

ephone survey revealed that guide dogs are still not welcome at most major hotels — dogs will be housed at a 'pet hotel'. Restaurants were evenly split on the matter.

Whose responsibility?

Changing Japanese attitudes is difficult, concedes Sam Tawada, who still maintains it is not primarily the government's responsibility. Indeed, it is clear that the centres, and guide dog users themselves, do their best to alter public attitudes towards the care and training of all dogs and the role of guide dogs in particular. This year is the first year there has been an International Guide Dog Day (April 29th) and the Kameoka centre, for example, holds regular open days twice a month, receiving about 2,000 visitors a year (nearly 10% of whom are interested in owning a guide dog). But is this enough?

It is not only in Japan, where public attitudes have had to change. When training first began in England, in 1931, there were as yet no dogs working for the police, Army or Airforce and the dog-loving British public was strongly against the idea of making a dog work in this way. Trainers were daily exasperated by people abusing their work as cruel, silly and useless. But the evident delight of the first users helped people to understand the importance of the freedom and independence guide dogs could bring.

In Japan too, education will take time, and more exposure of the public to guide dogs will undoubtedly help. Media coverage has a strong impact, as in the recent NHK programme on the training of a Kameoka dog to work jointly with its husband and wife owners, both visually impaired.

But in Japan, there are other factors in changing public opinion. In such a group-oriented society, it is often hard for someone to take a spontaneous, individual decision (such as to welcome a guide dog user) which may be against the policy and views of other members of the group (family, colleagues, superiors or customers). In this situation (as in the AIDS education issue), it seems necessary for central government to provide a clear lead.

While Sam Tawada's wish to remain independent is understandable, there is some consensus that central government could play a more useful role at least in funding and education, if not in setting minimum standards and providing a legal framework to promote the acceptance of guide dogs in public places.

J.E. Melrose-Woodman

(with additional research by Stephen Petherick and Charlie Odum)

The Kansai Guide Dogs Association Training Centre, set in attractive countryside near Kameoka, welcomes visitors. For information on May Open Days (generally Sat. a.m.), telephone Sam Tawada (who speaks English) on 07712-4-0323. To get there, take JR Sagano line to Kameoka; the journey takes 30 minutes from Kyoto station (could be combined with a trip on Saga's 'Romantic Train', through spectacular valleys.)

The Cary Dynasty

From Conversations with Otis Cary

In 1878, Otis Cary, American Congregationalist minister and missionary, arrived in Japan. In March 1992, his grandson, Professor Otis Cary, retired from Doshisha university, and a lifetime involvement with Japan. With his father, Frank Cary, in between, that accounts for 114 years and three generations of the family's association with Japan; with a fourth and fifth generation of Cary's stretching out into Japan's future. It is a fascinating story in which the Carys have certainly achieved dynastic status.

With the dawning of the Meiji period, there were many Japanese with forward-thinking ideas, who believed that foreigners could hasten the development of their country. The Governor of Okayama was one of these. He believed that a Christian missionary would add lustre to his prefecture. In answer to his application, the young Rev. Otis Cary, of good New England stock, and newly arrived in Japan, was assigned to the mission station of Okayama; the first Westerners to reside there. The young missionary had many duties, and one of them was the open-minded and also young Governor. Each Sunday after church, the Governor, formally dressed in Western morning coat and top hat, would insist on rowing the Carys around the lake — in his recently acquired Western-style rowboat, imported from Kobe — in Okayama's famous garden, Koraku-en. This Sunday noon outing became a ceremonial function and it would have been so nicely captured in one of those rather garish Yokohama-style prints.

Otis Cary went to the New England college, Amherst, where he was a fellow student for two years with Joseph Hardy Neesima (his chosen romanisation of his name), the remarkable Japanese founder of Doshisha University, who had reached America by stowing away on an American merchant ship at Hakodate; a capital offense in the late Edo period. The two men became friends at Amherst, and it is possible that Neesima, already dedicated to the ministry, encouraged Otis's vocation. Certainly, Otis followed Neesima to Andover Theological Seminary, and after his ordination, he applied to serve in the mission field 'in Africa or Japan'.

Otis Cary, like the many other missionaries coming to Japan at the beginning of the Meiji period, had to create entirely new congregations of convert Christians. Part of his work was to found a church in Okayama, but he also went out into the most rural parts of the prefecture, as what was then called a 'straw sandal missionary'. He would arrive at a village and, having obtained permission from the head man, would preach to the assembled villagers. These early efforts met with success all over Japan. When Otis's son arrived in remote Sapporo in 1919, there were already 10 Congregational churches spread across Hokkaido.

Attitudes have changed radically to missionary work since the Second World War. When I was a child, each term, some tanned, often bearded clergyman would preach about the 'harvest to be gathered in', and with little idea of what or where he had been talking about, we dropped our sticky sixpences into the collection bag, to further the conversion of the heathen in Uganda, Baluchistan or, who knows, 'darkest' Okayama. The Carys have always been characterised by their sense of

identification with the Japanese. Otis Cary's attitudes to Japan must have been rooted in his friendship with Neesima, who gave him a special insight into what a Japanese believed that Christianity could give his country.

During his 10 years in Okayama, Otis Cary can only have seen Neesima occasionally, who was literally working himself to death to establish his Christian university in Kyoto. The foundation was viewed with political suspicion by the Japanese authorities, and financial skepticism by the American authorities of his church. Suspicions were overcome however, the necessary \$5,000 were raised at an historic meeting in Rutland, Vermont, and Doshisha University was established with faculties of theology and English literature — the latter something of a euphemism for teaching basic English.

By 1888, the students were asking that their bible studies be enlarged by the new study of 'sociology'. The Congregational authorities, knowing that Otis Cary was a man who liked learning, sent him back to Boston early in 1888, to acquire some general knowledge of sociology, that he might return to teach it to the theological students at Doshisha. Otis Cary returned to Japan in the autumn of 1888, but the Japanese authorities, confusing 'sociology' with 'socialism', refused him permission to teach in Kyoto, and he was forced to mark time, teaching English in Osaka for two years.

Sadly, by the time that he was allowed to join the staff at Doshisha, his old friend Neesima, had died in 1890 at 47, exhausted and consumptive. Cary taught 'biblical sociology' at Doshisha for the next 28 years, until he retired in 1919, aged 70. He returned to the United States, where he worked with Japanese immigrants at Ogden, Utah. He died in 1932, aged 81.

He had been a stalwart, pioneering character, noted for his 'presence' in the pulpit and his fine reading voice. He wrote a history of Christianity in Japan and also poetry. Devout in his faith, he was equally devoted to the country to which he gave his life. He has a place among that considerable band of foreigners who gave so much to Japan as it struggled into the modern world.

Otis Cary had three sons, two born in Japan; the youngest, Frank, born in Foxborough, south of Boston. Young Frank had only one weapon against the bullying of his elder, foreign-born brothers. Frequently, amidst his nursery tears, was heard the sniveling taunt, "Well, anyway, you can't ever be President." Born in 1888, Frank grew up in late Meiji Kyoto until, at the age of 14, he was sent back to the United States to attend high school and university. On this, and two other occasions, he made the journey to America on the trans-Sibe-