

Progress in
The Mikado's Empire

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FUJI. JAPAN'S BEAUTIFUL MOUNTAIN.

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Progress in The Mikado's Empire

✓ By

Robert Cornell Armstrong, M.A., Ph.D.

Dean of the Union Methodist College (Kwansei Gakuin) of Commerce
and Literature, Kobe, Japan.

Author of

"Just Before the Dawn: The Life and Work of Ninomiya Sontoku,
the Peasant Sage of Japan;"

"Light from the East: A Study in Japanese Confucianism."

TORONTO :

THE MISSIONARY SOCIETY OF THE METHODIST
CHURCH

THE YOUNG PEOPLE'S FORWARD MOVEMENT

F. C. STEPHENSON, Secretary

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DEDICATED
TO
YOUNG PEOPLE



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Preface

THIS book has been prepared in response to a request from Dr. F. C. Stephenson, the secretary of The Young People's Forward Movement for Missions in the Canadian Methodist Church. It is intended to be studied in Mission Study Classes in order that young people of to-day may be led to the conviction that no matter how much good there is in Japanese beliefs, customs, and modern progress, the one power which will save Japan, Canada and the rest of the world in this age of world-wide reconstruction is the control of human character and life by the Holy Spirit as revealed in the mind of Christ.

The missionary movement is the one great spiritual force which has come through from the age before the Great War stronger than it entered. Men are surely convinced that the world cannot be saved by armies nor by partisan politics. The Great War was won by arousing the feeling of international responsibility in all allied nations for the future welfare and liberty of mankind. For the sake of these ideals millions have made the supreme sacrifice. From Canada alone nearly seventy thousand of our brightest young men have laid down their lives in Flanders Fields. Nothing remains for us but to dedicate ourselves to the ideals and principles for which they fought and bravely died. Christians in the United States, Britain and Japan must trust each other fully and appreciate the unfinished task which lies before them of establishing the Kingdom of God throughout the world. It is the author's hope and prayer that these studies may assist our

Canadian young people to understand some of the modern mission problems in *The Mikado's Empire*.

In the preparation of these studies, the author is indebted to so many who have written on Japan that he finds it impossible to acknowledge them all. But special indebtedness is due to Mr. James Murdock, M.A., and Captain Brinkley, for their valuable histories, to Professor Clement for his books, to the late Dr. DeForest and to several volumes of "The Christian Movement." For the material dealing with the social, economic and religious conditions of modern Japan the author is especially indebted to Professors Oiwa and Murakami of the Union Methodist College, Kobe, and to "Fifty Years in Modern Japan," by Count Okuma. The author wishes to record his hearty appreciation of the assistance rendered by those who have read the manuscript and proofs of this book.

R. C. ARMSTRONG.

Toronto, April, 1920.

Introduction

THE present volume is illuminating and timely. In brief compass it brings before its readers the results of the wide experience, the deep and fruitful study of one of the foremost missionary leaders of the day in Japan.

The Church is honoured in having a man of Dr. Armstrong's intellectual and moral stature to represent her in so important a field of labour. He combines in an admirable way generous appreciation of whatever is worthy in the history, institutions, ideals and life of the Japanese people with the insight, convictions and devotion of a Christian apostle.

This book will be best appreciated by those who are best informed. It must not be measured by its size, for it has been compressed deliberately. In eight tightly-packed chapters, Dr. Armstrong has managed somehow to place before us in a clear, vivid and living way the story of Japan from those semi-mythical, semi-historical times when Japan began to be, down to these aspiring, expanding, mighty, and yet dangerous days of the present.

We get from these pages clear evidence that Japan has not reached her present position of world influence by accident. Japan has a soul. We see, too, the contribution which Shintoism, Confucianism and Buddhism have made to the moulding of that soul, while we also see how essential the Gospel is if Japan is to reach her highest goal.

There is sketched for us the romance of Christian Missions in Japan, and our faith is strengthened in regard to the future as we witness the rare

fidelity and unconquerable courage of the early converts to the Christian faith.

To many of the readers of this volume Dr. Armstrong's presentation of the industrial situation in Japan to-day will make a most poignant appeal, and will perhaps constitute the strongest argument in the book for an immediate, adequate and resistless advance by the Church to the Christian conquest of Japan.

JAMES ENDICOTT.

Methodist Mission Rooms,
Toronto, Ont., April, 1920.

Foreword

IN the following pages Dr. Armstrong has accomplished a difficult and important task. He has interpreted our ally—Japan—to us and, at the same time, has written a book which will make clear the Christian viewpoint to the many Japanese who read English.

“Progress in the Mikado’s Empire” is opportune. The interest in Japan is keen, but to the great majority she is a question mark. While the world marvels at her progress, it does not take time to read the many illuminating books dealing with her political, economic, social and religious history. Even those who try to make a careful study of Japan are in danger of getting a one-sided view. They may happen to read books which are over-sympathetic but lacking in trustworthy information; or they may read books which lack sympathy and are misleading in their teaching; but those who study this book have before them the well-balanced, simple statement of one who knows, and who by training and sympathy is able to make a careful study of the whole life of Japan. Dr. Armstrong has spent fifteen years in the closest study of the history of Japan and the life of her people.

After graduating in Arts and taking his Theology at Victoria College, Toronto, Dr. Armstrong went to Japan in 1903. He had always been a hard worker. From his early boyhood he had worked among young people in his home church. He was one of those who did campaign work in the early days of the Young People’s Forward Movement. The young people of the Woodstock District undertook to support him.

He has through the years kept in touch with the Young People's Forward Movement through his letters in *The Missionary Bulletin*. They show that his habits went with him. Upon reaching Japan, he immediately applied himself to the study of Japanese ideals and identified himself with students and young people. This gave him the advantage of looking at things Japanese from the student's standpoint and facing the problems of the young people. It was not long until he was called to the staff of the Union Methodist College (Kwansei Gakuin), Kobe, Japan, of which institution he is now Dean.

He continued his post-graduate studies in philosophy during his first term, and on his return home on furlough he continued his post-graduate work at the University of Toronto, taking the degrees of M.A. in 1912 and Ph.D. in 1914. During these years he wrote two books, the first, "Just Before the Dawn," a biography of Ninomiya Sontoku, the farmer sage of Japan. This is a popular study of the social and economic life of Japan immediately preceding the opening up of the country to other nations. "Just Before the Dawn" reveals to us some of the secrets of Japan's progress, emphasizing the fact that the foundation of her prosperity is intelligent industry. His second book, "Light From the East," a study in Japanese Confucianism, will be found in the libraries of the leading universities of the world. It is a work of reference, and has brought much credit, not only to Dr. Armstrong, but to the Methodist Church, Canada.

While on his second furlough, Dr. Armstrong has renewed his contact with the young people and with Methodism at large, having taken an important part in the National Campaign in connection with the Interchurch Forward Movement. This, his third book, "Progress in the Mikado's Empire," is, there-

fore, the result of years of careful study and patient work. It has been written after mingling freely with the constituency which will study it and with a clear vision of conditions in Japan. The book is loyal and outspoken in its allegiance to Christ and yet it is respectful to the noble elements in Japanese thought and religions. It acknowledges the good, the true and the beautiful wherever they are found. It honours the universal working of the Holy Spirit. It points out weaknesses, denounces wrongs, and confidently proclaims the Gospel of Christ as the only power to establish peace and righteousness within and among the nations.

F. C. STEPHENSON.

Toronto, April, 1920.

Methodist Mission Rooms, Toronto.

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Chapter One : Outline of Japanese History

IN order to understand the Japanese people it is necessary to understand the ever-developing history of the Japanese Empire. In this brief chapter only a general outline of her history can be attempted. It may be conveniently divided into five periods, as follows :

I. THE ANCIENT PERIOD (660 B.C.—600 A.D.).

The ancient period opens in prehistoric times and many interesting stories describe the primitive Japanese people and their Imperial rulers as they first appear in history. They landed in Kyushiu and gradually spread north over the main island, which is significantly described as *The-Great-Reed-Growing-Plain*. They are probably a composite race of hardy sea rovers, not unlike the early settlers in Britain. Their experiences made them brave and warlike and fitted them to drive back the Ainos, the aborigines of the land, who fought with great determination to keep out the invaders.

A form of communal life based upon blood relationship existed. The head of the clan was its official representative in all dealings with the Emperor, who was probably the head of the strongest group, with more or less power over the rest of the people. Gradually these clan leaders reclaimed the land and built up their

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estates. Besides this there were Imperial servants incorporated under chiefs for the purpose of supplying the Imperial household, after the manner of ancient Rome. These guilds included carters, seamen, mountain wardens, farmers; and later a company of foreign scholars who interpreted all official messages from China and Korea and kept an account of the taxes, which were paid in kind and stored in storehouses. Gradually the heads of the clans and the chiefs of these guilds gained power, and from this was evolved the feudal system in Japan.

The ancient religion of the Japanese was a form of Animism not unlike that which prevailed everywhere in primitive times. It consisted of a worship of nature, spirits, and ancestral deities. The mysterious or the unusual was believed to possess or to reveal a spirit—either good or evil. These spirits were everywhere—in heaven, in the air, in natural phenomena and in men who manifested extraordinary power. The early mythology resembles the ancient Indian accounts of creation. Out of infinite space sprang the Eternal-Ruling-Central-God of the Universe, followed by the High-Producing and the Divine-Producing Gods, who are sometimes regarded as the male and female principles. These are followed by several pairs of gods who are generated separately in similar manner to the first triad. Then came Izanagi (The-Male-who-Invites) and Izanami (The-Female-who-Invites) from whom the islands of Japan were

generated. Then the female became the spirit of death, and from the male alone are born the Heavenly Shining Goddess of light and culture and her brother the God of Darkness and Outrage, who together became the ancestors of the Imperial family.* In addition to these great nature gods, every tribe or clan had its own ancestral deity, which was either a hero, a quality of nature, or a fetish. The great tribal leaders and national heroes were worshipped after death. Thus early, ancestral worship became mixed with nature worship. These spirits were worshipped in their places of abode. Offerings of food, hemp and wine were made. Prayers and ritual were recited before the shrines, in which the gods were represented in mirrors and other sacred objects.

The harvest festival and the feasts of purification resembled those of the ancient Jews. The primitive ideas of morality and the soul were very crude. They had the Land of Gloom, where Izanami presided over the spirit of death, and the High-Heavenly-Plain, where the goddess of light and culture resided. The soul was composed of wind, which was of two kinds; one mild

* These gods are national. In modern times many educated Japanese regard most of them as mythical, national heroes and not as God in the Christian sense. Dr. Kakehi, of the Imperial University, has related the Imperial family to the Eternal-Ruling-Central God and the Sun Goddess by a combination of absolute idealism and a theory resembling the Apostolic Succession which was possibly suggested by a study of German philosophy and Harnack's *History of Dogma*.

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and refined, the other wild and raging. The idea of the soul related to vapour is illustrated by an interesting story of the Japanese Rip Van Winkle, Urashima Taro, who because of his kindness to a turtle, was taken to the house of the Sea Dragon. Centuries after, he wanted to return to his own home. When the princess bade him farewell she gave him a little box which was not to be opened. Failing to find any friends in his native place he became lonely, and contrary to instructions he opened the mysterious box. Immediately a whiff of smoke arose from it which caused him to wrinkle up and die.

In the fourth century A.D. Chinese learning and culture were introduced into Japan. Confucian scholars from Korea brought a written language, and Chinese civilization rapidly gained in influence and power. The Emperor in 506 A.D. is described as making a garden with artificial lakes, and birds and animals. His Majesty passed the time hunting, racing horses or enjoying the entertainment of his court dwarfs and musicians. With the introduction of Buddhism industries greatly increased. In addition to the early pursuits of fishing, hunting, cattle-raising and agriculture, the people now learned to build temples, to make tiles, and to make images and paint them. In this way the economic life of Japan gradually became more complex and important.

II. THE PERIOD OF CENTRALIZATION (600—1200 A.D.).

When in 602 a Korean priest presented, along with the annual tribute, Chinese books dealing with calendar making, astronomy, geography and magic, the Crown Prince, Shotoku Taishi, determined that the time had come to enter into direct communication with China; from 608 A.D. many Japanese scholars began to go to China for study. In 640 A.D., after thirty years' absence, Bin, a Buddhist priest, and Kuromaro Takamuku returned filled with the spirit of reform. They found the central government very weak and dominated by the Soga family. The clan chiefs and the heads of the guilds had become so strong they threatened the supremacy of the central government.

Bin and Kuromaro began at once to institute great reforms: officials were appointed, and the Chinese zodiac was adopted. Governors were sent out to represent the central government in the outlying districts and to make a register of all the citizens and those under their control. Armouries were built and everyone was ordered to store his arms. When the people were disarmed more radical and aggressive reforms were introduced. The people were given the right to appeal to the central government against any supposed injustice from the chieftains, who were now regarded as district governors subordinate to the provincial gover-

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nors. Chieftains were forbidden to increase their territory at the expense of their weaker neighbours. The Imperial guilds were disorganized and the officials sent elsewhere. Barriers were established between the provinces after the Chinese plan; these were military stations, intended to assist in keeping down rebellion and to prevent peasants from escaping from taxation. Military outposts were also established and regular means of communication opened with the central government. Mountain passes and rivers were made passable and the whole country developed. In 710 Nara became the capital of the Empire. Here large storehouses and granaries were erected to store the taxes, which were paid in kind. Land was distributed among the free peasants and the serfs, who were given between one and two acres each. Peasants owning private slaves received one-third of a share for each slave in their possession. The large land owners retained their land, and from them the officials were chosen, provided they had proper educational qualifications. A system of government schools was established in order to provide education for officials and others. The school fees consisted of a bale of cloth and some wine and food, which was divided among the professors. Students were enabled to support themselves by cultivating certain lands which were given to the schools for this purpose.

During this period Buddhism reached the height of its power. Many great priests arose

and made a valuable contribution to the nation. The leading spirit in the Great Reform was Prince Shotoku, the Constantine of Buddhism in Japan. He was not only an able statesman but a great thinker and a pious believer in the Indian faith. He frequently gave public lectures on the sacred books. In this age Buddhist priests performed many works of benevolence, established charity hospitals and medical dispensaries after the Chinese type. They introduced carving, sewing, making lacquer, making glass and paper, and improved the methods of weaving. By their efforts, Buddhism at this time absorbed the ancient cult of Japan and became supreme.

In order to provide for public funds and the maintenance of an army, various methods were adopted. Men were forced to give their labour on the roads. In the ninth century we read of from twenty thousand to sixty thousand men being maintained by forced labour, building embankments and waterways for the system of irrigation which was then introduced. Taxes were paid in kind, either from the produce of land, the chase or the loom. Every one hundred houses were expected to provide a horse for the army, in addition to swords, armour, bows, arrows, flags, drums and two coolies. But in some cases, for convenience' sake, rice or silk could be given in lieu of these. The village chief was expected to represent the farmers before the central government. His seal was attached to

all bills of sale, and he had general oversight over the work of the farmers, advising them as to seeding and harvest, collecting taxes and becoming responsible for all unpaid taxes.

During this period the wealthy landowners became feudal lords, with a large number of retainers who quickly developed a class spirit of knighthood not unlike western chivalry. Their skill in fencing and horsemanship, and their loyalty and devotion to their lord soon gave these retainers a special place in Japan, and many deeds of heroism are related of them. On the other hand, their fellow-servants who remained on the farm, bearing the burden of taxation, living on simple food and becoming mentally inactive, soon developed into another distinct class. Thus, in a very natural way, from one parent stock several different classes developed in Japanese society: the nobles, the military class, the industrial, the agricultural and the mercantile. Special mention ought to be made of the swordsmiths, who are said to have produced as fine blades as have ever been produced. This special task was regarded as a religious rite, because the sword represented the soul of Japan.

III. AN AGE OF POLITICAL AND RELIGIOUS STRIFE.

The supremacy of the Emperor did not continue long. From the time of the Emperor Nimmyo (834—850) the power of the Fujiwara family gradually increased and remained su-



A KNIGHT OF ANCIENT JAPAN.

preme for about two centuries. They exploited the government and the Imperial office for their own selfish ends. They would place a minor on the throne, and then the head of the Fujiwara would become his regent. The retired Emperor used his influence from a monastery behind the scenes, thus preparing the way for the position the Emperor was to hold during the reign of the great military rulers and again when in modern times he granted constitutional government. But while the Fujiwara family were powerful in the city, the great military families in the country were gaining power and influence, especially the Minamoto (Gen) and the Taira (Hei).

The military spirit in Japan was very old, but about this time it began to take definite form. It centred around the Emperor. It was the duty of a true knight to die for his sovereign. His great virtue was loyalty, and for the sake of his sovereign, his parent, wife or child must be sacrificed. When force was required these knights could be depended upon, and so by degrees knighthood became better defined, and was later known as Bushido. It emphasized death and honour rather than surrender. The true knight bore poverty and hardship and did not rest till vengeance was obtained. He did not lightly draw his sword, but when drawn did not set it aside till he had attained his purpose. Later, through the influence of Confucian and Buddhist doctrines, he practised immobility of mind.

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Even in the stress of battle he must remain quiet and self-possessed, maintaining his self-respect at all times. From the middle of the eleventh century began the great civil strife between these two great military families, Minamoto (Gen) and Taira (Hei). Many wonderful stories are related of heroism and romance connected with these wars, which resemble the Wars of the Roses in England.

After Yoritomo's death (1147-99) the Hojo family ruled Japan until 1333. During this period Kublai Khan with his Mongol army invaded Japan (1281), but a great typhoon destroyed his ships and the army of Japan destroyed his men. During the Ashikaga period, for about two hundred years, Japan was continuously engaged in war, society was confused, and except in a few Buddhist temples education and literature were entirely neglected.

The one bright spot in the early part of the age was a reformation of Buddhism. When the older sects of Buddhism so forgot their religious vows that their priests fought like knights, two or three great priests came forth with a new message. Honen Shonin (1133-1212) began to preach a simple faith of salvation through calling upon the name of Amida, the Buddha of Boundless Light and Life. This was still further developed by his disciple Shinran Shonin (1173-1262) into a doctrine of salvation by faith in Amida's vow. He and his disciples went so far as to make the home the centre of religious life,

and even the priests of this sect married. The result of these new messages was wonderful. Great masses of men were converted. Nobles and knights gave up their warfare and entered monasteries, or sought to enter the bliss and joy of Amida's paradise. Another strong priest, Nichiren (1223-1282), warned the other sects against their evils and rebuked the government on more than one occasion, foretelling the coming of the Mongolian. This fiery prophet resembles Amos, John the Baptist or Martin Luther. At the same time Zen Learning, another simple, direct method of salvation through intuition and meditation, was introduced. As the political world became more and more confused and darkened, these Zen temples and priests kept the candle of philosophy and learning burning.

IV. THE LAST AGE OF THE SHOGUNS OR THE GREAT MILITARY RULERS (1585-1868).

Immediately before the Tokugawa age Japan had three famous warriors: Nobunaga, who perhaps did more to bring order out of chaos than any other man; and his faithful general and successor Hideyoshi, the nurse-boy who became one of the greatest national heroes, sometimes called the Napoleon of Japan, who planned great conquests but died before his dream was realized. His empire and military power were seized by Iyeyasu Tokugawa, the founder of the last great line of military rulers. Iyeyasu encour-

aged learning and introduced the most brilliant and prosperous age of old Japan. Great Confucian scholars arose. Industry prospered and many new industries were introduced from China: such as making lenses, making lime by burning oyster shells, constructing stone bridges, putting gold and silver designs on porcelain and lacquer. Thatched roofs were replaced by tiled roofs. Regular communications with all parts of the Empire increased the internal trade of the land. Sugar cane was introduced and sugar was imported via Nagasaki.

In 1598 a code of laws was issued to village officials, ordering taxes to be paid promptly; laws and ordinances were to be obeyed with due respect. That evil sect, Christianity, was forbidden, and anyone belonging to it was to be reported. Gambling, acts of violence against shrines or temples, and trespassing on mountains, rivers or forests owned by the government were forbidden. Roads, bridges and aqueducts were to be kept in repair by local authorities. Farmers were to devote their energies to their work, working with diligence and making provision for the future. The whole community was held responsible for the conduct of all its members.

Toward the end of the Tokugawa Age the condition of Japanese peasants was very bad. Farms were neglected, mountain villages were deserted, and the country people flocked to the cities, where idlers abounded. The Dutch were

draining the country of its gold and copper, and the coinage was debased to about two-thirds of its original value. As the country was largely closed within itself great poverty prevailed. The estates of the lords were burdened with debt, and famine after famine swept over the land, leaving the people in abject poverty. Many efforts were made to help the villagers. Among these Miura Baien and Ninomiya Sontoku are notable illustrations. The former organized villages for mutual self help; the latter adopted methods of thrift and industry which caused many deserted fields to yield once more, and saved many lords from bankruptcy and ruin.

During this age Buddhism had everything her own way. On account of the opposition to Christianity every family was registered in a Buddhist temple. As a result the priests became indolent and immoral and religion degenerated. Then for a time Confucianism prospered, until the government attempted to make everybody follow the teachings of the authorized school. After that no more great Confucian scholars appeared. In the early part of the age a revival of pure Shinto took place, when great Japanese scholars revolted against the undue emphasis placed upon Chinese ideals. This was a renewal of Japanese spirit and loyalty which prepared the way for the overthrow of the military rulers and the restoration of the Imperial house. The greatest of these scholars were Motoori Norinaga (1730-1801) and Hirata Atsutane (1776-1843).

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The latter was a very interesting and heroic character who thought of his own people and of Shinto as the peculiar gifts of the gods to Japan, the specially favoured land. He regarded all other religious teachings as deteriorated forms of the Way of the Gods (Shinto).

A Japanese poet once said: "As we walk through the dead autumn leaves, kicking them to each side, we discover the footprints of the God of Heaven." As we walk through the dead leaves of the past in Japan we discover traces of living truths. We are convinced that there have been great forces at work making for human progress, for the kingdom of righteousness and love. This brief account of the race history of Japan bears remarkable resemblance to that of any western race. The man who goes into the interior of Japan and associates with the people in any capacity whatever cannot but be delighted with their kindness and hospitality. As the Christian worker comes to understand the Japanese people he finds them responsive to spiritual ideals and capable of grasping and appreciating truth and righteousness.

"For mankind are one in spirit and an instinct bears
along
Round the earth's electric circle the quick flash of right
and wrong."

—Lowell, "Present Crisis."

Chapter Two : The Modern Development of Japan

FOR over two hundred years (1638-1854) Japan was practically closed to the outside world. Dutch merchants were permitted to call once a year and to live on a secluded island near Nagasaki. In 1853 Commodore Perry with an American fleet steamed into Tokyo Bay, and by the roaring of cannon and the display of force made such an impression upon the Japanese authorities that he obtained a respectful hearing. He placed before the military rulers the letter of President Fillmore requesting that the Japanese enter into friendly relations with the United States of America. He then quietly and astutely withdrew to give them time to consider the proposal, promising to return the following year for their reply. In February, 1854, he returned with a much larger fleet and succeeded in making a treaty of peace and friendship with the Japanese Government.

In that treaty, which was signed on March 31st, 1854, he refrained from any reference to trade or commerce. He made an appeal to the humanity of the Japanese nobles who were all so versed in Confucian ethics that they could not well argue against this first treaty. It opened up to the United States of America two ports, Shimoda and Hakodate, and provided that the citizens of both countries should carry on

friendly intercourse on equal and uniform terms for all classes. They agreed to assist ships in distress, to protect the crews and passengers, and to grant the privilege of purchasing provisions and other necessities of life. Russia, England and Holland soon obtained similar concessions. The United States of America followed up their advantage by appointing Mr. Townsend Harris Consul-General to Japan. He arrived in August, 1856, and in March of the following year obtained permission for American citizens to reside in Shimoda and Hakodate and to trade in Nagasaki. The Japanese, however, refrained from trade with America for economic and other reasons, but with great diplomacy and patience Mr. Harris, in July, 1858, succeeded in opening Yokohama and several other ports to Western commerce and trade. This treaty was also contracted with other Western nations.

The signing of all these treaties without the consent of the Emperor was the beginning of an open campaign for the restoration of the Emperor. The liberal statesman Ii Kamon-no-Kami was an efficient, fearless statesman who took such a strong stand in favour of opening the country that he was assassinated on March the 24th, 1860. This act was followed by a wave of great distrust and hatred of the foreigner. A campaign for expelling the western barbarians went too far and some French, Dutch and American ships off Shimonoseki were fired upon. England joined these countries in destroying the



Commodore Perry.

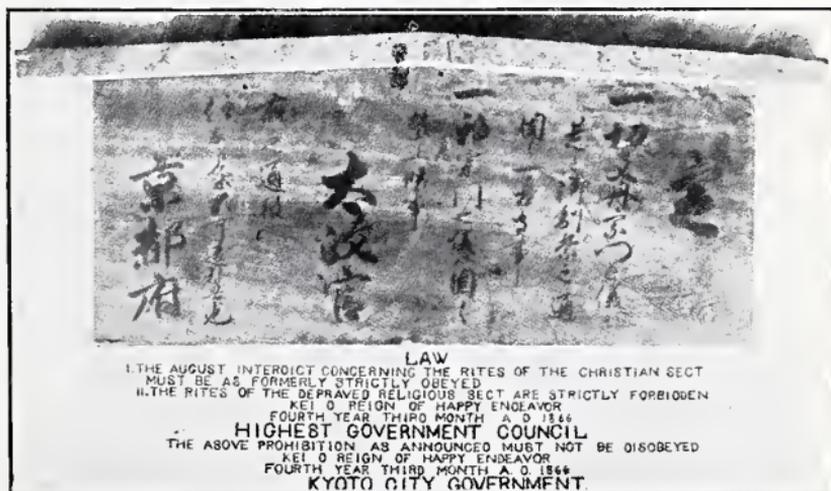
The first representative of the United States Government to visit Japan (1853)



Townsend Harris.

The first Consul-General of the United States to Japan (1856)

MEN WHO HELPED TO OPEN JAPAN'S CLOSED DOORS.



ROADSIDE EDICT BOARD, PROHIBITING CHRISTIANITY (Date 1866).

Japanese forts and in imposing a fine upon the government for permitting them. The Satsuma clan had already been bombarded by the British fleet for refusing to surrender the knights who had assassinated some British subjects. These events showed the Japanese how helpless were the old weapons and methods of warfare, and did much to convince the nation of the necessity of adopting more progressive ideas.

On October 14th, 1867, the military ruler voluntarily resigned his position. Some of his followers continued to resist, even proclaiming a Japanese Republic, but the restoration of the Emperor became an accomplished fact almost without a struggle. This took place at the time of the death of the Emperor Komei (1846-1867) and the accession to the throne of Mutsuhito (1867-1912), a boy of fifteen.

January the first, 1868, marks the beginning of the great Age of Enlightenment. The new government began its foreign policy by inviting the representatives of Western nations to the capital. The young Emperor condescended to receive them in audience. This was followed by an Imperial edict in which he declared his purpose to be friendly with foreign nations and forbade any of his subjects to treat the foreigner with violence. It is difficult to understand this rapid change. But the men who were mostly responsible for it were young knights trained in Confucian philosophy. Of these young men only a very few belonged to the nobility. In the next thirty

years these young statesmen, assisted by expert Westerners, who laboured as teachers, engineers, army and navy instructors, advisers in finance and politics, were able to make a new Japan. To safeguard the country against ambitious leaders who might wish to grasp power, the young Emperor took an oath declaring that "State affairs shall be decided by a deliberative assembly" and "Knowledge shall be sought for throughout the whole world." Whether they so intended it or not, this was the first step toward constitutional government in Japan.

From 1871 to 1875 rapid changes of great political and social significance took place. Prince Iwakura, with several nobles and a few Japanese ladies, visited Europe and America on a tour of investigation. At the suggestion of these men the edict boards against Christianity were taken down in 1872; feudalism was abolished and prefectural government was established, although the new government was obliged to incur a public debt of several million dollars in order to remunerate the disbanded samurai, nobles, and princes; the outcasts were admitted as citizens of the Japanese Empire under the name "New Commoners"; newspapers sprang up; universal compulsory education and universal military service were adopted; post offices were established and the first few miles of railroad were laid; the Christian calendar was adopted; the first deliberative assembly was called and a banking system was organized.

Thus in a remarkably short time great strides toward modern civilization were made by these wonderful young statesmen of Japan.

GROWTH OF DEMOCRACY AND CONSTITUTIONAL GOVERNMENT.

“Your salary and your rice constitute the blood and sweat of the people. You can easily oppress the lower people, but you cannot deceive the Heavenly Lord.” These words carved on a rock in one of the feudal castles of Japan by Iwaita Toneri, an ancient scholar, indicate some appreciation of democratic ideals long before the opening of modern Japan. Sakura Sogoro and his family being crucified because he dared to appeal to the military ruler in behalf of the peasants in his neighbourhood against the oppression of their feudal lord is another of several instances of the spirit of democracy in ancient Japan.

But no one can fully appreciate the state of modern democracy in Japan who fails to understand the mystical sentiments and traditions which have gathered around the Imperial family. Throughout the ages of Japanese history the Imperial family have been wonderfully respected. Even when they were neglected and almost poverty stricken, their dignity and social standing were maintained. The unpardonable sin against the nation would be to think of wiping out this great institution, around which cluster the deepest religious instincts of the Japanese people. Japanese democracy therefore differs

from that of the great republics of the world. The Imperial family is the genius of the Japanese national life and can perhaps be best understood by those loyal British subjects who, loving their liberty and their free institutions, yet at the close of the great world war gathered around Buckingham Palace crying, "We want King George! We want King George!" As Japanese democracy develops it will more and more resemble that of the British Empire.

The Emperor and his people are one in their ideals and interests, and the equilibrium between them must long be maintained if Japan is to be saved from confusion and disorder. The great military rulers obtained their power and exercised it for centuries through the Imperial sanction, and there were always those who jealously upheld the dignity of the Imperial family. In modern times military rule was abolished and deliberative assemblies established through the name and power of the Emperor. So also, all the movements toward democracy and constitutional government have been made public in the name and with the sanction of H. I. M. the Emperor.

In early days the people were ignorant but teachable, loyal, industrious, and ready to sacrifice their lives for the national good. The Emperor and his advisers began training them for nation-wide public service from the day the Emperor Meiji ascended his throne. The difficulties they contended against must not be over-

looked; they had to harmonize and conciliate all the various opposing clan factions which remained long after feudalism had been abolished; they had to educate the people to a nationwide loyalty and devotion scarcely dreamed of by the various classes in feudal times; they had to impart to state administration sufficient power to combine all the disintegrated units of the former age into one national life of co-operation and mutual trust; they had to safeguard the country against extremists who advocated a type of democracy which would destroy rather than build up national life.

The first movement toward democracy and constitutional government was the fulfillment of the Emperor's coronation oath by the convening of deliberative assemblies and the organization of a universal system of education from primary schools to university. The latter was so well performed that it is said that less than five per cent. of the people are now illiterate. In 1880 steps were taken to organize the prefectures, the country and town communities, upon a basis of self-government, thus developing interest in public institutions and the administration of public affairs. In 1881 the Emperor gave notice of the coming of constitutional government and the necessity of educating the people to take their place in representative government. During this period of preparation, various reforms were introduced in methods of carrying on the business of the State. Courts of Justice with

educated judges were established. Political parties were organized and public discussions were more and more frequent, although sometimes under the eye of the police. Every young man taking military training was given a manual on national ethics and trained in his duty as a citizen. Thus the policy of the Emperor was to prepare his people to accept the best products of modern civilization, and fit the nation to enter the comity of nations on an equality with other modern nations.

In 1882 Prince Ito was ordered to draw up the text of the constitution. He took several bright young statesmen with him and made a tour of investigation throughout the countries of the world. In the following autumn he returned and set to work on the first draft of the constitution which was finally promulgated in 1889 as law. By this constitution the people were granted many rights and privileges. The article which interests Christians most is Article XXVIII: "Japanese subjects shall, within limits not prejudicial to peace and order and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

It has sometimes been said that the Japanese constitution resembles that of Imperial Germany. But a little thought over the peculiar circumstances under which it was given will convince one that at that time it was scarcely possible for it to be otherwise. The Japanese constitution was not forced from the Imperial

hands, but was a gift apparently freely given for the nation's good at a time when a strong conservative element was blocking the wheels of progress. On the other hand every student of Japan knows that there is a certain immature modern type of man who cries for liberty and freedom, not knowing the meaning of these great ideals. The statesmen of Japan have therefore been forced to proceed slowly. The great thing to their credit is that they have made such marvellous and steady progress in so short a time.

The abolition of feudalism in Japan broke up the old class organizations and made each man a citizen of a much wider community than formerly. Necessarily they had to break with many of the old traditions which gave ballast to their conduct under feudalism. When traditions and ancient class and family sentiments are destroyed, democracy becomes a great menace to society unless there is some steadying ideal to take their place. This is especially true of the Orient, where the emotions, once aroused, are very intense and tend to increase in intensity very rapidly under the collective suggestion of the masses. The Tokyo riots and the rice riots revealed the potential danger of an ignorant and uncontrolled democracy.

Unless democracy is permeated with the spirit of the Christ life it is not really safe. If Japan ever loses the traditional ties which bind her to her past or breaks up fixed customs handed down from ancient times, nothing will save her society

from anarchy and confusion but the impelling power of love for God and love for man, as revealed in the religious faith and teachings of Christ. Japan is especially in danger because many of the traditions on which patriotic sentiment is based are not able to stand the scrutiny of modern historical methods.

THE ACTIVITIES OF JAPAN IN THE OUTSIDE WORLD.

The exhibition of force in Kyushiu and Shimonoseki on the part of the Western powers in 1863 and 1864 opened the eyes of Japanese leaders to their helpless condition in the presence of modern weapons of warfare, and led them to adopt a sudden change of policy in regard to their relations with foreign countries. Old methods gave place to modern, up-to-date methods. The policy of exclusion was abandoned and Japan, with wonderful courage and efficiency, entered upon a period of great activity in the outside world. In 1872 she released a Peruvian shipload of Chinese slaves who were being cruelly treated in Tokyo Bay. In 1875 the United States of America, in response to her appeal, recognized her prior claim to Agasawara Archipelago, which lay on the sea route between America and South China. The following year she annexed Loo Choo and pensioned its former king. She also sent an expedition to punish the savage tribes of Formosa for injury done to a shipwrecked vessel. China finally paid an

indemnity to settle the affair. In this way the hermit nation very suddenly became active and capable of making her influence felt in the outside world.

In 1886 Japan was formally received into the Red Cross Union of the World. Previous to that time she had her "Society of Universal Love," but after certain of her military men had visited the manœuvres of the Red Cross Ambulance Corps and the Red Cross exhibits in Vienna in 1873, they decided to become a part of the world organization.

But the "White Peril" was menacing her economic life by carrying off her gold coins without giving proper value in return. The country would soon have been without gold had she not, in harmony with British advice, recast her gold coin and saved the situation. Russia, on the other hand, was not so considerate. Without any justification she seized the Saghalien Island and it was several years before Japan recovered her loss.

The early treaties with Japan opened up certain "Treaty Ports": Yokohama, Kobe, Osaka, Nagasaki, Niigata, Hakodate, along with Tokyo, the capital, to residence and trade. The Japanese granted extra-territorial jurisdiction, or exemption of foreigners from the jurisdiction of Japanese law courts. They also maintained a very low scale of import duties. Japanese leaders soon saw that they were being discriminated against, and began an agitation for the

revision of these unjust treaties. They wished to recover their autonomy over their own tariff, to abolish consular jurisdiction and to prohibit their coastal trade to foreigners. Naturally the powers were slow to give up these advantages which they had forced upon Japan. But finally in 1894 the British Government took the initiative and revised her treaty with Japan. From this date Japan took her place in the world as one of the great and rising powers in the Far East. Events soon took place which were to make the power and chivalry of the Japanese known throughout the world. These were the Japan-China War in 1894-95, the Boxer uprising in China in 1900, and the Russo-Japanese War in 1904-05.

In 1902 on January 30th, the Anglo-Japanese Alliance was formed for the purpose of maintaining peace in the Far East. This treaty, which has since been revised and extended, has grown in importance. At the beginning of the great European War Japan interpreted it in such a liberal manner that she entered the war on the side of the allies in August, 1914; her munition factories helped to supply arms and munitions; her fleet protected all allied commerce on the Pacific from the German "pirate ships" and submarines, convoyed troops from the East to Europe and did great service at the mouth of the Suez Canal; her trained Red Cross nurses and doctors went to Russia to care for the wounded and her armies drove the Germans out

of their fortress in China and co-operated with the allies in Siberia. In short, Japan took a great place in the World War from beginning to end. Thus within a few decades the "Hermit Kingdom" has become one of the strongest world empires of modern times.

This rapid rise in world affairs has caused some anxiety and alarm lest the Japanese should become a menace to the world's peace. But apart from an ultra-Shinto faction which theoretically exalts the Emperor as Lord of the Universe, such fears are ungrounded. Japan has not the resources to warrant any such ambition. On the other hand, Japan has some reason to fear that the idealism which helped win the war is nothing more than a device to appeal to the ignorant masses and that as a matter of fact in the process of attempting to abolish war both the United States of America and Great Britain have themselves become infatuated with the need of maintaining an army and a navy of unnecessary proportions. The Japanese would like to see those ideals for which our men bled and died realized in the life of the world. They would welcome a League of Nations they could really trust. If such a world-parliament can be successfully carried out no nation will be more ready to co-operate than the Japanese. Recently the Japanese Foreign Minister said, "The Japanese Government, always anxious as they are for the consummation of a universal peace and the furtherance of international co-operation,

are determined that right and justice shall be their guiding principle in their dealings with other nations." Speaking of the League of Nations he said, "With the establishment of the League of Nations the position of our country in the family of nations has gained in importance, while relations with other countries have grown in intimacy and opportunities have become far more numerous for making our contribution to the portion of the general welfare of all the inhabitants of the globe. At such a momentous time as this the Japanese Government are happy to believe that with your support they will be enabled to secure the fulfillment of this mission of the Empire."* Such noble words can be spoken only by a Minister who has caught somewhat of the Christian ideal. When the public opinion of Japan and Europe is Christianized the difficulties which now exist will pass away.

But there remains the question as to Japan's right to a place in the world. While Japan slept, Western nations under the domination of the white race gradually acquired control of the major portion of the earth's surface, leaving no place for Japan to colonize. She has about sixty millions on an area a little over half the size of Ontario and her people are increasing every year at the rate of eight hundred thousand. Natur-

*Quoted from Viscount Uchida's address, published in *Toronto Globe*, January 31, 1919.



A GLIMPSE OF THE PARLIAMENT BUILDINGS. TOKYO.



A POPULAR THEATRE, TOKYO.

ally this is a serious problem for Japan. She must find an outlet for her population.

Australia (area 2,974,581 square miles) is somewhat larger than the United States of America (area 2,973,890 square miles, not including Alaska, Hawaii and Porto Rico), and has a population of less than five million (census 1911). But worse than that, a large portion of Australia cannot be so well managed by white men as by Japanese. Canada has a still larger territory very sparsely settled; it is, however, too cold for most Japanese to enjoy. But surely it is possible to give the Japanese a place in which to live. In view of these facts have we a right to condemn Japan in China and yet see England and France remain undisturbed? In the words of a recent Japanese writer,* "Such denunciation inspires, if anything, a suspicion of conspiracy by the white races. Japan cannot be disarmed except by liberating China from the clutch of Europe. Japan will endure the burden of armament as long as there is fear of Western aggression upon China." In fact she must do so until the international relationships are put upon a Christian basis in which men are surely bound together by common ties of humanity and brotherhood. The only solution for these world problems is a League of Nations which shall be a reality spiritually, as well as politically. To

† Quoted from Viscount Uchida's article, published in *Asia*, December, 1919.

realize the spirit of such a federation is a religious problem based upon the great principle of God's common fatherhood and man's brotherhood. It is a matter of no small satisfaction and encouragement to the realization of the League of Nations on Christian principles, that in the words of Prince Katsura, a great modern statesman of Japan, "Japan is no longer Japan of the Far East but Japan of the World."

Chapter Three : The Modern Industrial Revolution and Its Problems in Japan

THE MODERN INDUSTRIAL REVOLUTION.

FIFTY years ago Japanese industry was entirely accomplished by domestic manufacturing under the patronage of the upper classes, and was merely intended to supply the necessities of home consumption. There was no modern machinery, no steam or electric power used. Even division of labour on any extensive plan was not known. To-day everything is completely changed. It is no exaggeration to say that Japan has become not only the leading industrial nation of the Orient but one of the foremost countries of the whole world in industry and commerce. To describe this industrial revolution, which has been accomplished in less than fifty years, surpasses the powers of imagination; but to attempt to do it should awaken keen interest in the Japanese people and their destiny.

The industrial revolution in Japan resembles that which took place in England after the invention of machinery and the discovery of steam power. The importation of foreign products very quickly affected the customs and habits of the Japanese people, who adopted foreign fashions

both in wearing apparel and in architecture. It was quite a common thing in the transition period to see curious combinations of Japanese and Western styles of dress, such as wooden clogs, red flannel underwear, a frock coat and silk hat. This remarkable change in the customs of the people called for changes in their industrial life, and led to the organization of industry on a modern basis which allowed for perfect freedom of action and initiative in manufacturing, and liberty in travel and commerce. The coinage was unified and systematized on a gold standard. A national system of paper money was established and national and private banking concerns were organized. The Yokohama Specie Bank was founded in 1879 and the Bank of Japan in 1882.

From 1872 the Imperial Government began to take an active part in encouraging industry and trade. Exhibits to be sent to the Great International Exhibition at Vienna the following year were sanctioned and assisted by the government. About seventy prominent Japanese attended the exhibition, after which they visited all the Western countries, studying methods of industry and commerce. They returned to Japan with all kinds of samples of both raw and manufactured materials. They imported modern tools and machinery and subsidized a company to export Japanese products and wares. As a result Japanese lacquer wares, metal work, textile fabrics quickly became known throughout the world.

The ancient industries of Japan were rejuvenated and again began to prosper. In 1877 they held a National Industrial Exhibition in Tokyo in order to educate the masses of the people and to encourage modern industries. This was followed by a great boom in industry. Model silk factories and experimental factories were organized under government direction and control. Manufacturers were called together and given a chance to exchange ideas and stimulate greater endeavour. Local prefectural industrial exhibitions were held and judges were appointed by the central government. Provincial museums for exhibiting various products of industry were established and encouraged by the government.

Technical education was organized. An engineering college to teach all the applied sciences was established in Tokyo. Faculties of applied science were also introduced into the Imperial Universities in Kyoto and Tokyo. Later, higher technical schools were established in many of the large cities and were supported by a large number of preparatory technical schools. Thousands of young men were trained in this way and entered various industrial enterprises. Many of the brightest graduates were sent abroad for study and investigation, with the idea of returning to become captains of industry and commerce. In 1888 the government passed regulations relating to patents and trade marks. Special recognition was given to inventors of new machines. In this way the Japanese have clearly proven

that they are not mere imitators but that they possess initiative, originality and inventive ability.

After the war with China (1894-95) a great boom took place in manufacturing. Joint stock companies were formed and many manufacturers became independent of government subsidies. Business men upon their own initiative made tours of the world to study the needs of the foreign markets. They also turned their attention to Australia, the South Sea Islands and South America. After the Russian War (1904-1905) industry again flourished and about one thousand new companies were organized. About this time the government began to organize national industries in order to raise the national revenue. The Crude Camphor and Camphor Oil Monopoly was organized in 1903, the Salt Monopoly in 1905, the Tobacco Monopoly in 1904, and many of the railways were nationalized in 1906.

The manner of assisting these various companies showed great business foresight and ability, especially in a country where for so long the higher classes had despised commerce. Banking corporations for the special purpose of lending money at a low rate of interest were organized. Banks like the Agricultural Banks, the Hokkaido Colonial Banks or the Industrial Banks were intended to assist men of enterprise in their work of organizing industry. Most of these banks made long loans at low interest on

immovable property. The Industrial Bank made loans on local loan bonds and reliable companies' debentures and shares. It gave mortgages on ships and ships under construction. It even took shares in companies approved by the government and made loans for fixed terms on sites and buildings belonging to large industries, provided always that these loans did not exceed one half the amount of paid-up capital. The Hokkaido Colonial Banks, as the name implies, were intended to assist the people who were opening up industries in the north country. Japan's success in modern industry was thus very greatly influenced by her organization of finance under reliable government supervision.

Just before the World War, trade and industry were suffering a reaction from the activity following the Russian War. The government opposed any further foreign loans, and the balance of trade was decidedly against Japan. Every effort was being made to assist the people in their burden of taxation. Then in 1914, Japan entered the war on the side of the allies and sent an expedition to capture Tsintao. But in spite of the expense involved, it was soon found that Japan was so far from the main theatre of the war that her trade and her industries were not going to suffer from her share in the world conflict, but rather she began almost immediately to reap rich benefits from it.

In the remaining years of the war, but especially in the second year, Japan enjoyed unpre-

cedented commercial and industrial activity. Large orders for munitions and other orders from India, China and the South Seas made export trade prosper. The scarcity of shipping and the abnormal price offered for Japanese ships abroad brought unprecedented activity in ship building. Then the embargoes placed on Western products led Japanese to attempt to manufacture machinery and chemico-industrial products in Japan. The presence of large supplies of money in the country made trade and industrial expansion comparatively easy. At this time there were over two hundred and twenty-five million pounds sterling (yen, 2,200,000,000) invested in the creation of new, and the development and expansion of old industries, mostly manufacturing and mining. This unexpected progress enabled her to invest in bonds to support the allied cause to the extent of nearly one hundred and twenty million pounds sterling, or nearly all of her favourable trade balance.

During the last four years factories have sprung up everywhere, the streets and the trains have been continuously crowded with traffic. New industries never heard of before in Japan have sprung up with magic rapidity. "In 1917 Japan was the greatest exporter of low-grade toys. In 1910 their value was £150,000, in 1913 £250,000, and in 1917 £830,000. Her trade with India, China and the South Seas has advanced by leaps and bounds. In 1913 India imported only about eight million yards of Japanese

cotton piece-goods; in 1917, nearly ninety-three million yards.”* Japan sent purchasing agents to India to secure the very best varieties of cotton and to sell her manufactured cotton goods. In this way she has been able to produce a much finer cotton article to compete with those produced in Manchester and in the Bombay mills. But another serious side of this competition is that Japan can import Indian cotton, manufacture it, and flood the Chinese markets at a lower rate than the Indian mills can possibly do under existing circumstances. Another fact which shows the enterprise of the Japanese business man is his plan to build railroads in South Manchuria to a near Korean port and in this way enable his manufactured goods to reach the central Asiatic markets at *a minimum cost for transportation*. Some of these facts explain why foreign business men might not like these bright, active, industrious traders of Japan. In other cases the lack of any strong sense of individual responsibility has given the Japanese business man a bad name. Individuality is only produced in its highest form by the practice of Christian principles, but even in the so-called Christian countries much lack of individual reliability exists. However, general statements such as are so frequently made against Japanese commercial ethics are not true simply because they are based on single instances, or experiences of some

* *The London Times Trade Supplement*, Sept. 6, 1919.

unfortunate foreigner who got hold of the wrong man. But even if they are mostly true, then, all the more reason why Christian propagandism should be systematically pushed.

On the other hand it is well for us to realize that we British are allied to a wide awake and very energetic race, who will no doubt become more and more like British people in their political ideals, while in their industry and commerce they are bound to become more and more our rivals. They are increasing very rapidly in population and will naturally spread out over the Far East and the islands of the sea. For the first time in modern history a coloured race has arisen which is sufficiently alert and astute to beat the white races at their own games. Unless the Anglo-Saxon race abandons its race suicide and British labourers endeavour to increase their industrial products they will be surpassed in the economic race by the Japanese.

LABOUR PROBLEMS OF MODERN JAPAN.

The natural outcome of this rapid development of industry in Japan has been the rise of social and economic problems which press for solution. These problems are not so advanced as they are in Western countries. In fact it is nearer the truth to say that they resemble those of England one hundred years ago. Even as late as 1882 the number of factories using modern machinery was only about eighty-four. But to-day there are several thousands of them. During the past four

years alone about nineteen thousand factories were either built or very greatly enlarged, while the increase in the number of employees reached over four hundred thousand. This explains some peculiar characteristics of the labour problem in Japan.

Factory law in Japan is still one hundred years behind that of the most advanced Western nations, and public opinion is so poorly educated upon these questions that even the agitation for the improvement of the condition of the labourer is often looked upon as a dangerous thought or as something to be opposed. The law-makers in their factory laws are attempting to raise the ideals of the public within the next fifteen years. The Canadian Methodist Mission has a standing committee investigating the social problems of Japan. From their annual report the following account of the factory law is quoted:

(a) Children under fifteen, and women must not work more than twelve hours a day.

(b) Children under fourteen, and women must not work at night between 10 p.m. and 4 a.m.

(c) No child under twelve years shall be permitted to work in a factory, but easy work may be permitted by the administrative authorities to children as young as ten. This law is not to become actual law for fifteen years. In the meantime (a) the twelve hour daily limit may be extended to fourteen hours by the authorities; (b) night work may be permitted to women and children when there is: (1) A special reason for

working in one spell. (2) A special reason for night work. (3) Alternative sets of operatives. These provisions, Mr. Price points out, correspond to the English law of 1819. In each case the ages given are Japanese ages, which count the child as one year old at birth and increase every year at New Year, so that the above ages must be reduced a year at least to get the equivalent foreign age. In 1833, English law forbade night work to women and children, and in 1891 it prohibited work to children under eleven years of age. The Japanese law prohibits women and children working around dangerous machinery, and in the presence of poisonous gases. But with the exception of this last point the whole law is made for the factory owner, and may be set aside in cases of extraordinary necessity. It is difficult to harmonize the factory law with the statement so often made that over ninety-two per cent. of the children of school age are actually in school.

The committee were able to investigate the largest factories and received information which the factory owners seemed pleased to give, because their factories were really superior in many ways. But as the conditions come to be known it is evident that industrial conditions in Japan differ from those of the West in several important respects. (1) There is a larger percentage of young female labour employed, since more than one-third of the workers are girls under nineteen years of age. (2) The term of

service is much shorter, and skilled labour is more difficult to obtain. This may be due to the sudden manner in which industry has gone forward. But already, since the war, many of the temporary factories have closed down, and those who rushed from the farms to the factories, attracted by high wages, are experiencing great difficulty. (3) The law is not sympathetic with the labourer in his effort for freedom. If he attempts to instigate a strike he may be punished by imprisonment with hard labour for from one to six months, or by a fine of from three yen to thirty. (4) Japanese workers do not observe one day of rest in seven, and they work from twelve to fourteen hours a day. In some cases they work even for a longer period. In some of the more up-to-date business concerns the Western eight-hour day is now being introduced, but the great majority of the factories continue working overtime.

* The following digest of an address by Osamu Ishihara, M.D., delivered before the National Medical Society in October, 1913, gives an account of Japanese labouring women which still holds true except that the numbers are greatly increased:

“In private factories alone the number of workers in 1910 was 800,000. Among these 300,000 are men and 500,000 are women. Of the

* This is part of the material gathered by “The Committee of the Canadian Methodist Mission in Japan on Social Conditions,” of which the Rev. Percy G. Price, Kanazawa, is chairman.

500,000 women 300,000 are under twenty. Those over twenty are made up chiefly of women between twenty-one and twenty-four. Therefore, one-third of the total manufacturing population of Japan, both public and private (900,000), that is 300,000, consists of female workers under twenty. In Western factories female workers under twenty are assistants, but in Japan they are the principal workers. Out of the 500,000 female workers, 190,000 are engaged in raw silk, 80,000 in cotton spinning, and 120,000 in weaving, making a total of 400,000 in the textile industries. Among these, 70 per cent. live in dormitories and the very large proportion are girls under twenty. Factory owners do not use the villagers, but recruit girls from far away districts. According to my opinion, living in dormitories is a system of slavery.

“In the raw silk industry they are made to work from thirteen to fifteen hours. In the weaving industry some work twelve, but the majority from fourteen to sixteen hours. It would seem that the public countenance these things because Japanese civilization has not yet made sufficient progress.

“The meal hour is from twenty to thirty minutes. But if the worker thinks she can rest for thirty minutes she is making a mistake. If she does the foreman is displeased. But if she shortens her meal hour the foreman is pleased. There are some factories where they spin yarn and weave cloth while eating rice balls.

“The factories are generally dark, and the raw silk factories are filled with steam. In such places girls not yet full grown must work. It would be surprising if healthy conditions were maintained in these places.

“The physical condition of women under twenty is conspicuously bad. The longer they work the worse their condition becomes. If we examine the girls who are seventeen years old we find that those who entered at fifteen are worse than those who entered at sixteen and those who entered at fourteen still worse.

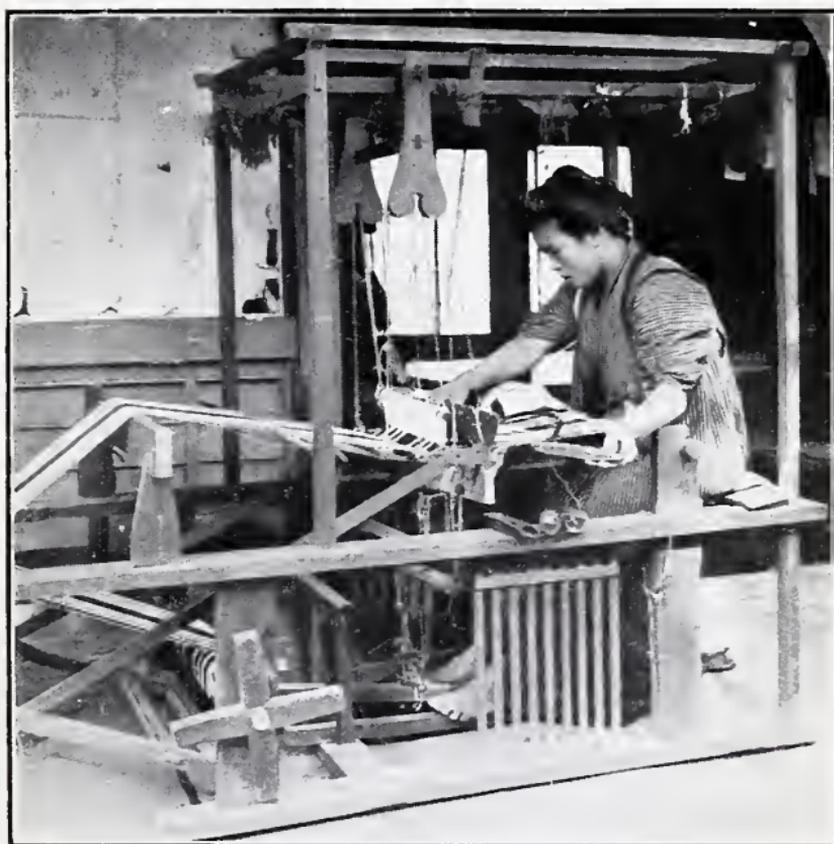
“The cotton spinning industry is not native to Japan and depends upon the use of machinery. When the machinery stops all must stop. They strictly observe a rest period of thirty minutes at noon, and thirty minutes in the afternoon. The first class factories are splendid, but the second and third rate factories are like those of the raw silk above described. They are usually filled with cotton dust and are exceedingly hot and damp. The machinery never rests. There are day and night shifts. They exchange at 6 a.m. and 6 p.m. The shifts themselves are changed every seven or eight days so that the former day workers become night workers. A great number of girls of twelve and thirteen are employed. Making young, innocent girls, who have not yet experienced the impulses of womanhood, work from evening till morning, rubbing their sleepy eyes under the electric light, is a problem of humanity.

“ The decrease in weight due to night work in one cotton-spinning factory examined was 170 momme (120 momme equal one pound). The amount recovered during the next period of day work is 101 momme. The net loss in weight during one week of day work and one week of night work is 69 momme. Those who work continuously in such a way will be reduced to skin and bones. Grown-up people might be able to maintain a balance of bodily condition, but as these workers are not full grown, they cannot do it. So they receive a double injury. They grow daily weaker and become stunted. To treat girls in that way is an act of murder, though slow and indirect. The employers are saved from actual murder because the girls, not being able to stand it any longer, run away. The consideration of such a deliberate course of action being pursued toward innocent children gives one a very uncanny sensation. Night work has a great deal to do with the death rate due to consumption.

“ In cotton spinning and weaving half of the workers leave within less than a year. Of those who leave within the year half stay for less than six months. In cotton spinning the percentage of those who leave after three months and before six is very great. The reason they leave is that the work is not suitable for human beings and destroys the human body. A factory which employs 1,000 hands cannot continue business unless at least 800 new workers are employed every year.



The Modern Cotton Factory.



When Weaving Was Done in the Home.

JAPAN'S CHANGING INDUSTRIAL CONDITIONS.

“In small factories the second story, and in large factories a separate building, is used for dormitory purposes. In new factories of large capital the plan of the dormitory is perfect, but in the ordinary factory the rooms which have sufficient light are few. In small factories the dormitories are surprisingly poor and wretched. On an average each worker has one mat. But there are some places, such as in Nagano Ken, where there are many factories in which each worker has not even one mat.* Even worse conditions exist in the smaller factories.

“Usually one set of bedclothes is given to two workers. In some raw silk and weaving factories under middle grade, in which the dormitory is small and bedclothes insufficient, they put the under quilts close together, and then lying as closely together as possible, they have the caretaker cover them with the upper quilts. On account of frequent change of workers one set of bedclothes is used by several different persons. The clothes are not even aired when they change their owners. This is a powerful factor in the spread of consumption. In some cotton-spinning factories, where there is night work, the night workers lie down in the beds which are still warm because the day workers have just vacated them. In order to sleep they make the room dark, so that the clothes never see the sunlight.”

* 3 ft. by 6 ft.

The following statistics for 1916, for which I am indebted to Mr. Harada of the Kwansai Gakuin, show a very great increase in the number of women and children workers.

	No. of Factories	Over 15		12 — 14		Under 12		Total		Totals
		Men	Women	Men	Women	Men	Women	Men	Women	
Silk Spinning, Cotton Spinning, Weaving, etc..	5,392	92,286	460,735	4,557	77,288	177	4,395	97,020	542,418	639,438
Machinery and Tools.....	1,857	135,049	9,340	4,166	842	72	8	139,287	10,190	149,477
Chemist.....	2,263	80,177	33,513	5,550	4,867	820	853	86,547	39,233	125,780
Food & Drinking.	2,486	45,107	8,371	746	532	16	7	45,869	8,910	54,779
Miscellaneous ..	3,069	64,024	29,448	4,461	4,154	114	298	68,599	33,900	102,499
Special Industry, Gas, Electricity, and Metal	232	21,222	1,982	84	26	4	10	21,310	2,018	23,328
Refining	19,299	437,865	543,389	19,964	87,709	1,203	5,571	458,632	636,669	1,095,301
Total.....										

Besides these there are also mentioned about 60,000 women coolies who work in the mines with men who are very close to the "missing link" between men and animals.

In December, 1918, the leading daily paper of Osaka took up the question of the condition of women workers in three successive issues of the paper, and called attention to facts very similar to those mentioned by Dr. Ishihara. It quotes Prof. Masai, of the Osaka Medical College, who points out the dangers to public health arising from the method of treating the girls in factories. In the February number of the *Taiyo Magazine* there is an article on "Women's Place in Japanese Industry," which calls for improvement in the physical welfare and comfort of the women workers. It describes girls of adolescent age, most of whom cannot write their own names, living together in large numbers, and calls attention to the problem of reform as one which claims the immediate attention of the Japanese public. Books like that of Prof. Abé, of Waseda, an earnest Christian man, on "The Latest Social Problems," deal with modern social problems which have arisen since the introduction of modern civilization. Dr. Hajime Kawakami, of Kyoto Imperial University, discusses "The Social Problem as Looked at Through a Pipe." He also deals with the problem of female labour in Japan. He points out the fact that the introduction of machinery, electric lamps and water supply has helped to emancipate women. But the increased cost of living makes it necessary for them to work. At present six times as many women are working in the cotton and silk mills as men. He quotes Mr. Nikaido, an official of

the Statistics Bureau, to show that in recent years the death rate among babies, young men and women has greatly increased, due as he supposes, in part at least, to the way young girls are forced to labour in factories. He quotes the results of Dr. Ishihara's investigation, and concludes that "Machinery is eating the flesh of our young women while we are in bed." In addition to facts quoted above, Dr. Kawakami shows that out of 200,000 young women coming out from the country every year, 80,000 return home, and that a large percentage of the returned operatives are victims of tuberculosis. The introduction of one such victim into a village where there is no attention to sanitation will eventually mean the destruction of the village. In this strong way he points out the danger to national life, and calls upon the public to help reform these terrible conditions. In this way great scholars and editors are endeavouring to create a public conscience on this great question of women labouring for long hours in factories, under improper conditions of sanitation and morals.

The conditions which have just been described resemble similar conditions in England shortly after the introduction of machinery. The situation was met by men who, like the Earl of Shaftesbury, and Howard, gave their lives unselfishly for the betterment of society. They were impelled to do so by their religious faith and conviction. In Japan, while the attitude of Shinto towards women has been better than that

of Buddhism, the combination of the two religions has not been very satisfactory. The more popular sects of Buddhism hold out hope for woman to enter Paradise provided she is reborn a man. Woman is deprivileged, and because of sin in past births she has to suffer the humiliation of being a woman. A religion whose historic attitude makes woman "a messenger of hell" is not likely to be a powerful influence in her redemption. Even Confucianism as it has been handed down in popular thought, degrades woman to an inferior position to man, and in many cases makes her his tool. Popular theatres sometimes laud the loyalty and devotion of a woman who sells her chastity to save her husband from debt, or more commonly to help her parents financially. A popular Japanese proverb expresses the thought that a woman is not to be trusted even after she has borne you seven children. With such a traditional attitude toward woman there is no power sufficiently strong in Japan to cope with the situation and bring about reform except the power of the Gospel of Christ and of the Holy Spirit. In fact, public opinion in Japan is already being transformed by its direct or indirect influence. It is very difficult to estimate to what extent the Christian message has already changed the traditional ideas and ideals of Japan. It is being received in so many different ways; through English literature; through the general education of woman; and in many other ways

too difficult to analyze. In short, there are greater forces at work making for the Kingdom of God in Japan than most men dream of. We are co-workers together with God, and God's ways are innumerable.

It is no exaggeration to say that the general labour situation in Japan, even among the men, is also one hundred years behind the West. Many of them can still look back to feudal times when their fathers were more like serfs than modern labourers of the West. Up to 1882, little or nothing had been done to improve the condition of Japanese labourers. In Count Okuma's "Fifty Years of New Japan," Volume II, Professor Isao Abé, of Waseda University, gives a very interesting account of early labour movements in Japan. In 1885 the *Azuma* newspaper began to draw public attention to the needs of the labouring classes, and in 1892, the editor, Mr. Kentaro Oi, organized a party to protect the poor labouring classes, and the first Labour Union was formed. In 1884 a Printers' Union was formed, assisted by Mr. T. Sakuma, the head of a printing house. In 1889 an iron workers' league was formed to establish a co-operative iron foundry. In 1890 several Japanese in San Francisco organized a Labour Association to study the labour problems in the West and then return to help labour in Japan. Seven years later the Workmen's Society, backed by several prominent Christians, was organized in Tokyo,

and a magazine called *The Labourer's World* was edited by Mr. Sen Katayama, who has written an excellent article on "The Japanese Labourer" in the January (1920) number of *Asia*.

In 1898 a field day for labourers was planned in Tokyo, but the police, fearing trouble, forbade it. In 1901 a local newspaper sold thousands of tickets for another Labourer's Society gathering in Tokyo. The police became alarmed and tried to limit the crowd to five thousand, who should come without sticks or weapons and not be allowed intoxicants. The result was that on the day appointed over five thousand gathered early in the morning and the gathering ended in a mob. In 1898 the Railway Engineers in Northern Japan united to ask for higher wages. The company sent a representative to the scene of the trouble, and ten men suspected of being ringleaders were dismissed. Then several hundreds threatened to strike, organized on a more secure basis against the oppression of the employers and for a time the union was powerful. Mr. Abé, who is himself an earnest Christian, points out that five of the ten suspected ringleaders were Christians, and that they afterwards organized a Temperance Society among the engineers, and two hundred of them became teetotallers. But capital, assisted by the police, broke up this organization. The police became very nervous after the disgraceful conspiracy of

Kotoku and his friends against the life of the Emperor, and for a time labour and other social movements were dropped.

In recent years Mr. Bunjiro Suzuki, a loyal and respected Christian, has organized the (Yu ai Kai) Friendly-Love Society for the purpose of assisting the labouring classes. Mr. Suzuki is president of the association, and being very sane and Christian in his methods, is doing great service, not only for the labourers themselves but also for the employers. The membership now numbers over thirty thousand and the society bids fair to be an ideal union of labouring men. During 1917 there were 367 strikes reported in Japan. This number is unprecedented and is one of the natural results of the industrial revolution and the unsettled condition of the Japanese labourer, who is almost entirely at the mercy of the employer, who practically dictates the terms of employment and very often dismisses him without consideration. Although the law formally makes provision for the workman in case of accident or sickness during his employment, and orders two weeks' pay in case of sudden dismissal, yet the unscrupulous employer can easily find some reason for evading the law. In an address before a learned society in Tokyo Mr. Suzuki draws attention to the great disrespect for labour on the part of the masters of factories, and deplors the fact that so little consideration is given to the welfare and interest of the working man, either by government or

private employers. Mr. Suzuki also points out the remarkable progress which has been made in enlightening employers and employees. There is a healthy dissatisfaction among the labourers with their present position, and the Japanese capitalist must not only "sit up and take notice," but must do something to remedy existing evils.

The remedy is not merely economic. It must be sought for in the religious attitude of man to man. It calls for a recognition of the fundamental ideals of Christianity in regard to personality. Christ's attitude toward the least of men, toward the individual soul, is the foundation for the solution of the labour problem in any country. It is not a class problem; it is a problem of humanity. The Christian must be greater than a class. He stands for the brotherhood of all men, impelled by the resistless love of our common Father, God. In this day of economic and social upheaval, Christ and His Gospel of love is the only foundation for any remedy for the ills of society. The Christian worker is a propagandist for world citizenship and world-wide brotherhood in Christ.

Chapter Four: The Religious Situation in Modern Japan

HISTORICAL.

THE religious upheaval which accompanied the restoration of Imperial authority in 1868 resembles similar events in the history of the Jewish people. Shinto, the national religion, had great influence with the government, which took steps to wipe all trace of Buddhist influence out of the Shinto shrines; Buddhist priests were driven out of these temple-shrines; Buddhist idols, hangings and scriptures were torn out and burned; special privileges which had been granted to Buddhism were withdrawn. Most of the princes who had become Buddhist priests retired from their office. A Department of this National Cult (*jijikwan*) was opened, and the following year officials of the government were appointed to teach pure Shinto. Edicts called attention to the facts that Japan was the land of the gods, that H.I.M. the Emperor and his loyal subjects were alike the sons of the gods, and that in ancient days the government and the religion of Japan had been identical; but for a time the way had been clouded by darkness and the Emperor's authority lost. With the restoration of the Emperor it was only natural for the people to return to the right way, the way of the gods, Shinto. Even

cremation was forbidden, as being a Buddhist or foreign method of burial.

At this time, and for some years during these early days of the new era, Shinto began to give birth to many superstitious sects. As the country became more and more enlightened these superstitious sects assimilated much that is Western and Christian, and systematized their doctrinal standards in a more modern form. The following list gives some idea of their number and importance.

Sect	Date of Organization	No. of Believers	Preaching Places	Teachers
1. Tenrikyo	Circa 1870	3,109,892	2,834	21,250
2. Konkokyo	Circa 1861	562,378	436	1,150
3. Kurozumikyo	Circa 1870+	488,509	476	4,090
4. Ontakekyo	Circa 1870	964,605	589	9,069
5. Jikkokyo	Circa 1875	385,388	157	2,757
6. Fusokyo	Circa 1870-75	186,238	233	2,927
7. Misokyo	Circa 1873	123,092	30	621
8. Shinshukyo	Circa 1880	918,454	278	3,739
9. Taiseikyo	Circa 1882	4,131,856	180	5,277
10. Shindoshu	Circa 1870-75	1,591,751	505	8,564
11. Shinrikyo	Circa 1880	1,521,516	176	2,176
12. Taishakyo	Circa 1870+	718,291	270	3,310
13. Shuseikyo	Circa 1871	485,447	346	8,582

In 1871 A.D. the National Cult Department became a bureau of the gods, and administration was separated from religion altogether. The custom of performing religious ceremonies by Imperial order was given up; the palace Buddha was removed; the land bestowed upon priests

was taken away; women were now allowed to visit the mountain tops and enter other sacred places freely. In 1873 the Bureau of the Gods became a Department of Shrines and Temples, which had charge of teaching only, while the religious festivals were placed under the Department of Rites and Ceremonies. At this time they emphasized reverence for the gods and care for the country. Heavenly reason and Heavenly virtue must be made known. Respect and reverence for the Emperor, and obedience to his every wish must be observed. Officials were appointed to teach these moral, patriotic principles; they were recruited from former priests of Buddhism and Shinto. Year by year the educational standards were raised. The first school, the Dai Kyomi, was founded, subjects were given to each sect for study, and a monthly sermon was requested. These were of a national character: (1) The Grace of the Gods and the Emperor. (2) The Immortality of the Soul. (3) The Creation of All Things by the Gods. (4) Life, Heaven, Hell. (5) Patriotism. (6) The Festival of the Gods. (7) Prayer for the long life of H.I.M. the Emperor. (8) The Relation of Lords and Retainers. (9) The Relation of Parents and Child. (10) The Relation of Husband and Wife. (11) Festivals of Purification. All Buddhists who could conform to these ideals were allowed to teach. Gradually, however, suitable men were chosen as instructors in

National Ethics, and were respected as officials of the government rather than as priests.

In 1873 several Buddhist priests visited the West and reported in favour of separating Buddhism and Shinto. The Dai Kyomi was discontinued and each sect was permitted to establish its own school. In 1877 the Board of Shrines and Temples was changed to a Bureau for the purpose of superintending them. Then for a time Buddhism again received many favours. The moral-teaching officials were abolished and each sect was permitted to fix its own standards. The temples and shrines were very well organized and regulated at this time. In 1899 the government completely separated Shinto shrines from Buddhist temples. The latter were put under a Bureau of Religions, while the former were under a Bureau of Shrines. At this time even the great Ise shrine became a secular organization, because "Shinto is merely a mechanism for keeping generations in touch with generations, and preserving the continuity of the nation's veneration for its ancestors." Shinto was no longer a religion but the embodiment of the national life.

With the separation of Shinto from religion Buddhism and Christianity were placed in the same category, and were, as religions, opposed to the irreligious attitude of the government. In 1890 the Imperial Edict on National Ethics to be taught in schools was issued by the

Emperor. This is a very carefully thought out system of ethical ideas intended to create a national ethical spirit. It reads as follows: "Our ancestors founded the State on a vast basis while their virtues were deeply implanted; and our subjects, by their unanimity in their great loyalty and filial affection, have in all ages shown them in perfection. Such is the essential beauty of our national polity and such, too, is the true spring of our educational system. You, our beloved subjects, be filial to your parents, affectionate to your brothers, be loving husbands and wives and truthful to your friends. Conduct yourselves with modesty and be benevolent to all. Develop your intellectual faculties and perfect your moral powers by gaining knowledge and by acquiring a profession. Further promote the public interests and advance the public affairs; ever respect the national constitution and obey the laws of the country; and in case of emergency courageously sacrifice yourselves to the public good. Then offer every support to our Imperial dynasty, which shall be as lasting as the universe. You will then not only be our most loyal subjects but will be enabled to exhibit the noble character of your ancestors.

"Such are the testaments left us by our ancestors which must be observed alike by their descendants and subjects. These precepts are perfect throughout all ages, and of universal application. It is our desire to bear them in our heart in common with you, our subjects, to the

end that we may constantly possess these virtues.”

For years the live question in Japan was whether it was necessary to have religion at all. Ethics was all that was necessary. Buddhist and Christian alike emphasized the importance of having religious faith and practice. One ultra-national party tried to invent a new religion based on emperor worship, or something very akin to it. Their theory would make Japan as great a menace to mankind as the pan-German ideal, since the Emperor of Japan would then rule the world. Others tried to exalt the work and life of Ninomya to a position of eminence, and to make the Hotokusha society, founded by his followers, a substitute for religion.

After the conspiracy against the Emperor the need of religious faith to strengthen the moral ideals of the nation was more fully recognized by many. After the Russian War prophets claiming to have had visions of gods or Buddhas attempted to reveal new ideals of truth. The younger Buddhists made a very sincere effort to revive Buddhism. A great deal of light has been received by Buddhism from modern thought, on the one hand, and from Christianity on the other. One movement styling itself “Living Buddhism” was championed by Dr. Enryo Inoue, who felt that Buddhism must be harmonized with Western science and philosophy. With the assistance of Western science they attacked Christianity. The other movement of

young Buddhists has given up its intolerant attitude toward Christianity and adopted a method of appreciating the good in Christianity but finding it in Buddhism. Over and over again one is told that Buddhism is like Christianity, differing only in some non-essentials. There is scarcely any valuable method used in Christian work which has not been imitated by these Neo-Buddhists. Many sects have printed their sutras and other standards of doctrine in separate volumes and bound them in soft leather resembling the Christian Bible. Even the Zen sect, which depends so much upon the unwritten intuition, has such a book. The Christian Hymn Book has not only been imitated but in many cases the hymns have been adapted to Buddhist use for the praise of Amida, "The Buddha of Measureless Light and Life," for they sing—"Oh for a thousand tongues to sing my blessed Buddha's praise." In some cases the organ is being used in Buddhist temples. Sunday schools, summer schools, Young Men's Buddhist Associations, and classes for special religious experience and culture have been adopted. Benevolent social work has been re-established. In some cases the old unintelligible, mechanical funeral services have been replaced by more up-to-date methods. One of the most interesting things is the New Nichiren Church in Tokyo, with its modern methods of evangelism. Modern tracts showing the superiority of Nichiren and his doctrine are used.

At the time of the coronation of the young Emperor a great revival took place in Shinto as a religion of Japan. School children were ordered to visit the shrines, in which the local official was very often the priest of some sect of Shinto. For a time this attitude caused considerable uneasiness, both among Buddhists and Christians. As a matter of fact, however, the reaction was little more than the patriotism of the people expressing itself in these ancient ceremonies, which should be preserved and, if possible, assimilated as peculiar expressions of the æsthetic nature of the Japanese people.

The result of Buddhism fraternizing with Western materialistic science, with agnosticism and even with atheism, was to destroy the spiritual life of religion. Many Buddhist priests have come to have little or no genuine faith in Buddha, and they frankly say so. A few years ago the religious world was shocked by the Hon Gwanji scandals. The chief abbot resigned his position and became as a private man. He was a great traveller and a modern scholar, and during his absence the temple was neglected. The newspaper said, "Taking advantage of the opportunity of lax control, the higher priests embezzled the money of the temple and lived profligate lives." Whatever happened, the religious life of the leaders was not very strong. Such tendencies are not corrected by modern science, agnosticism or atheism. The result of the spiritual movement in Buddhism was more encour-

aging. Theistic faith was deepened, and there was a tendency to abandon historic Buddhist tenets and become more and more like Christianity. If Sakyamuni were to awaken and visit Japan he certainly would find it difficult to recognize some of those who think they are following him. He would probably recognize that the historical movement of Buddhism from his original atheism toward God represents the real need of the human heart, which cannot be satisfied with negatives, nor with devices of a temporary nature.

THE PRESENT RELIGIOUS SITUATION.

When the late Emperor lay seriously ill, crowds of middle-class people gathered before his palace praying to him for his own recovery. Various methods were employed; some worshipped his picture; others, with their hands full of vegetable oil, in which they placed little burning torches, prayed very earnestly, while still others repeated the sacred name of their scripture. All of them were actuated by a sincere love for their Emperor, and though their religious faith may be difficult to analyze, the incident reveals very clearly the religious need of the masses in Japan to-day. As the Emperor's body was carried to its last resting-place thousands of worshippers clapped their hands and repeated their prayers. No modern man witnessing either of these incidents could help being moved to compassion for the masses. The great body

of common people are religious and have a religious need. They may not be willing to admit it, yet their religious nature is feeling out after God if haply they may find Him.

Some more intelligent Japanese say that as a nation the Japanese are not given to religious feeling or emotion; in fact, they affirm that Japanese lack the religious sense and are in a state of comatose indifference to religion. So true is this that the priest only visits the homes of the people when someone is dead or when he wishes to receive a gift for his temple, on which occasions the well-side gossips say, "What is gone wrong at the neighbour's home? Is any one dead?" Religion is thus something for the dead or dying, and the priest is a bad omen and not by any means a welcome guest. If you point them to the ever-present temples or shrines they reply, "Yes, religion has been encouraged by the ancient military rulers and officials in order to further their selfish ends, but religion is not really natural to the Japanese people;" it is a luxury which can just as well be dispensed with. In this way one very often hears religion discounted, but the truth is, the common people are greatly influenced by religious people. This was the case when Hideyoshi led his troops to pray before going into battle, and at a given time caused a white dove to fly over the praying troops. Seeing this good omen they rejoiced in the victory, which they felt was as good as won.

There is a tendency among educated Japanese

to separate religion and philosophy, or religion and ethics. Over and over men say Buddhism is of first importance as a philosophy and is superior to Christianity, while as a religion Christianity is superior; in other words, religion is a device for ignorant people. Consequently there is a tendency to destroy deep religious conviction. As a result, conviction, so essential to great personality, is being destroyed by this thoughtless attitude toward religion. Equally serious is the custom of separating religion from ethics. A writer in the "Japan Evangelist" quotes a Buddhist who said, "Religion is a device that gives peace of mind in the midst of conditions as they are." When pressed for a statement as to the relation between religion and personal or social ethics he replied, "My religion has nothing to do with morals. My religion is pure religion," and he proceeded to criticize Christians for their activity in social and moral reform. The strength of Christianity lies in the fact that its spiritual and ethical ideals are inseparable from religion. It therefore works for social reform, while the Buddhist public opinion is so dead to the ethical and social needs of the people that the temple grounds in Asakusa have, in the past, been the centres of unlicensed prostitution. Christianity is strong because it comes to bring more abundant life to the masses.

The religious condition of the lowest classes is even more discouraging. According to Mr. Kagawa's study of this question, out of many

pauper families in a certain district of Tokyo, all of them have some form of religion, but only a very few have religious faith. Their religion is a kind of magic or superstition. In West Japan the fox god is their favourite, while in East Japan many worship the Buddhist god of determination (Fudo). The yearly offerings at the fox shrine amount to nearly twenty-five thousand dollars. Many who are not low-class worship such gods.

Most of these people feel no need for religion so long as things are going well. But like human nature all the world over, they seek the god in times of distress, disease or war. "Their religion is a matter of material calculation." It helps cure disease, win in gambling and even gives satisfaction in love.

Divination is believed in all over Japan. In Tokyo alone there are said to be over three thousand diviners making a good living. This is the material result of Animism found everywhere in the Far East. They consult the diviner when they go on a journey; if the east is closed they had better not go east. They consult a diviner and receive explanations for calamities which befall them. A certain house belonging to a noble has two fronts. The reason given is that the additional front was put on at the suggestion of a diviner who found the first front very unfortunate. The presence of the diviner proves the religious need of the people. It is very important, in the opinion of Mr. Kagawa, a Christian

worker among the lower classes, that Christianity should reach the children and young men of the slums. In this, surely, mankind is one solidarity.

In the West it has sometimes been said, "All Japanese are philosophers or scientists." This is a great exaggeration. True, some of them are philosophers, but in Japan as everywhere, the great masses of the people are simple-minded, kind-hearted, hospitable people moved by religious impulses rather than by science. They believe in the spiritual and invisible, and when they come to understand the Christian message they hear it gladly. Christianity must perfect and fulfil their religious experience.

From ancient times Japanese have believed that they were the chosen people of the gods. Their great Shinto scholars have taught that Emperors and also the people are the children of the gods. In other words, the Japanese nation is of divine origin. This tradition is very strong in the masses of the people. Thus the sanctions for their laws and national forms are religious. They resemble the Jewish race and would no doubt have developed along similar lines had Shinto not been absorbed by Buddhism. On one occasion when a class of students was discussing Darwinian evolution one of them said, "The foreigner may have descended from an ape-like ancestor, but we Japanese come from the gods and are therefore a superior race." Certainly it ought to be a better preparation for Christian



GATEWAY OF A BUDDHIST TEMPLE.



THE ENTRANCE TO A SHINTO SHRINE.

ideals to say that man is made in the image of God. But as the Pantheism of Buddhism, the Universal Law of Confucian scholars, the unity of truth in modern thought and the God of the Christian have influenced Japanese ideas, the polytheistic explanation of the gods has given way in favour of a kind of idealism or monotheism in which the Emperors are related to the Sun goddess by a theory not unlike that of the Apostolic Succession in some forms of Christianity. These ideas form a splendid starting point for the Christian message. It was a great thing that Japanese in the past felt they were the specially favoured nation of the gods. But to-day, in her world relations, it is necessary even for success in commerce, that Japan should come to understand the Christian ideal, that every nation has its divine mission to perform and its contribution to make to the general welfare of humanity.

Japanese believe that those who die in a great cause become gods after death. During the war this idea was not confined to Japan. On one occasion Ninomya Sontoku said: "We Japanese think that when we die we become gods or Buddhas. But I am sure it is impossible for a man to become a god or a Buddha when he dies if he is not one when he is living. It is just as impossible for a mackerel to become a dried flounder when it is dead, or for a cedar tree to become a pine tree when it is cut down, as it is for a man to become a god or a Buddha when he

dies, if he is not one when he is living." Here again we have something in common between their popular religious ideas and Christianity. All men may become conscious of being sons of God through the wonderful personality of Christ, who had such profound insight into the nature of God and man that he could say, "He that hath seen me hath seen the Father." This contains a philosophy of life and the universe much more profound than that contained in Tennyson's "Little flower in the crannied wall":

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but *if* I could understand
What you are, root and all, and all in all,
I should know what God and man is."
—Tennyson.

Every man who catches the spirit of Christ must be able to realize within himself the deep religious experience contained in his words, "I am the way, the truth and the life."

Chapter Five : Christianity and Buddhism

THE attitude of the Christian propagandist to the older religious systems in Japan is a very important problem. Some think that we are iconoclasts, and that our attitude must be one of intolerance and opposition. Christ said, "Woe unto you . . . for ye compass sea and land to make one proselyte and when he is made ye make him twofold more the child of hell than yourselves." This is his attitude toward a certain pharisaical kind of mission work. But on the other hand he said, "Go ye into all the world and preach the gospel to all creatures." This is the divine commission.

In Japan there are three systems to be considered. There is Confucianism of the highest type. It has produced some of the mountain peaks in Japanese civilization and thought. As it is known in Japan, Christianity can afford to leave it alone. It has been a valuable preparation for Christian teaching, and is fast becoming a thing of the past as a living influence in the nation. The modern world is so much greater and more extensive than that described in the *five relations*,* that Confucianism needs no refutation. Its strong points are all fulfilled in

* The *five relations* are: those between friend and friend, between brother and brother, husband and wife, father and son, and ruler and subject.

Christian thought and spirit. It may be necessary to oppose it actively in China, where the worship of Confucius and other practical ceremonies are still in force. But in Japan the situation is quite different. When Nakae, the sage of Omi, says, "There is no God in the shrine to which people come to worship. God dwells in the human heart;" or his disciple Kumazawa says, "The shrine to which people come to worship is like the moon. God shines through it upon those who come there to worship," we can fully appreciate their vision and insight without being under any necessity of trying to refute or belittle their splendid personalities.

The case with Shinto is somewhat different. The superstitious mother of several sects in Japan may be overlooked because she is not a dangerous enemy. As the people grow in wisdom and intelligence the difficulties will naturally melt away like a midsummer night's dream. But Shinto as a national cult, or as the embodiment of the national spirit and ideal, must be assimilated by the greater spirit of Christ. Christianity will not be the power it ought to be in the life of the nation if it does not perfect and fulfil the ancient spirit of Japan and reinterpret the history of Japan from a Christian point of view. This task yet remains to be done by the Japanese Christians, who alone are capable of doing it. We come not to destroy but to fulfil.

In the case of Buddhism the situation is again different. The present-day Buddhist apologetic

is subtle and dangerous and must be opposed. A Buddhist teacher once said: "Christianity is very fine teaching, but it is just like Buddhism. Christianity has God, Buddhism has Amida. Christianity has Christ, Buddhism has Gotama. Both of them have heaven and hell. Both teach salvation by faith, one in Christ, the other in Amida's vow. They are fundamentally the same, only different in name." Or again, when Buddhism is summed up in the phrase, "Doing no evil, striving after all good," they certainly appear to be very much alike; and in too many cases the Christian worker, not familiar with Buddhism, must be content to accept the exposition of some non-Christian who makes the similarity appear more or less strikingly like some forms of Neo-Hegelian Christianity expounded by some of our Western philosophers for student consumption. A Chinese dressed in a frock coat may resemble a Japanese in the similar dress, but their national characteristics are nevertheless very different. So the ideals of Buddhism presented in modern Neo-Hegelian dress may appear to resemble Christianity, but in reality they are fundamentally different.

It is commonly said in Japan that Buddhism has the last word in philosophy even if it is not the highest type of religion. This is not true. Buddhist philosophy resembles Greek philosophy to such an extent that, even were they not historically related to one another, their conception of reality is fundamentally the same.

Buddhist philosophy came into contact with Christian thought and life in the early centuries of the Christian era and was assimilated by it. The battle with Buddhist philosophy has already been fought and won, when Christianity superseded the philosophy of the Neo-Platonists and the Gnostic heresies. There is nothing good in Buddhist philosophy which was not assimilated by Christian theologians before the end of the fifth century. The fifth century is mentioned because it marks the age of St. Augustine who died in 430 A.D.

Buddhist philosophy has not had the last word in India, in China, or in Japan. In India the philosophy of Hinduism and in China and Japan the philosophy of the Confucian scholars have superseded it. The reason for this weakness is that it is built upon abstract assumptions into which Buddhist scholars force the facts of life even by the unscientific process of explaining them away. The method of Buddhist philosophy is very primitive. It is the outgrowth of Hindu religious tradition which traced reality back to the empty Absolute, which existed before Brahma was born. Some Buddhist scholars even speak of it as "The Void," "The Unborn," or as "Pure Subjectivity," which are even assumed to be so profound that none but the initiated can comprehend them. Even though Christian ideas are placed side by side with those of Buddhism it must be clearly understood at the outset that the Christian method and truth is

entirely opposed to that of Buddhism. Christianity does not depend upon any such primitive metaphysics. It depends upon the simple but profound fact of Christ, His life, work and spirit. The Christian Gospel is simple in the sense that "he that runs may read and the way-faring man, though a fool, need not err therein." It is profound in the sense that it meets the needs of world-wide humanity and is not exhausted until the relation of man to his fellow-man, the universe and God the Father are fully and satisfactorily solved.

Northern Buddhist doctrine has no historical holy personality as its centre. It is a composite teaching composed of several kinds of doctrine chiefly taken from Hindu and Greek thought which cannot be proven to be the teaching of Gotama at all, except through a false interpretation of history for the purpose of impressing ignorant people. The fact that it is said to be Gotama's teaching is the result of a false device intended to impress people who do not know better. On the other hand, Christ is an historical person, tempted in all points like as we are, yet living a life of triumph over sin. In Christ's consciousness, we are introduced to a new conception of both man and God. In him we see the humanity of God and the divinity of man. It is very difficult to believe in an imaginary, supramundane, abstract ideal; but it is not difficult to believe in Christ's divinity because it is historical and practical. In him we see

ourselves, our own natures and also the nature of universal reality. We are able to love, adore and worship Christ because he is at once the perfect man and the Son of God. A religion the historical, personal centre of which is the result of either imagination or device is certainly at a great disadvantage in a struggle with one in which its historical personality stands, even for a modern philosopher like Hegel, as "the axis around which the history of the world turns."

Buddhism does not teach that a holy God and Father of mankind is reality. In the four fundamental teachings of Gotama there is no place for God the Father; the highest aim of life and existence is annihilation. In later Buddhism, Nirvana is empty reality. It is without distinction or parts; all separation is levelled down to an equality in the subjectivity of the absolute which may be described as subjectivity without objectivity. In the highest form of Northern Buddhism this absolute includes all form and activity. It is compared to a great rain cloud which nourishes everything and promotes the well-being of all things; or to the rays of the sun impartially leading all things, creating all things. But after speaking of it in this beautiful, almost Christian way, all things are described as melting into one, without distinction. It resembles the God of Neo-Platonism which though a unity without any parts, yet produces both intelligence and the intelligible world. In this way they are enabled to say,

“Human passion is itself an enlightenment; birth and death are Nirvana.” That which Buddhism regards as resembling God is in reality Schelling’s “Indifference,” which Hegel described as “The night in which all cows are black.”

Christianity differs from these conceptions of reality in one important respect; its reality is the Holy Personality of God the Father. Pure subjectivity, pure form, pure reality, which is without distinction, are mere abstractions; no such thing exists apart from objectivity. But what is objectivity? If you say matter, then you must assume, as Plato and the Neo-Platonists assumed, that matter is non-being, and this world in which we live is an evil. But it is an emanation from reality. How can this be explained? At every stage in the process of Buddhist enlightenment, there is a similar difficulty. How can man rise from the world of lust to the world of form? How can man rise from the world of form to the world beyond form? What is lost at each stage, and where does it go? How is this extraneous matter accounted for, and how can it be even assumed without doing injury to all reason and common sense?

Such an abstract world is the creation of imagination and does not explain things as they are. All subjectivity, however, involves objectivity. There is no need to explain them away, for subjectivity and objectivity are not separable. They are two phases of personality, which

is the only unity we know which satisfactorily solves our problem. Wang Yang Ming, the Chinese Confucian sage, criticized Buddhism for having subjectivity without objectivity—an internal world without an external. But pure subjectivity is an impossibility. It is another way of asserting annihilation, although popularly denying it. People can not be satisfied with such a negative conception of a god who is neither holy nor personal.

The Christian conception of reality is very different. It explains the Universe by Holy Personality and for Holy Personality, which alone gives meaning to existence. In Holy Personality, the subjective and the objective are united into one. The universe does not need to be explained away; its laws are laws of thought; it stands as the realization of God's thought. In other words, the universe is God's experience, the objectivation of His thought and nature. God's Holy Personality is implied in everything; but made explicit in nothing. In Christ alone does He perfectly reveal His holiness and love. In Christ we find the desire and satisfaction of our hearts and minds; for He was what we must strive to become.

Reality composed of six elements taught by the Shingon sect and the Amida conception of the true sect, resembles personality; but in both cases personality is a means toward an end. The ultimate reality is described not as holy personality, but as an absolute reality without parts, or

as the unknown original source of all things. In every case Holy Personality is lost sight of, as the means drops out when the end is attained.

In Buddhist scripture there is a story told, which illustrates this conception of personality. A man's enlightenment is compared with a man who suddenly realizes that his house is on fire. He rushes out leaving his children to follow; but they are at play, and although he invites, scolds and urges them, they continue to play. Finally, in desperation, he tells them that he has three carts—an ox-cart, a goat-cart and a deer-cart—which he will give them, if they come out. They at once drop their play and rush out of the house. When they come out of the house he gives them one cart only. The cart or one-Buddha-vehicle is itself but a device, a means to lead men to some higher, impersonal nothing. It resembles the Jesuit method of teaching that the end justifies the means. The implication is that all personality is merely a device to lead ignorant people. In Christianity, the holy personality of God the Father is the only possible explanation of the universe. He alone can explain our struggle and striving for higher things. The universe, and all that it involves, exists that Holy Personality may be possible. The God and Father of Mankind is an end unto Himself; He alone gives meaning to life and its struggle.

The Buddhist conception of human nature differs from the Christian conception of man. In Buddhism man is bound by iron fate in the

twelve-linked-chain of causation. He is destined to be born and reborn in a whirlpool of suffering and transmigration from which he finds great difficulty in escaping. This pessimistic conception of man is very greatly modified in certain sects by the mercy of Amida, which is, however, regarded by Buddhist scholars as a means which does not alter the fundamentally wretched conception of the individual man. To Kenko Hoshi, an ancient Japanese author, individual life was so unbearable that he thought it was sad to see a woman loving the children she had borne. How different from the conception of Him who said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of Heaven."

In most Buddhist sects, woman is an object of scorn. It is definitely taught that unless woman is reborn as a man, she cannot expect to enjoy the joys of Nirvana. Only one Japanese sect teaches that even a woman is composed of the six elements which constitute absolute reality and is therefore capable of entering Nirvana. The real spirit of Buddhism was expressed in the prohibition of women from the mountain tops and from sacred places. In fact she was regarded as scarcely human. Hence even the man who lived with her was cursed with her to an endless period of religious austerity in order to wipe out the evil effect of her baneful influence. In the Amida doctrine, woman had more hope, but even there she did not enter imme-

diately into Buddhahood. Contrasted with this disparaging attitude toward woman which led even Gotama and many others to renounce their homes, the spirit of Christ may be shown by many instances in His life which reveal His reverence and respect toward the personality of women. His filial devotion to His mother throughout His whole life, and especially that touching scene on Calvary when he commended to that beloved disciple the woman who gave Him birth; His loving sympathy with the mourning sisters; His talk with the woman at the well; His patience with the woman accused of sin, are some instances which reveal His attitude toward women. The Gospel message is free to all, men and women alike. "Whosoever will may come and partake of the Water of Life freely." In fact, all the advantages which modern women enjoy are the direct or indirect influence of Christian teaching. In no Buddhist country have questions of woman's education, woman's rights and woman's suffrage or woman's personality become live questions.

Buddhism explains individuality and the human soul as mere illusion from which man earnestly longs to escape. His desires are not to be cultured, but wiped out entirely. But if man is thus explained why does he worry about abstract assumptions like Nirvana, or a supra-mundane Buddha or God? It is man's individuality and the problems arising out of it that lead him to assume a universal Buddha or God. But

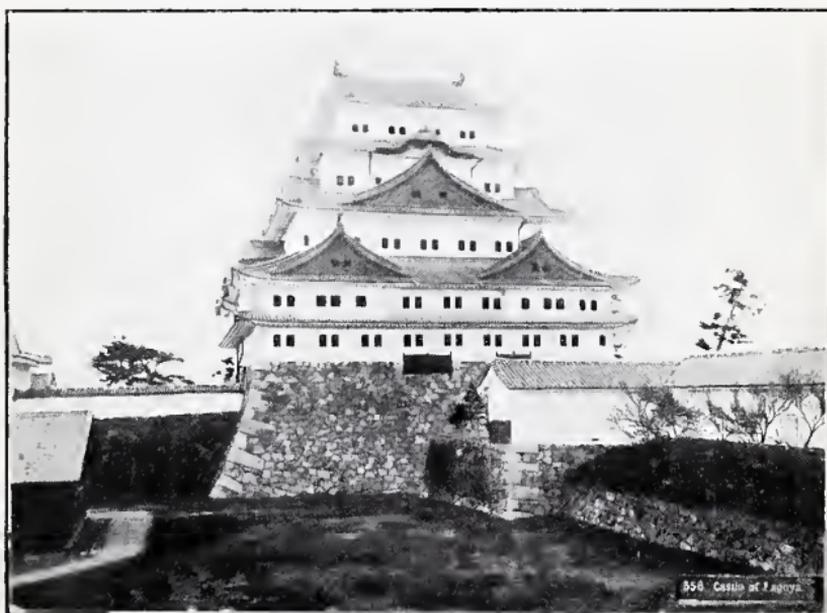
if the facts of our individual soul are explained away there is no need for the assumptions which have arisen to explain existence. But what is still more absurd is the fact that Nirvana and Buddha are conceptions made by the individual; if the individual is an illusion so is Buddha.

Christianity has a very different conception of man. Its central thought is in man and the infinite worth of human life. The result of this conception is that it has a high appreciation of the worth of education and culture for their own sake. Although it values the individual life, it is not selfish individualism, since the individual realizes himself and his highest life in the service of others. This is an important difference between these two religions. An ancient Confucian scholar compared it with the difference between public spirit and private spirit, a difference between righteousness and gain. Confucianism is *this-worldly*; Buddhism is *other-worldly*. It separates men from society; each man seeks his own gain, eternal peace and freedom from suffering. To obtain this, he is willing to forsake his own family, and human society. Thinking only of the future, he struggles after paradise or Nirvana.

The individuality of Christianity, however, is not purely selfish. It teaches self-denial and self-sacrifice, and shows a man that his mission is to men in society. Only by losing his life for others can he gain life. Confucianism is an ethical system which is intended for this world.



ONE OF THE OLDEST BUDDHIST TEMPLES, NEAR NARA.



AN ANCIENT CASTLE AT NAGOYA.

Its view of man is practical. Buddhism is for the future life and is not particularly ethical. Christianity combines these two into one system, which is at once spiritual ethics and religion.

The Christian conception of salvation differs from that of Buddhism. According to the four fundamental truths of Buddhism, salvation means salvation from suffering. This same pessimistic conception runs through all Northern Buddhist sects. Even the great Shinran, founder of the True sect in Japan, wrote as if this life were merely a vale of tears, and as if salvation were for the after-life rather than for this life. "To think to-morrow is, is folly; the cherry blossom may be suddenly blown away in the midnight storm."

On one occasion some one said to Wang Yang-Ming, the Chinese Confucian sage, "Buddhists appear to be unselfish in that they do not follow passion. That they do not teach the human way is the only point they lack; is it not?" He replied, "In both cases they seek satisfaction for their selfish hearts. Since Buddhism does not believe in good or evil it takes no interest in anything else. It can not govern the world." He rejected Buddhism because he regarded it as selfish in its aims. The Christian conception of salvation is very different from that we have described. It is a salvation from sin, immorality and impurity. The Buddhist aims to get away from life; but Christ said, "I am come that ye might have life, and that ye might have it more

abundantly." Christian salvation is unselfish. If a man will save his life he must lose it in the service of men. Not even a cup of cold water given in the right spirit but has its reward.

The more pantheistic and philosophic sects explain sin away, as a process not unlike some forms of Hegelian philosophy in the West. They teach that all things constitute the absolute. If so, good and evil are merely illusions, or mere appearances. Christianity, however, has no uncertain message in regard to evil. The possibility of evil is not itself evil. It is not only not necessary to commit evil, but the real evil lies in the evil will. Sin is here to be overcome, and by the grace and power of a Holy God, by the influence of Holy Personality, evil can and ought to be overcome.

The methods of salvation in each case are similar. There are two great methods in Buddhism; salvation by one's own effort, and salvation by the efforts of another. Each of these is subdivided into sudden enlightenment and gradual enlightenment. Instantaneous enlightenment is the result of man's realization that he has within himself the nature of Buddha; while the gradual process of enlightenment is obtained by an almost unlimited process of transmigration. These two forms are strikingly like that of Neo-Platonism; by religious austerities, by crucifying the flesh, one attempts to free himself from participation with the body. Such a process is long and unending. But the soul by meditation may

be enabled to rise at once with the ideal world into immediate union with God, in whom it loses its individuality and becomes buried and absorbed.

The method of salvation by the help of Amida is also subdivided into sudden enlightenment and gradual enlightenment, according as one repeats the phrase, "Hail, Buddha of Measureless Light and Life" as a religious work or as an expression of gratitude for the wonderful power and mercy of Amida, who has saved the believer by his one act of faith.

In Christianity the method of salvation is at once, salvation by one's own power and by the power of God's love, which finds its highest expression in the life and death of Christ. Salvation by one's own power and salvation by that of another are one and not two. The Christian believes that a man who is truly saved himself not only helps himself but must help others. The real motive of Christian salvation is love. It is love that lifts man above law into the highest life. It is the love of Christ that becomes the constraining, helping influence and power of the Christian. Christianity demands that the human will under the influence of Divine love, become a creative force in the world, for good.

The method of salvation in one Buddhist sect is peculiarly attractive. The doctrine that the power of the universal essence of Buddha should be impressed upon men's mouths, hearts and bodies, and blend with them to save them from

evil, is known as adding and holding the mysterious power of Buddha's mouth, heart and body within us in a mystical, subconscious union with him. Just as a new-born babe does not know the mother who nourishes it, so man is unconsciously nourished by the heart, body and work of the omnipresent Buddha, who sheds his light just as the sun brightens and enlivens this dark world.

The Christian salvation lays stress on a different idea from that of Buddhism. It is pre-eminently ethical in its method and purpose. Its salvation is not from the evil of existence, but from the impurity and immorality which combine to rob men of their personality and individuality. The man who really receives the salvation of Christ remains in the world, but rises above its temptations to evil. His purpose is not to escape from life, but to receive the more abundant life with inward spiritual power. For-saking all evil and immoral relations, he becomes an active member of society, and endeavours to bring about a better state of society. If suffering comes, he is happy in spite of it, realizing that suffering is turned to good, since to know God is life eternal. He knows that all things work together for good to those who love God.

Finally the Christian conception of the kingdom of God is very different from the Paradise of Amida or the Nirvana of all Buddhism. As we have already seen, these conceptions are other-worldly. Buddhist Western-pure-land is

an imaginary land of the blessed which like the Greek "Isles of the Blest" is situated far away in the West and is associated with the glory of the setting sun. In the Buddhist scripture that land is described as a place where there is neither bodily nor mental pain; a place adorned with seven terraces, with seven palm trees, with strings of bells, precious stones; and adorned with all the excellencies peculiar to Buddha. It is merely a poetic fancy of the Oriental mind; and contains little apart from an optimistic outlook on the future.

Nirvana also is largely a future ideal in which all individuality is wiped out. The Northern Buddhist conception of Nirvana is more optimistic and hopeful than that of Southern Buddhism; but after we have estimated it by its logical necessity, its end is little better than nothing; because pure thought, pure reality robbed of individual distinction is not true to the fact of things as they are known. They are mere abstractions. In this way Nirvana is not a very satisfactory conception of things as they are or as they ought to be. It is merely a creation of imagination which can not be related to the acts of life, nor can it explain them.

The Christian conception of the Kingdom of God contains just as much hope for the future life as Buddhism. At times it has even been guilty of being other-worldly. But Christianity is a religion for living men. It has a message for the present life which is much superior to

that of Buddhism. "The Kingdom of God is within you," says Christ. It is described by Paul as not a material kingdom of meat and drink, "but of righteousness and peace and joy in the Holy Ghost." This kingdom is realized in the individual because of the infinite value of the individual life; it is also realized in society and in the home. The greatest contribution Christianity has to make is the Christian home, where righteousness, joy and peace reign in each heart separately and collectively.

But since Buddhism seeks the extinction of the individual self and not its realization, it logically seeks the extinction of society and the home. These institutions are based on the individual. This unnatural conclusion led Wang Yang-Ming to give up Buddhism. He tried to banish all worldly thoughts but he could not banish his filial affection. On the other hand Myocho, hoping to escape from passion, put his own child to death and tried to eat its flesh. He then fled from his home and lived for years as a Buddhist pilgrim under the Gojo Bridge. Ikkyu Zenshi in a poetic manner praised him, saying, "As compared with other priests who strive for popularity, Myocho spending twenty years under the bridge unknown to any one, eating the wind and sleeping in the dew, is like the brightly shining sun as compared with lamp-light." In deserting his home he was probably trying to imitate Gotama himself, who deserted his young wife and newly born son. Buddhism cannot

logically establish society or a home. As Kenko Hoshi says in *Tsure-Zure-Gusa*, "If you know that the world is full of sorrow and your heart is bent on deliverance from birth and death, what time have you to serve your lord or regard your home?" These ancient Buddhists living apart from society and their home life, were true to the traditional spirit and example of Gotama. It is interesting to see how the Buddhists of today have changed. They have practically forgotten the fundamentals of historical Buddhism, and without acknowledging their error, are reading into it all the latest ideals and ideas which logically give the lie to every one of the fundamental principles of historical Buddhism. They are only laying up difficulties for themselves, since modern historical criticism will certainly undermine such methods and destroy the foundations of their faith.

Chapter Six : Christianity in Modern Japan

IN the middle of the sixteenth century Portuguese seamen and traders wandered around the world and landed at a small island on the south of Japan, where they were entertained in a hospitable manner by the Japanese, who were greatly interested in them and what they had for sale. August 15th, 1549, is a red letter day in the history of Japanese Christianity, for on that day the great Jesuit priest and world-famed missionary Xavier landed for the first time in Japan and was welcomed as a guest. After a brief but very stormy period of about twenty-seven months in the country he died; but he was so successful in implanting his teaching that at one time the early Christians numbered nearly one million.

In 1600 Iyeyasu gained military supremacy, and in 1603 was officially recognized by the Emperor as military ruler of all Japan. At first he was quite tolerant of the Christians, for political reasons. He wished the Europeans to send him shipbuilders and architects instead of Roman priests. Then the Dutch arrived in Japan, accompanied by an Englishman named Will Adams. The Portuguese denounced these men as pirates, but Iyeyasu was attracted by the Englishman, whom he appointed master shipbuilder. Adams remained in Japan for nearly

twenty-five years. His letter of 1611 describes the Japanese as "good of nature, courteous above measure, and valiant in war; their justice is severely executed without any partiality upon transgressors of the law." He said that there was "not a land better governed in the world." Iyeyasu having sent an envoy to Europe, was so displeased with what he heard of Christianity at that time that he changed his attitude and prohibited the Jesuits to remain in Japan; and hearing from Adams that the conduct of the Spaniards and Portuguese toward Japan would not be tolerated in England, he decided to prohibit them entering Japan. He, however, favoured the Dutch by allowing them to establish a factory on the island of Hirado. The English also received special treatment. In 1612 and again in 1613 he issued orders for the Jesuits to leave Japan, but these orders being disregarded, in January, 1614, he ordered all Christian churches destroyed. Japanese Christians were to recant their faith and the foreign priests were to be deported. In November of the following year the Pope received a deputation of Japanese Christians at Rome, a fact which still further aroused the anger of the ruler, who was warned against the Jesuits. Then all Christian priests were banished and many of their followers were put to death or persecuted. Will Adams died in 1620 and the East India Company left Japan in 1622, leaving the Dutch in possession of the trade. In 1636 the country was

entirely closed by an edict from the military ruler, who made it a capital offence for a Japanese to leave the country; Spanish and Portuguese were expelled; ocean going vessels were no longer to be built in Japan. In 1637 the "Christian Rebellion of Shimabara" took place on the west of Kiushiu. The Dutch were asked to assist in destroying the followers of the Portuguese, the place was stormed and most of the besieged were put to death. This aroused such feeling against the Portuguese that an edict was passed forbidding them to enter on penalty of death. In 1640 a Portuguese ship called at Nagasaki and most of the men were put to death. Those who escaped carried away the threat, "So long as the sun warms the earth let no Christian be bold enough to enter Japan. Even if he be King Philip or the God of the Christians, he shall pay for it with his head." From that time all Europeans were forbidden to trade with Japan; only the Dutch were assigned the privilege of living on the little island of Deshima, near Nagasaki, and from 1790 even they were allowed but one vessel a year.

The country was thus closed for over two hundred years, during which time it was a criminal offence to become a Christian. All the people were forced to register in Buddhist temples. The head of each family had to make a yearly statement, countersigned by the Buddhist priest, to the effect that there were no Christians in his home. If a man were suspected he was impris-

oned and forced to trample upon the crucifix carved in stone in order to prove his innocence. At one time as many as thirty were crucified together. In these terrible persecutions, when these early followers of Christ were thus tested, it was discovered that Japanese Christians would face cruel persecution or death with a strength of conviction characteristic of Christian martyrs in any country.

Two centuries elapsed before Japan was again faced with the problems of Christianity on her shores. The first Americans who came to Japan were noble Christian men, worthy representatives of a modern country. Sunday, July 10th, 1853, is the second red letter day in the history of Christianity in Japan. On that day Commodore Perry refused to continue his business or to receive guests on ship board because it was his custom to conduct divine worship on Sunday. That day in Tokyo Bay his crew sang, under conditions never to be forgotten:

“ Before Jehovah’s awful throne,
 Ye nations bow with sacred joy;
 Know that the Lord is God alone,
 He can create and he destroy.”

Townsend Harris, the first ambassador of the United States of America, was also a Christian. In his first treaty with Japan in 1858 he obtained the right for Americans to erect their own places of worship and preach their own forms of religious faith, and he secured the abolition of the practice of trampling upon the crucifix.

In 1859 the first modern Christian missionaries entered these open ports and preparations were made to evangelize the land as soon as it opened. The first Protestant missionaries were the Rev. J. Liggins and Rev. C. M. Williams, of the American Episcopal Church; Dr. J. C. Hepburn, of the Northern Presbyterian Church; Rev. S. R. Brown, Dr. D. B. Simmons, and Rev. G. F. Verbeck, of the Dutch Reformed Church; and in 1860 the Rev. Jonathan Goble, of the American Baptist Free Missionary Society, arrived in Japan.

The Roman Catholics returned, and in 1862 dedicated a church at Yokohama, and in 1865 another in Nagasaki. When the church was dedicated in Nagasaki, several thousands of Roman Catholics, who had kept their faith in secret during the years when Japan was closed, made themselves known. In one village several thousands of Christians were discovered. The Japanese Government banished them and confiscated their goods, but the more they were persecuted the bolder they became in advocating their religious ideals. Finally, through the intercession of the French ambassador, they were restored to their native village in 1870. The Pope commemorated this event by a special feast called "The Finding of the Christians." The incident showed how strong and fearless Japanese Christians could be in face of opposition. Even young girls did not hesitate to die rather than sacrifice their convictions.

Among the early missionaries four names deserve especial mention. Father Nicolai, who came to Japan in 1864, was one who ranks with Xavier. His work for the Greek Church is unparalleled. J. C. Hepburn, M.D., who first published a dictionary of the Japanese language, was a man whose gentleness and tact, combined with his skill as a physician, have endeared him to the Japanese people. He was decorated by the Emperor on his eighty-eighth birthday. The Rev. S. R. Brown, who opened an English school in Yokohama, had a powerful influence upon young men; many afterwards became leading Christian ministers and laymen. Dr. G. F. Verbeck, one of the earliest instructors in the Imperial University, Tokyo, was honoured and trusted by all classes of Japanese, and has the honour of being the first missionary to be decorated by the Emperor with the decoration of "The Rising Sun."

While Prince Iwakura was travelling through Europe investigating conditions, he discovered that there was great displeasure felt at the anti-Christian placards which were posted all over Japan. He cabled to his government to remove them, and on February 19th, 1873, they came down and a great step was taken toward freedom of conscience. The year preceding the official removal of the anti-Christian edicts the first Japanese prayer meeting was organized in Yokohama, to pray that the first Christians in Japan should possess the spirit of the early

church. The first Japanese Christian church was organized in Yokohama in March of 1872, although the first Christian was baptized as early as 1864. During the year 1873 no less than twenty-nine new missionaries arrived in Japan.

About this time Captain Janes was invited by the Lord of Kumanoto to teach in his clan school. This layman had a very fine Christian personality and soon made his influence felt upon the sons of the samurai. He taught them English and also Christianity with such effect that they became intensely interested in Bible study. A revival broke out, and finally about forty of them gathered together upon Hanaoka (flower) hill and vowed that they would give themselves to the spiritual reformation of Japan. From that group were developed some of the most powerful preachers of modern Japan. The Rev. Hiromichi Kozaki, speaking of this event, says that they took the following oath: "If we engage in politics or military affairs we may probably attain to positions of eminence, yet those will be quite unimportant in their nature when regarded as life work, and besides there are many who engage in such pursuits. Had we not therefore better devote ourselves to what others cannot so easily do, and let the sphere of our life work be the spiritual one. Thus we will turn the human mind from superstitions, and recall it to the true and the right way. We are ready to face whatever hardships and difficulties may overtake us." As a result of this the school

was closed and the young men sent home to face persecution. Speaking of this, the Rev. Danjo Ebina, a member of the band, once said, "They persecuted us because they loved us." One mother threatened to take her life because her son had become a Christian. A father unsheathed his sword in the presence of his son, who quickly offered his head, preferring to die rather than prove faithless to his convictions. Mr. Kanamori, who recently visited Canada and the United States, was another of this famous band. For years he struggled against difficulties caused by the extremes of modern scholarship. Finally he was again restored to faith and during the last four years he has gone everywhere preaching his one sermon entitled, "God, Sin and Salvation"; he preaches for three hours and repeats the sermon night after night with gratifying results.

One of the most important Christian movements in these early days was that led by President Clark of the Sapporo Agricultural College in 1876. He was called to found the college, and he desired to teach Christian Ethics with the Bible as a text-book. General Kuroda, vice-governor of Hokkaido, objected to Christian influence and literature. Dr. Clark then began teaching the young men about the heroes of Western civilization. After some time he met the General and suggested that he choose some one else to teach Ethics. But this time the General consented to permit Dr. Clark to teach

Ethics any way he wished. The Bible was then put into the hands of the twenty-four young men. For less than six months he worked with them, but at the end of that time he had the joy of seeing several staunch young men started on their way in the Christian life. All the men in the first class of thirteen and several of the second class were baptized. His work is still going on and that Government College has been noted for its pro-Christian spirit ever since. Dr. Sato, a staunch Methodist, is president of the University; Dr. Nitobe, another very loyal Christian man, is president of the Christian University for Women; Mr. Uchimura, the author of that well known book, "How I Became a Christian," is an independent evangelistic worker with powerful Christian influence; others are still doing good work for Christ in Japan and Korea.

The missionary body early realized the necessity of translating the Bible into Japanese, and appointed a committee who began work on the New Testament in 1872 and completed it in 1880. In 1886 they had a translation of the entire Bible. On February 24th, 1917, the revision of the New Testament, begun in 1910, was completed. The work was very thoroughly done, and a version of the Japanese Bible has been produced which will no doubt be more readily understood than the work of the earlier scholars, who were forced to labour under much greater difficulty.

Christian missionaries were the pioneers in education in Japan. But later the government

adopted universal education, and the government schools were so well supported that the mission schools fell to second place. Up to 1899 Christian schools enjoyed large freedom from government interference, and all the privileges which were given to other schools. Military conscription was postponed, and the graduates were permitted to go on to the Higher Schools and Universities. In 1900 the Minister of Education issued the following instruction: "It being essential from the point of view of educational administration that general education should be independent of religion, . . . instruction in religion shall not be given or religious services held at government schools, public schools whose curricula are regulated by provisions of law, even outside of the regular course of instruction."

This instruction made it so clear that no religious instruction should be given, *even outside of* school hours, that most schools gave up their privileges. Since that time these privileges have gradually been restored. No doubt the government was influenced by anti-Christian prejudice, but we must not forget that there are two sides to this question. Even in Canada the question of religious education is very difficult, and it is almost impossible to find a standard for religious education in government schools upon which even all Christian denominations can unite.

In Japan this question is still more difficult because there are so many different religious

bodies to consider. Little by little, most of the Christian schools fell below the government schools in efficiency, methods, standards and equipment. In fact, many of them were little better than low-grade evangelizing agencies rather than efficient educational institutions. A Christian school cannot have the greatest influence for Christ if it is not up to standard educationally. Recently the Christian schools have been greatly improved and many of them are unable to provide accommodation for all who apply for entrance. The greatest need to-day is for two Christian Universities, one situated in the commercial centre, Osaka or Kobe, and the other in the political centre, Tokyo. The new government regulations have made these institutions a possibility, and it is to be hoped that sufficient Christian unity can be secured to supply both of these institutions with their much needed equipment and endowment. In 1900 the following report of Christian schools was given in the Year Book:

Kindergartens	200	schools	with	9,635	enrolment
Kindergarten Teachers'					
Training Schools	8	"	"	153	"
Primary Schools.....	28	"	"	3,001	"
Industrial & Art Schools..	22	"	"	1,162	"
English Night Schools...	35	"	"	8,810	"
Sundry unclassified	13	"	"	748	"
Girls' Schools (including					
Colleges)	56	"	"	11,146	"
Boys' Schools (Middle					
Schools and Colleges).	20	"	"	11,432	"
Bible Women's Training					
Schools	17	"	"	334	"
Theological and Bible					
(men's)	22	"	"	498	"

Splendid work is being accomplished in several of the great centres by the Young Men's Christian Association, the Young Women's Christian Association and the Women's Christian Temperance Union. The Christian Literature Association has been doing effective work, especially in translating foreign books into Japanese. It is to be hoped that Christian literature from the heart and religious experience of Japanese Christians will more and more appear, and that in the near future Japanese Christians will be making a contribution to the world's store of Christian thought.

From October 5th to 10th, 1909, the Semi-Centennial Conference was held to commemorate the planting of Protestant Christianity in Japan. The reports up to this period, given in "The Christian Movement in Japan" for 1910, were most gratifying and encouraging. "The Protestant Christians in Japan then numbered seventy-five thousand, with many more allied to them by conviction if not by profession. The number of men ordained to the ministry was more than five hundred, the number of students preparing for the ministry more than three hundred. There were nearly two hundred congregations financially independent and paying the salaries of their pastors, more than five hundred that were not entirely independent, and nearly a thousand others not yet organized as churches. There were nearly twelve hundred Sunday schools with nearly ninety thousand teachers

and scholars. The contributions of the churches in 1909 were 260,000 yen." The report also showed a growing sense of responsibility on the part of the churches, who were relating financial independence to spiritual growth and vigour.

The development of the Japanese Church since that time may be estimated from the reports for the year 1918 in the Year Book for 1919. There are 527 foreign missionaries, 2,124 Japanese workers in evangelistic work, 120,328 members, 358 churches entirely self-supporting, 466 organized and partly self-supporting, and 546 unorganized preaching places. There are 2,516 Sunday schools, with an enrollment of 152,245 Sunday-school scholars. The Japanese have contributed Yen 1,126,028, while from the Mission Boards Yen 634,399 is reported. In fact the day is quickly coming when the Japanese Church will be able to carry on all its Christian work in an independent, self-supporting manner. The progress made in nine years is very hopeful and gives reason for gratitude to God.

As a result of the 1913 Mott Conference, the great Interchurch National Evangelistic Campaign was opened in the spring of 1914 and continued for three full years. It was the greatest campaign in the history of Christian work in Japan, and was characterized by a greater spirit of unity, co-operation and zeal than any previous effort. The whole Empire was visited by deputations with a view to strengthening every Christian community in the Empire. It was

conducted largely by voluntary effort, with comparatively little expense, but the results were very encouraging. During the three years 3,232 meetings were held, 604,763 people attended, and of these 21,136 persons became enquirers.

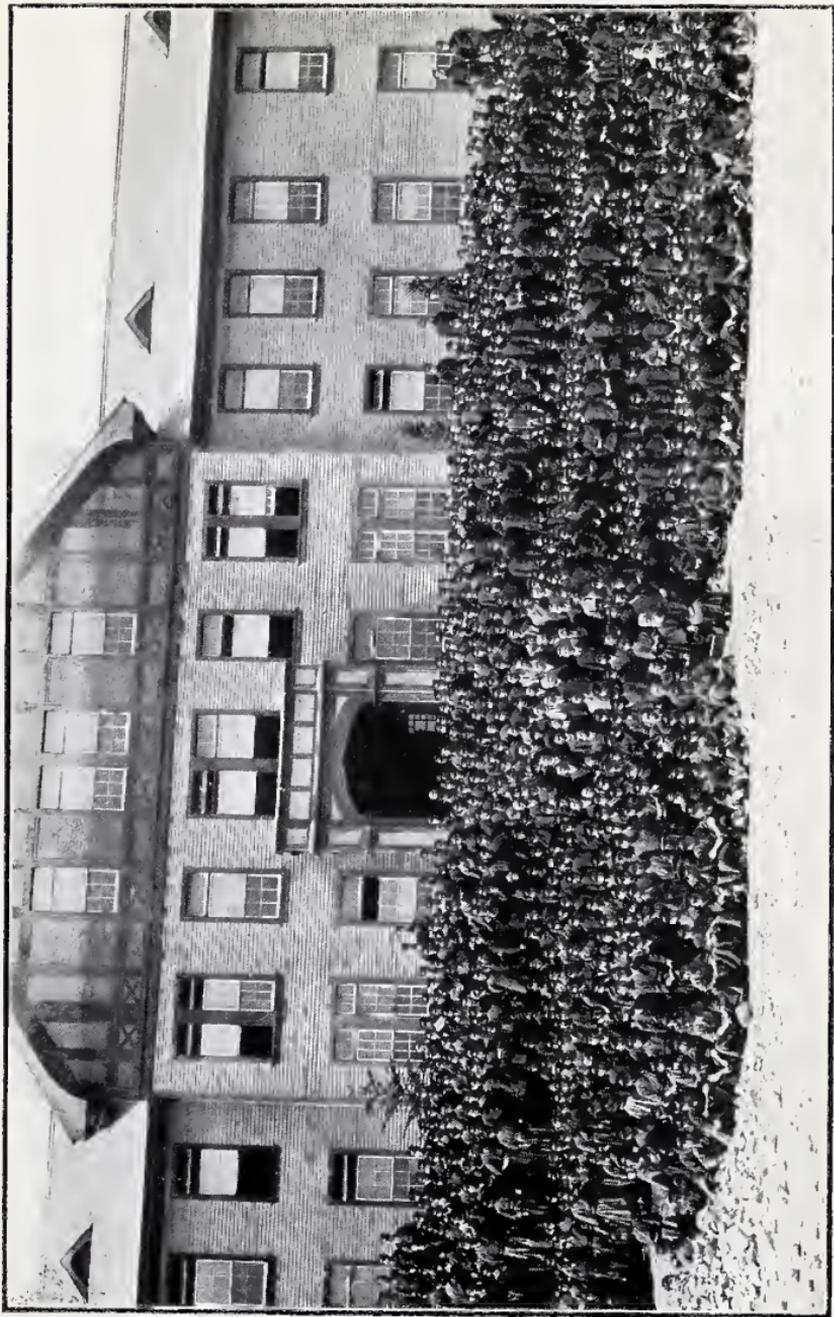
During the year 1914, at the time of the Tokyo Exhibition, 1,242 meetings were held, which were attended by 123,638 people, 1,080,300 tracts were distributed, and 4,733 enquirers were reported. During the Coronation festivities at Kyoto, other meetings were held which were attended by 9,935 people, and at which 1,202 enquirers were received. In 1915 a special series of tent meetings were held in Tokyo by Evangelist Kimura; an average attendance of 1,000 people were present and here again 1,300 enquirers were obtained. In this way, by the direct work of the campaign and by these other movements, the spiritual life of the church was greatly quickened and inspired for future work.

At the close of the campaign a representative Conference was held in Gotemba for the purpose of gathering up the lessons of the Campaign and to consider the future work of the Church in Japan. This Conference was one of great inspirational value; the addresses by the Japanese Christian leaders were powerful appeals for Christianity and gave promise for the days to come.

Christianity is now past the experimental stage in Japan. Japanese Christian workers have been severely tested during the past four

years by the unprecedented High Cost of Living. Very few of them have gone into the more lucrative positions offered by the commercial world. For example, from the Union Methodist College, Kobe, graduates of the commercial department received from the commercial world from two to three times as much remuneration as graduates who entered the ministry. But during these years some of the best class of young preachers have gone out into Christian work without a murmur. The very fact that our preachers are well trained in two languages, especially in English, would give them a great opening into commercial life; but the number who have gone is not large. This is a hopeful sign for Christianity in Japan.

When the Christian cause has so many men in public life helping to influence the public spirit of the nation and to mould the ideas and ideals of Japanese literature and science, as she has to-day, surely the Christian cause cannot be accused of being made up of "rice Christians." Men like Baron Morimura, Mr. Tagawa, Hon. Shimada Saburo, the former Speaker of the House, Hon. S. Ebara, Hon. Ando Taro, Hon. Sho Nemoto, Hon. Ozaki, ex-Minister of Justice, Mr. Sato, President of Sapporo University, Dr. Nitobe, President of the Woman's Christian University, and thousands of others who might be named, would die rather than betray their Lord, their principles or their convictions. Many of these men have faced opposition



STUDENTS OF THE KWANSEI GAKUIN, KOBE, ASSEMBLED TO LISTEN TO AN ADDRESS
BY BARON MORIMURA (Seated in Centre of Group).

for the sake of their convictions and have triumphed over their difficulties for Christ's sake. These Japanese Christians have been strengthened and their lives made unique by their individual experience of Christ. In Japan, as elsewhere, religious experience is of vital importance. An intellectual assent or a philosophic conception of religion does not satisfy the soul or strengthen the character. Argument seldom makes Christian believers, but when by sympathetic intuition men and women come into living relation with Christ old things pass away and they become "new creatures in Christ Jesus." For example, the late Mrs. Hirooka, one of the most prominent Christian women in modern Japan, once said that she had always been fond of reading and discussing philosophy and that she was very proud of her attainments in these lines; but it was the earnest prayer of Pastor Miyagawa that impressed her with the power of the Christian life and led her to a lonely mountain top at Karuizawa where she wrestled with God in prayer until her soul was flooded with divine light and life.

The Japanese Churches are no longer mission churches. The greatest churches in Japan are self-supporting, self-propagating, self-governing bodies with high Christian purposes and ideals.

The missions co-operating with them are conscious that the foreigners have already begun to decrease while the Japanese are on the increase. Even the financial reports of these churches show

a very satisfactory state of affairs. It is true, the native church is still very small; but small as it is, it has all the members of a perfectly formed child and if assisted for a generation will no doubt grow into the likeness of the perfect stature of the Christ man. Then the foreign missionaries can sing the doxology and go on to other needy fields.

Meanwhile the work in Japan must be pushed to a successful issue, realizing the deep meaning of the prophet's words, I will "save them by the Lord their God and will not save them by bow, nor by sword, nor by battle, by horses nor by horsemen." In other words, I will save them by the Lord their God and not by their armies: realizing that it is "not by might nor by power, but by my spirit, saith the Lord of hosts."

Chapter Seven : The Canadian Methodist Mission in Japan

FROM the founding of the Methodist Missionary Society of Canada in 1824 to the opening of their first foreign mission, almost fifty years had elapsed. The church had taken an active part in the early days of Canada and had made an enviable contribution to the political, educational and religious life of the young nation. In 1873, when the interior of Japan became open to Christian propaganda, the missionary thought and feeling of the Canadian Methodist Church was awakened to a sense of obligation to carry the Gospel message to "the uttermost parts of the earth." The Spirit of God was moving upon the church and burning into her life a feeling of international responsibility for the Kingdom of God. The preceding year had been a very successful one for the society, and showed considerable increase over any former year. When the Council meeting, held in Brockville on October 8th, 1872, heard that there was a surplus in the hands of the Missionary Treasurer, it was moved by Mr. John MacDonald, seconded by the great Rev. Dr. Punshon, and unanimously carried: "That we devoutly record our gratitude to God for the tokens of His blessing upon this society in the past

year; we view our spiritual success and enlarged income as encouragements to our faith in the Divine promises and as a stimulus to our earnest and humble endeavours to spread the knowledge of salvation beyond the boundaries of our own nationalities, as the liberalities of the church and the openings of Providence may indicate our obligations and duties." In harmony with the spirit of this resolution a challenge was thrown out to test the devotion of the church, which was asked to contribute to a special fund of ten thousand dollars to equip a party of missionaries to Japan.

Then, on May 9th, 1873, a special meeting was held to set apart to this great work in Japan the Rev. George Cochran, D.D., the successful pastor of the Metropolitan Church, Toronto, and the Rev. Davidson MacDonald, M.D., pastor of the Davenport and Seaton Village circuit. One week later the messengers of the gospel left Canada, arriving in Yokohama the last week of June. The very first letters which were received from these two men urged the necessity of buying property in Tokyo for our mission headquarters. Here in Tsukiji, property was finally secured; and ever since Tokyo has been the centre of the Canadian Methodist Mission in Japan.

The Tokugawa family, the late military rulers of Japan, and their retainers were living in Shizuoka, where it was planned to open a school for them. When Dr. Cochran was out on a three weeks' tour of the interior he was asked to



The late Rev. Y. Honda
(First)



The Rev. T. Hiraiwa
(Second)

BISHOPS OF THE JAPAN METHODIST CHURCH.



The Rev. Davidson Macdonald, M.D.



The Rev. George Cochran, D.D.

CANADIAN METHODIST PIONEER MISSIONARIES TO JAPAN.

become the teacher, but as Dr. MacDonald had no family it was agreed that, should the way open, he would go and begin work among these young men who were among the brightest of the empire. After considerable difficulty, permission was obtained for him not only to reside in Shizuoka and teach English, but also to teach the Gospel of Christ. His medical work and his great personality soon gave him a place of influence in the life of the city. In September, 1874, he formed his first Bible class with eleven of his students, and by the end of a year these were increased to twenty-six. In this way the work was opened up in Shizuoka. Several strong laymen of that group were spared to the church for years. Among them were several local preachers, one bishop and several leading pastors. Shizuoka is still one of the strongest and most prosperous churches of the Japan Methodist Church. A few years ago the members celebrated the founding of the church by unveiling an enlarged photo of Dr. MacDonald, who was always greatly beloved and appreciated by his brethren.

Dr. Cochran had attracted the attention of Mr. Nakamura, the principal of a school in Tokyo, and was invited to conduct daily chapel and Bible study with the students. Already both Dr. Cochran and Dr. MacDonald had rejoiced over their first two converts. The first was a young man of twenty-five who had become Dr. Cochran's teacher, and whose knowledge of

the truth and faith in God had gradually grown under the magnetic personality of Dr. Cochran. He offered to devote his life to the work of propagating the Gospel of Christian love. The other was Mr. Kiyohiko Yoshitomi, a young man well educated in the Confucian classics. At first he was well satisfied with the teaching of Confucius; but as he resided under Dr. Cochran's roof and became impressed by the deep, mysterious workings of the Holy Spirit, he too gave Christ the glory and became an earnest Christian man.

In 1876, in response to an appeal from the mission, the Canadian Church sent out Dr. Eby and Dr. Meacham. They arrived on September 9th, just in time to attend a District Meeting at which three promising young men were received on trial for the ministry. At that time they also reported a membership of seventy-eight baptized converts in the young Church. The work having been opened among students, many of them were ready to become active workers. "At this time fully a score were local preachers, most of whom would, if opportunity were given, become evangelists and preachers of a most promising class. Most of them were graduates or undergraduates of the Imperial University; but, while men of great learning in the Chinese classics, they had need of teaching of the most thorough kind in theology before they could be sent out to do the best kind of evangelistic work among their countrymen." In order to teach these young men,

theological classes were opened on Wednesday and Saturday afternoons, and some progress was already reported.

Dr. Meacham went to Numadzu, another city of Shizuoka prefecture, to work in the Academy of which Mr. Soroku Ebara was principal. Dr. Meacham's kindly spirit and untiring patience soon won for him a great place in his new home. The year after his arrival he had the joy of seeing six persons baptized. Among these was the principal of the school, Mr. Ebara, who was destined to become a man with a national reputation and following. His personality was that of a hero, and his uncompromising devotion to and faith in Christ soon won the respect of all who knew him. He has since been honoured several times by the Emperor and is still a source of strength and power in the growing Church of Christ in Japan.

In the province of Yamanashi, near the city of Kofu, several young men of the village of Tamba formed themselves into a club and requested that a missionary come to instruct them in the Gospel message. In 1877 Dr. Eby spent a month in the province and held several very enthusiastic meetings, after which he was invited to settle among them permanently. Dr. Eby agreed to consider it if they would open his way to residence in the prefectural centre, Kofu, a city of nearly forty thousand. In Kofu, a group of young men who had formed a club for their own education took up the matter; and after

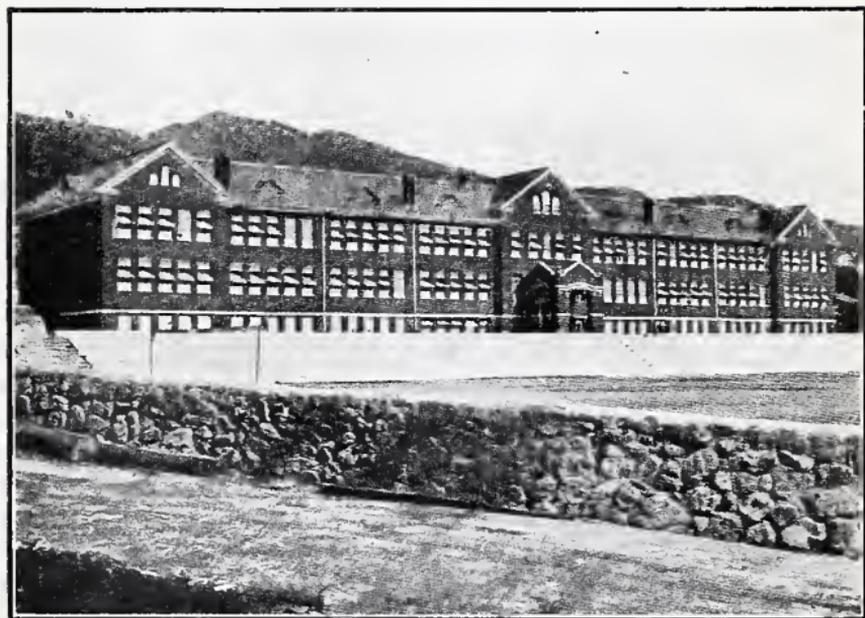
the usual difficulties were overcome Dr. Eby obtained permission to begin the work of preaching the Gospel throughout this central province. This was the third centre opened in Japan during the first decade, by the end of which the membership of the church was two hundred and eighty-two.

The Canadian Methodist Church, both in Canada and in the mission field, has always recognized the value and importance of Christian, as well as general, education. In 1883 the Mission Board authorized the purchase of a site for a school in Tokyo. The following year, in December, the Toyo Eiwa Gakko began its work with Dr. Cochran as its principal. In 1879 Dr. Cochran had been forced by his wife's condition of health to withdraw, but by 1884 the way was again open for his return to the work. His associates in this work were the Rev. R. Whittington and a staff of Japanese teachers. The following year the Rev. T. A. Large, B.A., was appointed specialist in mathematics and natural science. Other men were afterwards appointed to this work as it developed.

In 1899, when the reaction against mission schools took place, the Academy at Azabu had an enrollment of five hundred, and a theological department with five students for the ministry. The government action in forbidding religious instruction, even outside the regular school hours, closed up our Azabu school. The Hon. S. Ebara, the principal of the school, and Mr.



THE METHODIST CHURCH. SHIZUOKA.



THE ACADEMY, KWANSEI GAKUIN (UNION METHODIST COLLEGE), KOBE.

Muramatsu, the manager, took over the student body, erected new buildings and have ever since carried on an independent school. The dormitories, however, continued to be used for Mr. Ebara's students, and regular religious services and Bible classes were conducted by him and by our missionaries for their benefit. The Azabu school thus formed won a national Christian reputation, and by living in the dormitories Mr. Ebara and some of his staunch Christian teachers were able to do a splendid work for Christ in spite of the government restrictions. Dr. Borden co-operated with these dormitory services while he lived in Azabu, and was greatly encouraged by the opportunities for Christian services thus afforded.

In 1910, the buildings and property at Azabu having been sold, the Canadian Mission united in educational work with the Methodist Episcopal Church, South, in the city of Kobe, in what is known in Japan as the Kwansei Gakuin. At that time the school had less than three hundred students and teachers; in 1919 it had over sixteen hundred teachers and students, and was making plans to take out a university charter in harmony with the new government regulations by which a university of good standing may be founded with one or two departments.

The religious work in the school is organized with a view to inspiring Christian leadership on the part of the young men. For half an hour every morning from nine o'clock cultural

religious services are held in all three departments. For several years Mr. Zentaro Ono has devoted his whole time to the religious work of the school. There has been organized a school church into which the students are received on confession of faith. Some years, as many as fifty have been baptized by our energetic chaplain. Regular Bible instruction is given in both the Academy and the College. A students' Y.M.C.A. is organized among the students, and every year evangelistic bands of Christian members of the College and the Theological Department, led by Christian teachers, go out for short series of meetings at such places as may be opened to them by the church or mission. In all agencies which promote religion, moral suasion and not force is used, and the students respond to these ideal appeals.

In the early days of the mission Dr. Eby organized in Canada a Student Volunteer Band, the members of which were intended to become self-supporting by teaching in Japanese government schools. At the same time they could spend their spare time in evangelistic work. The first members of the band arrived in Japan in 1887. Those who went to Japan in this way were Messrs. Dunlop, McKenzie, Craig, Gauntlett, Coates, Ayers, Chown, Brown, Bick, Elliott, Tuttle, and one lady, Miss Cushing. When the band broke up in 1891 several of its members entered the Canadian Mission and continued to do excellent work for the mission. Among those who have con-

tinued with us to the present day are Dr. D. R. McKenzie and Dr. H. H. Coates. This self-supporting band was a great scheme. It has since been carried on in a modified form by the Y.M.C.A. of Japan. In this way many bright young men have come to Japan and entered Christian work among the students of government schools.

From 1883 to 1885 Dr. Eby found a unique opportunity in meeting the great wave of intellectual inquiry which swept over Japanese young men in their desire for modern learning. Several lectures were given in the Science Department of the Tokyo University which were afterwards published under the title of "Christianity and Humanity." This gave Dr. Eby an opportunity open to few missionaries, and he went everywhere preaching and lecturing throughout the country. The possibilities of this work for students led him to devise the plan of what is now the Central Tabernacle in Tokyo. Speaking of this institution, Mr. Clement, in his "Christianity in Modern Japan," says, "The Central Tabernacle in Tokyo is a veritable hive of Christian activity, a sort of institutional church." This great institution has recently been reorganized under the leadership of the Rev. Dr. C. J. L. Bates, and it is hoped that a great work may result among the thousands of students of College grade who live in that neighbourhood.

In 1886 the first Japan Council was formed by the General Conference. On June 23rd, 1888,

twenty-three ministers and laymen met in Tsukiji church, Tokyo, and the first Japanese Annual Conference was organized with Dr. MacDonald as president, and the Rev. J. H. Cassidy and Mr. Kobayashi as joint secretaries. From that time the Council and the Conference existed together until the union of all the Methodist Missions in Japan.

At the General Board meeting in Winnipeg in 1888 it was ordered: "That in view of the proposed expenditure in the matter of the Central Mission Hall, Tokyo, and the present attitude of the union question, it is advisable that the General Missionary Secretary at some time before the next General Conference visit that country in the interests of our work." On May 6th, 1889, Dr. Sutherland left for Japan, returning on August 6th, rejoicing in what his eyes had seen and in the consciousness of having travelled over the Japan Mission lecturing and preaching to the people. One result of his visit and the deliberations which took place at that time was the decision to open up work on the Kanazawa District. The Rev. J. W. Saunby was set apart for this work, and the four provinces on the west coast were organized into a District. Mr. Saunby went to Kanazawa, the Rev. J. G. Dunlop went to Nagano, Mr. Kato, a probationer of promise, was placed at Toyama, and the Rev. D. R. McKenzie at Fukui. The work was so successful that many enquirers were organized into Bible classes, and by the end of the first year nineteen baptisms were reported.

On the night of April 4th, 1890, occurred one of the most tragic events in the life of the mission—the Rev. T. A. Large was cut to death by burglars who entered his house in Azabu. Mrs. Large was also severely wounded in the face and right hand. In July, 1916, while summering at Karuizawa, the Rev. and Mrs. Flint^t Campbell were also cruelly murdered by a Japanese robber. These two murders shocked the whole foreign community. The Japanese people showed their sincere sympathy and regret at these outrages upon innocent benefactors of their native land.

In 1878 the missionaries in Japan placed a request before the General Conference that special work be commenced among women in Japan. The General Conference referred the request to the Mission Board, which put it into the hands of the General Secretary with instructions to organize a movement among the women whenever a suitable opportunity arose. At the time of the General Conference in 1880 the General Secretary laid the matter before the Methodist women of Hamilton, who took steps that same Autumn to organize the Woman's Missionary Society. The following Spring their proposed constitution was approved and a provisional Board of Management was appointed. In November representatives from various local auxiliaries which had also been formed met in Hamilton, and the society was formally organized. In 1882 the first annual report showed that twenty auxiliaries had been formed, with a membership of about eight hundred women; an

income of almost three thousand dollars was reported, from which the first appropriation for Japan was made when Miss Cartmell was sent to the field to investigate conditions and begin work for Japanese women. After consultation with Dr. MacDonald she decided to open a girls' school in Tokyo, having the girls pay tuition fees. In 1884 the first boarding-school for girls was opened in Azabu, Tokyo, and a very desirable class of girls was thus reached. In 1885 Miss Spencer and Dr. Cochran's youngest daughter entered the woman's mission. The following year Miss Wintemute arrived, and in 1887 Miss Cunningham and Miss Lund were added to this growing group of lady missionaries. That year Shizuoka girls' school was opened by Miss Cunningham, and two years later Kofu girls' school was opened by Miss Wintemute, accompanied by Miss Preston. These schools have been very successful and are still doing excellent work for the girls of Japan.

In 1891 new work was opened at Kanazawa for girls. Here an orphanage, two industrial schools and a hostel for girls have since been opened. In 1897 work was also opened in Nagano and Ueda. In this way the work of our Canadian Methodist Woman's Missionary Society has been growing in Japan. Splendid work is being done in the industrial centres. Our women, accompanied by their Bible women, are going about doing good. Their work for factory women, their Sunday schools, their tract

distribution and their personal evangelistic work in the homes of the people must surely have a great influence in establishing the Kingdom of God throughout Japan. The leaders of this movement at the home base deserve special credit for their care and tact in the choice of candidates for the mission field. The character and educational status of the women who have been sent to the field will compare favourably with any other group of women anywhere.

In 1893 the yearly report for the mission again showed steady increase in membership, which now numbered 1,987. But just about that time unfortunate events, too difficult to explain, occurred within the mission, leaving it finally with but two missionaries, Drs. Coates and McKenzie, who carried on the work until reinforcements arrived. Dr. Carman's visit in 1898 and Dr. Sutherland's second visit in 1902 were events of great interest. Meanwhile reinforcements had been sent out—Dr. Borden, Dr. Scott, the Rev. D. Norman, the Rev. Robt. Emberson and the Rev. W. W. Prudham—and very soon the mission again took on new life and hope. In 1902 the Rev. C. J. L. Bates was added to the force, and since that time the numbers have slowly been increased, until to-day we have five men engaged in educational work and twelve in country and village evangelism.

In 1907 the Japan Methodist Church was organized. It gathered together the results of the three largest Methodist Missions at work in Japan and aimed to organize a self-propagating,

self-supporting and self-governing Methodist Church, stretching from one end of the Empire to the other. Bishop Honda, the beloved disciple of Japan, was chosen as the first presiding officer. At his death a few years later Bishop Hiraiwa, one of the early converts from Shizuoka, took his place and filled it with efficiency and dignity for several years. In 1919 he was succeeded by Bishop Uzaki, one of the first graduates of the Kwansei Gakuin, in the early days when the Methodist Episcopal South Mission first opened up their educational work at Kobe. This union has been a huge success and the missions co-operating with it have had no reason to regret their generosity in handing over their work to the Japan Methodist Church, which is slowly but surely becoming a tower of strength in the Japanese Empire.

The union has had two very important effects upon the work of the Kingdom in Japan. It has clearly defined the work and responsibility of the native ministers, who on the whole have become second to none throughout Christendom for intellectual ability and devotion to their ideals. On the other hand, the work of the missionary has been clearly defined. Before the union any mere hireling of the conference could, if he were so disposed, keep the experienced missionary out of the preaching places, which were supported by mission money. The missionary had merely an advisory relation to the native church. By the union the duties and responsibilities of the native church were fixed, and the missionary was

free to go out into the villages and towns and organize pioneer work for which he alone was responsible. As such work becomes self-supporting it is handed over to the Japan Methodist Church, which thereafter becomes entirely responsible for it.

The Canadian Methodist Mission never enjoyed greater opportunities for work and was never so bound together in Christian love as it is to-day. The pastors of the Japan Methodist Church are very cordial in their relations to the missionaries who are engaged in the great work of village evangelism. These two bodies are collaborating together with God for the complete conquest of Japan for Christ.

But lest we should be over sanguine, it is well to remember that the yearly natural increase in the population of Japan is greater than all the membership of the Christian Churches put together. Still greater efforts must be put forth; more sacrifices must be made before Japan is completely evangelized. Let us to prayer and work. Pray that the agencies at work may be blessed to the saving of the Empire from militarism, from sensualism and from materialism; these three evils threaten modern civilization everywhere. Pray that God may thrust workers and other forces into the harvest that the ripening grain may be gathered.

“More things are wrought by prayer
 Than this world dreams of. . . .
 For so the whole round world is every way
 Bound by gold chains about the feet of God.”

Chapter Eight: The Missionary and His Task

ALL missionary work is a unit centring in the unique personality of the Christ. Its essential aim is to reveal the Christ character and life to men, to establish the Kingdom of God throughout the uttermost parts of the world, and to see Jesus crowned King of every human life and every social order through the manifestation of the ruling of His spirit in the individual and social life. In this sense, the missionary is engaged in establishing a Christian world-social order by winning each social individual to allegiance and loyalty to the highest human ideal, the God-man. The missionary is a world citizen, working to create a world public opinion which shall seek to save even the least of men and to lead them to the highest good, and which shall unite all classes and all races in one common spirit of Divine love that finds the source of its inspiration and power in the fathering spirit of the one true God and Father of mankind.

The various activities of the missionary body are like so many members in one body—"As we have many members in one body, so we being many are one body in Christ," with gifts differing according as God has dealt to each the gifts of His grace and love. Only in this sense can we describe the various activities of the different

types of missionaries. Whether we speak of the language student as he tarries in Jerusalem until he receive by dint of hard work and application, the gift of tongues and the knowledge of history and customs necessary to begin work; or whether we speak of the veteran missionary out on the firing line, enduring the heat and pressure of trench warfare; all are one in their great purpose and aim. In the missionary field there are no distinctions drawn between the various types of missionaries at work. Every man is expected to do his bit for the Kingdom of Christ, and to that end he is granted considerable freedom to initiate new methods of work and to make his own peculiar contribution to the task. The man is greater than any method. He serves because he is capable of efficient leadership, and if he would lead he must efficiently and tactfully serve.

The missionary in Japan must be capable of finding a sympathetic point of contact with the people for whom he is working; if he cannot he is disqualified for Christian work, and had much better return to his own people. Love is the compelling power without which the Gospel cannot be transmitted to other nationalities; it is love which overcomes and conquers the world. The missionary is not an iconoclast, but is sent to fulfil and perfect. He begins with the point of view of the people for whom he works, and is only capable of leading them as he is able to show the way to the perfection and fulfilment of what

they already have. For example, a missionary saw some peasants worshipping before a temple. When they had passed by, he drew near and discovered a hideous giant. He asked himself, How can any intelligent Japanese worship such a monster? An old farmer teacher said to him, "Without that spirit no young man can succeed." Here is the key from the point of view of an intelligent old farmer sage. Again he drew near and studied what he had been about to dismiss as "a heathen idol." There stood a strong man with determination written on every line of his face, standing unmoved in the midst of fire, with a sword in his right hand to cut out evil and a rope in his left to bind it up. Without that spirit no young men can succeed. Here is an idol which has become a symbol of strength. Vandyke expresses this idea in "The Story of the Other Wise Man." After he describes the fire worshipper, he says: "The enlightened are never idolators. They lift the veil of the form and go into the shrine of the reality, and new light and truth are coming to them continually through the old symbols." Just as God was able to use the crude fetish which Moses set up in the wilderness, so God has used even these crude symbols to strengthen character. "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent; because He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained"—even Jesus Christ.

The first and all-important qualification for mission work is a right spirit toward the Japanese, a spirit which so partakes of the Christ character that it will turn the other cheek, go the second mile, or serve the very man who is trying to do him up in a coal deal or in some ordinary business transaction. The love of Christ alone overcometh the world.

The compelling power of Christian love determines the method. It was Christian love which enabled Dr. Clark of Sapporo to inspire the students under his care. It was this same power which enabled Dr. Neeshima to choose to be a "slave for Jesus Christ" rather than enter the government circle. He desired to impress his great personality upon the young men who gathered around him in Doshisha University. The educational missionary must not allow himself to become an intellectual machine controlled and impelled by the tyranny of the school bell. But while the great aim and purpose of his work is to create leaders of the Christian movement, this can only be done in proportion as his methods and standards of education are second to none. Careless pedagogical methods in Christian education are sinful barriers to the accomplishment of its purpose. If Christian education is worth doing, it is worth doing in the best possible manner. Otherwise it defeats its purpose, ceases to lead and becomes an expensive cumberer of the earth.

In the same spirit the missionary goes into the

villages and towns of Japan. His work is the same as that of the missionary in the school, though less intensive and more extensive. The country missionary meets large numbers of young men who intend to seek higher education. He sends them up to the educational missionary with introductions, and in this way every year the Christian school is strengthened by the united work of the mission. Too much cannot be said for the missionaries in the towns and villages, who are influencing bright young men and sending them to Christian schools for training. In the history of Christian work in Japan there was never so much co-operation of this kind as there is to-day. The work which is being done in this way for boys and young men in a quiet, unobtrusive way is most encouraging and inspiring. In a similar manner young men are being sent every year from the country towns and villages to city churches, to the Central Tabernacle in Hongo, or to the Y.M.C.A. in Kanda, and thus the spirit of unity and co-operation is maintained by the spirit of the Christ.

In the Tokugawa days, when famine after famine occurred in Japan, men, women and children starved by the wayside, although the neighbouring lord had rice in his storehouses. Occasionally a Buddhist priest exerted himself for his own people. But there was no spirit of sacrifice for all Japan, let alone for all the world.

*In 1902, when similar conditions existed in the north, a Roman Catholic priest made known the sufferings of the people and received a ready response of 25,000 yen from the foreigners in Japan. Then the Japanese caught the spirit and contributed. The Emperor gave 22,000 yen; two millionaires gave 10,000 yen each, and public appeals were made through the press. A few years later, when a second famine occurred in the north, the Japanese Government handled it very successfully. Missionaries also appealed, and gifts of about one million yen came to Japan from all parts of the Christian world. This work is a type of various kinds of Christian work which are being done. The Okayama Orphanage, the Home for Destitute Children in Sendai, the Kanazawa Orphanage and the Shizuoka Home are types of purely benevolent work which give a practical illustration of the Spirit of Christ.

Other forms of benevolent work are carried on for various classes of unfortunate people. Miss Caroline MacDonald, of Toronto, has been doing most unselfish work for prisoners and their families. Mr. Hara has had a Home for Discharged Prisoners. Mr. K. Tomeoka is in charge of a Reformatory or "Family School" in Tokyo. Mr. Kagawa is doing a most unselfish work in the slums of Kobe for the outcasts. These unfor-

* See "Sunrise in the Sunrise Kingdom," De Forest.

tunate people, when touched by the power of the Christ, become splendid citizens of the Kingdom of God. A few years ago one such young man graduated from the College Department of Kwansei Gakuin, Kobe, and went out into business with every prospect of becoming an influential and prosperous Christian business man. This kind of work is being carried on in various parts of Japan by those who have been directly or indirectly touched by the hem of the Master's garment.

The same spirit is the moving force behind the work of providing Christian literature. The Christian Literature Society, under the able and efficient management of Dr. Wainwright, has done much to supply Christian tracts and books for the workers who are engaged in direct evangelistic work, either in the schools or in the villages and towns.

Closely allied with this kind of work, and yet distinct from it, is the work of Newspaper Evangelism which has very recently come into prominence. The specialist in this work is the Rev. Albertus Pieters, of Oita, Japan. In his paper on "Seven Years of Newspaper Work at Oita" he outlines the general principles on which this method is based: "Faith cometh by hearing." The modern method of getting a hearing is through the newspaper. Government proclamations are thus published broadcast; and in the same way, in a country where the daily paper is so prominent as it is in Japan, it is very import-

ant that its columns should be used to create a demand for the Gospel supply which is unlimited. In the great inter-church Forward Movement which is now going on in Canada, the daily press is being used in a marvellous way to help on the good work. So in Japan, more and more the daily papers are open to our material, and it is only reasonable to expect that funds should be available for making use of this powerful method of propagandism. By using the newspapers and paying for the space, systematic series of religious instruction can be given and applications can be received for further instruction. When these applications are received Christian literature can be judiciously sent, and where a pastor is living near the applicant introductions can be given and the work followed up by personal interviews.

The results of this method are given by Dr. Pieters through carefully tabulated reports. The total number of applicants for seven years was 7,111, or over one thousand a year. He also reports one hundred and sixteen baptisms during the same period. But the results which cannot be tabulated are written in the effect upon public opinion, upon moral, religious and social problems. To obtain the greatest results in this method, as in all the others, the dominant note again must be the spirit of Christian love for the Japanese. To antagonize uneducated public opinion may sometimes be necessary, but to influence men they must be loved into the Kingdom.

The work of general evangelism is in some respects the most important and the most difficult, but in Japan the missionary must be a leader in Christian work, a teacher of evangelists and pastors, working in season and out to inspire Christian leadership on the part of the Japanese. In many country towns the missionary's home is the only example of what the Christian home ought to be. The late Robert Emberson, of sainted memory in the Canadian mission, made his home the centre of his work. It was open to all classes of Japanese, and many learned to love and trust Christ because they understood and appreciated the missionary's home life. In the Canadian Mission each missionary in the country work is supplied with several young Japanese helpers and funds for efficient work. Every week or month, as the case may be, the missionary and his helpers meet together in close and helpful consultation on methods and problems. They go out inspired and encouraged for their work of evangelization, and good progress is made. The method may vary in some details, but essentially the missionary is a maker of Christian leaders.

In the Union Methodist College, Kobe, the administration is still largely in the hands of missionaries. The method is very democratic. Every student is expected to be loyal to his convictions and to be sincere in his thought and conduct. When the students enter the school they do not understand the method, and need more



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- 5th Row—Rev. D. Norman, B.D., D.D.; Mrs. D. Norman.

restraint than later. But before long student leaders begin to appear, and outstanding men are soon prominent in student activities. These men are the key men. They must be won, instructed and enlisted in the work of creating an ideal spirit. In almost every case they respond to kindness and confidence. For example, one year the tennis team were victorious throughout the district. The fencing team were very strong. The jujitsu team had done well, and the baseball led through the district. When the baseball team won the final victory, they celebrated by a dinner to which they invited the foreign dean. The next morning the leader came and said: "We would like to have a dignified, sacred celebration of our victory. May we have half an hour after chapel for that purpose?" Needless to say, they were allowed to take chapel hour. That morning the teachers gave up their usual seats on the platform to the baseball players, who appeared dressed in their baseball suits. The leader in a dignified, gentlemanly manner opened the meeting by announcing the doxology, "Praise God, from whom all blessings flow." After a Christian student had read a suitable Scripture passage another led in a very appropriate prayer, thanking God for the physical power which had enabled them to win, but more especially for the spirit of the school, to which he ascribed their victories in athletics. Then the dean had an opportunity of pointing out that Christianity stood for all-round manhood.

It was not for the mountain top nor for death alone, but to help men be nobler and better on the baseball field. After the spirits of the players were greatly cheered by the college song and the usual rooting which manifested their good feeling and spirit, the meeting was closed in a dignified way. Japanese young men are very interesting and most regular teachers in Christian schools love them. In fact every individual student is the object of special interest and care.

Finally, it is well to bear in mind that these Japanese are all very human; there is no special psychology for the Japanese; they are just like other men; they respond to the same feelings and desires. An old story told by a blind Confucian teacher to illustrate Filial Piety will illustrate this fact. An old man and woman had an only son, a youth of about eighteen years. Unfortunately he was a very bad boy. He used to spend his parents' money on geisha and in places of questionable amusement, drinking wine. The family connection were outraged by his conduct, and threatened to disown the parents if they did not disinherit the boy. (According to ancient law this was possible, but not in modern times.) They therefore called the family council together for an evening meeting to disinherit their boy. Downtown, his companions got wind of it and twitted him about the meeting. He threatened to break up the gathering and teach his relatives a lesson. On the night of the meeting the boy crept stealthily up

to the paper doors and punched a little hole in the paper with a toothpick, in order to witness what was going on in the room and hear what decisions were reached.

One after another of the relatives spoke against him. They told of incidents in which he had brought disgrace upon them, and generally ended up their speeches by saying, "He is a bad boy and if he is not disinherited the parents must be disowned."

Outside, the boy was very angry. He could hardly refrain from breaking in the door, but something restrained him; perhaps it was the influence of his mother's face, which was turned so that he could occasionally see the pale, worried look as she listened to what they said.

Finally, they decided to disinherit him and the legal document was presented. One after another of the friends put their official seals to it. Then it came to his mother. The boy, with a beating heart, watched his mother's face. Her hand trembled as she raised the seal, and the great tears rolled silently down her cheek as she turned to his father and said: "Father, shall we send our own boy away? He is bone of our own bone and flesh of our own flesh. Shall we send him away?" His father dropped his chin on his breast, which seemed to heave with emotion and grief as he said, "It's very hard! It's very hard!" Then his mother spoke: "If we send him away we will have to adopt another in order to keep up the family name. Will he be any better?"

Then, as his father remained silent and apparently grief-stricken, she continued: "Father, I think we had better sink with our boy. We had better go down and out with him." As the old man agreed she turned to the company, who were silently watching this part of the proceedings, and said, "Friends, you can disown us if you will, but we will sink with our boy."

The anger of the boy outside was all gone. He was broken down by his mother's love. He drew back the paper doors and stepped into the room and, humbly bowing, confessed his wickedness and sin, saying: "Give me another trial; if I am not a better man then you can disinherit me." The story ended: He came to his true self. The mirror of his soul which had been dust-covered became polished bright. He became a noble son of a noble mother. Truly this story reveals the solidarity of the Japanese with the rest of the race. It teaches us that criticism and fault-finding are not to be used in mission work. It is love that melts the hardened heart. This is the greatest force in the world. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

The power of Christian work is only in proportion as the power of Christian love is revealed in the worker's life and thought. Criticism and sarcasm antagonize, but love overcometh the world. "God sent not His Son into the world to condemn the world, but that the world

through Him might be saved." All men are debtors to the love of Christ which constrains them and inspires them in the upward struggle to the God of all truth and love.

"O love that will not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be."

The missionary task in Japan is the most important and at the same time the most difficult ever undertaken by the Christian Church; it demands a high standard of Christian culture and missionary statesmanship if it is to succeed. In Protestant Europe and America, in spite of the rush and roar of modern industrial life, men of science are constrained to search for the causes of disease and death; statesmen are seeking to raise the ideals of their own and other nations; humanity is struggling toward high spiritual ideals of democracy; and all their efforts are assisted by the religion of Christ, which stands for the all-round development of man, physical, mental and spiritual. In Asia and in other less favoured parts of the world, sanitation, health, education, democratic ideals and free institutions are being largely neglected. Only a small fringe of humanity who have come directly or indirectly under the influence of modern civilization have any idea of progress at all. The great masses of humanity are still under the narcotic of their religious superstitions and

philosophies, which aim at their redemption from all kinds of social service and activity and their absorption into a state of annihilation. In Japan alone, the progress of materialistic forces has been almost miraculous; there is no need to propagate the ideals of sanitation, health, education or democracy. The Japanese people, under able statesmen, are fully awake to the importance of materialistic values. But the fact that religious faith is not keeping pace with this materialistic progress means certain calamity; and social disorder will eventually fall upon them unless the Japanese Christian Church and its missionary co-workers can gain a hearing and avert disaster.

Most Japanese leaders and people are asleep to the peril in which their social life stands as a result of accepting modern civilization without the spirit of Christ. They are quite frequently suspicious of Christian influence, failing to see that modern scientific progress without Christ is a menace to humanity. The atrocities and cruelties of the late war, where Nietzsche was exalted and Christ forgotten, would make ancient barbarism with its primitive faiths blush for shame. So Japan is in danger from the loss of living faith in the old religions which, however much they lack regenerative power, have assisted in restraining unbridled individualism. Within this modern period of progress Japanese leaders almost universally belittled the need of religion, until they were somewhat awakened to

their peril by the shock of the plot against the late Emperor. Since then they have admitted the need of religion, but with too little religious conviction or practice. Some have tried to invent a new religion as superstitious and as inadequate as that of ancient Rome or Babylon. Meanwhile, modern progress moves on. People are growing away from and becoming indifferent to the superstitious beliefs of the past, and the nation is facing the evils of a most truculent materialism which carries with it certain anarchy and confusion. If the Japanese leaders persist in rejecting Christ they will have to take the responsibility for the confusion and disorder which will inevitably follow.

One illustration will suffice to show the speed with which these changes have come. The late Professor Lloyd translated the poems of the late Emperor of Japan—one of the greatest sovereigns of modern times. These poems illustrate the ancient soul of Japan and reveal spiritual ideals of a very high order. When the Emperor declared war on Russia he wrote: "We have tried to be sincere in word and in deed and have exhausted every means to state a clear and truthful case. Now may the great God who sees the hearts of men approve of what we do." When his troops went to the front he wrote: "The foe that strikes you, for your country's sake strike with all your might; but when you strike him, forget not still to love him." During the Russian war the world admired the chivalry of the

Japanese officer who raised the head of a wounded Russian soldier crying for water, and gave his own supply to his enemy to drink.

Japan has accepted modern civilization without the spiritual ideals of Christ, and materialism has made such headway that even the significance of the Eternal, the sanctity of human life and the high ethical ideals of Bushido are being set aside in the mad rush after materialistic values. These are the facts which have made possible the revolting cruelties of militarism in Korea, and the organized centres of prostitution for which the Japanese colonies are so often criticized. But these evils will not be remedied by mere criticism or political talk, they will continue to increase unless the missionary task is faithfully and sympathetically performed. In contrast to the darkness and inhumanity of modern materialism and militarism which made such evils possible, we would hold up the light and humanity of Christ, who calls to all mankind to follow him. All the spiritual power of the Japanese churches and of the missionary forces in Japan will be required to cope with the task of saving Japan from the dangers of modern progress.

Finally, the missionary is engaged on an international problem. His field is the world. He is a propagandist for the Kingdom of God among men. He is struggling to realize ideals which alone will eventually win "Peace on earth among men of good will." In order to win the war,

statesmen in the allied countries tried to arouse these feelings of responsibility for humanity, for liberty, for righteousness and to end all war. These ideals won the war; thousands of our brightest Canadian young men gave their lives for them. Now we see that the realization of these ideals is essentially a religious task, the task which the Christian missionary is struggling to achieve. Christians in Japan, Canada and throughout the world must understand one another and stand or fall together. They must dedicate themselves to this unfinished task for which so many have made the supreme sacrifice; that they who died may not have died in vain.

Recently Dr. George A. Vincent, Chairman of the Rockefeller Foundation, electrified an audience in Toronto by an account of how Americans, British, Japanese, South Americans and other races were uniting to destroy the mosquito responsible for the spread of yellow fever. His address was a most inspiring and encouraging account of a great work for the good of humanity, in which a distinguished Japanese bacteriologist played a prominent part. It was, in fact, a great missionary effort to fight disease of the body. In Japan the missionary task is to combine to save men from moral and social diseases which threaten to destroy the historic soul of Japan and the Japanese. This work affects the welfare of the whole race even more than the destruction of yellow fever, for the threatening germs of moral and spiritual disease are more

widespread. This great task of saving Japan must be pushed energetically and quickly or the opportunity will pass.

The old religions are powerless to perform the task. The lack of regenerative power in Japanese Buddhism may be imagined from the fact that the Asakusa temples are helplessly sitting in stagnant pools of immorality. Popular Shinto religious beliefs are too superstitious to command the respect of modern men and too ultra-national to bring a message to this age of world-wide human relationships, while Confucianism in Japan disclaims religion altogether.

Christ alone can save Japan. After years of investigation of the old religions and in spite of a high appreciation of the work they have already done, the author is prepared to reaffirm, in the words of the Apostle Peter, who being filled with the Holy Spirit, told the rulers of his people that Christ was the "stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under Heaven given among men whereby we must be saved."

This task is involved in the remarkable manifesto recently addressed to British people by six great * prime ministers of the Empire when they

* Hon. D. Lloyd George of Great Britain, Hon. R. L. Borden of Canada, Hon. Louis Botha of South Africa, Hon. R. A. Squires of Newfoundland, Hon. W. M. Hughes of Australia, and Hon. W. F. Massey of New Zealand, quoted by the *Christian Guardian*, March 3, 1920.



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- 4th Row—Rev. H. H. Coates, M.A., D.D., Mrs. Coates; Miss Lucy Norman; Mrs. Ethel Misener, B.A.
- 5th Row—Rev. D. R. McKenzie, B.A., D.D., Mrs. D. R. McKenzie.

point out that "Neither education, science, diplomacy nor commercial prosperity when allied with a belief in material force as the ultimate power are real foundations for the ordered development of the world's life; and that the League of Nations will be a failure unless men are possessed by the spirit of good will." "The spirit of good will among men rests upon spiritual forces; the hope of a 'brotherhood of humanity' reposes on the deeper spiritual fact of 'the Fatherhood of God.'" They also urge that all men of good will "should consider also the eternal validity and truth of those spiritual forces which are in fact the one hope for a permanent foundation for world peace." To promote the spiritual reality of world-wide human brotherhood under the common "Fatherhood of God" is in fact the stupendous task of the modern Christian missionary movement—the greatest moral, social, spiritual movement of the modern world.

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|---|---|
| <p>1. Buddhist philosophy similar to Greek, based on assumptions.</p> | <p>1. Christianity absorbed all that was good in Buddhist philosophy before 4th century; not dependent upon abstract metaphysics—the fact of Christ essential.</p> |
| <p>2. Buddhism:</p> <p>(a) Conception of reality—nothingness.</p> <p>(b) Conception of salvation—annihilation, escape from suffering and life—is for next world only.</p> <p>(c) Conception of sin—an illusion, to be explained away.</p> <p>(d) Methods of salvation—</p> <p>(1) By our own efforts.</p> <p>(2) By efforts of another.</p> <p>(e) Conception of Paradise and Nirvana—Other-worldly, escape from transmigration, loss of individuality.</p> <p>(f) The home—Highest ideal includes extinction of self, of society, of home.</p> | <p>2. Christianity:</p> <p>(a) Conception of reality—God's Holy Personality.</p> <p>(b) Conception of salvation—to attain a more abundant life, to help live this ethical ideal.</p> <p>(c) Conception of sin—evil to be overcome.</p> <p>(d) Methods of salvation—</p> <p>Both our own effort and another's required—neither sufficient.</p> <p>(e) Conception of Kingdom of God—</p> <p>For both this world and the next, realized in the individual—“Kingdom of God within you” and in society.</p> <p>(f) The home—</p> <p>The foundation of society, the foundation of right living.</p> |

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