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JAPAN IN TRANSITION

JAPAN IN TRANSITION

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WITH FOREWORD BY THE
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FOREWORD

JAPAN is in rapid transition. Much has been published recently descriptive of the political and social changes taking place so rapidly in that land, but there is place for a book in which these changes are considered from the standpoint of the Christian missionary. In the past, the fascination of Japan sprang from the picturesqueness of the country and people, and still more from the sudden emergence of an eastern people into the light and ways of western civilization. A change so complete, and apparently so successful, was unique in history. The confusion and chaos attendant on great changes in Russia and elsewhere only serve to increase our wonder at the smoothness with which Japan has in a generation readjusted herself to modern conditions. To-day the fascination is none the less real, but for another reason—Japan, recognized as one of the great Powers, is passing through a spiritual conflict upon the issue of which depends her future greatness. The author of this book has depicted the struggle in a masterly way and has shown how vital it is that the whole life of Japan shall be permeated by the Spirit of Jesus Christ. Exigencies of space have compelled the editor to cut down the original manuscript considerably, but the author's account of modern movements in Japan remains intact.

C. MOLLAN WILLIAMS

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JAPAN IN TRANSITION

CHAPTER I

THE LAND AND THE PEOPLE

THE great ship, which the stormy waves of the Pacific had tossed like an eggshell, now rides smoothly. Vessels are constantly sighted during the day, but still the longed for land is not visible. During the night the coast lights are picked up, and with the dawn comes the first full view of land. Through the open port-hole, with the first streak of light, low green covered hills appear. Eagerly every one hurries on deck, and stands entranced gazing on such beauty as seldom falls to the lot of man to behold. All around is a great, green, glassy sea with the white flashing trail of the ship lit into rainbow hues; in front the pine-clad hills of Japan rise tier upon tier, touched with the vivid morning light; the white sands gleam afar; and, wonder of wonders, over all, hung high in the clouds above, detached from earth like some mystic, celestial visitor, is peerless Fuji, crowned with glistening snow, and rosy pink like some great unfolding rose, then emerald green and violet with all the changing colours of the opal and amethyst. Before astonished eyes the sun does homage to the highest

peak of that favoured land which is the first to catch his morning rays. Fascinated, awestruck, without a sound, all gaze on Fuji's marvellous changing glory.

Once a great mountain of fire, beautiful but terrible, a thing to be propitiated and feared, Fuji used to send out desolation and horror. When in angry mood, the writhing, roaring fire-giant within sometimes broke his bonds and tossed down molten rivers and showers of ashes, burying every house or tree that ventured too near the base of the vast cone. To-day, that same Fuji is silent, majestic, mighty, perfect in form, ever changing its garments of snow and evergreen and red rock waste, of shifting cloud and mist, of sunrise and sunset's glowing, transparent colours, of moonlight's silver charm. Ever marvellous, mysterious, unfathomable as the sea, in some inexplicable way it draws the heart of man to itself, ever satisfying, yet ever creating new breathless longing after beauty and peace. To-day, as of old, Fuji holds the land in its hand, and all other volcanic peaks, from Takachiho in the south to Komagatake in the north, seem its satellites.

Japan proper consists of a long chain of volcanic mountains stretching nearly two thousand miles, made up of the four main islands of Kyushu, Shikoku, Honshu, and Hokkaido, with numberless small islands clustering about them. Sharp, diamond-pointed mountains, covered with thick green forests of pine, larch, fir, cryptomeria, and bamboo, and with heavy semi-tropical undergrowth; deep and jagged valleys; long arms of the sea, bays, inlets, and islands in fascinating array; streams, falling in lacy cascades, and narrow, racing, silver

brooks from numberless steep hills, for ever carrying away the loose soil of the mountains and for ever spreading it on the plains below ; hot springs and steaming fissures in nearly every locality ; narrow but very fertile plains along the beds of all the rivers ; plains sufficient to sustain a population of fifty millions or more—such is Japan. As to climate, there are three months of damp, raw cold ; three months of moist heat ; four months of delightful spring and autumn ; and two months of such varying mood that they may serve to lengthen any one of the other seasons.

No race lives for centuries in a land without being profoundly affected by its climate, formation, and situation. Britain and Japan, being islands, have from the beginning produced a race of sailors, men of daring, hardiness, and vision. The Japanese, like the British, if they wish to leave their own country must go in ships, and to-day in every great harbour in the world you will find their ships and their flags. Compelled to seek for their food in the prolific fishing grounds all about their island homes ; venturing ever farther afield to find new and richer homes for the race ; accustomed to face unflinchingly storm and danger of every kind ; such a race learns resourcefulness, hardiness, courage, and a certain openness of mind.

Everywhere along the pine-clad beaches are the long boats of the fishermen, with their nets spread out to dry ; near by, nestling close to the ground, are the low cottages, having heavy thatched or shingled roofs, with stones placed upon them to protect them from the typhoons which sweep these island seas ; and out in the offing hundreds of white,

glistening sails show where the fisherman works and sings.

Everywhere appear vivid green fields of waving rice or corn, where peasants in picturesque round hats and blue kimono, knee deep in mud, transplant every blade by hand ; where they toil incessantly to remove every noxious weed or insect ; and where, in ripening time, every golden sheaf is cut and winnowed by hand until the precious grain is stored. What centuries of patient toil and uncomplaining devotion they represent ! No wonder the rice of Japan is probably the best in all the world !

The farmer is even more important than the fisherman, for upon him falls the work of supplying the race with daily bread. How different are the small rice plots of Japan from the vast wheat fields of the prairies ! And as different is the type of men produced : here short and small but, on the whole, muscular and wiry ; there tall, well built, strong of frame, of great vigour and vitality. But nature is kind. To the great steppes of Siberia and to the great plains of America she gives but one royal harvest and then the long, cold winter. To the tiny fields of Japan she gives two, three, and even four crops, so that, given intensive cultivation with incessant labour, some of the land can be used all the year round. Industry, patience, the ability to make the most out of every inch of soil, and to find a use for every by-product, these are the assets which the tilling of the narrow plots of Japan has given to her sons.

But the farmer, like the sailor, must ever be on his guard. From the swift-flowing rivers and torrential semi-tropical rains there is always the

danger of floods, and through the centuries there has always been some fear of earthquakes; while from the smoking volcanoes, ashes and lava may burst forth at any moment, spreading destruction over all the beautifully cultivated fields in their vicinity, and bringing havoc and ruin in their train. These vast forces of nature are untamable and, to the peasant, incomprehensible. He has, therefore, become accustomed through long centuries to hard work, and also to seeing the fruits of a lifetime of labour swept away in a moment. Surrounded by a beauty which changes with all the changing seasons, he has an inborn love of the beautiful. Hemmed in by great, mysterious forces, he is essentially religious. As the sailor, in facing the trials of the sea, has developed resourcefulness and cheerfulness, so the farmer, in facing the dangers of a volcanic land, has gained a like spirit. After one of the catastrophes to which Japan is subject, such as the frequent floods, typhoons, and fires, and the occasional earthquake or eruption, it is wonderful to see the people, without bitterness, without complaint, toiling unceasingly to remove the sand or the ashes from their once fertile fields, and to repair the damage.

Far away in the dawn of history, sailing boats with hardy crews like those of the Norsemen in Europe, came and went from the great empires of China and Korea to the islands of Japan. So the use of clay, the making of china, tiles, and pottery, the planting of tea, the cultivation of mulberry and the silkworm, the art of weaving, the improved growing of rice, the polishing of stones, and the making of weapons, paper-making, and the wondrous

arts of painting and writing, were gradually introduced and developed. Various trades and industries grew and flourished; and enterprising traders, in spite of robbers and the dangers and difficulties of travel, carried the goods from place to place. Along the plains which spread on either side of the rivers, and in every valley where man could find soil to cultivate, villages and towns sprang up, and roads were made to connect them. So the trader increased and waxed great, but by the sturdy, hard-working, warrior class he and his methods were alike despised, and, as he had neither arms nor might to defend himself, he relied on his wits and drove many a hard bargain.

Eager, responsive, energetic, full of volatile life and energy, very like the land, are the people of Japan. Sensitive to a fault; venturesome with the abounding pride and faith of youth (geologically Japan is a young land); changing, as the land changes; courageous and resourceful in sudden danger; going along quietly, and apparently passively, under difficulties or injustice; suddenly and unexpectedly bursting out in riot or uproarious protest—they form a race of apparent contradictions, but so similar to their island home that one wonders whether possibly the greatest force in moulding nations is not that of the unseen, accumulative, mysterious power in the environment of the land.

There is an instinctive reverence for beauty in nature and art. Every peasant can point out the finest view in his neighbourhood, and every school-boy knows the finest scenery of his country. There are certain accepted types which appeal especially

to the Japanese, and which dominate all their art. The graceful bamboo, bending but not broken under its weight of snow ; the hardy plum, filling the air with scent and blossom, unafraid of the cold ; the cherry, as it scatters its petals so generously to the breeze, fit type of the warrior giving his life for his country, and, with all its blossoms opening together and falling together, fit symbol of a united race ; silver moonlight through the pines, showing the beauty and evanescence of human life ; the carp, persistently swimming against the current and surmounting every obstacle to reach the top, symbol of courage and perseverance for every boy in the land ; these and many others, with Fuji San always as the type of perfection, are in every home on every object of daily use.

In Japan we find a strong, sensitive, highly-developed race with a feeling for beauty and a keen artistic sense ; with an eager desire to reach the top in everything ; with the boundless energy and pride of youth and great power of assimilation and development. Japan, old as the centuries, with a proud history and an imperial dynasty stretching far back into the mystic past, is yet new as the youngest of the nations, having stepped out of the seclusion of the Middle Ages into the dazzling light of the nineteenth century with such an amazing facility of readjustment, such an eagerness to receive everything worth while in western progress, that in fifty years she is ranked as one of the five leading nations of the world.

It is comparatively easy for a man to change his style of dress, but it is a much more difficult and lengthy process for him to change his mode of

thought. Japan has put on as an outer garment all the material things of our modern civilization, but her soul has not kept pace with her body.

When Japan opened her doors to the West in 1853 her life was inspired by ideals that had remained almost unchanged for nearly 2000 years. The Emperor, as head of the race, was worshipped as divine. Under him the chieftains, with their warriors (*samurai*), protected the farmers and merchants, and the workers paid for this protection by dividing the products of their labour with their overlord. This feudal system prevailed all over the country.

The early leaders of the new Japan saw clearly that, if their country was to take her place among the nations, she must have a modern army and navy, schools, banks, railways, and all that the nineteenth century meant of material progress. These men, fired by visions of future greatness for their beloved land, succeeded in overcoming the prejudices of the narrow nationalism inculcated by the old régime.

Before the world the transformation is well nigh complete. The Japanese flag is to be seen in almost every harbour ; her goods appear in every market ; she has gained brilliant victories over every enemy she has yet encountered ; her empire has rapidly expanded ; she scrupulously adheres to the present codes of international conduct. In all world-problems Japan is a force that must be considered.

Within the nation also great changes have taken place. Japan seldom invents, but she is quick to seize new ideas and to adapt them to her own needs. Western democratic ideals are influencing the national

life increasingly. Business is expanding and developing on western lines ; education has made great strides ; women in the home and in public life are gaining freedom.

It is the feudal spirit in her earlier history which has made this rapid development possible. The samurai, trained for centuries in habits of discipline and accustomed to lord it over the people, have been the natural leaders in the new adventure into modern life. The people, accustomed to obedience, have been easy to lead.

There is, however, in the race a democratic spirit which has never wholly lost its power, and occasionally flares out in an astonishing way. This latent spirit of democracy has developed rapidly in the last twenty years. It has been assisted greatly by the spread of Christianity. The teaching of Jesus on the brotherhood of man is subversive of the old order of clans and classes. Through the Christian movement in Japan we see the growing influence of the Gospel even in the strongholds of autocracy and conservatism. A new spirit of mercy is spreading, and a new sense of the value of the individual.

There is a constant clash going on between the old ideas and the new, and these struggles are signs of the growing pains of the soul of the nation. The little band of Christians, by example and life, by voice and pen, day in and day out, are working mightily to counteract the tendencies to reaction, and are bringing a great power to bear upon public opinion which is compelling the forces of conservatism to yield step by step to Christian ideals.

Let us not make the mistake of thinking that all

these great currents of thought in Japan arise simply from the handful of Christians in the land. They are the result of the Christian movement *throughout the world*, and it is because the Christians in Japan are linked up with the Christian communions of all lands, that the currents of Christian thought and ideal and life can flow into Japan and affect every avenue of her public life. The band of Christians in Japan—utterly outnumbered by the Buddhists, Shintoists, and atheists, and overwhelmed by their prestige and riches; outflanked by the politicians and strategists, conservatives and bigots who continually endeavour to hold Japan to the tribal religion and tribal ideals; ever in danger of being swept off their feet by the swift eddying currents of immorality, bribery, and corruption—how do they manage not only to hold their own but to advance? The miracle of the burning bush is ever re-enacted, for the Christian Church in Japan is ever sustained by the prayer life of the whole body of Christ throughout the world. Every movement of thought or work anywhere in the Christian Church is sooner or later reflected in the Church in Japan, and, through the little group of Christians, is projected into the life of the nation. And its power and momentum are determined by the number of men and women *in the homelands*, as well as in Japan, who are ready to yield themselves to the operation of the Holy Spirit Who guides and presides over all. The communion of saints is a living reality.

CHAPTER II

THE RISE OF DEMOCRACY

TO create a modern democratic government with a constitutional monarchy at its head is a stupendous task and one which is still far from having been accomplished in Japan. From the dawn of history the government has always been patriarchal or oligarchical. The lines between ruler and ruled have been strongly marked, and the four classes of gentry, farmers, artisans, and traders, with the outcastes (or *eta*) below them, have always had their place, their duty, and their traditions clearly defined. The Chinese classics and literature which flooded the country greatly reinforced this tendency; and the strong men who, under the new Emperor, in 1868, held the destinies of Japan in their hands, did not consider the country ripe for a constitution till 1889, and even then the franchise was cautiously extended to but a very few. In 1909 only 5.2 per cent of the population were qualified to vote, and even in 1920 there were only some 3,000,000 franchise-holders in a population of 56,000,000.

During the last few years three movements have gradually been gaining momentum: the demand for universal franchise, the formation of labour guilds and unions, and the demand of the women for liberty and equality before the law and for education equal to that of men. These are signs

of a healthy growth. The permeation of Christian ideals, which are slowly but surely replacing Confucian, Buddhist, and Shinto ideals in the public consciousness; the newspapers, which are making known to the whole country the problems and policies of Japan; education, which is gradually lifting the bulk of the people to a higher level of intelligence; the growth of shipping and commerce, which bring the nation into touch with other lands; the great war and its aftermath, which keep international questions to the fore—all these combined are gradually awakening the people to a new interest in their Government, and to a desire to have a voice in the nation's affairs. It is intensely interesting to watch the drama unfold, and to see the gradual development of this awakening consciousness and its struggles with the strong conservatism of that part of the nation which still clings desperately to the past. The wave of advance is always followed by a certain amount of retrogression, but the tide sweeps surely on. The Government, while encouraging education and the dissemination of literature, also attempts, by a rigorous censorship over the press and by a rigid control of the schools, to dictate to the nation what and how it shall think, forgetting that the very process of education and the study of modern literature lead men along the path of independent and democratic thinking. The liberal leaders of thought and policy not only lend their own aid, but are able to secure official, and even imperial, recognition of such avowedly Christian projects as the Y.M.C.A., the Salvation Army, the World's Sunday-school Convention, etc. Meanwhile the conservatives shake their heads at the

entrance of "dangerous thoughts," muzzle the press, have the police track a socialist even on his trip up Mount Fuji, and gravely propose as a remedy for all Japan's ills that every family be requested to set up a shrine in the home to the national deities, as in the good old days.

This conservative element in Japan has been supported by the Elder Statesmen. It has not been the Emperor, the Diet, or the people who up to the present have ruled Japan, but the Elder Statesmen (the *Genro*), and their adherents still have sufficient power to sway the policies of the Empire, and to swing the peers and the Diet to their side, though they are wise enough to watch the signs of the times, and to act accordingly. Nominally Japan has party government. In reality she is only gradually emerging from the influence of the old clans. Of these, Satsuma and Choshu, the two great feudal States which were mainly instrumental in restoring the power to Meiji Tenno (the late Emperor), have naturally been the dominant forces in the Government.

Japan owes a great debt to this little handful of men who led her out into the modern world. It was because the reins of government were in the hands of a few whole-souled patriots, who could and did impose their will upon the whole people, that such sweeping changes were effected in the reign of one Emperor.

It is not to be wondered at that these men and their followers, who have seen that Japan's rapid rise from obscurity to that of a first class Power has been possible chiefly because of her modern army, navy, and police, cannot contemplate any decrease of

that naval or military power that they have been at such pains to acquire. Neither do they desire any change which will render the common people less amenable to discipline and guidance.

Nevertheless, there are silent, powerful forces working in the opposite direction. A leavening of the whole nation is taking place. Gradually, but surely, the people are rising to power, and class distinctions are being obliterated. Slowly, but surely, true democratic movements, led always by the little band of Christians or by those strongly influenced by Christian ideals, are bringing the people out to a broader vision of humanity and to a new independence of thought and action.

In international and colonial policies the influence of the Christians is steadily growing. Until August, 1919, the administration of both Korea and Formosa was in the hands of the bureaucratic and military party in Japan, and their policy has been to "assimilate" the colonies, to divest them of their language, customs, and history, and to furnish them instead with the traditions, language, and culture of Japan, expecting that in a few generations they would become completely Japanese.

The military administration necessarily relied on force, so the gendarme has been everywhere in evidence, and even the men teachers in the schools in Japan's newly acquired territories have worn the sword and the dress of the military police. Nevertheless, in regard to material progress, the military administration has accomplished wonders. In order to bring Korea and Formosa up to the modern status of Japan, every penny of the colonies' income has been expended on developing the

colonies, and this income has been augmented by grants and loans from Japan proper. Miles of excellent railways have been laid, good roads made, schools opened, an excellent post-office, telephone, and telegraph system inaugurated, and a stable government built up, so that the trade and prosperity of Korea and Formosa have increased by leaps and bounds. In fact, in the material development of both colonies Japan has accomplished wonders.

But the power of the Christians and of those who admire the Christian ideal, in and out of Parliament, has at last succeeded in influencing the Government and public opinion to change the military administration of Formosa and Korea to a civil one, and to inaugurate a policy of conciliation.

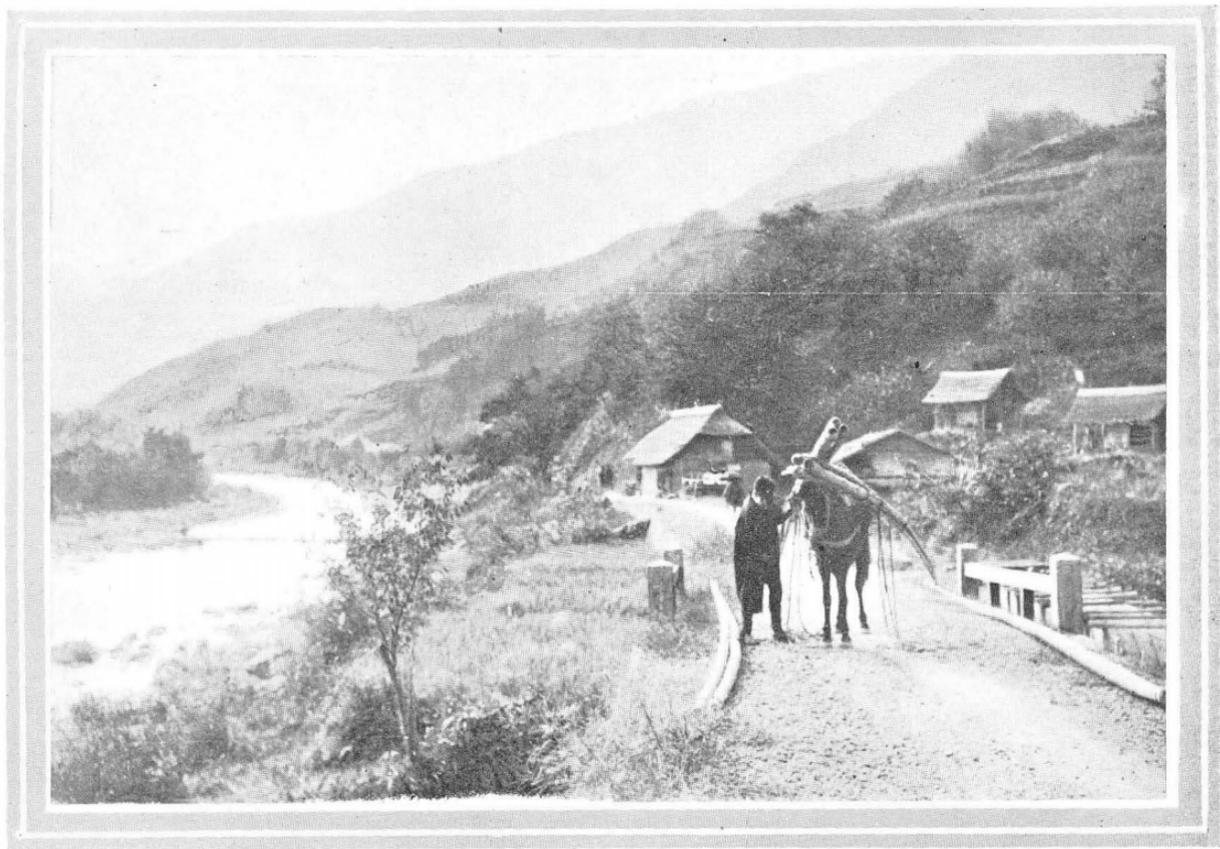
Japan, in common with most modern nations, has come along the path of tribal government leading to autocracy; this broke up into feudalism, and was, in turn, replaced by a constitutional monarchy with party government. The constitution was granted in 1889, and the first elected parliament met in 1890. The conflict between the progressive democratic element and the conservative bureaucracy has grown year by year in intensity. Little by little the franchise has been extended, in 1902, in 1909, and in 1918. The 1918 Bill lowered the property qualification from ten yen to three yen of direct national tax. This great democratic trend of the country is shown on all sides. The very word "democracy," which a few years ago could hardly be whispered, is now in every one's mouth. The military party dare not lift a voice to declare

openly a policy of aggression, and are most careful to veil any such project with plausible excuses and theories. No one knows better than they that the powerful middle class of Japan, if aroused and led by capable men, is quite strong enough to overturn any policy, and, if joined by the awakening working classes, could sweep Japan into any new movement.

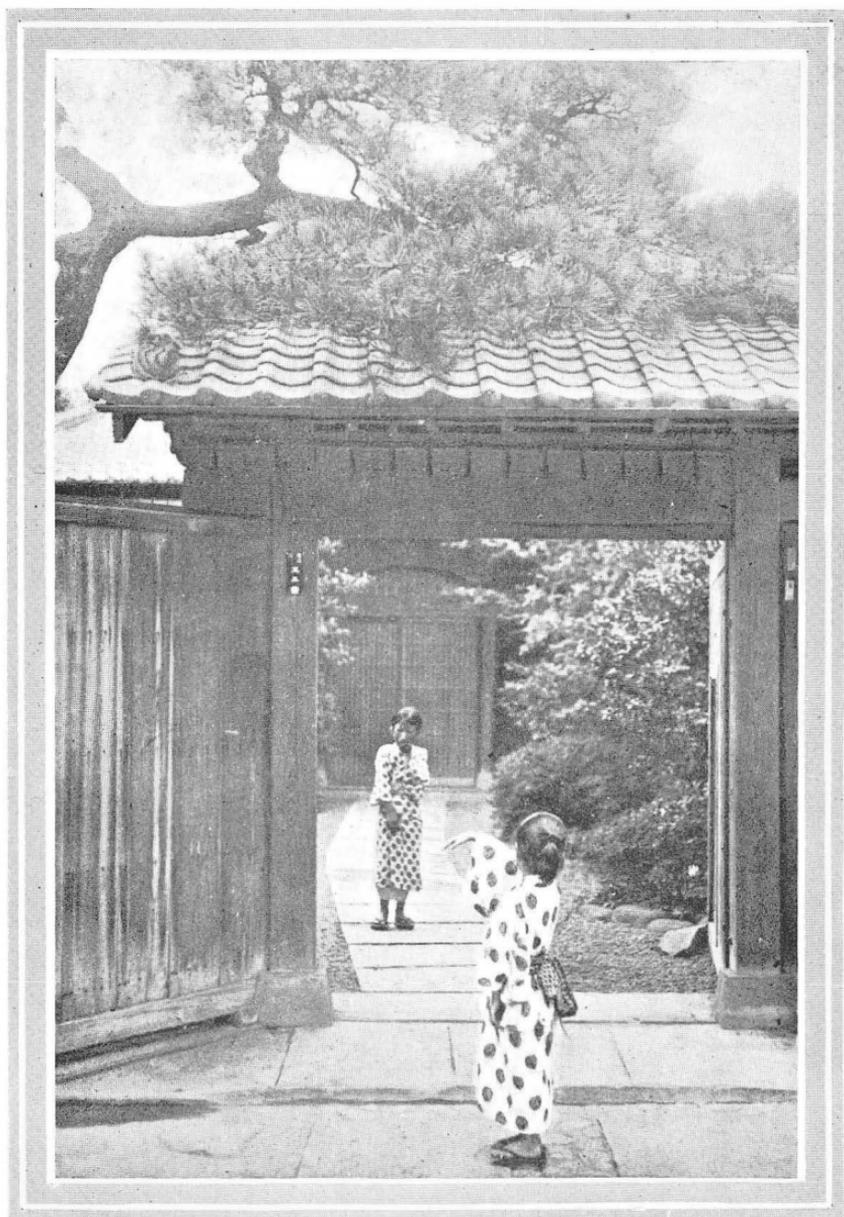
The victory of this movement was strikingly shown in the visit of the Crown Prince to Europe in 1921. This departure was a great blow to the nationalism and conservatism which still blindly cling to the belief that the Japanese are a divine race, and their ruler a descendant of the gods. In concession to modern tendencies, rules concerning the imperial family are being remodelled, and a very wise and timely effort is being made to bring the heir to the throne into closer touch with the people. The imperial house will always be firmly rooted in the affections of the Japanese, but that feeling will have its basis, not in any theory of mythical semi-divinity demanding emperor and ancestor worship, but in spontaneous love for the one who typifies the history and unity of the race and whose sole aim is to benefit and uplift the nation.

During the feudal ages only the nobility and the samurai were educated, and schools were looked upon as the highly-prized preserve of the upper classes. But the reformers of the Meiji period¹ rightly understood that the progress of modern nations is based on the value of the individual,

¹ Meiji Tenno was emperor from 1868-1912.



A Typical Country Scene in Japan



The Entrance to a Japanese House

and on his right to all that the stored-up wisdom of the past can give him; so in order to set Japan in the forefront of modern progress, they determined that every child should have the right to attend school, and that the parents should be held responsible for sending them. They began the sweeping reform of placing common schools in every village and town throughout Japan. The samurai, many of whom at first opposed and ridiculed the change, were reconciled to it by being made teachers in the new government schools.

As in the army, so in the schools, parents and children alike had a profound respect for the learning and position of the gentry in their new guise as teachers, and for the school as a government institution. Consequently all school ceremonies are conducted with great solemnity and state, almost as military functions. The teacher is universally respected, and all orders and certificates coming from the Education Department are received with great reverence. The school has been, *par excellence*, the organ through which patriotism has been inculcated.

Japan, therefore, regarding the school as the keystone of the State, has built up a uniform system with courses, text-books, examinations of and certificates for teachers, all issuing from one central authority. This had great advantages at first, as maintaining a higher standard in the country districts than would otherwise have been the case, and it has kept the eyes of the whole country fixed on Tokyo as the educational centre. But of late years the disadvantages of such uniformity have increasingly been evident, and both

teachers and pupils, desiring greater freedom in research and in individual methods of study and thought, are fretting under the minute regulations and red tape of the Education Department.

Both the defects and the excellences of the Japanese system are due to the material from which it was made. Beginning as they did with a clean sheet, the reformers were able to model their schools first on the French and then on the American system. The thoroughgoing nature of their undertaking may be judged from the fact that, whereas before 1870 illiteracy was the common lot of the people, to-day it is the exception. The "Japan Year Book" gives 98 per cent as the number of children receiving primary school education, but unfortunately this takes no account of the non-registered children, and so cannot be accepted as a correct estimate, but it is safe to say that at least 85 per cent are in the schools. This in itself is a great accomplishment. In fact, Japan has responded so thoroughly to the opening of the doors of education to the people that the demand for schools to-day far exceeds the supply. The great exodus from the country into the cities, caused by the rapid industrial development makes the problem of accommodation acute, for the cities seem unable to build or equip schools fast enough to keep up with the rapid increase of population. The result is overcrowding, large classes, and over-worked teachers, so that little or no attention can be paid to the individual child. Not only are the lower, free schools unable to cope with the situation, but the middle and higher schools are equally inadequate to meet the demands, and the increasing

strain of severe competitive examinations, where only a third or a quarter of the students applying can possibly be successful, is telling on the nerves and general health of the young. It is not surprising that a good many people are beginning to wonder whether it is wise to spend forty-four per cent of the national income on the army and navy. The great war has emphasized this attitude. The man in the street is beginning to question the age-old idea of waving the flag and stepping in to follow on to glory or to death, especially when he usually gets the death and the general the glory. The glamour of war has somewhat worn off, and the parent wonders if a little more of that forty-four sen out of every yen could not be spent on the education of his child.

As the statesmen who established the school system, and the samurai who became its first teachers, were alike trained in the stern military ethics of old Japan, they at once impressed upon the schools their special characteristics. These are respect for authority, application, power of organization, and an intense reverence for learning. Lack of imagination, narrowness, conventionality, too great emphasis on detail, and uniformity, with its consequent repression of originality and initiative, are the weak points.

The great awakening of social consciousness caused by the teaching and preaching of eminent Christians, by general education, by the press, and by modern conditions, is causing a convulsion in the educational world. The Christian ideal of the value of the individual is increasingly evident in modern literature. The growing struggle of the masses to

express their will, collectively and individually, frequently leads to clashes with the old authorities, in the schools as elsewhere. The pupil in the higher schools no longer considers his teacher the source of all wisdom, but is inclined to question and criticize, and, as usual, the pendulum swings too far, and there has been an alarming number of school strikes.

The teachers in their turn are beginning to rebel against the stringency and narrowness of the Education Department, heretofore semi-sacred. Up to the present all orders emanating from that august body have been received almost as if they came from the Emperor himself, and one of the most significant movements of the day is the new Teachers' Union, which protests against the control of education being in the hands of statesmen unacquainted with the theories or methods of modern teaching. This union proposes: "That the system of education, the policy, and text-books, shall come under the control of the teachers, finance and economy only to be left in the hands of the Government." The aim of the union is "to solve problems bearing directly on education, such as freedom of thought and research in and out of school, putting an end to state interference with truth in teaching the principles of law, history, and politics."

Such a movement, backed by influential newspapers which reflect the sympathy of the thinking class, speaks eloquently of the long distance Japan has travelled, in the short space of half a century, from the old system of lord and vassal, with its doctrine of complete subservience to authority and

its autocratic control, to the democratic and individualistic thinking which the spirit of Jesus Christ sets to work in every country where He is proclaimed and His teachings are made known.

“The truth shall make you free.”

CHAPTER III

NEW IDEALS IN COMMERCE

JAPAN is rapidly becoming a great industrial nation. From Nagasaki in the south to Tokyo in the north, myriads of smoke stacks rise to tell of centres of industry. The great coal and steel manufacturing district near Moji is amazing in the extent and volume of its factories, while the vast city of Osaka, with its network of rivers and canals, huge factories, shops, and storehouses, is the largest commercial centre of the whole East.

When Japan opened her doors to the world in 1853, she had no ships except small coasting craft, and no foreign trade save what filtered through the loophole allowed to the Dutch at Nagasaki. In fifty years Japan has built up a commerce, and ships to carry it—a feat which may well command praise. In 1893 Japan had 15,000 tons of shipping; in 1918 she had 2,482,000 tons. The first cotton mill in Japan was established in 1862 at Kagoshima. But Osaka soon took the lead in this industry, and by 1889 its mills had about 115,000 spindles. In 1920 the spindles in operation in Japan stood at 3,488,262. Silk and other industries, new and old, have also grown by such leaps and bounds that Japan has now reached a commanding commercial position. Energetic and far-seeing young men have thrown themselves into the development of her trade with that same magnificent spirit of enterprise which

built up, and which still holds together, the army and navy. Accustomed to venture and daring, the gentry and tradespeople alike were quick to seize upon ideas from abroad, and soon began to manufacture many articles which had a ready sale in Japan. The banking system and the reform of the currency, introduced in 1872, stabilized credit, and the new railways gave easy means of communication, and trade grew rapidly. The Japanese have a genius for organization, and large stock companies were soon formed and great business enterprises undertaken. Side by side with the huge factories employing 5000 hands and more, are hundreds of industries carried on in the small crowded houses of cities and villages all over the land.

To one who loves humanity, Osaka is one of the most intensely interesting cities in all Japan. Here is life, teeming, abundant, manifested in every form. Here beats the mighty heart that sends currents of life to every hamlet in the land. All the arteries of the complicated trade of the empire centre at Osaka. Into the city from field and mountain flow the tea, the silk, the rice, the corn, the metals, the coal, and timber of the country districts, with raw cotton and machinery from abroad; out of the city go the manufactured products to every house in the land and to every port of the world. Here, in this vast commercial centre, the ebb and flow of world trade, due to changing conditions, are instantly felt. The feverish haste of war days, the piling up of orders, and the amassing of vast fortunes have vanished; and the uncertainty and apathy of after-war conditions cause riches to melt and industries to languish.

The whole district around this great centre of commerce is eloquent of the past.

Here mediæval and modern customs and ideals, religions and trades meet in conflict or combination, to flow together or oppose each other till one is victorious.

When Hideyoshi, who was regent¹ in the latter half of the sixteenth century, resolved to make Osaka his seat of government, the town was a poor place compared with the neighbouring capital of Kyoto, where the temples and palaces and houses of the nobles vied with one another in splendour. Hideyoshi, however, saw the possibilities of its situation at the junction of the rivers which wind through the fertile rice plain from Lake Biwa to the sea. With his bands of soldiers and officers he soon made Osaka a busy centre. Here he built the mighty castle which commanded all approaches to the town, and near the moat of the castle great houses for the generals and smaller ones for their retainers soon sprang up. So, under the protection which the castle gave from marauding bands and turbulent barons, the city grew and prospered. From long before Hideyoshi's day till the port was opened to foreign commerce, soldiers, knights, and barons were in power. Deeds of bravery and loyalty were common, but violence, quarrelling, and cruelty were also much in evidence. No questions were asked, and no investigation made, when young samurai tried the keenness of their swords upon some unfortunate outcaste, and in

¹ From the middle of the ninth century the Emperor was head of the Government only in name. The executive power was in the hands of an official called the Shogun, or regent, who ruled in the Emperor's name.

drunken brawls the townspeople sometimes lost their lives.

The tradespeople had to cajole their high-class patrons into giving them the proper price, and, in return for insults and oppressions, thought it mere justice to obtain as high a gain as possible. The evils of caste inevitably work out in this way. Moreover, the common people were neglected educationally and religiously. The knights would have laughed to scorn any idea of teaching the tradespeople Confucian ethics, and the Buddhist priests thought that idols and superstitions were good enough for them. Shrewd and sharp as the shopkeepers mainly are, to this day they are hopelessly bound in superstitions, and use all kinds of luck devices, besides paying yearly huge sums to all temples, priests, and astrologers who pander to their wants.

Japanese commerce, therefore, is severely handicapped from the start by low ideals. There are also other difficulties, intertwined with the life and history of the people, which must be overcome before Japan's products will have that durability which will make them favourably received everywhere. In a land subject to such violent change as Japan, with its earthquakes, typhoons, floods, and fires, and also with no extreme cold to keep out, except in the recently colonized northern possessions, practically all houses, and the greater number of utensils, are made of light materials, and in a more or less temporary fashion. The Buddhist temples, introduced from China, are solidly built; but the national Shinto shrines, wholly Japanese, have to be rebuilt every few years

This light, temporary style of building suits the climate, where air is more necessary than heat, and where moth, rust, mould, insect, and every destructive agency are ever at work, but it tends to give a lack of durability to most of Japan's manufactures.

With the exception of those houses connected with temples or shrines, there are few ancestral homes in Japan. Even the present palace of the Emperor in Tokyo has only been used by the imperial household for two generations. Almost every family can trace its descent back for generations, and great importance is attached to carrying on the family name, but comparatively few have old homes which they treasure, though most families have a few heirlooms, such as famous pictures or writings, swords, china, or metal work, which can easily be carried about. Just as the temples in the days of Chinese influence followed the lines of Chinese architecture, so to-day the rich are building homes and shops on the lines of modern architecture, and city halls and government buildings are put up as they would be in London or New York, but the homes of the people are still built in the old temporary fashion and of light material.

In the little houses all over Japan some kind of home industry is carried on which adds to the family income. In thousands of homes the women are ever busy at the hand-loom, spinning and weaving silk. These hand-woven silks are pure and strong, but they have many flaws. The women do not grade the silk nor join the threads with that exactness which the West, with its expert factory methods, is accustomed to expect, and the product is not of uniform quality.

What is true of silk is true in some degree of every industry in the land. Factories are increasing, but great quantities of all small articles, such as toys, fans, tooth-brushes, umbrellas, matches, buttons, underwear, etc., are made in the homes, where children and untrained labour are employed. There is therefore little attempt to secure exactness, uniformity, or even durability. Even though in the factories there is more supervision, both in the material used and the article turned out, yet necessarily the working people carry their standards of life and conduct into the factory with them; and unless these standards are radically altered by a new and living faith, which reaches down to the foundation and builds up a new character, Japanese products will not attain that level which will command the respect and trust of the world. When we consider that in Osaka alone more than 35,000 of the factory operatives are under 15 years of age, apart from the thousands of children employed in the homes; that about one half of all the women of the country are employed in some occupation beside that of the home; and that living and moral conditions are still very low, we begin to understand something of the magnitude of the task before reformers.

Fortunately there are three redeeming features in the situation. First of all, there are great leaders of finance whose integrity and reliability are known all over the world. These great pioneers of modern business in Japan have come mainly from the nobility or gentry, inheriting ideals of Confucian ethics, and are men of education and vision, quick to understand the modern situation and to grasp

the principle of trustworthiness which underlies all true commerce. Their business houses are, therefore, respected everywhere, and they have given a right lead to the large firms of the country. Second, there is the honest pride of the craftsman in his work, evident in the old arts of Japan. This can be revived to some degree and extended. Third, and most hopeful of all, is the growing consciousness and appreciation of Christian ideals throughout the nation.

The Christians engaged in business are few in number, but they exert considerable influence. For instance, there is a maker of silk thread whose products are always accepted by an American business firm without examination. Other manufacturers, in despair at the uncertain quality of the goods their workmen turn out, continually come to him to find out the secret of the uniform and excellent quality of his thread. He is able to show them that good thread is founded on good character, and that the Gospel of Jesus Christ is able to fill the faces of the operatives with sunshine, and to make the work of their hands the best of its kind in all Japan.

On 29 August, 1871, the feudal system was abolished finally by an imperial edict. Japan has travelled far since then. In 1912 the first big labour union—the Friendly Society—was started by a Christian, a graduate in law of the Tokyo Imperial University. From the first, Christians have been the leaders of this union, and have endeavoured to guide the men along wise lines. Men, such as Mr. Suzuki of Tokyo and Mr. Kagawa of Kobe, working, as they do, among the

poor, and coming into daily contact with the people, realize the dangerously widening breach between capital and labour. The terrible slum conditions of the great cities, the grinding down of the poor; the sweating system in the factories and home industries; the sad inroads of disease and immorality; the high percentage of profit made by the leading industries; and the failure of capital to give any proportionate increase of remuneration to labour—all these create a dangerous situation, and furnish good soil for the spread of doctrines of anarchy and revolt. The Christian leaders, living, as they do, nearest to labour, were the first to perceive the situation, and to begin to tackle the difficulty by lifting labour to a higher plane, and by putting the conditions and claims of the men before the public. Until 1921 the Christians kept their lead and held the men to their plan of gaining all reform by constitutional means, always keeping within the law. Day in and day out, under the ban and suspicion of the very law and Government they are doing their utmost to save, in gaol and out of it, they are working for the poor.

But, through the reactionary attitude of the officials and their repressive measures, culminating in the calling out of soldiers and a clash with the workmen, the radical and violent element has been greatly strengthened and has broken away from the Friendly Society, so that the moderate, sane attitude of the Christians leaders has now only half its former following. Nevertheless, they comprise the brains and the moral force of the labour movement, and will still be able to exert great

influence, if the Government does not revert to feudalistic methods of control.

Unfortunately, only a few of the Christians are awake to this crisis in labour. What is needed is a great forward movement of the whole Christian body in Japan to bring the working people into the friendship and freedom of Jesus Christ. Now is the day of opportunity. These people, bound in the superstitions of the past, held down through the centuries of feudalism as serfs, trodden down to-day by the might and greed of capital, are groping for light and awakening to a new desire for life and freedom.

The growing consciousness of the rights of labour, the increasing desire of the people to have a voice in the affairs of the country, the recent movement toward the reduction of armaments, the social service schemes in the large cities—all these owe much to Christian ideals.

The influence of the Christians is out of all proportion to their numbers. Consciously or unconsciously the Japanese are looking to Christian ideals to guide them in these difficult days of transition. None are more clearly aware of the necessity for new ideals and a new moral sanction for the rising generation of Japan than the keen leaders of finance. The tremendous inroads of immorality upon the health and will-power of the youth of the nation, the appalling vice and degradation of the submerged classes, the luxury and callousness of the rich, the ominous sounds of unrest among the working people, the note of warning from exporter and importer alike concerning the unreliability of her manufactures—all these compel the leaders of

Japan to regard the present situation with misgiving and to look about for an anchor that will hold.

They see plainly that Buddhism and Confucianism have lost their power over the educated young people. So we find these clear-headed business men actively supporting a Christian Sunday-school Convention and making the following statements in public :—

“ I know the most important thing in man's life is his religion. I want the young people of my country to have strong religious faith, whatever it may be. Since the introduction of European and American science into Japan, I fear that we have over-emphasized the intellectual side of education and neglected its moral aspect. Because the Sunday-school Convention will furnish our youths with an opportunity to revive faith and to kindle spiritual fires in their souls I have enlisted my support for it ” (Viscount Shibusawa).

“ I am not a Christian, but I do not hesitate to call your religion the world religion, not a national or State religion. . . . In order to have world perpetual peace we must have the unity of moral and religious sentiment among the whole people of the earth ; there must grow up one international mind, and the Christian religion has succeeded in attaining that for the first time in the history of the world ” (Baron Sakatani).

CHAPTER IV

WOMAN : HER HERITAGE FROM THE PAST

IT is a remarkable fact that two of the most famous books of old Japan—the “Genji Monogatari” and the “Makura-no-Soshi”—were both written by women.

History relates, too, that the warlike Empress Jingu, about 200 A.D., led her army against Korea, and again and again mention is made of women as warriors. There is no doubt that in early days in Japan women were accorded great freedom, and held even the highest position in the land, for there were at least seven women rulers.

But Buddhism, reinforced by Confucianism, soon laid its heavy hand upon the womanhood of Japan. Buddhism in some of its popular forms taught that woman is the source of evil, that she is to be shunned and abhorred, that she has no soul, and therefore “even in the nine worlds” cannot attain to Buddhahood or heaven. Women were not allowed to ascend the sacred mountains of Koya, Hieizan, etc. In fact, the notices which read “No women, cows, or horses allowed on this mountain” were in evidence until very recent years.

Nevertheless the sturdy independence of Japan, which, gladly accepting and honouring all teaching in advance of her own, refuses to take that which does not fit in with the spirit of the race, kept Japan from following fully the dictates of Buddhism in regard



Rice Harvest—Threshing the Straw from the Grain



A Modern Factory—Girls Spinning Silk

See page 44

to women. The lot of women in Japan has always differed from that of women in India or China; but gradually, under the blighting influence of a mistaken religious conception, the women lost their earlier independence of thought and action.

Until recent times Buddhism held undisputed sway over the court and the masses, and Confucianism over the samurai; women of the higher classes were kept mostly at home, and were given only a rudimentary education. They were taught to read and write, while books, such as "The Great Learning for Women," extolling the particular virtues and duties of their sex, were held up for their edification, and chastity and obedience were thoroughly inculcated. Here Confucian ethics upheld and strengthened Buddhism, with the result that woman was in complete subjection to man.

The working people could not adopt the seclusion principle of the higher classes, and the wives of farmers, tradesmen, fishermen, etc., engaged in their avocations as of old. Though the popular Buddhism of the day denied to them the possession of a soul or of any religious intelligence, the instinctive longing of the human heart for God asserted itself; and even to-day it is the women who keep up the family shrines, frequent the temples, and endeavour to gain happiness for their households through the superstitious practices by which the temples fill their coffers.

In spite of the fact that the heights of Buddhism or Confucianism were considered utterly impossible for mere women to scale, yet women were

profoundly affected by the ideals of the age. Fortitude, resignation, gentleness, an artistic sense, and a deep appreciation of beauty—the gifts which Chinese and Indian philosophy brought to the nation—became the special property of the women. The wife of the noble or samurai had a high code of honour, and Japanese history is full of the stories of brave women who did their duty even unto death, or who suffered untold hardships for the sake of parent or husband or child.

The religious conceptions of the East, in degrading half of the human race, have wrought untold harm in the home, to the detriment of the whole nation. Listen to any Japanese speaker, and hear him deplore the shortcomings of the women of Japan. He is not unmindful of the courtesy and beautiful manners and dress which are so pleasing to all visitors to Japan, nor does he forget their skilfulness and industry and devotion to their families, but continually he laments that the women have such low ideals, such narrow minds, and are so lacking in that will-power and intelligence which are the backbone of a nation. But he seldom mentions that it is men who have controlled the religious, educational, and social environment of woman, and that it is man-made theories and ideals which, like great weights, impede her progress. For a thousand years the willow tree, bending gracefully to every wind that blows, has been held up before the nation as the ideal for womanhood. Woman is to offer no resistance to the wish of parent, brother, or husband. And it is this very lack of will-power, of initiative, which orators and writers of to-day lament.

There is, however, a desirable change in public sentiment concerning woman and her sphere in the nation. As the men of Japan either read modern books or travel abroad, they become increasingly aware of the harm which the standards of Buddhism have wrought in assigning to womanhood such an inferior position. These men complain that the women of Japan are not companions for their husbands ; that they know nothing of world affairs, and can only chatter about the fashions or the price of commodities ; that young girls are easily led astray because they have no high ideals of womanhood and no will-power to resist temptation ; that men seek the companionship of *geisha* (*demi-monde*) because their wives know nothing of politics or literature, or the great movements of the day, and that home is a very dull place. They state that the women of England and France and America, with their intelligent and whole-hearted co-operation, were a great factor in the winning of the world war, and that it is humiliating to Japan to see her women so far behind the times. And it is even whispered that young men are not satisfied to have their brides chosen for them by a relative, but are asking for some sort of social intercourse, in which they may meet young women and so get to know something of a possible bride before marriage is settled. These are all healthy signs of dissatisfaction with old ideals, and of the stirring of that new Christian consciousness which will heighten the value of the home, and lift woman into her proper sphere.

Two words are missing from the Japanese language, and this lack reveals the great difference

between Christian and non-Christian standards and ideals of conduct. There is no word in Japanese for "home," consequently the English word is frequently used. Also there is no word for chastity in regard to men, the one Japanese word being applicable to women only. Jesus Christ is the only teacher Who holds up the same unbending standard of morals for men and women alike, permitting no deviation and no palliation.

All nations, through bitter experience, have discovered that woman must be chaste and pure, but the necessity for man to lead a like temperate and pure life has been recognized much more tardily. Neither Shinto nor Buddhism has laid its ban upon immorality, but rather, with the evil practices so prevalent at all famous shrines and temples, has condoned this sin. Consequently there is an astounding lack of conscience in the matter and a looseness of morals that is appalling.

Girls are brought up from their babyhood to wait upon men, and to submit to their decisions. They hear their mother using the polite language addressed to a superior in speaking to her husband, while their father speaks brusquely and even rudely to his wife—as to an inferior. The wife may have considerable power or influence in the household, but she is always in the background, and the will of the husband is law. The man has no intention of being unkind, unfair, or rude to his wife. He simply follows the standard of his times, and it never occurs to him that he is putting his wife into an inferior position. And the wife has been trained to accept the situation uncomplainingly. In fact, the mothering instinct is so

strong in womanhood that in all lands women are able to look upon their husbands as those who need much service and attention, and for the most part they delight in giving this service.

This double standard of morality, with its terrible train of sin and disease for the childhood of the nation, is the first great barrier to be removed before the women of Japan can be the strength and asset to the nation that Jesus Christ is calling them to be. Every Christian home, with its purity and its loving atmosphere, is a step in the right direction. For where can woman get that self-respect and strength of will which enable her to meet man on an equal plane except in the home governed by Christian ideals, where she is the equal of her brothers?

Japan has given two words to the West—"kimono" and "geisha." For the comfort and prettiness of the first we have nothing but gratitude. Of the second let Dr. Owashi speak: "These constitute the deadliest and most dangerous current that flows through the social life of Japan." Trained from childhood in every art that can please, and with only one purpose in life, the geisha are connected with almost every crime and tragedy in Japan. Go into any law-court or prison, and you will find in almost every case that the men being examined or in gaol have stolen or taken bribes or murdered in order to have money to spend on some tempting geisha or inmate of the licensed quarters. Since the moment their money is gone they are cast aside for some richer prey, they are always under the temptation of procuring more by wrong means. Failing in this, there is

the morbid tendency to commit suicide, or through jealousy to injure or kill their rival. A casual reading of one newspaper gives fifty-four cases in a month of suicide, murder, and theft, directly traceable to prostitution. Yet the plea is put forward that the licensed quarters help the police to control crime! The cost of prostitution to Japan is so great that one can hardly believe the figures; 64,115,782 yen for 1918 is the official figure for the sum spent by guests in the licensed quarters, and of course, besides this, vast sums are spent on clandestine relationships.

The geisha and their ilk not only fill the prisons with the men whom they have destroyed but they also send suffering and misery into the home. Much of the divorce arises from this cause, and in tracing the sources of juvenile depravity it has been found that in nine cases out of ten the children who come into the law-courts are those who have been separated from their rightful mother. Not only, therefore, are tens of thousands of women taken out of the proper realm of womanhood, officially defined in Japan as "good wife and wise mother," but they become an army trained to tear down the work of other women. One of the saddest sights in all Japan is to see these gaily bedizened young girls, utterly ignorant of the precious worth of womanhood, given over by their parents or relatives to a life of shame. Each year there are about 140,000 young women receiving higher education in the high schools of Japan, and the official number of those engaged in prostitution is about 175,000. In other words, the army trained to drag down the home is 35,000 stronger

than the army trained to build it up. Unless the Christians of Japan can awake and sustain public sentiment in this matter the future looks dark indeed.

In woman there is an instinct, strong and profound, which springs from the mother's desire to protect her children, and it is this instinct which compels her to rebel against the concubine and even the geisha. No matter what custom or religion have allowed through the centuries, there is the deeper intuitive feeling of the mystery of life which compels her to resist the coming of another woman into the house. Required by custom to bow outwardly to her husband's dictates, inwardly there is the intense desire to protect her children. The instinctive desire of true motherhood can be suppressed, but it can never be eradicated wholly. Consequently all trampling on it, all disregard of it, inevitably end in discord and unhappiness.

Most Japanese women expect to submit to their husbands frequenting geisha houses. In fact they know well that fault-finding is useless and that to submit quietly is the only way to keep peace in the household, but an increasing number are to be found who, at least, insist that neither secondary wives nor their children are to be brought into the home. As a result, most wealthy men have two or more separate establishments. From the city statistics it appears that one-fourth of the children born in Osaka are illegitimate, being registered by the mother as "my child." This means that there are hundreds of so-called marriages, sanctioned by custom, but not legal because the wife's name has

not been transferred to the husband's family register. There is in these cases no legal barrier to divorce.

The prevailing custom of carrying on important business transactions at the *machi-ai* (restaurants for this purpose), where geisha, wine, and feasting are the proper accompaniments, is highly detrimental to public morals. Even headmasters of schools, in welcoming a new master to the staff, frequently celebrate the occasion by a feast, where wine flows freely and geisha attend. In fact *saké* (rice wine) and geisha are the inevitable accompaniment of all entertaining, public or private, except where Christians take the lead.

Divorce is of course only too common. The statistics available give 60,536 as the number of registered divorces in 1916 and 56,084 as the number in 1917, a little over 13 per cent of the marriages. When we add that thousands of separations took place which were not recorded, it is obvious that laxity in regard to the marriage tie is widespread, and must be most harmful to the nation. In the eyes of the law, marriage takes place when the woman's name is transferred from her father's register to that of her husband. Among the poorer classes this is seldom done when the union is made, if at all, consequently there is no legal barrier to separation, and a very loose state of morals prevails. Children, in order to inherit legally or to be recognized by the law, should be registered at birth. Non-registered children have no legal status, hence the law for compulsory education does not necessarily apply to them, and many never attend school. This culpable neglect is leading to a rapid growth

of juvenile crime, causing perturbation to those at the head of affairs.

The poor are herded together in the slums of the great cities under conditions only fit for animals, and the consequence is terrible immorality and crime. In the city of Osaka alone there are 50,000 eta, uneducated, and many of them with no means of obtaining a decent livelihood. It is said that 50 per cent of the criminals come from this neglected community.

In regard to woman's position before the law, there is a striking difference between the rights accorded to woman before and after marriage. Up to the age of 20 both men and women are considered minors. From that time they have an equal standing before the law until the woman marries. When the civil code of Japan was re-organized, the code of Christian countries was taken as the basis, and this at once gave to woman, as a fundamental principle, an equal standing with men before the law. But since this principle, if truly applied, would strike at the root of the Japanese family system, founded on Buddhist and Confucian ethics, the Christian principle of the equality of the sexes is not allowed to apply to the married woman. "A woman becomes incompetent upon contracting a marriage." "A wife cannot succeed to a house in precedence to a child." "A girl must give place to a boy, even when she is his senior. A girl, even when she is a legitimate child, must give place to a boy who is an illegitimate or an adopted child recognized by the father."¹ Not only are the divorce laws utterly unjust towards

¹ "Japan Year Book," 1921.

the women, but public opinion is also against them, for no matter for what trivial cause a woman may be divorced she is disgraced in the eyes of the community.

Another great obstacle to the uplifting of the family life has its roots in the Buddhist theory of *hoben*, expediency, that the end justifies the means. To tell a lie or to deceive is condoned if done in order to achieve a supposed good end. What is the consequence? A painful lack of trust visible throughout the whole of society. It is instinctive for the East to consider that only one half of anything is openly said and that the remainder is to be inferred. The western over-candid way of telling the plain truth shocks the sense of propriety and courtesy. Any quick exhibition of displeasure or temper is to them astounding in a teacher of religion, for absolute control of all expression of feeling is one of the first essentials of Buddhism.

This lack of trust and confidence makes a rare soil for the growth of scandal, and tale-bearing, though not confined to Japan, is a fruitful source of difficulty in schools, homes, churches, business, and government. From the highest officials in the land to the lowest not a few succumb to the temptations to dishonesty and bribery. This false conception of life can only be overcome by replacing it with Christ's ideal of truth and sincerity down to the smallest detail of life. Only the women of Japan can do this, for the basic ideas of truth and trustworthiness in the home, in commerce, in democratic government, and in all international dealings must be given to the child before he is ten years old, and only the

mother or kindergarten teacher can mould the plastic mind of the little child.

The greatest wastage of womanhood in Japan to-day is taking place in commercialized vice and in industry. Every week a stream of young girls from the country districts pours into the licensed quarters and factories of the cities, brought there by men who go out into the remotest hamlets and by tales of easy work and good pay lure the girls into the snare and glamour of the town. Every week from the towns to the villages go downtrodden remnants of womanhood, broken in body and soul, carrying consumption and other diseases of mind and body to spread broadcast in every little home ; while many fall into the snares of the city and never return to their country homes. It is said that of 200,000 girls coming up annually from the country to the factories of some of the big cities, 80,000 return each year, and of these 15,000 are incapacitated, many of them in consumption. The other 120,000 do not return to the parental roof. " Either they become birds of passage, moving from one factory to another, or go as maids in dubious tea houses or as illicit prostitutes." Of course the figures of those who die or become ill in the licensed quarters are unobtainable.

The wastage of womanhood in the factories, mines, and other industries is almost as appalling as that in the brothels. Insanitary and only too often immoral conditions, night-work, long hours, and child labour, are doing their utmost to undermine the health and morals of the thousands employed in the great industries of modern Japan. " Female labour constitutes a main part in the

factory economy of Japan. In 19,299 factories, employing not less than ten operatives each, male labour amounts to 42 per cent, female labour to 58 per cent. Of the total number of child workers under 15 years of age, 18 per cent are boys and 82 per cent are girls (because boys are so much higher in the social estimation, and parents make sacrifices to educate them). . . . The bulk of workers are female, and are accommodated in factory boarding-houses, where they are fed chiefly with boiled rice. . . . In most cases subsidiary dishes consist of vegetables, meat or fish being supplied on an average only about eight times a month. Bedrooms are in defiance of hygienic rules; . . . in some cases two to ten people are compelled to lie down in a space of one *tsubo*. (A *tsubo* is the two mat space usually allotted to one person as sleeping room and is six feet square.) This implies day and night shifts. Three hundred and fifty-seven of the 534 factories examined are not provided even with sick-rooms. . . . Only in eight factories are physicians in attendance. Working hours, maximum eighteen, ordinary 12.5. . . . In cotton mills, where machines are run both day and night, it is not uncommon, when business is brisk, to put operatives to eighteen hours' work, and in such cases holidays are given only fortnightly or are entirely withheld. The filatures in Nagano Ken, the leading silk centre in Japan, used to put their operatives to fourteen or sixteen hours' work, and in only a small portion the hours are thirteen. The grant of holidays is often made nominal, as also rest and meal hours at the height of the season. At weaving factories working hours

seldom fall below twelve, but generally range between thirteen and sixteen. The case is slightly better at power loom factories."¹ There are employers, it should be stated, who are introducing many reforms and modern appliances for their employees.

Thus commercialized vice, officially recognized by the State, paying taxes and bribes with a like liberal hand to those in power, and modern competitive industry in its mad race for quick profits, place their devastating hands upon the girlhood of Japan, and "there is none to cry out and none to deliver." And this in a land where the men are slightly in excess of the women, and where every woman is needed to make a proper, wholesome home. Yet learned professors gravely debate whether college education for women is not inimical to Japan, as it may postpone the marriage age for a few hundred women! Meanwhile the prostitution system and the factories are not only throwing thousands of women on the rubbish heap every year, but are dragging down with them, through diseased bodies and souls, hundreds of those with whom they come in contact.

¹Dr. K. Kuwada, ex-member of the House of Peers, "Japan Year Book," 1921.

CHAPTER V

WOMAN : NEW IDEALS

FORTUNATELY for Japan, the enlarging circle of those who come in contact with the teachings of Jesus is becoming more and more awake to the seriousness of the present situation. A few missionaries, together with a devoted group of Japanese Christians, have fought cases through one law-court after another until they have succeeded in getting some slight measure of protection for the girls in the licensed quarters. In fact, two of the most constructive pieces of legislation accomplished by Christian influence are the law which enables a girl to escape from the licensed quarters and the factory law.

In 1901 Mr. Murphey, with the aid of the Salvation Army and other devoted Japanese Christians, who carried through the work at the very risk of their lives, succeeded in getting a law passed that a girl who goes to the police and expresses her desire to be released from the licensed quarters must be set free. Neither the police nor the keeper can compel her to return. The keepers endeavour to keep the girls ignorant of this law, and also to watch every movement so that they cannot escape to the police. If, in spite of all their precautions, a girl does escape, the unnatural relatives, angered at their loss of revenue, endeavour to force her to withdraw her request and to return to the quarters.

In spite of the fact that very few can possibly

escape, this law is a great advance, for it recognizes the principle that no girl can be held in virtual slavery; it acknowledges the liberty of the individual. It marks a definite step forward in helping to frame public opinion in this matter, and it also gives any Christian who is brave enough to shelter an escaped girl a weapon with which to protect her.

Case after case has been fought through the law-courts until it is clearly recognized, first that no contract can be made for a girl to enter the licensed quarters without her consent. This is unfortunately only too often a dead letter, because girls are taught from babyhood that they must sacrifice themselves for their parents and must yield to the will of the head of the family. Through this sense of duty to the parents girls are so often forced into a life of shame that the word *koko*, filial piety, is sometimes used interchangeably with *kosho*, public prostitute. This perverted sense of duty is often the theme of dramas, and is always loudly applauded.

The second principle established is that no girl can be sent back to the quarters because of debt which the keepers charge against her for clothes, etc. This principle has only been conceded after long and bitter fights which Christian Japanese lawyers have conducted through the law-courts without remuneration, giving their time and labour without stint. Third, the Supreme Court has finally ruled that adopted girls are not under the compulsion of filial piety to serve the so-called parent by entering the licensed quarters; while parents are responsible for the education of their children they must not abuse this right for evil purposes, and the right ceases when abused. Also, "where no

blood relative existed, merely a business relation, the parents so-called in the eyes of the law had no right, and could not force any child into prostitution." This third principle has been of inestimable value in helping rescue homes to protect girls from keepers or relatives.

The entrenched forces of evil are here so mighty that only the most supreme faith would attempt to attack them. Every section of society, with the exception of the handful of Christians, considers the licensed quarters a necessity, and men who own houses in the red light districts may be chosen as councillors or mayors or representatives in Parliament. On the covers of the maps of cities pictures of the quarters are unblushingly displayed as one of the chief attractions. There is a tremendous fight to be fought before the Christian standard of morality can have such an appreciable effect upon the public conscience as to bring about the abolition, or even the lessening, of the licensed quarters.

But the Christian ideal is slowly making headway, and the influence of the Christian home is seen in the fact that to-day the whole nation, from highest to lowest, considers monogamy as proper and right. Moreover, there is a growing number of writers and speakers, both in and out of Christian circles, who, alarmed at the trend of public morals, are pointing out the terrible influence and effects of the social evil. Leading Christians call upon Japan to bring home the 22,362 girls who represent Japan in this life of shame in the ports of the East, and the public is beginning to be ashamed that "the unspeakable *yoshiwara* is as familiar to travellers as the Pyramids of Egypt" (Yamamuro).

This sense of shame is the first sign of the dawning of a new day and must eventually lead to a desire not only to cover up but to put away the evil. Let us take courage. "Public prostitution must go, it is a relic of barbarism, and not consistent with the civilization of the twentieth century" ("Osaka Mainichi," largest daily newspaper in Japan).

The second piece of legislation which reflects the growing power of Christian sentiment is the factory law, passed as the result of considerable agitation in 1911, but, owing to the determined opposition of employers of labour, not put into operation till 1916. This law applies only to factories where at least fifteen operatives are regularly employed, and to factories in which the work is of a dangerous character or is considered injurious to health. It provides that children under 15 and women must not be employed for more than twelve hours a day; must not be employed between 10 p.m. and 4 a.m.; must be allowed at least two holidays a month, and four when employed alternately on day and night work. A rest time of at least thirty minutes within the first six hours of work must be given, and one hour's rest when the work exceeds ten hours. Children under 12 are not to be employed.

Unfortunately the law nullifies many of its provisions, meagre though they are, by allowing exemptions. "The administrative authorities may," "a competent minister of State may" allow children under 12 to continue working, allow women and children to work up to fourteen hours a day; permit them to be worked at night, and may sanction the suspension of holidays. Moreover, much sweated labour is carried on in the houses, and

unscrupulous employers may scatter their operatives so as not to have fifteen employed in any one place, and may thus remain outside the scope of the law. As a result of the International Labour Conference of 1919 the factory law was strengthened and the new revision, which comes into effect 1 July, 1922, provides that children under 14 years of age shall not be employed, except those above 12 who have completed their primary school education.

Regarded sociologically or from any angle, it is plain that a nation's most valuable asset is its children, and the progress of every nation is therefore dependent upon the condition, physical and moral, of its women. There is only one force that can rouse the conscience of Japan in regard to her wastage of womanhood in industry and prostitution, and that is the power of Christ, working not only in the little band of Christians here but throughout the whole Church. Every step taken by the Christian community in any land to counteract the evils of intemperance, impurity, and greed will quickly re-act on the situation in Japan.

Fortunately for the human race the children inherit the qualities and powers of both parents, so that no matter how women are subjugated they continue to inherit the same powers as their brothers, and the moment the barrier is removed these latent powers are ready to assert themselves and eagerly seek development.

Thanks to the Gospel of Jesus Christ, with its light and freedom for womanhood, a new day has dawned. The brave pioneer women missionaries of Japan soon started schools for girls, and, though at first few parents could be found willing to let their

daughters be educated, gradually their number increased as prejudice was overcome. The results were so surprisingly good that, when the Government resolved to open schools for the nation, girls as well as boys were provided for in the government scheme for public primary and secondary school education. The great army of girls in the schools of Japan owe to the influence of Christian ideals their admission to the fellowship of learning.

It was but natural that this educational movement, facing as it did the prejudice of centuries, could not proceed at the same pace, nor at one bound reach the stage which education for women has reached in Christian countries. The gradual progression and gathering momentum of this movement are outstanding features of modern Japan.

All children whose births are registered must attend school from the age of 6 to 12. The girls, upon finishing the primary course, enter a high school for four or five years, and then proceed direct to a higher normal school or to a private college. The girls, however, suffer from the disadvantage that though their education is the same as that of the boys during the six years of primary work, it proceeds on a lower plane afterwards. At first comparatively few parents saw the value of spending money on the education of girls, and few were sent to the high schools. The high schools, in order to convince the parents of the desirability of higher education for girls, had to devote a large part of the curriculum to sewing, cooking, etc. This meant a shortening of the time given to mathematics, science, Chinese and Japanese classics, history, and geography, and the curriculum at once fell below that of the boys'

schools. Unfortunately another factor was at work which tended still farther to lower the standards.

Men were, as a matter of course, put in charge of the high schools for girls. Under the influence of the old ideals of the inferiority and subjection of women, they arranged the curriculum on the assumption that girls have not the same mental capacity, power of development, or incentive to study as boys. This unfair idea of lower standards for girls still pervades the whole system of education in Japan, and is unwise and unmoral. In 1920 the Diet passed a budget giving 44 million yen¹ to increase the facilities for higher education—for *boys*. One would think there was not a girl in the country, for not one sen additional is to be spent for them. To such a pass has the conception of Buddhist or eastern teaching of the inferiority of half the human race brought Japan that even in the twentieth century she can pass such an unfair and unwise educational bill with hardly a dissenting voice.

The women of Japan owe a great debt of gratitude to the missionary societies, which, in the face of all opposition and at great expense, have held steadily to their ideal of better education for women and have carried their progress forward step by step, until now their colleges are flooded with young women eager for all that higher education can give them.

Another factor in the case is rapidly opening the eyes of the most conservative to the advisability of allowing girls even to take a college course—that is their earning capacity. It is surprising to see the number of women employed in schools, banks, offices, factories, and in almost every industry,

¹ The yen equals in value 100 sen or 25. 0½d.

including mining and the coaling of ships. Many factory girls have only the most rudimentary education, and some of them cannot even read and write. There are thousands of girls in the telephone and post offices of the country; they have had six years in an elementary school, and many of them two or three years beyond that. Then come the graduates of the high and normal schools, employed as teachers in elementary schools, in offices, banks, etc. Those who have more than ordinary ability, especially those who have a good knowledge of English, soon rise to positions of trust, and receive good salaries. Above these again, commanding not only larger salaries but standing higher in the respect of the community, come the comparatively few who have had the high privilege of studying at the women's colleges. These women receive so much respect and such high salaries that not even the most old fashioned of fathers can fail to see the advantage of educating a clever daughter.

Society is discovering, much to its surprise, that college education is not a bar to marriage. On the contrary, these capable women, who can be real companions to their husbands, are in such demand both as wives and teachers, that even the mother-in-law raises no objection to the wife continuing a work which adds so much to the family income. In fact, in many of the girls' high schools married women comprise from one-fourth to one-third of the staff.

The strong tide of Christian influence is moving out towards new ideals of freedom. There is a growing demand that girls shall have the same education as boys in the high schools, and that the universities shall be thrown open to them. Already

a few women have been admitted to some courses in the Imperial University, and 1922 is to see the opening of the first higher school for girls, to prepare them to enter on university work.

In the half century that has elapsed since missionaries began the first schools in Japan for girls, women have moved forward along every line at a remarkable rate. Led by some of the ablest of the women now pouring out of the high schools at the rate of 25,000 a year, women are taking up many different lines of work, and are making a marked contribution to the progress of their country.

The two foremost poets of Japan to-day are women. Both have great literary ability and intellectual power, and they are considered to be the best lyrical poets of the day. Several magazines are owned and edited by women, and one of them—"The Woman's Companion," edited by a prominent Christian, Mrs. Moto Hani—has considerable influence and a growing circulation. There are able Christian women whose thorough knowledge of Japan and her needs, grasp of world problems, firm faith in God, and clear perception of Christ as the one Saviour, make them a great force, not only for the uplift of Japanese women, but for international friendship. It is magnificent to see the way in which the leading women of modern Japan can face problems and find their solutions, and the ability with which Christian women conduct a meeting or a convention augurs well for the future of all Christian work in Japan.

In education, in literature, in music, in art, in business, and in social service, women are learning how to express themselves and are making a

growing contribution to the development of Japan. Science and mathematics as yet appeal only to the few, but there is a school for women doctors and one for women dentists in Tokyo, and there are one or two hospitals staffed entirely by women doctors and nurses.

Japanese women of the lower middle classes, like the French, have always assisted in the management of hotels and shops, usually having as much knowledge and control of the business as the men, and sometimes being in sole charge. In most homes women manage the family budget, and they often show considerable skill in financial affairs. A few women have even organized companies, built up great banks, opened mines, and developed vast business enterprises with amazing success.

In organizing and administrative power the women are not a whit behind the men. The Women's Patriotic Society is one of the largest organizations of women in the world; the National Women's Christian Temperance Union conducts an untiring and remarkable campaign against vice in every form, bringing petitions up year after year to the Diet, and focusing public attention on the great evils of the country; the Alumnae Societies raise endowments for girls' schools; and the women's societies in the Churches carry on many activities, both for the Church and the community. All these give convincing proof of the ability of Japanese women. As might be expected, Christians take the lead in every kind of philanthropic work, and we may confidently expect great developments along this line which so well suits the genius of Japanese women. The

Christian day nursery and kindergarten are rapidly spreading in Japan and are doing a remarkable work. The Futaba Nursery in Tokyo is a fine example of this kind of work. Organized some twenty years ago, and appealing to an aristocratic constituency for support, this thoroughly Christian institution has hammered at one of the worst slums in Japan, until to-day the slum has practically disappeared. The nurseries in Kobe and in Okayama have been commended by the municipal authorities for their remarkable work. Every house in the community is visited, and the nursery identifies itself with all the problems of the neighbourhood until the love of Christ makes a difference in the whole district.

The social conscience of the Christian women is awakening, and, in their earnest desire to grapple with the problems of social injustice, industrial oppression, and the grave physical and moral conditions of the day, these women are moving out on new lines, and are endeavouring to arouse among aristocratic women an interest in the oppressed. Well organized schemes for advanced social service work have been started by the Christian women of Tokyo, and we may hope that these will be the means of bringing the good news of the Father to the poor and also to the rich, and may help to build a much-needed bridge of understanding and sympathy between the downtrodden and the privileged classes.

The dangerous element in the situation is that after centuries of repression the pendulum is apt to swing too far in the opposite direction. Through her public schools Japan has become a country of omnivorous readers. Unfortunately from time

immemorial the novel and the theatre in Japan have dealt with the seamy side of life, and much of the old literature is so obscene that it would not be tolerated in western countries. Added to this, the worst type of modern novel, especially French and Russian, has been freely translated, and the bookshops are flooded with literature which tends to lower the moral tone. Coupled with this there is a dangerous tendency to break away from all restraint and to mistake freedom for licence. A free thought society in Tokyo repudiates marriage, advocates free love, and publishes a magazine which exerts a baneful influence upon young people whose perception of right and wrong has been vitiated by pernicious literature. The two most potent influences to drag down the young people of Japan to-day are the licensed quarters and the immoral books, magazines, and newspapers which are circulated so freely.

In regard to social intercourse, unfortunately until recent times the only women mingling freely with men have been the geisha and their ilk, who, having no reputation to lose and no regard for public morals, behave scandalously in public places, so that parks or trains on a national holiday are usually odious. At the opposite pole from the *demi-monde* are the women of the upper class, who have been taught not to lift their eyes when speaking to a man and whose conversation consists mostly of monosyllables. In these days of transition we must look to the Christian schools and Churches to train young men and young women to meet in wholesome social intercourse.

It is of the utmost importance to the further

advance of the Kingdom of God in Japan that a sufficient number of the ablest young people shall be trained in Christian colleges for leadership in the Churches and also in all the great modern movements. It will be nothing short of a calamity if the leadership in progressive reform, now largely in the hands of Christians or of those framing their lives on Christian principles, should pass into the hands of those actuated by lower ideals. Especially in regard to the woman's movement there is tremendous need of able, trained, Christian leaders.

This constitutes the great challenge and opportunity of the Christian Church. Up to the present the Japanese Government has done nothing for the higher education of women except in its two higher normal schools and the Academy of Music. Practically all the rest of the higher educational institutions are in private hands. The mission schools paved the way for the education of girls, but, sad to say, the mission high schools, through lack of home support and on account of the shortage of funds, have gradually fallen behind the government high schools in buildings, equipment, and staff, until they are no longer able to lead in educational policy or standards. But the mission schools have a unique opportunity in the college education of women. Let us see to it that they hold it. What will it not mean for the whole East—for the women of Japan will have great power in helping to decide the relationship of their country to China and India—if the leading women of this nation can be educated in a Christian atmosphere, in daily contact with high-minded teachers whose one aim is to serve their generation in the spirit and ideals of Jesus Christ?

CHAPTER VI

THE MEETING OF THE CURRENTS

WHEN the World's Sunday-school Convention met at Tokyo in 1920 it was greeted with national approval, the leaders of every department of public life giving honour and praise to the Christian message of peace and goodwill, and all the newspapers in the country devoting columns of space to the daily doings of a Christian convention!

As the great chorus of Japanese young people, nearly a thousand strong, the flower of the Christian Churches of Tokyo, sang with heart and soul and wonderful effect "Hallelujah! for the Lord God omnipotent reigneth," there was hardly a dry eye in the audience. Many who listened went back in thought to all the little Sunday schools and kindergartens and high schools scattered throughout Japan, where the missionaries of the Cross, Japanese and foreign, had toiled day in and day out sowing the seed. What a glorious bursting into flower! Surely a prophecy of the coming day when all Japan shall crown Jesus King.

But that day is not yet. Though the prejudice of past centuries is wearing away there still remain the strongly entrenched and ingrained faiths of the past. The history of religions in Japan is the history of several quite distinct, strong currents, flowing, meeting, mingling, separating in part, and

intermingling again. The study is therefore complicated and difficult, and though the main lines of thought are fairly clear and are commonly summed up as Shinto, Buddhism, and Confucianism, yet each one of these names covers a great variety of religious tradition, philosophy, and practice.

Dotted all over the country, on the mountain side, in a dark wood, in a group of trees in the midst of rice fields, are picturesque, lonely Shinto shrines. Here on great days or times of national rejoicing (such as the safe return of the Crown Prince from his European tour in 1921) the drum is beaten, and the village people may come to pray or make offerings. These small shrines have many legends attached to them, for their history goes back to the dim ages when the fear of animals and of nature held the mind of man in thrall. They are often mixed up with the superstitious fox worship, and are usually held in reverence by the villagers, and are kept up by the people of the locality.

In Shinto shrines there are no images of the deity, but there may be some symbol hidden from public sight—a mirror, sword, stone, or other object in the innermost shrine—in which one of the spirits of the god is supposed to dwell. One reason for the fact that there are no idols (except of gods which were originally Shinto, and later found a place in the Buddhist pantheon) is perhaps because the arts of painting and sculpture were unknown in Japan until the sixth century, when they were introduced by Buddhism.

Shinto has been in Japan from prehistoric times and is the one truly Japanese religion, though even

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in it there are traces of Chinese influence. Dr. Aston, one of the greatest authorities on Shinto, says: "As compared with the great religions of the world, Shinto, the old '*kami*' (god) cult of Japan, is decidedly rudimentary in its character. Its polytheism, the want of a supreme deity, the comparative absence of images and of a moral code, its feeble personifications and hesitating grasp of the conception of spirit, the practical non-recognition of a future state, and the general absence of a deep earnest faith, all stamp it as perhaps the least developed of religions which have an adequate literary record. Still, it is not a primitive cult. It had an organized priesthood and an elaborate ritual. An old book, 'Ceremonies of the Period Yengi' (901-923 A.D.), gives a minute description of the official Shinto ritual as then practised, together with twenty-seven of the principal prayers used in worship. These prayers, called 'Norito,' were then, as far as we know, for the first time reduced to writing, but many of them must be, in substance, several hundreds of years older."

Shinto means "Way of the Gods," and is a late name given to distinguish it from Buddhism. The original conception was very vague, and no one knows how many Shinto gods there are. They are popularly spoken of as "eighty myriads" or "eight hundred myriads." Indeed, any fearsome or sublime object was and is revered religiously, and one still sees Shinto rope and cut paper (symbol of offerings of cloth made to the god in old days) attached to great trees, strangely shaped rocks, or any object which the peasants associate with deity.

In the earliest attempts at history—"Kojiki"

(712 A.D.) and "Nihongi" (720 A.D.)—there is much weird mythology concerning the divine origin of the Japanese race, and there is interesting folk-lore connected with religious beliefs, together with minute descriptions of well-established religious customs. We find two processes at work—the *personification of natural objects and powers*, as in the case of the sun goddess, the god of thunder, god of wind, and many others; and *the deification of human beings* after death. This latter is generally in the case of persons of high rank or prowess, though sometimes we find worship paid locally to some farmer or fisherman who died to help others or under specially sad or impressive circumstances.

The Government is supposed to be neutral in religious matters, and religious liberty has been declared for all. In 1889 the national cult (official ceremonies, care of historic shrines, etc.) was put under the control of a special Bureau of Shrines in the Home Department, while various (religious) sects of Shinto were placed, with other religions, under a Bureau of Religions in the Educational Department. The Government maintains that its public rites are not religious, even when held in connexion with shrines, but it is difficult to draw the line, and the consciences of Christians are often troubled.

The erection of the Meiji shrine in honour of the late Emperor, the ceremonies of the coronation, the writings of university professors who urge that the Emperor is a god, and the official encouragement given to Shinto festivals and old customs with the object of cultivating patriotism and the national spirit, have supplied a new impetus to the study

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of and the popular enthusiasm for Shinto of late. Festivals, not only in provincial places, but in the large cities also, are kept with great zeal, and much money is spent over them. At these festivals decorated cars are carried on the shoulders of many strong men, who rush and whirl about, supposedly as the spirit of the god moves them. Platforms are set up in the streets, and dances in ancient dress, usually representing some mythological story or a sort of miracle play, are performed. Unfortunately in connexion with these festivals, and in the vicinity of famous shrines, there is much immorality, and many obscene features were at one time in evidence.

There is a curious resemblance between some of the Shinto rites and ideas and those of Judaism. Some people think that there must have been an early source of Jewish influence. The shrines usually consist of an outer room or court, the holy place, and then the holiest place or shrine, which is seldom opened. There are no images except in shrines influenced by Buddhism. There is a rough correspondence to the ark and also to the scapegoat in the customs prevalent at some shrines. Death is considered a source of defilement. To this day no death is allowed to occur on the sacred island of Miyajima, and in localities near the great shrines burials take place at night. The eta were compelled to bury the dead, and are to this day segregated people. On returning from a funeral there must be purification with salt. The ideas of defilement and purification are very strong, and the rites are performed both with water and with salt. At the New Year there is a purification of the shrine and

its believers, and a bundle of herbs is used to sprinkle the holy water. Leprosy is hated, and it is thought that this disease is a special punishment of sin ; the poor leper is practically an outcast. On the seventh or eighth day after birth mother and child used to be dressed in their best and receive family congratulations, while the child was formally recognized as a member of the family and given a name, and this custom still prevails in many districts. When a month old the child is presented at one of the tutelary shrines. When a boy dons his first *hakama* (skirt) and a girl her *obi* (sash), they are taken to a shrine or temple and presented at a service which impresses on them the fact that they have now passed out of childhood. The firstfruits are presented at a shrine or temple when the Emperor eats the first new rice (October 17), and there is a second thanksgiving on the completion of the harvest (November 23). In some localities a handful of seed is taken to the temple to be blessed ; this is mingled with all that is to be sown, and priests and young girls go through the fields of young springing rice to bless it and to pray for divine favour upon it. At the New Year divine blessing is invoked upon the first water drawn from the well, and upon all household utensils, the needle being specially honoured, and the round rice cake offered at this time reminds one of unleavened bread. The offerings of fish, etc., at special festivals are symbolical of the blood sacrifices of early Shinto, which were done away with after Buddhism entered the country.

The hold which Shinto has upon the nation is derived from its reverence for the past heroes of Japan, becoming in its zealous adherents Emperor-



Carrying the God or Holy Car at a Shinto Festival

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Rites at a Shinto Shrine

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and-deified-hero-worship; from its firm belief that the spirits of the dead still assist the nation; and from its consequent insistence on the continuance of the family line and ancestor worship (the latter much emphasized and developed by Confucian teaching); and from its use at all state ceremonies, such as the coronation.

The weak points of Shinto are its ingrained superstition, its narrow nationalism, and its serious lack of a moral code or a clear conception of God or of sin. This explains the rapid spread and great vogue of popular new religions, such as Omotokyo. Dr. Anesaki of Tokyo Imperial University says that, in his opinion, the Japanese peasantry are not ready for a high religious teaching such as that of Christ, with its clear-cut definitions of sin and its conception of a holy God, and that the religious ideals of the people are so low that only a teaching on a much lower plane can appeal to them. But does not the very fact that they enter by thousands into these new cults mean that they are groping for light and "feeling after God if haply they may find Him"? Is there not here a mute appeal to the Church of Christ? Are they not waiting for that revelation of the Father which only Christ can give?

No account of Shinto is complete which does not refer to the peculiar status of the Emperor. Shinto asserts, with many of the very old religions of the world, that the Emperor is both king and priest. He combines in his person the political authority of a king or president and the religious authority of a pope, and is regarded with great awe and reverence. Not only the peasants, but

even learned professors of the Imperial University, look upon him as an incarnation of divinity, the embodiment of the ancestors and spirit of Japan. No word may even be whispered in Japan which contains the slightest criticism of the imperial family.

Though in theory the Emperor thus holds such absolute power, in reality he never exercises it, being guided in all his acts by his ministers of State, and leaving all religious matters to the heads of the various religious bodies. The Emperor is considered to be the head of the head family of the State, and, like the King of England, he considers the welfare of the people to be his aim in life. In fact the Japanese, like the English, are an eminently practical people. No matter what the *form* of the government may be, in reality it exists to serve the people and to work for their welfare. Instinctively there is always in both countries a tendency to keep up with the times and to keep pace with the people, and in accordance with this instinct in Japan to-day there is a cautious movement towards more democratic ideas in the imperial household, a lessening of the old-time rigorous etiquette, and an attempt to bring the imperial family into more direct and intimate relations with the people. Though Japan is not ready yet to let go of Shinto and its theory of the divinity of the Emperor as a religion, yet there is a distinct uneasiness in the face of the socialism and labour unrest that are sweeping over the country, and a feeling that it would make for the security of the throne if British ideas and customs in regard to royalty were gradually introduced. This explains the breaking of all records, in the face of great opposition from the

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narrow nationalism of Shintoists, in the sending of the Crown Prince abroad on his famous tour of 1921. It is not easy to change the customs of centuries, but the tide of progress has set in and will continue. The fact that the Crown Prince during his tour became an honorary patron of the Y.M.C.A. means that he stands for absolute freedom of religious belief in Japan.

Confucianism is regarded rather as a system of ethics than a religion, but at least it recognized *ten* (heaven), which was interpreted by many, if not all, students in a religious sense. The moral philosophy of Confucius, who is called Koshi in Japan, mainly concerns the relations of parents and children, rulers and subjects, and therefore has a narrow range.

The Confucian classics, such as "The Great Learning," "The Doctrine of the Mean," "The Confucian Analects," "The Sayings of Mencius," etc., were introduced into Japan with Chinese learning and civilization in the early centuries. During the supremacy of Buddhism in the Middle Ages they had comparatively little influence. In the seventeenth century, however, Ieyasu,¹ in his zealous endeavour to centralize the government in his own hands, seized upon the Chinese classics as an excellent means to emphasize and teach the duties of subjects to their rulers, children to parents, etc. He had the Chinese classics printed, and they became the text-books for every schoolboy in

¹ Tokugawa Ieyasu was the regent who initiated the policy of the strict seclusion of Japan from all foreign nations. He founded the regency which continued until Japan finally opened her doors to the West in 1868.

Japan from that time until the remodelling of the educational system which followed the Restoration of 1868. Thus for over 250 years the intellect of Japan was moulded on the Chinese classics, and to this day Confucian ideas have a great influence upon the educated classes.

Bushido, the Way of the Knight, or Warrior, was never a religion, nor even a formal philosophy of life, but it emphasized the practical ethics of feudal times and the spirit of the nobler examples of those days. It may be traced from the twelfth century, and it reached its zenith during the Tokugawa Shogunate of the seventeenth century. Its literary development belongs to the seventeenth and eighteenth centuries.

The chief virtues of Bushido in general are: (1) Loyalty to the feudal lord at whatever cost to one's self or one's family. (2) *Giri*, which may be translated as "the right thing to be done in the light of reason," but which has come to mean a stoic idea of duty. "According to Bushido, affection and love tend to self-interest, and by *giri* such natural affections had to suffer. For this reason an adopted child was thought of before the real child; the step-parent or parent-in-law before the real parent, and so on" (Imai). It was this spirit of *giri* which made the forty-seven *ronin* (wandering knights) avenge their dead master and then kill themselves, and it is this strange conception of duty which makes a girl to-day sell herself into the terrible brothels to support her parents. (3) The spirit of willing self-sacrifice. It is in this that Bushido rises to its

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greatest heights, and history is full of wonderful instances of such sacrifice. (4) Self-control. A samurai or *bushi* (knight) was never supposed to show his feelings carelessly, even in matters like hunger, cold, or *ennui*. But Bushido was not so sternly repressive as Stoicism. A warrior might have warm feelings, though he must not be mastered by them. There are points of likeness to the chivalry of the Middle Ages in Europe, but of course without the higher Christian ideals and religious reverence, and without the respect for women.

Bushido was at first an informal code of honour among the military classes only, but during the seventeenth century it was made widely known by the drama and novels and historical romances. It still, especially the *giri* motive, with its tragic complications and touching problems, arouses intense enthusiasm in the popular theatres. The "Forty-seven Faithful Retainers" and similar plays always draw a full house and move the audience to tears.

General Nogi, who took his own life, and whose wife also committed suicide with him, upon the day of the late Emperor's (Meiji) funeral, was a striking example of a character largely formed on the ideals of Bushido. His simplicity of life, his gentleness and courage, his faithfulness and earnestness, made a deep impression on the nation. On the other hand, the very fact that such a noble man and his equally fine wife could end their own lives violently shows the great gulf between Bushido and Christian ethics, and how far short Bushido falls of the teaching of Christ.

The chief defects of Bushido are its narrow scope,

concerned simply with the relations of feudal lord and retainer, and ignorant of the larger duties to the nation (or even to ~~the~~ Emperor originally) ; its absence of recognition of individual rights ; and its failure to give proper esteem to woman. These two last have caused much unnecessary suffering in every home, and have wrought great hardships.

When one attempts to speak of Japanese Buddhism one launches out into a sea of contradictory teaching and statement and practice. Buddhism is certainly the most striking and impressive of the old religions, and has large, rich, substantial buildings everywhere. Its ritual is marked by splendid decorations, altars, lights, priests in wonderful robes, music, and chanting much more sonorous than the archaic flutings of Shinto. It has a considerable educational work and a great and voluminous literature.

Buddhism came into Japan from the sixth century onwards, in successive waves from Korea and China, and, of course, more remotely, from India. It was already divided into many sects, with very various tenets and five thousand canonical books !

Buddhism in Japan is very different from primitive Buddhism, for it must be remembered that it " had a history of a thousand years before it reached these shores, and during those long centuries it had been winning its victories by the method of compromise." It had reinstated many of the gods of India which early Buddhism ignored, it had picked up others on its way through Central Asia and the lands to the north of India and China, and it had developed tendencies of which the chief are :

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(1) A tendency to think of the soul as a permanent reality, and to picture the pleasures of a future heaven of most alluring nature and the pains of hell with most realistic and vivid details.

(2) A tendency to worship Gautama as a kind of god. Gradually in most sacred books "Gautama as a human being seems to have disappeared altogether, and is replaced by the eternal Buddha or Buddhas."

(3) A tendency to change the ideal of true enlightenment: "The ideal of salvation which the Buddha had held out as the highest . . . which meant primarily enlightenment for self . . . giving way in the liberal wing to the more altruistic ideal of the Bodhisattva (state) . . . enlightenment for the benefit of others. . . . The Bodhisattva is willing to be born again and again into this world of sin and suffering in order that through his many incarnations of good works he may help others" (Reischauer). This change opened the way for the conception of Amida Buddha, whose followers can attain salvation and enter at once into the glorious western paradise by repeating his name in faith. This conception of incarnation for the benefit of others, the compassion of this Amida Buddha, and the idea of the transference of merit by faith, all point strongly to Christian influence. We know that early Buddhism must have been in contact with Christianity and the Jewish faith, as well as with Greek thought, and the cults of Mithras, Zoroaster, and Manicheism. We know, too, that not only had the Jews penetrated far into China, but that early Nestorian Christianity was planted in the midst of Buddhism in China in the seventh century. In fact, there are extracts apparently from St.

John's Gospel in the old books of the sects introduced in the ninth century, and one of the most flourishing sects of to-day continually emphasizes the idea of salvation through the merits or help of another. But only a few sects allow the path of salvation through the help of Buddha. Others teach that salvation must be by the path of solitary striving.

What are the features of Buddhism which strike one in the everyday life of the people? First of all, the numerous festivals and the pilgrimages in connexion with them. Every temple has one or more special days in the month on which its adherents come up to worship, and there are great half-yearly festivals, usually in spring and autumn, which last for several days, and which thousands attend.

As an effective measure to stamp out early Christianity, the Shogun, in the opening years of the seventeenth century, compelled every family to register at some Buddhist temple. Every birth and every death had to be reported and entered on the family register there, and all funerals had to be conducted by Buddhist priests. So it has come to pass that Buddhist rites are especially connected with the dead, and at the great festivals tens of thousands of people visit the temples to pay the priests to recite prayers for the repose of the dead, and to receive death tablets to place in the household shrines. Except for a few old people, devoutly making the rounds of all the idols, and repeating the prayers for the dead, quickly recited in an unknown tongue, there seems to be no religious spirit. The throngs who come up to the temples go away without apparently receiving the slightest uplift, or one glimmer of hope or joy. If one looks

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in their faces one is struck by the darkness, for most of them appear grossly materialistic or dissipated or careless, though occasionally there is a sad, grave face. As they turn away from their rapid mechanical devotions there is no exaltation, no light on their faces; they have not met with God, and they have had no moral teaching which they can relate to their daily life.

At the great temples one of the most significant features of the present day is the absence of educated young people. Factory girls, the *demi-monde*, and apprentice boys are there in plenty, but the young people from the colleges and schools are conspicuous by their absence. Buddhism, by pandering to the superstitions of the masses, may hold them a little longer, but by its compromising methods it has lost the respect of the educated community. The educated young people in Japan are demanding something better or nothing. If it were not for its hold upon the people through the funerals, and the consequent celebration of special rites on all memorial death-days, Buddhism would cease to be a power in Japan.

But Christianity is exerting almost as powerful an influence upon Japanese Buddhism as it is upon every other part of the social structure. On all sides there is what Dr. Reischauer calls "a galvanizing process" going on. That is, though there seems to be no new spiritual life in Buddhism, there is a strong tendency to copy every branch of Christian activity. Until a few years ago the Buddhists were actively hostile to the Christian movement, continually stirring up opposition, and often inciting the people to disturb and break up

Christian meetings. But the general high tone of Christian morality and its battle for public righteousness have so won the respect of the community that this open hostility is now seldom displayed. Buddhism has changed its tactics, and instead of seeking to check the spread of Christianity by direct opposition is now trying the method of imitation. Buddhist Sunday schools are being pushed vigorously, but, except in a few instances, they have not been particularly successful. A great deal of Buddhist literature, on the lines of Christian tracts, etc., is pouring out from the press. Social service schemes of all kinds are being inaugurated. Young Buddhist priests have been sent to Colonel Yamamuro, of the Salvation Army, to hear his lectures and learn from him methods of social service. The New Testament is read by a good many progressive priests, and it is even studied in some Buddhist theological schools. There is a desire to learn the secret of the power of the Christian religion in order effectively to transfer this power to Buddhism. A comparison is going on in the minds of many thinking people between the fruits of the two faiths, and in both newspapers and magazines there are frequent articles by ardent Buddhists, lamenting the decay of Buddhism and urging immediate reform.

Professor Inoue, of Tokyo University, in an article which appeared recently, states that if Buddhism is to advance with the times and keep any moral hold upon Japan, the following reforms are required: (1) The character of the priests must be changed; (2) idols must be abolished, and the Japanese language substituted for the unintelligible

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Chinese and Sanskrit of the Buddhist ritual and scriptures ; (3) Buddhism must shed its pessimism (Dr. Reischauer remarks : " For Buddhism to shed its pessimism is not like a snake shedding its skin, but rather like shedding its backbone ") ; (4) antiquated superstitions must be swept away ; (5) the Buddhist ethical system must be modernized, vitalized, elevated. One can imagine that to carry out such a programme not one, but several Luthers would be required.

Until a few years ago " Christianity had to vindicate its right to a fair hearing from Buddhist Japan ; now Japanese Buddhists are vindicating their place in Japanese life by an appeal to the activities and methods which they have learned from Christians. Truly Christianity in Japan is making progress !

" One cannot but be impressed with the contrast between the present-day situation and the early days of Buddhism in Japan, when the Buddhist priests and monks were the apostles of the superior civilization of China, or the days of the great religious awakening in the twelfth and thirteenth centuries, when Japan had religious leaders of real power and influence. To-day the leadership is in other hands. The apostles of the new civilization of the West are, as a rule, those upon whom Buddhism has the lightest hold, and the leaders in the realm of things spiritual are those who have drunk most deeply from the fountains of Christianity. Almost every movement of any consequence in Japan to-day, which is making for individual and social righteousness, has Christian men and women as its leaders. The best that can be said for the

Buddhists is that they occasionally attempt to imitate these movements" (Reischauer).

For centuries the ordinary Japanese has considered himself as more or less an adherent of Shinto or Buddhism or both, and has adopted Confucianism or Bushido, or a mixture of both, as his philosophy of life. All these teachings have so interpenetrated each other that a Japanese can logically accept all.

According to the statistics of the Bureau of Religions for 1920, Buddhism has about 45,000,000 adherents, 115,000 priests, and 66,000 temples. Shinto is credited with about 16,000,000 adherents and 64,000 priests. That Christianity, with its paltry 250,000 adherents, in the face of such numbers should be counted as one of the three great religions of Japan is a witness to the power and vitality of the Christian message.

What is the Church of Christ doing to reach these multitudes? Very little. In the fifty years of modern mission work missionaries and Japanese clergy alike have concentrated their effort on the great middle class, which at first offered the only open door. This was God's leading, for the middle class are the strategic centre of the nation. In winning even the small nucleus of the present Christian Church, the old-time samurai leaders among the Christians have been able to put a new moral force to work in every department of Japanese life. In the Diet there are twenty-two Christian members, some of them with an unbroken record, having served in the house from 1890. These men have established a reputation for righteous dealing and straight Christian action,

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and some of them, such as the Hon. S. Shimada and the Hon. S. Nemoto, have been so active and outspoken in fighting the great social evils of the country that they have aroused the virulent hatred of the worst classes of the community. In the law-courts there are Christian judges, like Judge Mitsui who is doing a wonderful work for delinquent children. In the army men like General Hibiki, now retired, and in the navy men like Admiral Nakajima, are not afraid to let their light shine.

In every department of life—politics, industry, literature, art—the progressive party in Japan looks for leadership to men who have the Christian outlook, and who stand, to some extent at least, for the Christian ideal.

The Gideon band of Christians in Japan has succeeded in permeating every part of the national life with a measure of the Christian spirit. The foundations have been well and truly laid and it is time to build thereon.

SOME DATES IN RELIGIOUS HISTORY

Cir. B.C. 500.

INDIA. Gautama, Founder of Buddhism. Died about 480.

PALESTINE. Building Second Temple, after Return from Captivity. Post-Exilic Prophets preparing for the Coming Messiah.

GREECE. Great period of Persian Wars. Battle of Marathon in 490; Salamis, 480 (year of Gautama's death).

First Century A.D.

Buddhism brought from INDIA to CHINA about 67 A.D., just before Destruction of JERUSALEM (70 A.D.).

Christianity and Chinese Buddhism began in the same century, in the West and East of Asia respectively.

Sixth Century.

Buddhism brought from KOREA to JAPAN about 552 A.D.

Bodhidharma, great Indian missionary, preached new school of Buddhism in CHINA with great success.

ENGLAND. St. Augustine landed and taught.

St. Augustine and the Japanese Prince, Shotoku Taishi, a Japanese leader and teacher of Buddhism, were contemporaries.

Seventh Century.

JAPAN. Buddhism being firmly established. Much communication with Chinese centres of learning, just as English Christians went to the Continent for study and books.

CHINA. Nestorian Christian Mission arrived in Singanfu from Persia. After this, Olopen was teaching Christianity and Zendo (Chinese) teaching the Buddhist doctrine of salvation by faith in Amida Buddha at the same time.

ARABIA. Mohammed (died 632) founded a religion.

Ninth Century. Two great Religious Educators.

JAPAN. Kobo Daishi (died 863). Introduced easier form of writing (*kana*). Founded Shingon sect. Did much to amalgamate Shinto and Buddhism.

ENGLAND. King Alfred (871 to 901).

Thirteenth Century. A time of great religious revival in East and West.

JAPAN. Shinran Shonin founded Shin sect. His master, Honin, in twelfth century, founded Jodo. Both are Amida cults, depending for salvation on the merits of another, i.e. of Amida Buddha. Nichiren founded Hokke sect, in opposition, reverencing Gautama (Shaka in Japanese). Aggressive, fearless.

Zen sect, meditative, was finally firmly established at beginning of this century.

All these sects are still strong.

EUROPE. St. Francis, St. Dominic, St. Louis, Dante, Giotto, Thomas Aquinas, etc.

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Sixteenth Century.

JAPAN. Introduction of Christianity by Xavier. Great religious movements. Overthrow of worldly, military power of Buddhist monasteries.

EUROPE. Reformation. Revolt against worldly power of Papacy. New spiritual life.

Seventeenth Century.

JAPAN. Revival of Confucianism. Intense study of Chinese classics and art, resulting in strengthening loyalty to head of clan. State and family and ancestor worship. Tendency toward great rigidity and formalism. Bushido.

ENGLAND. King James's Revision of the Bible. This had an unparalleled influence upon the development of the Anglo-Saxon race. Revision of the Prayer Book, inculcating a spirit of devotion and reverence in corporate and individual worship. Puritan movement. Cromwell. England exploring and colonizing America—forward look. Japan isolated, cut off from the world—backward look.

Eighteenth Century.

JAPAN. Revival of Shinto, due to researches of Motoori and others leading up to and preparing for the Restoration; in part a revolt against the laxity of Buddhism and the formalism of Confucianism.

ENGLAND. Wesleyan Revival; revolt against formalism and a return to the simplicity and fervour of apostolic days.

Nineteenth Century.

JAPAN opens her doors to the world. Africa and the East fully open to the gospel message.

ENGLAND & AMERICA. Great outpouring of missionary zeal through S.P.G., C.M.S., American Board, etc. Oxford Movement. Revivals under Finney, Moody, and others.

Twentieth Century.

World war, overthrowing of pagan ideals, clearing of the stage for a world federation on the one stable basis—God as the Father of all and Jesus Christ as the Saviour.

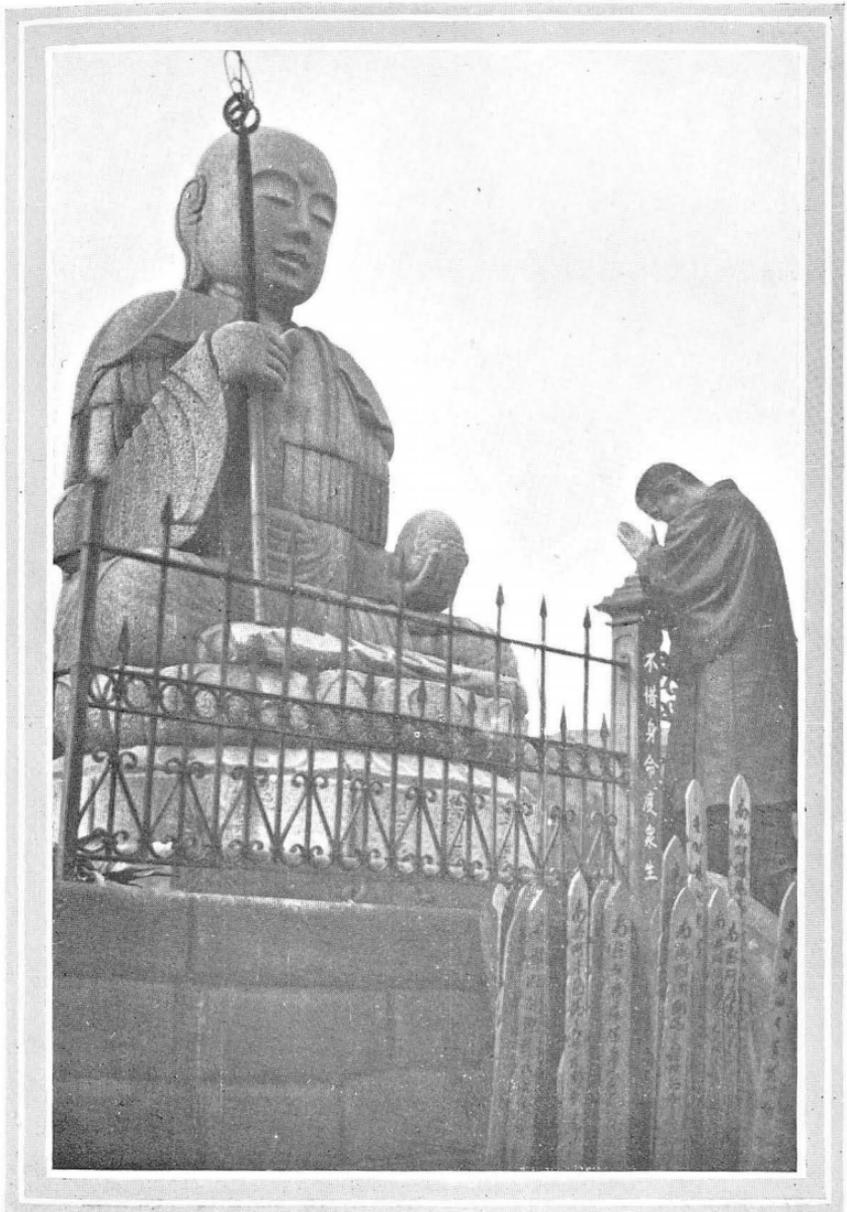
CHAPTER VII

THE SPREAD OF CHRISTIANITY

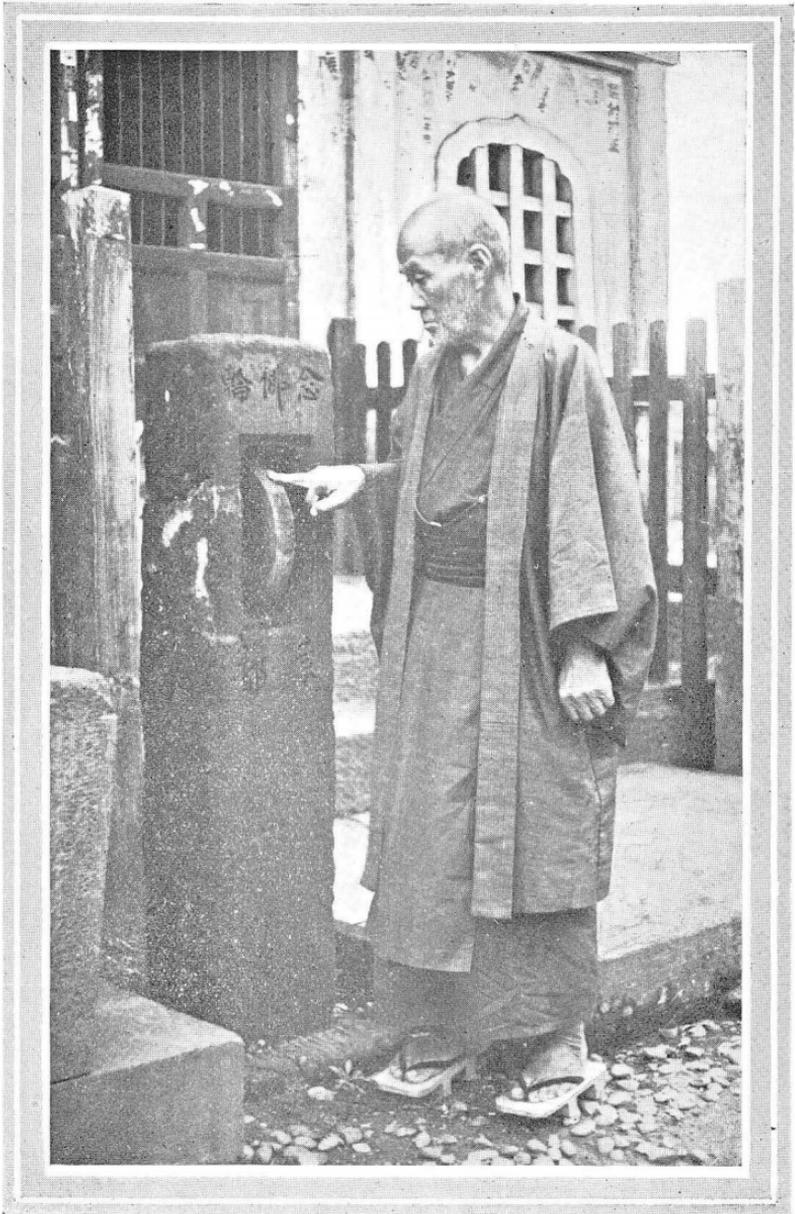
CHристиANITY was first introduced into Japan in the middle of the sixteenth century through the labours of the intrepid Francis Xavier. He landed at Kagoshima in 1549, and by 1587 there were 200 churches and 150,000 Christians, the Jesuits being given permission to preach everywhere. By the end of the century the number of Christians had reached 300,000. It seemed as if in a hundred years all Japan would be won for Christ. This early success, however, came to a tragic end. The cause is not far to seek.

With Christianity came in also merchants and traders from the West belonging to nations engaged in war. The Christians allowed themselves to be drawn into disgraceful dissensions, and each party struggled for the greatest advantage in religion and trade. The leaders of Japan saw that there were grave sources of danger in the entrance of a religion so strongly backed by foreign Powers, and feared the designs of other nations.

Persecution against the Christians broke out. In every town and village the Christians were hunted and driven like animals from their homes. They were thrown from cliffs into the sea; they were exposed to be frozen to death; they were burned at the stake; they were crucified. At



Buddha, erected for the Souls of those Executed during the Tokugawa Period at Suzugamoni, near Tokyo



A Common Sight: Using a Prayer Wheel

Shimabara 20,000 were massacred at one time. The first edict against Christianity was issued in 1587; after this one order followed another, culminating finally in the famous edict of 1637, by which all foreigners were expelled from the country.

For more than 200 years every outward sign of Christianity was stamped out. The name of Jesus was feared and abhorred by the whole nation. Nevertheless, when Roman Catholic priests again entered Japan they found some thousands of Christians who had remained true to the faith that had secretly been handed down to them.

Such martyrdom and such fidelity have never been excelled, and the spirit which encouraged these early Christians will carry the Church of more modern times on to great adventure for Christ.

When the door into Japan swung open again in 1853 the Holy Spirit had inspired the Churches of England and America with a great outpouring of missionary zeal, and God had given to the Japanese nation a forward look, a keen desire to search for the secret of modern progress in western lands, not only in army and navy, in commerce and education, but also in the higher realms of science and art and religion.

In 1859 six American missionaries—Liggins, Williams, Hepburn, Brown, Simmons, and Verbeck—were allowed to enter the country. Though the edicts still forbade Christianity, the pioneers found a few eager, venturesome souls prepared to listen to the gospel message, but though many were convinced of its truth, in the first twelve years only ten dared to face the persecution which baptism

meant in those early days. Until about 1873 the missionaries had to work very quietly, but through their teaching of English they were able to influence some who afterwards became the leaders of Japan.

From 1870 all reforms moved forward rapidly, and in 1921 the country celebrated the fiftieth anniversary of the imperial edict abolishing the feudal system, and of the inauguration of the post office and the railways, etc. The first railway, eighteen miles long, between Tokyo and Yokohama, has now been extended over the empire, until there is a network of 6000 miles. The advantages of intercourse with the West began to be realized, prejudice died down, and the country swept forward on a great wave of progress. There was an eager searching into all that the West had to offer, and doors for missionary work opened on all sides. By 1888, the Protestant Christians numbered 25,000, and the Roman Catholics claimed about the same number.

During this period, when the Christian religion, with all things foreign, was in high favour—the notice-boards forbidding Christianity were all silently removed in 1873 and the Roman Catholic exiles allowed to return—the Doshisha College was founded by Joseph Niijima.¹ Step by step the way was opened up. A few who were high in government circles gave their approbation to the scheme, friends in America came forward with funds, and the school was soon started with a group of eager young samurai as students. As Niijima foresaw, there was here a magnificent opportunity to win the young

¹ Niijima, a samurai by birth, went to America as a young man, was educated there, and became a Christian. He returned to Japan, eager to take up the work of Christian education.

men for Christ, and many of these early Christians became leading men of Japan. From that day the Doshisha has maintained its place as the leading Christian school of the empire, and the enrolment in all departments in 1920 was 2497; of these 800 were girls in the high school and college departments.

The rapid advance of the Christian movement, the striking work of the Doshisha, the beginnings of other Christian schools, and the general movement towards all things foreign, excited the bitter opposition of the reactionary element, led by ardent Buddhists and Shintoists; and there was an agitation all over Japan. The cry was raised that Christianity would destroy the national spirit of Japan, and that western civilization would sweep away all that Japan had revered in the past. There was a great reaction, and for a time every one preached the preservation of the "*Yamato damashii* (spirit of Japan)," and all things foreign were shunned. Of course this meant the banning of Christianity as a religion which refused to acknowledge the divinity of the Emperor and the Japanese as the chosen of the gods, and there was a revival of Shinto and Buddhism. Though the Constitution, published in 1889, granted religious liberty, the people were afraid to have much to do with the new religion, lest they should be accused of disloyalty, and the Christians had to suffer from considerable family and social ostracism. Nevertheless, in the first Parliament, elected in 1890, among the 300 members there were thirteen Christians.

The wave of retrogression was, however, short-lived, and soon the country began to turn again to

the West for inspiration. In the war of 1894 with China the Red Cross workers, with the Christian sign of mercy on their sleeves, did much to take away the traditional hatred of the symbol and to make its real meaning understood. The work of the Y.M.C.A. and other Christian agencies, and the great distribution of gospels and tracts in the war with Russia (1904), helped to make the Christian message of goodwill known, until to-day, at least in the more progressive centres of population, the people understand that the teachings of Jesus Christ are not inimical to Japan. Unless the Buddhists definitely stir up an agitation, the gospel message can to-day command a respectful hearing in any part of the country.

While the Christian Church in these sixty years of modern Japan has been growing slowly and steadily in numbers and prestige, the nation as a whole has passed through a period of transition.

The increase of territory from wars has brought problems of management and government for which feudalistic Japan was little prepared. The increase of armaments and their successful use has stirred up ill-will and suspicion, and Japan is astonished to find herself criticized and her motives suspected. The growing burden of armaments, now almost half of the national revenue, at first was only understood by the leaders of Government and finance, but is beginning to be felt by every class of society.

The building up of commerce shows two unlooked-for results. First, it is shifting the balance of power from the old aristocracy (the nobles and clans) to the leaders of industry. As soon as more extensive franchise comes into force this tendency will

have full swing. Second, instead of providing the sinews of war, commerce is creating a very definite sentiment against militarism, and is actively heading a popular movement toward disarmament and a complete reversal of the old feudalistic policy.

Meanwhile, during the war, Japan, like America, changed from a debtor to a creditor nation. Factories sprang up like mushrooms, industries of all kinds grew and developed, wages and the cost of living doubled and trebled. Rice, the staple food of the country and therefore a standard for prices, went from twenty sen a *sho* to sixty sen. The farming population, as well as the city people, grew rich by leaps and bounds. Companies of all kinds declared dividends ranging from fifteen per cent to 150 per cent, the majority of the cotton mill stock yielding from fifty per cent to 100 per cent.

What was the main result of this unprecedented prosperity? By giving nearly all classes of society more wealth did it lift the people to a higher level of intelligence or morality? Every newspaper and magazine of any worth deplors the increase of crime, the relaxing of morals, the indulgence in low pleasures, and the weakening of the whole moral fibre, both among the higher and the lower classes. The ostentatious display of the new rich and the doubling of the funds of capitalists have made the gulf between owner and worker wider than ever, and have stirred up so much discontent and envy that the spread of Bolshevism and radicalism has been made possible and is causing great uneasiness. Japan has tested wealth as a means of national greatness, and found it lacking. She is disillusioned.

From one end of Japan to the other there is foreboding in regard to the product of the schools. Thinking men and women are appalled at the lack of character and stamina among the young people. The old standards of Confucianism and Bushido at least helped to keep many on the stern path of duty and probity, but even these have been swept away and *no new standards, sanctioned by the community conscience, have taken their place.* In the moral world, more than in any other part of the social fabric, there is confusion of thought.

At every meeting of educationalists the all-absorbing topic is: "What methods can we employ to produce graduates who will be a credit to Japan?" Military prowess, wealth, education, have each in turn been held up as the national goal, and hailed as the possible saviour of Japan. Each in turn has failed, and to-day many questioning hearts are earnestly seeking a new road to power. "There is a restlessness in the atmosphere that is prophetic, not to say ominous. The students are alive to new problems and open to new leadership as they have never been since the early days of Meiji." Everywhere hearts are open to the Christian message. On trains, in streets, one finds eager listeners, and all public meetings addressed by well-known Christian speakers are crowded to the doors. On the part of many there is a restless searching and a turning to spiritual truth to solve life's problems. General Nogi expressed the feeling of many when he said: "They tell us we are now one of the first-class Powers. But where and from whom has Japan obtained a certificate conferring on her the rank of first-class Power? . . . As for

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Japan to-day, she has a name but no reality. Look where you may you will find the outward form only, and the absence of reality can but cause you grief and shame."

What forces has the Church in Japan to cope with this opportunity? Almost every branch of the Christian faith is represented in Japan. The Roman Catholic Church has the largest following, comprising some 75,000 adherents. It is strongest in Nagasaki and throughout Kyushu and in the north near Sendai, because these were the centres of the work of the early Church, and many Christian families were found who had secretly kept the faith handed down from their fathers during the 300 years of persecution and isolation. This Church is mainly manned by French priests and sisters, who carry on some excellent schools, but who do very little aggressive work.

In point of numbers the Russian Orthodox Church, of which Bishop Nicolai was a truly great apostle and missionary leader, comes next. Bishop Nicolai worked almost single handed and trained a large number of Japanese workers, and to-day this Church, perhaps more than any other, is in the hands of the Japanese. It suffered considerably during the Russian war through loss of income and prestige, and through the unsettled condition of Russia has been almost entirely thrown upon its own resources. Consequently Bishop Sergius estimates that its active membership is considerably reduced, perhaps to about 20,000.

Of the Protestant branch of the Church the leading group in point of numbers is the Presbyterian with about 33,000 members, the Congregational

group has 25,000, the Methodist 22,000, and the Anglican 20,000. "The remaining 35,000 or so (of the Protestant membership) belong to some twenty other organizations, including the Salvation Army with 9000, the Baptist group with 5000, and so on down to those who number their membership by hundreds or tens."¹

In the large cities practically all these groups are working, and each has from one to ten congregations gathered in at first by the faithful work of missionaries and now by the joint work of Japanese and foreign Christians. In the cities, with their vast population and crowded districts, there is room for all and to spare. The little Christian churches or preaching-places have usually only from 100 to 300 members and, situated as they are in the midst of 30,000 or so ardent or nominal Buddhists, they seem like mere drops in the ocean, and in the growing and shifting populations of the great centres there is little or no danger of overlapping. The city of Osaka, for instance, increases at the rate of over a thousand people a week, so it is utterly impossible for the present force of workers to attempt to evangelize even this weekly increase, to say nothing of the million and a half already living in the city. The only thing that can be done is for each Church systematically and whole-heartedly to attempt to bring the gospel message to a few hundreds of the thousands of houses near it.

When we come to the small towns, however, it is evident that a rearrangement of the work could take place with profit to all. Dr. Harada says :

¹ "The Christian Movement in Japan," 1921.

“There is hardly any greater hindrance to the spread of Christianity than the present diversity of denominations. . . . If we could exhibit a union in both spirit and organization no one can calculate how great would be the direct gain in evangelistic efficiency and the indirect gain in the heightened respect of the nation at large for Christianity.”

Up to the present there has been a gradual union of the work carried on by different missionary societies of the same Church. For instance, the various branches of the Anglican Church, represented by the English, American, and Canadian missionary societies and the Churches that they have founded, united in 1887 to form the Nippon Sei Kokwai, or Holy Catholic Church of Japan.

“In the past nineteen years its baptized members in real connexion have increased 110 per cent, its actual communicants 125 per cent, its contributions in money sevenfold, its self-supporting congregations eightfold, while its Japanese clergy have increased from 44 to 120 in the same time.” There are eight dioceses; of these Hokkaido and Kyushu are the special field of the C.M.S.; South Tokyo and Osaka are shared jointly by S.P.G. and C.M.S., each with their special fields of work and stations; North Tokyo, Tohoku, and Kyoto are the special field of the American Episcopal Church; and Mid Japan (Nagoya and Shinshu) is the sphere of the Canadian Church. In the same way the various branches of the Methodist and Presbyterian Churches have united to form two strong, progressive Churches. But the effort toward union has not yet gone beyond denominational lines.

There is also a federation of the missionary societies which, by its annual meetings at Karuizawa and its joint enterprises, is helping to create a united policy and a spirit of brotherly union. Most of the missionary societies send delegates to this Conference, and its meetings give opportunity to look out upon the whole work of the Christian Church in Japan, to understand something of its problems and its progress. This Conference of Federated Missions carries on some important union enterprises, such as the Christian Literature Society. Through this united effort thousands of tracts and many Christian books are annually published. One of its magazines, "The *Myojo* (Morning Star)" is sent each month to middle schools and to some primary schools, to the extent of 70,000 copies each month. The campaign for newspaper evangelism, which is a further extension of this work, works also under a committee appointed by this Conference.

Under the Conference also a missionary has been set apart for Sunday-school work. He has several Japanese assistants, and under his committee summer schools, vacation schools, and conferences are carried on in various centres. Helpful lesson courses and cards, etc., are published, and the little scattered Sunday schools all over the country receive much inspiration and practical assistance.

The Women's Christian College of Tokyo is also a direct practical outcome of the Federation. All the missionary societies give sympathy and co-operation to this union enterprise for the higher education of women, though on account of lack of funds only five societies have been able as yet

THE SPREAD OF CHRISTIANITY

to make grants to it. This college, though only in the fourth year of its existence, is already making a name for itself, and is not able to receive more than half of the applicants for admission. The aim is to make it a truly worthy Christian university, so raising the standard of women's education that they shall be able to receive there courses equal to those given to men at the imperial universities. Upon this institution depends largely the creation of that Christian leadership which the woman's movement so sorely needs and must have if Japan is to move out along the path of righteousness and Christian fellowship among the nations. Here is a call for active Christian enterprise and co-operation. This college should receive the financial aid and hearty, enthusiastic support of every mission working in Japan.

These are the main lines along which missions are co-operating. Though there is little movement toward organic union co-operative work is being carried on, and perhaps the two best types of this are the two Bible Societies, the American in Tokyo under Mr. Aurell and the English in Kobe under Mr. Parrott. The Bible Societies are supported by every branch of the Church, and are doing a magnificent work in their effort to put the word of God into the homes of the empire. Colporteurs travel not only all over Japan selling the Bible, but go also to the thousands of Japanese in Korea, Manchuria, and China. The work of the Bible Societies in Japan dates back to 1874. The difficulties of translation in those early days were very great. There were no dictionaries and no text-books on the Japanese language. The task

of translating the Bible into the Japanese language was a stupendous undertaking, and that it was well done all who are competent to speak on the subject agree. The revision of the New Testament alone occupied seven years, being completed in 1917. The revision of the text of the Old Testament is shortly to be begun. The cost of the translation and of the revision of the New Testament was borne by the Bible Societies, who continue to provide funds for the publication and circulation of Holy Scripture in Japan. What could Christian missions have accomplished if it had not been for the munificent assistance of these societies, which exist for the sole purpose of giving everyone the opportunity of possessing, in his own tongue, God's word of invitation and guidance and comfort?

Many are the stories of those who have come to a definite knowledge of our Lord through the simple reading of His word. Thousands who are not in connexion with any Church have a real belief in God and are reading the New Testament. It is estimated that at least a million people in Japan are shaping their lives on New Testament teaching, though there are only about 250,000 baptized Christians.

CHAPTER VIII

METHODS OF WORK

THE Church in Japan has made rapid strides toward self-government. The alert, energetic Japanese, always eager to reach the top in every line of activity, are naturally ambitious to manage their own Churches, and of late years there has been a gradual transference of spheres of work and authority from the missions to the Churches.

Practically the same method, with slight variations to suit the constitution of the various bodies, has been used to effect this transference. Any Church which could become financially independent was placed under Japanese control. In the Congregational group these independent Churches formed a union and completely managed their own affairs; gradually even semi-dependent Churches were added to this self-governing union, while undeveloped districts and preaching-places were left under the control of the mission board. This put the work of the missionaries in a separate compartment.

In the Sei Kokwai the lines of cleavage have never been so distinct, because all the work is necessarily under the bishops, who so far have been foreigners, and the missionaries, though few in number, still have a place in the synod. But the general plan has been the same, and has had its merits. It has developed character and initiative, and has proved a great incentive to congregations to push forward,

and to increase subscriptions, that they might have the honour of being put on the financially independent roll. On the other hand, the Churches have been so busy struggling to become independent that they have somewhat lost sight of the need of the vast unevangelized populations around them, and are in danger of becoming self-centred. Another weakness has been the persistence of old ideas in regard to money and labour.

Both of these drawbacks have been so keenly felt in the development of the Churches that when the first missionaries to Korea stopped in Japan, and asked for advice concerning the opening up of work in their new field, the experienced Japanese missionaries warned them to teach their converts from the first to evangelize their neighbours, and not to depend on the mission for funds. So from the beginning the Korean Christians have developed along these two lines, and the result is seen in the finest self-propagating Church in the Far East.

A prominent Japanese said recently that the greatest contribution which Christianity had made to Japan was to lift work into its proper place of honour and to give labour its due.

To consider work as an opportunity for service and money as a trust, every sen of which must be used for the extension of the Kingdom of God, are principles which must steadily be held before the Church in Japan. The Christians are going forward year by year, and, both in the Churches and in the political and business life of the country, they are showing that it is possible to honour God in the ordinary avocations of life and in the use and handling of money.

The separation of the more direct evangelistic work from the pastoral work has perhaps lessened the Church's sense of responsibility toward the unevangelized. There has been a tendency to think that the mission was responsible for all direct aggressive evangelistic effort, and up to the present few of the Churches have started new preaching-places on their own initiative and funds, or engaged workers for unopened districts. Most Churches have, of course, either occasional nights of special preachings for non-Christians or street preaching, but they are content if only a few members are added to the Church each year. In fact, the main energy of the Churches during this period has been spent, perhaps rightly, on the consolidation of the work already opened up.

It is hoped that new plans will give the Japanese Church a full measure of control, together with the brotherly help and suggestions of experienced missionaries, and that, as all work together with one aim, all thought of Japanese and foreigner, mission and Church, will disappear, the whole body being welded into one to work for the advancement of the Kingdom of God. As the Church looks not only on her own parochial development, but on her responsibility to the unevangelized millions around her, she will rise to new heights of sacrifice and endeavour. It is hoped also that this amalgamation will tend to develop the great reserve power in the laymen of the Sei Kokwai, and will give to them a measure of control, a vision and an incentive to go forward along the lines of work so splendidly developed in other communions. For instance, an active laymen's association in Kobe is already co-operating

with the tent mission to send the gospel message into country towns where it has never been preached before, and to open up new stations. There is also a remarkable laymen's movement in the Methodist Church to double subscriptions and membership this year.

I. PREACHING.—Preaching has been, and probably always will be, the main avenue of reaching the people. There is nothing that can so move the heart of man as the direct message of the living voice from a heart and life on fire for God. The great evangelists of Japan never lack an audience, and any man who gives the message with the whole force of his being will always find attentive responsive hearers.

Preaching to non-Christians is carried on in three ways. First, there is a gospel hall or preaching-place. In order to keep pace with modern conditions it is necessary for this to be in the centre of a well-populated district, easily accessible to passers-by. Moreover, in order to evangelize the community effectively the preaching-place must be kept open continuously. This requires a considerable staff of workers. The union preaching-halls at Nagoya and at Hiroshima would seem to solve the difficulty of funds and workers. Each participating mission has one night in the week in which it has the hall and provides the speakers. Inquirers and converts, as far as possible, are urged to attend the church in the vicinity in which they live.

The second way is to have three or four nights of consecutive preaching, with the church as the centre. If the church members enter whole-heartedly into the work and make an effort to bring in inquirers

and neighbours, such meetings are often very fruitful, for it is easier to keep in touch with those who make decisions. Sometimes the Churches unite to engage the city hall or a large theatre. Well-known speakers are brought from a distance, and an effort is made to give the Christian message to as wide a circle as possible.

The third way is tent and street preaching. The tent is a movable preaching-place which can easily be taken from one centre to another, and is thus admirably adapted to these days of transition, when population is shifting rapidly. Its drawback is that it cannot be used in the winter months, or in the rainy season. The tent, with its band of four or five workers, on the invitation of two or more of the Churches, goes to a town and conducts afternoon and evening preachings for several weeks. All inquirers are handed over to the local Churches to care for, and the tent then moves on to the next centre. If the tent is working in a country district where there is no Church, one of the workers stays a few months, to build up the converts in the faith and to appoint an elder.

Tent preaching and newspaper evangelism seem to be the best methods of reaching the great unevangelized country districts. Experience also shows that if the leader of a new, little Christian community can be a man of the village, the Church at once has a certain standing and influence in the community. If the leader is a farmer, who can supply all his own wants, and therefore cannot be boycotted, and furthermore, if he gives up saké, and, while steadfastly refusing to participate in the idol feasts and celebrations, yet works

for the good of the village, the success of the little Church is assured. It will grow in grace, in influence, and in numbers.

II. EDUCATION.—The second great method of work is education in its various branches. From the first, missionaries in Japan, finding through schools and English classes a ready entrance into hearts and homes, and believing that the school is the handmaid of the Church, have put considerable effort into educational work. Many of the strongest Christians in Japan, prominent as great evangelists, pastors, or educationalists, or well-known in the political or business world, owe their conversion to English Bible classes. From the Christian schools, ranging from the kindergarten to the high schools and colleges, an increasing stream of Christian influence pours out. All effort spent in winning students, either in the Christian or non-Christian schools, to faith in God and the Saviour, is repaid a hundredfold, for these young people are naturally the leaders of their generation, and the influence they may exert upon the nation is incalculable.

Unfortunately, owing to crowded curricula and lack of teachers, the missionaries working in the Christian schools are so greatly overloaded with teaching, supervising, attending to accounts, and a hundred and one details, that often they have neither time nor strength to devote to the more direct spiritual work.

Not only are the Christian schools invaluable as evangelistic agencies and for the training of Christian children, but also for the forming of the character and ideals of the Christian community they are an essential part of the Christian programme.

“ Lengthen your cords and strengthen your stakes ” is the word applicable to the educational situation in Japan if we are to take advantage of the present magnificent opportunities. Every mission school in Japan to-day is crowded to its utmost capacity, and eager applicants are waiting. In the desire to solve national and international problems the whole country seems to be in an expectant attitude, as if Japan were on tiptoe, gazing into the future and wondering what it holds for her. There must be no slackening; on the contrary there should be a forward movement along every line of Christian educational evangelistic work with its many and varied opportunities, and with the endeavour to reach Japan through preaching and the press a new set of circumstances has arisen which demands new methods.

III. SOCIAL SERVICE.—The third method of spreading Christian teaching is by social service. Into the cities during the last thirty years has poured a stream of working people, and the result is overcrowding and living conditions that are indescribable. In every industrial centre there is, therefore, a whole set of new problems which the Christian Church must face and endeavour to solve.

In Osaka there are 50,000 people living and working on the cargo-boats which ply up and down the rivers and canals. In the congested districts there are some 50,000 etc. In the mint, the arsenal, and iron works of the city about 50,000 people are employed. There is no Christian worker set apart for any of these, nor any evangelistic or social service work specially arranged for them.

There are 57,300 girl operatives in the mills and factories, and thousands more employed in the sweated industries in the homes. In the factories 34,400 under 15 years of age are working.¹ In the post office, telephone exchanges, shops, etc., thousands and thousands of men and women are employed.

What efforts are being made to reach this great army of industrial workers? Neither the missions nor the Churches have yet fully grasped the pressing need or the grave responsibility that lies upon them. Nevertheless, in every Christian community for some years past there has been a dawning consciousness of the needs of the labouring classes, and in every city there is now some form of Christian social service. The Christians are making a beginning, and through their efforts, slight though they are, they are awakening the social conscience of the nation.

Christians are holding up the ideal, and it is gradually permeating the consciousness of the community. Non-Christian officials appreciate the spirit of love in the Christian religion, and there is also a gradual apprehension of the fact that a Christian has something which enables him to make an impression on those who come under his influence. Consequently there is an increasing demand for Christians to act as matrons and teachers and superintendents in factories and municipal lodging-houses, nurseries, etc., for there is a growing feeling that unless love is at the centre the whole scheme falls to the ground. In fact, Mr. Tokonami, the Home Minister, recently said: "We are finding

¹ "Japan Year Book," p. 296.

that organization, equipment, and scientific training are not enough to make a success of social service. We are looking to Christian circles more and more to supply the spirit of self-sacrifice and unselfishness without which welfare institutions cannot be operated."

"It was by foreign missionaries that all the private asylums and hospitals for lepers were first founded in Japan, and it was through their agitation that both the public and the Government have adopted definite arrangements for sheltering and segregating this unhappy class of fellow mortals."¹ There has been a decided forward movement to get the rich to care for the poor, and several excellent schemes have been set on foot to ameliorate the lot of the workers. In fact, one of the most striking features of the last ten years is the rapid increase in the amounts contributed to public and private charities, and the growing sentiment in favour of every kind of charitable and social service. Whence has this spirit arisen? From the example, the preaching, and the writing of those who follow Christ.

Osaka has to-day municipal lodging-houses, employment bureaux, city markets, a maternity clinic, a housing scheme, day nurseries, a small beginning of work for defective children, and social service plans which compare favourably with those of any large city. Years ago Mr. Ishii of Okayama and Mr. Kobashi of Osaka, inspired by Mr. Müller's work in Bristol, opened small orphanages for destitute children. With splendid faith in God these men carried on their uphill work, and through

¹ "Japan Year Book," 1921.

their self-sacrifice hundreds of children have been cared for. Mr. Ohara, a wealthy merchant, attracted by this work, became a Christian and started a social settlement in Osaka, where what Christ means to men is shown to the neighbourhood by the loving ministrations of Christians. These men have gradually attracted attention to their work, and it is through their example and influence that the city of Osaka is now giving a lead to Japan in modern schemes for the betterment of the poor. Mr. Ohara, in order to increase interest in the work, has put up a fine building as a centre for social service research, with an excellent library on every branch of social science. He is sending several university men abroad to gather data and books, and he has lecture courses at the institute for employers and employees, where welfare work of all kinds is discussed and conditions are investigated.

“When we examine the personnel of the official and municipal bureaux which are leading Japan’s social welfare programme, we are struck by the considerable proportion of Christian men holding key positions. . . . This is no accident.

“The recent statement of Mr. Tokonami, the Home Minister, that ‘more than technical knowledge and experience are needed for getting effective social work done, that it requires primarily ability to sacrifice and to serve unselfishly, and that for men and women of this type the Government is depending increasingly upon Christianity,’ is a ringing challenge to every Church and Christian in the empire” (J. Merle Davis).

A non-Christian police official, suggesting a club

for industrial workers as a place where, by coming in contact with Christian ideals, they would be lifted out of the hopeless and callous condition into which the average worker falls, said : " Guide the ambitions and thoughts and life and ideals of a few of these men so that they may be able to lead their fellow workers intelligently."

"To the poor the Gospel is preached" is as yet true on only a very small scale in Japan. If Japan is to become a Christian nation the Gospel must be carried into the homes of the working people. Here is a vast and waiting field.

Dr. Motoda says : " The Christian message in Japan so far has reached only the middle classes. It must now strike out and reach the upper and lower strata of society." That is the task before the Church to-day. All the changes of recent days tend to make open and receptive hearts for the Christian message, and during the last few years Christian work among the nobility, though carried on very quietly and unobtrusively, has met with a remarkable response.

Preaching, education, and social service are all greatly used methods of giving the Christian message, but each of these can of necessity only reach the circle of people in its immediate vicinity. Outside of each such circle of influence there are tens of thousands, perhaps millions, untouched. How can we scatter the message broadcast ?

The public system of free elementary education in Japan has built up a nation of omnivorous readers. Anything readable, provided it is short and attractive, will be welcomed by thousands. From the beginning of missions in Japan the printed

page has been greatly used, and the first message which has gone home to the hearts of thousands has been through a tract or a Bible verse.

One of the most influential agents in the forming of public opinion in Japan, as in all modern countries, is the daily newspaper, and during the last ten years a determined effort to reach some of the vast reading public with the Christian message through its columns has been made. Though this campaign, on account of the scarcity of funds and workers for follow-up work, has been necessarily on a small scale and only in a few localities, yet this method of newspaper evangelism has met with marked success, and will undoubtedly be much more used in the future. "Why cry ye unto Me? Speak unto the children of Israel that they go forward."

CHAPTER IX

THE WAY OF POWER

SINCE Japan joined the ranks of modern nations she has energetically sought the way of power. Anxious over her own failure to obtain true and lasting power in the paths she has followed, troubled and perplexed over the complete collapse of German ideals, Japan is to-day the scene of a remarkable awakening to spiritual things which constitutes a great opportunity and a ringing challenge to the Christian Church. A well-known Christian preacher said recently: "A change has come over the whole mind of the people during the last year (1921). There is a remarkable thirst after God evident everywhere. Any man who can bring men into contact with Christ can get a hearing."

Is Japan ready for a new way of power—the way which Jesus Christ offers and of which He Himself is the example? "Power is the science of organizing the individual mind in the service of the universal." Could any modern words better sum up that which Jesus Christ came to do? In Him we see the individual yielding Himself wholly to the Father that He might completely serve all men. His prayer, His aim, His life, His death, are to bring in the Kingdom of God—that state where each individual shall live like Jesus Christ, sacrificing himself for others, completely following

the will of God. He promises to all who follow Him that they shall find the way of power. To live like Jesus Christ is the ideal, and the dynamic which enables one to reach the ideal is the living power of Christ in the soul.

Here and there throughout Japan to-day there are solitary individuals or little isolated groups who are following Christ's way of power. Does it work? Let us look into the lives of a few of Japan's Christian leaders and see.

I. THE QUEST OF THE SOUL

In no one life is Japan's eager search for the way of power shown more clearly than in that of Madame Hiro-oka. She was born in Kyoto, then the capital and centre of life in Japan, in 1848, a daughter of the great Mitsui house, since renowned throughout the world for its finance, and was brought up, as a history professor expressed it, to "trail silk skirts across the floor and pour ceremonial tea." These accomplishments did not satisfy the little girl; day after day she would steal in and listen to the lessons of her brothers, and slowly she taught herself to read and write. When her parents discovered her zeal for learning they were so horrified that she was at once forbidden to read any book whatever, and this at the age of 13. Her eager heart rebelled against such repression, and even at that age the little girl showed that strength of conviction which always carried her on and enabled her to overcome all opposition, for she wrote in her diary: "Though we are women we are still human. It is not reasonable to say that women do not need

education. And we have the brain power to master these subjects if only we were allowed to study them."

Throughout the East it was not considered proper or necessary for girls to have any education beyond the art of household management and of dressing prettily, and they bowed to the inevitable; but not so Asako San, with the light of morning in her eyes and name.

At 16 she was married to a young man of another noble house, whom, of course, she did not know, for in the East all arrangements for marriage are made by the parents. Madame Hiro-oka—for this was her new name—suffered much from this marriage, and in later life she used all her influence to raise marriage ideals and to prevent girls from being treated as mere pieces of property.

The young wife saw that all was not well with her husband's financial affairs, for he left everything in the hands of his steward, and spent most of his time in amusement. Quietly, but thoroughly, the little wife took hold of affairs. She soon found that arithmetic, bookkeeping, and finance were necessary for her work, and with the same eagerness which made her steal in to listen to her brothers' lessons she set herself to master these subjects.

So thoroughly did she prepare, and so quietly had she assumed complete control, that when the great crash came at the time of the Restoration in 1868, and all the nobles had to return much of their land to the Crown and adjust themselves to the wholly changed conditions of the financial world, Madame Hiro-oka triumphantly led the Hiro-oka house into new and greater prosperity.

Though only a girl of 20, she became the acknowledged business head of the house with the marvellous powers of a general. Rapidly grasping the great possibilities of Japan's developing along modern industrial lines, she threw herself into the great business enterprises of the day. Inheriting the great financial ability of the distinguished Mitsui family, she established a bank, and under her skilful direction it soon became one of the leading institutions of the country. This alone would have been a remarkable achievement in any country, but her next venture was even more striking.

Hearing that iron and coal were to be found in Kyushu, and knowing that Japan could not become industrially independent without a good supply of these two commodities, she determined to open up a coal mine.

With characteristic energy she called engineers from abroad and went with them personally to superintend operations. It was here that she specially gained the admiration of the workmen; for this girl of 23, accustomed to every luxury, lived for weeks in a little hut like the miners, talked with them, worked with them, and inspired them in their difficult and hazardous work. No difficulties ever daunted her, no discouragements ever kept back her ardent spirit. Soon others, encouraged by her success, started on the same venture of faith; and so grew the great coal and iron industry of Kyushu, which now employs tens of thousands of workers.

Returning to Osaka, Madame Hiro-oka devoted herself more strenuously than ever to the development of great business enterprises. No one saw

better than she that Osaka, that city of teeming thousands in the midst of the wide rice plain, and at the junction of two rivers, was destined to become a great commercial centre of the East. Out of this vast city was to pour merchandise of every kind for Korea, Manchuria, China, and India, and no one was more eager to aid this development and guide it along wise, sound lines than this wonderful woman. Always ready to listen, quick to judge and decide, with great business acumen she kept the funds of her bank ever ready to assist any sound enterprise. A great network of factories rapidly grew all over Osaka, and there were few undertakings in which she was not interested. As she advanced towards middle life, and the fortunes of the house of Hirooka were firmly established, she began to be more interested in the moral problems of the day. She was greatly troubled in her own home life by the laxity of morals condoned by society, and, as she looked about her, she found everywhere that appalling immorality which is the curse of Japan. Her ardent spirit longed for a crusade against these terrible evils which seemed to be stifling the very life of the nation. It seemed to her that if she could rouse the women of the land, open their eyes, and lift them to a higher plane, the evils of Japanese home life could be rooted out.

With characteristic vigour she began to consult with leading statesmen, and also read any book she could find on the subject. She came to the conclusion that a Woman's Patriotic Society would make a good beginning, so she threw herself into work for this society, which was started in 1902, after the war with China had clearly shown

the need of such an organization. The society soon grew till it had the largest membership of any woman's club in the world, and when war broke out with Russia in 1904 this well-organized society was able to render great service to the country. Heroically the women responded to every call, and with great sacrifice carried on the work. Madame Hiro-oka's hopes rose high, but after the war everything fell flat ; and, to use her vivid language : " In a month the women sank from patriots to society dolls," much to her dismay.

As she thought the matter over, she decided that education was the lever needed to lift women. So she began to plan with all the force of her great intellect for the higher education of women. All that she herself longed for as a girl should now be freely given to her sex. She threw herself into the scheme with all her might, consulted with leading educationalists, persuaded the Mitsuis and other leading families to give largely of their wealth, and soon the first university for women in Japan was a reality.

From the first it was crowded with girls, eager as Madame Hiro-oka had been, for higher education. The founder took great interest in the university, both giving and hearing lectures there, and eagerly she waited for its first graduates to appear in the world.

Again disappointment awaited her, for the graduates hardly made a ripple in society. Instead of being bulwarks of the new order, they seemed to slip into the old ruts and disappear. Something more was needed, some greater power which would make the women of Japan a real force in the uplift of the country.

While she was bending her mind to this problem she became ill, and had to undergo a serious operation. As her recovery was doubtful, she settled all her affairs and composed her mind for the end. When she was going under the ether she experienced a wonderful sensation of peace, a sense of being uplifted and upheld by a Power beyond anything she had ever experienced before. It was a sense of utter rest and peace which flooded her whole soul. When she recovered she could not forget these moments of contact with the Eternal, and she felt no satisfaction in anything until she could come into contact with that wonderful Power again.

She threw herself into the quest, the eager search for God, with her old-time vigour, and read many books on modern philosophy, Buddhism, etc. Then she was induced to look into Christianity; and here, at last, the quest ended in perfect satisfaction. Her brilliant intellect, her instinct for adventure and upward flight, her desire for fulfilment, that power of the strong soul to stand alone and fight its way on unaided—all these were perfectly satisfied in the Christ. She saw in Him all the longings of the human race summed up and satisfied. She saw in Him the great Teacher of the race, so far beyond in purpose and ideal that even to-day none fully understand. She saw Him walk the way of the Cross alone, unfaltering, and her whole soul went out to Him in homage.

Thenceforth she was to know but one master passion—to make Christ known to her countrymen. She saw that He alone could cleanse and uplift Japan. She had found that trade, no

matter how highly developed, did not uplift men ; that clubs and united movements were only temporary helps ; that education alone would not cleanse society ; but how she rejoiced now in the Christ, Who, working first in the individual heart and then in the community, would uplift and cleanse her beloved Japan !

At once she began to preach Christ and Him crucified ; and, like St. Paul, she never wearied in her Master's service. She was 63 years of age when baptized on Christmas Day, 1911, an age when most Japanese consider their life-work over ; but no rest did she allow herself. She believed that God had raised her up from sickness that, with all the rich and varied experience of her remarkable life behind her, she should witness to Japan that in Christ alone is salvation, for she had tried all other ways and found them wanting.

For eight years, with unwearied zeal, she went from centre to centre speaking to great audiences, bringing home to men the sins of the country with a vivid, fiery eloquence that carried conviction, and always pointing them to Christ as their personal Saviour. She could hold great audiences spell-bound for an hour as she laid bare with unerring hand the sins of family life, the sins of the business world—and here none could combat her knowledge, for she was universally feared and respected—and lastly, the sins of society at large. Then, with that noble simplicity which was one of her great characteristics, she would show that the one hope of Japan was in Jesus Christ and His righteousness.

In the three years' evangelistic campaign she was an inspiration to all. Her work in committee was

invaluable; and then, with untiring energy, she travelled from Hokkaido to Kyushu with the great speakers, giving address after address. Her moral courage and strength of character made her dissatisfied and disappointed with the attitude of many Christians to the great moral issues of the day, so she endeavoured by writing and talking to point to whole-hearted consecration as the only way in which Christians could influence and uplift Japan.

On her death, in January, 1919, every newspaper and magazine in the country published long articles on her remarkable career, and few failed to testify to the great change which faith in Christ had made in her. With her independent and powerful nature, succeeding in every undertaking, she was naturally impatient with sham, laziness, inability, and slowness, so she was a terror to the slacker or the evil-doer, not only among her many employees, but also among business men. But after her conversion the proud, overbearing spirit disappeared, and her humility and gentleness were in such striking contrast that no one could help acknowledging that faith in Jesus Christ had indeed made her "a new creature."

II. THE LIFE RADIANT

In 1863, just five years before the Shogun and the great nobles of Japan laid down their arms and restored all power to the Emperor, John Toshimichi Imai was born in Tokyo, or Yedo, as it was then called. Those were the stirring days when Japan was in a turmoil regarding the opening of the country to foreigners. Naturally the little samurai boy would be trained from babyhood for soldier service

in his father's clan, but in the brief years of his childhood a change so momentous passed over Japan that the whole future, not only of this boy, but of tens of thousands of his countrymen, was affected. In a wave of enthusiasm for western ideas and reform many of the young samurai turned to the missionaries for guidance into the gateway of western learning. Young Imai while still quite a boy came under the influence of the saintly Archdeacon Shaw, and through him came to know the saving power and life-giving force of Jesus Christ. Like the disciples of old, once he had seen the Lord, he left all to follow Him. There was no reserve and no withdrawal in his surrender, and very soon he felt the call to give his life to set forth the power and glory of the Saviour to his countrymen. After some years as a catechist, during which he had the joy of leading many to Christ, in December, 1889, he and a catechist of the American Episcopal Church had the honour of being the first members of the Nippon Sei Kokwai to be ordained to the priesthood.

From that time onwards he was closely associated with Bishop Bickersteth, and under the training of his beloved leader, Archdeacon Shaw, he was able to carry on all the work connected with the church and district of St. Andrew's, Tokyo. From this centre his influence went out throughout the whole Church. Dr. Imai always made devotion the centre of his life. No matter how busy he was, the first hour every morning was devoted to meditation and prayer. His wide and continuous reading never dimmed his love for the study of the Word, nor did the many details of administrative business

take from him his passionate love for souls. From the beginning of his Christian life to the end a week in the country with a little band of Christian workers, preaching the glorious salvation of Christ to those who had never heard of it before, was his greatest joy.

When a union theological college was decided upon for the Nippon Sei Kokwai, the choice naturally fell upon Dr. Imai to act as principal, and from 1911 to his death in 1919 he was the beloved leader of that institution. His breadth and clarity of vision, his spirit of sympathy and toleration, combined with deep conviction, made him an ideal head of a college where every view in our diversified communion must be respected.

It was among students and Christian workers that his greatest influence was felt. He was pre-eminently an apostle to the students, and he was always in great demand for Y.W.C.A. and Y.M.C.A. summer conferences, where his devotional addresses and Bible classes were sources of delight and inspiration.

Bishop Montgomery said of him: "Probably nowhere in Japan, in any communion, has there been a prominent Japanese Christian quite so distinguished as Dr. Imai for those delicate fruits of the Spirit for which we have all specially loved him."

When the students of the college wished to find their principal the first place in which they looked for him was the chapel, for they knew that if he had any leisure he would be spending it in prayer. He found no difficulty in several hours of sustained prayer and meditation on the Word. This was

the secret of his power, and it was his custom to work through the Bible in his morning half-hour devotional talks with the students.

The only interludes which his busy ministry afforded were his three visits to England, the last in 1908 for the Pan-Anglican Conference. These visits brought home to him something of the long history and rich inheritance of the Church of Christ throughout the world, and enabled him to see how the little struggling Churches in Japan, so often despised and ridiculed and set aside, were linked up with the whole body of the Church.

In every aspect of life he valued the devotional more than the intellectual, for he knew that in communion with Christ is found the dynamic that will revolutionize the individual and society. He believed that the greatest power in the college should be the chapel and not the lecture-room.

As a scholar, administrator, and educationalist he was a great power in the development of the Kokwai, but even more than this his poetical and prophetic gifts and his saintly life endeared him to the whole Church, and still exert a great influence. The dominant note of his personality was joy—that radiant brightness shining through sorrow, overcoming difficulties, making light of hardships, triumphing over suffering.

Dr. Imai was one of the editors of the church hymn book and wrote one or two small books, such as "The Garden of Prayer" and "Practical Teaching," but to the great regret of his friends he left no great book behind him. But perhaps this is as he would have it; his own life was as the alabaster box broken at the Master's feet to send

out its perfume to all the household of the saints. Surely he can say with St. Paul, "Ye are our epistles," for his radiant life touched many other lives which to-day are sending out circles of influence all over Japan.

III. HANDS ACROSS THE SEA

Throughout the world's Student Federation and the world's Y.W.C.A. the name of Miss Kawai is well known, for she has had the honour of carrying Japan's message of Christian fellowship to most of the great international student or women's conferences during the past ten years. In 1920 she attended, as Japan's delegate, the three international conventions in Switzerland—the world's Y.W.C.A. Commission, the world's Student Christian Federation, and the Women's Suffrage Convention. She also visited the Student Relief works at Vienna, and went to conferences in Paris and England.

For forty generations Miss Kawai's family have been priests of Shinto, and from her earliest childhood she was brought up in a religious atmosphere. Her father always rose at dawn to salute the rising sun and to pray reverently to the deities who, according to his belief, ruled over Japan. But one day, when she was about 11, her father called the family together and very solemnly, as befitted so great an occasion, told them that he had found the one, true, living God. The children listened in awed silence, and they never forgot that memorable day and its strange sensations, as for the first time in their lives they turned their backs upon Ise when they prayed.

Soon after her father's conversion, a Christian

school for girls was opened at Sapporo. He sent his little girl to be one of the seven who formed the nucleus of that school. Here she was brought up under the influence and teaching of consecrated American women, and as she had special gifts both as linguist and a speaker she was sent to America. After six years of study she graduated from Bryn Mawr in 1904.

On returning to Japan she threw herself with great ardour and ability into school work at Tokyo. Together with the principal, Miss Tsuda, one of the pioneer Christian leaders of education in Japan, she realized that the aim of the school was not merely to teach English but to build up Christian character, and to send out teachers who by example and teaching could help to lead the girls with whom they came in contact to become women of character and influence, with high Christian purpose and thought.

In 1909 she was invited to go abroad to attend the world conference of the Y.W.C.A. at Berlin as a delegate from Japan, and this gave her an opportunity to come into touch with the Christian Student Federation in Great Britain and Germany. Her world outlook was thus greatly widened, and, through her excellent command of English, she was able, not only to enter into the deep spirit of Christian fellowship abroad, but also vividly to present the great need of the students of the East for Jesus Christ.

In 1914 she went abroad again under the auspices of the Y.W.C.A. to study the conditions of the Japanese on the Pacific coast. Remaining nearly two years in America, she was able to visit many

of the colleges. Her able and earnest addresses called forth such sympathy and prayer for Japan and the East that there were many offers for missionary service.

Eleven years in a devout Shinto home, with all the traditions, customs, and beliefs of past ages; ten years in a modern school amidst the ideals and teaching of Jesus Christ; six years in a prominent college, coming in contact with the culture and thought of democratic America; eight years of teaching some of the cleverest and most earnest girls of Japan; a year or two in Europe in intimate touch with the leading Christian workers in each country—surely here was a training to fit one for a great and responsible work. In certain aspects it reminds us of St. Paul's preparation for his great work of introducing the Gospel into Europe.

From her return to Japan in 1916 to the present Miss Kawai has been national secretary of the Y.W.C.A. Under the able direction of Miss Kawai and her co-workers the association is rapidly developing, and has started many branches of work. The summer conferences especially are centres of inspiration to many young Christians, and they serve as a bond of union, enabling the little groups of Christian students scattered throughout Japan to realize their corporate power and unity. But though there is great promise in the student work it is comparatively weak and undeveloped, mainly because there is no secretary who can devote her whole time to it.

Since Miss Kawai works enthusiastically for international friendship, believing that the federation of Christian young people throughout the world is

helping to replace the spirit of prejudice and suspicion by that of brotherhood in Christ, she devotes her strength and energy to make the Y.W.C.A. in Japan the link that shall bind together all classes of society. The association attempts to interpret the message of Christ in terms of service, thus helping to bridge the gulf between Christian and non-Christian, rich and poor, high and low, enabling each to understand the other.

Travelling continually up and down Japan, visiting and speaking in schools and cities, Miss Kawai thoroughly knows the needs of her country and the condition of its women. She feels that the greatest need of Japan to-day is Christian leadership in every department of life, and that to create this leadership more and better Christian schools are urgently needed.

With her striking inheritance, with her unusual education, with her wide opportunities for international intercourse, and with her clear faith in Christ the Saviour and God the Father, Miss Kawai is in an exceptional position to interpret the East to the West and the West to the East.

IV. A PRINCE OF EVANGELISTS

In all Japan there is no more striking or interesting figure than that of Paul Kanamori. His span of life coincides almost exactly with the sixty years of Japan's dramatic transition from that of a backward feudal state to that of one of the foremost world Powers, and he combines in his history and personality an epitome of that momentous change. In tracing the story of his life we see revealed the play of those great forces which have shaped, and

are shaping, the thought and character and destiny of his country.

Born a samurai, of a clan renowned for warrior exploits, he was trained in samurai ideals from boyhood. Brought up in Kyushu, the Ireland of Japan, noted for the fighting spirit of its brave and gallant men and its frequent feuds, young Kanamori was taught to rise before dawn, to bathe in ice-cold water, to scorn foot-covering even when trudging over the snowy roads, and to bear alike the heat of summer or the cold of winter without complaint. From a stern samurai who brooked no shirking or coddling he learned the arts of reading and writing, fencing, and sword exercises. With body and soul he imbibed the principles of sacrifice and loyalty to the death. So the early years of his boyhood passed in the training which would fit him to become a soldier such as his fathers had been for generations.

But when he was about 14 years old he came into contact with a man who through the grace of God was destined to change not only his life but that of many others. From 1868 the young Emperor and his advisers were able to introduce many reforms. The army and navy were remodelled, and under the impulse of this movement Captain Janes, a retired U.S. army officer, was called to teach military tactics to the samurai boys of the school at Kumamo, to which young Kanamori attended. Carried by the wave of progress which swept the country, these boys were eager to learn, not only the mode of modern warfare, but all the secrets of western power, so when Captain Janes invited them to an English Bible class in his home quite a

number availed themselves of the opportunity. As the teaching was all in English it was some little time before the boys understood enough to make any response, but in 1875 about a dozen were converted. These boys were now so keen for Bible study that instead of going home for the usual New Year festivities they spent the vacation at school in order to have daily Bible study with Captain Janes.

In the face of much opposition and pressure a few of the weaker boys yielded to the remonstrances of their elders and gave way, but the storm only intensified the faith and convictions of the strong Christians. On 30 January, 1876, forty of the bravest Christian boys went up on the hill behind the school, and under the great pine, in true samurai fashion, they signed a covenant with their own blood: "We consecrate ourselves to the service of Christ, and pledge ourselves to preach His Gospel throughout the whole empire, even if it means death." This was the solemn pledge they made to God and to each other, then, after prayer for power from on high, they went back to face the storm of persecution which they knew would now break upon their heads in full force and fury.

The boys were at once recalled to their homes, reprimanded, punished, imprisoned, and in some cases cruelly treated. Those who refused to draw back or recant were finally driven out of their homes and disowned. Among these was Paul Kanamori. His sole remaining possessions were his Bible and Bunyan's "Pilgrim's Progress."

But God had prepared a refuge for these boys. Under His gracious leading Niijima San, who in

1865 at the risk of his life had stolen away to America to find the God described in the first verse of Genesis which he had seen in a geography book, had now returned, and had started the Doshisha College.

Paul and about fifteen other boys from Captain Janes's school entered the college, and under the teaching of Niijima they prepared to enter the ministry. Paul was a member of the first graduating class in 1879, and went immediately into active mission work. He soon built up a growing Christian Church, but his help was needed at the Doshisha, and he returned to his college to become a professor of theology.

Unfortunately, from about 1880 there was a very distinct wave of German influence in Japan, and many books of destructive Bible criticism and rational thought were translated and had a wide circulation. Paul, always an eager student, seized upon these German books as a means toward fresh inspiration. Alas, through their influence he lost everything that was most precious to him. Utterly wretched and at sea, he resigned his Christian work and left the ministry. His friends urged him not to take such a step, and said: "You may have your own theology in your study, but retain the commonly accepted doctrines in the pulpit." But for Paul this was an impossible course. Greatly troubled by the impossibility of solving his intellectual doubts, he resolved to cast the whole matter behind him and to allow himself to be absorbed completely in the affairs of this life.

A man of unstained reputation, an able leader of men and affairs, one whose scholarship and power were beyond question, he was immediately

chosen by the Government to inaugurate a savings campaign throughout all Japan, and to introduce the system of post office savings banks to the people. In this work he was eminently successful. He was regarded as one of the greatest social reformers in the country, and his name became a household word from one end of Japan to the other. Outwardly he had made an excellent exchange, for instead of being a poor and despised preacher of a religion feared and hated by the nation, he was a prominent and prosperous high government official, honoured by all.

But inwardly how was it? As he endeavoured to put away everything except the thought of this present world he naturally drew farther and farther from God, and his intellectual doubts were now followed by a loosening of the whole moral fibre. Ashamed and astonished, he found himself yielding to sin. "Sin crept in, and I was made a captive again. Oh, what a wretched man I was in those days!" he says of that bitter experience. "During those twenty years of my prodigal life I forgot my heavenly Father and my Saviour and my spiritual home and inheritance. I had been absorbed entirely in my ambitious worldly career and earthly happiness, but my Father did not forget me. He was watching and waiting all the time for my return."

Suddenly in the midst of all his worldly prosperity his devoted wife, the greatly-loved mother of his nine children, was taken very ill. She had never lost her faith in Christ, and this was the secret of the beautiful home and her wonderful influence **over** her children. As she lay dying, her **one**

request was that her husband should read aloud the story of Christ's life from the gospels, and especially the chapters about the Cross. It was almost more than he could bear, but as he read, in spite of himself, probably through the prayers of that devoted wife and of others who had never ceased to pray for him during the twenty years of his unbelief, his soul was moved by the matchless beauty and power of the Gospel. When his wife had passed on to the heavenly Kingdom he utterly broke down, and with strong crying and repentance came back to perfect faith and peace. "Once more heaven opened, and with my spiritual eyes I saw Jesus Christ, my Saviour and Lord, Whom new theology had taken away from me, still sitting at the right hand of God—'Jesus Christ, the same yesterday, and to-day, and for ever.' Then I could exclaim with doubting Thomas, when he saw the print of the nails in the hands of Jesus: 'My Lord and my God!' 'In the beginning was the Word, and the Word was with God, and the Word *was* God.'

"These verses of Scripture which I had committed to memory forty years before in Captain Janes's Bible class now flashed into my mind as lightning from heaven, and the whole spiritual world was lighted up as the noonday."

Paul Kanamori has suffered. Those twenty years of wandering from his Lord, the influence of his attitude and his example upon many Christians and non-Christians, are to him as an intolerable burden. Those wasted years are as a goad spurring him on to give every atom of his energy, every power of his being, every moment of the remaining

years, to winning his countrymen for Christ. All is bent to this one purpose.

Although he is now 65 years old he leads a life of strenuous activity, travelling from city to city, and preaching or writing continually. As he stands up before his great audiences he offers a prayer to the "one true and living God" for "wisdom and power from above," for "dauntless courage in speaking the truth to men," and for "a willingness to listen to the voice of God as well as the voice of man." He then holds up a copy of the Bible as the basis of all he is about to say. Jesus Christ, the living Word, and the Scriptures as the written word are Paul Kanamori's message to Japan. In these he has found the way of power, that force which drives the low aim and unworthy motive out of a man and which lifts him up into the high plane of service and sacrifice. His soul glows with the white heat which burns away self and lets the light of God shine out to light men on their journey through life to the hereafter.

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"After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands."

There is only one place where the nations can stand together in harmony—before the one Father of the race; only one way in which they can draw together—through the Lamb, in brotherhood in Christ.

LIST OF SELECTED BOOKS

History

- HISTORY OF THE JAPANESE PEOPLE. BRINKLEY. (*Doran.*)
Abridged edition, in one volume, well illustrated. Written
in collaboration with BARON KIKUCHI.
- HISTORY. MURDOCK. Two volumes, Ancient and Tokugawa
periods. For advanced investigators. (*Kegan Paul.*)
- FIFTY YEARS OF NEW JAPAN. MARQUIS OKUMA. Two
volumes. For modern details. (*Smith, Elder, & Co.*)

For Atmosphere

- TALES OF OLD JAPAN. REDESDALE. (*Macmillan.*)
- JAPAN: AN ATTEMPT AT INTERPRETATION. LAFCARDIO
HEARN. A small book, perhaps his best; not romance, but
a serious and suggestive study. (*Macmillan.*)
- TALES OF A SAMURAI. MIYAMORI. Two vols. (*Putnam.*)
- PLAYS OF OLD JAPAN; THE "NO." MARIE C. STOPES.
(*Heinemann.*) On the old semi-religious dramas which are
still acted with great care in the archaic way.

For Reference

Or for Detailed Information

- THE CHRISTIAN MOVEMENT IN JAPAN. Published
annually under the auspices of the Federated Missions in
Japan. Statistics and reports of missionary work. Articles
on important subjects. (*R.T.S.*)
- THE JAPAN YEAR BOOK. Technical; contains statistics,
etc. (*Routledge.*)
- THINGS JAPANESE. CHAMBERLAIN. (*Murray.*) A useful
book of reference, though not quite up to date now.
- MURRAY'S HANDBOOK.
- NEW LIFE IN THE OLDEST EMPIRE. SWEET. (*S.P.C.K.
& Macmillan.*)
- OFFICIAL GUIDE TO EASTERN ASIA. (*Imperial Govern-
ment Railways, Tokyo.*) Vol. 1 for Korea. Vols. 2 and 3
for Japan Propèr. Good introductory essays.
- TRANSACTIONS OF THE ASIATIC SOCIETY OF JAPAN.
(*Kelly & Walsh.*)

Religions

- RELIGIONS OF JAPAN. GRIFFIS. (*Out of print.*)
THE FAITH OF JAPAN. DR. TASAKU HARADA. (*Macmillan.*)
STUDIES IN JAPANESE BUDDHISM. REISCHAUER.
(*Macmillan.*)
CREED OF HALF JAPAN. LLOYD. (*Murray.*) On
Buddhism and its possible ancient contacts with
Christianity.
BUSHIDO: THE SOUL OF JAPAN. NITOBE. (*Putnam.*)
HISTORY OF CHRISTIANITY IN JAPAN. OTIS CAREY.
(*Revell.*)
NICHIREN, THE BUDDHIST PROPHET. ANESAKI.
(*Oxford Univ. Press.*)

Social Problems

- SOCIAL EVOLUTION OF THE JAPANESE PEOPLE.
GULICK. (*Revell.*)
THE WORKING WOMEN OF JAPAN. GULICK. (*Only from
America.*)
THE JAPANESE NATION. NITOBE. Lectures given in
America. (*Putnam.*)
WHAT IS A GEISHA? WOMEN'S CHRISTIAN TEMPERANCE
UNION.

Literature

- JAPANESE LITERATURE. ASTON. (*Heinemann.*) A
fascinating book for students interested in the literature of
the land, giving a sketch of its history, with translated
extracts.

Political

- WHAT SHALL I THINK OF JAPAN? GEORGE GLEASON.
(*Macmillan.*)
JAPAN: THE RISE OF A MODERN POWER. ROBERT P.
PORTER. (*Oxford Univ. Press.*)

For Children

- O HANA SAN. CONSTANCE HUTCHINSON. (*C.M.S.*)
JOTTINGS FROM JAPAN. MISS BALLARD. (*S.P.G.*)