models, according to native taste, fancy, knowledge, or means, but all tending to improvement, and of unquestionable advantage over those of old systems.