

AN OPEN LETTER.

TO THE EDITOR OF THE "JAPAN MAIL."

SIR,—To all lovers of truth throughout the Empire of Japan. Whereas, the speculations of Agnosticism and a kind of science falsely so-called, have been accorded a prominent place in the literature and private beliefs of the Japanese people; and the tenets of these have in many cases been directly or indirectly arrayed against Christianity.

Therefore be this respectful invitation and challenge known unto all Japanese scholars and students throughout these dominions,—likewise to all foreigners sojourning permanently or temporarily in this fair land and to the philosophers and scientists of any foreign country:—If the teaching of modern agnosticism and science merit the confidence so ardently claimed for them, let their votaries stand forth and by scientific facts (not speculations or opinions) prove the following postulates:—

1.—That inorganic or not living matter, by successive complications or otherwise, now gives or ever gave origin to organic or living matter, as taught by Herbert Spencer to be a necessary implication of the hypothesis of Evolution.

2.—That plant life in any of its forms, now evolves or ever evolved into animal life, through the agency of any force within itself, or through purely physical influences without, or through both together.

3.—That the individuals of any true species, vegetable or animal, now cross or ever crossed the dividing line between themselves and the individuals of another species; or, that by any efforts of man he has ever been able to produce a new species. With the tens of thousands of species now existing, and other tens of thousands which have existed in Geologic Time, surely a few instances where the gradations can be shown ought to be forthcoming. Give us two or three well attested examples, or even one if you please, of Transmutation or Origin of Species, based upon observed facts not hypotheses.

4.—That the nature of any animal living or extinct, by any force within itself, or by any merely physical influence from without, ever rose to the self-conscious, reasoning, moral nature of man.

5.—That the general environment being the same or similar, uniformity of type is not consistent with Creation.

6.—That any settled geologic truth of the present day, conflicts with the Mosaic account of Creation, as that account is understood by the ablest Hebrew scholars.

7.—That man has lived upon the earth more than eight thousand years; or, that he did not appear suddenly; or, that he differed in any essential particular from the now living man.

Educated Christians claim, that [1] in a certain school of modern "scientists" all the above are essential and fundamental postulates of a system which arrays itself against Christianity; That [2] the whole system is a worthless hypothesis unless these postulates can be shown to rest upon scientific fact, or such other evidence as would be admissible in a respectable Court of Justice; That [3] these "scientists" having placed themselves in the attitude of accusers, or plaintiffs, on them rests the burden of proof in their cause.

That part of common Christianity for which the writer is alone responsible, now voluntarily comes into the court of the public here in Japan, and respectfully demands that these fundamental postulates be proven, if they can be, or the case stricken from the docket. If the cause of the plaintiffs is just and these things which they so confidently teach and apparently believe are true, by coming now to the front they ought to score a victory looking toward the ultimate annihilation of that Faith which they are pleased to denominate the "superstition of Christianity." And those who so fondly hope that a "deeper" religion or a profounder philosophy may soon take its place, certainly ought to regard this as a golden opportunity, for among some of them Christians are reputed to be lacking in both nerve and acumen.

The defence, having no concern so far as the result to Christianity is involved, courteously trusts that the prosecution may find it convenient to call its witnesses.

Very truly and sincerely,

V. MARSHALL LAW, M. Sc., M.D.

25, Tsukiji, Tokyo.

Countries and to Shanghai on payment of 10 sen
RETURN REGISTER RECEIPTS.

Upon payment of a fee of 5 sen, in addition to the register fee, a receipt, to be signed by the addressee and returned to the writer, will be forwarded with registers addressed to countries of the Postal Union.

NEWSPAPER RATES.

It will be observed that the special rate (100 grs or 4 oz.) for newspapers and journals has been discontinued. The postage on newspapers and journals as on all printed matter, is now computed at the amount given in column VI. of the Table, for each 50 grammes (about 1 $\frac{3}{4}$ oz.) or fraction thereof.

MONEY ORDERS.

POSTAL MONEY ORDER SERVICE WITH FOREIGN COUNTRIES.

Money Order Offices in Japan:—Tokio, Kioto, Osaka, Yokohama, Kobe, Nagasaki, Hakodate and Shanghai.*

Countries of exchange of Money Orders:—Hongkong, Great Britain, France, United States of America, and Canada.

Money expressed on Orders:—Mexican Dollars, Pounds Sterling, Francs, U. S. Dollars.

Maximum Amounts, \$50. £10. Fr. 250. \$100.

Fees:—sums up to \$25, 25 sen; sums above \$25, 50 sen; sums up to £5, 35 sen; sums above £5, 70 sen; sums up to Fr. 125, 25 sen; sums above Fr. 125, 50 sen; sums up to \$25, 35 sen; sums above \$25, 70 sen.

No fraction of a cent, penny, or 5 centimes allowed.

The amount received for each Order payable in Great Britain, France or the United States shall be converted respectively into Pounds Sterling, Francs or U. S. Dollars, at the rate of exchange of the day of issue; and the amount of each Order issued in Great Britain, France or the United States shall be converted into Japanese currency, at the rate of exchange of the day on which the corresponding Advice or the Money Order List is received.

Through the intermediary of the Hongkong Post Office, Money Orders may, besides the China Ports where Hongkong Postal Agencies are established, also be exchanged with the following countries or places:—

Ceylon, India, Macao, New South Wales, North Borneo, Port Darwin, Queensland, South Australia, Straits Settlements, Tasmania, Victoria and Western Australia.

Through the intermediary of the General Post Office, London, Money Orders may be exchanged with the following countries or places:—

Antigua, Bahamas, Barbadoes, Belgium, Bermuda, British Guiana, Cape Colony, Cyprus, Denmark and Danish West Indies, Dominica, Dutch East Indies, Egypt, Falkland Islands, Gambia, Gibraltar, Gold Coast, Grenada, Holland, Honduras (British), Iceland, Jamaica, Lagos, Mauritius, Montserat, Natal, Nevis, Newfoundland, New Zealand, Portugal, St. Helena, St. Kitts, St. Lucia, St. Vincent, Seychelles, Sierra Leone, Tobago, Trinidad and Turks Islands.

The fee charged on Money Orders for the above countries or places shall be the same as on those charged on British Money Orders, but the General Post Office of London will make deduction from the amount of Orders, as a fee for intermediary at the following rates:—

Sums up to £ 2	3d.
Sums above £ 2 up to £ 5	6d.
Sums above £ 5 up to £ 7	9d.
Sums above £ 7 up to £10	1s.

POSTAL UNION MONEY ORDERS.

The countries with which Money Orders can be exchanged under the General Arrangement of International Money Order Service are as follows:—Austria-Hungary,† Bulgaria, Germany,† Italy, Luxemburg,† Roumania, and Switzerland.†

The amount received for each Order payable in the above countries shall be converted into Francs at the rate of exchange of the day of issue, and the amount of each Order issued in the said countries shall be converted into Japanese currency at the rate of exchange of the day on which the Order is received.

The fee for a single Order shall be:—

Sums up to 50 francs	12 sen.
Sums above 50 francs, for every 25 francs	6 sen.

No Order for sums exceeding 500 francs issued

TO AMERICA.

For \$25	Fee 30 cents.
Above \$25 to \$50	Fee 60 cents.
Above \$50 to \$75	Fee 90 cents.
Above \$75 to \$100	Fee 1.20 cents.

TO CANADA.

For \$25	Fee 25 cents.
From \$25 to \$50	Fee 50 cents.

SAMPLES TO ENGLAND.

Tokyo, Japan, January 2ath, 1890.

My Dear Sir:-

I am engaged in trying to stem the tide of "Infidel Science" which is pervading this land, and take the present occasion to write you concerning the matter. I wish to have a certain number of books translated into the Japanese language, and among others, have chosen two or three of yours. There are scarcely any works of a Christian character in the market, in the vernacular. After making the rounds of the publishing houses, and ascertaining this fact beyond mistake, I wrote our Board at no. 22 Bible House, New York, for funds to carry on this work to a limited extent. The belief in Spencerian Evolution among the Japanese, even among Christians, is almost universal. It seems never to occur to them that this holding is inconsistent with their Christian belief.

I have published in the papers here the inclosed "Open Letter" and if there is anything you can say on this subject, directed to the Japanese themselves, or to me, that is not to be found in your works, it will be thankfully received.

If you can procure me a copy of the Geodetic Survey of N.Y. which takes up the recession of the Falls of Niagara, also the report of Captain Balmer on that survey in the Holy Land, also forward me a complete set of your writings on the whole subject, of which you seem to be such a complete master, I shall be very grateful, and will try to have those ideas incorporated into the Japanese language. In response to my Open Letter I have already received some very polite letters from the better class of Japanese, to the effect that they are only just learning Agnosticism as yet, and cannot pretend to answer the points of my letter. After a reasonable delay to give opportunity for them to look up the matter I contemplate the publishing of a series of letters, in which these points are canvassed. The Japanese of the more intelligent class are not slow in stating that Christian Missionaries are not learned enough to handle these subjects, and are too timid to undertake their discussion. I am sorry to say that I believe they are right as far as the vast majority of Foreign Christians are concerned. However there are some very well posted Christians of foreign birth here, but they seem to have the idea that the matter is not of sufficient importance to merit serious attention. From my contact with the Japanese students in the schools, I am satisfied that this is a mistake.

The bills for the books sent may be sent to our treasurer at Mr. George Bliss, at the above address, in New York. Very Sincerely Yours,

To Sir J. W. Dawson, LL. D. F. R. S. F. G. S.
Pres. McGill University
Montreal, Canada.

V. Marshall Lane
25 Tsukiji
Tokyo, Japan

Tokyo, Japan, January 24th, 1890.

My Dear Sir:-

I am engaged in trying to stem the tide of "Infidel Science" which is pervading this land, and take the present occasion to write you concerning the matter. I wish to have a certain number of books translated into the Japanese language, and among others, have chosen two or three of yours. There are scarcely any works of a Christian character in the market, in the vernacular. After making the rounds of the publishing house and ascertaining this fact beyond mistake, I wrote our Board at no. 22 Bible House, New York, for funds to carry on this work to a limited extent. The belief in Spencerian Evolution among the Japanese, even among Christians, is almost universal. It seems never to occur to them that this holding is inconsistent with their Christian belief. I published in the papers here the inclosed "Open Letter" and if there is anything you can say on this subject, directed to the Japanese themselves, or to me, that is not to be found in your works, it will be thankfully received. If you can procure me a copy of the Geodetic Survey of N.Y. which takes up the recession of the Falls of Niagara, also the report of Captain Balmor on that survey in the Holy Land, also forward me a complete set of your writings on the whole subject, of which you seem to be such a complete master, I shall be very grateful, and will try to have those ideas incorporated into the Japanese language. In response to my Open Letter I have already received some very polite letters from the better class of Japanese, to the effect that they are only just learning Agnosticism as yet, and cannot pretend to answer the points of my letter. After a reasonable delay to give opportunity for them to look up the matter, I contemplate the publishing of a series of letters, in which the points are canvassed. The Japanese of the more intelligent class are not slow in stating that Christian Missionaries are not learned enough to handle these subjects, and are too timid to undertake their discussion. I am sorry to say that I believe they are right as far as the vast majority of Foreign Christians are concerned. However there are some very well posted Christians of foreign birth here, but they seem to have the idea that the matter is not of sufficient importance to merit serious attention. From my contact with the Japanese students in the schools, I am satisfied that this is a mistake. The bill for the books sent may be sent to our treasurer - Mr. George Bliss, at the above address, in New York. Very Sincerely Yours,

Received

To Sir J.W. Dawson, LL.D., F.R.S., F.G.S.
 Pres. McGill University
 Montreal, Canada.

Mr. W. W. Bliss
25 - 2nd St.
Tokyo, Japan