
PRESBYTERIES
of the
JAPAN
MISSION
of the
UNITED
CHURCH of CANADA
SHINSHU
PRESBY.
TOYAMA
WEST COAST
PRESBY.
NAGANO
KANAZAWA
UEDA
MATSUMOTO
TOKYO
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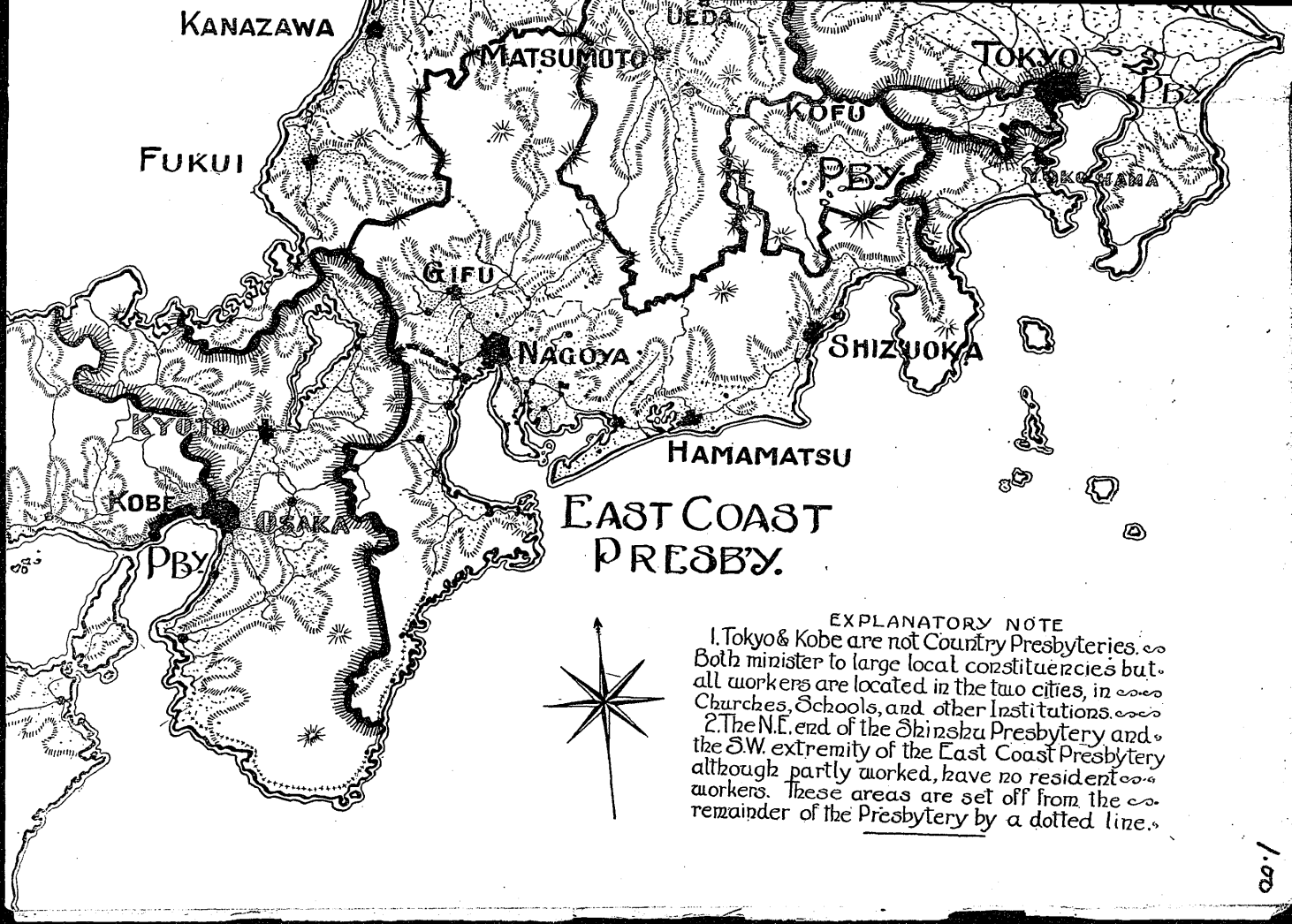
KOFU
FUKUI



EXPLANATORY NOTE

1. Tokyo & Kobe are not Country Presbyteries. Both minister to large local constituencies but all workers are located in the two cities, in Churches, Schools, and other Institutions.

2. The N.E. end of the Shinshu Presbytery and the S.W. extremity of the East Coast Presbytery although partly worked, have no resident workers. These areas are set off from the remainder of the Presbytery by a dotted line.

9.1

FRUITS
OF CHRISTIAN MISSIONS
IN JAPAN

"By their fruits ye shall know them"

THE FIRST ORDAINED MINISTERS OF OUR JAPAN MISSION
YAMANAKA HIRAIWA TSUCHIYA

THE UNITED CHURCH OF CANADA MISSION COUNCIL, 1930, HELD AT KAMAKURA

FRUITS OF CHRISTIAN MISSIONS IN JAPAN

BY

MISSIONARIES OF
THE UNITED CHURCH OF CANADA
IN JAPAN

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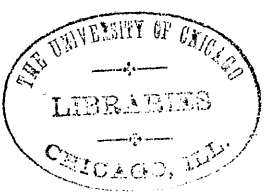

INTRODUCTION

The missionary enterprise is of God. Its meaning and significance is much deeper and more far reaching than human minds can grasp. We are always seeing through a glass darkly. The poet was conscious of the limitations of human vision when he said,

"I do not ask to see
The distant scene: one step enough for me."

It is enough for the missionary to hear the call, "Go ye into all the world and preach the Gospel." The full meaning of his work he will begin to see after it is done. That mysterious relation between God and man whereby a man or a woman is uprooted from his or her home and country and driven out into an unknown land, to serve an unknown people, is too deep for us to fathom. The perfect relation between God and man is expressed in these words,

"Our wills are ours to make them Thine."

When that is done, a power, much deeper and more far-reaching in its working than human power, is set in motion.

This book makes little effort to peer into the future or to ferret out the purpose of God for the coming generations but rather it tries to understand what God has done in the Japan field during the past seventy years.

The human mind, feeble though it is, likes to know the significance of the enterprise in which it is engaged and this book is a humble attempt to find that out.

We are living in the age of the unification of the people on this little earth. The great oceans are no longer barriers and we must live together. We have witnessed the rapid

rise of a new nation in the East, coming out of seclusion and obscurity with a wholly undreamed-of power-house of human energy. Before our very eyes she rises, changing under Western influence with unparalleled rapidity. The purpose of this book is to set down in as simple and straightforward a way as possible the record of Christian influence and how it has helped Japan to meet her many complex problems. We believe that the Christian influence has been immense, much greater than any of us has realized.

We entertain the hope that through this book, the people of Canada may come to know the Japanese people better.

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CHAPTER I

JAPAN FACING THE MODERN WORLD

Canada's Legation in Japan

In the year 1929 Canada established her first legation in the Orient. At the end of the world war, when the idea of foreign legations was first mooted, many of those interested in Canadian-Japanese relations hoped that Tokyo would be one of the first places proposed, but it was not until 1929 that their hopes were realized. In October of that year the Hon. Herbert Marler of Montreal came to Japan as His Majesty's first Canadian Minister. Japan returned our friendly overtures by sending as her first Minister to Canada the scion of the once all-powerful Tokugawa family.

Canadians who prize international good-will may look forward confidently to an era of better understanding and surer friendship between Canada and Japan. For it is only fair to say that as yet social relationships, including those of immigration, bulk larger than trade relations, though the latter are by no means negligible.

Canada's Trade with Japan

Though Canadian exports to Japan are small in absolute quantity, totalling a mere $36,000,000, and small relatively too, amounting to only three per cent. of Canada's

total exports, trade between the two countries has doubled during the past six years. Japan is turning increasingly to bread to eke out her scanty food supply, and this has meant increased supplies of good Canadian No. 1 Northern. This demand is sure to increase still further as the hundreds of bread stores in the large cities of Japan testify.

The second group of exports may be classed as wood and its products, pulp and paper. The timber trade, while brisk during the days of Tokyo's reconstruction following the earthquake, has fallen away greatly due to the national policy of retrenchment during the past year. Paper and pulp will almost surely show an increase with the increasing demand for reading matter, which Japan like all western countries is showing.

A third major group of exports consists of metals—aluminum, lead, zinc, etc.—which are essential to modern industry. These also are sure to be needed in increasing quantity, as Japan seeks from year to year to further industrialize herself.

On the other hand Canadian imports from Japan amounted to only $12,000,000 for the year 1928, of which $8,000,000 worth consisted of silk; tea, pottery and oranges being the only other items worthy of mention.

Japan's Chief Industries

As one travels through Japan from one city to another, although factories are very noticeable, agriculture is still the predominant industry. The yearly value of agricultural products is about $2,250,000,000 to which must be added raw silk production to the value of $400,000,000.

The reeling of silk used to be a cottage industry but in recent years reeling factories have taken over the work.

Japan is the foremost fishing nation in the world, having more boats and more men employed in this work than any other nation. She gains $175,000,000 annually in this way. Her forests yield her $100,000,000 and her mines nearly double that figure.

In manufacturing, her foremost industry is the making of cotton yarn and piece-goods, with an annual production of $500,000,000, only forty per cent. of which is exported. Silk fabrics amount to $235,000,000, though large quantities of raw silk are exported in skeins. Metallic products, machinery, etc., amount to $235,000,000 and include motor-cars, Diesel engines, aeroplane engines, railway cars and locomotives, and machinery for mining, spinning and weaving.

Recent newspaper notices inform us that a Japanese-made spinning machine which can be threaded while in motion has been imported into Lancashire, and is proving very popular.

Other industries worth noting include, unfortunately, the brewing of sake, or Japanese rice-wine, and beer. More than two hundred million gallons of sake and fifty million gallons of beer bring in to the Government each year a tax of $112,000,000.

A list of Japan's exports is interesting for its variety. It includes knitted-goods, towels, straw-braid and matting, crystal ware, culture pearls, buttons, needles, dolls, toys, violins, rope, soap, tea, gold-fish, patent medicines, etc., etc. There is nothing which Japan is not willing to try to make, and she usually succeeds.

Japan's Geographical Relation to Other Countries

The irregular string of islands composing the Japanese Empire extends from Formosa on the south, with a latitude corresponding to that of Mexico, to the island of Saghalien in the latitude of Vancouver. But such is the influence of ocean currents, that while in Victoria roses bloom, Japan's northern islands are extremely cold in winter. On the whole, the main islands of Japan are somewhat colder than Northern California, in winter, and much warmer in summer.

An overnight ferry service connects the southernmost tip of the main island with Korea. Thence the traveller can go by rail to Dairen and Port Arthur in Manchuria, to Peiping (Peking); or by Harbin in Manchuria to Moscow, Berlin and London, all within two weeks. London is nearer for purposes of communication than San Francisco, and about as close as Vancouver. Tientsin, Tsingtao and Shanghai, as well as ports in Korea and Manchuria, are all connected with Japan by direct steamship service.

One is constantly reminded of Britain's position relative to Europe. Like Britain, Japan is far enough away from Asia to keep clear of her troubles, while at the same time near enough to make her presence felt in Asiatic councils.

Shipping

Japan has now the third largest merchant marine in the world, it being exceeded only by that of Great Britain and the United States. She is also third in respect of total tonnage under construction. Much of her tonnage, however, is old and must soon be discarded. In the meantime, motor-ships have been proving their economy and since

1924 Japanese shipyards have been busy turning them out to replace the older steamships.

Last year showed that Japan is making a determined bid for the Pacific passenger trade. Three large new motor-ships, equal to anything on the Pacific Ocean, were commissioned, and placed on the popular Honolulu route to America. Her European service also is in no way inferior to the English and American, while her round-the-world service via South Africa and South America, introduces an unbeaten track which is sure to prove attractive to travellers in the future.

In addition to passenger service, Japanese companies carry on a freight service which includes every country and practically every port of importance in the world.

Railroads

When Japanese railroads came under Government control in 1907, they were almost entirely European in style, narrow gauge with small cars, each having a number of compartments. While some of these cars are still to be seen, the new cars have been built according to the North American pattern. The trains on the main line connecting Tokyo with the other great cities resemble the trains in Canada—all-steel trains with day-coaches, sleepers, private compartments, and an observation car with library at the rear. Experiments are being made with radio-service; fast non-stop runs are being projected; mountain bores are straightening out the right-of-way, and full electrification is the goal. Eight thousand miles of railroads in these tight little islands—smaller than Manitoba in area—give a good degree of accessibility to all parts of Japan. Trains though not fast are run strictly on time. So heavy is

passenger traffic that a stranger is likely to think that the Japanese are on a perpetual excursion.

Private electric railways are still maintaining in Japan a prosperity long lost elsewhere. Some 219 of these private lines total 3,500 miles, and include short suburban lines which act as competitors.

As is the case in Canada, buses are very common, and serve both as auxiliaries and allies of the railways, especially in the handling of freight.

Automobiles and Roads

These two can hardly be separated even in thought, but, although motor cars in Japan have increased in number from 12,000 in 1923 to 73,000 in 1928, no adequate road-building programme has yet been carried out, except in the great metropolitan centres of Tokyo and Osaka. Between Tokyo and its port, Yokohama, and Osaka and its port, Kobe, modern high-speed motor roads have been laid, quite equal to our best highways in Canada. In other parts of the country, while small motor-buses have replaced the horse-drawn vehicle, a motor car may frequently be seen trailing an ox-cart for some distance to a point where passing becomes possible. In consequence of the narrowness of the roads, nine-tenths of the cars, a very large proportion of which are taxis, are confined to the cities. It is a cause for rejoicing that the overloaded horses of Japan are gradually having their burdens transferred to trucks. The dense population of Japan renders it certain that the automobile industry has a bright future before it.

Aviation

The first flight made by a Japanese was in 1910, but it was 1922 before the first air-line was established. Short

at first, it was gradually extended from Tokyo to Osaka, and since 1928 both freight and passengers have been carried. Both the Army and Navy have their air departments, air ports and plane factories. Private companies are also subsidized by the Government, but as yet Japan's mastery of engine design is not equal to that of foreign countries. An Air Transport company is maintaining a regular service throughout Japan, and across the strait to Dairen, and is planning to begin another to Shanghai during 1930.

Electrical Development

This subject deserves special mention, since it is not only an industry but supplies power for an increasing number of industries. Potentially, Japan has more electric power available than even Switzerland, and already the use of electricity is more general than in many other countries. The distribution of electricity in the country districts is remarkably uniform, an average of three lamps and fifty-seven candle-power being used per household. There are 340,000 electric motors in use, and 5,000,000 k.w. are being generated, eighty-eight per cent. of which is by water-power. Electric power is brought to the great cities of Tokyo and Osaka, a distance of between two and three hundred miles, at a voltage of 150,000 volts, and retailed at two cents per k.w. hour. The consolidation of a large number of small companies into a few large ones has made for economy, and has prevented overlapping. Japan has been celebrating with great interest the fiftieth anniversary of Edison's discovery of the incandescent lamp. Not only in the great cities but in obscure villages as well, exhibitions were held, showing the progress of science in its attempts to conquer darkness.

In radio, Japan has chosen to follow England's example rather than that of the United States. A few big stations, some hundreds of miles apart, broadcast not identical but similar programmes. The whole matter of radio development is strictly controlled by the central government, and all private sets are taxed and inspected.

Moving Pictures and Recreations

The moving picture industry has in a few years jumped to a position of great prominence and importance. One thousand actors and five hundred actresses are at work in studios, producing pictures which are shown in thirteen hundred picture houses throughout the Empire.

The "talkies" first came to Japan in June, 1929, and can now be heard in all the premier cities. Such is the adaptability of the Japanese that within three months of the coming of the first American "talkie," Japanese companies had produced a "vitaphone talkie" camera and made a talkie film of a classical Japanese drama. First attempts both at screening foreign sound pictures and at making their own were very crude, but—they never stop trying, and so finally conquer.

The popularity of the foreign film, particularly those from America, remains unabated. Just what impression the people of Japan are getting of our civilization in so-called Christian countries from the moving picture film, and what effect it will have upon the influence of Christianity in this country, is a problem which cannot but give the missionary grave concern. While the censorship of pictures is strict, we could wish that the censor were even more ruthless in cutting out scenes which simply advertise our shame to people no longer ignorant of our vices.

The introduction of Western sports in Japan, with the exception of the natural tendency to professionalism which is everywhere present, has been an unmixed blessing, especially to the womanhood of the country. The adoption of foreign clothes in many girls' schools has made freedom of movement possible for the schoolgirls, and increased the possibility of participation in sports. But further inspiration and organization were needed. The latter was furnished by including women's sports in the annual all-Japan tournament held at the athletic grounds in the outer garden of the shrine dedicated to the Emperor Meiji. The inspiration was furnished by a tall and sinewy young lady, named Hitomi, who startled the world of women by setting a new world record in the broad jump, at Goetenburg, Sweden, in 1926, and at the same time capturing the prize for individual honours. Women are beginning to take part in swimming, tennis and golf competitions, and many other forms of sport as well.

Of sports for men there is little need to speak. The renown of Japanese tennis teams is already world-wide. Our own Kwansei Gakuin has just sent abroad one of her graduates, Sato Hyotaro, a fine Christian youth, as one of Japan's representatives in competing for the Davis Cup. In soccer and English rugby, Japan is rapidly coming to the fore. In swimming, her young men are showing that they are equal to the world's best, especially in breast and back strokes.

Baseball is, of course, Japan's king of sports. For days on end, great intercollegiate contests will fill a stadium accommodating eighty thousand people. The National High School Summer Tournament, in which four hundred teams compete in twenty-two different districts during the

months of July and August, is one of the great events of interest. The winners from the various districts play off at a great central stadium where, during a period of ten days, nearly one million people watch the contest.

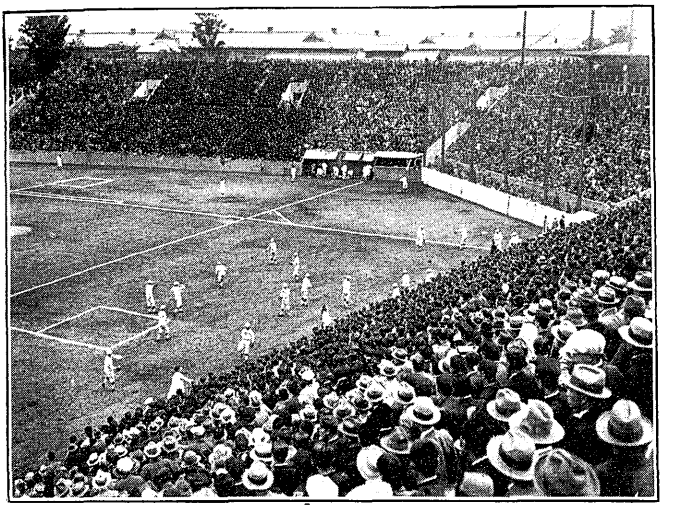
Cities

Japan is a land of great cities. The latest Japan Year Book gives Osaka sixth and Tokyo seventh place among the great cities of the world, next in order to London, New York, Berlin, Paris and Chicago. When it is remembered that Tokyo and Yokohama in Central Japan, and Osaka and Kobe in the west, are in each case so close to each other as to form almost a single city, it will be seen that these two great centres of population are probably to be reckoned much further up on the list.

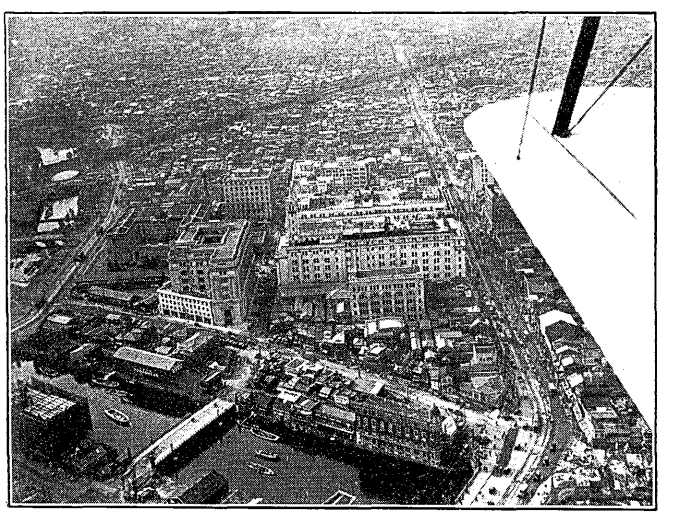
Between these two great centres, the Tokyo-Yokohama and Osaka-Kobe, there are two other cities, Nagoya and Kyoto, each of which possesses a population of nearly one million.

The great earthquake and the fire which followed devastated about one-half of the area of Tokyo city, and destroyed practically the whole of Yokohama. In Tokyo alone 370,000 houses were burnt. The total number of casualties was about 75,000, and the estimated loss over $1,800,000,000.

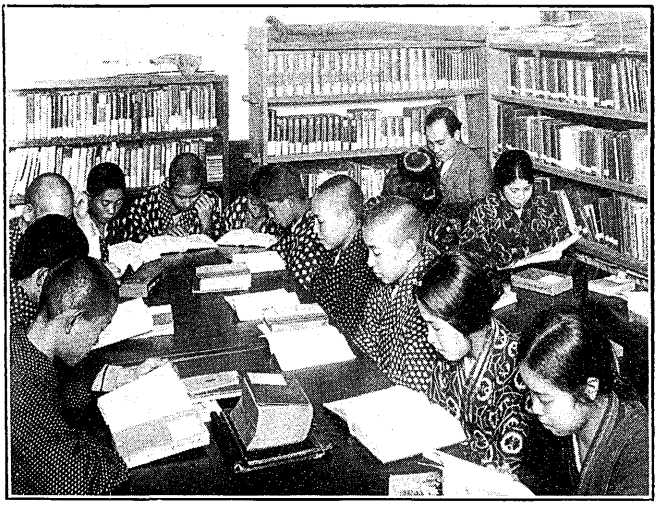
This happened on September 1, 1923. To-day, a little more than six years later, the city is practically rebuilt, with new, broad avenues and streets, enlarged parks and playgrounds, and improved canals and bridges. About $350,000,000 has been spent for this work. A still larger plan for Greater Tokyo has been formed, which will include many suburbs, and increase the area and popula-



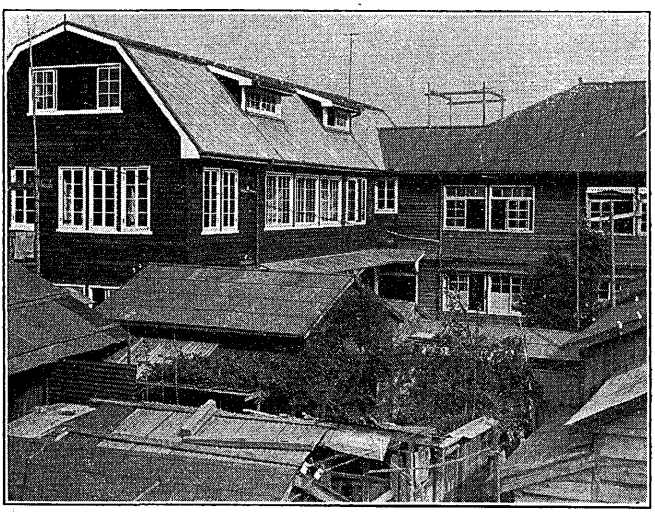
THE MEIJI BASEBALL STADIUM, TOKYO



A SECTION OF TOKYO FROM AN AEROPLANE



EAST TOKYO MISSION, LIBRARY AT NIPPORI



EAST TOKYO MISSION, NIPPORI SETTLEMENT

tion of the city, making it rank with London and New York among the world's greatest cities.

The wonderful bravery and determination of the Japanese people in undertaking and completing this great rebuilding project so soon after experiencing what was perhaps the greatest single disaster ever endured by the human race, reveals great depths of character and self-sacrifice, as well as a wonderful ambition to occupy a high place among the nations of the world.

Dependencies and Immigration

Japan's two great dependencies consist of the Island of Formosa, taken from China at the close of the Sino-Japanese war in 1895, and Korea, which was formally annexed shortly after the close of the Russo-Japanese war. In addition to these, there are the Loo Choo Islands to the south of Japan proper, and the southern half of the Island of Saghalien on the north. Unbiased observers would probably admit that Japan is treating her colonies comparatively well. Korea was annexed in self-defence, as Japan had long felt that in the hands of any other power, Korea was a "sword point thrust at her very heart." In the course of introducing industry to this backward country, and making it contribute to the progress of the Empire, Japan has broken many cherished traditions and wounded patriotic feelings. Unfair and perhaps unjust methods have been used to secure for Japanese the lands which for generations the Korean people had held in fief from their government. This has resulted in two great streams of population, one from Japan into Korea, where Japan saw an outlet for her surplus population; the other from Korea to Japan and Manchuria, where

dispossessed Koreans saw hopes of improving their condition. There are about 450,000 Japanese in Korea at present, and about 240,000 Koreans have found their way to Japan.

In Manchuria Japan enjoys control over certain leased territory, through which the South Manchurian Railway runs. This railroad has done much to encourage the trade and commerce of Korea and Manchuria, and has brought great assistance to Japan as well. Seventy-eight per cent. of the entire trade of Manchuria is handled by this railway, and nearly one-half of this finds its way to Japan. Pressed soya bean-cake, used for fertilizer on Japan's rice-fields, is the most noticeable export, but 8,000,000 tons of coal and 200,000 tons of iron are also worthy of mention. In the future, Manchuria may become Japan's "Great West" in the production of wheat.

Formosa presents less of a problem in administration than Korea. Formosan sugar is tending to make Japan independent of Javan, Philippine and Cuban supplies. Formosan camphor has given Japan a very large share in the world's trade in that commodity. Most of the Oolong tea, as well, comes from Formosa. The population is largely Chinese in race, and their natural affiliations are with the mainland of China rather than with Japan.

The Historical Development

According to Japanese mythology, the Japanese Empire was founded by the first emperor, Jimmu Tenno, about the year 660 B.C., some few generations after the creation of the islands which form the Japanese archipelago, by the two gods, Izanami and Izanagi. While this story is accepted to-day without question by the ordinary Japanese,

scholars place the date at about 60-20 B.C., or just before the beginning of the Christian era. Authentic history in Japan begins about the year 620 A.D., and up to that date it seems probable that the Chinese method of counting the years from equinox to equinox was followed by the Japanese, making each solar year count as two. This would make it necessary to divide into half the number of years usually credited to the empire before the date 620 A.D.

While the orthodox tradition teaches that the Japanese people are descended from the gods, scientific investigation indicates a much humbler origin. Two distinct streams of immigration seem to have entered the islands and been fused into what is now the Japanese race. One of these came from the continent of Asia, probably through the province of Korea, and landed on the west coast of Japan, near Izumo. The other seems to have been Polynesian, and to have come from the Pacific islands by way of Loo Choo, landing in the southern island of Kyushu. These two earliest colonies united to form one people, and together drove out the Ainu aborigines, gradually subduing the whole of the mainland.

The period of history which begins with the seventh century A.D., found Japan with an ordered society in which the Emperor is the supreme ruler. Clans had already been organized, however, and struggles between them were frequent. Guilds had been formed to supervise the arts and crafts, and agriculture had made some progress. In morals and religion the condition of the people was low. Sex morality was practically non-existent, and murder was a punishable offence only when committed against a social superior. The religion was a crude type of nature-

animism, combined with superstitions and ancestor worship.

The Kojiki (Chronicle of Ancient Matters) was written in 712 A.D., to be followed in 720 by the Nihongi (Chronicles of Japan). This had been made possible by the introduction of writing from China and Korea. But this was not the only indebtedness to those lands. For over a century before this time, and for many centuries after, Japanese scholars went to China to study, and native scholars from both China and Korea brought with them their learning to the Island Empire. One of the greatest of these gifts was the religion of Buddhism. This religion not only gave the people a much higher type of belief, but also introduced them to a culture far in advance of their own.

The period covered roughly by the four centuries 700-1100 A.D. was one of great progress in many directions. For the first century the capital was at Nara, and Japan enjoyed a Golden Age of art and literature. Some three thousand pieces of art, which may be seen to-day in the National Art Museum at Nara, bear mute testimony to the aesthetic culture of the period. The great bell of Todaiji, weighing forty-nine tons, and the statue of the Great Buddha—the world's largest bronze statue, are also relics of this golden age. Buddhism did much to encourage art and scholarship. But there was no corresponding progress in moral life. Crime and poverty were the rule among the lower classes. The last three centuries of this period saw the capital removed to the present city of Kyoto, the rise of many Buddhist sects, and the gradual passing of the real control of the government out of the hands of the Emperor into the hands of the great Fujiwara

clan, which, down to the present day, has occupied a prominent place in the national life.

The next two centuries, 1100-1300 A.D., are notable chiefly for the great struggle for supremacy of two rival clans, the Genji and the Heiki—a struggle which bears many resemblances to the Wars of the Roses in England. The victory of the Genji clan was the signal for their leader, Yoritomo, to be appointed Shogun, or Military Ruler. From that time down to modern times, it was the Shogun, and not the Emperor, in whose hands the reins of government lay. The Emperor lived in retirement, with practically no voice in the affairs of the country. The land was divided into military provinces, with military governors (Daimyo), who gradually superseded the civil governors, and introduced a military "feudal system" as the form of governmental organization. Society was divided into four classes, Soldier, Farmer, Mechanic and Merchant. The soldier, or samurai, class was the highest, and gradually they built up a fine code of loyalty and service, which was known by the name of Bushido.

The sixteenth century witnessed a period which might be compared to the Elizabethan age in English history. An increased interest in the cultural arts, which had found expression in the previous century in the development of the Tea-ceremony, Flower Arrangement and the No Drama, was further stimulated by the gradual influx of Western ideas. It was an age of enlightenment which paralleled at many points the great changes which were taking place in Europe and England. Oda Nobunaga, Hideyoshi, the monkey-like Napoleon of Japanese history, and Tokugawa Iyeyasu succeed one another as the outstanding men of the time. The arrival of Francis Xavier,

bringing the first Christian teaching to this Island Empire, was another event of epoch-making importance. The new religion was encouraged by Nobunaga, who saw in it a weapon by which he could oppose the power of the Buddhist monks. This policy was reversed, however, by Hideyoshi, who began to suspect that the cure might be even worse than the disease.

Toward the close of the century, the death of Hideyoshi placed his chief general, Tokugawa Iyeyasu, in authority as Shogun. For two hundred and seventy years this great general and his family were to control the destinies of Japan. This period, 1598-1868 A.D., known as the Tokugawa Shogunate, was to be a sort of Dark Ages, during which Japan withdrew inside her shell, and ceased all contact with the outside world. The period began with the persecution of the Christians—a movement which had already been started by Hideyoshi. The reasons for this change in attitude were probably twofold. First, there had been a growing fear and suspicion of the increasing power of the Christians, because they rendered allegiance to an external authority, the Pope of Rome, thus weakening the control of their rightful rulers in Japan. Second, the tales told by the Dutch traders of the power of Spain, and the use made of the Church by the Spanish king to increase his domains, further added to their alarm. On the other hand, there seemed to be little to commend the new religion. An embassy dispatched to Europe brought back reports of the Spanish Inquisition, the lawlessness of the Jesuits, and the arrogance of the Pope. In 1614 the Shogun prohibited the "iniquitous religion," and ordered all priests, native and foreign, to be deported, and the churches destroyed. The stories of

heroic loyalty of the Japanese Christians to their faith, which have come down to us, light up what is otherwise a dark and cruel picture.

The centuries of seclusion which followed were marked by intensive development of agriculture, public works, trade and general culture; toward the end of the period, however, conditions began to decline. A series of natural disasters, the prevalence of poverty among the lower classes, the conviction that the poor were being exploited for the sake of the rich, all tended to increase the growing dissatisfaction of the people, which gradually became focused upon the Shogun. A study of Japanese history by several great scholars revealed the fact that the Emperors and not the Shoguns were the rightful rulers of Japan. Furthermore, the signing of treaties with foreign governments, allowing their peoples again to enter the sacred land of Japan, had been undertaken by the Shogun without the consent of the Emperor, and this added fuel to the growing fire of discontent. A movement to restore the Emperor to real power was begun. This was opposed by some of the Daimyo, but the Shogun, recognizing the growing wish of the majority of the people, handed in his resignation to the Emperor, and pledged his estates and loyalty to his lord. The office of Shogun was done away with, and thereafter the Emperor became the actual, as well as the nominal, ruler of Japan.

During the period when Europe and the Western world were making the wonderful development in science, industry and commerce which we are accustomed to associate with our modern civilization, Japan was completely shut off from all connection with it. While internally it was a period of some cultural development, the great tides of

progress which were sweeping through Western lands left the shores of Japan untouched.

It was not until 1853, when Commodore Perry arrived in Tokyo Bay with a fleet of American warships and a letter to the Shogun from President Fillmore, that the long seclusion of Japan was at last broken, and she began to take a real place in the world. The story of her development in the next fifty or sixty years reads like a fairy tale. From a position of insignificance, with no influence whatever, she has gradually assumed a place among the great nations of the world.

The reason for the phenomenal development of Japan, when so many other peoples with greater advantages and a far better start in the race were left behind, is a subject for psychological rather than for historical study. The dominant factor, however, was racial pride. For a people who had been taught that they were descended from the gods—a superior race—to awaken suddenly to the fact that they were distinctly inferior according to all standards by which civilization is commonly judged, was a humiliating experience indeed. Only one course lay open for Japan. She must demonstrate conclusively to the world that her apparent slowness in the race was temporary, and due to circumstances rather than to inherent disability.

This she immediately proceeded to do. The best the world had to teach was carefully gathered and patiently studied. Not only in education, law, politics, science and the arts, but most particularly in what seemed to her the supreme criterion of progress and power in the West—an efficient army and navy—has she emulated the Occident. Nor has her judgment proven to be false. The increasing position of prominence and influence which she has more

or less grudgingly been accorded by Western nations has been won, in very large part, not by her efficiency in the arts of peace, but by the prowess of her soldiers and the calibre of her guns.

The war with China over the control of Korea, in 1894, in which Japan was victorious both by land and sea, brought to her not only the Island of Formosa and a large indemnity, but a sense of confidence in her strength as compared with her great neighbour. The war with Russia, ten years later, gave her possession of Korea and certain railway rights in Manchuria, and convinced her that, even when compared with a Western nation, she could hold her own. The alliance with Great Britain begun in 1905, and renewed as the Anglo-Japanese Alliance in 1911, was a great source of strength and assurance to her. Because of this alliance she entered the World War, and with the help of a very small British contingent, overran the territory of Kiaochau in the province of Shantung, China, capturing the German fortress of Tsingtao. Her geographical isolation from Europe caused interest in the war to lapse, however. This indifference was increased by the wonderful prosperity which the war brought to her.

The post-war years brought disillusionment to Japan as well as to the nations of Europe. Not only did she quickly lose the markets which she had captured during the war years, but much of the pre-eminence which she had sought to establish in China and Eastern Siberia, while the attention of the world was directed elsewhere, was also lost.

On the whole, however, Japan emerged from the war with increased prestige and influence in world politics. She was one of the Five Powers at the Peace of Versailles, and as such was able to substantiate her claims to receive

the German concession rights in Kiaochau. She was also given the mandate for the German islands in the Pacific, north of the equator. While, at the time, the first of these decisions aroused great hostility in China, the adoption of a more conciliatory attitude toward the neighbouring republic in the past few years, and the return of these concessions to China, have helped, in part at least, to mend the breach.

To-day Japan occupies a unique place in the comity of nations. She is one of the five nations sitting at Geneva as permanent members of the League Council. Article IV of the Covenant of the League gives Japan this right, along with the United States, Great Britain, France, Italy and (lately) Germany. The refusal of the United States, up to date, to accept this privilege, leaves Japan as the only non-European member with a permanent seat on the Council.

But not only in international politics has Japan attained to a place of recognition among the great of the earth. As a commercial competitor in the markets of the world, a manufacturing nation with an increasing export trade, and a land whose art and literature are sure to make a real contribution to world culture, she is demanding an increasing place of importance and influence.

The Political Development

The task which faced the young Emperor, Meiji, who was only eighteen years of age when he ascended the throne in 1868, and took into his hands the supreme control of the Empire, was a herculean one. The loyalty of the people was divided. The theory of government which had obtained for centuries had been discarded, and there were, therefore, no traditions of governing behind the new ruler.

New ideas from abroad were coming in to add confusion to conditions which were already extremely complicated. It would have been little wonder if, under the stress of such conditions, serious upheavals had resulted.

However, not only was peace preserved and the integrity of the state maintained, but in a few short decades feudal Japan was transformed into a constitutional monarchy, quite similar to those of Europe.

One of the first acts of the Emperor after his accession was to make his Charter Oath, by which he promised to establish representative government, to decide matters by public opinion, and to introduce all that was best in modern civilization. Four years later a commission was sent abroad to study Western methods of government. After many years of careful investigation, the Constitution was finally promulgated in 1889. While it shows the influence of bureaucratic Germany, rather than democratic England, it was a wonderful and generous acknowledgement on the part of a ruler of the rights and privileges of his people.

The preparation of the people for the responsibilities of parliamentary government was brought about by the introduction of an electoral system in the cities, counties and provinces or prefectures. Here the people had an opportunity to choose, by popular vote, their representatives in the local assemblies. While these assemblies had no administrative or legislative power, but were largely advisory in their character, they formed an excellent training ground for the exercise of larger powers.

The essential features of the system of government provided in the new Constitution included (a) the Emperor, whose person is sacred, and who rules by divine right,

(b) the Privy Council, an advisory body to the Emperor, and (c) the Diet, or Parliament, consisting of an upper house of peers, and a lower house of elected representatives. The real control, practically, however, is in the Cabinet, a body which is not mentioned in the Constitution, but which in actual practice exercises the control which constitutionally is vested in the Crown. The Diet has much less power than in England or America or Canada. It enjoys a somewhat limited legislative authority, and has the final voice in passing the annual budget.

The Party System is in operation in Japan, though the differences between the parties are based more upon personal loyalties than upon party principles. The strong influence of the political or party "boss" is in part at least a survival of feudal days. The two large parties at present represent rather roughly the Liberal and Conservative positions in politics. The strength of the parties in the Diet, following the election of February, 1930, is as follows: Minseito (Liberal), 273; Seiyukai (Conservative), 174; Labour, Independent, etc., 19; total, 466.

Movement toward Democracy

It is quite patent to the other nations of the world that Japan is on the road to democracy, in spite of the theory of "divine rights" and in spite of the all-too-frequent evidences of bureaucratic control, especially in the police system.

The first article of the oath taken by the Emperor Meiji in 1868 read as follows: "Public councils shall be formed, and all governmental affairs shall be decided by public opinion." This principle has been progressively followed since that time, as may be seen from the following facts:

1. *The Extension of the Franchise.* The right to vote was at first given to a very small number of those who paid the highest taxes. The total number enjoying that privilege in 1890 was 500,000. Gradually the tax qualification has been lowered, allowing a larger and larger number to vote, until, in 1925, universal manhood suffrage was adopted, by which 13,000,000 men became qualified to cast their vote. The movement for Woman's Suffrage has begun, and is gaining slowly.

2. *Social and Labour Parties.* In 1901 a Social Democratic Party was formed whose platform included: The realization of the ideal of universal brotherhood; universal disarmament; public ownership of land and capital, and the means of transportation and communication; equal distribution of wealth and political rights. This party was born before its time and did not survive. It was not until 1926 that labour organized again for political purposes. In 1927 four labour parties faced the electors and eight candidates in all were elected.

3. *Trial by Jury.* The Jury system law brought into force in 1928 differs from the Canadian system in that it still leaves the final authority in the hands of the judge, but it is a real step in democratic progress.

4. *The Imperial Family.* The visit of the Crown Prince (now Emperor) to Europe in 1921 was an epoch-making event in Japanese history. The result has been the adoption of a more liberal attitude on the part of the Imperial family, which has resulted in strengthening rather than weakening the loyalty of the people. Prince Chichibu, the next younger brother of the Emperor, has studied at Oxford University. He moves quite freely among the people, and is a patron of sport and a popular

hero among the young men. His wife, Princess Chichibu, was a daughter of Mr. Matsudaira, Japanese Ambassador to Washington a few years ago, and is a graduate of a Friends' School in that city. The visit of the Prince of Wales a few years ago had also much to do with helping to set a new standard of democratic conduct on the part of the Imperial House.

5. *The People.* The true test of democracy is the attitude of the people. Each year sees fresh evidences that although the importance and responsibility of the vote are as yet imperfectly understood, the people of Japan are beginning to realize the rights and responsibilities of citizens in a modern state. There are many dangers on the way, and the path is always a long one, as we have seen in Western lands. But it is a path of sure progress.

National Defense

The army and navy of Japan represent the most striking contrast to the democratic movement we have just been studying. Here the most conservative and feudalistic ideas of old Japan find their expression, not in the efficiency of the army and navy, for they are eminently modern in their organization, but in the intense spirit of loyalty and obedience which is here taught.

Japan has a conscription system whereby every young man, from seventeen to twenty years of age, is liable for service either in the army or navy. This service lasts for eighteen months, but is shortened to five or ten months in the case of students graduating from certain schools where military instruction is given. While there are many exemptions for those who are unfit for service, the system gives Japan the material for what is probably the largest,

and certainly one of the most efficient, standing armies in the world. Military training is required of all students of Middle (High) School and most of those of college grade.

The navy is a comparatively recent development in Japan. It has no such long traditions behind it as has the land fighting force. Up till the time of the Russo-Japanese war, twenty-five years ago, the navy was comparatively insignificant, but the part played by her ships in that victory brought Japan to a recognition of the importance of her navy in future international relationships. To-day she occupies third place among the nations of the world, with a ratio of sixty per cent. as compared with Great Britain and the United States. Her effort to increase this to seventy per cent. at the London Conference indicates the valuation which she places upon this arm of her defence. As a great maritime nation her needs are probably second only to those of Great Britain.

Educational Development

Not the least of Japan's great achievements has been in education. To have progressed in half a century from a condition in which schools in the modern sense were unknown to that of holding the world's best record for universal education, is an achievement hitherto unknown in history. Illiteracy in the strict sense is practically unknown in Japan. Public school education is required of every child, and the rule is strictly enforced. The examination of young men for military service has revealed the fact, in recent years, that far less than one per cent. are unable to read and write. For the country as a whole, the average of literacy is about ninety-eight per cent., a higher average than in any other land. The desire for education,

which is one of the dominant qualities of the Japanese people, is limited only by the scarcity of schools of higher grade, and the cost of school expenses. There are between nine and ten million children in the public schools, of which less than one million and a half will go on to schools of higher grade. Secondary schools provide for about seven hundred thousand boys and half as many girls, while colleges and universities have an enrolment of approximately one thousand girls and one hundred thousand young men.

In the great Imperial Universities, courses are given leading to the professions, such as, Law, Medicine, Engineering, Literature, Science, etc. There are, in all, seven of these Imperial Universities, four in Japan proper, one in the northern island of Hokkaido, one in Korea, and one in Formosa. In addition to these, there are sixteen government and public (city or prefecture) universities, and twenty-four private universities.

The Canadian Academy

In Japan, especially in the large cities, there are many Anglo-Saxons; some are engaged in trade and others are teachers or missionaries.

One of the greatest problems connected with living in a foreign country is the education of one's children. If this is done in the home, an abnormal child is the usual result. If the child is sent to the homeland at an early age, the results are apt to be equally disastrous. The society of other normal children, combined with the influence of the parents, during the formative years, seem to be the two essential elements in the training of healthy-minded children.

Our Canadian Mission has made an outstanding contribution to the solution of this problem in Japan in the establishment of the Canadian Academy in Kobe. This school, begun in 1913 with a handful of our own mission children, has developed until it now has an enrolment of over two hundred. It meets the needs not only of the children of various missions, many of which are co-operating in the work of the school, but is educating the children of many business people as well.

The Canadian Academy enjoys the privilege of recognition by the Department of Education of Ontario, and follows its course of study. Examination papers are sent to Kobe each spring from the Department of Education, and already a large number of Canadian Academy graduates have been enrolled in the University of Toronto, as well as in many other colleges and universities throughout Canada, the United States and Europe. Many of these have shown rather exceptional ability and have brought honour to the Academy.

The work has been greatly hampered by the inadequacy of both grounds and buildings, and a movement is on foot to erect new and larger buildings on more spacious grounds, where the physical, as well as the moral and intellectual, needs of the children can be more adequately met.

CHAPTER II

Historical Review of Christian Work in Japan

Section I

Missions and the Development of Self-Governing Churches

The early history of Roman Catholicism in Japan covers ninety years. The great Jesuit missionary, Francis Xavier, arrived in 1549. The religio-political rebellion of Shimabara, in which many Christians were involved, and during which thirty-seven thousand persons are said to have perished, was finally put down in 1638. For the first forty years the Jesuit mission made remarkable progress, the number of converts being estimated at as many as a million, and being found not only in southern Japan, the centre of the missionary effort, but even as far north as the city of Sendai, and including representatives of all classes of society. The last fifty years was a period of intermittent, often intense, persecution, justified on the charge of plots on the part of the foreign priests to bring Japan under the power of European governments, or on the disloyalty of the Christians themselves. From 1638 to 1859—220 years—it was a crime to be a Christian, and many during that period suffered the extreme penalty on confession of their faith. And even after 1859, when on the return of the Catholic missionaries it was found that thousands of people in southern Japan still held the faith of their fathers, persecutions were renewed, and large numbers were seized and carried to distant parts of the country in the

effort to force them to repudiate their Christian belief. It was not until 1872, thirteen years after the country was opened to the residence of foreigners—merchants, missionaries and others—the year in which the first Protestant Church was organized in Japan, that the persecution of Christians ceased. The next year, 1873, the notice-boards forbidding belief in the Christian religion under severe penalties were taken down, and the way of the Gospel messengers made actually, though not formally, free. Religious liberty, guaranteed by the Constitution, came sixteen years later, in the year 1889.

The First Protestant Missionaries

In July, 1859, six years after Commodore Perry's first arrival in Japan, treaties between Japan, on the one hand, and England and America, on the other, became operative, and before the end of that year six missionaries—all representing American churches, though one was an Englishman and another a Hollander—entered the country, three of them at Nagasaki, in Kyushu, the southern island, and the other three at Kanagawa (near the present city of Yokohama), on the eastern coast of the main island. Two of the six, Messrs. Williams (afterwards Bishop), and Liggins, bachelors, representing the Protestant Episcopal Church of the United States, located at Nagasaki, as did also Guido Verbeck, the Dutch-American, and his wife, representing the Dutch Reformed Church. Dr. Hepburn, of the Presbyterian Church, North, and Dr. S. R. Brown and Mr. Simmons, of the Dutch Reformed Church, with their wives, settled in Kanagawa.

It may be well, before beginning to record the opening and development of the work of Protestant missions, to

indicate the course along which that development has gone. The seventy years between 1859 and 1929 may be divided into four periods:

First—Preparation, from 1859 to 1872.
Second—Rapid Progress, from 1872 to 1889.
Third—Reaction, from 1889 to 1899.
Fourth—Recognition and Steady Advance, from 1900 onward.

Period of Preparation, 1859-1872

The hatred of Christianity which had been handed down from the troublesome days of the seventeenth century made it impossible for the newly-arrived missionaries to do openly any propaganda work. The edicts against Christianity were still to be found in public places, and officers were prepared to enforce them against any Japanese who might profess belief in its doctrines. When the missionaries in Kanagawa succeeded in securing a teacher to help them in the study of the language, they found that he was a government spy. To avoid complications with foreign governments, the authorities appointed guards to protect the "foreigners," and warned them not to go about the streets without escorts, lest harm befall them from armed samurai they might meet. There were two things the missionaries in the early years had to do in order to secure any progress in their work, namely, to win the confidence of the people, and to gain a knowledge of the language. Neither task was easy, but with patience, perseverance and uniform kindness, they won out. By 1867, eight years after his arrival in Yokohama, Dr. Hepburn was able to publish his monumental work, a dictionary of the Japanese language, which became

the standard work in this line for a generation. In the same year he published the first tract that was put out in Japanese, a simple exposition of Christian doctrine. Translations of New Testament books were also undertaken by Dr. Hepburn and others, and published before the end of this first period.

The earlier work of missionaries in China was of great value to the Christian cause in Japan in these early years, as educated Japanese could read Chinese books. Thousands of copies of such books were brought over from China and widely distributed, the most important among them being the Chinese Bible and Martin's "Evidences of Christianity."

Dr. Hepburn was a medical doctor, and opened a dispensary, which ministered not only to the bodily needs of the patients, but also to their spiritual needs, for here another of the early Presbyterian missionaries, Dr. Thompson, began to preach to the people gathered at the dispensary while yet it was impossible to hold meetings in public places.

Young men of the samurai class, the only ones outside the nobility and the priesthood who were educated, were attracted to the missionaries through their desire to secure foreign learning, and many of them, pushing beyond their first objective, became in time earnest Christians and co-workers with the missionaries in propagating the Gospel. For these young men classes and small private schools were opened in Kanagawa and Tokyo, and it was not long until even the government sent students to be taught by the missionaries.

Meanwhile, Verbeck at Nagasaki was applying himself to the study of the language, and through correspondence

leading into the Kingdom two brothers of high rank living a hundred miles away. The older of these, Wakasa, had been on patrol duty at Nagasaki some time before, on the occasion of the visit of some foreign men-of-war. There he picked up a Dutch Bible that was floating on the water in the harbour, and, learning what it was, sent a messenger to China to secure a copy of the Chinese translation, which he could understand. When Verbeck came to Nagasaki, Wakasa applied to him for instruction, and a correspondence began between the two which resulted in the baptism of Wakasa and his younger brother, Verbeck's first converts. The missionary was also teaching English and the Bible to young men in Nagasaki who were destined to direct the fortunes of the Empire, and through their influence he later received a call to come to Tokyo and translate books on law and other subjects for the government, and to be their adviser in the organization of the Imperial University. Probably no foreigner, certainly no missionary, has exerted a greater influence on the course of events in Japan during the past seventy years than Guido Verbeck.

Through the influence of the daily life and work of these early missionaries, suspicion and hatred of the foreigner were passing away, but before the law it was still a crime to be a Christian, the result being that in this first period very few asked for Christian baptism. The first to be baptized was the teacher of James Ballagh, a Dutch Reformed missionary; the next, Wakasa and his brother, led to Christ by Verbeck. In these twelve years of labour and waiting, only ten persons were baptized, five in the south, and five in the northern part of the field.

At the end of the period, in the year 1872, a committee

was organized to take in hand the translation of the whole New Testament.

Another great event which occurred in the same year, and which marked a turning-point in the progress of missionary work in Japan, was the organization in Yokohama of the first Protestant church.

At the beginning of the year the Week of Prayer was observed, and the Japanese pupils and the friends of the missionaries were invited to attend the services. As the days passed the interest increased, and the meetings were continued much beyond the intended limit. The Japanese began to take part in the meetings, and to unite with the missionaries in public prayer, with intense earnestness. Before the meetings closed a number of the young men professed conversion, and asked for baptism. Nine of them were baptized, and these, with two others who had been baptized previously, eleven in all, were organized into the first Protestant church in Japan.

For this newly organized church a simple creed was prepared. It was hoped this would serve as a model for other groups which might be organized into churches, so that there might be in Japan a Christian Church without ecclesiastical connections with foreign Churches, in short, a purely Japanese Church. This, however, was not to be, and as the work developed and churches multiplied, denominationalism was introduced into the Church in Japan, and seems likely to remain indefinitely.

Period of Rapid Progress, 1872-1889

The year 1873 was epochal.

1. It witnessed the reform of the calendar. For the first time in Japan's history the year began on the first day

of January, thus bringing the country into line with foreign nations.

2. In this year the notice-boards with the edict against Christianity were removed.

3. The Embassy of Prince Iwakura, which had left Japan on its world tour of investigation in 1871, returned during this year, with a report that had a very liberalizing influence.

4. The newly-organized church in Yokohama was left unmolested, indicating a changed attitude towards Christianity.

5. Influenced no doubt by the more liberal attitude of the government and people towards Christianity, the home Churches sent out enough new missionaries to double the staff, increasing the number from twenty-eight to fifty-five; or, including the missionaries' wives, from thirty-three in 1872 to seventy-one in 1873.

Cochran and Macdonald Arrive

Among those who came to Japan during this year were four men and their wives from the Methodist Episcopal Church of the United States of America, and two men and their wives, Davidson Macdonald and George Cochran, from the Methodist Church of Canada. Let us for a little while follow the fortunes of these our pioneer missionaries.

We have already seen that in such places as Tokyo, Yokohama and Nagasaki, there was growing a demand for teachers of English and other branches of foreign learning. There were also schools being opened in provincial capitals for young samurai, who, to meet the new conditions upon which Japan was entering, would need a different education from that received by their fathers. So it happened that

when Dr. Cochran, soon after arriving in Japan, took a trip with a fellow-missionary down the east coast to Shizuoka, he was invited to come to that city as a teacher in one of these schools. It was not convenient for him to take his family to Shizuoka, but he promised to consult with his colleague in Yokohama. The result was that the spring of 1874 found Dr. Macdonald installed in Shizuoka, in a house inside the castle wall, teaching English in the school during the week, holding Bible classes in his home on Sundays, and, as time permitted and need arose, ministering to the sick and afflicted. The change between conditions in 1874 and those of ten years earlier is evident from the results that he was able to chronicle at the end of his first year in Shizuoka. In that one year he had baptized and received into the church more than twice as many members as had rewarded the labours of the first group of six to eight missionaries over a period of ten years. Dr. Macdonald's report at the end of that first year in Shizuoka has appeared in print before, perhaps more than once, but will bear repeating here.

"On Sabbath, 19th of April last (1874), I began to teach the Bible here. Our first lesson was the Lord's Prayer. There were seventeen young men present. The attendance during the year has varied from seventeen to thirty. On Sabbath, 27th of September, eleven persons were baptized. . . . In the month of October seven were baptized; November, one; December, one; January, three; and in March, three, making twenty-six who have professed Christ, and have received baptism." The good work went on, and in the three years Dr. Macdonald was in Shizuoka, he built up a church of some 125 members. Among them were some destined to be in our first class of

candidates for the ministry, and faithful servants of the Church for many years. The Rev. E. Yamanaka, first pastor of the church when it was organized in Shizuoka, was one of them. He was present to take part in the services held a few years ago on the fiftieth anniversary of its organization. Probably the class organized in 1874 by Dr. Macdonald in Shizuoka was the first disciplinary unit of the Methodist Church in Japan.

Dr. Cochran, at the beginning of the Week of Prayer in January, 1874, preached at the union English service in Yokohama on "The Person and Mission of the Holy Spirit." There was present at the service Professor K. Nakamura, head of an important boys' school in Tokyo, who had come to Yokohama specially to attend this service. After the service he was introduced to Dr. Cochran, and asked him various questions concerning the subject of the sermon. When he was leaving, Dr. Cochran handed him the manuscript of the sermon. Shortly afterwards, Dr. Cochran received a letter from Mr. Nakamura, inviting him to come to Tokyo and take dinner with him. This Dr. Cochran did, and was surprised to see beside his house a large institution of learning. On the invitation of Mr. Nakamura, Dr. Cochran began to go to this school and hold Sunday services, travelling to Tokyo on Saturday, and returning on Monday. Later, Mr. Nakamura offered to build a house for him beside his own, if Dr. Cochran would come and live in Tokyo and give the students daily Bible teaching. As Dr. Cochran was desirous of getting away from the foreign concessions either in Yokohama or Tokyo, he accepted the offer, and soon moved into the house Mr. Nakamura built for him. Later, on account of the health of his family, he changed the place of his

residence, but continued his connection with the school, and on Sundays held services in his own house. On Christmas Day, 1874, Mr. Nakamura and his son were baptized, the first members of the Methodist church in Tokyo.

The membership continued to grow, so that when Messrs. Eby and Meacham arrived in Japan in September, 1876, there were present at their first Sunday service and the Love Feast and Communion following, some forty persons. For a time services were held in rented places, then a simple church building was erected in Ushigome, Tokyo, and dedicated at the end of 1878. This was the first Methodist Church building in Japan. When Dr. Cochran left Japan for Canada in March, 1879, the church in Ushigome had a membership of forty-nine. Among those who had been brought to Christ through the labours of Dr. Cochran was Y. Hiraiwa, university student, and, later, teacher in the government Higher Normal School. He was also destined for the ministry of the Japan Methodist Church, and, with Yamanaka and Tsuchiya, was a member of the first class of candidates ordained in 1881. He became successively pastor, District Chairman, President of Conference, and second Bishop of the United Methodist Church. On the Sunday before Dr. Cochran's departure for home, several members of young Hiraiwa's family, his father, brother and two sisters, as well as other friends, were received into the Church by baptism.

The memory of Dr. Cochran, as that of Dr. Macdonald, is cherished by all who knew him, and plans are now afoot for the building of a church to his memory at Ushigome, the scene of his labours during his first term in Japan.

In the meantime, C. S. Eby and G. M. Meacham, the

second missionary contingent from our Church, had arrived in Japan, in the autumn of 1876. Dr. Meacham was already designated for Numazu, to teach in the school being carried on by Mr. Ebara, a samurai, and native of the place. He had requested Dr. Macdonald, whom he had met when the latter had visited Numazu, to secure him a teacher for his school. Arrived at his post, Dr. Meacham began, along with his work in the school, to teach the Bible in his home, and a few months after his arrival was able to report his first baptisms, including several teachers in the school, and Mr. Ebara, the principal. In leading Mr. Ebara into the Kingdom, Dr. Meacham gave the old Canadian branch of the Methodist Church its outstanding layman, and the Christian Church in Japan one of its chief champions. He was a man of sterling character, who always wore his Christian colours where they could be seen, and who was respected even by those who had little use for either his religion or his politics. He early became a local preacher in the Methodist Church, and was in constant demand for sermons and addresses. When the elections for the first Parliament were being held, he was nominated as a candidate, but it was intimated to him that his chances for election would be improved if he would give up his preaching and lecturing on Christianity until the elections were over. He is reported to have rejected the advice given, on the ground that it was a matter of indifference to him whether he was elected to the Diet or not, but that it was very important that he should continue to preach the Gospel. He was duly elected, and continued to be a member of the Diet until he was appointed by the Emperor as a member of the House of Peers.

Mr. Ebara's case was not peculiar. Another of the

best known Christian laymen in political life was Mr. Kataoka, a Presbyterian elder, elected four times Speaker of the Diet. When he was a candidate for election, it was suggested to him that during the campaign it would be well if he resigned from the eldership in a Christian Church. "No," said he; "I would rather be an elder in the Church than a member of the Diet." It meant much to the Christian cause that there were Christian men of such sterling character in politics, and it is very interesting to note that in the history of the Diet the number of Christians in the House has been much greater in proportion to the total membership in that body than the number of Christians in the Empire has been to the whole population. Other prominent laymen in politics have been T. Ando, and S. Nemato, to whom reference will be made later, in Chapter III.

Dr. Eby, the other member of the second contingent of Canadian Methodist missionaries, for a time after his arrival remained in Tokyo, and engaged in the study of the language. His progress was rapid, and in six months' time he was able, with the aid of manuscript, to preach in Japanese. In the summer of 1877, in company with Mr. Y. Hiraiwa, he went on invitation to the province of Yamanashi, in the interior of the country, to deliver a course of lectures. Following this there was a request that he come to the province to live. This he agreed to do, provided those interested could secure permission for him to live in the capital. Government permission was granted, and Mr. Eby moved to the provincial capital, Kofu. During the two years of his residence there, he laid the foundation of what is now one of our strongest self-supporting churches, and out of which came one of our

first rank Methodist preachers, Rev. M. Kobayashi. During his stay in Kofu, Dr. Eby proved himself to be a pre-eminent evangelist, and this reputation he maintained as long as he remained in Japan. It is doubtful if he has ever had a peer among evangelistic missionaries in the Empire. But he was more than an evangelistic missionary, he was in a true sense a missionary statesman. After leaving Kofu, he returned to Tokyo. Here, in the spring of 1883, from January to May, under the Chairmanship of Sir Harry Parkes, British Minister, he delivered weekly lectures on "Christianity and Civilization" to large and attentive audiences of foreigners and Japanese. A little later he gave an address before the missionaries of Tokyo and Yokohama on "The Immediate Evangelization of Japan," which created a deep impression. In that address he urged the union of the different units of denominational groups, which has been largely accomplished in the forty-five years since the address was delivered, and the establishment of a Christian university of the highest type. The best minds in the missionary body and in the Japan Church have ever been advocating this, but so far without being able to create sufficient enthusiasm in the home constituencies to make the establishment of such an institution possible. In 1913 there was held in Tokyo, under the Chairmanship of Dr. John R. Mott, a meeting of what was perhaps the most representative body of Japanese and missionary leaders ever gathered in this country. Among the findings of a strong Educational Committee is one on the question of the Christian university. It is so like the proposal of Dr. Eby thirty years before that it should be quoted in full:

"This Conference recognizes the establishment of a

central Christian university of the first rank as the supreme need of Christian education in Japan. Such an institution, distinctly Christian in character, standing on a par with the Imperial Universities, will serve as the necessary capstone to the whole system of Christian education in Japan. It will co-ordinate, strengthen and develop the Christian schools of college grade, and will make a pre-eminent contribution to the religious, moral and social progress of the nation. It is clearly essential to the ultimate success of Christianity in Japan."

To-day we have in Japan some five hundred Christian schools, with sixty thousand pupils, from kindergarten to college grade, with a few of the latter making a beginning of university work, but we are still without the capstone to the educational arch—the Union Christian University which Eby, the Conference of 1913, and other organizations and leaders have declared to be essential to the success of the Christian movement in Japan.

A third proposal made by Dr. Eby in the same address was the appointment of one hundred evangelistic missionaries, set free to preach the Gospel. Eby's vision of the need and the opportunity, when he made this and the other proposals already noted, was very much clearer than that of the home Churches. It is a matter for gratitude that the denominational groups have to so large a degree united; the one hundred additional evangelistic missionaries came, but their coming was spread out over many years, so that the results of their labours were very much less than they might otherwise have been; while the Christian university is still a dream. It can hardly be doubted that if Eby's proposals could have been carried out promptly and fully, the Church in Japan to-day would have been

in a very much stronger position in the Empire than that which it occupies.

Period of Reaction, 1889-1899

In spite, however, of lost opportunities, the Church of the seventies and eighties made very rapid progress. But from 1890 a reaction set in, and between 1894 and 1897 the increase in membership was only three and one-third per cent., while between 1885 and 1888 it had been one hundred and twenty-eight per cent. Between 1897 and 1900 there was a slight improvement, showing an increase of fifteen per cent.

In the years before the reaction came, that is, between 1872 and 1889, when progress was so rapid and unimpeded that the more sanguine believed that within a generation or two Japan would be evangelized, preparation for the future was not lacking. One of the lines along which this preparation was being made was the production of Christian literature, and particularly the translation of the Bible. Before 1872 individual translators had translated individual books; in this year a representative committee was formed, and set to work definitely to translate the whole Bible into Japanese. The New Testament was first completed and published in 1880; the Old Testament followed in 1887.

A second line of preparation was the discovery and training of leaders for the growing Church. In this the Church was particularly happy.

Reference has already been made to leaders, ministerial and lay, brought into the Church by our early missionaries —Hiraiwa by Dr. Cochran, Yamanaka and Tsuchiya by Dr. Macdonald, Ebara by Dr. Meacham, and Kobayashi by Dr. Eby. Similarly, other missionaries and Christian

teachers were finding and training leaders for the other denominations. One of the most noted incidents in this connection is that of the Kumamoto Band. In 1871 an American army officer, Captain Janes, began to teach in a school in Kumamoto, a very conservative city in the southern island. By 1876 a large number of the students had become Christians. Persecution broke out, but many remained faithful, among them a number who afterwards became leaders in the Congregational Church (the Kumi-ai Kyokwai), and who, to the present day, have continued largely to guide the destinies of that Church—Miyagawa, pastor of the great Congregational church in Osaka, only recently retiring from the active work; Ebina, the silver-tongued orator of the Japanese Church, for many years pastor of a Tokyo church, later for some years President of his Alma Mater, the Doshisha at Kyoto; Kozaki, still pastor of an influential up-town Tokyo church; and Paul Kanamori, the evangelist, well known in many lands and still in active service.

The Doshisha, where these men were trained, is the school established by Joseph Niishima (ne-she-mah), whose story is one of the romances of missions. Attracted by the inscription on a world atlas, "In the beginning God created the heaven and the earth," he began to pray to the "unknown God," and to plan to leave Japan for a country where this God was known and worshipped. Leaving the government office where he was employed, in 1864, this youth of fifteen made his way to Hakodate, the open port at the southern end of the Island of Yezzo, Hokkaido or Northern Island, as it is now called, and there succeeded in secreting himself on a foreign merchant vessel, and, by the good-will of the captain, working his way to

America. At Shanghai he exchanged his samurai sword for an English Bible, and on the journey applied himself diligently to the study of that book and of the English language. Arrived at Boston, the destination of the ship, the captain told Niishima's story to the owner, Alpheus Hardy, a Christian gentleman, who took Niishima into his home, treated him as a son, gave him the best education available, and sent him back to his native land to be one of her greatest Christian leaders. A Japanese student at Victoria University many years ago said to a Canadian fellow-student starting to Japan as a missionary, "When you go to Japan, visit Kyoto, the old capital, and do not fail to call on Joseph Niishima, my old teacher. He is the best man I ever knew."

Niishima's great object in life was to return to Japan and train young men for the Christian ministry. Under ordinary circumstances this would have been very difficult for him to do, for he had left Japan without permission, and was therefore in the eyes of the law a criminal. But this disability was removed while he was in America. In 1871 an embassy under Prince Iwakura was sent from Japan on a world tour of investigation. They arrived in the United States, but were without a suitable interpreter. They were told of Niishima, and the prince commanded him to come and serve them. Niishima was in a free country, where he could make terms with his superiors. He agreed to come on conditions. The first was that he should be pardoned for the crime of leaving Japan without permission; the second was that he should have his Sabbaths free from work. These conditions were agreed to, and Niishima became a member of the embassy, and, in addition to acting as interpreter, rendered important service

as a secretary to the embassy in its travels and investigations in America and Europe.

This done, he went back to school and finished his studies, and was ready to set out for Japan. Before doing so he was given an opportunity of appearing before the American Board of Commissioners for Foreign Missions (Congregational), and there stated his purpose in life, and made an earnest plea for a fund sufficient to open a small theological school. Receiving what he had asked for, he returned to Japan. Arrived there, he visited his home at a village called Annaka, half-way between Tokyo and Karuizawa, the present well-known summer resort, and there to his parents, relatives and friends preached the Gospel with such effectiveness that great crowds thronged to hear him, so much so that the local officials became alarmed, and went to Tokyo for instructions as to what to do. The Tokyo officials are reported to have answered, "If it is Niishima, let him alone." From Annaka he went to Kobe and Osaka to consult the American Board missionaries about the location of the school, and they finally settled on Kyoto. He then went to Tokyo to consult government officials. Here the Minister of Education was an old acquaintance, having been a member of Prince Iwakura's embassy, and through him he was able to secure the necessary permit. Throughout the preliminary steps, and after the school was established, Niishima was in close co-operation with Dr. Davis, a missionary of the American Board. The school was at length opened on November 29, 1875, with eight students. Much opposition was stirred up by the Buddhist priests, but the school continued and grew, and to-day in its academy, high school, university and girls' school departments, has an enrolment of

some twenty-five hundred pupils. A year after its founding, when the members of the Kumamoto Band were ready to receive their training for the ministry, the Doshisha was waiting to welcome them. They, as well as others who entered the teaching and other professions, were trained by Niishima.

In Yokohama another group came under the influence of the missionaries—Hepburn, Brown, Ballagh and others. Most prominent among them were Uemura, Presbyterian, and Honda, Methodist, destined to be leaders in their denominations.

Uemura, a son of a samurai of high rank in the old regime, but fallen on evil times as the result of the recent political changes, was a student some fifteen years of age when, in a little mission school carried on by James Ballagh, of the Dutch Reformed Mission, he learned for the first time that Christians worshipped only one God. The idea seemed to him eminently reasonable, and he accepted the Christian religion. Later on in the school of college grade carried on by Dr. S. R. Brown, we find him hard at work, teaching other boys for long hours every day that he might earn sufficient to pay his own way through college. Fighting his doubts as he studied theology, he won out. After finishing school, he took a little church in Tokyo, too poor to support him, and earned his living in outside work. Pressing his way up, thirty years later we find him at the head of the largest and best organized Christian church in Tokyo, and probably in the Empire, with a secure reputation as pastor, preacher, editor, scholar, and head of a successful theological school for the training of men and women for Christian work. Of a sturdy, independent character, he refused American help for the building of a

new church. He said his people had decided that the building should be erected entirely with Japanese money. It was the criticism of some of the missionaries regarding a text-book he was using in the Union Presbyterian Theological Seminary that led him to resign from that institution and found the school of which mention has just been made.

After the Church in Japan had made a fair start in organization and self-support, Uemura was not in favour of increasing the missionary force. Few, if any, of the other leaders held as extreme views on this subject as he. For example, Ebina, of the Congregational Church, has consistently urged for their increase, either in the Missions, or as an auxiliary force outside, such as teachers in government schools, where through their influence on teachers and pupils they could do much to permeate society with Christian influence and knowledge. But there have not been many in whom the spirit of independence of all outside aid has been so fully developed as in Uemura, and without a large number of like-minded leaders it is not easy to see how the help of the missionaries could have been dispensed with to the extent that Uemura proposed.

Honda was another of the great men that came out of the Yokohama group. Active in local politics in his home district in the north-western part of the main island, and urged by his friends to became a candidate for the new Diet, the elections for which were taking place in 1890, he fought the question through in his own conscience and decided to enter the Methodist ministry. After a time in the pastorate, he was made President of the Methodist Episcopal College at Aoyama, Tokyo, in which office he continued until 1907, when he was elected first Bishop of the newly organized Methodist Church, composed of the

three former Churches, the Methodist Episcopal, Methodist South, and Canadian Methodist. After five years of strenuous toil superintending a diocese which covered the whole of Japan proper, and the Japanese settlements in Korea and Manchuria, he died in the harness, literally wearing himself out for the sake of the Church. His last public appearance was at the Ordination Service at the Conference held at Nagasaki in the spring of 1912, to preside at which he rose from his sick bed and came to the church. No one who was present can ever forget the solemnity of that occasion, and least of all the young men, deacons and elders, who that day received from him authority to preach the Word and to rule in the Church of God. From that service he returned to his temporary home not far from the church, and came forth from it no more until loving hands bore him to the train which carried him to his last resting-place in the beautiful Aoyama cemetery in Tokyo. Here fell a true "Father in Israel." "The saintly Honda," "The St. John of the Christian Church in Japan," titles which have been given him, are indicative of the character of the man.

There is still to be noted the Sapporo Band which has furnished to Japan an influential trio of Christian men, though none of them is in the regular ministry.

President W. S. Clark, of the Massachusetts Agricultural College, came to Japan to assist in establishing an agricultural school in Sapporo, in the northern island. Asked to teach ethics to the students, he took the Bible as his text-book. Objection being raised by officials, he indicated his inability to teach other ethics than Christian. He was allowed his way, and though he was in Sapporo less than a year, he exerted a wonderful influence over the

students. Three who were in his classes have become noted Christians: Baron Sato, President of his Alma Mater, which has since become an Imperial University, the leading layman in the Japan Methodist Church to-day, and spoken of by some who have knowledge as "the greatest man in the Hokkaido"; Dr. Nitobe, Christian educationist, and for some years a member of the secretariat of the League of Nations at Geneva; and K. Uchimura, an independent preacher, author, translator and journalist, without denominational affiliation, a man who with voice and pen is wielding a very great Christian influence throughout the country.

If it were possible, one would like to dwell on the character of such men as Paul Sawayama, first Japanese minister to be ordained in Japan, of the saintly Sasamori, long time head of the Methodist Episcopal Boys' School at Nagasaki, and Motoda, first Japanese bishop of the Episcopal Church, but space will not permit. Suffice it to add that with such leadership as that provided by men whose fellow-samurai were filling positions of responsibility in all departments of the nation's life, it is not to be wondered at that, within the lifetime of the first generation of Christians, and under the leadership of men belonging to the first groups of ministerial candidates, strong autonomous churches should have been created, which were able to weather the storms of the reactionary years of the nineties, and continue to-day to grow in numbers and influence.

In the year 1890 the Presbyterian Church adopted a Declaration of Faith, including the Apostles' Creed, so broadly evangelical that it is claimed it might be made the basis for a union of the evangelical churches. In 1891 the

Congregational churches at their annual meeting adopted a basis of organization and a statement of the faith of the churches, not as a creed to which conformity was required, but as a declaration of the beliefs held in common. The Methodist Churches were organized into Annual Conferences, but were connected with the three Home Churches until 1907, when they united, from which time forward the Japan Methodist Church has been a self-governing body, electing its own bishop and other officers, and, as need has arisen, making changes in its original Discipline, derived from the three parent bodies. The Episcopal Church is quite closely related to the churches beyond the seas, which still appoint a number of the bishops, although in recent years a beginning has been made in appointing Japanese clergymen to the highest office, that of Bishop. More than half the Protestant church members, however, are at present in the three Churches, Presbyterian, Congregational and Methodist, which have attained complete autonomy, and whose membership is, respectively, according to the statistical tables of 1929, 48,658, 28,185 and 32,783. The membership of the Episcopal Church numbers 23,253, though the majority of these are included under "baptized non-communicants."

The Period of Reaction, 1889-1899

About 1889 there began a reaction against Christianity which threatened to shake the Church in Japan to its foundations. Nationalism in its extreme form was rife everywhere, even in the Church itself. Missionaries were accused of lording it over God's heritage, autonomy of the Japanese Church was demanded, and a "Japanese Christianity" was advocated. Outside the church Christians

WOMEN PLANTING RICE

A FARM HOUSE
Note plough the farmer carries.

NAGOYA (GRYTSEI) KINDERGARTEN. Dr. Arnup near the slide. Rev. A. P. McKenzie and teachers in centre.

were discredited, school teachers instructed their children to keep away from the Sunday School, teachers known to be Christians were in some cases admonished or dismissed, preaching-places were wrecked, promotion was denied to officials because of their Christian affiliations, army officers were ordered to sever their connection with the Church, university professors lectured on the danger to the state of Christian doctrine, while the slogans, "Exterminate Christianity," "Preserve the National Excellences," "Honour the Emperor and Preserve Buddhism," were heard on all hands.

In a way this all seemed incongruous, coming, as it did, immediately after the granting of the Constitution with its guarantee of religious liberty, which stated that, "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." It is, however, not unlikely that this very provision in the Constitution had something to do with the opposition that arose in some quarters.

What were the reasons for the reaction, not against Christianity and the Church and the Christians only, but against things foreign generally? A number of reasons have been given, of which the following are the principal:

1. There was a growing sentiment among the more conservative portion of the people that the country was moving too rapidly away from its old moorings, and was in danger of losing many things of value in the process.

2. The Buddhists, alarmed at the progress that Christianity was making, and afraid they might be disappointed in their dreams to make Buddhism the state religion, tried, on the one hand, to strengthen their position by posing as

loyalists, and, on the other, to weaken the Christians by encouraging attacks upon their services, forbidding their people to fraternize with the Christians, and speaking publicly against Christianity.

3. But probably the thing which more than any other brought on the dark days of the early nineties was the delay of the foreign powers in revising the treaties and granting Japan freedom from the humiliating provisions regarding extra-territoriality and the imposition of customs duties. Year after year the abolition of extra-territoriality and the granting of tariff autonomy had been postponed, and, as time passed, the irritation grew. When the treaties were at length revised in 1894, although they did not come fully into effect until some years later, the improvement in the national temper was immediate. The war with China, another event which occurred at the same time, improved the relation of Christians with their non-Christian neighbours. In that war the Christians, by their loyalty and patriotism, particularly in their attitude to the soldiers and their families, disproved the charges that had been made against them during the years just passed.

An incident of those days will illustrate the changed psychology of the people. A missionary of the Canadian Church was touring the province of Noto, a part of the Kanazawa District little visited by foreigners. Accompanying him was an evangelist, and they carried with them a stereopticon and a supply of lantern slides. At one place, in default of any other public building, they arranged to hold a meeting in a Buddhist temple. A large audience seated on the mats awaited the visitors. When all was ready, the missionary in beginning to speak said he was a British subject, and that he was very glad that England had

led the way in the revision of the treaties with Japan. A spontaneous shout from the assembled crowd filled the old temple, "Eikokujin Banzai!" (Hurrah for the Englishman!) This occurrence in the Buddhist temple was symptomatic of what was happening all over the country when the news was sent out that Treaty Revision was a *fait accompli*, and no one who was in Japan in those days could doubt that much of the ill-will of the previous years was the result of the delay in that revision.

The Canadian branch of the Methodist work was organized into an Annual Conference in 1889, just at the beginning of the period of reaction, and its progress for the first decade was slow and often discouraging. The Minutes of Conference show year by year the trials of the earlier years of the decade, and the brightening prospects of the later. A few extracts may be of interest.

1890. "Freedom of thought and opinion is enlarging, and new views are developing in such a way as to endanger the views of many. Orthodox views are exposed to ridicule, and the people are perplexed as to whom they should follow."

1891. "Brother K. planted his flag in the most conspicuous part of the city, and the consequence was that he called down upon himself a most bitter persecution which gradually increased in violence until the chief of police had to send a strong force to subdue the mob. The preaching-place has been badly wrecked more than once, but we will not give in."

1892. "We might speak of the quiet opposition of school teachers and officials who, in faithfulness to their anti-Christian superiors, seek to obstruct the advance of the knowledge and love of the one living and true God, but

more than these, the religious inertia or stolid indifference of all classes, high and low, to positive religion."

1893. The pressure from without on the Church. A committee recommended, "That this Conference respectfully memorialize the General Conference of the Methodist Church, requesting them to grant autonomy and independence to the Methodist Church of Japan."

1894. "We have had to change our preaching-place, the landlord refusing to allow us to keep his house for the time agreed upon, while our lecture-meetings have been broken up by opponents who have raised a great disturbance in the town."

In spite of the opposition, Azabu and Kofu this year went on the self-supporting list.

1895. The tide begins to turn, since Treaty Revision and the war with China. "The meetings we have held throughout the district with a view to inspiring the people with Christian patriotism, and of raising contributions to add to the comfort of the soldiers at the front, and to relieve their families at home, have had a good influence in setting forth the real nature of Christianity and the relation it bears to the state. As a consequence much of the misconception and prejudice which has existed in the past has been removed."

1896. "Three tried men have been ordained to the ministry. But it is a matter of regret that during the past two years no candidates for the ministry have been received."

"Four of the public school teachers have been baptized. . . . Men of wealth and influence, who make no profession of Christianity, have given us large contributions towards the building of a new church."

1897. "We are glad to be able to tell you that in spite of all the influences at work to oppose the spread of the Gospel, our church during the past year has made definite advancement."

The worst of the reaction seemed past, but in 1898 the Christian cause received two of its hardest blows, this time from within. Kanamori published a book entitled "The Present and Future of Christianity in Japan," concerning which another pastor said that it "stripped Christianity of its supernaturalism, denied miracles, the divinity of Christ, and the atonement." And the author[1] of the book, from which this quotation is taken, says, "This defection was perhaps the severest blow that the Protestant churches had yet received." In the same year the Doshisha, the school founded by Niishima, "took down its Christian sign," to use the vivid phraseology of its then president. But Congregational ministers took immediate action, and with good effect, calling upon the Board of Trustees to restore to its original form the altered constitution.

As the end of the century drew near, and with it the privilege of foreigners to travel or reside anywhere in the Empire, the Buddhists and other conservatives again became alarmed, and attempted to create a sentiment against this provision of the treaties, but without effect.

Near the end of 1900, at the great Missionary Conference held in Tokyo, the Chairman, Dr. J. D. Davis, colleague with Niishima in the founding of the Doshisha a quarter of a century before, in his opening remarks sounded a note of cheer and hope. Among other things he said: "We have now passed through a period of reaction. Nationalistic and rationalistic waves have swept over the

[1] Otis Cary—"A History of Christianity in Japan."

Church and chilled it. Signs are, however, everywhere apparent of renewed life and hope and zeal." And this is the note on which the Church started out on her course at the opening of the twentieth century.

The Period of Recognition and Steady Advance: 1900 Onward

It will be possible only to refer briefly to some of the more important events of the past thirty years which indicate that Christianity has come to be recognized as one of the religions of Japan, and to give a few of the facts which show that the Christian Church during the same period has made steady progress in membership, in financial responsibility, in efficiency and in influence.

First, then, let us note some indications of an improved attitude to Christianity.

At the beginning of this period the government brought in a "Religions Bill," for the supervision of religious establishments, which placed Christianity on an equality with the two older religions of the country, Buddhism and Shintoism. Owing to strong opposition, particularly by the Buddhists, the bill was withdrawn, but the gesture had its effect in giving Christianity a new status in the Empire.

In 1904, when Japan was at war with Russia, the Premier of Japan, Count Katsura, invited one of the leading Presbyterian missionaries, Dr. Imbrie, who was about to leave for America on furlough, to call on him. During that call the Premier spoke as follows:

"The argument against Japan is sometimes put in this form: Russia stands for Christianity and Japan stands for Buddhism. The truth is that Japan stands for religious freedom. In Japan a man may be a Buddhist, a Christian,

or even a Jew, without suffering for it. That is a principle embodied in her Constitution, and her practice is in accordance with that principle. There are Christian churches in every large city and in almost every large town in Japan, and all have complete freedom to teach and worship in accordance with their own convictions. There are numerous Christian newspapers and magazines which obtain their licenses precisely as other newspapers and magazines; and, as a matter of course, Christian schools, some of them conducted by foreigners and some by Japanese, are found everywhere. . . . Japanese Christians are not confined to any one rank or class. They are to be found among the members of the National Diet, the judges in the courts, the professors in the universities, the editors of leading secular papers, and the officers of the army and navy. Therefore to say that Japan stands for religious freedom is simply to say what is patent to all; and to abandon that principle, either now or in the future, would be to violate the Constitution, and would create deep dissatisfaction throughout all Japan."[1]

During the war a Christian organization, the Young Men's Christian Association, was given permission to go to the front to minister to the needs of the soldiers, and the Imperial approval to their work was shown by a grant of Y10,000 ($5,000). Furthermore, Christian workers were allowed to address the soldiers before going to the front, to distribute Bibles among them, and to visit and distribute Christian literature among them when they came back wounded to the hospitals at the home base. About the same time, Imperial gifts were made to the Ishii Orphanage and other Christian institutions.

[1] "A History of Christianity in Japan," by Otis Cary.

In 1907 the World Christian Student Federation held its Conference in Tokyo, the first international gathering to be held in Japan. The Conference was welcomed not only by Christians, and by the people and officials generally, but also by conferences of Buddhist and Shinto priests. The official welcome was demonstrated by a garden party in the beautiful grounds of Marquis Okuma, and by a contribution towards expenses of Y10,000 from Prince Ito, Resident-General of Korea.

In the same year General Booth visited Japan. His journeys through the country were like triumphal processions, and before he left he was received in audience by the emperor, *not* in the prescribed dress suit, but in his Salvation Army uniform.

In 1912 the Vice-Minister of Home Affairs, Mr. Tokonami, invited the representatives of the three religions, Buddhist, Shinto and Christian, to a conference to deliberate in regard to the question of bringing religious influence to bear upon the youth of the land. There was general acceptance except by the Eastern branch of the powerful Shinshu Buddhist sect, which was not willing to meet on an equality with the Christian Churches. In the invitation sent out Mr. Tokonami indicated plainly his conviction that education and religion should co-operate in the training of the young, and that ethical instruction without the inspiration of religion was seriously defective. What he desired was a better understanding among the representatives of the three religions, and an interchange of opinions regarding the ethico-religious questions of the day.

Among the results of this conference, which was duly held, Dr. Kozaki, a leading Congregational pastor of Tokyo, says: "Our Government and public men, hitherto,

have paid no attention to any religion whatever. Religion has been regarded as a sort of superstition, contributing nothing to the creation of good morals and the maintenance of good social customs. But now these views are to be changed, and all religions are to be treated with more respect than before. As to the status of Christianity, it will receive public recognition, which heretofore has been denied, and it will no longer be treated as the religion of a foreign country."

It was in the same year that the Hon. S. Ebara, M.P., noted Christian and educationist, baptized thirty-five years before by Dr. Meacham at Numazu, was appointed by the Emperor a life member of the House of Peers. The editor of the Christian Year Book for that year, Rev. Dr. Green, commenting on this appointment, says, "While this is not the first time a Christian has received this honour, no other recipient has stood forth so conspicuously as a leader in the councils of the Church, and hence his entrance into the Upper House constitutes a significant, if not a unique, event in the history of the Church."

In 1920 the World Sunday School Convention was held in Tokyo. Public men not connected with the Church gave it their hearty support, prominent among them were Marquis Okuma, the Premier, and Prince Tokugawa, President of the House of Peers. They formed a Supporters Committee composed of prominent men, and raised a fund of over Y200,000 to cover the cost of a temporary building to house the Convention, and to meet other necessary expenses. Owing to defective electric wiring, the hall caught fire and burned down before the first meeting of the Convention. After one or two sessions in the Y.M.C.A. hall, inadequate to accommodate the Convention, the

Supporters' Committee was sufficiently influential to secure the use of the Imperial Theatre for the full time of the Convention. After entertaining the Convention royally, and when all the guests had left for home, the supporters with a few invited guests held a dinner party at which the final reports were presented. Marquis Okuma, the Premier, occupied the chair. Beside him sat Prince Tokugawa. Across the table sat Viscount Shibusawa, one of the great financiers of Japan, and the friend of John Wannamaker, the great Sunday School man. Beside these three there were perhaps twenty-five or thirty other prominent business and public men. After dinner Marquis Okuma addressed the gathering. There were, he said, two reasons why he had supported the Sunday School Convention. One was because he regarded it as an honour for Japan to have such a representative company gather in her capital; the other was that he approved of the principle followed by the Christians of instilling religious truth into the minds of the young.

When the Financial Report was presented, it showed that the cost of the temporary building for the Convention, which had been burned, and the cost for the Imperial Theatre and all other expenses had been met, and that there was a balance in the Treasury of Y50,000. One-half of this it was proposed should be contributed to the National Sunday School Association of Japan towards the fund for their proposed new building, and the other Y25,000 put aside to defray the expenses of sending an adequate deputation from Japan to the next World Sunday School Convention. And so it was decided. What the Convention meant to the standing of Christianity in Japan is too obvious to require statement.

At the close of 1929 in the new Tokyo City Auditorium a great Christian gathering was held to commemorate the opening of Protestant Missions in Japan seventy years before. The building, with a seating capacity of three thousand, was packed to the doors, many standing. On the platform was a group of about ten persons, foreign and Japanese, who had served the Christian cause in Japan for over fifty years—Hiraiwa, Kozaki, Ebina, Ibuka, Batchelor, Mrs. Gordon and others. On the platform also were His Excellency, the Hon. H. H. Marler, Canadian Minister, Mr. Neville, American Charge d'Affaires, representatives of members of the Japanese Government, and of the Mayor of Tokyo, and a congratulatory message had been sent by Sir John Tilley, British Ambassador, who was not able to be present. The Canadian Minister declared that it was the most impressive gathering he had ever attended; many others no doubt felt the same. This is the latest of a number of such events which have occurred since the beginning of the twentieth century, and which show that so far as public recognition of Christianity is concerned, nothing further need be asked for.

Let us now look for a little at the Christian movement as it is to-day.

Federation of Christian Missions and the Japan Christian Council

In 1902, there was organized a committee of Co-operating Missions, now known as the Federation of Christian Missions. Most of the Protestant denominations belong to the Federation, which grew out of the Mission Conference and Evangelistic campaign of 1900. The purpose of the Federation is mutual helpfulness between missions of

different denominations, the clarification of the common task and co-operation in work that can best be done together. An annual conference is held. The publication of an annual review of Christian work in Japan, formerly called The Christian Movement, now the Japan Mission Year Book, and the establishment of the Christian Literature Society are important enterprises carried on by the Federation.

On the other hand, there was organized also a Federation of Japanese Churches, representing the independent Christian bodies. It began to be very strongly felt by the members of both Federations that a union should be effected and so in 1923 the National Christian Council was formed to represent all the Christian forces in Japan.

The purpose of the Council is:

"To express and foster the spirit of fellowship and unity of the Christian Church in Japan and to develop a deeper realization of its oneness with the Christians throughout the world.

"To take council, make surveys, plan for co-operative work and take suitable steps for carrying on such work and to act on behalf of the co-operating bodies in all matters of common interest."

This Council has a full-time Japanese secretary and a part-time foreign secretary and has filled a great need in acting for the Church as a whole.

Union Movements

Unions of the several branches of the same denominations, organized by different missions, have taken place in Japan as in Canada, but so far there has been no strong movement for union of the different denominations. The

feudal spirit still lingers in the Churches, re-enforcing denominational loyalties. In 1912, representatives of the Presbyterian and Congregational Churches met to discuss union but nothing came of it. Later there was a strong movement for a Union Christian University but this was found impracticable. On the other hand, the Kingdom of God Movement[1] has brought the churches participating in it much closer together and there is a new feeling out after union, which gives greater promise for the future.

The Relation of the United Church of Canada Mission to the Japan Methodist Church

As already indicated[2], in 1907 the three branches of the Methodist Church came together to form one national Methodist Church. A Discipline, modelled on those of the American and Canadian churches, was drawn up providing for two Annual Conferences and for a General Conference to meet every four years. Missionaries, though members of conferences in the homeland, may become full members of Conferences in Japan and in all church gatherings take part in the discussions in the same way as the Japanese. What the missionaries say is gladly listened to; there is a splendid feeling of brotherhood. Missionaries often act as chairmen of districts or even as General Conference officers. At the same time the real direction of the affairs of the Church is, as it should be, in the hands of the Japanese.

At the time of Union there were many local churches not yet self-supporting, so each of the three Missions agreed to make a grant toward the support of the Home Missionary

[1]See page 225 [2]See page 50

department of the church. This was to decrease year by year and has now been entirely wiped out. The strong popular desire for complete financial independence, following the American Exclusion Act, greatly accelerated this financial independence movement and the churches undertook burdens that were really too great for them.

For some years to come the Japan Methodist Church will be engaged in a great struggle to pay its own way. It will have little energy for extension. It is just at this point that the Mission can be of service. All extension, whether in city or country, for a considerable period must be largely a mission enterprise. Happily in the Japan Methodist Church a splendid spirit of co-operation exists between the missionaries and pastors. Initiative in a wide field has been granted the Mission to the great profit of the Church. The missionaries, in touch as they are with the spirit of world Christianity, are quick to see new needs and to try to meet them.

The general practice is for the missionary to retain the direction and financial responsibility for new work until it becomes self-supporting, then it is turned over to the direct management of the Church.

The union of the three churches in Canada in 1925, in no way affected the Japan Mission. It continued to function as one of the units of the Methodist Church, just as The United Church of Canada Mission in Korea continues as one of the units of the Korean Presbyterian Church.

The Japan Year Book, 1929, showed a total of 1125 missionaries in fifty-one different missions in Japan proper. These missions represent many different denominations, but are mostly drawn from the United States, England

and Canada. The only Canadian Church represented besides the United Church of Canada is the Church of England in Canada. The United Church of Canada has, moreover, the only British non-Conformist mission in Japan.

The three missions which united to form the Japan Methodist Church still continue to work with their own organizations, operating in a clearly defined territory. A glance at the map will show the location of the United Church of Canada territory, in the very heart of Japan and touching both the Pacific Ocean and the Japan Sea. A more or less detailed study of this territory should give the reader not only a general idea of the responsibilities undertaken by the Canadian mission but a picture of all Japan as a mission field.

The circle of the Canadian Mission may be covered in about twenty-four hours' train ride, passing through all the presbyteries except Kofu, which is located in the centre. The Territory contains about nineteen million people and a great variety of climates. Shinshu is bright and full of sunshine, though cold in winter having something like the snappy air of Ontario. The West Coast, facing the Sea of Japan, because of the high mountains which roll back the cloudy moisture, has almost continuous rain or snow from the middle of December to the middle of March and the cherry blossoms and the crops are late. The East Coast facing the Pacific is different again. It is the garden of this Canadian circle, is very productive with plenty of sunshine and enjoys the majestic beauty of Mount Fuji unless she hides herself in the clouds. Kofu, like Shinshu, is an inland district, not so productive as the East Coast, cold in winter and hot in summer. The people of these different presbyteries have different characteristics. This is

partly due to climate and partly to the fact that in feudal times they were like separate countries with very little communication with one another.

Shinshu itself is divided into segments by mountain ranges. The people are very independent, hard to govern, but intellectual and prosperous. They have the best system of education in Japan and supply many of the universities with professors. The people are open to Christian influence and Buddhism is weak.

On the West Coast, however, the people are very conservative, strongly Buddhist and much opposed to Christianity and Christian teaching, though that opposition has become much less in recent years. Though conservative, the West Coast people are religious and once they become Christians, usually stand firm.

The people of the East Coast and Kofu were from the outset very open-minded and ready to receive Christian teaching. Our first Canadian churches were established in these centres. Even the farmers, the most conservative of all, are open to hear the Christian message. Furthermore, the influence of our girls' schools in both of these centres has been great.

In each of these districts there are lar ;e cities, such as Nagano, Matsumoto, Toyama, Kanazawa, Fukui, Hamamatsu, Shizuoka and Kofu. Kanazawa, the largest, is an important educational centre and retains the artistic traditions of feudal times.

The other two fields, Nagoya and Tokyo, must be treated separately. Nagoya was not originally Canadian territory, but was taken over from the Methodist Episcopal Church about ten years ago. This field includes not only the city of Nagoya but a large rural population as

well. In it are three prefectures, Mie, Gifu and Aiichi. As yet, we have no work in Mie beyond correspondence with individuals arising out of Newspaper Evangelism. In Gifu we have two churches. As a rural field Nagoya ranks in importance with the West Coast and Shinshu. Nagoya City is larger than any city in Canada, a great commercial and industrial centre and growing rapidly. While progressive in business it is conservative in thought, and not so open to Christian influence as other large cities. Nagoya, both urban and rural, presents to our mission a great opportunity and challenge.

Tokyo, the capital of Japan, and a great industrial, commercial and educational centre, is a problem in itself. Radial lines go out from the city like spokes from the hub of a wheel. Suburbs are growing very rapidly. In these new districts, which are without temples, the new-comers are separated not only from their old homes but from all temple influence. They feel the need of religion. They are not satisfied with the old religions and are often eager to hear the Christian message. There are to-day in Greater Tokyo about two hundred churches, though most of them are very small. Five times the number are needed to-day and should be opened. The Methodist Church has been particularly slow in entering into the ripe fields in the suburbs of Tokyo. No longer a non-Christian city, it differs from a city like Chicago in degree of Christian influence rather than in kind. What is said of Tokyo is true to a lesser degree of Nagoya, Osaka, Kobe and other large cities.

A study of the location of the churches in Tokyo reveals the fact that they are very largely in the residential suburbs. Very few of the old or the new churches are in the commercial and industrial districts. In Japan, as in the West,

it is most difficult to maintain churches in the downtown sections, and yet they are the most needy places.

There is, however, an additional reason which applies to Japan. All Christian churches were built up mostly of people belonging to the intellectual classes. We have, so far, largely failed to reach either the industrial workers or the farmers. Communism has come, supplying an animus against Christianity much more powerful than the old religions. In spite of this we must seriously undertake work for the industrial and farm workers, none need the Christian Message more. Until this is done and done thoroughly, no abiding foundation for Christianity in Japan has been laid. The circuit rider of the old Methodist Church went to every hamlet in Canada and therefore we have there a foundation that cannot be moved. This must be done in Japan also.

Though this work must first be carried to a certain point by the missionary, it is a work of course for the Japanese. Dr. Kagawa says, "When we have one million Christians in Japan, your missionaries may go home, but not till then." The Million Souls Campaign is built on the idea that Christianity is not fully established until that number is reached.

If we look at the strength of the Japan Methodist Church in all our fields outside of Tokyo, we shall see two or three self-supporting churches in each presbytery, but beyond consolidating their own church units there is no power to undertake new work. Although this is true even in Kofu and Shizuoka and much more so in all the other fields, the giving of our Japanese Christians would put our Canadians to shame.

The conclusion of the whole matter is that for the next

decade new advances in our Canadian circle must be undertaken by the Mission, and the new work for farmers and industrial workers must also be under Mission leadership. Let the reader get that fixed in his mind.

But the Mission is helpless also if its budget is stationary, because it then can do nothing more than carry its already established work. The only relief comes through the growing self-support of the new churches, for when full self-support is reached, the church is handed over to the direct control of the native church. It should be remembered that theoretically all work, Japanese or foreign, is under the authority of the native church, but in the case of mission work this authority is delegated to the missionaries.

We are now in a position to understand the maps showing the occupation of the Canadian circle.

Kobe is not, strictly speaking, within the Canadian circle, as it is part of the Methodist Episcopal Church South territory, but the fact that *our school*, the Kwansei Gakuin in which the United Church of Canada and the Methodist Church South unite in Education work is located there, makes it an important centre for our United Church Mission.

Section II

Woman's Work

The first woman missionary to Japan was Miss Kidder of the Dutch Reformed Church who arrived on the field in 1869, although her Board had been very dubious about sending women and suggested that Africa might be a more open field. In 1870, after some months of language study, Miss Kidder began her missionary labours by teaching

three hours a day in a day school for children in Yokohama. After a while a sufficient number of girls began to attend to permit of a regular girls' school being opened.

The need for woman's help in teaching the women of Japan made its appeal to the Churches that were looking towards Japan as a mission field and by 1882, the year our Canadian woman's work had its beginning, 52 women representing eight Missions were on the field, that number having increased by the year 1900 to 257 missionaries representing 17 Missions. At present 40 Missions have 486 women representatives, the last decade showing that while the increase of the total missionary force has been at a standstill the proportion of women missionaries has gradually increased, giving them the preponderance.

Of these, three American Missions, the Baptist, Congregational, and Presbyterian, have 23, 25 and 26 women respectively on the field; the Episcopalian group of five Missions, English, American, Canadian and Australian, working in connection with the Episcopalian Church of Japan, has a total force of 110 women; while the Methodist Episcopal, Methodist Episcopal South and the United Church of Canada groups which are working in co-operation with the Japan Methodist Church, have 27, 35, and 37 members respectively.

It was late in the year 1882 that Miss Cartmell of Hamilton, Ontario, was sent by the Woman's Missionary Society of the Methodist Church, Canada, in response to the request that had come for women missionaries for the Japan work from Dr. Macdonald and Dr. Cochran. They had won response from the Japanese men but it was impossible to get access to their homes. There was work that only women could do.

The story of the first two years in which Miss Cartmell, standing alone, laid the foundations of the Canadian Woman's work in Japan, is one that will live forever in the life of the Christian Church. Though not strong physically, and hampered of course by insufficient knowledge of the language, she had an eminent fitness of character and consecration of life that attracted those who came in touch with her and won for herself, as well as for her Master, the love and allegiance of many, some of whom are still here and speak of her with deep affection and gratitude, though thirty-four years have passed since her enforced retirement from the field.

She was one of those "Seers of the early period who read the signs of the times and advocated education for girls who would play a big part in the coming era." The freedom and individuality of Japanese women had been sacrificed on the altar of the family system, the result of the ethical teachings of Confucianism which flourished for six hundred years, and to this Buddhism had added its oppression of women. Socially and religiously their development had been hampered. Instead of self-expression, the tradition for women was self-effacement. Her virtues were negative —modesty and unobtrusiveness.[1]

When Miss Cartmell arrived there were seven Mission boarding schools for girls in Japan, with a total of 201 pupils.

In 1884, with the assistance of three young pastors (Mr. Hiraiwa, Mr. Yamanake, Mr. Kobayashi) and Dr. Macdonald, Miss Cartmell opened the Tokyo Eiwa Jo Gakko (Oriental Anglo-Japanese Girls' School), in Azabu, Tokyo. Miss Spencer (afterwards Mrs. Large) arrived

[1] Japan Mission Year Book, 1929, page 209.

from Canada in 1885 to help with the school, and two years later the enrolment had increased from two pupils to 127 boarding pupils and 100 day pupils. The following year one hundred and twenty baptized pupils are recorded.

The necessity for a normal training course was at once seen, in order not only to hold those students who desired to become teachers and would otherwise have had to go to the Government Normal School, but to provide leaders for the work, and the course was extended two years to meet the need.

From the beginning Miss Cartmell had been oppressed by the sense of her inability to reach the women because of the barriers of language, racial prejudices and customs. At the Annual District Meeting held the spring following her arrival, she "talked to the Japanese pastors of the importance of getting the women of their churches at work. They spoke of woman's ignorance and the difficulties in the way, the cares of her home and children, which would leave her no time for such work, for a woman's place was in her home."[1] One pastor, however, Mr. Hiraiwa, understood the need and suggested the name of a zealous Christian woman who had been successful in bringing a number of her friends to church. This woman, a widow, Mrs. Asa Sabashi, had been bitterly opposed to her daughter's baptism, but later had herself been won for Christ and now offered her services to the Church. Dr. Hiraiwa superintended her calling in the homes, while he guided her in her reading, and by autumn her work had so far commended this new departure that two others were assigned similar work.

There were at that time ten women evangelists at work

[1] Story of the Years, Vol. I, page 21.

in Japan, and these were in connection with the Methodist Episcopal and Methodist Episcopal South Missions. By 1900 the number of Bible-women employed in our Canadian Mission had increased to twelve, while in all Japan the number had grown to 289, this rapid increase testifying to the real need which women were able to supply. At present there are 15 Bible Training Schools for women with an enrolment of 403.

The work grew rapidly in both educational and evangelistic departments. A boarding school for girls had been opened in 1887 in Shizuoka, the Shizuoka Eiwa Jo Gakko, by request of some of the leading Japanese there, who had heard of the fame of the Tokyo School and were prepared to provide a house and help with expenses. Miss Cunningham was the pioneer there and after fifteen months alone was joined by Miss Morgan.

In 1889, a school for girls was opened in Kofu, the Yamanashi Eiwa Jo Gakko, on the invitation and with the help of several prominent residents of the place, Miss Wintemute (now Mrs. H. H. Coates) undertaking this new work and being joined a few months later by Miss Preston. These ladies were the only foreigners in that mountain province for some years. Four years after their arrival, the railway with its forty-six tunnels was cut through the mountains, bringing Kofu within reach of the capital without the long journey by foot or on horseback.

Hand in hand with the school work had grown the evangelistic work. In the schools the students were being trained to see and avail themselves of opportunities of serving those in need. Through the King's Daughters' Societies (now superseded by the Y.W.C.A.) schools for the poor were supported and helped by gifts of service and

money, children were gathered from their play in the streets into neighbourhood Sunday Schools, and in the schools leaders were being trained as they shared in various activities. Cooking and English classes, Bible classes, and various meetings for women and children were started, and there was, of course, the calling in the homes. The records of the early years show that wherever a little church was established, with her help had gone the missionary or Bible-woman.

In 1891, Kanazawa was entered by our Woman's Society, the need of woman's help having been presented by Dr. Saunby. Miss Cunningham went first to that West Coast city and was joined later in the year by Miss Hargrave. As a Presbyterian school for girls had already been started our ladies felt that in work for the poor they could best serve the need in the community. Industrial work was started and carried on for many years, providing employment for a number of girls, otherwise they would have been sold into the worst kind of slavery to help the family finances, for at that time there was very little work outside their homes open to girls and women. An orphanage, which has since developed into The Herbie Bellamy Hostel for Girls, was started two years later; another, opened about the same time in Azabu, Tokyo, still provides help for children under the name of the Nagasaka Home. From children in these two institutions have come a number of very fine leaders for the work, of whom we are justly proud.

The evangelistic work reached out to the cities, towns and villages of the three provinces in the West Coast district, mission homes being opened in the other two provincial capitals, Toyama in 1909 and Fukui in 1922.

Before these new centres were opened, however, Nagano, the capital city of the province of Shinshu, was entered, the pioneers being Miss Hargrave and Miss Lambley. Though at first it was intended to open a girls' school and classes were formed and carried on for some time, it was through a new venture, the starting of a kindergarten the following year, that a real point of contact was made. The Japanese educational authorities were far from enthusiastic. One of the officials said there did not seem to be any necessity for a kindergarten in Nagano; if there had been, the city would have started one long ago. But the people felt otherwise and welcomed not only the kindergarten for their children, but also the meetings for mothers and the visits of the teacher and missionary in their homes.

Three years later, in 1900, a kindergarten was opened in Ueda and Miss Crombie was appointed, though it was not until 1904 that a mission home was built. The Ueda Kindergarten proved exceedingly popular, "like a river whose flow we could not control," and the work as a whole demonstrated the exceeding value of the kindergarten not only in its influence on the lives of the little pupils themselves but as a direct source of contact in the homes.

In 1904 Miss DeWolfe, a trained kindergartner, was appointed to Ueda. A training class for kindergarten teachers was formed the next year, which two years later became the Kindergarten Training School. The school was moved to Tokyo in 1919 and became a higher department of the Girl's School in Azabu. It has continued to be a great success, has now 38 students in attendance and is one of the nine Mission Kindergarten Training Schools in all Japan. It supplies trained Christian leaders for our mission kindergartens which have become an important

part of the work in every district, and especially in the West Coast where Buddhist opposition makes it exceedingly difficult to make contacts.

In the meantime the work in Tokyo had widened its range of influence by opening in 1920 a community centre in Kameido, a factory district in the outskirts. A fine new building has just been erected there. The Woman's Christian College was founded in 1918, at which time the higher department in the Tokyo Eiwa Girls' School was discontinued in order to co-operate with the college. Our Mission, from 1923, has also been co-operating with the Methodist Episcopal Mission in a Bible Training School for Christian Workers. This school which was first opened in 1884 was moved, after the earthquake, from Yokohama to Tokyo, and has become the Woman's Department of the Aoyama Theological School.

Our Canadian Woman's work will be further dealt with in subsequent chapters but a view of the whole will give some idea of the extent of this great field, with its five branches: Tokyo, including Azabu, Kameido, the Woman's Christian College and the Aoyama Theological Department; Shizuoka, with its Shizuoka and Hamamatsu Stations; Yamanashi, with its two mission centres in the capital at Kofu; Kokuriku, including Kanazawa, Toyama and Fukui; and Nagano, with stations in Nagano City and Ueda. These hold before us great opportunities of service that ask of the Home Church not only contributions of money, that total almost a quarter of a million dollars this year (1930), but continue to call insistently for reinforcements of workers.

Matsumoto and Nagoya have asked for many years that representatives of the Woman's Missionary Society be

stationed in each of these centres to take responsibility for and extend the work for women and children. Again the call has come, but with depleted forces it is not possible to broaden the field. In 1929, at the time of the celebration of the seventieth anniversary of missions in Japan, the sixtieth anniversary of woman's work was also observed. A morning of prayer, followed by an afternoon reception in one of the beautiful old gardens in the city of Tokyo, and an evangelistic meeting at night brought together in the name of the Woman's Missionary Society of the Japan Methodist Church, the members of the Methodist Episcopal Missions who were actually celebrating their sixtieth anniversary, the Canadian Mission and that wonderful group of women evangelists and other Christian leaders who had taken part in the earlier work of the Church. Can we not prepare for the fiftieth year of the Canadian women's work in Japan (1932) by a renewal of consecration to this, our yet unfinished task?

Of encouragement there is much. The growing freedom and opportunities of women in Japan, hastened by necessity at the time of the terrible earthquake in 1923, is a significant fact which causes deep gratitude on the part of those who see the Christian influences at work in the new civilization. Japanese Christian women have risen to the task of leadership and have demonstrated again that Christianity, the gospel of the living Saviour, has released power in their lives that has privileged them to stand with the world's workers for a better and happier world. We record such names as the late Mrs. Yajima, Mrs. Kubushiro, Mrs. Tsuneko Gauntlett, Misses Utako Hayashi, Azuma Moriya and Chiseko Ushioda, who in the ranks of the Woman's Christian Temperance Union have served and are serving

a great cause. Mrs. Nobu Jo, for some time engaged in the work of our Canadian Mission, has done a wonderful work in her Rescue Home for Women, saving from despair and death hundreds who were determined to end their present misery by a plunge into the unknown. Twenty years ago Kikuko Totoki, graduate of a Christian school, opened at Kure a Christian home for sailors on naval ships, which is doing a noble work among a class of men for whom no other helping hand is held out. Miss Michiko Kawai, for many years in the work of the Young Women's Christian Association, is now about to found a school for girls. We mention also Mrs. Hama Tsukamoto, the president of a society for reform of customs; and there are many others.

The work of these Christian leaders speaks as no words can speak of the power of emancipation in the gospel of Jesus; but it is not the work of a day nor of a generation, and the place of the foreign woman missionary in the regeneration of the social life of Japan is still a place of unbounded privilege in unlimited service on behalf of her truly lovable sisters of the Sunrise Kingdom. "With gladness and rejoicing shall they be brought: they shall enter into the King's palace."

CHAPTER III

THE JAPANESE PEOPLE.—THEIR SOCIAL LIFE AND SOCIAL PROBLEMS

Section I.

How The People Live.

"Let no one think he knows Japan who knows only Tokyo; you have to go out to the provinces to know Japan," said a wise old man a number of years ago. And the Tokyo of to-day—the new Tokyo of the reconstruction days following the earthquake—is still further removed from rural Japan than was the Tokyo of low roofs and narrow streets of that time. But in this great city with its broad streets and splendid buildings, its trains and trams and motor cars, are people from all over the Empire, people as varied as are the people of any Western country despite the fact that they all have black hair and dark eyes, and that many of them wear the kimono. A visitor to Japan, if of a discerning character, would soon become conscious of being in a great country, in the midst of a great people.

Were the visitor to board a tram-car and cast even a cursory glance at his fellow passengers, he would see a greater variety even externally than he could easily describe: the student, whose name is legion, in his school uniform; the business man in his well-fitting Western suit and overcoat; the workman, sometimes with a load of tools on his back and his occupation blazoned in large letters on his coat; the mother in her kimono with her baby

on her back and a great wadded "haori" over that; the old lady from the country, her feet gathered up under her, from long habit, as if seated on her own matted floor; the shy young lady in the lovely kimono; the school-girl in her Western dress; the Buddhist priest, his regalia topped by a Western hat; the man in the clumsy but popular Inverness cloak; kimono and clogs, babies and bundles, make alighting from and boarding trains, trams and buses a matter of time. The native costume takes up much more room than do Western clothes, but otherwise these Japanese fellow passengers are indeed, "like ourselves, just folks," as a visiting Secretary expressed it. A passing limousine affords a glimpse of a marchioness or a princess half reclining among the cushions, over yonder a great man of affairs alights from his car passing unconcernedly on his way, apparently oblivious of the deference of those around him.

But there is one point of difference which one will soon be forced to notice, the difference in the attitude of men towards women and vice versa, the woman, attractive and gracious, but very conscious that she was made to serve, the man expecting to be served by her at every turn, in other words, the dominance of the strong.

In a paper on the education of women, one of the "cultural relations" leaflets prepared for the Institute of Pacific Relations, Miss Hoshino, Principal of Tsuda College, quotes the following passage describing the moral ideals for women sixty years ago:

"It is better for women that they should not be educated, because their lot throughout life must be in perfect obedience to first a father, next a husband, and third a son. What is the use of developing the mind of a woman or of training her powers of judgment when her life is to be guided

at every step by a man? Yet it is highly important that she be morally trained, so that she may always be gentle and chaste, never giving way to passion inconvenient to others, non-questioning the authority of her elders. For her no religion is necessary, for her husband is her sole heaven and in serving him and his lies her whole duty." This sounds incredible, but J. Ingram Bryan in his *Japanese All* says, "Woman starts out in life under the firm conviction that her future wealth and happiness depends almost wholly on her ability to please her husband," and again, "The Japanese woman overcomes, not by resistance but by acquiescence." In dealing with men she possesses in an incomparable degree the art of 'suasion'."

The well-known politician, Mr. Tsurumi, in his *Lectures on Contemporary Japan*, says: "The young wife is oftener than not treated by her mother-in-law as an apprentice, for which individual there seems to be a universal lack of sympathy. After marriage, unless very fortunate, her smile is apt to grow metallic and conventional until her beauty only too soon fades into haggard old womanhood. On woman's life the influence of Occidental civilization, and especially the Christian religion, is having a favourable effect. The influence of the Church is much wider than its borders."

Dr. Charlotte DeForest in *The Leaven in Japan* quotes the following from a school-girl's essay, "The so-called awakened women are demanding to be given suffrage; but before that they must themselves make an effort to be treated as human beings. No longer can a woman endure to be treated as a slave. Wife must be wife, not high servant; mother must be mother, not nurse. Human being must be human being. Woman is not a decoration of the

home, but a living spirit. We wait in vain for the door to be opened by the hand of a man, but woman herself must try to do it, knocking loudly on it because of the wives who are treated as dolls, for mothers who must take care of the children of her husband's wives in the same house with her own."

Not only men but women themselves are labouring under the mistaken idea that woman is a morally inferior being, a lower kind of creature; and man as well as woman is the loser. This fact was observed by Viscount Mori, the Japanese Minister to Washington, and Count Kuroda of the Hokkaido Colonization Bureau when in Washington. Miss Hoshino says, "They admired the American ladies with whom they came in contact for their ability, independence of judgment and the good they were doing in society. They agreed that unless men and women advance together no real progress can be made."

But here the subject of the Japanese family system confronts one, for instead of a young couple forming a new household they become part of an already established family, or rather the bride does, and thenceforward that family counts for everything, the individual for nothing in comparison, and her connection with her own family is practically severed at her marriage. This fact and the necessity of an elaborate trousseau for a girl—the trousseau being indeed her dowry—in order to arrange an advantageous marriage for her, are some of the reasons for not welcoming the birth of a daughter. An adage to the effect that one daughter is all any house can afford, two a cause for worry and three ruinous, is often quoted. Elaborate trousseaux exhaust the family resources and often plunge the family into debt. But daughters must be married off,

and are brought up to consider that their ultimate aim in life. If they do not marry, say their friends, who will support them when they are old?

"You cannot imagine how much more we value sons than daughters and how the eldest son towers above all the others in the estimation of us parents," said the mother of five sons and one daughter.

So into an unknown, complex, complicated family goes the new bride, not to be mistress of the home, of course, but a daughter in it, one among her husband's brothers and sisters. In the home with them will reside not only the parents and brothers and sisters but the grandparents and frequently widowed or divorced aunts or cousins, besides quite often other relatives who may be ill or in poor circumstances. Even her husband himself at the time of marriage is usually a stranger, or at best almost a stranger to her. The bride's trousseau becomes part of the family property, and she becomes subject to the head of the family.

The headship of a family, in natural sequence, devolves upon the eldest son upon the death or retirement from active life of the father. He is often looked up to as if he were a superior being. Mrs. Bowles says,[1] "He must keep up the ancestor worship, care for the property, take the responsibility of granting or annulling all requests for marriage, keep the register of births and deaths, and pronounce decisions upon every matter considered of sufficient importance to make necessary the calling of a family council, consisting of all near, and even quite distant relatives."

The eldest son was expected to succeed his father in the same business or profession. Wise fathers to-day do not require this of their children. In Dr. DeForest's *The*

[1] Christian Movement in Japan, 1923, p. 233.

Leaven in Japan we find this statement, "In olden times the head of the family was a veritable patriarch with power of life and death over the other members of it excepting his parents. Now this authority is legally greatly curtailed, but the weight of tradition permits such a head large powers of control over the personal affairs of the dependent members of the family. In weighty matters, such as the sale of property or marriage arrangements, a council of the relatives is held; decisions reached by such a council have practically irresistible authority."

The method of keeping up the family line makes marriage a social obligation and renders the choice of a partner more a matter of the family than of the individual.

The advantages and disadvantages of the family system are summarized as follows by Dr. DeForest:

Advantages.

1. The provision it makes for caring for any members who may be in financial or other distress.
2. Unity and the ability to pull together in any movement requiring concentrated effort.
3. Respect for the memory of one's ancestors.
4. Respect for one's elders.
5. Love of children.
6. Effort to live up to the good name of one's family.
7. Unselfishness—putting family before one's self.

Disadvantages.

1. The tendency to keep the religious belief hereditary, as a mere formal belief.
2. It cultivates autocracy rather than democracy.
3. The powers of initiative, of invention, of indi-

viduality, of personality are dwarfed, and independent development discouraged by the interdependence of the members.

4. It binds to many customs not conducive to the best standards of living.
5. It does not recognize the equality of the sexes.
6. It encourages idleness where the family is wealthy.
7. It has often been an encouragement to sell the daughters in order to meet family obligations.

The present Japanese law is based to some extent on individualism. It recognizes the right to hold property by family members and the right of each member to live in a separate house. The criminal law fixes the responsibility for crime on the individual, whereas in former days, in case of serious crime committed by a son, his parents and other members of the family were often punished as well.

If there are no sons, a son is adopted to marry the eldest daughter, taking the family name and headship. If there are no children a girl and a boy are adopted, preferably from among the relatives of the family.

Here and there a Christian home with its mutual recognition of the value of personality is letting its light shine. Once fairly demonstrated, the Christian home in spite of retaining a trace of male domination must inevitably displace the old feudal home to the joy of the Japan of the future; but in the process of change there is bound to be friction. Without co-education and with society opposed to having young people of opposite sex meet as friends, there are few opportunities for our Christian youth to meet and become acquainted. For this and other reasons Christians cannot always marry Christians.

The Japanese house with its sliding paper partitions, through which all sounds are distinctly audible, precludes all privacy. Its picturesqueness is offset by its lack of comfort, at all events to a Westerner, who finds it very difficult to sit on his feet on the matted floor and to endure the cold of the indoors. To put on as much clothing as is necessary to live in a Japanese house is to be uncomfortably burdened. The brazier with its few glowing bits of charcoal in the midst of a bed of ashes is not sufficient for most of Japan, so a "kotatsu"—a box of ashes with a little charcoal in it— is sunk in the floor and over it is placed a frame holding a heavy quilt. The thus imprisoned heat of the charcoal provides warmth for the members of the household who gather around it.

The outstanding feature of a Japanese house is the heavy tiled overhanging roof, excluding as far as possible the sun's rays. The floor consists of matting—mats of woven straw six by three feet and an inch in thickness—laid down on thin loose boards. The whole floor, boards and all, is removed for the semi-annual house-cleaning and the ground beneath is swept, while the mats receive a thorough beating. Nobody ever thinks of walking on these mats in shoes or even sandals, not only from the standpoint of cleanliness, but also on account of the danger of breaking the threads with which the straw is sewed. The mats are chairs by day and beds by night, thick quilts being spread upon them for sleeping. Dr. Kagawa says that "with its straw-matting and lack of sunlight, the Japanese house is a tubercular germ manufacturing company." This style of house was evidently introduced by those of the race who came from some warm climate, but is little suited to Japan, although the impression one receives from a well-kept Jap-

anese house is that of simplicity and beauty. It is really an art to keep it exquisitely polished and with just the correct thing in the way of a flower-arrangement in the place of honour in front of the hanging scroll.

One might imagine that the women have an easy time so far as their household tasks are concerned: but callers stay for hours having to be served with endless cups of tea and various refreshments from time to time, and there is the never-ending sewing—quilts, three or four for each member of the family and extra for guests, once a year have to be ripped, washed, re-filled with batting and re-sewed. Japanese kimonos for the different seasons and so many for each person have to go through the same process. The dampness makes it necessary to take advantage of sunny days to air everything even to the ancient articles stored in the go-down.

The introduction of the sewing machine and the growing tendency to dress the children in Western style is a boon to the women. One lady, a Higher Normal School graduate, remarked that if she had to sew kimono for her six children she should have no leisure for going out or for reading, so that she was determined to dress them in Western clothing with never a kimono to their names.

Western clothes are coming more and more into favour. Women who would be very shy about being seen in them have a few dresses to wear while at work, for the kimono was never made for kitchen wear. In time foreign dress will be worn by all, but the architecture of the house must be altered as well. Outwardly there is a certain amount of alteration already, glass taking the place of paper in many houses, but the mats still hold their own.

A great many of Japan's homes are in the rear of the

never-ending rows of shops. Most store-keepers have house and shop together, the store floor too, being composed of mats, and the store-keeper sits on his feet warming his hands at a brazier while waiting on customers. The rooms behind the store are often cluttered with goods and are usually dark and chilly. Even the spacious ones lack sunlight, being hemmed in on every side.

There has been but little inducement under these conditions for women to read, but women's magazines are increasing in number and popularity. One of the most widely read and exerting a wonderful influence is *The Woman's Companion*, edited by Mrs. Hani, a Christian. But the old-fashioned women still think reading a waste of time. One young wife says, "I have to hide a book or magazine when I hear my mother-in-law's step. I feel as if I were stealing or doing something dreadful instead of what I know to be right and necessary."

Many a young girl fresh from school loses her health and vivacity in the sedentary life of the home, where her opportunities for exercise are few, though she may have been a champion in some branch of school sports and a stranger to illness of any kind.

In 1903, Miss Veazey, then principal of our Azabu Girls' School, wrote to a newly appointed missionary, "Do by all means give special attention to physical culture, for our girls sadly need that. Their style of dress, of walking, of sitting, of sewing, all tend to make them round-shouldered and narrow-chested." To-day one meets on the streets of even small country towns crowds of school-girls, broad-chested, erect, dressed in a school uniform of Western style and wearing shoes and stockings.

Go to a girls' school on a field-day and you will be

amazed at the athletic appearance and vigorous drills of the girls. Indeed, so enthusiastic have the Japanese schools become regarding the physical development of the pupils that there is danger of over-emphasis.

Even in the Elementary schools the teachers of physical culture are getting fine results, and their annual field-days are gala days indeed to the little children who take part in the races and drills, and to the community at large.

The growth and development of these elementary schools are nothing short of marvellous. Morning after morning, six days a week, Japan's millions of children pour out into the streets and roads and wend their way to school. Even the country villages have graded schools with several teachers.

To be sure, a good deal of time out of the six short years of compulsory education is taken up with learning the Chinese characters, against which a determined warfare is being waged now, as it has been on several different occasions in the past, by advocates of Romanized writing. Drawing, often taught out-doors, is a favourite subject with hosts of pupils, many of whom attain remarkable proficiency. The school excursion, a special feature of all Japanese schools, is the most interesting way of learning geography and history.

Some schools have a higher elementary course of from two to three years for pupils who cannot go on to Middle School grade. At present, there is a good deal of agitation for an eight-year regular elementary course.

Girls finishing the higher course of the elementary school are eligible to enter the nurses' training department of even Red Cross hospitals, which have the highest standards. Some girls go out to service, but by far the

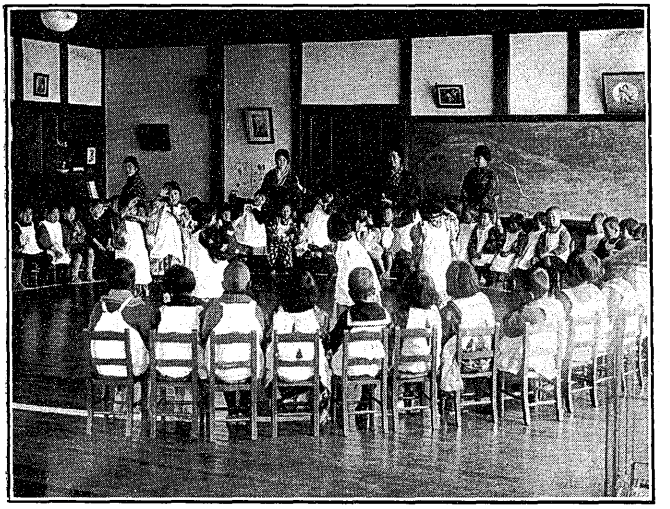
largest number go into factories. Boys often spend from seven to eight years as apprentices to a skilled mechanic. From the higher elementary school they may also enter Normal Schools, which have a course covering a period of four years.

In many elementary schools kindergartens are to be found. These used to be considered rather a negligible quantity by the Department of Education, but, within the last few years, have become officially of sufficient importance to require a long and detailed set of rules formulated by that august body, although even with these rules a number of private kindergartens are being carried on by individuals—often men—who usually have some hobby to ride, and consider a kindergarten a very suitable arena for their purpose.

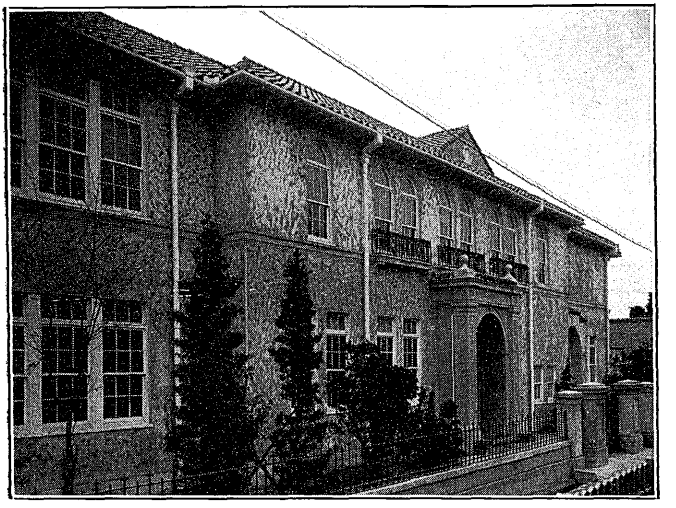
Following the example of Christian missions, kindergartens are being opened right and left in the roomy, if gloomy, Buddhist temples, with hosts of pupils and the minimum of trained teachers, one of the priests being supervisor.

It behooves our Christian kindergartens to hold our standards high pedagogically, as well as spiritually, and await the time when the value of the real kindergarten in character building will be recognized.

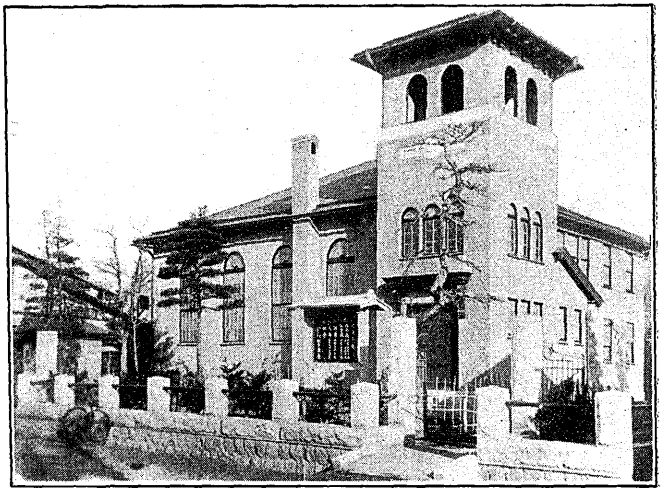
As a means of religious education, the Christian kindergarten takes a leading place. Here, day after day, are instilled the principles of temperance, unselfishness, obedience, kindness and service. The learning by ten thousand five hundred little children about their child friends the world over and about God, the Father of all, to whom they pray daily, augurs well for the future progress of internationalism and world-peace.



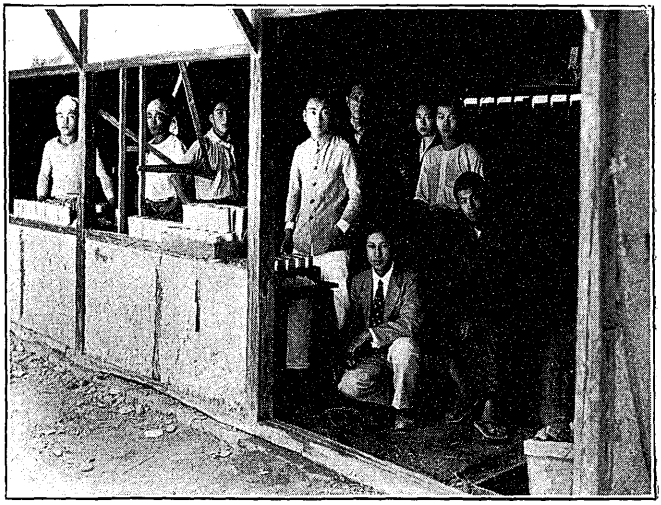
KINDERGARTEN, SHIZUOKA



THE GIRLS' SCHOOL, SHIZUOKA



MATSUMOTO CHURCH—SELF-SUPPORTING



CANNING FRUIT FOR SUPPORT OF KINDERGARTEN

Miss Howe, the mother of the Christian kindergarten in Japan, builded better than she knew when, fifty-one years ago, she opened the first Training School and Kindergarten, as not only the three hundred Christian kindergartens but also the nine Christian Kindergarten Training Schools testify.

Kindergarten teaching appeals strongly to the young women of Japan, who, when their natural ability is developed through good training, have special qualifications which fit them for this work.

Nearly half the forty-six kindergartens conducted by The United Church of Canada Mission are on the West Coast. A very useful mission plant is a building comprising church and kindergarten. The closer the connection, the more hope there is of not alone sowing the seed, but of tending and watering it till we see the "full corn in the ear."

Christmas

The Christmas festival lends itself very readily to the old Japanese custom of giving gifts at the close of the year. Being pre-eminently a joyous occasion for children, it has taken deep root in this land where the child is made so much of. Sunday school Christmas entertainments are now so popular that, far from inviting the general public, the desire is to keep the celebrations as quiet as possible, so as to avoid a crowd.

To the commercial world Christmas is a boon; but though the word is on every one's lips, the preciousness of it is the possession of Christians only.

Section II

Social Work and Social Engagements

The Family as a Social Institution

The Japanese greater family, including as it did grandparents, uncles, aunts and cousins, was a miniature clan, compactly knit together, owing allegiance to the head and having very definite obligations to one another in time of need. The aged, the fatherless, the widow, the sick, the insane and the feeble-minded were never without protectors unless some earthquake or flood at one stroke wiped out the whole greater family. In such a case the Prefectural[1] Government was ready to provide some relief. In cases where the whole prefecture was overwhelmed, the National Government or the Imperial Household extended a helping hand, demonstrating that, after all, the nation was one great family.

That was the condition of affairs when Protestant Missions came to Japan in 1859. There was a very clearly defined and deeply felt family responsibility. Beyond that there was little sense of obligation to others in regard to relief. Each family had enough to do to look after its own. This was a natural system based on blood relationship, and had many points in its favour, especially in an agricultural and feudal society.

There were, however, some inherent weaknesses in the system. Some families were well able to bear heavy responsibilities, while others, even though the members were numerous, had little ability and leadership. They

[1]A prefecture is about the size of a Canadian county in area, but equal to a province in population and influence.

bravely accepted the burdens that fell to them, but which they were not able to carry.

With the introduction of modern industry, all society began to heave and strain. Domestic industry and settled farm life began to give way. Each component part of the family had a tendency to break away from the historic family home and go off to the place where the new factories were being built. The old, strict, family discipline became no longer possible, and broken bits of the family were to be found in isolated places, able to get along in ordinary times, but when sickness or misfortune befell them, they became destitute. Still society looked on calmly at this, expecting the family to assist, not realizing that there were none able to assume the obligation.

There were other defects, too, in the family system as a relief agency. As modern standards of social care became clearer, it was evident that the family had not the equipment to care for the different kinds of dependents. The sick should be sent to hospitals, the insane and feeble-minded to institutions. Furthermore, securing employment for all the members was no longer within the power of the family.

Perhaps greater than all of these defects in bringing about a change was the new thought stirring in the minds of the young, demanding a freedom of action and liberty of expression, a right to choose their own occupation and a larger voice in the selection of life partners. This new thought has explosive power and is daily transforming the family from a tightly-knit-together miniature clan to a group of free individuals. This is the process that is going on, though we are now only half-way through it. Such a revolution in social structure is working toward a

better society, but it has left much human wreckage by the wayside, as there was no native morality adequate to bind the newly liberated individuals into the fellowship of a brotherhood. The thing most needed for the new age is a universal sense of obligation. Industry, rapid transportation and new thought, since the time of their introduction to Japan, have co-operated to rend the old family asunder and make the nation, not a group of families, but a group of individuals. Yet in regard to moral obligations it remained still divided into small, isolated units. To meet this great need, Christianity came just in the nick of time.

Christianity Supplied a New Universal Morality

How great the contribution has been, it is too soon to say. The historian of fifty years hence will have a better perspective. Yet, even now, enough facts are available to give us a very clear idea. Dr. Nitobe, in his pamphlet, *Two Exotic Currents in Japanese Civilization*, page 16, says, "We can hardly imagine the very proper and correct Confucian savant, steeped in his master's precepts, going out into the by-ways and back-ways to bring erring ones to the light of truth. We can hear him calmly say, 'He that comes, him will I not turn away, but he that flees, him will I not pursue.' Neither can we imagine teachers of Buddhism coming down from their cloudy heights to engage in practical work of social amelioration. Some of them certainly achieved wonders in philanthrophy, but that was not their chief profession or motive. Before they built hostels, they had erected oratories and monasteries. To Christian missionaries, preaching to the men of the street, teaching the poor and rescuing them from suffering, are the sort of activities to which they have

dedicated their lives. To visit the widows and fatherless in their affliction is part of their 'religion pure and undefiled.' We cannot explain the success of any human undertaking without taking account of the personal equation. And, if I am not greatly mistaken, all Buddhist and Christian institutions and doctrines are, and have been, coloured by the personal character of those who are most instrumental in introducing them into the country."

The thing that impressed Dr. Nitobe and others about the Protestant missionaries was not so much their teaching as their humane acts. They were continually reaching out to relieve suffering. Why should they? Those helped were not members of their family: they were not even members of the same nation. Why should the missionaries care? The brotherly hearts of the bearers of this hated, foreign religion sowed the seeds of a new and sorely needed morality.

Social Work of Missionaries

There was much of the spirit of human sympathy in Buddhism. As early as 552 A.D. they engaged in social work, but in the new era that was opening up they had neither the spirit nor the energy to meet the new demands of the age. It was the handful of Christians, not the Buddhists, who came to the rescue of the nation.

We are indebted to Prof. Namae, of the Japan Woman's University and formerly Director of the Social Bureau of the Home Office of the Imperial Government, for a careful study of this matter. Roman Catholic missions were first on the field and the first to take up social work, but the Protestants, when they came, lost no time in expressing their teachings in acts. Dr. J. C. Hepburn came to Japan

in 1859. Among his many enterprises he had a clinic for fishermen with two hundred patients a day, but the Government stopped it. About the time of the Restoration, he opened a kind of Settlement at Shinagawa. In 1874 Dr. Macdonald, of the Canadian Methodist Mission, came to Shizuoka, and along with his other work served in a hospital built for the poor. He also treated sick people in his house.

About the same time Dr. Berry (Congregational) was asked to fill the place in Kobe Hospital of another American doctor who had died soon after his arrival. By working there without salary, Dr. Berry was able to heal the poor who were not able to pay. One day he was called to the prison on a medical case, and was astonished to see the treatment the prisoners received. He applied for and received permission to investigate prisons. This he did, and made a report to the Government which was the basis for later reform.

In 1876, Dr. Ford (Presbyterian), who had set up a hospital in Tsukiji, opened a school for the deaf and blind. In this new venture he was assisted by Nakamura, the principal of the school in which Dr. Cochran taught, and Tsuda, the father of Miss Tsuda, one of the first girls to be sent to America for study, and later the founder of the Tsuda School.

The mother of Dr. Gideon Draper came to Japan to live with her son. Haunted by the weird notes of the whistles blown by the blind folk on the streets, she was led to start a class for them, and this grew into the Yokohama Blind School.

To attempt a history of this interesting phase of Christian work in Japan is quite beyond the limits of this

book. We must content ourselves with only a brief reference.

Dr. Batchelor for forty-seven years buried himself among the Ainu, the aborigines of Japan. Miss Adams gave her life to serve the poor of Okayama. Dr. Teusler has done a wonderful piece of work at St. Luke's International Hospital in creating higher medical standards. Miss Riddell gave herself to leper work.

How much relief from suffering, how much hope and joy was given human life by these and other missionaries cannot be recorded here, but this bit of experience from one of Miss Riddell's patients may help to give the reader some faint conception.

It should be explained that the common name for leprosy in Japan means "cursed of heaven." The saddest thing is that the leper thus regards himself. It is not unusual for a man to state that the most awful moment of his life was when he found out he was a leper, the first thought being, "Then I have no soul! I am cursed for this life and the next." Listen to the story of this leper: "Only twice in my life have I cried from the depths of my heart; the first time was from sheer agony. I had passed the written examination for the navy, and in the physical examination it was found that I was a leper. Then all my life seemed utterly at an end. I came to the hospital of the 'Resurrection of Hope,' and it was there that I remember for the second time in my life crying from the depths of my heart. This time my tears were a passion of joy, not agony. Through the kindness and the teaching there I had become a disciple of Christ, and one day I realized first that God is in my heart, and then that He is using even me, a man as good as dead, to bless and cheer others.

This wonderful joy was so great that my heart seemed breaking for thankfulness."

This work, begun by the first missionaries, goes on to-day expressing itself ever in new forms as the need arises.

Social Work of Japanese Christians

Up until 1888 almost all social work was initiated by foreign missionaries. This work would have been of little permanent value if the same spirit had not been caught by the Japanese. But here we meet with the most astonishing record for which Christians have every reason to be thankful.

Professor Namae points out that in almost every department of human need Japanese Christians have been the first to recognize the need and try to meet it. The first Japanese to found an orphanage was Ishii, often referred to as the George Müller of Japan. He was a medical student in Okayama when he first began work for neglected children of the city, taking two or three off the streets into his own room to sleep and sharing his meals with them. He finally made the momentous decision to father an orphanage, giving up his last few months of medical study and even burning his books so that he might be in no danger of retracing his steps should difficulties and hardships confront him. His faith and zeal inspired his co-workers to carry on the good work he had begun in the spirit of the man who walked so close to Christ. He was decorated by the Emperor in recognition of his work, especially ón account of what he did when thousands were in danger during a famine. Ishii went for these children and brought hundreds back with him in the full assurance

that they would be provided for, although no means either of sustenance or of housing were apparent at the time.

Taneaki Hara was sentenced to prison in 1884 because he was thought to have too many new ideas. While there he saw the condition of the prisons previously reported on by Dr. Berry. He met other prisoners and there grew up in his heart a desire to help them. After being discharged from prison, he began his work by taking ex-convicts into his own home. Later, in 1898, he established a home for ex-convicts, through which about eight thousand have been helped.

About the time Hara's new ideas got him into prison, Kosuke Tomioka was studying at the Doshisha University in Kyoto. During an illness he had been led to Christ by a Christian doctor. He early got the idea of service and, taking his wife and children, went to Hokkaido to engage in prison work. During three years he served two thousand ex-prisoners, but he became convinced that it was too late to start with hardened convicts, and that the work should begin with delinquent children. He went to America to study such work and after returning built many reform schools. He is the writer of many books on this subject. Both Hara and Tomioka were greatly indebted to the work of Dr. Berry.

In Hokkaido, Tomioka met Shirosuke Arima, a prison official of strong personality and very much opposed to Christianity. Through Tomioka's influence he became a Christian, and to-day is one of the most enlightened prison officials in Japan and a leader in work for the welfare of children.

Serving in Hokkaido as a Methodist evangelist, Professor Namae met Hara and Tomioka and became

interested in social work. With Tomioka he went abroad for study. After returning home he served the city of Kobe for some time, opening there the first day nursery. Later both Tomioka and Namae became attached to the Social Bureau of the Home Department, of which first Tomioka and then Namae was director. This department co-ordinates all the social work in Japan.

The first Japanese to open a Social Settlement was Sen Katayama in 1898. He was backed by some of the prominent Christian leaders of that time, including Uemura. It was called Kingsley Hall, and reflected, no doubt, Katayama's ideas at that time. Because of lack of funds it lasted only a year, and was not understood by the people. Katayama is now in Russia as adviser to the Moscow Government, and is the real leader of the Japanese Communists.

The Rev. Kikutaro Matsuno formed the first society to give financial aid to tubercular patients. Each patient is paid Y10 per month, and about five hundred are helped by the society.

The first to undertake work for the feeble-minded was Ryoichi Ishii. Among the orphans coming under his care at the time of the Nobi earthquake, he found that two girls were immoral, and their intelligence low. These two facts led him to give his life to the study of the feeble-minded. He went to America for study and on his return founded the Takenogawa Gakuin. There are only four institutions of this kind in Japan, and all are Christian.

The first work or lepers was begun in 1893 by the Rev. Hideotoyo Wada, Seijin Otsuka and Kane Otsuka. Their hospital is situated in Meguro, a suburb of Tokyo.

It was not surprising that when the Keifukei (a society

under Imperial patronage) in 1926 recognized those who had given thirty years to social work, twenty-two out of the thirty-two were Christians, and eight out of nine to receive recognition the following year were Christians. The most inspiring meeting the writer ever attended was a reception given by the Christian Social Workers of Tokyo to those who had been so honoured. One after another these veterans told about their early trials and persecutions. More than one of them had worn a prison uniform. Now, after thirty years, their faith and their work were vindicated in the eyes of all.

Christian Influence on the Temperance Movement

It was not only in the field of concrete social work, but also in the field of social movements that Christians took the lead. Dr. J. H. Ballagh made a start in the Temperance field in 1872. Ito of the Sapporo Band was a vigorous advocate of temperance, but the most prominent figure in the Japanese Temperance Movement was Taro Ando. In Azabu, Tokyo, about fifteen minutes' walk from our Girls' School, there stands a church erected to the memory of a woman by her husband, and surely no one had greater reason for honouring a wife than had the Hon. Taro Ando, at one time Consul to Hawaii. It was there that he was strongly influenced for temperance by an earnest Japanese pastor. He had just made up his mind to become a member of the Temperance Society when a gift of choice sake (Japanese wine) was sent him from the Imperial Household, and he wavered. It was a great temptation, for he was very fond of sake, and this had been sent him as a special favour. It would be rude to decline such a gift. His practical wife, a strong Christian character, settled the

matter for him in his absence at the Consulate by emptying the entire consignment of sake into the drain. His first thought was one of dismay but he recognized the strength of character which led her to do this. She was a weak woman but had done a brave thing, and he, a strong man, could not make up his mind. He became a strong temperance advocate and a sincere Christian. On his return to Japan he retired from public office and organized a Temperance Society. His magazine, *The Light of My Country*, was one of the most interesting ever published. He was an effective speaker and a most human personality, always interested in people and ever ready with a word of encouragement for all he met. His stalwart figure and rugged countenance brought a certain sense of strength wherever he went.

The Hon Sho Nemoto, a member of the Diet for twenty-six consecutive years, became a Christian in 1877. The first bill he introduced into the Diet was the Free Education Bill. He was always in the foreground in reforms of every kind, and for twenty years he regularly introduced a bill for prohibiting the sale of liquor to minors. This finally became law in 1923.

The work of these men and others like them laid the foundation for the Temperance Movement in Japan, now grown into large proportions but still largely directed by Christians. The largest society is known as the Japan Temperance League. The President, Hampei Nagao, recently elected to the Diet, is a well-known Christian.

Christian Influence on the Abolition Movement

The work of Christians is even more conspicuous in the movement for the abolition of licensed prostitution.

This is not a movement to abolish the social evil by law, but rather to remove the present legal protection to what is the most objectionable form of slavery. At present the State draws revenue from it, and the machinery of the State and police are used to protect it. Murphy, a Methodist Protestant missionary of Nagoya, was the first to pound upon the closed doors of this infamous system. As a result of his efforts, inmates were given the legal right to go free if they so desired, and this was a great gain. The tough skin of the adversary had been penetrated, but he was not really wounded, because how is an ignorant girl going to be able to enforce her rights when in the clutches of the keepers of these houses. This newly won right became a reality only when a Salvation Army officer, at the risk of severe bodily punishment, went to a house and demanded a girl.

The leading figures in this movement have been practically all Christians. Professor Abe, of Waseda University; Commissioner Yamamuro, of the Salvation Army, for a long time Speaker of the Imperial Diet; the late Saburo Shimada and Y. Matsumiya, have been prominent figures for years, but in this field the real energy comes from the women. The late Madam Yajima, for a long time head of the Japanese Women's Christian Temperance Union, was a tower of strength. The inimitable description of the way in which she began to enlist members for the Women's Christian Temperance Union is indelibly impressed upon the memories of any who ever had the privilege of hearing her tell the story. "There was no use going to the women to ask them to join," she said. "The attack had to be made on their husbands." (This was some years ago.) So day after day this intrepid pioneer of

social righteousness set off in a jinrikisha to call on men to present the objectives of the Women's Christian Temperance Union and urge on them the necessity of making their wives members of the same.

The present representatives of the Women's Christian Temperance Union are very worthy successors. If any one doubts their power and devotion let him attend the annual Abolition Rally. There are present people of all religions. One or two influential Buddhists are sure to be on the programme. Male leaders, mostly Christian, some of them missionaries, are there, but the impression a visitor gets is that the leadership and power of the Convention are with a group of Christian women. Mrs. Hayashi, the veteran head of the Fujin (Woman) Home in Osaka, is a conspicuous figure. She is afraid of nothing and goes after what she wants with all her might. Mrs. Kubushiro, the Chief Secretary of the Women's Christian Temperance Union, is a character Christianity may well be proud of. She led the drive for Y60,000 for the recent three-year campaign of the Abolition Federation (Women's Christian Temperance Union and Purity Society). She is now attempting to raise Y190,000 for the next five years. A deep conviction of the importance of her cause enables her to overcome almost any obstacle. Another figure is Mrs. Gauntlett, one of the most effective Women's Christian Temperance Union officers and wife of an Englishman. It is worth while to see how such women have been produced.

Just a bit of history of fifty years ago. Behind a slatted gate in a house such as one might find by the hundred all over Tokyo, a woman, small in person but great in spirit, was again, as on many a preceding Sunday

evening, summoning all her courage to proffer her weekly request to be permitted to attend church. She knelt humbly on the matted floor awaiting the decision of the severe personage, her husband, seated in dignified masterfulness on a flat leather cushion before a low desk.

He kept her waiting for some time while he considered the matter, making caustic remarks about her request so frequently made, and putting his usual query as to what attraction she found in such a place as church. Finally her patience was rewarded and a grudging consent was vouchsafed to her with the stipulation that she should take the three children with her. Only too glad to be permitted to go, she strapped the baby on her back, and, taking the other two by the hand, took leave of her husband. What if the baby was heavy and the other two mites sure to fall asleep, the younger of the two having to be carried home in her mother's arms! The strength derived from that going to church was worth all the trouble of facing her husband's sneers or wrath, as the case might be, and the long weary walk there and back through the crowded streets. The eldest child was beginning to ask questions about Jesus and to remember the hymns and sing snatches of them when at play. That eldest child is now Mrs. Tsune Gauntlett, a graduate of a Mission School, a mother of six children, and a grandmother as well. With all that she is still an enthusiastic and progressive worker, a wonderfully talented speaker with a versatile mind.

So this great Movement goes on, the Christian Church creating new leaders as the older ones drop out and pass on to their reward. Of all social movements, this Abolition Movement has been the most difficult in Japan.

There is much that is beautiful and noble in Bushido, an old Japanese civilization, and much work had already been done as a foundation for Christianity, but in the matter of the social evil and this system of slavery there seems to have been no conscience at all with which to start. This was due, no doubt, to the low estimate of woman as a personality. We are glad to say that a fuller recognition of her value is now gaining a place in the public mind.

A Missionary Contribution

The missionary, no doubt, had much to do with laying the foundation of the Abolition Movement, though happily it is now thoroughly rooted in Japanese life. However, the honour of breaking a new hole in the armour of the licensed system must be given to a missionary of The United Church Mission. He was not so spectacular as Murphy, but he conceived the idea of making use of the "local option" principle in the Abolition Movement. He obtained the support of the Methodist Church and finally of all the Churches in the province and of very many leading citizens as well. For several years this Movement grew until in 1929 over sixty thousand petitions were presented to the Prefectural Assembly. Public opinion has been aroused, many of the keepers are giving up their business, and a favourable vote is only a matter of time. The Social Department of the Methodist Church encourages Methodists to launch similar movements in each prefecture in co-operation with the Abolition Federation. In twenty prefectures such movements have been effected, and a favourable vote has already been taken in five. The plan is to cover the whole of Japan in a five-year period.

One disappointing thing is that Buddhists have been slow to follow the Christian example, even though they have done so in the case of orphanages and other similar work.

Once the licensed system is out of the way, a campaign of sex education, based on modern knowledge, must be begun.

If Christians did nothing more than launch this Abolition Movement, it would be well worth all the money and lives spent to give it a foothold in Japan.

The Christian moral standard is too high for many people to accept quickly. Numbers will necessarily grow slowly, but at the same time the influence of those few has been great.

Influence of Christian Social Example on Buddhism and the Government

Here let us note the influence of Christianity on Buddhism in regard to social work. Though Buddhists did not initiate social work in the Meiji Era, except in regard to homes for the aged, they did follow the Christian lead in regard to homes for orphans and ex-convicts, and other forms of work. Usually their work was not of a very high grade.

Since 1919 they have opened up day nurseries and settlements, lodging houses and halls resembling the Christian institutional churches, and social study departments in their schools.

The greatest contribution of Christians to social work, however, was rather the foundation they laid for the work of the government. Christianity is leaven, not dough. The social needs of an industrial nation like Japan are so great that only the participation by the government in

social work, either national or municipal, can hope to meet the needs. Yet it is an astonishing fact that before 1919 there was practically no public social work at all. After the Rice Riots in 1918, it was realized at last that something must be done. Those in power were suddenly forced by this unhappy event to see that the family system and family economy could no longer be relied upon. The nation had become one great unit, and the nation as such must accept responsibility. Many of the new-rich, uneasy with their newly gotten gains, when so many were suffering, made large contributions to the cities to undertake social work. Then followed a very rapid growth of public social work, covering a great variety of social needs: day nurseries, pawnshops, settlements, lodging-houses, eating-houses, markets, employment bureaus, housing and apartment houses. What was of even greater importance were the studies made by the government in preparation for various forms of social insurance. A limited form of health insurance has already been started, and old-age pensions will likely follow. All this is a definite admission by the authorities that the old order has passed and the family as a social welfare institution can no longer be relied on. The old order has crumbled, and it is Christianity that is supplying, in teaching and practice, the morality for the new age.

But the work of the Christian Church is still far from being done.

Christians Recognize New Social Needs

Social life is always changing. New friction points develop, requiring attention. Though industry and transportation have united to give greater freedom to indivi-

duals, be they men or women, still in many cases the actual realization is slow in coming, resulting in great distress of mind. Women will no longer meekly submit to treatment in their husbands' homes that in former days was accepted as the common lot of women.

Near the city of Kobe there is a certain railway crossing, a favourite place for women, even those with babies on their backs, to solve their domestic problems by throwing themselves before an onrushing train. Mrs. Jo, a Methodist woman evangelist, noticed this, so she put up a big sign on which she had written in large letters, "Wait a Moment." Below this is her name and address and a request to talk over the problem with her. In one year over one hundred women came to consult her, and there grew up an institution called the "Woman's Sympathy Society," where such women may come, bring their children, and stay until their problems are solved.

In the mission of The United Church of Canada, which has more social work than perhaps any other mission, the work was begun in much the same manner; it was the Christian impulsive response to some concrete need.

The work of the Aiseikwan, at Kameido, Tokyo, was established in a similar way. A factory district with dormitories (semi-prison houses) full of girls, was growing up, murky with smoke from a thousand chimneys. The houses were placed in what at one time were low rice fields, which flooded after every rain. Children played about in the mud. There was really no place for children and young women to go. At first a small dormitory was opened under Miss Howie's leadership, and then, under the present superintendent, it widened its scope to include kindergarten, library, relief, family consultations and

rescue work. Gradually the settlement became almost surrounded by an unlicensed red light district. If there ever was an outpost in the very heart of the enemy's territory it is the Aiseikwan (Love and Purity Hall). It is a real "City of Refuge" to which those suffering in mind, body or soul may flee and find rest. Due to the widening of a canal, the old property had to be given up, but a fine large lot was recently purchased and a settlement building, second to none in Tokyo, has been erected. The most attractive beings in all the world, Japanese kindergarten children, enjoy that beautiful new kindergarten; neighbourhood children find the playground a very great boon; girls, tired as they are after a long day's work, study in the evening classes; mothers, with problems to solve, come for consultation and advice; girls fleeing from the dangerous environment about them find there a haven. The corner-stone of the new building was laid in 1929 by Mrs. John MacGillivray of Toronto, President of the Woman's Missionary Society of The United Church of Canada, and, in February, 1930, the building was formally opened. Among those present and presenting greetings were representatives of the Imperial Household, Home Department, Tokyo Prefecture and City, and the new Canadian Minister, Hon. Herbert Marler, and Mrs. Marler.

Our three orphanages arose out of Christian responses to concrete needs. The missionaries in the cities of Shizuoka and Kanazawa felt they must do something to take care of the children made fatherless by the Russian-Japanese war. It was this special need that brought the Shizuoka Home and the Kanazawa Orphanage into being. The late A. T. Wilkinson gave himself gladly to the work of the Shizuoka Home, and did much to lift the burden of support

from the Mission. Under him it developed into a model Home, and people from all the country came to see it. His successor has added a day nursery and is now planning a nursery school. In Kanazawa, with the help of the City and Prefecture, the Kanazawa Orphanage has been raised to a first-class institution, and much money for running expenses is received from the government and people. The value of these two institutions is not only the work they do but the fact that they are types to follow. Though child-placing in homes is superseding orphanages in the West, Japanese social workers consider the time not yet ripe for that development in this country. The Nagasaka Home in Tokyo is small, but meets a different kind of need. It is situated near the Azabu Girls' School, and is under the Woman's Missionary Society. Girls of some promise, whose families are unable to support them, are taken care of in this Home. All are housed under one roof with one nurse mother in charge.

The East Tokyo Mission, like most other Christian social work, was begun in response to a very keenly felt need. Dr. J. W. Saunby was ordered by his doctor to rest in Tokyo for a year. For exercise he walked day after day through down-town Tokyo. He was appalled to see the immense areas where needy people dwelt without churches or social work of any kind. So urgent was the appeal of this sick man that he persuaded the Mission to permit him to open up work in East Tokyo. He rented a building in Kameido and bought land (still under water) in Azumacho. In the same year, Y. Kobayashi gave the Mission his residence and garden at Negishi for social work, and Dr. Saunby not only occupied the house but opened up a day school and dispensary work in Nippori, one of the

largest slums in Tokyo. Almost as dramatically as he came on the scene, Dr. Saunby was taken away. The doctor ordered his return to Canada. Two years later, as he was being rushed to the hospital, where he died, he said to his wife, "I'm glad I had that last year in Tokyo."

The East Tokyo Mission is remarkable because of the amount of support it has gained from the start from Japanese sources. Y. Kobayashi, in addition to the residence, furnished all the capital for Nippori Settlement, and the Government made grants for reconstruction after the earthquake. The most enduring contributions of the East Tokyo Mission are, however, often missed. They consist in the effort to bring to social work in Japan trained workers, both foreign and Japanese, and the recognition that social work needs knowledge as well as love and sympathy. Both missionary and Japanese staff have been given special training for this work.

The other important contribution of the East Tokyo Mission is the realization that it develops the social sympathy of the Christians and the people at large; it has become a sort of symbol for Christian sympathy and love. The result is that it is known all over Japan and has many visitors from all parts of the country. Its work is not confined to the thousand people served daily, but throughout the whole of Japan, it is helping Christians to get a clearer consciousness of Christian duty.

New Kinds of Social Needs

There are new kinds of needs facing us to-day. In the past we were touched by individual suffering and tried to give individual help, but the more social workers seek to prevent rather than cure or alleviate the more they meet

the fact that many evils have their roots in the social system itself. Hence we have need for a new type of Christian social worker, who will give sane leadership to the Labour Movement and other movements for social reform. Dr. Caroline Macdonald, decorated by the Emperor for her prison work, has perhaps made even a more enduring contribution because of her sympathetic understanding of the Labour Movement, being actually asked to go to Geneva as the interpreter of the Japan Labour delegate. Miss Emma Kaufman, another Canadian, recently received a silver cup from the Emperor in recognition of her services in connection with the Y.W.C.A. She is a woman of considerable wealth but has given both her money and her exceptional ability to the organization and building of the new Y.W.C.A. in Tokyo. She has opened the door of service to the wealthy and influential women of Tokyo. Thus, these two women, one in spirit, appeal to a very broad area of life.

Of all the personalities produced by the Christian movement in Japan, none is freer in thought, but at the same time so fully committed to service, as Yataro Kobayashi, who has given so much of his wealth to East Tokyo Mission and the Central Tabernacle. He received his high school and university education in the United States, speaks English fluently and reads the latest Western books on religion, philosophy and social problems. He is a man of considerable wealth, but he and his family live very simply, even travelling third class in the trains. There are few Christians in all the world who so completely devote their resources to the uplift of society. Mr. Kobayashi is not satisfied with simply giving of his means, he gladly devotes his time to teaching classes. He is a

member of the Board of the Central Tabernacle and of the East Tokyo Mission.

Yet it must be said that perhaps the one making the greatest contribution to-day as a Christian in the social world is Dr. T. Kagawa. The grave danger threatening Japanese society is that the people will not wait until the mustard seed can grow and we shall have a society where the needy are cared for. Social work already established is on too small a scale to bring adequate relief. Hence it is not surprising if there are many who are disgusted with all attempts at reform and see no remedy unless society is completely reorganized. People in Canada, living in broad open spaces, will find it hard to understand this, but it should be remembered that Japan is a thickly populated country with much too little work for all. Many impatient reformers regard conditions as hopeless and wish to apply the Russian example and try to create a new society by force. Dr. Kagawa, though a most earnest advocate of social reform, is the most effective and powerful opponent to Leninism. He is ably seconded by his more gentle colleague, M. Sugiyama. Christianity is supplying the steadying force that the nation now so sorely needs. Whether it will be fully effectual we cannot say.

"The old order changeth, yielding place to new." We have every reason to be thankful for the contribution made to the social life of Japan during this critical period, but the work is far from being done. We need new missionaries, men and women of vision, especially those who have training in social problems, for Japanese conditions are very different from those in the United States or Canada. Is there any more valuable piece of work than working shoulder to shoulder with our Japanese brothers

and sisters as they attempt to apply Christian principles to their social life?

Japanese Moral Standards

Much has been said and written about Japanese business morality. Both in dealing with their own people and in foreign trade, Japanese merchants have not a very high reputation. They break their contracts. Their goods are not up to sample. Some, if not most, Westerners have jumped to the conclusion that Japanese are morally untrustworthy. To put it in other words, they are incapable of carrying a high morality.

Some among the Japanese have tried to explain this by saying that the merchant class was the lowest in Japan in feudal days, and that merchants have taken over the morality of the lowest class. This, as we shall show, is not the real explanation, for not only was the morality of the merchant unsuited to trading in a large way, but that of the samurai also. Bushido was a code for fighting men and for certain limited human relations, but not for business. The samurai despised money as beneath him. The old morality provided for a society divided into family units. Obedience and submission had a prominent place in this morality. When the family units were broken up and individual men had to deal with individual men, there was no suitable morality ready. When the personality of women began to be recognized there was no adequate moral system in existence of which she could make use to protect herself from the physically stronger sex. In the West, the status of woman had been low enough, and it is only in this century that she is gaining anything like equality with men, but in the West there was always the

law of God to which to appeal, more binding on the conscience than the will of a husband or master. In Japan, she had no God above her husband and master. The result is that even to-day high-minded people of sensitive conscience are bound by the old obediences when their family's real interest demands the assertion of freedom of action. At any rate, Japan began foreign trade with a village and feudal moral code which was not only quite unknown to the outside world, but was intrinsically unsuitable. For instance, in a village, even though a binding contract to build a house for a set price is made, in case of a sudden rise in price due to a flood or disaster, it is felt that both parties should carry the loss. This is easy to work in a village where the conditions are known to both parties, but when this principle is projected into foreign trade, it makes business most unreliable. It means frequent breaking of unprofitable contracts. Here is another case. A young man, before the Exclusion Act, went to America. He borrowed from relatives money to show to the immigration officials. He had promised to return this money after he secured admission. True to his promise, he did so at once, though he had only one dollar left and he was in a strange land without a job or friends. To get a job he shamelessly lied by saying that he had been in the country two years and could do house work. He got the job and when once in the house was found to be absolutely reliable. He could be trusted completely with money or property. How do we explain this strange riddle? It is really very simple. He feels morally bound to his family but not to strangers. Once the stranger becomes his master he feels bound to him. This is how feudal morality works. In business, most

people are strangers and get treated accordingly. He had never been taught the parable of the Good Samaritan. When you judge a Japanese you must judge him on the basis of the morality he has been taught, not by a morality he has never learned. People imagine that morality comes by intuition but this is not so; it comes through education. The new generation absorbs its morality from the old. The sources of Japanese morality are Confucian and Buddhist. For the most part this morality was of great value to feudal Japan. We have shown that it is inadequate for the present day. Japanese will, however, never get Christian morality unless they are taught. It does not come in through the atmosphere. The West needs to extend her moral code to meet the demands of the industrial age. Indeed there is much that belongs to pagan Roman and pagan Briton in our present day moral code. We have broken down the temples of the old Roman and British gods, but we still harbour their ideas. Be that as it may, Japan's need is much greater. What both Japan and the West need is a fuller application of the spirit of Jesus to the conditions of to-day.

Both Chinese and Japanese writers, in dealing with the relation of the East with the West, speak of Western *material* culture as superior, but maintain that Eastern *spiritual* culture is superior. It is not to be wondered at that they should take such a view when greed and suspicion threw the whole world into the most terrible war the world has ever seen. Who dare boast of Western civilization?

Moreover, the Western merchants and traders the Japanese meet may be careful to keep their contracts, but what of their attitude to Eastern peoples? Do they treat them like brothers? What of the treatment of the

workers in factories controlled by Westerners? Jesus may have taught humility, bur Japanese seldom see a trace of it in the Western traders.

From the Eastern standpoint, the Western moral code seems strangely defective. If Japanese are still feudal, we are still barbarian. Yet, in spite of this, neither the East nor the West is to be judged by their citizens abroad, but rather by the customs and habits of the people in their home lands. In spite of the argument, the Western moral code is more suitable to modern conditions and in the end is bound to prevail. There is, however, an important truth behind the insistence on the part of the Japanese of their spiritual superiority, though their way of expressing it is unfortunate. They confuse moral standards with the soul, or spiritual potentiality. What they really mean to say is that there is no soul on earth superior to the Japanese soul, and with this the writer is glad to agree. They *are* capable of carrying the very highest morality. When we see the perfect willingness with which they sacrifice themselves for *obligations within their moral code*, there is no doubt they can carry the Christian code if they know it and accept it. There is no doubt but that the Japanese is conscious of his worth and in all these changes wants to keep his soul. The missionary would be the last to wish to see this greatest Japanese treasure lost. The soul, or human personality, may become beautiful or repulsive according as the accepted moral standards develop one part of it or the other. Jesus can make the best of the Japanese soul just as He can make the best of the Western soul. That artistic touch, that appreciation of beauty, that willingness to sacrifice, that courage that could rise triumphantly over one of the greatest national disasters in

all history—the earthquake of 1923—that soul was never made to degrade womanhood or be unreliable in business or to take a narrow nationalist stand in international affairs. That soul is worthy of higher conduct than that. Jesus is necessary to make that soul realize all its possibilities for beauty.

When the Christian message comes to be better understood and the Japanese people see what is involved in it, we will have in Japan a great new source of supply for the messengers of the Cross who must go forth until Jesus is made known to the uttermost parts of the earth.

CHAPTER IV

Industrial and Rural Problems

Section I

Drift of Population from Farms to Cities

Thirty years ago the agrarian population in Japan was approximately 30,000,000, and it is, roughly speaking, that to-day.[1] In the meantime, the total population has increased from 35,768,000, in 1878, to 59,736,822, in 1925. In 1920 the number of people living in rural districts and towns with a population of 5,000 or less, was 27,155,000, and in 1925 the number was 26,413,000. Between 1920 and 1925 the total population increased by over 3,773,000. These figures illustrate the fact that for many years there has been a continuous and increasing flow of population from rural into urban districts, and an actual decrease in the rural population since 1920.

The fall of feudalism was the first step on the road from the status of an isolated agricultural nation to that of a great industrial power. The process of industrialization is by no means complete, but it is going on apace and the proportion of the working population engaged in industry is increasing. In the opinion of many, the only hope for the economic future of the country lies in the acceleration of that rate of increase. The government sent its representatives abroad to study industrial development, it established model factories and protected and

[1] Trans-Pacific Weekly, Oct. 30, 1926.

encouraged new industries in various ways. These new and growing industries attract large numbers of tenant farmers and farm labourers to the cities in the hope that they may escape the poverty and drudgery of farming communities.

If it is true that the rural population remains practically stationary, it follows that the annual increase in the total population, which has been about 750,000 a year for the past ten years, goes to swell the numbers in the urban areas.

The Rapid Industrialization of Japan

The fact that the greater part of the increase of population during the past fifty years has been absorbed by the larger towns and cities is an indication of the rapidity with which the country is being industrialized. At the beginning of the modern era the foreign trade of Japan was negligible. The population managed to live on its own products and had little taste for foreign goods. The only exports were a few kinds of raw materials. This situation continued until the war with China in 1894. After that, there was a period of rapid expansion of trade. For nearly thirty years before the war there had been more or less contact with Western civilization, which had begun to stimulate a demand for foreign goods, and after the war the Japanese began to think in terms of over-seas expansion. It then became necessary to secure raw materials, machinery and the means of communication, and as a result there was a rapid development of import trade, and export trade expanded at the same time.

According to Professor Yamasaki,[1] the combined total

[1] "The Effect of the World War Upon the Commerce and Industry of Japan," p. 3.

of import and export trade grew from approximately 230,000,000 yen in 1895 to 600,000,000 yen in 1903. Then, in 1904 came the war with Russia. The success of Japan in that war established her as a power to be reckoned with and laid the foundations of Japan as a commercial and industrial state. By 1913 foreign trade had increased to 1,360,000,000 yen, and in 1918, at the close of the World War, had reached 3,630,000,000 yen.[1] From the beginning of this period of development until 1915, with the exception of the years 1906 and 1909, there was a considerable excess of imports over exports, but during the war years there was a great boom in foreign trade, and from 1915 to 1918, inclusive, the excess of exports over imports was sufficient to wipe out the unfavourable balance of the preceding years and to create a very substantial reserve as well. After the war business became stagnant, prices fell, and since March, 1920, when there was a financial panic, the country has been suffering from serious economic depression.

Among the important results of the war upon Japan's industry were the increase in the amount of power used, factory buildings, including machinery and equipment, and the great increase in the number of factory workers. "The aggregate horse-power employed in industry doubled between 1913 and 1918, together with a fifty per cent. increase in the number of factory workers."[2] This human and material equipment is a great asset provided it is employed in such a way as to produce goods which can compete successfully in the markets of the world. Lack of raw materials and the fact that Japan entered the field

[1] "The effect of the World War upon the Commerce and Industry of Japan," by Yamasaki, p. 4.

[2] See Ibid, p. 339.

of international trade later than Western nations, combined with an attitude of unfriendliness and suspicion in the relationship between employers and employees, give rise to a situation which does not warrant excessive optimism. On the other hand, when the past achievements of the Japanese, and their remarkable gifts for industrious and constructive effort in the face of great difficulties, are remembered, there is no occasion for gloomy pessimism.

Increase in Population

"Japan is one of the most densely populated lands in the world, coming next to such industrial countries as Belgium, Holland and Great Britain."[1] When the density is based on the cultivated area, instead of on the gross area, the density of Japan is far ahead of that of European countries. Some idea of the difference in density of population between Japan and Canada may be gained from the fact that the density per square mile in Japan is four hundred, while that of Canada is two. The population is increasing at the rate of about 750,000 a year; in other words, a new city of Toronto comes into being each year. This constitutes a very serious national problem. Apart from the lowering of the birth rate, there are two methods of dealing with increase in population—the industrialization of the country, and emigration. The latter method can be utilized by Japan only to a limited extent. Countries like Canada, Australia, and the United States do not welcome Oriental immigrants. Emigration to Manchuria and Siberia is possible, but a large capital investment is necessary, and Japanese emigrating to these countries have to compete against cheap Chinese labour.

[1] Japan Year Book, 1930.

Brazil offers an outlet and emigration to that country is increasing, although still very limited. In 1927, 9,625 went to Brazil and the total number of emigrants in that year was 18,041. This does not give much relief for an annual increase of three-quarters of a million. In October, 1927, the total number of Japanese residing abroad was 676,262, which is less than the average yearly increase.[1] Emigration as a remedy for the over-population problem is obviously a failure.

Reference has been made to the other method of caring for a rapidly increasing population; namely, the more complete industrialization of the country. Undoubtedly caring for the great increase of population during the past decades has been made possible by the development of industry. That development is by no means complete, but it seems unlikely that it will be as rapid in the future as it has been in the past.

During the war the advanced industrial nations of Europe, and, later, the United States as well, devoted almost their whole industrial energy to the manufacture of war materials, and withdrew from the world market as far as normal trade was concerned. This gave Japan an opportunity to enter world markets, of which she promptly took advantage. But since the war competition has become very keen in a world impoverished by those years of destructive madness which threw the world's economic machinery out of adjustment. The further industrialization of the country will doubtless give some relief to the increasing pressure of population, but the population problem is now, and will be in the future, a serious and difficult one. This fact should be constantly borne in

[1]Japan Year Book, 1930.

mind as we proceed to discuss various aspects of the labour movement in Japan It is difficult for Canadians, who live in a country which is handicapped by the sparsity of its population, to visualize a situation where over-population is one of the major causes of social and economic distress.

The foregoing is intended to provide the background against which the labour movement in Japan should be viewed We now turn to the consideration of the men and women who work in the factories, the conditions under which they work, and what is equally important, the conditions under which they would like to work.

A noteworthy feature of labour conditions in Japan is the fact that about one-half of the factory workers are women. In the textile industry, which is by far the largest single industry in the country, eighty-one and three-tenths per cent. of the workers in factories employing more than five persons are women. In 1925 there were 791,599 women employed in the textile industry.[1] Most of these are young women between the ages of sixteen and twenty-five, of whom a large proportion live in dormitories owned and operated by the factory owners. This dormitory system has good and bad features. Obviously, strict regulation is necessary if serious abuses are to be prevented. A law providing regulations regarding health and sanitation was passed in 1927 and conditions are improving. The dormitory system saves a great deal of time which otherwise would be required to travel to and from homes. It also makes it possible to provide living accommodation and board very much cheaper than they could be provided in any other way. The employer pays a certain wage which usually includes board, and the fact that by

[1] "Labour Conditions in Japan," by Harada, p. 119.

so doing he can secure labour more cheaply than otherwise, gives him an advantage in the international market. On the other hand, there is the temptation to provide inadequate food and accommodation, and that temptation has been yielded to in too many cases. Furthermore, this system deprives the workers of freedom to choose their own living place and gives to the employer too great a measure of control over his employees. In many dormitories the girls are not free to leave the premises except on "rest days," which are usually twice a month. In some cases on the first and third, and in others on the second and fourth Sundays of the month. (There is, of course, no general rest day on Sunday in Japan.) In our Kameido and Azumacho churches a considerable part of the congregation is factory girls, and the Sunday congregations vary according to whether or not the factories are working.

Mention should also be made of the way in which many of the girl workers are recruited. The normal term of employment of girls in the silk industry is very short and consequently the labour turnover is very high. Many of the girls work in the factory for only one year, while the majority do not remain more than two years.[1] In order to secure the number necessary to keep the factories running, recruiting agents are employed on either a salary or commission basis. These agents visit the farmers' homes and paint attractive pictures of life in the big cities. The extreme poverty of most of the farmers of Japan has been described elsewhere. It is not hard to understand that a highly coloured picture of city life would be very attractive to the farm girl and her parents, and if, in addition to this, the agent agrees, as he sometimes does, to advance money

[1] "Labour Conditions in Japan," by Harada, p. 123.

THRESHING RICE

STOOKING RICE SHEAVES TO DRY

MODERN SILK-SPINNING FACTORY

HOME INDUSTRY—SILKWORM COCOONS

to the farmer, it becomes difficult to resist. This method of recruiting workers is expensive and is another reason why the employers like to have the girl workers under their control in factory dormitories. There is often disillusionment and bitter disappointment in store for these girls, and their presence in great numbers in large industrial towns and cities offers a great opportunity and presents a challenge to the Churches Separated from their homes and familiar conditions, and thrust into a life of monotonous toil in unfamiliar surroundings with little opportunity for wholesome relaxation, they are subject to loneliness and temptation.

Throughout the world the advance in industry has been over the tired bodies and broken spirits of countless men and women workers. No one who is at all familiar with the history of the industrial revolution in England or America would be justified in taking an "I am holier than thou" attitude towards the industry of Japan, which is in the midst of its industrial revolution. Abuses are being rectified and conditions are improving Loyalty to the truth and to the splendid efforts that are being made demands recognition of that fact. On the other hand, loyalty to the great army of young girls, many of whom suffer much in health and in spirit, and all of whom receive small rewards for their labour, demands that attention should be given to them and that everything possible should be done for their benefit.

Factory Legislation: The Influence of Geneva

Japan is a whole-hearted supporter of the League of Nations, and her representatives at Geneva have made outstanding contributions to the work and development of

that organization. From the point of view of the Labour Movement, the International Labour Organization has had a profound influence alike on labourers, employers and Government. Mr. G. A. Johnston, in "International Social Progress," says in his concluding sentence, "It will probably be found that not the least of the successes of the International Labour Organization from the standpoint of the maintenance of the peace of the world is to have brought together the West and the East to work in harmony for the international realization of social justice." Certainly in the case of Japan the discussion of international labour legislation at the Peace Conference and the fact that the first session of the International Labour Conference, held in Washington in 1919, adopted, although with exceptional consideration in the case of Japan, conventions regarding hours of work, the prohibition of night work and the minimum age, caused a great stimulus and necessitated the amendment of the Factory Act.[1] The old Factory Law, which was passed in 1911, was very weak. It delayed the prohibition of night work and fixed the minimum age at twelve, but in some industries allowed children only ten years of age to be employed. The hours of work for women and children were fixed at twelve, and an extension to fourteen hours was permitted in the silk industry, which employed the largest number of women and children. The inadequacy of this law was felt by many members of the Government, but there were practical difficulties in the way of amendment which were not overcome until 1923. The Act, as now amended, applies to factories where ten or more persons are regularly employed.

[1] "The Development of the Social Movement in Japan," by Asari, Director of the Tokyo Office of I.L.O.

Women and young persons under sixteen years of age are not allowed to work more than eleven hours daily. Furthermore, women and young persons under sixteen may not be employed between the hours of ten p.m. and five a.m., except that a special permit may be granted for an extension until eleven p.m. under exceptional circumstances. At least two rest days per month for women and children under sixteen are also required. These are the main provisions. The time of the enforcement of the Act was postponed, and some of the provisions were to be gradually enforced. Another Act prohibits the employment of children under fourteen years of age, except that children who are over twelve and have completed the course of the elementary school may be employed.

While this is far from a recognition of the principle of the eight-hour day, it is a great advance over the conditions which prevailed a few years ago, and other amendments will follow. Japan has a splendid representative, Mr. Ayuzawa, in the International Labour Office at Geneva, and the Tokyo office of the I.L.O. is alert and efficient in keeping the public informed in regard to labour legislation and the labour movements of the world. The Labour Unions are keenly alive to their own interests and are bringing as much pressure as possible to bear on the employers and the Government. There is a tendency on the part of some employers to use to excess the argument that present economic and industrial conditions in Japan do not permit shorter hours. The experience of other countries has proven that shorter hours do not necessarily mean lower production. In such cases, however, the reduction of hours has usually been accompanied by improvements in management or method, and these

improvements have operated along with the greater working efficiency of the workers to keep up production. There is something in the contention that industry in Japan needs special consideration, but it is a good thing that both labour and capital should have the stimulus which comes through Geneva to prevent that argument from taking the place of constructive effort to improve conditions, particularly in industries where a large percentage of the workers are women who work in factories for a short period and who do not readily organize to secure and maintain just conditions. Ten or eleven hours in a silk factory is a long day, and the health of many young girls is broken by the strain. Exact statistics are not available, but it is well known that the number of factory girls who develop tuberculosis is large.

The Organized Labour Movement

The history of the Labour Movement in Japan from its beginnings in the minds of a few thinkers to its emergence as a recognized political group is an interesting one. According to Mr. Asari, Director of the Tokyo office of the International Labour Organization, the words "socialism" and "communism" were first introduced into Japan in 1870. "There were two channels through which socialist thoughts were imported. One, mixed with the philosophy of liberty and equality of the French Revolution, and the other, coming from America through the philanthropic and humanitarian teaching of Christianity." Ever since that time these two elements have been in evidence, the former advocating violence and revolution and recently deriving much of its inspiration and driving power from Russia, and the latter advocating peaceful, constitutional and evolu-

tionary methods and taking the Labour Party of England as its model. There are some indications that the power and influence of communism is beginning to wane, but it is still very strong and most efficiently organized in its propaganda.

In 1897 a group of men who had lived in the United States formed a society for the promotion of Trade Unions after the type of the American Federation of Labour. Under its auspices a number of unions were created in various parts of the country. The first outdoor demonstration of workers took place in April, 1898, and a strike involving eight hundred engine drivers of the Japan railway occurred. The new movement suffered a serious check in 1900 when the Public Peace and Safety Act was passed. This Act made the combined action of workers very difficult. In May, 1901, a Social Democratic Party was organized by Mr. I. Abe and others, but was immediately dissolved by the authorities. Mr. Abe's name is important because he has been one of the ablest moderate leaders in Japan. He is an earnest Christian and is now a professor in Waseda University and the universally respected leader of the Social Democratic Party. He was one of the first labour members of Parliament, elected in 1928, but, unfortunately, was defeated in the recent election in February, 1930.

From 1901 until 1910 the socialist movement had to be carried on more or less secretly and was almost extinguished with the discovery in 1910 of an anarchist plot against the life of the Emperor. From that time it was not unnatural that anything approaching the radical in political and economic theory should have been regarded with distrust and hatred by the authorities and by the people in general.

The tendency which has prevailed since that time to disregard the differences between a moderate socialism, which is scarcely distinguishable from liberalism, and anarchy and communism, which are violently revolutionary, is perhaps not unnatural, but it is unfortunate, and has resulted in intolerance and blind prejudice which are not conducive to clear and constructive thought and experiment.

In 1912 Bunji Suzuki, a graduate of the Imperial University and a member of the Unitarian Church, organized a Friendly Society of Workers. He held monthly meetings in the church to educate the working men of the community and had regular office hours when workers could consult with him. The Friendly Society was organized on moderate principles of "Mutual Aid for the Promotion of the Moral, Economic and Social Well-being of the Workers." By 1918 there were 120 branches with 30,000 members, and in 1919 it was organized on a Trade Union basis and the management transferred to a Board of Trustees. In 1921 it became the General Federation of Labour in Japan, and as such it continues.[1] Mr. Suzuki is still the president of the Federation, and its headquarters remain in the Unitarian Church. Its present membership is 31,209.

The outbreak of the World War had a profound influence on social thought and the labour movement in Japan. The fact that the war was represented as a struggle between social democracy and militarism appealed to many people, and the gospel of social democracy was ably preached by men like professors Yoshino and Oyama, both of whom are Christians, though since that time Oyama has become a leader of the left Labour Party.

[1] "Labour Conditions in Japan," by Harada, p. 184.

The economic consequences of the war also produced far-reaching results. The trade of Japan increased tremendously and a class of new rich appeared on the social horizon which, true to type, disgusted the working classes with their luxurious and extravagant habits of life. At the same time, the cost of living rose and although wages also rose, the rise in wages lagged behind the rise in the cost of living. The revolutions in Russia, Germany, Austria and Hungary caused an upheaval in social thought and greatly encouraged the holders of extremist doctrines. In 1918 there were serious rice riots, which were evidence of a growing discontent and class consciousness on the part of the non-propertied classes. From 1918 there was a great increase in Union activity. Until 1918 there were only eleven Labour Unions, but in 1919 the number rose to seventy-one, and there were no less than 497 strikes in that year. Many of the strikes were successful, partly because the employers were enjoying extraordinary prosperity and were ready to make concessions to the workers rather than run the risk of a stoppage of work. Most of the unions and union leaders of this period were very radical.

Since 1920, when the trade depression set in, the labour movement has had a chequered career. Three events tended to encourage the moderate element; namely, the proposal of universal manhood suffrage, the Government's agreement to allow workers to select their own delegates to the International Labour Conference, and the formation of the first Labour Cabinet in Great Britain in 1924. The success of the Labour Party in England at the election of 1929 has given further encouragement to those who advocate constitutional methods. There is still, however, a very large group in Japanese labour who are

impatient of slow constitutional methods and, inspired by the example and propaganda of Russia, advocate direct action. At present there are three main groups of labour unions in Japan. First, the right wing, which supports Professor Abe's Social-Democratic Party, believes in co-operation with the International Labour Organization and sends representatives to the International Labour Conference. Second, centre organizations which are somewhat more radical than the right wing but which have social-democratic leanings and approve of the International Labour Organization. Thirdly, left wing organizations having communistic tendencies, of which Oyama is the leader.

Unemployment

Between 1925 and 1929 our United Church Mission operated a dormitory for casual labourers in Azumacho, an industrial suburb of East Tokyo, with a population of seventy-five thousand. This was an attempt to provide accommodation for homeless working men in the years following the earthquake. It gave a valuable opportunity to get inside information about the lives of thousands of casual labourers, and one of the most striking facts revealed was the extreme precariousness of the livelihood of the men. For many of them one or two rainy days meant a reduction in the number of meals. In the winter there was much enforced idleness and great suffering. Morning after morning the men would get up hours before daylight and go to the City Employment Bureau, where about two hundred would be waiting for ten jobs. The unsuccessful ones wandered back to their quarters or roamed the streets. Some of these men were uneducated, others were

fairly well educated. It is not difficult to understand the appeal which communism makes to men in that condition. The argument one of them used in conversation with the writer was, "No matter what happens, we cannot be any worse off than we are now. We have nothing to lose. The fortunate members of society care nothing for us. Why shouldn't we smash things up on the chance that we might improve our condition?" The completion of post-earthquake reconstruction and the continued industrial depression are turning thousands of workers adrift, and their numbers are swelled by many graduates from universities and colleges for whom no positions are available. The Government's policy of retrenchment has resulted in a great reduction in the number of school-teachers. The unemployment situation is receiving the close and serious attention of the Government.

The Relation of the Christian Movement to the Labour Problem

What is the relation of Christianity to all this? Many Christians are to be found among the leaders, particularly among the moderate leaders of Labour. It is somewhat significant that one of the most influential Federations has its headquarters in a building which was formerly a church. Christian men[1] have given leadership, the value of which cannot be overestimated. The effectiveness of the work of Dr. Caroline Macdonald as friend and adviser of the Labour Movement may be judged by the fact that she was invited to accompany Mr. Matsuoka, the Japanese Labour Representative, to Geneva in 1929. Kagawa's industrial Y.M.C.A., in Tokyo, is serving labouring men

[1]See p. 131-4.

and similar work is being done by Kagawa, the Congregational Mission and others in Osaka. Our United Church Mission has centres in Kameido and Azumacho, Tokyo, where both the Board of Foreign Missions and the Woman's Missionary Society are trying to understand and serve the working people. There are churches of various denominations scattered through the industrial parts of big cities, but their number is very small. Christian ideals and Christian individuals have been influential in the labour movement, but it cannot be said that the Church as a whole either understands or is deeply interested in the labour movement.

There are a number of reasons for this. In the first place, it is a condition common to the Churches of all countries and is a heritage of the intensely individualistic interpretation of the Christian religion which dominated Christian thought and practice for two centuries. It is a matter of history that humanitarian and social reform movements everywhere have frequently been led by Christian men but regarded with apathy and even suspicion by the Church as a whole. In the second place, the Christian Movement in Japan began among the educated classes, and the church membership is predominantly of that class to-day. Furthermore, there is a very laudable and readily understandable desire on the part of the Japanese Churches to organize self-supporting units and it is difficult to organize churches which will rapidly become self-supporting in industrial centres. The problems connected with the Labour Movement are extraordinarily complicated and difficult, and Christian thinkers have yet to discover how the principles of Jesus Christ can be applied. It should also be remembered that communist

propaganda declares that religion is an opiate administered by capitalists to delude the masses into submission, and for this reason it is very difficult to make contacts among the working men. It is, therefore, in no spirit of unsympathetic criticism that mention is made of the fact that the Church as a whole has little interest in and is making a comparatively small contribution to the Labour Movement.

There has been, however, considerable change during the past few years in the attitude of Christians and particularly in that of the Japan Methodist Church in relation to these industrial problems. This new attitude has been a gradual growth, but it has received great stimulus from the Jerusalem Conference. At Jerusalem it was strongly felt that, together with a personal dedication of the life to Jesus, there must take place a corresponding change in the industrial and social life with which Christians are connected.

In July, 1928, the Social Department of the Japan Methodist Church called a conference for the discussion of social and economic problems. Kagawa, Sugiyama, Bunji Suzuki, Dr. Henry Hodgkin of China, and Bishop Uzaki, among others, were on the programme. A draft social creed was presented and in principle was accepted by the conference. The great interest shown was an indication of the growing sense of social responsibility within the Church, especially among the younger pastors and coming leaders.

In the fall of the same year the National Christian Council adopted a social creed outlining the attitude of the Church to many of the social problems of the day. The Japan Methodist Church did not publish a separate

creed[1] but adopted that of the National Christian Council.

It must not be assumed that the National Council or the Church of Japan as a whole understood the full meaning of what they were doing. The creed was rather the beginning of a process of social education within the Church itself.

The Methodist Social Welfare Conference of 1928, which was attended by representatives of several other denominations, led to an interdenominational conference of the same kind in 1929 in which the National Christian Council co-operated. This was well attended and aroused great interest in all church circles. Again, in this, as in the former one, Kagawa was the chief personality. Though these Conferences were prior to and had no direct connection with the Kingdom of God Movement, they were, on the social side, a preparation for it.

It is, therefore, not incorrect to say that in the past three years, through the influence of these Conferences, a new sense of social responsibility is gradually permeating the Church. It has yet found little expression in urban life, but in rural districts many Rural Gospel Schools have been held, and Mr. Wakao has planted a most interesting "mustard seed" in a village of Yamanashi.[2]

The Social Department of the Japan Methodist Church has gone one step further. This year a Conference of Christian laymen, actually engaged as employers or managers in industry, will be held. It will be small and carefully chosen, and will take up the present problems of industry from a Christian point of view. It is hoped that when the concrete problems in industry are faced by men

[1] See Appendix. [2] See p. 149.

who want to play the part of brothers to their fellow-men, that ways of applying the teachings of Jesus to industry will be found. If so, the process of the Christianization of industry will be accelerated. This will be another "mustard seed," but it should not be despised because the future belongs to it.

In *The New Outlook* of January 15, 1930, Mr. A. M. Eddy, in an article entitled "What Labour Expects of the Church," says, "We expect the Church to promote a better understanding between classes and to interpret the one to the other . . . we who win our bread from the universe by the sweat of our brow expect the Church to 'heal the broken-hearted' and to listen to the 'still sad music of humanity,' to be tender-hearted, not swift to judge but swift to help, that those who labour and are heavy laden may be helped by you to find, not only the rest, but the justice for which they long."

That is surely not an unreasonable expectation and suggests in part what needs to be done in Japan as well as in Canada. In countries like Canada and the United States there is a background of Christian ideals which is a powerful antidote to extremist propaganda. There is also much in the history and religions of Japan which is opposed to violence and revolution, but it is different from the Christian attitude. Men like Dr. Kagawa insist that Christ is essential to industrial and labour problems. As one stands on the roof of the new Central Tabernacle and looks eastward over Tokyo, he sees a great area where a forest of tall chimneys pierce an overhanging cloud of smoke. In that area hundreds of thousands of men, women, boys and girls are toiling in great factories, and in homes which are often miniature factories.

In Azumacho our small church and social service centre is the only Christian work among its thousands upon thousands of industrial workers. In an adjoining suburb of the same size, there is no church at all. In Kameido, with a population of sixty-five thousand, our Mission has two centres and three small churches, in two of which, however, there is no resident minister. In these same industrial suburbs communists are very active preaching their gospel of hate and revolution. They tell the people that the Churches really do not care for them and it must be admitted that there is little evidence to the contrary. We ought to have many church centres of sympathy and love and service; we ought to demonstrate that the Church loves the poor and is as much alive to suffering and injustice as are the advocates of hate and violence; we ought to have clubs for boys and girls, and men and women, which would be demonstrations of fellowship and enrich the lives of the members; we ought to have night classes for those to whom the doors to knowledge and beauty are closed; we ought to love the people so deeply and intelligently that we can find scores of ways in which to be of service to them. Are we not the servants of Him who said, "I am among you as He that serveth?" All this will require time and money and patient study, but it is work that needs to be done and done quickly.

Section II

Rural Life and Conditions

Present day rural Japan has arisen out of a very recent feudal past. Sixty years ago, under the Feudal System, the farmer was but a serf bound to the soil, he was not free to

move about and did not own his land. In theory the land all belonged to the Emperor, but the feudal lord or baron collected the income of the soil in kind, and his income was estimated in terms of the amount of rice which he received. The system was military and ninety-five per cent. of the people were ruled and regulated in every detail of life by the remaining five per cent. The peasant farmer could not change his occupation, had the barest living, and in bad years many died of starvation. When the Feudal System was abolished in 1873, the land was divided largely according to the division that held when under the feudal system. Longford, in his interesting little book, "The Evolution of New Japan," says on page 42, "The masses sunk in ignorance and political degradation, had to be educated and raised to the status of self-respecting citizens. . . . The government had no settled revenue. . . . treasury empty. Internal communications destitute of all but the most primitive facilities. Foreign trade entirely in the hands of foreign middle men." He says, in brief, "Abject slavery was the condition of the great body of the people, though slavery, as such, may never have existed in Japan. The common people counted for nothing. Their liberty, lives and property were held at the absolute disposal of the rulers. Their occupations, dress, residences were all rigidly prescribed for them. They must render absolute and unquestioning obedience. . . . The history of the world affords no more striking instance of an abjectly spiritless race than that of the Japanese lower classes sixty years ago."

Thus from cruel conditions of serfdom, with a feudal system as efficient and thorough as any that ever existed, the peasant farmers of Japan have been brought, by

means of education that is general and free in the public schools and by means of an enlightened government, to the present condition in which we find them, industrious, thrifty, intelligent, enjoying the franchise and with sons and daughters that are inquiring and seeking for better things.

But a new agrarian crisis has arisen. We have already learned of the rapid industrialization of Japan and the stationary character, even the decrease of the farming population. Due to better farming and better seed the farmers of Japan produce more than ever before, but, relatively, agriculture is losing ground and must before long give way to industry as the greatest productive force in the nation. Let us now examine conditions as we find them in the rural districts of Japan to-day.

A survey made for the Conference of Pacific Relations in Kyoto in November, 1929, showed that 52.19 per cent. of the families of Japan are engaged in agriculture. The farmer, then, is still the backbone of the country.

Japan has about one hundred million acres of land, but only fifteen per cent. of this is arable. The average size of a farm is two and a half acres, but the size of farms among those who own and work their land is about one and a quarter acres. Roughly speaking, one-third of the farmers are tenants, one-third own their farms and houses in which they live, and one-third own house and some land and rent a field or two in addition. The reaction after the prosperous years of the Great War has caused many who formerly owned land to sell. Generally they sell piece by piece, or first place a small mortgage, and then another, until, finally, the land has gone from the family that held it from the time of the abolition of the Feudal System fifty-seven years ago.

Rice Cultivation

Rice is the great agricultural product. It is undoubtedly the most difficult and exacting crop that a farmer can undertake to cultivate. It was estimated in some places that over three hundred days of labour had been expended in one year on an acre to produce the rice crop. About ninety-eight per cent. of the rice of Japan is raised on paddy fields, that is, on irrigated land, worked mostly by hand. The water is kept in by small banks which must be frequently repaired. Rows of beans are sowed on these banks. The rice is sown in beds and then transplanted by hand. Most of the work being done while standing in mud a foot or more in depth. Fields are sometimes so small that a man standing in the centre with a fairly long hoe handle can reach to every side. Why do the farmers not change their methods and raise something else? The heavy rainfall, the sloping land, the scarcity and high price of land, and other reasons all combine to compel the raising of that which gives more food to the acre than any other grain. It is estimated that an acre of rice will produce sufficient to feed an adult for 1,496 days, barley from an acre will feed an adult 1,136 days, wheat from the same acre will provide for but 964 days. This estimate allows thirty-eight bushels of rice, thirty-six bushels of barley, and twenty-four bushels of wheat as being a fair average crop for an acre. So climatic, economic and hereditary reasons decide that rice shall be the first in importance of agricultural products. The other two per cent. of rice is raised on dry land, but is not suited for general use as food.

About one-third of the rice land produces two crops a year. Not two crops of rice, but one of rice and another

of wheat or barley. Wheat or barley are winter crops, sown in the fall as soon as the rice is harvested.

Sericulture

Second in importance is sericulture, to which one-twelfth of the arable land is devoted. This, too, is something which requires long days and short nights, for the silk worms are ravenous eaters and must be fed from early morn right through the night or they will not grow into even-sized, first-class marketable cocoons. The annual production of silk is estimated to be about one-fourth of the value of the rice produced. Raw silk is Japan's largest single export and is about sixty per cent. of the world's supply.

If conditions are favourable, the crop good, and prices also good, silk is the most profitable thing that a Japanese farmer can produce, but it is also the most risky of crops. In some years one night's frost late in May has caused a loss of half a million dollars to a silk-producing district. During recent years the increase in the production of rayon has so competed with natural silk that there is no longer much hope of large profits from raw silk, either for the farmer or the manufacturer.

Other Crops: Vegetables and Fruit

The Japanese have a goodly list of vegetables, practically all that we have in the West; even celery, tomatoes and beets are gradually coming into use during recent years. They have a great variety of potatoes, including our Irish potatoes. Fruit is being cultivated. Fostered and encouraged by the many agricultural and horticul-

tural stations there has been commendable progress along these lines. Apples of excellent quality and considerable variety can be bought during most of the year. Cherries, plums, peaches, grapes, pears, oranges, walnuts in their season, are obtainable. Oranges are cheap, but the other products mentioned are dearer than in Western markets.

The Farmer's Income

The Japanese farmer, though naturally conservative in his methods and slow to venture out into new lines, tries to make use of every foot of his precious soil, and produces everything that seems likely to increase his income. But his lot is hard, and to him there seems to be little hope of improvement. Suppose his crop is good, say, forty-two or more bushels of rice to the acre, he succeeds well with his cocoons, and has raised some wheat and barley and a few vegetables for sale, he sells the best of the rice and keeps the poorer, say, the third grade, for the family to live on. Many sell all the rice if it is of first quality and buy poor rice or eat barley. By various means he brings the total income of his farm up to $260 for the year. His taxes will average $30 to $35 and for fertilizer he pays probably $40. He will have $190 left and, being a tenant, the owner gets half after deducting the two items for taxes and fertilizer. On the other hand, viewed from the landlord's point of view, the net yield from farm rent is only six per cent.[1] The farmer must buy tools, books, clothing and medicine (if any of the family are ill), and pay doctor's bills. If there should be a wedding or a funeral in the family, and such things do occur, he probably borrows money at a high rate of

[1] Harada, "Labour Conditions in Japan," p. 85.

interest to meet the emergency. During winter or on slack days the family work together and make straw sandals which sell for two, or as high as three, cents a pair, or straw rope or some other work which brings in less than the actual cost of food. Their bill of fare is the simplest, plainest and cheapest that can be devised when hard necessity compels strict economy. Little wonder that the boys do not want to stay on the farm after they have been to school and learned to read, or that the girls are lured into factories or into city service of which they know only the attractions and nothing of the difficulties and dangers.

War Prosperity

The World War brought great prosperity to the farmer as well as to the industrial worker. The price of rice went up and up until the people could no longer buy it; this culminated in the rice riots of 1918. When the war boom broke and industry began to contract rapidly, the farmers also felt the pinch of the depression. The prosperity period was long enough, however, for the farmer to break away from his old habits of strict economy. He began to ape the city dweller. More money was spent on low pleasures and drink. On the other hand, some of the increased income went for the higher education of his children and thus, in the short prosperity period, new desires and hopes were created. Though his condition even in depression was vastly better than that of the farmer before the Restoration, his unsatisfied desires likewise were greater and more urgent, and the consequent unrest very deep and widespread. "Farmers, partly from their conservative nature and partly from long-established social customs of absolute obedience to the ruling class, are

accustomed to endure hardships of life; but the growing labour activities in urban districts, the propagation of socialism and the spread of democratic ideals throughout Japan during, and especially after the World War, stimulated some intellectual leaders to plunge into the field of agriculture and assume leadership in emancipating the vast number of peasants, economically depressed. The formation of tenant unions and the disputes directed by the leaders often resulted in reduced rents for the tenants. Farmers were quick to see the economic advantage of concerted action backed by the tenant unions. Accordingly, the number of tenant unions increased from 130 in 1917 to 4,065 with 368,424 members in 1926."[1]

Tenants' Unions

In 1921, Motojiro Sugiyama and T. Kagawa took advantage of the holding of the International Labour Conference in Geneva, which was that year discussing the problems of agricultural workers, to form a nation-wide farmers' union called the Japan Farmers' Union.

"The nature and tactics of disputes have brought about a marked change. In former days the demand of the tenant was simply for a reduction of rent for a particular year in which crops failed. Of late the nature of the disputes has become more fundamental. The demand for permanent reduction of rent (usually thirty per cent. but in some cases fifty or seventy per cent), for the establishment of the right of tillage, etc., is increasing. In former days the method of enforcing the demands was concentrated mostly on the cessation of tillage or a demonstration against the land owner in the form of direct action. In many

[1] Harada, "Labour Conditions in Japan," p. 87.

cases, however, this resulted in failure because the law forbade direct action. Lately such tactics have been replaced by the formation of an alliance for the non-return of tenured land or the withholding of one-half of the rent in the hands of tenants until disputes are settled. In some cases the tenants took more drastic measures involving their children in the disputes. They withdrew their children from the public schools and placed them in schools especially established and supported by the tenants."[1]

Sugiyama and Kagawa, both of whom are pledged to non-violence in labour disputes, were not able to keep control of the Japan Farmers' Union. It was captured by the Communist leaders who were able to promise more drastic results. To follow the changes, combinations, dissolutions and reformations of labour organizations is most bewildering to Westerners and it will serve no useful purpose to narrate them here, sufficient to say that at the present time (1930), communists have failed to bring about through the Japan Farmers' Union the things they predicted and there is a change to a more conservative and constitutional way of doing things. Sugiyama now has a new Union with a membership of 55,000.

In this rapid transition from an agricultural to an industrial Japan, there is bound to be great friction. This was so in England and Ireland. It is not only the matter of rents, but the farmer, the same as the industrial worker, must now buy for cash the things he used to make in his own home. In every country since the war, whether Japan, Russia or the United States, the farmer feels himself discriminated against in favour of the industrial worker.

[1] "Labour Conditions in Japan," Harada, pp. 88-89.

His products do not bring him sufficient in exchange. If Farmers' Unions can approach their problems under the leadership of a kindly spirit like Sugiyama, we may look forward to a peaceful solution of agrarian problems. If, however, the militant communist gains permanent control, the rural situation will prove as volcanic as some of the mountains. Kagawa and Sugiyama stand for unions of tenant farmers which calmly face the issue in each ease, and for co-operation in the purchase of fertilizer, seed and other necessary things in the marketing of the products.

Wakao's Rural Settlement

In the Summer of 1928 the Social Department of the Japan Methodist Church held a Social Economic Conference at which both Kagawa and Sugiyama were present and gave addresses. Among those who attended was a young banker, Wakao, a member of one of the most prominent banking families in Japan and a member of Kofu Church. His work at the bank brought him in daily contact with farmers in collecting rents. He became alarmed at the serious condition of the relations between landlord and tenant, although he was doing his best to find a Christian solution. During the Conference he asked many questions of the chief speakers, and had a long private talk with Kagawa. He realized that Kagawa, so far from being a Communist agitator, was desirous of dealing with each problem in a Christian way. When Wakao went home he made a great decision. He decided to establish at his own expense a settlement among the farmers where he would mix with them and share their life. This is what he says:

"I have been greatly blessed in this work. My health is improved. I understand my fellow-men better. I

resolved to live as our tenants lived and we now 'wash one another's feet'.

"More than half of the farmers of this village are tenants. For a few years after the war they aped the city folk in various extravagances as the easy money for a few years had led them away from the path of strict honesty and morality. I found them without real religion but superstition prevails. There has been much moral deterioration during the past six or seven years. Drinking has greatly increased.

"At first they were opposed to Christianity. The Nichirin sect is strongest in this province and they worked against me. Not only the farmers but the officials and upper classes were opposed to Christianity and so were against my efforts. Why should they be? we asked. Oh, ignorance and prejudices are the main reasons. They say that the social and labour leaders are Christians and that they are enemies of our country. The people still observe the old religious festivals. But these are only occasions for much drinking and licentiousness. This village has a population of over 8000 and some 1300 pupils in the school. This hamlet where I have settled is a small part of it. In it there are 180 houses on 250 acres of land. I have built this kindergarten and all the children of the hamlet are free to come."

Mr. Wakao then took us to the kindergarten and while telling us of his work and plans, a smart looking company of young men marched along the narrow street and halted at the door. The leader respectfully saluted Mr. Wakao and politely asked if it would be convenient for them to have an address. They were invited in and seated, waiting

until Mr. Wakao had concluded his explanation. He told us that such parties as this had come several times during the winter and asked him for a talk on farming or on any subject on which he chose to speak. He has a lending library, a public hall for meetings, a public bath, teaches fencing and other athletics, has organized a temperance society, a Sunday School, has a week night Bible class. He says it is remarkable how readily he now gets a hearing and how frequently he receives invitations to address meetings of young men in other villages.

He discovered that over $5,000 is spent annually in the little hamlet on drink and another $5,000 on tobacco. While over one-third of the total income of the farmers of that village is spent on fertilizers, otherwise the land would be almost worthless, at the same time about one-fourth is spent on unnecessary things, including drink and tobacco. The study of such conditions appeals to the people as practical so they are now beginning to say that his religion is very useful. The average debt of the people of his hamlet is about $130 per house and on such debts the interest is usually eleven or twelve per cent. per annum. He ended by saying that what is needed to win the villages is a demonstration of the value of religion to our every-day living. He also formed a co-operative company for buying and selling fertilizer, thus greatly reducing the cost to the farmers.

It is not a matter of surprise that the same spirit that produced Ishii and Hara in the early days of Protestant Christianity in this country should in this age produce Kagawa and Sugiyama, and now Wakao from the ranks of the landlords.

The Future of Japanese Agriculture

We do not know what will be the future of agriculture in Japan. It may diminish as in England, until over eighty per cent. of the people are engaged in industry and farming becomes a very minor thing in the land. However, in a country where natural resources are not so great this is scarcely probable. It is more likely that agriculture will remain as a permanent important factor in the life of Japan as it is in Denmark.

With the rapid increase of transportation and abundant water power in Japan, it would be a pity if a way were not found to make the rural districts prosperous. At this point another Christian is making a valuable contribution. When a student twenty-five years ago, he was baptized in our Matsumoto church. While teaching a school in a remote mountain hamlet he conceived the idea of an excursion to the provincial capital, Nagano; some thirty young men carrying their lunch, made their way to the city. Their first call was on the provincial governor. They had no note of introduction but the young man sent in his card with a note saying that they had come to see the provincial capital and would regard it as a great favour if His Excellency would give them an address. The governor was a man of ready wit and discernment and rose to the occasion. Their next call was on the Methodist missionary at Nagano. He was astonished to see the company line up on the lawn and await his pleasure for an address. That night they all attended a meeting in the Methodist church and heard a sermon.

After a few years the young man was appointed to social work under the Tokyo City Council. His next move was

to Denmark to study Rural Reconstruction. Now he is in Shizuoka province trying to put his new knowledge into practice and our pastor, Rev. S. Saito, testifies that he is making his work Christo-centric and is doing a great work.

But social and economic readjustment, no matter how important they may appear, are not enough. "Man does not live by bread alone." Men need to know the meaning of life, human destiny, what an ideal life should be, how to overcome the tempter within, that is, they need to know Jesus and through Him, God. To meet this need Kagawa started in his own house a peasants' Gospel School. He gathered young men from the villages, to live with him for a few weeks and study. These young men returned to their villages and became leaders. For the past few years the Methodist Church and the United Church of Canada Mission have been operating such schools with great success.

These rural short-term Gospel Schools give great promise of doing much more than simply reaching a few young men from the villages. They are drawing to them those who are to be the leaders in the future. Furthermore we must build up a group of men in town and country who not only feel deeply the suffering of the people, but who realize that there is no solution of these problems by force and violence. This is the contribution that the Gospel Schools make. In the face of these important issues we are grateful for the sensitive and far-seeing souls that the Church has produced.

From the steamy paddy fields where men and women are bending over the little rice plants, from the busy mulberry patch where children carrying smaller brothers and sisters

on their backs gather leaves for the silk worms, from the chilly homes where in winter old and young weave straw sandals to add a mere pittance to the slender income, the Japanese country people challenge us with united voices, "Come over and help us." The farmer, despite his poverty, with kindly voice and sincere heart welcomes the messenger who comes with glad tidings of peace and a message that promises help for to-day and hope for to-morrow.

CHAPTER V

CURRENT THOUGHT AND CHRISTIAN SCHOOLS

Section I

The Influence of the West on Japanese Thought

After his first meeting with a Japanese, Xavier wrote, "I think they are the most inquiring people in all the lands hitherto discovered." Time has not altered the verdict of that most discerning Jesuit. Curiosity is not merely a characteristic of the Japanese people, it is a dominant characteristic. Withal they are somewhat distrustful of things new and strange. In no country does a crowd gather more readily. Whether it is a collision of bicycles, a thief caught by a policeman, or a preacher on the street corner, the casual passerby inevitably stops, looks, and listens. But he is very wary of becoming too readily involved in the scene of action. He prefers to be an onlooker rather than a participant.

To these two notable characteristics one more may be added, the Japanese are hero worshippers. Stories of strength or wit or cunning or devotion abound in their legends and tales of ancient times. In tracing their history one is guided not so much by movements of thought or society as by movements of men. They are always interested in new ideas but they are even more interested in new men. Each decade, each year almost, brings some new hero who catches the imagination, especially of the youth of the land, and to whom they yield a passionate, if sometimes

brief, devotion. When Einstein visited Japan possibly not three men in the country understood his theory but he was the centre of interest while he remained. Tagore was surrounded by such a devoted following when he landed in Kobe that he escaped with torn clothing. Douglas Fairbanks and Mary Pickford were the objects of such amazing interest that the redoubtable Douglas was forced to secure a few minutes to himself by a genuine but sensational escape from a back window.

Now these three characteristics, curiosity, wariness and personal devotion hold in the realm of thought as well as in the realm of action. Possibly not since the age of Pericles has there been a nation which has been more alert or more receptive of new ideas. The Japanese are always seeking to learn some new thing. While the thing may not be very thoroughly learned, it is usually, in modified form, incorporated in public thought. With this mental curiosity there is a reluctance to accept new ideas too hurriedly. Or rather they are accepted hurriedly and then reconsidered. Japan is a land of second thoughts. The early Christian persecutions were a second thought, so are the conservative reactions of the present day. All these mental actions and reactions take place around some vivid personality who is the object of veneration or vituperation.

The Japanese have always respected thought and men of thought. The scholars in olden days before opening a book would bow before it. Little wonder, then, that education occupied a prominent place when Japan was opened to the Western world. The people were greedy for the new learning and anxious to acquire the means whereby they might attain it. In seventy years the whole nation

has become literate; the Japanese who cannot read and write are so few in number as to be negligible. The spread of new thought has therefore been greatly accelerated; and ideas which in an uneducated society might have penetrated very slowly have, with wonderful rapidity, spread through all classes of the people and to all parts of the Empire. As early as 1864 a newspaper began publication and now a paper goes daily into every other home in the Empire. Nor is the reading confined merely to newspapers for there are four or five thousand public libraries scattered throughout the country. To these two great means of communication of thought add the cable and the radio and at once it is evident that the Japanese are well equipped for the task of adjusting their minds to a changing world. This is an age of rapid transit for ideas as well as for people.

Japan began the new era with a very highly developed civilization, the most interesting part of which was her social and political system built on Confucian teaching. At the bottom was the family with a head having very large powers over its members and to whom they were expected to be obedient. Above him was the feudal lord who was the practical ruler of his retainers and the tillers of his lands. To him they one and all rendered obedience. Above the feudal lord was the military ruler (Shogun) to whom all lords yielded allegiance, but the Shogun himself was subject to the Emperor. All of this is feudal and to some extent can be found in the feudal history of Europe. There was one unique thing, however, in this Japanese system and this was the peculiar religious attitude to the supreme ruler and the Imperial House. The Emperor for centuries, during the rule of the Shoguns (military rulers) did not exercise, to any extent, temporal power,

but no military ruler dared usurp the throne. It was by nature something that could not be usurped. The Emperor was not a mere human being but a representative on earth of the Sun Goddess from whom he was descended.

This religious attitude, existing from early times, was greatly strengthened at the time of the restoration when the temporal power passed once again into the hands of the Sovereign. The chief virtues under the old social and political system were loyalty and filial piety. These were carefully inculcated by both teaching and example. Confucianism, Shintoism and Buddhism united to produce Bushido—or the way of life for a warrior. While this had many gaps as a system for an industrial age, it had many points of great beauty and called for a large measure of sacrifice. It may not have developed a comprehensive moral code but it did develop the spiritual potentialities of the race.

If Japan's political and social system was ill adapted to the modern age so were the Japanese ideas about matter and the material world. The light of science had not yet shone into Japan. Hitherto she had learned by the trial and error method. She knew nothing of discovery by careful observation of and experiment with the laws of nature or by the practical utilization of these laws. Yet it was not the consciousness of lack in either the social or scientific field that brought her into contact with the West.

The nation was not led according to a plan carefully worked out by the intellectual leaders. Those who were at the helm were practical men and it was events, not thought, that goaded the nation out into a great unknown.

It was the black ships of Commodore Perry that broke into Japanese isolation. Rudely they made known the

existence of a naval power much superior to that of Japan and a method of ship construction of which Japan was quite ignorant. The Japanese with all their patriotism, and at that time sense of superiority, became aware that they were at the mercy of foreign powers. The problem which they had to face was how to protect their beloved nation. What they wanted to save was not merely their political independence, that was of course very dear to them, but even more than that they were thinking of the Japanese soul, that is, their special Japanese characteristics and culture.

This then was the motive of those practical men of Kyushu who led the new era. The immediate danger was foreign aggression and to this they directed their first efforts. They had to placate the foreigner in some way until they learned his method and were strong enough to resist him. They saw that during the long period of Japanese isolation the West had far outstripped them. In the new era, with the mysterious god, science, opening up a universe much more wonderful than they had ever imagined, they threw aside religion contemptuously, as useless, misleading, superstitious and out of date.

Then began the rapid importation of science and the study of the scientific method. All this was to enable them to build up a material civilization that would rival the West. They were quick to see too, that it was not merely new knowledge that was needed but also vastly increased wealth if they were to create and maintain a military and naval force necessary to protect their own shores. This led on to the industrialization of the country. To save the soul and culture of Japan these leaders were willing to soil

their hands with wealth and the production of material goods which they had hitherto despised.

At the same time political changes were going on. The reorganization of the country, after the fall of the Tokugawa military rulers, ultimately led to all feudal chieftains surrendering their power and handing it over to the Emperor. This was followed some years later by the granting of a Constitution and the establishment of a Parliament with considerable powers.

Mankind everywhere tries to reduce his knowledge to some sort of unity. So in Japan the new knowledge and practice had to be explained. Buddhists have a great philosophy, and it would have been natural for thinkers to look to them for interpretation of the new events, but Buddhism itself was not then awake and had little or no contribution to make. Christians should beware lest they be too critical at this point, because the same thing could be said of Christians in the West when a new world was opened up by science. At any rate, to explain the world the Japanese turned for their philosophy to the scientists of the West—at that time the evolutionists.

One of the earlier leaders of thought was Hiroyuke Kato, the first president of the Imperial University at Tokyo.[1] He stood for the materialistic doctrine of necessity as opposed to the doctrine of free will and for that form of evolutionary theory that denied a Creator. Civilization in general, he claimed, is produced directly or indirectly by the struggle for existence. War is most important for the development of civilization. If one State wages an aggressive war against another for the sake of its own

1. "Contemporary Thought in Japan and China" (Tsuchida, pp. 41-45).

interest, it cannot be condemned as immoral. The sole source of right is power. Although civilized men consciously misuse the uncivilized and take from them their wealth, such as territory and goods, it is still but the necessary action of natural law.

Such teaching might not have been of great importance, but Kato was one of the leaders in the thought world and this materialistic evolutionary attitude has been taken up by the government and many private schools and universities, undermining the very thing the restoration leaders set out to protect.

Fukuzawa, the founder of Keio University, the man who first made use of the popular language in writing and himself one of the greatest writers of the era, set himself to interpret commerce and industry. Though he had been a samurai he spoke of himself as a merchant, and the purpose of his university was, and is yet, to train men for a business career. He expounded the ideas of Adam Smith and Mill, and at the same time stood for democracy. He had a powerful influence throughout Japan.

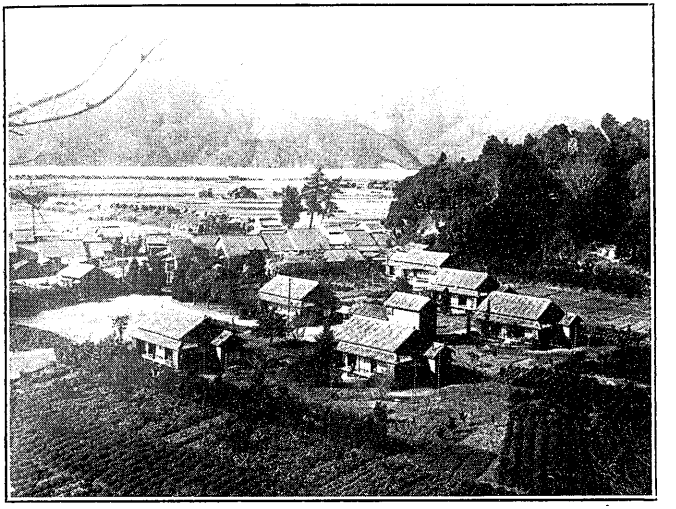
There was a danger in all this new thought. More conservative minds saw this after the introduction of French liberal ideas which were tinged with socialism. The coming of German professors to the Tokyo Imperial University, about 1887, was the occasion for the introduction of the German philosophy of Kant and Hegel, and at the same time the German political philosophy which was much more in accord with the Japanese political system than that of England or America.

However, these things were insignificant in comparison with the great fact that science had been let loose in the country. As the ancient Britons, in order to defend their

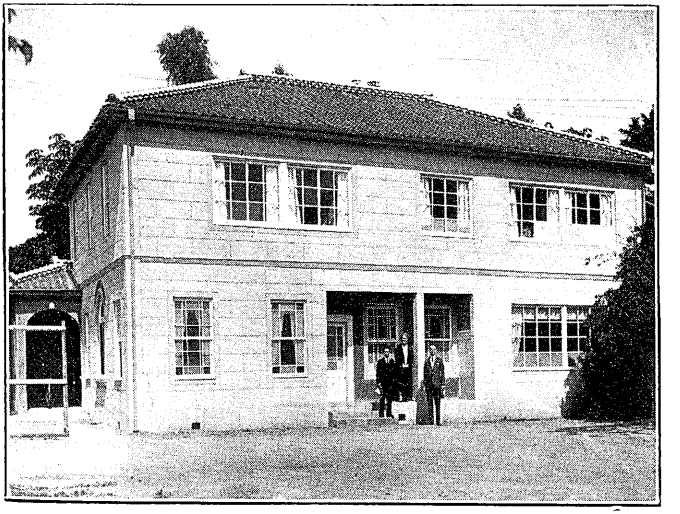
land against invaders, invited to their aid the Vikings of Denmark, so did the Restoration leaders invite Western science and industry to fight Western military power. As these Vikings turned on the Britons and took their land, so did Western science turn on Japanese civilization. The Restoration leaders found that science and industrialism were things that could not be controlled. Industry began to break up the family, and science to show scant respect for even the things regarded as most sacred in Japanese life and culture. As the critical mind, after the introduction of the scientific age in Europe, began to ask searching questions about the Bible and the Church, so did science turn her cold critical eye on the very things that the Japanese leaders were most anxious to protect and maintain.

Protection of the Japanese soul and culture being the underlying motive of all that was done by the early leaders, it is not surprising that they did not import Western religion and morality as they did Westen science. It is true that Fukuzawa did advocate making Christianity the national religion, but he was not a Christian himself and did not understand the full implications of his suggestion or how far reaching the result would be. He advocated it as a means of enhancing the position of Japan in a world of so-called Christian powers.

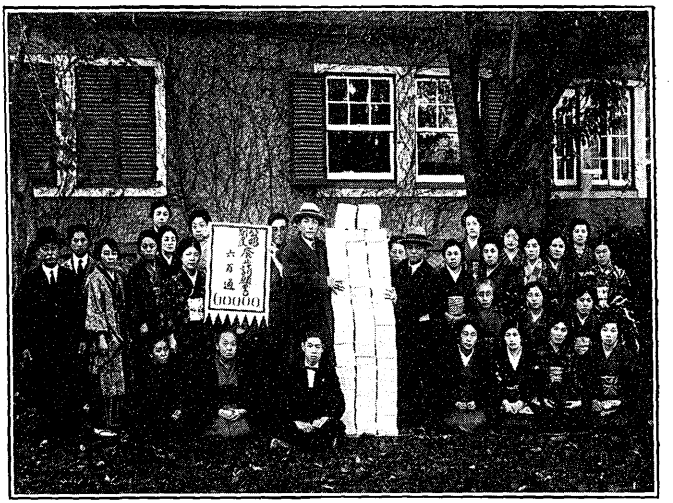
Fukuzawa's advice was not taken. The intellectuals thought all religions were superstitious, non-progressive and out of date. If Japan needed a religion she could look after herself. When the educational system was set up it was not surprising that religion was excluded from the schools. This, to be sure, was only following the example of the United States. If America did not need religious



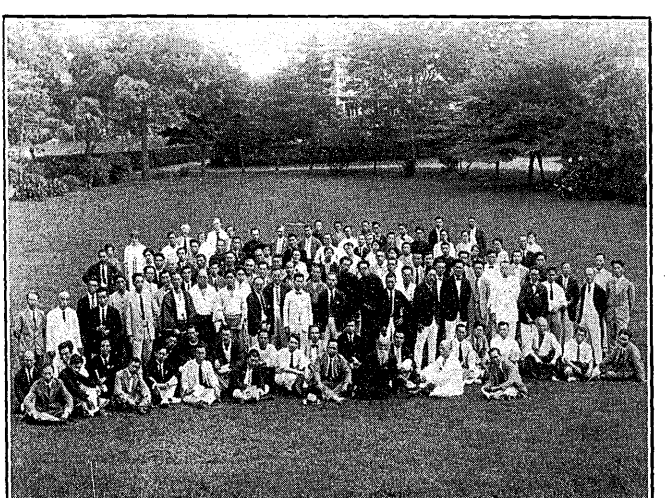
THE UNITED CHURCH OF CANADA ORPHANAGE, SHIZUOKA



ROBERT EMERSON MEMORIAL HALL, SHIZUOKA



ANTI-PROSTITUTION PETITION, 60,600 SIGNATURES
NAGANO PREFECTURE, 1929
All in the picture are workers or members in Nagano Church



SOCIAL WELFARE CONFERENCE, 1929

teaching why should Japan? But they overlooked one important fact, in America there are the Church and the Sunday school. Buddhist temples and Shinto shrines are not primarily teaching agencies; they are for worship but not for religious instruction. There was then nothing in Japan to supply the religious teaching that lies at the root of true morality.

It is interesting to note the different methods adopted to make up that lack.

(1) Buddhism, formerly the established religion, was disestablished and Shintoism was put in its place. This official Shinto was defined by the government as non-religious. In this way it was sought to unite all the nation in devotion to national heroes and the Imperial House. Visits of school children to shrines and bowing before the shrines was one of the methods used to inculcate loyalty.

(2) There is a picture of the Emperor in each government school and on certain occasions this picture is unveiled and all bow before it. This is calculated to preserve and deepen the religious awe with which the Emperor is regarded.

(3) In 1872 an Imperial Rescript on education was issued and has become the basis of moral education in all schools. It is very brief. It turns to the broad world for knowledge but enjoins holding fast the Japanese national culture and traditions.

(4) A Shrine to Emperor Meiji was built in Tokyo, a National Young Men's Association building erected and athletic grounds adjoining it were laid out. This was an effort to maintain Japanese traditions and to prevent them from being washed away in the flood of Western influences.

(5) Ethics is taught in the schools. This is a very important part of Japanese education. The chief virtues taught are loyalty and filial piety.

Different as all this is from the advice of Fukuzawa to make Christianity the religion of Japan, its motive is one and the same. Both are means to preserve Japan. Fukuzawa was not a Christian, and most of these men who advocate the extensive use of the shrines are too much imbued with science to have very much faith themselves. They think, however, something is necessary for the masses.

Any religious system that is only a means and not based on conviction cannot be a permanent basis for a national morality or culture. The Japanese in themselves and in their culture have an intrinsic value and there is nothing to be gained by simply making Westerners out of them.

In this modern movement, Buddhists and Buddhism took a very inconspicuous part just as they did in social work. They did not seem to be quite alive. They did not attempt to interpret the modern world revealed by science. It was not until about 1900 that it was realized that Buddhists had a philosophy broad and deep enough to include the facts discovered by science. Since then Buddhist philosophy has had a revival. Yet even to-day, the philosophy of Japan is Western and not Eastern. It no longer follows Kato in his materialistic evolution but rather idealistic German philosophers. Strange to say, in spite of the widespread radical social thought, the philosophers do not seem to have been much affected by it.

Buddhist pessimism, though so long prevailing in this country, sits uneasy on Japanese shoulders; the Japanese are a laughter-loving race. Buddhism has helped them to accept calmly a great disaster, such as the earthquake of

1923, but it did not supply the energy to build the new city of Tokyo. Nor did it provide that fervour and determination with which they faced Russia in their first great conflict with a Western power.

Practical Japanese leaders became aware that the steps taken to strengthen the foundation of Japanese culture were insufficient. The first indication of this new attitude was the Conference of Religions called by the Government in 1912. Here was the practical mind again faced with concrete problems. The teaching of ethics and all the means taken to keep youth on the right path were far from successful. The leaders turned to what they once despised—religion. They reached out for the help of something they did not really understand, it was an admission of need.

Meanwhile the political thought was undergoing great changes. The early democratic thought of Fukuzawa was buried under a flood of German autocratic political theory, but it was only for a time. Democracy was revived again by a Christian, Professor Yoshino, of the Tokyo Imperial University. He caught the ear of the students and the tide turned definitely in favour of more democracy.

This was the condition in the opening year of the World War. While the Germans were throwing shells into Paris, Woodrow Wilson was throwing his word projectiles around the world. They struck home in Japan and the Japanese joined in the cry, "Make the world safe for democracy!"

But disillusion came quickly enough and it was not long before the movement took on a redder colour.

As a review of the radical movement in Japan has already been given in the chapter on Industry, we shall confine ourselves here to Communist effort among the students.

Radical Thought Among Students

Radical thought among students is a normal and healthy thing. Any society is imperfect. How will it ever be improved if the new generation does not notice the imperfections? The traditions and customs handed down by the former generations need critical handling by the new minds coming on. If by radical thought we mean only a healthy dissatisfaction with the imperfect, there is no particular cause for worry but every reason for thankfulness. The situation in Japan is very different.

About 1912, Dr. Yoshino, introduced the idea of democracy.[1] This did not meet with great favour from Prince Yamagata, the elder statesman and the dominating power in Japan's political life. It did, however, appeal to the students. Professor Oyama, of Waseda University, preached the same doctrine not only in the classroom but scattered it broadcast by his articles in the Osaka newspapers. Soon democracy became the common talk and no one was considered up to date who did not hold such views. The first instance of students taking part in the thought movement was at a public debate in Tokyo between Dr. Yoshino and a conservative group who said that democracy was a great menace to the nation. After that, student organizations sprang up to propagate the idea of democracy, but, in the meantime, events were taking place that were to change the very character of the movement. The Russian revolution took place, not only without the aid of democracy but in violent opposition to it. The first election under the new universal suffrage, in 1920, resulted in a victory for the conservative elements. Radi-

1. See p. 165.

cal leaders lost faith in democracy and it became as out of date as autocracy had been before it.

On October 7, 1922, a federation of student organizations was formed under Russian Communist inspiration, looking not to democracy but to the overthrow of the present order.

Shortly after the great earthquake of 1923, a students' federation for the study of social science (Marxianism) was formed. The purpose was to spread the Marxian doctrine over wider and wider areas. They came out against war, military training, control of thought by the Government, and in favour of freedom in the universities. Students of fifty-nine colleges and universities were included in the Federation. Their underlying philosophy was Marxism. Since the break of the war boom, many of them were in financial difficulties. There was no future for them. Like casual labourers, they had to join the ranks of the unemployed. Bitter experience united with radical thought to make them revolutionists of the Lenin type. The distinguishing feature of the socialism of Lenin is that he stood definitely for the necessity of a violent revolution and against all reformist measures.

The Government was not blind to the situation and in December, 1925, the police authorities at Kyoto arrested large numbers of students on the charge that under the pretext of disinterested study of socialism, they were actually engaged in revolutionary propaganda. Thirty-eight students were found guilty, but this did not stop the movement. It spread to a large number of colleges and universities. Tokyo and Kyoto Imperial Universities were involved, and even the Girls' Higher Normal School did not escape. Students no longer feared imprisonment. They gladly

went to prison and made use of their trials to spread their doctrine. The Government, however, continued to keep a very close watch over "dangerous thought." It prohibited student groups for the study of social science and dismissed radical professors. In spite of this, students met in secret, keeping in close touch with the leaders of the Communist party. In fact the whole movement, whether among farmers, industrial workers or students, received its inspiration from the same common source. The students' groups became units in the great Communist fighting force. They took advantage of every opportunity to undermine authority in the schools or to discredit professors. They exaggerated small matters and put their own construction on the events that took place. The number of students' strikes and school troubles greatly increased. In all these activities they were following the theory and strategy of Lenin. They believe that the present-day social system cannot be reformed that its break up is inevitable, and that the smash may come at any time. The proper procedure is a militant strategy, non-compromising and non-reformist.

The situation is somewhat quieter now (1930) under the present Government and it may be that a reaction is about to set in, but one of the professors in close touch with the students declares that no student body in the world, with the exception of Russia, is so imbued with violent revolutionary ideas as is that of Japan.

No doubt the reader will ask, Why do not the Government and the professors of the universities combat these views? In fact the most astonishing thing is that a strong Government such as that of Japan is unable to stem the advance of radical thought, even though it strikes at the very existence of the ancient Japanese system. It is most

humiliating for any Government to have to resort to force to control the thought of students.

The Westerner naturally asks why should there be a different reaction to Communist propaganda in England than in Japan? There is no serious student problem over the matter in England even though Britain is much further advanced in industrialism than Japan and suffered very much more during and after the war. The number of unemployed was much greater in England and she had no great agricultural districts to act as a shock absorber. The reason for the difference between the attitude of Japanese and English students is not that the Japanese feel economic suffering more and are less able to bear it than the British, but that there is a difference in the thought life of the students of the two countries. Japanese students have had half a century of natural science in the universities without religion. What then is the conclusion of the whole matter? The instrument that the Restoration leaders imported to help Japan prepare to meet the foreign foe has been turned against the very citadel of their national life. The student mind has been unwittingly prepared for the rapid spread of violent revolutionary ideas.

At this point the reader will naturally ask what contribution Christianity has made to the solution of this problem? Christianity has an interpretation of the world and of life. Science presented a vast unified universe. She showed matter and its elements governed by laws. Christianity went further and showed a Creator and a purpose in the creation, the love of God and the value of man. These ideas have been preached all over Japan. Through the printed page they have found their way into almost every household, sometimes through the writings of non-

Christians. There is no man or woman of education who has not heard or read about them. Yet those who accept them are still few. Science was taken into the Government programme and taught in the schools. Christianity had to make known its message as best it could. Had Japan taken the Christian message along with science she would not have her difficult thought problem to-day. Why this was not done was partly the fault of Christians. For a long time in the West, Christianity was at war with science instead of trying to interpret her discoveries. That was the general attitude when Japan was seeking truth abroad and this did not help to commend Christianity to early Restoration leaders.

Furthermore, it is difficult for a Japanese to accept the Christian world view because there is in the background of his mind the Buddhist conception of a world of causal relations without any first cause.

There is one more important reason which must have made the Japanese hesitate to accept Christian teaching. Neither in industry nor in international relations could they discern anything corresponding to Christian ethics. Evolutionary materialism explained the conditions at that time much better. Christianity, in the Japanese mind, has been more or less associated with the West. The content of the word "Christian" to them was what the West did. It is not surprising then that Japan failed to find any great value in Christianity.

And yet Christian thought has made its way in Japan. Everyone, every custom, every institution has been influenced by it. One of the most important sources of Christian influence has been through Christian literature. English is studied by students from the Middle Schools

up through the universities. For many years the English Classics have been read and translated, Dickens and Scott, Lamb and Carlyle, Browning and Tennyson have been the daily food of Japanese students. Many of the great men of Japan, who have never become Christians, have yet acknowledged their mental, moral and spiritual debt to the great writers of our language.

Numerous students have studied abroad. Some of them have seen the better side of Western life and have come back with a very favourable report of the country in which they have studied.

In the realm of thought, the influence of Christian schools and missionaries has been very great and will ultimately tell in the adjustment of Japan to the West. Very many of the leaders of our day have at some time, in school or Bible class, come into contact with a missionary. This influence has not been lost even though it has not led to a definite decision. It is interesting to note that a short time ago three of the five presidents of Imperial Universities were Christians and all are scientists. Recently one of them resigned in order to become President of the Doshisha, the Congregational University. This is a very different condition from the time of Kato. Often the thing that leads such men is not thought, but love and suffering. In the Japan *Christian Quarterly* of October, 1929, there is a record of three professors of the Imperial University each being led to Christ through the death of a little daughter who had been taught Christianity in the Sunday School or Kindergarten.

In spite of the epidemic of Communistic ideas for the past few years, Christian ideas have been securely planted in society and will ultimately bear fruit. It is needless to

say that now is not the time to weaken our forces in Japan but rather to face the Communistic storm with courage and faith.

Section II

Christian Mission Schools

Japan entered the modern era, with all its complicated problems, without an educational system.

There was the "terakoya" or temple school where both boys and girls might attend for two or three years to learn reading and writing. The teacher was usually a Buddhist priest or a Confucian scholar who gave his services free. There were private schools also for the few who had leisure or money, which while they gave grace and refinement to life did not provide for the onerous duties of the new age. In this respect Japan differed little from England in the same stage of her development.

The Restoration leaders were quick to see the necessity of a system of Western education, just as they saw the necessity of military preparation and industrialization. The aim of these men in all they did was the preservation of the national characteristics and the military protection of the country. These schools were to serve two purposes in their plans. The children were to acquire Western knowledge and the spirit of loyalty and filial piety was to be inculcated. To build buildings and train teachers for this new public school system was a gigantic task, but by the end of the first quarter of a century after the Restoration 55.14 per cent. of the children were in school but the number of girls was only half that of boys. In addition, secondary schools and universities had to be established and this task was resolutely undertaken.

Those who were directing the policy of the government did not see the necessity of religion in national life, nor did they at first see the value of the higher education of women. Religious instruction may be left out of the school programme if provided in some other way, but if no provision is made for it at all, the condition is serious. As a matter of fact the Restoration leaders did not have any religion they regarded as of value.

In the early days with so much to do and with meagre resources, progress, though rapid, was too slow to meet the demands. Hence mission schools did help and still help the Government to provide for the education of the people. But over and above the quantitative value of mission schools, that is the number of students actually taught, there is the qualitative value or the religious contribution to the life of the students. In the student mind a healthy attitude toward life is created.

In any country there should be three kinds of schools (1) public, (2) private, (3) religious. The Government must undertake to educate all the people sufficiently to enable them to discharge their duties as citizens of the country, and that the Government of Japan does by providing a primary school education for all children, boys and girls, between six and twelve years of age. In addition to this, the Government provides for all grades of education up to and including university and post-graduate studies, but not sufficient to supply the demand. Not one-third of the students above primary grade can be accommodated in government schools.

In addition to government schools it is well that there should be private schools, with as large a measure of freedom as possible, to try experiments in educational

methods and to represent different objects and points of view, such as Yale, Harvard and other famous institutions in America.

In Japan there are several such schools, as Waseda and Keio Universities in Tokyo, both famous and influential centres of learning without any religious affiliations.

A third type of school that every country should have is the religious school where there is a frank profession and acceptance of religion as the impelling and directing power of the institution. It may be necessary for the Government to disallow religious teaching in government schools in order to prevent religious disputes within schools, but it should permit all recognized bodies to carry on educational work to teach their fundamental religious principles.

In this regard, as in every other, the Japanese Government has been most tolerant. While certain legal requirements and restrictions are enforced in regard to religious schools, a wonderful amount of freedom is allowed and a great opportunity afforded for religious work.

When Japan becomes a Christian country, Christian schools will continue to be necessary. Then they will draw, as our United Church colleges in Canada do, students from Christian homes. But at present a mission school does more than provide for Christian students, it is an evangelistic agency and creates in a community a favourable atmosphere for the spread of Christian teaching. Dr. Kagawa has said that it is easy to preach in a community where there is a mission school.

The first Christian educational institution, the Doshisha, was established in Kyoto in 1875 by the sainted Joseph Hardy Niishima and Dr. J. D. Davis of the American Board Mission.

Other schools were opened in various parts of the country by different missions, until there was a chain of Christian schools stretching throughout the whole of Japan from the farthest North to the farthest South.

There are also many schools of college grade. In Tokyo Aoyama Gakuin (Methodist), St. Paul's University (Episcopal), and Meiji Gakuin (Presbyterian), are all for men, and the Women's Christian College for women. Other schools for men are Kwanto Gakuin (Baptist) in Yokohama, the Doshisha University (Congregational) in Kyoto, Tohoku Gakuin (Reformed) in Sendai, Seinan Gakuin (Southern Baptist) in Fukuoka, and our own Kwansei Gakuin, midway between Osaka and Kobe, in which we cooperate with the Southern and Japanese Methodist Churches. For women there are Kobe College and Hiroshima Girls' School.

Most important, however, are the Middle Schools for boys and girls of teen age. They are found in large numbers—boys' schools in eleven different centres and girls' schools in over twenty places. And at the same time Shinto and Buddhist schools of all grades have been organized by the different sects.

As to what has been the influence of our Christian schools upon the life of the nation it may be said with confidence that it has been very valuable. This is particularly true of the girls' schools, in which Christian schools were pioneers.

The Kwansei Gakuin

The size of a mission school is something that must surprise visitors from the homeland. Even Victoria College, Toronto, does not accommodate one thousand

students, counting both men and women, while Kwansei Gakuin, between Kobe and Osaka, has over two thousand students, all boys or men. In Kwansei Gakuin Middle School department there are some eight hundred boys of about the same age as our boys in the high schools in Canada and studying many of the same subjects. The College of Commerce was established with the definite purpose of influencing the business world. It was felt that the Christian Church in Japan needed educated Christian business men to uphold and support our Christian pastors. Between seven and eight hundred of these men are studying in our college at the present time, and many hundreds are turned away each year for lack of accommodation.

The College of Literature is the Arts department of the institution and has courses in English Literature, Sociology, Philosophy and Psychology. From the English Course, graduates go out as teachers in Middle Schools, and powerful influences may be exerted in this way. The Sociological course was founded to prepare men for Social Service and to meet the demands of a changing society with Christian thought. Many of these men take up journalism, and in the future it is hoped that our school will exert a very real influence upon the press of Japan. From our Theological School have come many of the leaders of the Christian Church.

Central Tabernacle, Tokyo

In writing of Christian schools we mention an institution, not a school, but one specially designed to serve students. It is known as the Central Tabernacle. Founded in 1890 by that man of wide vision, Dr. E. S. Eby,

it has, at the very gate of the Tokyo Imperial University, through these forty years ministered unceasingly to thousands of students, many of whom have found Christ to be life's great ideal and have gone out to positions of influence in the Empire. One illustration of this may be quoted from the last report of the late Dr. R. C. Armstrong, who for the past ten years was our Mission representative in this institution:

"Many years ago a student came up to Tokyo from a rather poor home in a distant province. In childhood he had burned his right hand very badly, and because of lack of skilled medical attention had practically lost the use of it. Hearing of the new medical college that had been opened in Tokyo, the boy determined to make his way there, study medicine, and perhaps in time be able to save others from misfortunes like his own. In his boarding-house thoughtless students laughed at his deformity. . . . The result was that he came to live in a little room in the rear of the old Central Tabernacle. That boy became the world-famous Dr. Eisei Noguchi, a martyr to science. It will be remembered that he was seeking the germ of yellow fever in North Africa, under the auspices of the Rockefeller Foundation, contracted the disease, and died last year, mourned by literally the whole world." Mr. Goto, leader of the "Fraternity of Hope," is another example of the work the Tabernacle has done in the past.

The original building was totally destroyed in the great earthquake of 1923. After various delays a new ferro-concrete, earthquake-proof building, of the most modern type, was completed in October, 1929. Of the total cost, $90,000, some $78,000 was provided by our Canadian Church from funds generously given at the time of the

earthquake for the reconstruction of our churches in the stricken district. It was a tragic circumstance that on the very night before the new building was to be dedicated, Dr. Armstrong, whose very life-blood had been given to this enterprise, was called to a still higher service. The Dedication Service was on Sunday, October 26, 1929, and was one of mingled joy and sorrow. Dr. J. H. Arnup, Secretary of the Board of Foreign Missions of The United Church of Canada, who was officially visiting our work in the East, preached on that occasion.

There are 150,000 students in the institutions of higher learning in Tokyo, which thus ranks among the greatest student centres of the world. In the midst of this great population the Central Tabernacle stands to point these men along the way of life.

Education of Women

The Christian contribution to the education of women has been greater and more conspicuous than to that of men.[1] The Government from the start realized the importance of the education of men but not of women. This was not always the attitude toward women. In ancient Japan, women occupied a much more honourable place than during the feudal period. This they lost chiefly due to the influence of Buddhism. In 1871, Viscount Mori, a Christian, was Japanese Minister at Washington. There he met Baron Kuroda. They agreed that unless men and women advanced together no real progress could be made. They recommended the sending of Japanese girls abroad for study and, in 1871, five girls were chosen and sent to America. Among them was

1. See p. 80, 81, 82.

Miss Tsuda, then only five years of age, who was to become the founder in later years of Tsuda College. Before sailing, they were received by the Empress. In 1872, Dr. David Murray became adviser to the Department of Education. He urged the education of women along with men and the establishment of Normal Schools for women, so that they might become teachers of primary schools. This led to the opening of the Ochanomizu Girls' School. Before that, Ferris Seminary, a Mission Girls' School in Yokohama, had been established by the Reformed Church of America.

In this early period (1870-1895) Christian missions performed an incalculable service to Japan, the debt being recognized by all educationalists. No less than forty-three Girls' Schools were established by foreign mission boards, of which three, in widely separated localities, were founded by the Canadian Methodist Mission. From these schools, which still occupy an important place in Japan's educational programme, have gone out hundreds with intellects stimulated and souls awakened. Non-Christian private enterprise, too, was active in supplementing what the Government was able to do, but at this time the education of women was by no means general.

However, the greatest contribution of Christian missions to the education of women was really in another direction. It was not enough that a few leaders caught the vision of the necessity for the education of women; the people as a whole must get it, else the girls would never be sent to school. By giving a new value to women, mission schools and women missionaries made preparation for the new day. At this point, Fukuzawa, by the use of his pen, made a wonderful contribution. He advocated a

change of attitude toward women, making them more independent and giving to them real responsibility.

That the desire for schooling above the six-year compulsory period began to be keenly felt is evidenced by the fact that the thirty-seven Government Girls' Schools of 1895 had grown by 1922 to three hundred, while the present figure is eight hundred and fifty-seven.

The Woman's Missionary Society of The United Church of Canada has taken a very important part in the education of girls. Our best known school, Toyo Eiwa Girls' School, founded in Azabu in 1884, is situated in a very aristocratic section of Tokyo and draws girls from very influential homes. Mrs. Sumi Oye, who was selected and sent to England by the Government for a course in Household Science and who now has her own school for Domestic Science in Tokyo, and Miss Toyo Furuya, who has a private school in Osaka for the teaching of advanced English, are graduates of the Azabu School. Wives of several ministers of State are also among the graduates. The wife of the Governor-General of Korea is another graduate, and every one knows what an influence she and her husband have had in establishing better relations between Japan and Korea.

After many years of patient waiting, this school is to have a new building to accommodate seven hundred pupils, including Kindergarten, Elementary school, Girls' High School and Kindergarten Training Department.

Our Girls' schools at Shizuoka and Kofu have likewise had very wide influence. Their graduates become wives and mothers in many parts of Shizuoka and Yamanashi provinces. Nearly every such home, though it may not

be Christian, is a centre where higher life can take root and grow. The Shizuoka School has just built a fine new plant.

A very encouraging sign of the times is to see Japanese Christians meeting these educational problems with their own resources.

Government education in Japan in all schools is apt to become standardized and over systematized. This led Mrs. Hani to open a girls' school which she called "The Freedom School." She is an earnest Christian of originality and foresight, known throughout all Japan through her magazine, *The Woman's Companion.* Nine years ago she opened her Girls' Higher School, which is coming more and more into favour with parents. It has a seven-year course and is run by the students themselves—the teachers acting in an advisory capacity only—from the buying and cooking of the food and cleaning to the collection of the fees and the drawing up of the time-table. No servant or janitor is employed, so it is a small Christian democracy in itself and gives the girls such opportunities for self-expression that no dangerous thoughts are to be found there by the ever vigilant police. An elementary school has lately been added. "The Freedom School" is of the greatest value because it is planned and carried out entirely by a Japanese Christian. The Christian spirit has sunk deep into Japanese soil.

Higher Education for Women

It would be a mistake, however, to suppose that to-day educational opportunities for girls are adequate, or that they are equal to those which men enjoy. To ambitious women a burning question of the day is this inequality.

Upon finishing the primary school, a boy passes into the Middle School (five years) and thence by competitive examinations into the High School (three years), whereas the so-called Girls' High School (four years) immediately follows the primary school. The name itself is a subtle insult to women, implying that what for a boy is a mere stepping-stone to his higher education is plenty for a girl. It must further be noted that the courses of a Girls' High School are often inferior to those offered in a Boys' Middle School. Above the High School for girls just mentioned, the Government has so far established only two schools of more advanced standing—the Women's Normal Colleges—which prepare teachers for secondary schools. But during this period there have been built for men seven Universities and twenty-five High Schools.

It has been left to private enterprise to provide opportunities for talented women. The early years of this century were conspicuous for such developments. In 1900 was established Tsuda College, bearing the name of its illustrious founder. This college specializes in English studies and is known for the high standards of its scholarship. In the same year Dr. (Mrs.) Yoshioka started the Women's Medical College. The next year saw the realization of the dreams of Mr. Jinzo Naruse, when the Japan Women's University, an important institution, was founded.

In order to make things more even for the young women, a few Universities have recently admitted a limited number of women as special students. These Universities are, however, already overcrowded with men and, moreover, as the women come from inferior secondary schools, they can scarcely hope for a fair chance in competition with their brothers.

The Women's Christian College of Japan

This discrepancy has appealed to Japanese Christian educators and foreign missionaries as an unequalled challenge to Christian forces. To meet the need, in 1918 five American and one Canadian mission board founded the Woman's Christian College of Japan (Tokyo Joshi Daigaku), an institution which has as its aim the creation of an enlightened Christian womanhood. From all parts of Japan the response was immediate and has continued, the number of applicants for the entrance examinations having been in the twelve years of its history more than twice the number admitted. The college offers to graduates of Girls' High Schools, three four-year courses in English, Japanese and Mathematics which in the English department lead to Government licenses to teach in secondary schools. There is also a three-year general course called Junior College, followed by three years of Senior College, with courses in English Literature, Japanese Literature and Philosophy. Senior College is on a level with men's universities, providing six years of study beyond the grade of Boys' Middle School. Valuable as are the departments already developed, the lack of a science department is serious. At present only the two Government Normal Colleges give general science courses to women. It is a line of activity which Tokyo Joshi Daigaku should take up without delay, but the lack of funds has so far prevented the carrying out of this and other important plans.

From the outset The Woman's Christian College has been fortunate in its Japanese leadership. The ideal of a Japanese woman president has been realized in Dr.

Tetsu Yasui, who through wide experience in the educational world of Japan, through study and travel abroad and because of her personal character, is ably fitted for her task. Dr. Inazo Nitobe, for some years Japan's distinguished representative on the secretariat of the League of Nations, was the first president, and is now honorary president. The Bible teachers are Professor Zenta Watanabe, who has studied in the leading universities of Europe, and Mrs. Uemura, the daughter of one of the first Christian ministers, recently returned from Edinburgh. The faculty list shows names of note, among whom are many Christians. Representatives of the American missions and of The United Church of Canada are on the staff, and increasingly graduates of the college are coming back as teachers.

The students, numbering five hundred, carry heavy schedules, but have time and enthusiasm for many outside activities. Sports, well directed, occupy a prominent place. To the equipment for games has been added recently a fine grass hockey field for which the students raised the money. The college Y.W.C.A. and the English-Speaking Society have furnished their own rooms. A group, very active of late, is the "Mori-no-kai," which works to equip the grounds with trees and otherwise to beautify them. Former students show their devotion in the Alumnae Association, which is working strenuously for the endowment fund. Except that Bible is on the curriculum, religious exercises such as morning prayers are voluntary. In this atmosphere, unfettered but with daily incentives to Christian living, the girls are nurtured, and when they leave, the college motto, "Service and Sacrifice," is freighted for them with meaning. In the

minds of the Tokyo Joshi Daigaku students may be found the surging conflict of thought currents which characterize this age in Japan. The college stands as a beacon, pointing the uncertain steps of modern youth to the Light of the World and the Truth which makes men free.

Influence of Christian Schools

Dr. Nitobe, in an address to the Federation of Missions at Karuizawa in 1929, said, "In talking with Japanese young men, I do not remember a single case where a man has said that a certain theological dogma, be it the Incarnation or the Trinity or the Miracles or anything else, has on its own merits convinced him of the truth of Christianity. In almost every instance the cause of his conversion has been the man with whom he has come in contact, a certain teacher or a certain missionary, who talked to him about Christianity. There has been something about him, warm, dignified, genial, natural, sincere, full of the spirit of love, and so on. It is through the further influence and contacts of such men that converts are made. I have myself, indeed, not heard of a sermon through which any one was converted: experience comes first, doctrine comes afterwards. First has come the perception of something great, something unexplainable: and then he has touched it with his hands. We are all Thomases unless we touch the real thing. When, therefore, we speak of Christian influence, we mean first and last that subtle spiritual influence, the working of the Spirit through natural persons provided with flesh and blood."

The Christian schools of Japan provide for just these daily contacts. They take place in the classroom, in the Bible class, in a quiet evening in the missionary's home,

in the special religious gathering, in the games together, in hikes and camps. Quietly in a great number of ways that subtle thing, personal influence, is exerting itself and moulding the lives of the students. The fault of our schools to-day is that they are sometimes too big. The missionary is often too busy to be always at his best or to have time to give his students.

However, the schools, whether they be for boys or girls, do provide for daily contacts which cannot fail to have a very profound influence upon the lives of the students.

There is, too, a difference in the treatment of subjects in the mission school classroom. Of course, the content of any subject, be it chemistry, economics or English literature, is the same for all schools, but the attitude to and interpretation of facts cannot but be influenced by the Christian viewpoint. Government schools may have taught that material was almighty and that man was in its grip and ultimately determined by it. No Christian teacher takes that point of view. For him there is a great purpose in the world and a God who holds the purpose. Such an attitude and influence is of great value to-day in a Japan swept by the gale of Leninism.

There are many students who pass through school and never make any decision to become Christians, but the attitudes of the classroom make their impressions just the same, and have a great influence upon their lives in the future.

The raising and training of a Christian ministry has been one of the main efforts of the Missions and the Church in Japan for over fifty years. In the early years of the work the missionary was both preacher and pastor, but it was

not long before Japanese young men of splendid quality were led to consecrate their lives to the work of the Christian ministry.

In the annals of Christian Missions no finer story can be written than that which records the names and character and devoted service of the ministry of the Church in Japan. Fortunately for the dignity, stability and reliability of Christianity, the first converts and first candidates for the ministry were young men of the samurai class, men of honour to the point of giving their lives if necessary, men who would be and have been faithful unto death, men of intense patriotism and of loyalty to the Emperor and Government, but no less loyal to their newly-discovered Master, the Lord Jesus Christ, and to the God and Father of our common Lord.

In 1878 the Doshisha Theological School was opened in Kyoto. Other schools of the prophets were opened by different denominations in different parts of the country, for the training of men for the Christian ministry and of women for deaconess work.

The first statistics available are for the year 1882 and show that in that year there were six theological schools with forty-seven students. That there was a rapid rise in the number of candidates for the Christian ministry is indicated by the fact that in 1891 there were fifteen schools with three hundred and sixteen students.

But in the next ten years, the difficult nineties, there was such a falling off in numbers that in 1900 there were only ninety-eight students in all theological schools. Since that time, however, there has been a steady increase, and the latest figures show over seven hundred men in training for the Christian ministry, in twenty-one schools, and over

four hundred young women, training to become Bible Women or Deaconesses, in fifteen schools.

In the Japan Methodist Church there are two theological schools, one in Tokyo, established by the Methodist Episcopal Church and known as Aoyama Gakuin, in the Woman's Department of which our Woman's Missionary Society co-operates, and our United Church of Canada school, Kwansei Gakuin, in which we co-operate with the Southern and Japanese Methodist Churches. There is also Lambuth Training School for Women, in Osaka, under the Southern Methodist Board. The 1929 reports indicate that there were one hundred and fifty men and sixty-four women in training in these schools.

Our Theological Schools have done a great work, and have a great work to do. They ought to revise their courses, bringing them into more intimate relation to modern needs. Dr. Kagawa says that we should have three courses, (1) for those who preach; (2) for those who teach; and (3) for those who serve.

CHAPTER VI

Japanese Religious Thought and the Christian Message

Section I

Shintoism, Buddhism and Christianity

The history of religion in Japan has been from the beginning, and is still, one of clash and compromise.

As one travels through Japan in town or country, one sees on all sides evidences of religious faith in images of wood or stone, and buildings ranging from wayside shrines to impressive temples that rival in magnificence the cathedrals of Europe.

One is struck with the frequency of little groves dotted here and there through the country, with a unique simple gate, known as a "torii," at the entrance, and a small plain unpainted wooden building among the pines or cryptomerias. These are the Shinto shrines.

And occasionally one sees large, heavy, sloping-roofed buildings quite different from the shrines but also centres of worship. These are the Buddhist temples.

These two represent the historic Japanese religions that have lived side by side for fifteen hundred years, sometimes in intimacy, sometimes in antagonism, sometimes by compromise almost fused into one.

Still another spiritual culture, which deeply influenced the Japanese life and character, is Confucianism, for centuries the main ethical teaching of the Japanese people,

and the chief element, combined with the practice of arms, in the production of the distinctive type of chivalry known in Japan as Bushido. It is now losing ground, being replaced by Western science and philosophy.

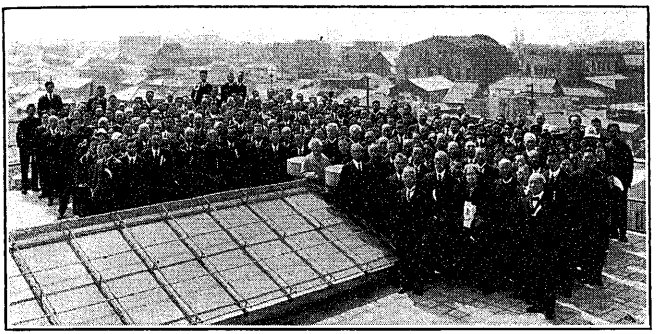
And within the modern era other centres of religious faith have sprung up in cities and towns to add still further to the clash of religions in Japan. They are the Christian churches.

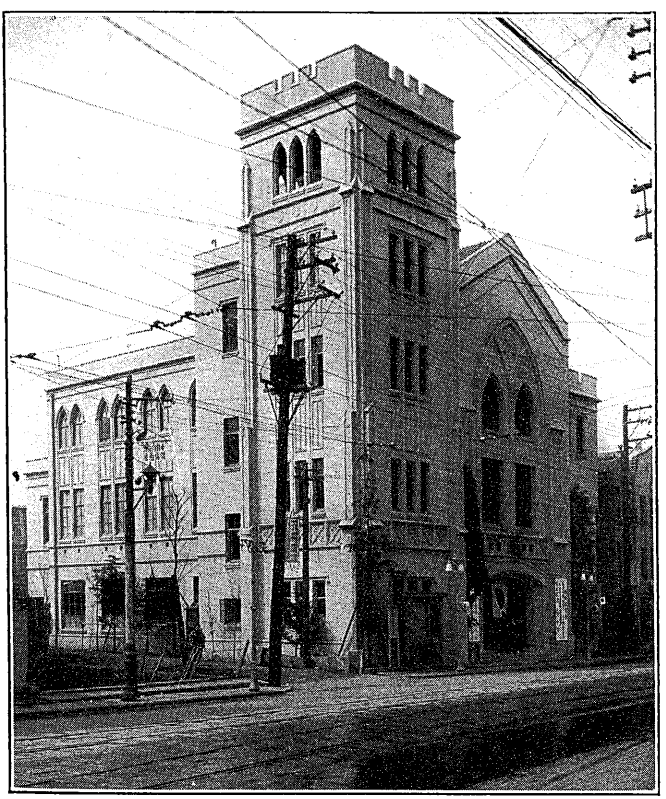
The Japanese have always been hospitable and tolerant to foreign cultures and religions, so long as these did not endanger the national existence or institutions. Three times has Japan been invaded by foreign ideas and ideals, in the sixth, the sixteenth and the nineteenth centuries.

The first of these three intellectual invasions came from China and brought new systems of government, new language and literature, and new religions. From that time, though not without clash and conflict, Buddhism and Confucianism were accepted and assimilated into the life of the Japanese people.

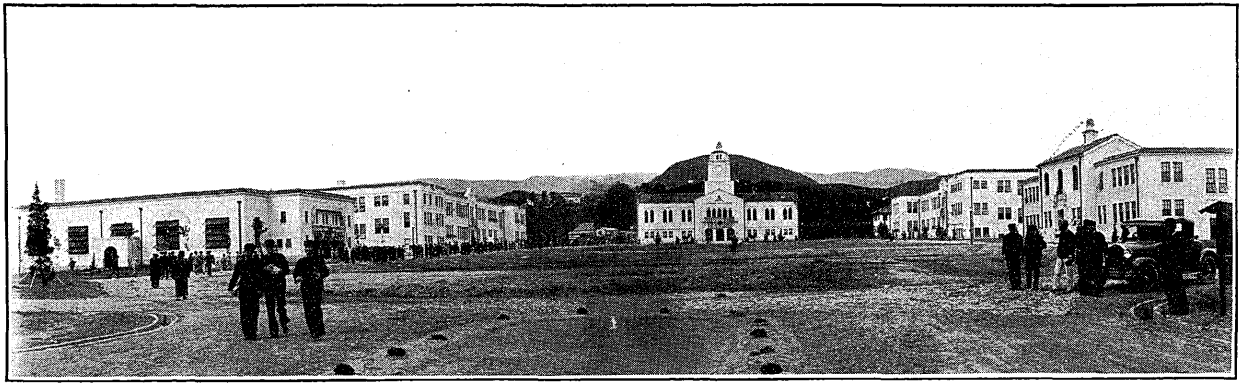
The second invasion was the Roman Catholic Mission under Francis Xavier, whose labours at first met with remarkable success, enrolling several hundred thousands of converts. But this movement was rejected by the Government, and within a century after the arrival of Xavier, by means of prohibition, persecution, banishment and death, Christianity was apparently exterminated. Little remained, on the surface at least, of any sign of this great religious movement that at one time gave promise of conquering all Japan.

The third of these great cultural invasions came from America and Europe in the latter half of the nineteenth century, and still continues to sweep over Japan as a flood.





1. The East Conference of the Japan Methodist Church on the Roof of the Central Tabernacle.
2. The New Central Tabernacle, Tokyo, Dedicated, 1929.



KWANSEI GAKUIN, THE UNION COLLEGE, CENTRAL WEST JAPAN

Theological College, right foreground. College of Literature, right background.
Library with clock tower in the centre. Auditorium, left foreground.
College of Commerce, left background.

See diagram of Kwansei Gakuin inside back cover for location of all buildings.

It brought the languages, literatures, sciences, philosophies, systems of government and religions of Northern Europe and America, and represented the forces of Anglo-Saxon and Teutonic cultures for the most part, whereas the cultural invasion of the sixteenth century was from Southern Europe and represented Latin and Spanish culture. Religiously this one is so far predominantly Protestant, while that of the sixteenth century was wholly Roman Catholic.

Shinto

Prior to the foreign "cultural" invasions, primitive Japan had her own primitive culture, with primitive beliefs and practices which were animistic, identifying material things and spiritual ideas, finding gods in trees and animals, in mountain and sky, in anything grotesque or unusual, in forces of nature and in the powers of reproduction. To this naive nature worship was added the worship of the spirits of deceased heroes, and of parents and ancestors enshrined in household shrines and local temples. It was these primitive religious ideas which became systematized into what is known as "Shinto" (The Way of the Gods). Shinto is purely and solely Japanese. It makes no appeal beyond Japan and the Japanese people, and has never attempted to become universalized.

Shinto may be classified under two heads, first, pure or primitive, and, second, popular or religious. Pure Shinto is that which is declared by the Government to be not a religion but a system of belief and practice based upon primitive Japanese ideas concerning the origins of Japan and the Japanese people and, in particular, of the Emperor of Japan as the centre and head of the Japanese nation.

It provides for the celebration of rites and ceremonies performed as homage to the Imperial ancestors centring in the Sun-Goddess, Ama-terasu-O-Mikami (The Heaven Shining Deity), who is recognized as the Divine Mother of the Imperial family and is enshrined in the Great Shrine at Ise.

Ministers of State, especially after their installation, and, in fact, His Majesty the Emperor in person, visit the Great Shrine at Ise and other shrines and Imperial tombs to report to the Imperial Ancestors their accession to office.

Official Shinto is supported by Government and public funds and is represented in seven grades of shrines, from village shrines up to the "Dai Jingu," or Great Shrine of Ise. In this way Shinto is a social system closely connected with the communal life of the people, in family, village, and country. Every child is taken to the local shrine to be offered to the god on the thirty-third day after birth. Every home has its god-shelf. Every village has its patron god enshrined in the village shrine and worshipped at annual or more frequent festivals; these communal shrines are centres not only of the worship but of the pleasure and, in other respects, of the community life of the people.

Popular Shinto, as distinguished from official or pure Shinto, is definitely religious and is divided into thirteen principal sects.

These sects range in interest and emphasis from the naive and simple to the developed and philosophical. They are polytheistic and nationalistic, worshipping the "million deities" of heaven and earth and the Imperial ancestors and professing to maintain the national polity.

The most active of these sects is known as Tenrikyo. It has over three thousand temples and four million adherents. It was founded by a farmer's wife named Nakayama some sixty-odd years ago. She and her son were repeatedly imprisoned for "imposing" on the people. But the sect survived and prospered, and in 1909 was officially "recognized." Ten gods are worshipped and self-sacrifice and benevolence strongly inculcated. Purity of heart and honesty of character are enjoined. Believers are encouraged to surrender their property and to be enrolled among the blessed. One of its strongest appeals is through its "spiritual" healing. In this, as in the other sects, there are many superstitions, but they all lack systematized credal belief. In Shintoism, reverence for the Emperor and the Imperial Ancestors is always central, and worship of the Sun Goddess, symbolized by the rising sun and by a mirror, is usually central.

If one should be asked what are the values in Shinto, the answer would be as follows: In official Shinto the value of the shrines is their use in inculcating national morality, loyalty to the Emperor, reverence for ancestors, and pride in and respect for the institutions and traditions of Japan.

The religious values of Shinto are to be found in its teaching of the immortality of the human soul, of the endless evolution of the world and its moral values in its teaching of cleanliness of body, purity of mind and simplicity of life.

One of the most striking evidences of the value set upon official Shinto by the authorities is seen in the erection of a shrine to the memory of the great Emperor Meiji (1868-

1912), and for the worship of his spirit. It is situated in Tokyo and is the centre of popular and patriotic interest.

The enthronement ceremonies connected with the accession of His Imperial Majesty to the throne of his ancestors afford a vivid picture of the significance of Shinto in the life of the Court and people of Japan.

On December 25, 1926, Prince Hirohito, upon the death of his father, Emperor Taisho (1912-1926), ascended the throne as the one hundred and twenty-fourth Emperor of the same lineage and dynasty.

Where the rulers of Christendom would invoke God, the Japanese sovereign invokes the Spirits of his Ancestors.

On the occasion of his enthronement, His Majesty's Imperial Rescript opened with these words:

"Our Heavenly and Imperial Ancestors, in accordance with the Heavenly truths created an Empire based upon foundations immutable for all ages, and left behind them a Throne destined for all eternity to be occupied by their lineal descendants. By the Grace of the Spirits of our Ancestors this great heritage has devolved upon us," and closed thus:

"We call upon you, Our beloved subjects, to be of one mind, and, sinking selfish aims, for the public service to work with one accord in helping Us to attain these, Our aspirations, in order that We may in some measure add to the illustrious traditions to which We have succeeded and that We may with good conscience face the Heavenly Spirits of Our Ancestors."

The Enthronement Ceremonies began in the early darkness of Christmas morning, 1926, when the young Emperor presented himself at the Imperial Shrine and assumed the privileges and responsibilities of the throne,

and in prayer informed his ancestors of the act. Later in the day the formal ceremony of transferring to his possession the Imperial regalia of Mirror, Sword and Jewels was carried out.

The second significant act of the Enthronement Ceremonies was on November 10, 1928, in the old palace in Kyoto. The Emperor again worshipped at the throne of his ancestors, and appeared as Emperor before the representatives of the foreign Powers and of the Japanese nation.

The last and most solemn act of the Enthronement was on the night between the fourteenth and fifteenth of November. At midnight His Majesty proceeded to and entered a plain wooden hut, after elaborate ceremonies of purification, and there he, as High Priest of the Nation, himself performed the primitive mysterious ceremony of sacrificing the first fruits to the Ancestral Sun Goddess and of holding mystic communion with her, the Divine Mother of his Ancestors.

This is Shinto as it is to-day, the development and culmination through the centuries of the primitive beliefs and practices of prehistoric Japan, refined, elaborated, and expressed in the elegant simplicity that characterizes everything that centres in and surrounds the throne of His Majesty the Emperor of Japan.

Buddhism

Most prominent among the buildings of old Japan were the Buddhist temples. They represented the highest achievements of Japanese architecture. Even to-day when one visits the city of Kyoto, which for a thousand

years was the capital of Japan, one cannot fail to see how Buddhism has dominated the life of the Japanese people.

It has been well said that the debt that Japan owes to Buddhism is incalculable. Japanese art, painting, sculpture, and architecture all show how complete was the dominance of Buddhism until it was challenged by Western influence in the Meiji era.

Similar to the protective care of Monasticism in the Middle Ages in Europe was the influence of Buddhism on learning through the age of civil strife among the warrior feudal lords of the Middle Ages of Japan.

It was the Buddhist priests who taught Confucian learning and thereby laid the foundation of the code of honour of the feudal knight or *Samurai*, which is universally known as Bushido.

It was the Buddhist priests, indeed, who taught the people ways and means of social and economic betterment, even to the building of roads and bridges. They also introduced useful plants and trees from China and Korea, whither they went to study their new-found religion at its sources, as they believed, even as the Japanese Christian preachers and teachers go to-day to the colleges of America, Great Britain and Europe to study the religion that began in Palestine nineteen hundred years ago.

During the period of its ascendancy, Buddhism stood in high favour with the Imperial Court, and quite overshadowed Shinto and Confucianism which were reduced to comparative insignificance. Princes of the Blood were installed as Lord Abbots of the noted monasteries, and as in the case of the Shinshu or Hongwanji sect where priests were allowed to marry, the succession of the head of the sects became a hereditary office, and the wife of the Lord

Abbot was usually a younger sister or other near relative of the Empress. This is, in fact, true at the present time.

The oldest Buddhist sects were all introduced from China, coming in the first place through Korea, when in 522 A.D. a Chinese priest, Shiba Tachito, came to Japan, erected a temple in Yamato, where he enshrined an image of Buddha, and from which centre he endeavoured to propagate the faith.

In that same year the king of Kudara in Korea presented to the Court in Japan a copper image of Buddha plated with gold, several Buddhist canopies, and some volumes of the sacred books. The envoys carried, also, a memorial which said, "This doctrine is, among all, most excellent. But it is difficult to explain and difficult to understand. It can produce fortune and retribution, immeasurable, illimitable. It can transform a man into a Bodhi. Imagine a treasure capable of satisfying all desires in proportion as it is used. Such a treasure is this wonderful doctrine. Every earnest supplication is fulfilled and nothing is wanting. Moreover, from farthest India to the three Han (Korea) all have embraced the doctrine and there is none that does not receive it with reverence wherever it is preached. Therefore thy servant Myong, in all sincerity, sends his retainer to transmit it to the Imperial country that it may be diffused among the five provinces (Japan) so as to fulfil the recorded saying of the Buddha, 'My law shall spread to the East'."

From that beginning in the sixth century Buddhism grew, at first slowly, until under the patronage of the illustrious Prince Shotoku, the Constantine of Japan, it gained prestige such as was never afterwards seriously challenged. In the year 587 A.D. two public temples were built.

The earliest sects were all introduced from China during the period when the capital was at Nara, that is, from 709 to 794 A.D.; then it was transferred to Kyoto. In ancient times it was customary for the location of the capital to change with the change of the sovereign. That accounts for the fact that so many places in Japan claim the honour of having been an ancient capital.

It was during the wonderful Nara epoch that old Japan was reorganized along what were then modern lines, under the influence of the then new learning that flowed in from China.

It was the rise of the Tendai and Shingon sects in the ninth century which marks the establishment of Buddhism in Japan as a popular religion. Emperor Kwammu, apprehensive of the growing influence of the Buddhist monks at Nara, decided to change the location of his capital and moved the seat of government to what we now know as Kyoto, but to which he gave the significant name Heian (Peace). This was between 784 and 793. There the capital remained down to 1868, almost eleven hundred years, when the great Emperor Meiji removed it to Tokyo.

Chinese influence was dominant in the plan of the new capital, Kyoto. The Tang metropolis, Changan, China, was taken as a model. Work was begun in April, 794, and finished in December, 805. The city was laid out with mathematical exactness in the form of a rectangle. Visitors to Kyoto, who also visit Peiping (Peking), are struck with the similarity in plan even at the present day.

In order to improve the religious life of Japan, Emperor Kwammu sent a young man, Dengyo Daishi, to China. He was followed by Kobo Daishi. These two returned to

Japan to become the founders of the great Tendai and Shingon sects in the ninth century.[1]

In the twelfth and thirteenth centuries three new sects arose which were destined to popularize Buddhism and make it fully at home in Japan. These sects were of two sorts, the "tariki" (other power) sects, which taught the doctrine of salvation by faith in Amida Buddha, and the "jiriki" (self-power) sects which taught the doctrine of salvation through the exercise of one's own power in meditation.

It is interesting to observe how in Buddhism, as in Christianity, the dispute concerning "faith" and "works" is found, and also how it has been those sects that teach salvation by faith that have won the popular allegiance of the Japanese people.

The Clash of Buddhism and Christianity

The history of Buddhism in the modern era may be divided into three periods: (1) the period of trial; (2) the period of clash with Christianity; (3) the period of reorganization.

1. *The Period of Trial.* At the beginning of the modern era one of the first reformations undertaken was the complete separation of Buddhism from Shinto, resulting in its disestablishment as the state religion, and the loss of the patronage, power and prosperity it had enjoyed for centuries under feudalism. This was the period of trial and persecution by the new governmental authorities when Buddhism suffered materially, and was forced to realize the importance of spiritual things.

[1] "Buddhism and Buddhists in Japan," by R. C. Armstrong, p. 79.

2. *The Clash with Christianity.* At this same time Buddhism met with another antagonist in the new religion that had come from the West. Christianity was felt to be a dangerous opponent and was met at first by strenuous opposition from prominent Buddhist priests and philosophers, such as Professors Inoue, Murakami, Ouchi and Kyono.

One of the prominent Christian teachers, Kanzo Uchimura, startled the nation by refusing to bow before the Imperial Edict on Education. This gave rise to violent criticism and attack from platform and press, not only on Mr. Uchimura but on Christians and Christianity as a whole.

The attack was, in the main, on the following lines: (1) Christianity pays no attention to nationalism, but teaches universal brotherhood and love. (2) Christian missionaries come from abroad not simply to teach religion but for some political purpose. (3) The God of the Christians is an abstraction of science and philosophy, and not a living God.

These criticisms showed the extent to which the once foreign religion, Buddhism, had been Japanized and its universality lost in nationalism.

3. *Reorganization.* Towards the end of the Meiji era (1868-1912) and the beginning of the Taisho era, that is, in the early years of this century, the attitude changed. Buddhists decided that it was better not to attack Christianity, but to reform and reorganize their own religion for more aggressive evangelism and social work.

(1) In this period they first began to look into Buddhism itself to find theories adequate to the modern scientific view of the world. The most eminent exponents of this

new Buddhism were Professors Anezaki, Kimura and Ui, all distinguished scholars of recent years.

(2) This philosophical movement was accompanied by the more practical movements of modernizing the teaching methods and social institutions by reorganization of the temples, establishment of Buddhist schools and universities, publication of books and pamphlets, evangelization of women, and the opening of missions to people living abroad, not only Japanese but foreigners also, as in Singapore, Hawaii, and even America.

They also started preaching in prisons and even organized a Buddhist Salvation Army and Young Men's Buddhist Associations. Temples were erected, in some cases in Western style, and furnished with seats, platform, pulpit and organ. Sunday Schools were opened, and hymns copied from Christian hymn books with only necessary changes, came into use. In fact, all known methods of Christian work—evangelistic, educational and social—were studied and largely adopted. Even the "Return to Christ" movement in Christianity was duplicated by the movement for a "Return to Buddha."

(3) One of the interesting activities in Buddhism was the study and development of Buddhist art. First introduced to the world by Professor Fenellosa, it has had an interesting and remarkable development in Japan. Ten years ago a group of Japanese artists went to India to sketch the frescoes of Ajunta.

A fact of special interest to us is that one of the most distinguished painters of Buddhist subjects is an earnest Christian, a graduate of our own Kwansei Gakuin Academy, Mr. Sadakata, of Kyoto, who has also painted

interesting Christian studies of "The Christ of Peace," "The Christ of Sorrow," "The Last Supper," and "The Holy Land."

In a recent publication Professor Anezaki, of the Imperial University in Tokyo, a neo Buddhist, writes, "The Japanese people have never shown easy susceptibility to the exclusive monotheism of Christianity, or to its doctrine of original sin. . . . The achievements of Christianity in modern Japan lie little in the sphere of theological ideas or church organization but decidedly in social work and moral influence. No one could dispute that Christian social work is ahead of Buddhist . . . that the rule of monogamy can be ascribed chiefly to occidental influences which are indirectly Christian, and that the idea of personality, its dignity and its meaning in social life, is due to the same influence." In this statement Dr. Anezaki would seem to reject the theological and ecclesiastical side of Christianity, while commending its moral ideals and social work.

It is the unchanging conviction of Christians that there is an essential connection between man's relation to God and his relation to his fellow men, that the first commandment is "Love God," and the second, "Love your neighbour as yourself." Christian social service grows out of Christian love and that love we believe finds its origin in God, for "God is Love." In the idea of God as the Heavenly Father, "who pitieth his children," is found the inspiration of work for others.

Dr. Anezaki recognizes that monogamy is derived from Christianity as is also the idea of personality. We are grateful for that generous acknowledgement. We only regret that so discerning a critic does not see that in the

final analysis it all comes from the Christian conception of God as the Heavenly Father. But, Dr. Anezaki continues, "Many Japanese are well aware that Christianity itself is pretty much divided, that it was or is in conflict with modern science, and that the modern industrial society is not entirely in accord with Christian principles," and he asks the pointed question, "How, under these circumstances, can Christianity claim the full subscription and undivided allegiance of Eastern peoples?" a question that we Christians would do well to ask ourselves.

Professor Anezaki has raised three vital points: (1) the divisions within Christianity; (2) the relation of Christianity and science; and (3) the relation of the social and economic order of modern society to Christian teaching. These issues must be frankly faced, not dodged, fundamentally considered and satisfactorily dealt with, or our preaching is vain.

There is no doubt that our denominationalism is our weakness and our shame. It is as true in religion as in anything else that "In union there is strength." It is a great joy to us that The United Church of Canada has been able under the good guidance of God to take so significant a step on the way towards the reunion of the sundered body of the Lord.

As to the relation of Christianity to science, there has been a sense of antagonism between science and religion. That attitude is changing in Japan, however, as well as in the West.

As to the third point, it must be recognized that the social and economic order of modern society is under criticism and must be changed. But it is our conviction that the last word will be with Christianity, not with the

present social and economic order. "Jesus shall reign" in the social and economic affairs of men as well as in the religious.

"Some thinkers," he continues, "demand a revaluation of Christianity or its restoration to the Oriental consciousness, or its emancipation from Roman or German or American impacts and idiosyncrasies. All this amounts to saying that Christianity in Japan, no less than Buddhism and Shinto, is in a critical situation, a period of transition or reformation, and it is yet to be seen what part the Japanese people will play in the future of all these religions."

Such is the opinion of one of Japan's most distinguished scholars in the field of philosophy and religion, a cultured gentleman, a sympathetic but unconvinced observer of Christianity and Christendom. Why does such a man not become a Christian? The answer is probably contained in the three points of criticism mentioned above.

It is interesting to put alongside of this the testimony of another Japanese scholar. "Buddhism and Christianity," he says, "are both universal and spiritual, and in that regard they resemble each other. The fundamental difference between them is that in Buddhism we have a creed, while in Christianity we have life. Buddhism is a philosophy in the highest sense. Religion is faith in life and love, and living things. In Buddhism we have the theory. In Christianity we have the life itself. Christian faith is not philosophy, it is real religion."

These are the words of the blind teacher at Kwansei Gakuin, Professor Iwahashi, a devout Christian. When asked what first led him to Christ, he answered, "My darkness gave me light." Then he added that the Gospel

of John had made clear to him the truth and beauty of the Christian faith.

Resemblances and Differences between Buddhism and Christianity.

One cannot fail to be struck with the apparent resemblances between these two great religions, and in particular between the doctrine of salvation by faith in each of them.

Between Buddhism and Christianity the differences are vast and fundamental. Buddhism is originally atheistic with the background of a polytheistic Hinduism which developed a pantheistic philosophy; whereas Christianity is essentially and exclusively monotheistic with the background of the Old Testament religion and morality.

The ultimate reality in Buddhism is Nirvana, which is the negation of everything including negation itself, in other words, it is the unknowable. The ultimate reality in Christianity is God the Almighty, the Creator, the Heavenly Father, Jesus Christ our Saviour, the Holy Spirit present with us as the Comforter and Guide.

With this faith Christianity is fundamentally optimistic in the face of all obstacles and in the midst of life's deepest disappointments and sorrows. It is at once the religion of Gethsemane and the Cross, and of the Resurrection morn.

Buddhism never rises above pessimism, resignation is its only attitude in defeat or disappointment. "Shikata ga nai" (There is nothing to do, or There is no help for it), is the commonest of expressions in Japan.

And when the disappointment is too great, the attitude of the Japanese Buddhist is despair and the refuge, suicide. The late Rev. Dr. Uemura, one of Japan's greatest Chris-

tian leaders, said to the writer, "Buddhism has laid bare the needs of the human heart, but only Christianity can meet those needs. In its doctrine of the one holy, living and true God, in its clear moral distinction of good and evil, in its historical Christ, Christianity has the answer to the religious questions of the human heart."

This is, no doubt, a fundamentally correct analysis of the relation between Buddhism and Christianity. Let us see to it that we do not lose these three fundamental Christian conceptions.

Several years ago the writer asked Dr. R. Nakajima, Professor of Ethics in the Tokyo Imperial University, what was his basis for the teaching of Ethics. He answered, "I have two foundation stones, the personality of God, and the personality of man." Professor Nakajima was a devout Christian and had caught the two most fundamental and differentiating principles of Christian teaching. In the personality of God, and the personality of men—all men and all women—and in the harmonious relations of these personalities are to be found the incomparable teachings of Christianity that at once distinguish it from and set it above all other religions, and explain the reason why Christianity has been a vitalizing and creative force wherever it has gone, stimulating new social and reform movements, feeding the hungry, healing the sick, emancipating the slave, and preaching the Gospel to the poor.

Shintoism and Christianity

Shintoism is a primitive religion. Generally speaking, it is lacking in moral content and encumbered with superstition, yet there are elements in it akin to Christianity.

The Shinto gods are many; they may be neither holy nor perfect but they are personal. In this respect at least they resemble the Christian God.

The other important point is that Shinto provides for the joy of life. It is much better fitted than Buddhism to express the natural Japanese laughter-loving character. Buddhism may well look after the funerals, but what is more joyfully human than a Shinto festival with young men carrying the "O Mikoshi" (a miniature Shinto shrine) through the streets on their shoulders? Those who are followers of the Son of Man who came eating and drinking will understand this value in Shinto.

Buddhism and Christianity

Buddhism is one of the world's great religions and has reached its highest development in Japan. The question is whether there is anything of value in the Christian religion which Buddhism does not possess.

There is a difference in the truth presented by each. Buddhism gives us a world without a Creator, a soul which when enlightened disappears into the impersonal divine.

Christianity presents a world with a Creator, a soul distinct from but loved by the Creator—a soul of eternal value.

Buddhism looks upon the world as a place of hardship and suffering to which man may adjust himself by the suppression of all desire.

Christianity presents a world capable of becoming beautiful under the influence of God's spirit and man's effort, co-operating with the divine.

Buddhism in time of suffering and trial gives peace. Just as woman gained peace by submission to the will of

man, so the Buddhist gains peace by submission to events as they come.

Christianity through trust in God gives hope even to the sufferer on the cross.

Buddhism, to those striving to build a worthy character, gives quietness of soul through the acceptance of the inevitable.

Christianity gives progressive victory over sin.

Buddhism warns man not to set his heart on any thing or person lest it be taken away.

Christianity gives a love that never faileth, that goes on beyond the grave. "Now abideth faith, hope and love, but the greatest of these is love." Paul knew what Jesus stood for, though some of us have not such a clear conception.

Buddhism gave us Shakamuni, one of the most attractive personalities in all history, who withdrew from the great world of affairs that he might find for himself and others, peace.

Christianity gave us Jesus. He was the "Word which dwelt among us, full of grace and truth." He stepped out into the midst of the world. The fishermen, workmen, teachers, beggars, and harlots came to Him and found, not peace in sin, but victory over it.

Section II

The Christian Message and the Messenger

There has been pointed out in a previous chapter the amazing contribution Christians have made in meeting the human needs arising out of the breaking up of the feudal family. That is, however, a result rather than a cause.

Professor Namae, in dealing with the forces that gave rise to social work among the Japanese, said that they were mainly four—a group of men, of whom Tomioka was one, who met at Hokkaido; the Kumomoto Band; the Sapporo Band; and the Yokohama Band. This conclusion of Professor Namae's is one of very great significance because it means that the source of social work and the great Christian movement was one and the same; namely, an experience of God through Christ directly mediated through these strong personalities.

Dr. Ebina, one of the veterans of the famous Kumomoto Band, said of his first experience as a Christian, the ideas that gripped him were two, the unity of the Universe under God, and chastity. He and others like him were drawn to God as they saw Him revealed in Jesus. They got a vision of the meaning of life, of their value in the eyes of God, of forgiveness, and of the life lived with God. But the problems uppermost at the present hour are very different from those that troubled Dr. Ebina as a young man. The problem of to-day is, "Is not everything determined by things material?" Dr. Kagawa's answer for this age is contained in the title of his new book, "Love (that is, not material nor force) is the Law of Life." Hundreds of inquirers for information, as the result of newspaper articles on Christianity, are evidence of a strongly felt need for new light in the soul. Life, because of so many changes in the family, in industry, and in thought has resulted in a chaos. The supreme need is for a sane, guiding principle. In this central thing the missionary should not fail, no matter what else he may give. Faith without works is dead, but work without faith is blind. More than half of

the unrest in Japan to-day is a groping for a real faith, but often young people do not know what they want.

The following incidents from life may help to make this matter more clear.

Ryoun Kamegai was a Buddhist priest, the eighteenth in a direct line from a famous priest. For eighteen generations his family had held the chief priest's office in a certain large temple. This young man was sent by his temple to the Imperial University, where he received the degree of M.A. and later took an advanced course in philosophy of religion. When he returned home he not only officiated at his temple but taught in the Middle School. One day he came to the mission house and told the missionary how in his study of Kant, Eucken and Bergson, he had come to believe in the existence of God. He went on to tell his further experience, and then turned quickly with the question, "How do you *know* God?" Happily the missionary was able to give him a very definite reply and assured him that God could be known. The result was that the young priest came regularly for half a year, and, in a prayerful and devotional mood, studied with the missionary the deep truths of the Gospel of John. Of a truly religious and devotional nature, the young man drank in the wondrous teaching. In that six months his very countenance was changed (transfigured) from being a long-faced, typical Buddhist to a round-faced, smiling Christian. Then came the time when he finally decided to give his life to Christ. How could he break the news, how endure the contumely sure to be heaped upon him? Night after night he stole out when his family were asleep and walked up and down the little pine grove behind the temple, praying for strength to disclose his

secret. The missionary was able to help him stand firm. And as His Master of old, praying in the little grove of olive trees, received strength for his final sacrifice, Ryoun Kamegai was enabled to make a full confession. He was baptized, entered the theological school, and returned to his home town to preach. He says, "I cast off Buddhism as a worn-out straw sandal which has served its day but is of no more practical use." Of his bitter persecution we will not speak. Our Woman's Missionary Society has greatly helped him by opening a kindergarten in his preaching-place. At a recent mothers' meeting there, Mrs. Kamegai urged the mothers to send their older children, especially the boys, to Sunday School. "You would be surprised," she said, "to realize the difference between the moral standards of Buddhism and those of Christianity. When my husband was a Buddhist priest he used to be considered a very grave and upright young man, but that was because of the low standards by which he was judged. He was far from being a moral man, according to Christian standards, as he now realizes. If you want your boys to be pure and upright and truthful, you must send them to learn of Jesus or they will be no better than their fathers are."

A young man, an employee of a postoffice, was crossing a bridge one night in Kanazawa. Where he was going he did not know. Before him were two roads. The lower one led to the "red light" district, and the upper one to the preaching-place by the side of the road. He hesitated, then he took the upper road and dropped in to hear the preaching. He was saved from slavery to his lower self. Later, in the same year, he spent three days in the mission house with a small group of earnest young men studying

together the Bible and God's plan for them. As he left the house to return to his work, it seemed to him that the trees and birds were singing to him. He had found what he was in the world for; he was henceforth to become a partner with God in His work.

An apprentice in a certain shop developed very dissolute habits and became a great trouble to his master. One night he heard the Christians of Nippori Settlement preaching on the street. Their simple message touched him and he came to the preaching-place. His master was highly delighted at the change in his life. On the last Sunday of last year he was baptized.

In the fall of 1929, there came to Negishi church a man who had been twenty years in prison for the murder of five people. There had been great provocation, so, instead of being condemned to death, he had been given a life sentence. This was reduced from time to time and after twenty years he was set free. A hospital operation took most of his money saved while in prison, and he became destitute, without a friend in the world. Fortunately, while in prison, some foreigner had given him a Bible. He had read and underscored it. He had even asked the Buddhist chaplain to explain it. At last, in his extremity, free but without friends or money, he came to the Negishi Church parsonage. The pastor and his mother took him in and kept him for several days, got him started in business, and now he is looking life in the face once more with new hope and trust. The Christian message of God, of Jesus, of forgiveness and redemption, of hope and co-operation with God, has its value.

Eight years ago your missionary in Matsumoto received a call from a student of a Middle School. Because of

several years of illness, he was a few years older and more serious than his classmates. His mind turned to religion, and he tried no less than three different Buddhist sects, seeking for something to satisfy the deeper longings of his nature. The only reply he could get from the Buddhist priests when he pressed his questionings was that if he wanted real peace and satisfaction he would have to renounce the world and enter a monastery. But this did not satisfy this twentieth-century youth, and he came to the missionary to ask instruction in the things of Christ. Later he was baptized, went to a higher school, taught a Sunday School class while in the university and gave a good confession of his faith.

Let us now try to get a picture of the evangelistic missionary at work. The missionary teacher in a great school like the Kwansei Gakuin, with its modern buildings thronging with young life which is to go out and lead the nation, has a great opportunity to make an impression on the coming generation. The social welfare missionary in the slums of the big cities appeals to all classes and finds it easy to catch the imagination of the people. Be that as it may, the backbone of nearly every mission in this country to-day is the evangelistic missionary who lives in the secondary cities, very often apart from other foreigners.

The writer will not soon forget his first visit, about seventeen years ago, to a fellow-missionary in a country field. There were no buses then, as there are now, and few electric railways. A call had come for the missionary to speak at a village school, twelve miles away, up in the mountains. The road was too rough even for the narrow jinrikisha, so the missionary and the writer started off on foot. They arrived about noon and were met at the outskirts of the

village by the head man. He escorted them to the school, where two very hungry men sat down to a meal of rice and eggs. That afternoon the missionary spoke in the school hall to about six hundred people. He opened his address by telling the people of the farms and farmers of Canada, showing them pictures of binders cutting the harvest. From the farm and the seed he led their thoughts to God. This was the writer's first introduction to this missionary at work, but the writer soon learned that there was hardly a village in all that populous prefecture of almost two million people where he had not been at least once, usually by invitation. Having the privilege of staying with him a few days then, and many times since, the writer could not but be impressed by the man in action. He takes a positive delight in doing little things for people. That is his recreation. He knows everybody, high and low. He entertains the Governor in his home, but he knows the store-keeper and the farmer better. A little gift of some vegetables he has raised in his garden is the means of conveying his good-will to some neighbour. A call to inquire about some one who is sick, or just to have a friendly chat, is a part of his daily life. He notices people and makes them feel that he has a personal interest in them, and who does not like to be recognized? His house is always at the service of any one at any time of the day or night. His wife, the most gentle of women, is of one mind with him in this. There is no telling when he will return for meals or who will come with him. Both things are rather trying on the household, but still, it is all part of a missionary's life. He knows what he stands for and there is no backing down, but, especially with the Japanese, he is very wise in stating his point of view so that it will not give offence.

One of his special accomplishments was to sit bolt upright in the train and sleep or take a nap at the railway station while waiting for a train, waking up on time. He was given a pass on the railway by the railway officials and he would go from station to station addressing meetings of railway hands. Almost every man on the railway knew him.

Motion pictures and lantern slides in the villages was another favourite method of work. Hundreds came to these meetings.

He was always a writer for newspapers, some of which would put anything in if his name were signed to it. Finally, he created a paper of his own and sent it out to those making inquiries about Christianity. People wrote to him because they read his articles in the newspapers. He kept a secretary, whose special work was to look after such inquirers, answer their letters, and send them suitable books.

Bible classes in his home or church, teaching English in schools, temperance meetings, working for the Abolition Petition Movement, and visiting, kept him always busy.

In addition to all this, he had his churches. The central church was not under mission direction but under the Japan Methodist Church. It is now self-supporting and a graduate (Japanese) of Victoria College, Toronto, fills the pulpit.

The pastor of the second church in the same city was also a student (Japanese) of Victoria College. This church is much newer and will be under mission control until it becomes self-supporting. In six other towns, mission churches have been established and are making sound progress year by year. While there are pastors in

these churches, from time to time the missionary visits them and preaches. In the old days he had to sit in the railway station and wait for trains. Now his Austin car, just the right width for the narrow roads, takes him there and back again, without loss of time.

Thus his time goes. He is getting older but still going strong, though he can not sleep in the train and rough it as he used to do. The time is coming when his spirit in bodily form will no longer be seen on the roads or trains, but no river cutting a bed for itself as it hurries down between the hills will have cut deeper into the soil than has the personality of this missionary into the hearts of the people.

Missionary work is a personal and individual thing. Hence no two missionaries work in the same way or use the same methods. Of recent years one of the most effective methods is what is known as Newspaper Evangelism.

Newspaper Evangelism

The Japanese people are great readers, and the daily newspaper has a tremendous circulation. Through this medium our missionaries have, for the last fifteen years, been broadcasting their message of the Kingdom of God. Sometimes quite gratis, more often for a small fee, the newspapers will print our sermons or articles on Temperance, Social Purity, Health, Child Welfare, and Rural Culture. In connection with these articles there is always published a paragraph asking any who are further interested to correspond with the missionary. In the great metropolitan dailies a very short article or advertisement brings as many as a hundred replies. In the provincial papers replies run up to thirty or more from one insertion. These come, frequently, from young people in the most

remote country villages, people who could in no other way learn of the Christian way of life. So the use of the newspaper is double edged, it is the medium for broadcasting a message, and it is a means of combing the constituency to find the scattered ones who really desire Christian instruction. Those who apply are sent various booklets and a monthly paper, and are given systematic instruction in other ways. When there come to be a number in any one village, they are organized into a Bible study group whenever possible; are urged to work for the uplift of their communities in pushing Temperance and Purity education; are used to introduce friends who wish to know the way of Christ; and in every way are enrolled in useful lines of activity. On many of the fields a Circulating Library has been formed for their further instruction. In Matsumoto this Library has been carried on for ten years. There are over six hundred titles comprising the best Christian books in the Japanese language, and literally thousands of books have been sent out by parcel post, many to the most isolated villages in the province. The members pay a small fee, and, for the most part, are very careful to return the books according to rule.

Christian Literature and Bibles

The number of books that pour from the press yearly is really astonishing. Of this number a small but very significant fraction will be found to be Christian books. Previously, most Christian books published were translations of English books, but of recent years the number of writers among the Christians of this country is rapidly increasing and their productions are much more popular than the older translations. However, there are many

translations of our classic Christian books that are still widely read. Western novels are in great demand. It is said that, two years ago, 430,000 copies in one edition of "Les Miserables" were sold. "Quo Vadis" is also a great seller and has been instrumental in leading not a few to an interest in Christian things.

Recently such books as Niebuhr's "Does Civilization Need Religion," and Canon Streeter's "Reality," have been translated and are finding many readers among the thoughtful classes.

However, the "best sellers" among Christian books are undoubtedly those of Kagawa. He is a prolific writer, novels, essays, Bible expositions and translations coming from his pen in rapid succession. The book which made a name for him, "Across the Death Line," a story of his own youth, ran to over two hundred thousand copies. All the royalties from his books go to support his wide social work among the slum-dwellers of Tokyo and Kobe. In 1929 he published a book of addresses under the general title, "New Life Through God." As a preparation for and part of the Kingdom of God Movement, this book of one hundred and ninety pages was put out at the remarkable price of five cents. This was possible because a number of missionaries underwrote a one hundred thousand edition, in the first instance. By February, 1930, no less than 162,000 had been sold. The members of our mission undertook to sell two, three, or four thousand of these books; these were not distributed gratis by any means, but were actual sales. One church undertook five hundred and came back for more. One missionary had an attractive book-mark printed, and put one in each copy, asking any who became interested through reading the book and

wished further instruction, to communicate with him. In this way a number of earnest inquirers were enrolled.

In January, 1930, Kagawa put out one of his earlier books, a series of studies on the Sermon on the Mount, in a popular edition at the same price, five cents. Again, some of our missionaries are taking these in thousand lots and selling them far and wide. This is a most effective method of distributing literature, and will do much to bring a knowledge of the teachings of Jesus to the masses. During the year 1929, 1,228,000 leaflets by Kagawa were published, mostly for free distribution.

The Christian Literature Society of Japan, a Society in which our United Church of Canada Mission is co-operating, in 1928 put out 8,522,400 pages of books and periodicals, and a Baptist publisher put out 66,000,000 pages in 1929. This is only a partial report of Christian publishing but gives some idea of its magnitude.

Christian Influence Outside the Church

It should be remembered, however, that there are perhaps five who call themselves Christians for every one already in the organized Church. This fact was shown by a survey made by a religious survey group of the Imperial University, quoted in the Japan Year Book for 1924, page 218.

Christian hymns are widely sung; Christian pictures are hung in many unexpected places; Christian ideas and stories are found in school text-books; the best Christian music, such as the Hallelujah Chorus and the Ave Maria, is sung in non-Christian schools; leading newspapers publish Christian articles; and in many ways we feel that Christianity is now at home and is one of the accepted religions of the

country. The study of English literature in the schools has unconsciously made a great contribution to Christianity.

There are a number of "Self-culture" societies in the country. This is an idea fostered by the authorities as a sort of supplementary education. In not a few cases the foundation of these societies will be found to be Christian. There is the Kibosha or "Fraternity of Hope," the founder is a member of our Central Tabernacle, in Tokyo, a man of wide influence whose monthly magazine has six hundred thousand readers. Ostensibly this is a magazine of culture, of a grade to suit the uneducated, the factory girls, the young people in the villages and in scattered hamlets.

In one remote county in Nagano province is a local society set up by a young man who years ago came into close touch with Christian teachings. Returning to his native place and becoming a school teacher, he greatly wished to do something to uplift the young people of the vicinity. Finally he organized a club which he called "Shinboai" or "Faith, Hope and Love Society." Its first principles are purity, temperance and non-smoking. The young man himself came to the home of your missionary in Matsumoto last December, a journey of five hours, and was baptized. He has eight hundred members, young men and women residing in his own and adjacent villages, and is gradually teaching them of Christ. This spring some of them are starting Sunday Schools in their own villages. The young women of the society have pledged themselves not to marry any man who drinks or associates with questionable women. And so the leaven is working. It is impossible to estimate the indirect influence of Christianity. Already it has been noted that the leaders of the Purity (Anti-prostitution) Movement, of the Temperance Move-

ment, and of the Labour Movement, are, by a large majority, Christians. The same is true of the movement for the uplift of womanhood and of many lines of philanthropic work. Two of the Parliamentary Vice-Ministers in the recent Cabinet were Christians, and the wives of two of the Cabinet ministers as well. As has been mentioned elsewhere, three out of the five Presidents of the Imperial Universities and the wives of the other two are Christians. Many other instances of Christians of high rank, some of them in the Household of the Imperial Family, might be cited. The whole of society from top to bottom is shot through with this purifying influence which is making itself felt more and more as the years come and go. From the work we turn once more to the workers.

Loss of two Missionaries

The Canadian Mission, during 1928 and 1929, suffered by death the loss of two very valuable men. The history of these two men we will not try to give here, but, rather, an estimate of their work, which may help the reader to see more clearly into conditions on the field.

The Rev. A. T. Wilkinson, B.A., was a conspicuous figure, especially in Japan, because of his great height. In character, however, he was most self-effacing and unassuming. He was a good preacher and while he used the Japanese language well, he was more effective in prayer than on the platform. He was always kindly and gentle in his relations with his Japanese brethren, and was very much beloved by them. In his administration of the churches under his care he was systematic and efficient, but his greatest work was in his personal contacts. His dormitory for students was a great success, and the boys

came to regard Mr. and Mrs. Wilkinson as their father and mother. Mrs. Wilkinson was very effective in this work because of her great musical talent. After the students graduated they would invite Mr. and Mrs. Wilkinson to their homes.

As Superintendent of the Shizuoka Home, Mr. Wilkinson was of special value. He was able to make people feel that it was a joy to give to the Home. He did much personal soliciting himself. The sight of this tall Westerner asking help for the little children was indeed an impressive one. Every call or contact carried with it the impress of a kindly Christian character. He knew how to stand on principle, too, when necessary. On one occasion a brothel keeper retired from business and gave part of his ill-gotten gains to the city to be distributed as they saw fit. A few of the most prominent men of the city were on the Advisory Board of the Home, and a substantial portion of this gift was sent to the Home by the city. The Japanese manager, fearing the displeasure of the city officials if he refused, accepted the gift. When Mr. Wilkinson came to know about it, he returned the money. This took a great deal of courage because he knew he would be opposed by many of the Home supporters. But Mr. Wilkinson was not in Japan merely to succeed, but to stand for first principles even though he had to suffer greatly for it. He stuck to his guns and there was no loss of support, but, rather, a new respect for the man with courage and conviction. The loss of the Wilkinson family has been a heavy one.

The Rev. R. C. Armstrong, Ph.D., was essentially a student and a careful thinker. Shortly after coming to Japan he met an educated Japanese gentleman who told

him that there was no need for missionaries to come to Japan, everything that Jesus had taught had been said before by Eastern teachers. This was a challenge to him, and he took it up, determined to find out if what had been told him were really so. The result was the publication, after years of careful study, of two books, "Just Before the Dawn: The Life of Japan's Peasant Sage, Ninomiya Sontoku," and "Light from the East: Studies in Japanese Confucianism." The very titles of these books indicate the problem in his mind. Another book, "Progress in the Mikado's Empire," revealed a deep appreciation of the marvellous influence of Christianity in the achievements of the Japanese people. In 1927 he wrote "Buddhism and Buddhists in Japan," one of the *World's Living Religions* series. He had determined to find out the very best the East had to give and give that out to the world. Several of his articles appear in the "Encyclopædia of Religion and Ethics." This was a new kind of missionary. In addition to these books, he left manuscripts of extensive studies in Buddhism.

Dr. Armstrong was in great demand as a speaker because the Japanese very highly regard the scholar, and he could appeal to both the mind and heart of the people. He therefore came to belong not only to our own mission but to all missions, to the Japanese and to the world.

He served in Kanazawa and Hamamatsu on the evangelistic fields, was for a time Professor in Philosophy at Kwansei Gakuin, and Dean of the Commercial College. For some years he was Secretary of the National Christian Council, and it was due to his patience and force of character that serious misunderstanding between the Japanese and missionaries was avoided at the time of the American

Exclusion Act. As it was, the Church faced that most difficult crisis as one brotherhood. For eight years before his death, Dr. Armstrong was missionary at the Central Tabernacle[1] in Tokyo, where his scholarship and strong character proved of very great value. He was suffering from a disease that he knew must take him sooner or later; later, if he kept quiet, sooner, if he worked. But he preferred to die in harness, and work to the last.

His death was a very great triumph, because of his wonderful courage, unwavering faith, and the clearly thought-out convincing messages from his death bed. "It is the greatest joy of our lives that we have never polluted our call to the missionary service by choosing an easy way or seeking material gain." "Tell the young people of The United Church of Canada that they have the greatest opportunity and mission of any people on earth. Canada is an expanding country with a very great future and The United Church has a world vision and a special contribution to make to world Christianity. Therefore, the young people of The United Church have a tremendous mission and responsibility." It is little wonder that the following tribute was given at the time of his death by the editor of the *Japan Advertiser*:

"Great regret will be felt by a large circle of Japanese and foreigners at the sudden death of Dr. Armstrong. He was not only a successful and devoted missionary who always took a leading part in religious work, but a scholar with a sound knowledge of Japanese and a competent student of Buddhism. Besides his missionary work, he took an active part in the public life of the community and was a member of the Council of the Asiatic Society of Japan."

[1]See p. 176-8.

The Kingdom of God Movement

The Kingdom of God Movement centres round the personality of the Rev. Toyohiko Kagawa, D.D. To use the prefix "Rev." and the suffix "D.D." in Mr. Kagawa's case seems almost incongruous, inasmuch as he has reached that level of distinction where a man is recognized without titles, even as it seems incongruous to speak of the Rev. John Wesley, M.A. When Dr. Clarence McKinnon, Principal of Pine Hill College, Halifax, was in Japan, he met and talked at length with Mr. Kagawa, and that conversation led to the conferring upon Kagawa of the degree of D.D. by Pine Hill College. It was graciously accepted as evidence of his desire to acknowledge the friendship and support of The United Church of Canada, and to realize more fully his brotherhood with the whole Church.

Kagawa is a man of unusual versatility. He is a poet of no mean order. His volume of poems, "Breaking through the Earth's Crust," written in colloquial style and in blank verse form, is widely known.

As a novelist he has won nation-wide fame. Some two hundred thousand copies of his autobiographical novel, "Across the Death Line," published in America under the title, "Before the Dawn," were sold. At any time a magazine article or book of his finds a willing publisher and a ready sale. Moreover, he illustrates his books with his own pen very graphically.

As a social reformer he is known the world over. He has identified himself with the poor and the working classes. From the time of his student life until the great earthquake he lived in the slums of Kobe. At that time

he wrote a book on "Mosquitoes, Flies and Fleas," which is recognized as a valuable scientific work on entomology. It is a wonderful thing to be able to make scientific use of one's bites.

At the time of the earthquake Kagawa hastened to Tokyo, where he rendered invaluable service to the homeless people of that stricken city. He appealed to the public for help and received a ready response in gifts of money, clothing and bedding. His prompt action and wise use of the resources put at his disposal did a great deal to lessen the suspicion in many quarters as to Kagawa's wisdom as a labour leader.

At the time of the strike in Kobe dockyard several years previous, he had been imprisoned for inciting the labourers, but last year he was invited by the Mayor of Tokyo to become Director of the Tokyo City Social Bureau, at a salary of over one thousand yen a month. He promptly declined, but consented, after much persuasion, to become adviser to the Bureau, giving ten days a month service without remuneration.

As a preacher Dr. Kagawa is unique. Trained in homiletics in the usual way, he has learned the language, and drunk the cup of poverty, suffering and sorrow of the common people. He feels their feelings. He thinks their thoughts. He has experienced their joys and sorrows to the fulness of almost losing his eyesight through contracting trachoma while living in the slums.

And withal he is a scholar, a scientist and a mystic who has been "caught up with the Lord" in ecstasy, as have the saints of the Church from the days of Stephen and of Paul.

With such a preparation and such an experience, it is but natural that Kagawa should be recognized as Japan's greatest preacher. His preaching is dramatic, harmonizing creed and practice with convincing and converting power; and appealing at once to the poor, the working classes, and the intelligentsia.

Two years ago Dr. Kagawa announced his "Million Souls for Christ" plan. "We have at present," he said, "about a quarter of a million Christians in all Churches, including Roman and Greek Catholics. That is too few to provide a base on which to erect the structure of Japanese Christian civilization. We must have at least one million. If we do not get one million Christians, I fear that Christianity in Japan will become something like Parseeism in India, the spiritual culture of a class, but not the religion of the whole people."

Kagawa's plan was to begin at one end of Japan and to continue preaching and appealing for decisions for Christ in every centre until he had covered the whole country. Fortunately, his vision was caught by others, at first by a few, and then by many, until the whole Church united with him and organized in what is known as "The Kingdom of God Movement." In 1929 the Mott Conferences in Kamakura and Nara passed resolutions asking the National Christian Council to carry forward a nation-wide evangelistic campaign "based on Mr. Kagawa's plan." That is now under way with promise of a revival of religion that will be felt throughout the length and breadth of the land, and will penetrate all orders and classes of society, and will be a transforming influence in the social, moral, economic, political and educational as well as religious life of Japan.

Kagawa has done what had not been previously done. He has brought a new idea to the Churches of the nature of society, and has given the hedonistic society of Japan a new idea of the nature of Christianity. He has become a bridge over the fast-widening gulf between the Christian Church and the practical social order of the times in which we live. The Church in Japan was becoming more and more in danger of separation and seclusion from the real life of the people. By Kagawa's efforts classes of people neglected by the Church are being brought into the light, and plans to reach them are being put into operation.

In the Kingdom of God Movement, and in the person of Toyohiko Kagawa, we see a movement and a person that give promise and encouragement to those who pray and labour for the salvation of Japan. For many years the Church in Japan has prayed that God would raise up a man, a Wesley, a Luther, a Paul, who would lead the people of Japan to Christ. God has heard our prayers, and answered them in the person of Kagawa.

Section III

The Woman Missionary at Work

In the history of Christian Missions in any land, the part played by women has supplemented and complemented the work done by men. And as in the foreranks of Christian work in the older Christian lands, we find devoted women, so, too, in the developing Church of Japan, women of foresight and vision, sacrifice and prayer, are working side by side with those great leaders who are bringing the Church to a place of commanding influence in this land.

Every important mission group treasures memories of some outstanding women, who in the earliest pioneer days of half a century ago, or through those difficult days of the late nineties, witnessed so clearly to the faith that the echoes of that witness still resound in the lives of many of the present older generation of Japanese Christians, both men and women.

Years have proved—if proof were needed—that the first representative of our Woman's Missionary Society to Japan was most wisely chosen. Even to-day, thirty-four years after she left Japan, her name and works are lovingly recalled by those who learned to know Christ through her in those far-off days. Among those who have spoken to present-day missionaries of the great influence her personality exerted on their lives, perhaps the witness of the late Rev. Hatano, ex-Secretary of Missions for the Japan Methodist Church, was most memorable. A few weeks before his sudden death, two years ago, he said to a group of people, of which the writer was one: "I am a Christian because of Miss Cartmell's influence and teaching. Her knowledge of the Japanese language was very limited, but she was a woman of prayer and of great love; that won us."

At present, there are working in Japan, under various Mission Boards, no fewer than six hundred women. This does not include the wives of missionaries. These women missionaries do all types of work: school, kindergarten, rural and city evangelizing, social service, hospital visiting, training women workers, day-nurseries, and teaching foreign cooking; in short as one of themselves put it, "fifty-seven varieties." Most of them do a combination of several, or even all of these types of work.

Under our own Board, in the thirteen centres there are thirty-six Canadian women. Of this number, eighteen are engaged in school work, or school and language study, two are in social service, eight give the major part of their time to meeting the needs of our kindergartens. One is looking after the business and secretarial work of the mission, while seven are engaged in evangelistic effort.

The term Evangelistic worker really covers a wide variety of work which takes one among almost every class of people. There is the children's meeting, recruited from the street, as well as the select little group in the home of some aristocrat, who having learned the joy and beauty of knowing Christ, covets that saving knowledge for her children. There are the long rows of pale silk-spinners, whose tired faces brighten at the sight of the missionary and her co-worker. Again there is the group of genteel ladies of high rank with their soft silks and softer voices. Or perhaps the day's work takes one into a home where there is sickness or poverty, or a tragedy that will be told to the missionary, because it has become intolerable, and because who knows but that the new teaching may have balm for such pain. Then there is the modern girl, alone or one of a group, who is an enigma to her grandparents and a problem to her parents, but who often looks to the Christian teacher for understanding and even guidance that she has despaired of finding at home. Also there are the sewing classes, and the cooking classes, and the English Bible classes, usually for men, where one moves warily amongst abstruse questions of philosophy, curiosity about foreign life and customs, and genuine searching for the truth in Christ.

Perhaps a few vignettes will best serve in helping the reader to picture the work of an evangelistic missionary.

One of these, returning home from an out-lying town, missed the narrow-gauge train connecting the town with the main line train. Walking promised a speedier train connection than waiting for the next narrow gauge. Passing through a long straggling village, the missionary was soon in the position of the famous Balaclava regiment —with a difference, "Children to right of her, children to left of her. . . ." From everywhere they swarmed into the street, and the tramp of little sandalled feet grew louder and louder. H re and there a daring child darted ahead, to turn quickly and peep under this new Pied Piper's hat and make reports to the rest. "She's got green eyes" . . . "And curly hair!"

Stopping in her tracks, the green-eyed one asked, "Does anyone here want to hear a story?" After a surprised half-moment the unanimous answer came: "Kikitai desu! (I would like to hear)." "Well, I like telling stories myself . . . would like to tell you one, but we'd be rather in the way here . . ." said the missionary, pointing to a motor-truck bearing down on the group at full speed. After it had passed, miraculously without casualties, the knot of eager little ones drew in again, "We want to hear the story," repeated one of the bigger girls with quiet insistence. "All right," was the answer. "If you can find a room, where we could all get in, I'll come next Wednesday and tell you a story, and we'll learn a new song. Send me a card, if you get the room. I live at the Christian Kindergarten in the city yonder." Polite good-byes terminated the interview.

Three days later came a card, written in childish characters, and on Wednesday the teacher arrived at the appointed place and hour to find an orderly group of sixty children, marshalled in neat ranks in the chosen room. The brisk young commander of the group met the foreign teacher with, "We're all here, now we'll hear the story."

Thus began a meeting that flourishes to-day, having come through many vicissitudes during the ten years of its history. From it has grown a larger work, and a respect for Christianity throughout the whole village. The story is typical of our children's work. At the time of writing, there are 228 such groups receiving regular teaching. Most of these meet once a week, and are taught by the women evangelists and kindergarten teachers.

A few of the meetings for children are of a rather different nature as to personnel. Three years ago a little Countess, impressed with a message heard at one of the Mission homes, asked if a woman evangelist could come to her home once a week to teach her children. Saturday afternoon was arranged, and ever since the children of that home, with those of three other closely related homes (seventeen in all), have once a week listened to a Bible story and learned one of the pretty children's hymns, of which there is now quite a satisfactory variety in Japanese.

Three mothers, with one adoring auntie, and occasionally one of the fathers, join the group and listen with interest to the lesson story. Even the complicated wedding arrangements of Aunt Fujiko were not allowed to interfere with this weekly lesson. Only those who know the solemn importance attached by those of rank in Japan to every detail of such arrangements, can appreciate the wise sense of relative values that refused to let even wedding prepara-

tions interfere with the children's Bible Study. After six months, one of the six-year-olds of the group confided to her mother, "I've always meant to be an Admiral's wife, when I grow up . . . but I've changed my mind. I'm going to be a teacher instead, like the Bible Sensei!" That mite is now a student in the Peeresses' School, one wonders what will happen to her childish resolution before she graduates!

Opportunities afforded the evangelistic missionary for work amongst girls, of government and private schools (non-mission) as well as amongst nurses, shop-girls, business girls, servant girls and, latterly bus-conductors, are many and varied. They come in groups and singly. In the groups, the international appeal brings some, the hymn-singing delights others, while most come with a heart-hunger.

In the various groups gathered in the big centres, a surprising number of these girls have at least a slight background of knowledge of the facts of Christianity. A Japanese friend of the writer who has been for many years a teacher of the Higher Normal School for girls, and who has a wide knowledge of Primary schools, gave it as her considered judgment, that at least one-third of the children (almost 600,000) in Tokyo Primary Schools have heard at least some Christian teaching, in church or street Sunday School. The proportion in the provinces would be much smaller, probably not reaching more than one in twenty for the whole country.

Principals of Government High Schools for girls sometimes welcome the idea of a Bible class for the students, held of course apart from school premises. One principal of a school having 1,200 girls, announced the opening of a

new Bible class before the whole school and staff and urged attendance. His own two daughters attend. This man is not a Christian but is typical of a large group of educators who are feeling the need of a real religious basis for education.

At present there are seventy-six organized groups for girls in the Mission. A new committee on teen-age work promises better methods of work in this department of mission and church work.

A well-known rector in the Anglican division of the Christian Church said to one of our evangelistic missionaries, "Teaching English Bible Classes is splendid work. Do not be discouraged if you do not have many decisions. The word will not return to you void; some day a harvest will be reaped. I could point to many of the best men in our ministry, who got their start on the Christian way at a missionary's Bible class. I myself am a product of such a class, taught by an English gentlewoman." All who know this splendid, gifted leader might well covet the honour that belongs to that "English gentlewoman."

To such a group in one of our country stations came the head teacher in a big Middle School for boys. After a few months attendance, one evening he asked permission to speak a few minutes to the group, several of whom were his fellow-teachers. His remarks took the form of a humble confession of fault and failure, of wasted opportunity to grasp the principles of Christianity as they had been shown him in various Bible classes attended in the past. He went on to speak of a certain lesson of the previous month, that had shown him himself, as a "hireling" to the boys in his charge; of his conviction of sin and need of salvation; of

his turning to God and assurance that God accepted him; and of his determination to witness for the truth as he now saw it.

He entered the church at once, and with his wife's hearty co-operation, established a Christian home. Since then, eight years ago, he has been Principal of a large Government High School for girls, and has consistently stood for his Christian principles in various trying situations. He lends all his influence and assistance to promote the local church, often taking the minister's place when the latter is ill or absent. He also conducts a study class in Christian ideals for the girls of the school dormitory.

Women in the Churches

Apart from meetings in factories, with sewing and cooking class groups, this division of work is more and more being linked up with efforts within the organized church. In the larger and longer established centres, this is particularly true. Happy is the missionary privileged to work with these women of the church, many wonderfully gifted and devoted, all gentle and kindly. Their appreciation of the fellowship and co-operation of their foreign sister, even where they themselves have taken the lead in church activities, assures her of a welcome and usefulness amongst them still.

Women in Japan have taken a larger place in the life of the Church than have those of other lands at the same stage of Christian development. This is doubtless due in part to the high standard of education prevailing as compared with other lands. Women are members of the Church Boards, and in at least one case, a woman is church treasurer.

In every organized church there is a woman's organization meeting regularly. These groups assist the church in many ways, corresponding to the Women's Association groups in our home churches. They frequently show considerable originality in plans for church betterment, besides using most of the methods in vogue amongst their prototype groups in the homeland.

A recent visitor from England, widow of a prominent bishop, for many years a missionary in Japan, said that one of the most impressive changes she noted in church life here, after an absence of twenty years, was the great advance made by women along all lines.

Woman's Missionary Society of Japan Methodist Church

In several of the Evangelical churches the women have organized for the evangelizing of backward districts, and "foreign mission work" in the dependencies—Korea, Formosa and leased territory. Of course this work is in the initial stage, but, even so, in the Methodist Church this women's organization is well established.

Miss Tomi Furuta, National President of the Woman's Missionary Society of the Japan Methodist Church, is an outstanding woman of good brain, fine personality, and deep consecration. She outlines the history and work of this organization thus: "The first Missionary Society organized in the Methodist Church was composed of Miss B. (an American missionary) and seven Japanese ladies in the Kansai district in 1912. The first year's income was Yen 156.15 and the outlay was Yen 138.43. The work undertaken was a Sunday School in the suburbs of Osaka. That Sunday School became the nucleus of the present church at that place. . . .

"Eight years later, the women of the East (Tokyo) Conference heard of our sisters' efforts and wanted to have a share in such work. We prayed, planned and worked. In March 1918, we organized as a Missionary Society and by Christmas of the same year thirty-two churches had responded to our appeal, promising to organize auxiliaries. In 1920, the West and East Conference Societies united, and national officers were elected. In 1924, the first General Conference met, when sixty-three delegates, after two days of uplift and vision, went back to all parts of the country rejoicing in the prospect of a better year's work for the Kingdom.

"Since that day, the society has steadily progressed. We have helped with the Church's mission work in Manchuria; we supported a worker in Dairen and one in Korea; and have educated several young women in the Bible Training School. At present our membership is 2,720. These come from 28 districts, and 162 auxiliaries. Our income last year was over Yen 5,000 and expenditure for all purposes Yen 5,000."

She concludes, "It is delightful to watch each year how the women of our church develop in their spiritual life and executive ability." That is the phase of the work that really amazes the foreign sister privileged to attend and participate to some extent in the conferences.

An illustration of the spirit in which these women work was afforded when one of their number, treasurer of the East Conference Section, lost all the money in her care through the failure of the bank where she had deposited it. Without a word to anyone she set about quietly to make good the Yen 300 loss. By doing private sewing, knitting and embroidery, she had made almost half of it, when the

story leaked out through a friend. Her fellow officers rallied to her aid and the amount was soon made up.

Women Evangelists

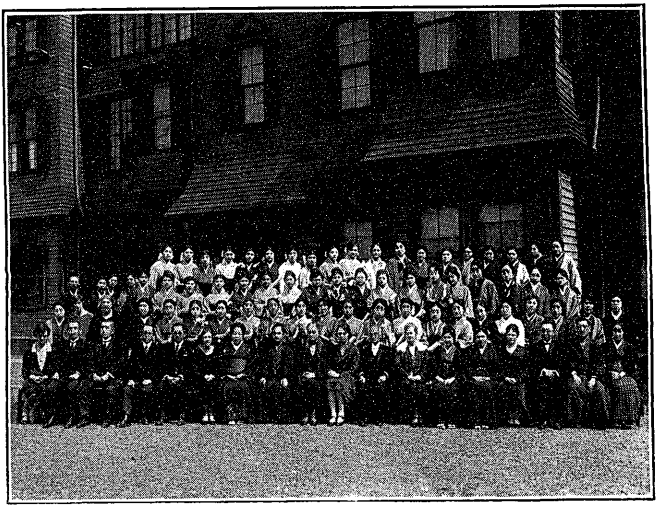
No account of the work of women in and for the Church of Japan, would be complete without a tribute to the group of women that has done more than any other to build up the life of the church's womanhood. The members of this group, formerly known as "Bible Women" are now officially designated "Women Evangelists." These have been the faithful friends of the woman missionary. They have brought many into the church and have led, coaxed, scolded and encouraged the faltering new Christians, and supported every movement within the church.

In the whole Church in Japan, with which our Mission has connection, there are some seventy-five of these women who are certificated by the General Conference. Besides these there are half as many more who are doing almost the same work, though not having received this public recognition of the Church.

The proportion of this whole group having connection with our Women's Missionary Society is about half, actually sixty-one persons. Among them there are such tried and trusted members as Miss Ando of Shizuoka, Miss Shimada of Tokyo and Miss Watanabe of Kofu.

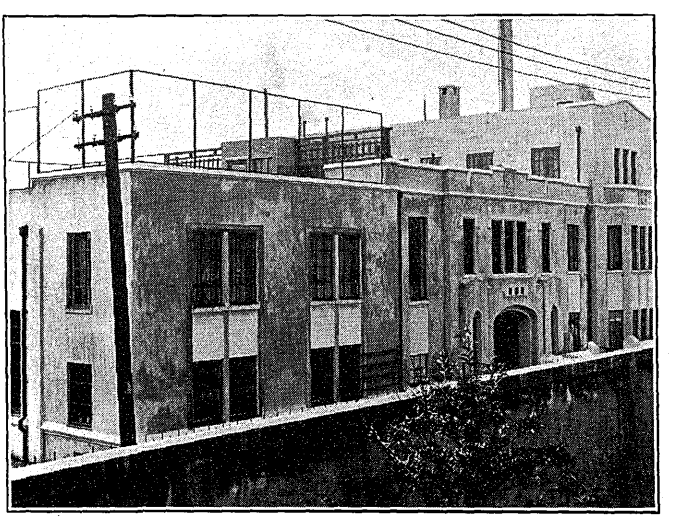
The latter has been working with our Mission for thirty-two years, and is at present in charge of the evangelistic department of our work in Yamanashi prefecture. She has associated with her in that task, nine Japanese co-workers. This group carries on work with nineteen organized groups of women and eleven groups of girls, holds meetings in twenty factories, and conducts fifty-six child-

TOKYO EVANGELISTIC STAFF OF THE WOMAN'S MISSIONARY SOCIETY



GRADUATES, 1929, OF TOYO EIWA JO GAKKO AZABU, TOKYO

REST HOUR AT CAMP AISEIKWAN



EAST TOKYO MISSION, KAMEIDO
AISEIKWAN—THE HOUSE OF LOVE AND PURITY

ren's groups (meeting weekly in most cases). Besides this, they make over three thousand visits a year and carry on besides a great variety of work, too miscellanous to enumerate here.

Training School for Women Evangelists

The majority of those who take up the profession of evangelism as a life-work are products of our own Christian schools. The appeal of unselfish service has fallen as a seed on good ground. On graduation from High School, they choose the special training provided by the Woman's Department of the Theological School, and thus become fully equipped Women Evangelists.

But others and some of the best, do not come through this regular channel. Three years ago a young woman of good education and fair ability showed such interest in Bible study that the missionary was moved to speak of the special opportunity afforded by the training school mentioned above. The girl looked up with tears, "I've been seeking just such a place of preparation for a certain work I have in mind to do."

Thereupon she told a story of sordid home life, of her father's wealth gained through houses of ill-fame, of her own indifference to all this until as a girl in High School she came into contact with Christianity, and saw with new eyes. She had come to be filled with a sense of shame on her family's account, and with a great pity for the unfortunate women whose degradation was the source of the family income. To spend her life in reclaiming such women had become a dream, a purpose, and here, an opportunity to fit herself for that task was being held out to her. Two months later she entered the Training School, from which

she graduated this spring. She will work in that department of the W.C.T.U. which specializes on the suppression of vice, and the purifying of Japan's womanhood.

This Training school, now known as the Women's Department of the Aoyama Theological School, has a long history, dating back to the year 1884. It has progressed gradually through several stages in its development into an institution of higher education. It provides a three years' course for regular students as well as a post-graduate and other special courses. For some years our Mission has been co-operating in the work of this school, taking only a small share in its financial support, but giving largely to the teaching faculty, the present Dean of the Woman's Department being one of our own Missionaries.

The total number of graduates (still living) since 1884, is 210. Of this number sixty-two are still working as women evangelists. Besides these, forty-six of the 210 are wives of pastors, thus filling an equally important role in church life. Of the remainder many are holding meetings in their homes and in other ways exerting Christian influence in the community to which they belong.

One significant incident will help the reader to realize the large share taken by these women in church activities. Of the eighty women gathered in the Annual Conference of the Woman's Missionary Society of the Japan Methodist Church, forty were graduates of the Training School.

One member of the group is the well-known social service worker of Kobe, Mrs. Nobu Jo, whose work is known and honoured throughout the Japanese Empire. Last year she was decorated by H.I.M. the Emperor, in recognition of her contribution to the uplift of the nation.

The use of Christian Literature amongst Children, Girls and Women

In the steady and rapid growth of Christian literature, the output of books and magazines especially suitable for women and children has kept pace with that of a more general nature. Besides four large publishing houses that have catered to the need of a special Christian literature for women and children, there are many smaller, semi-private concerns to which we are indebted for an occasional good translation or for a home or children's magazine.

However, the Publishing House with which our Mission has closest ties is the Christian Literature Society and especially the Women's Department thereof. Closely associated with the English lady in charge of this section are Mrs. Muraoka and Mrs. Miyagi, both of whom graduated from our own Eiwa Jo Gakko within the writer's memory. Both are exceptionally clever translators and both do original work.

Besides translating annually several books, this department publishes a small, monthly magazine for women and girls, *The Light of Love*, and another for the bairns, *Little Children of Light*. In the ten centres of our Mission from which evangelistic work is carried on several thousand copies of these are used every month. The youngsters love their magazine. One little chap, when asked if he wished to take the *Shokoshi* another year said, "I will take it as long as I live."

Besides these there are the *Christian News*, a monthly paper for grown-ups, and several small sheets for children. Most of these papers are distributed free to attendants at Sunday Schools, Bible Classes, factory meetings and

general meetings. In the case of Christians efforts are made to secure independent subscriptions, but no great progress has been made in this direction.

Since January, 1930, a new weekly, *Kingdom of God Movement,* has been published. In one station where missionary and Women Evangelists joined in a campaign for subscriptions, two hundred have already been secured.

Small libraries of Christian books are built up in every mission and church centre. Seventy-five per cent. of the books in most of these are translations. Old friends, like "Little Women," "Christmas Carol" and many others appear on the shelves in their Japanese dress. Who would guess that four little signs (stood on their heads at that) mean simply "Pollyana."

Christian Literature as a means of evangelizing is tremendously effective, though results are hard to measure. A woman missionary in closest touch with this work, said in a private conversation recently, "Christian books are gradually finding their way into the hands of those in the very highest circles of society." She mentioned incidents within her personal observation that amply illustrated the truth of her remarks.

There is, for instance, a reading club of graduates of the Peeresses' School, the personnel of which is largely Christian, and one of whom is lady-in-waiting to the Empress Dowager. This club has read during the past year two books put out by the Christian Literature Society, *Life of Wesley* and *Wesley's Journal.* A map of England was used to trace Wesley's preaching tours.

Not only do Christian books find their way into the hands of carefully guarded little princesses, but both books

and their humbler sisters, the little leaflets find their way into hands and hearts in the very humblest grades of society.

A young girl in the slums walking by an unspeakably dirty ditch in East Tokyo, saw something white floating down toward her. She fished it out, and seeing its message *The Light of Love*, dried and read the little paper. Touched and awakened by its contents she wrote the editress, asking for more "light". She came across the city, bringing a friend, to hear the old, old story, and became a regular church attendant.

The Sunday School work is a very important factor in the programme of any missionary. Few find their way into the Christian Church who have not, as children, received instruction in the Sunday School. Every Church and preaching place have their Sunday Schools but there are a very large number in addition as statistics show.

Sunday School work in Japan suddenly leaped into the lime-light in 1920 when the International Sunday School Convention met in Tokyo. The daily papers gave it much space, and so, even in remote villages, people learned of the work for children done by the Christian Church. The Church itself received a great impetus along Sunday School lines.

The status of the Sunday School at that time and its growth since can be best shown in tabulated form, as follows:

	Sunday Schools in Japan	1930	1920
(1)	No. of Sunday Schools in Japan	2,500	2,000
(2)	No. of Sunday School pupils	151,218	100,000
(3)	No. of Sunday School teachers	10,000	5,000
(4)	No. of Primary School children enrolled in Sunday Schools	120,000	80,000
(5)	No. of baptisms in S.S.	3,054	?

The share the Japan Methodist Church has in Sunday School work is indicated by the following brief table of facts.

	1929	1919
No. of Sunday Schools	591	582
No. of officers and teachers	2,316	1,601
No. of pupils	45,993	40,602
Regular collections	Y14,523	Y5,235
Children's Day Collections	2,640	Y838

While the growth shown in the last decade is not spectacular, it indicates progress in efficiency and better organization, as well as a marked advance in the spirit of giving.

While in Canada the Sunday School is the place of religious education for the children of Christians largely, in Japan it is one of the great evangelizing agencies as well, by far the majority of the pupils being from non-Christian homes. The weekly training of the teachers, who are to present the truths of Christianity to the young minds so that the Bible will become a book of vital interest and its gems will be stored up in their memories, is an important item in the work of many a woman missionary.

CONCLUSION

Have Christian Missions in Japan been worth the lives and money spent upon them? This is a question this generation has a right to ask and to which it should have a clear answer.

Like everything human, Christian missionaries in Japan have been imperfect. They have been divided into a great number of sects, often causing bewilderment to the Japanese. Some have been narrow and bigoted, unable to see value in the Japanese people or in their culture. Some have so stressed the preaching of the spiritual message that they have neglected the expression of it, but on the whole missionaries have been men and women of a superior education, of great determination and courage, and of human sympathy and devotion. When the impartial historian looks at their work with his critical eye, he will find certain definite contributions made by the missionaries to Japan during the last seventy years.

Christian missionaries, because of their spontaneous love for the people, planted the seed of a new brotherhood and a new universal morality, so much needed upon the break up of the old family.

Christianity in Japan, like Jesus in the house of Martha, put a new value on woman, declaring her to be a daughter of God and the moral equal of man.

Christianity is making a beginning for a new moral code dealing with the relation of men and women.

Christianity laid a foundation for a more universal business morality necessary on the fall of feudalism and the opening up of foreign trade.

Christian missionaries and, later, Christian Japanese, led the way in looking after suffering people of all kinds for whom the family could no longer care.

Christian missionaries and, later, Japanese Christians, led, and still continue to lead, the fight against strong drink and licensed slavery.

Christianity gave birth in Japan to a new kind of family that gives greater love, freedom and joy to all concerned.

Christianity showed the necessity for the education of women, took an important part, especially in the early stages of that education, and to-day still holds a very prominent place in the higher education of women.

Christianity has taken an important part in the High School and College education of boys and men, and Christian schools are to-day graduating into society thousands of students with a new attitude to life and a new conception of its meaning.

Christian missionaries have done much to create a spirit of friendship between Japan and the countries from which they came.

Up to date, Christians have not been a strong force in Japan's international affairs. They have seldom had the courage to raise their voices in criticism of their country's policy in China, Korea or elsewhere. On the other hand, Japanese Christians have done very useful work in making the country known abroad and in creating better relations between peoples. Their contribution at Geneva has been great. Christian officials in Korea have brought about much improvement in the relations between the Koreans and the Japanese.

Christianity is laying a foundation for an international mind—a mind that retains a loyalty to Japan but at the

same time regards all peoples as brothers and all nations as one family. So far, Japan, though one of the great powers, is seldom a leader. A Gladstone or a Wilson can only come from a Christian background.

Christianity has been a strong force in resisting the propaganda of violent revolution, so powerful in Japan to-day. Christianity has given a new view of the world, completing the work of science. Science gave system and unity to thought but that was not enough; at this point Japanese Government education stopped. Half a century of that attitude has created a mind prepared for the material interpretation of history. Christianity has given a saner view of the world—a world with a moral purpose—but too few yet hold that view to make thought stable.

Christianity, in so far as it has become known, has given Japan a new hope for building a better society, lifting the pessimistic cloud of Buddhism.

A very large number of influential people have, during their student days, been greatly influenced by their personal contact with missionaries.

Lastly, Christianity has given a new life and experience of God through Christ. This is the greatest and the most fundamental contribution.

When sufficient time has elapsed to estimate the work of Christian missions in Japan during the past seventy years, their imperfections, which are many, will largely disappear in the light of what the writer believes to be a great fact, that history has never shown a great nation so quickly permeated by Christian influence in such a short period of time as has been the case in Japan. The evangelization of the Roman Empire, of France, of England will

seem slow in comparison. The conversion of Russia may have been more rapid but it was in comparison, most superficial.

But we have said enough already to indicate how incomplete the work is. It would be a miracle if it were otherwise. What then is the work that remains to be done?

Immediate and pressing needs are:

The freer association of young men and young women and a moral code based on mutual respect for personality.

The Christianization of industrial life.

The extension of social work into new fields, and the speeding up of social insurance.

The final overthrow of the system of licensed slavery.

The preaching of the Gospel of Jesus to the industrial workers and farmers, and missionaries specially dedicated to this work.

A larger number of schools for boys and girls, men and women, where missionaries, teachers and Japanese Christians may demonstrate quietly the Christian life.

A larger number of Christian kindergartens in which the Christian spirit may be imparted to children of tender age.

An increasing number of missionaries, both men and women, to preach the Gospel in towns and villages, and daily to play the part of a Christian in the circumstances in which they may be placed.

Great has been the progress already made and the goal is not far distant, but without the continued and increasing help of the Home Church, without new lives freely offered to God for this work, the future is most uncertain. We have not yet reached the place where the Japanese Church can stand alone.

APPENDIX

APPENDIX

Social Creed of the National Christian Council

"Setting up as our ideal a Christian social order in which God is reverenced as Father and humanity is interrelated as brothers, we purpose to realize the love, justice and fraternal oneness manifested by Christ.

"We are opposed to every kind of materialistic education and materialistic system of thought. We reject all social reconstruction based on class struggle and revolutionary methods. We are likewise opposed to reactionary oppression. Moreover, taking measures for the extension of Christian education, we pray that many leaders will arise from among us who will pour their lives into the solution of social problems.

"We maintain that making the life of Christ a living force within organized society is the only salvation for the present distress. We believe that wealth is a God-given trust and that it should be offered up for Him and for man.

"In conformity with these ideals we advocate the following matters.

"1. Equal rights and equal opportunities.

"2. Non-discriminatory treatment of nations and races.

"3. The sanctity of marriage, equal responsibility of both men and women regarding chastity. The improvement of the home life.

"4. The betterment of the status of women in the educational, social, political and industrial world.

"5. Respect for the personality of the child, and the prohibition of child labour.

"6. The enactment of a law making Sunday a public rest day (with the expectation that wages will be paid).

"7. The abolishment of the system of public prostitution and the complete regulation of all similar trades.

"8. The promotion of national prohibition.

"9. The enactment of a minimum wage, peasant's welfare and social insurance laws, and legislation and equipment promoting public hygiene.

"10. The encouragement of producers' and consumers' co-operative associations.

"11. The establishment of a suitable agency to attain harmonious relations between employees and employers.

"12. The diffusion of a thorough education for working people and the enactment of a reasonable working day.

"13. The enactment of a higher progressive tax rate for incomes and inheritances.

"14. The limitation of armaments, strengthening of the World Court of Justice and the realization of a warless world."

JAPAN MISSIONARIES IN ACTIVE SERVICE, 1930-1931

Missionary	Came to Japan	Home Address	Japan Address	Work
Ainsworth, Rev. F. and Mrs.	1915	Hamilton, Ont.	Hamamatsu, Shizuoka, Ken.	Evangelistic
Allbright, Rev. L. S. and Mrs.	1926	Toronto, Ont.	Shizuoka City, Shizuoka, Ken.	Evangelistic and Orphanage
Allen, Miss A. W.	1905	179 Davisville Ave., Toronto, Ont.	47 Nichome, Kameido, Tokyo	Social Settlement (Aiseikan)
Armstrong, Miss M. E.	1903	Sarnia, Ont.	Toyama	Kindergarten
Bates, Dr. C. J. L. and Mrs.	1902	Ottawa, Ont.	Nishinomiya Shigai, Kotomura	President of Kwansei Gakuin
Bott, Rev. W. E. and Mrs.	1921		23 Kamitomizaka, Tokyo	Social (East Tokyo Mission)
Barr, Miss L. M.	1920	71 West Ave. N., Hamilton, Ont.	Kofu, Yamanashi Ken.	School
Bates, Miss E. L.	1921	Dauphin, Man.	Kanazawa, Hokuriku.	Evangelistic
Coates, Dr. H. H. and Mrs.	1892	Prescott, Ont.	Hamamatsu, Shizuoka, Ken.	Evangelistic (1930 furlough)
Coates, Rev. W. G. and Mrs.	1927 (Formosa, 1921-27)	171 Waverley St., Winnipeg, Man.	Hyakoku Machi, Kofu	Evangelistic
Cragg, Dr. W. J. M. and Mrs.	1911	Oshawa, Ont.	Nishinomiya Shigai, Kotomura	Educational at Kwansei Gakuin
Callbeck, Miss A. L.	1921	C. Bedeque, P.E.I.	12 Agata Machi, Nagano	Kindergarten
Chappell, Miss C.	1911		Iogimachi, Tokyo-fu.	Woman's Christian College

JAPAN MISSIONARIES IN ACTIVE SERVICE, 1930-1931—*Continued*

Missionary	Came to Japan	Home Address	Japan Address	Work
Courtice, Miss S. R.	1910	Clinton, Ont.	8 Torii Zaka, Azabu, Tokyo	W.M.S. Secretary-Treasurer, Evangelistic
Drake, Miss K. I.	1909	221 Ronan Ave., Toronto, Ont.	Hamamatsu, Shizuoka, Ken.	Evangelistic
Gillespie, Miss J.	1925	Parry Sound, Ont.	96 Hoeikami Cho, Fukui	Kindergarten (1930 furlough)
Govenlock, Miss I.	1912	481 Baker St., London, Ont.	Saibanshodori, Kanazawa	Kindergarten
Greenbank, Miss K. M.	1920	Wawota, Sask.	Kofu, Yamanashi, Ken.	Principal of School
Hennigar, Dr. E. C. and Mrs.	1905	St. John, N.B.	23 Kamitomizaka, Tokyo	Evangelistic
Hillard, Rev. F. and Mrs.	1921	Morrisburg, Ont.	Nishinomiya Shigai, Kotomura	Educational at Kwansei Gakuin
Holmes, Dr.. C. P. and Mrs.	1906	Meaford, Ont.	Hoeikami Cho, Fukui.	Evangelistic
Haig, Miss M. T.	1926 (Formosa 1920-26)	Cobourg, Ont.	47 Nichome, Kameido, Tokyo	Socal Settlement (Aiseikan)
Hamilton, Miss F. G.	1917	684 St. Marks Ave., Brooklyn, N.Y.	8 Torii Zaka Azabu, Tokyo	Principal of School (1930 furlough)
Hurd, Miss H. R.	1911	Vernon, B.C.	8 Torii Zaka, Azabu, Tokyo	Evangelistic (1930 furlough)
Jost, Miss H. J.	1898	Bridgetown, N.S.	4 Aoyama Gakuin, Tokyo	Dean of Women, Aoyama Theological Dept. (1930 furlough)
Jost, Miss E. E.	1928	Bridgetown, N.S.	96 Hoeikami Cho, Fukui	Kindergarten

Killam, Miss A.	1902	Yarmouth, N.S.	96 Hoeikami Cho, Fukui	Evangelistic
Kinney, Miss J. M.	1930 (Formosa 1905-30)	Florenceville, N.B.	8 Torii Zaka, Azabu, Tokyo	Acting Principal of School
Lehman, Miss L.	1929	Edwards, Missi., U.S.A.	Shizuoka	Kindergarten
Lediard, Miss E.	1916	Owen Sound, Ont.	12 Agata Machi, Nagano	Evangelistic
Lindsay, Miss O. C.	1912	16 Lynd Ave., Toronto Ont.	Shizuoka	Principal of School
McKenzie, Dr. D. R. and Mrs.	1890	Kingsville, Ont.	23 Kamitomizaka, Tokyo	F.M.B. Secretary-Treasurer
McKenzie, Rev. A. P. and Mrs.	1920	Kingsville, Ont.	Nagoya	Evangelistic
McWilliams, Rev. W. R. and Mrs.	1916	Colborne, Ont.	Kanazawa	Evangelistic
MacLachlan, Miss A. M.	1924	Pipestone, Man.	Hyakoku Machi, Kofu.	Evangelistic
MacLeod, Miss A. O.	1910	Long Beach, Cal., U.S.A.	Baika Yochien, Ueda.	Kindergarten
Meath, Miss A. O.	1929	507 W. Delavan Ave., Buffalo, U.S.A.	8 Torii Zaka, Azabu, Tokyo	Music in Azabu School
Norman, Dr. D. and Mrs.	1897		Agata Machi, Nagano.	Evangelistic
Outerbridge, Dr. H. W. and Mrs.	1910	Kentville, N.S.	Nishinomiya Shigai, Kotomura	Educational at Kwansei Gakuin
Price, Rev. P. G. and Mrs.	1912	Toronto, Ont.	106 Shimo Negishi, Shitaya, Tokyo	Social (East Tokyo Mission)
Pinsent, Mrs. A. M.	1905	50 Circular Rd., St. Johns, Nfld.	8 Torii Zaka, Azabu, Tokyo	School
Rorke, Miss L. M.	1919	Port Hope, Ont.	Shizuoka	Evangelistic
Ryan, Miss E. L.	1913	81 Homewood Ave., Toronto, Ont.	Baika Yochien, Ueda.	Evangelistic
Stone, Rev. A. R.	1926	Highgate, Ont.	Agata Machi, Nagano.	Evangelistic

JAPAN MISSIONARIES IN ACTIVE SERVICE, 1930-1931—*Continued*

Missionary	Came to Japan	Home Address	Japan Address	Work
Scott, Miss M. C.	1911	499 Manning Ave., Toronto, Ont.	Baika Yochien, Ueda.	Kindergarten (1930 furlough)
Scruton, Miss F.	1925	152 Hess St. S., Hamilton, Ont.	Shizuoka.	Kindergarten (1930 furlough)
Simpson, Miss M. E.	1921	R.R. No. 4 Brantford, Ont.	Hyakoku Machi, Kofu.	Kindergarten
Staples, Miss M. M.	1914	4 Hart St., Brantford, Ont.	8 Torii Zaka, Azabu, Tokyo.	Kindergarten
Strothard, Miss A. O.	1914	Pictou, N.S.	8 Torii Zaka, Azabu, Tokyo.	School
Suttie, Miss E. G.	1928	1435–13th Ave. W., Vancouver, B.C.	Kofu, Yamanashi.	School
Tench, Rev. G. R. and Mrs.	1920	Swan Lake, Man.	Harada Mura, Kobe Shigai.	Principal of Canadian Academy
Tweedie, Miss E. G.	1903		Toyama.	Evangelistic
Whiting, Rev. M. M. and Mrs.	1912	Crediton, Ont.	Nishinomiya Shigai, Kotomura.	Educational at Kwansei Gakuin
Woodsworth, Rev. H. F. and Mrs.	1911	Kingston, Ont.	Nishinomiya Shigai, Kotomura.	Dean of Literary College, Kwansei Gakuin
Wright, Rev. R. C.	1927	Kensington, P.E.I.	Toyama.	Evangelistic

JAPAN MISSIONARIES RETIRED, WITHDRAWN OR ON LEAVE

Missionary	Term in Japan	Home Address	Remarks
Alexander, Miss E.	1892-95	Streetsville, Ont.	
Blackmore, Miss I. S.	1889-1925	Salem, Yarmouth Co., N.S.	
Beatty, Miss R.	1907-12	Parry Sound, Ont.	
Bird, Miss F.	1912-20	Marysville, N.B.	Now in Japanese Work in Vancouver (652 Keefer St.)
Bishop, Miss A. B.	1922-26	77 Walker Ave., Toronto, Ont.	
Borden, Rev. A. C.	1896-1908	Grand Pre, N.S.	
Cartmell, Miss M. J.	1882-87; 92-96	52 Markland St., Hamilton, Ont.	
Campbell, Miss E.	1909-21	210 Indian Rd., Toronto 3, Ont.	
Chown, S. T.	1889-92		
Clark, Miss L. M.	1919-24	129 William St. N., Chatham, Ont.	
Connolly, Rev. W. G.	1907-15		
Cochran, Miss M.	1885-90	Los Angeles	Now Mrs. C. I. D. Moore
Crombie, Miss E. M.	1893-1914	Juvenile, N.B.	Now in Japanese Work in Los Angeles.
Crummy, Dr. E.	1891-97	Carberry, Man.	
Deacon, Miss L.	1901-05	York, P.E.I.	Now in Indian Work, Port Simpson, B.C.
De Wolfe, Miss H. E.	1904-16	Halifax, N.S.	Now in Japanese Work, Vancouver (652 Keefer St.)
Dunlop, Dr. J. G.	1890-98	Tsu, Japan	
Elliott, Rev. W.	1892-98	651 Dupplin Rd., Victoria, B.C.	

JAPAN MISSIONARIES RETIRED, WITHDRAWN OR ON LEAVE—*Continued*

Missionary	Term in Japan	Home Address	Remarks
Fryer, Rev. W. O.	1911-17	1609 Elgin Ave., Winnipeg, Man.	
Fullerton, Miss M. S.	1923-27	Parrsboro, N.S.	
Hambly, Miss O. P.	1920-25	Napanee, Ont.	
Hart, Miss N. G.	1889-94	Picton, Ont.	Now Mrs. Nichols, Montreal
Hart, Miss C. E.	1889-1924	Sackville, N.B.	
Hargrave, Miss I. M.	1889-1916	238 Smith St., Winnipeg, Man.	
Howe, Rev. J. W.	1910-15	Port Elgin, N.B.	
Howie, Miss J. L.	1900-13	Shediac, N.B.	Now in Japanese Work, Vancouver (652 Keefer St.)
Keagey, Miss M. D.	1908-27	Dundas, Ont.	
Laing, Miss K. M.	1900-05	Elm Creek, Man.	
Large, Mrs. E. S.	1885-95	Orrtama, Pa., U.S.A.	
Markland, Miss O. N.	1909-12	Picton, Ont.	Now Mrs. B. Steves, 2103 Hunnewell St., Honolulu
McArthur, Miss K. W.	1919-24	Toronto, Ont.	
McLean, Miss A. O.	1923-26	Margaretsville, N.S.	Now in Ruthenian Home, Edmonton, Alta.
Megaffin, Miss B. I.	1922-27	Virden, Manitoba	
Missener, Mrs. E.	1912-22	Toronto, Ont.	Now Mrs. J. B. Ayres
Moore, C. I. D.	1881-91	Los Angeles, California, U.S.A.	
Morgan, Miss F. K.	1888-92;1903-10	Bronte, Ont.	
Norman, Miss L.	1912-30		
Odlum, E.	1886-89		
Parker, Miss M. M.	1916-21	Caledonia, Ont.	Now Mrs. J. W. Richardson

Patterson, Rev. G. S.	1912-19	Moncton, N.B.	Now in Y.M.C.A. Work, Tokyo
Payne, Miss A. M.	1914-18	Lakefield, Ont.	Now Mrs. W. A. Atkinson, R.R. No. 1, Rosemeath, Ont.
Preston, Miss E. A.	1888-1906; 1918-24	243 Roehampton Ave., Toronto, Ont.	Now W.M.S. Board, Sec'y for Japan
Prudham, Dr. W. W.	1900-07	Amherstburg, Ont.	
Robertson, Miss M. A.	1891-1928	605 West 138th St., N.Y.C.	
Swann, Miss A.	1910-14	Fullarton, Ont.	Now Mrs. Guest, Vancouver
Tait, Miss S. O.	1916-28	Amherst, N.S.	Now in Home Mission Work
Timberlake, Miss A.	1905-13	Ottawa, Ont.	Now Mrs. James, Kingsburg, Que.
Veazey, Miss M. A.	1892-1918; 1925-29	St. Stephen, N.B.	
Walker, Rev. H. E.	1911-18	409 Dundurn St. S., Hamilton, Ont.	
Washington, Miss E.	1897-1902	Barrie, Ont.	
Whittington, Dr. R.	1884-92	Columbian College, New Westminster, B.C.	
Wigle, Miss L. A.	1895-1907	Essex, Ont.	Now Mrs. L. Crux
Wintemute, Miss S. A.	1886-92	St. Thomas, Ont.	Now Mrs. H. H. Coates, Hamamatsu, Japan

JAPAN MISSIONARIES DECEASED

Missionary	Term of Service	Former Home
Alcorn, Miss E. H.	1896-1916	Berwick, N.S
Armstrong, Dr. R. C.	1903-1929	Ottawa, Ont.
Belton, Miss A. E.	1894-1904	Almonte, Ont.
Campbell, Rev. W. A. F.	1915-1916	Toronto, Ont.
Cassidy, Rev. F. A.	1886-95	London, Ont.
Cochrane, Dr. Geo.	1873-79; 1884-93	Toronto, Ont.
Cocking, Rev. C. T.	1884-90	Toronto, Ont.
Craig, Miss M.	1903-22	Montreal, Que.
Cunningham, Miss M. J.	1887-1907	Halifax, N.S.
Eby, Dr. C. S.	1876-95	Saskatoon, Sask.
Emberson, Rev. R.	1900-10	Weston, Ont.
Harper, Miss R. A.	1917-28	Woodstock, Ont.
Lackner, Miss E. A.	1917-27	Kitchener, Ont.
Lambly, Miss M. N.	1894-98	Bloomfield, Ont.
Large, Rev. T. A.	1885-90	Toronto, Ont.
Lund, Miss H.	1887-92	Woodstock, Ont.
McArthur, Rev. J. A.	1893-97	
Macdonald, Dr. D.	1873-99; 1902-04	Wellington, Ont.
Meacham, Dr. G. M.	1876-85; 1899-1903	Belleville, Ont.
Munroe, Miss J. K.	1888-99	Peterboro, Ont.
Saunby, Dr. J. W.	1886-93; 1910-21	London, Ont.
Scott, Dr. J.	1896-1903	Toronto, Ont.
Sifton, Miss I.	1897-1903	Strathroy, Ont.
Wilkinson, Rev. A. T.	1905-28	Brantford, Ont.