

THE STORY
OF A
HEATHEN



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JAPANESE STUDENT.

THE STORY
OF
A HEATHEN
AND HIS
TRANSFORMATION

BY
H. L. READE

WITH ILLUSTRATIONS

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TO THE BOYS OF THIS GENERATION
WHO ARE WILLING
TO STRIVE FOR THE HIGHEST,
THIS BOOK,
AS BOTH AN INSPIRATION AND A HELP,
Is Dedicated.

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PREFATORY.

THE history herein given is true. The sources of the writer's information are wholly authentic. The young man is living and working; and if his life thus far is both an augury and a pledge of what it is to be in the future, results beneficent and vast wait upon his oncoming years.

For obvious reasons names of places have been omitted and that of the hero of the history changed.

Much that would add interest to the narrative can not be told, while all that is told is wholly within the actual facts.

H. L. R.

Of men there are enough.
Of man there is not.
Make men to be men,
And a man you will be.
Act like a man,
And a man you will become.

— *Stanza of Japanese poetry.*

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THE STORY OF A HEATHEN.

CHAPTER I.

THE HEATHEN'S COUNTRY.

WHERE IT IS AND WHAT IT IS.

OFF the south-eastern coast of Asia, 400 miles from China, 270 from Kamtchatka, and about 5,000 miles from California, lies the Empire of Japan.

It is made up of islands, of which there are nearly, if not quite, one thousand.

The largest of these islands are Hondo, Kiushiu, Shikoku, and Yesso.

On the main islands a solid mass of mountainous elevations runs continuously throughout their entire length,

and on the smaller islands, in general, the ground rises irregularly from the border to central and lofty ranges.

In geologic ages volcanic action must have been violent and continuous, hundreds of mountains now in repose having once been furnaces of living fire. In recent times exhibitions of volcanic fury have been of frequent and astounding occurrence, in which vast industries have been overwhelmed and thousands of human lives destroyed.

Besides volcanic disturbances, earthquake shocks are common; and in the history of the country frequent mention is made of the disappearance of mountains, and of villages and cities either shaken to destruction or suddenly engulfed.

Cyclones are born and bred in some of its latitudes, and during three months

of the year that invisible and dreaded agent of ruin, the typhoon, may be expected.

Turning from the dark to the light side : the seasons come and go with almost perfect regularity ; the climate is the temperate zone in perfection ; ice rarely forms over an inch in thickness, and snow, except in the mountainous regions, is scarcely ever seen over twenty-four hours old.

The winds from the ocean temper both the heat of summer and the cold of winter, and make most of the country healthful and inviting as a place of residence for all the year. The sky is that of Italy, and many times the air has a softness and a balm unknown elsewhere.

Nearly all the useful metals are found in this island empire : gold, silver, copper, iron, tin, and lead. Petroleum

issues from the ground in many places, and in some the Japanese peasant cooks his food with lighted natural gas escaping from the end of a bamboo tube. The soil is fertile. Rice fields have yielded abundantly for centuries by the ordinary use of common fertilizing material and irrigation, and vegetables peculiar to semi-tropical latitudes grow in wondrous profusion.

The islands are famous for fine forests. Thirty-six varieties of timber trees are known to exist, meeting every demand of barbarous or civilized life.

Flowers abound everywhere, and ever-green plants and shrubs give to the country the seeming of perpetual summer.

Of sea-birds there is no end. The stork and heron, now, as in earlier times, tread the fields in unique beauty,

or awaken admiration as they gracefully sail in the upper air; and wild ducks and geese from time immemorial have summered in the north and wintered in the south of the "Sunrise Empire."

Nowhere in the world are edible fish found in such numbers and variety as in Japan; the countless bays and gulfs are full of them. In the north the salmon supply is inexhaustible, and in the fresh-water streams all over the islands this staple article of food waits alike at the door of the rich and the poor, the prince and the peasant.

With a healthy climate, a fertile soil, vast mineral wealth, sea-food that grows more abundant, instead of less, as the centuries come and go; with scenery rendered indescribably charming by mountain and valley, rock and river;

with irregular and almost endless border-lines that Old Ocean without cessation either laves or lashes, there is hardly a country that is more inviting as a residence, or better adapted to the substantial growth of all that pertains to the good and glory of progressive, civilized life.



JAPANESE COURT DRESS.

(From life.)

CHAPTER II.

THE HEATHEN'S COUNTRY. — CONTINUED.

A GLANCE AT ITS HISTORY.

THE origin of the Japanese, like that of all other Oriental peoples, is lost in the obscurity of remote and problematical tradition.

Not long ago a distinguished writer published several volumes in which he undertook to prove that the Japanese were the ten lost tribes of Israel; but his success was by no means complete, and whether or not they are the remote descendants of Abraham is as yet a matter of dubious conjecture.

Passing out of the realm of tradition into that of authentic record, the first

emperor lived and reigned about 667 B.C., in the years between Lycurgus and Solon of Grecian history, six hundred years before England and Germany and one thousand years before France.

This line of rulers has continued to the present time, the present reigning emperor being the one hundred and twenty-fourth in direct and unbroken succession.

Passing over two thousand years, whose history is found in reasonable completeness in Japanese books, it may be said that Japan was wholly unknown to Europe, until Marco Polo published his book of travels, early in the fourteenth century.

In 1542 three Portuguese sailors, having deserted from their own ship and taken possession of a Chinese junk, were wrecked upon one of the

islands of Japan. These were the first Europeans that are known to have taken up their residence in that empire.

Three years later a Portuguese adventurer, sailing in a Chinese pirate-vessel, was driven by adverse winds into a small Japanese harbor. He was cordially received, and soon carried back to the Portuguese settlements in China such a report of the riches of Japan that great numbers of traders immediately flocked thither.

Missionaries of the Roman Catholic faith soon followed the merchants, and in 1549 the celebrated "Apostle to the Indies," St. Francis Xavier, landed. They were welcomed to the hearts of the people, and the conquest of the country for Christianity seemed but the work of a few years.

Soon, however, the Japanese became

distrustful of the Portuguese, whom success in business and in missionary operations had made disdainfully indifferent to the rights and feelings of the natives.

In 1587 the missionaries were banished by a royal edict, and during the next forty years, multitudes of native Christians, who had entered into a conspiracy with the Portuguese and Spaniards to overthrow the imperial throne, and at length, instigated by these foreigners, had risen in open rebellion, were massacred, and the country closed to every outside person and influence, except a single port where the Dutch, under most rigid restrictions, were permitted to continue a circumscribed and limited trade with the empire, and for two hundred years Japan was practically unknown to the outside world — asleep during the waking centuries.

In February, 1854, Commodore Perry, with a squadron of seven ships of war, entered the harbor of Yeddo; and in March of the same year, after protracted and difficult negotiations, Japan opened her doors a little and with great reluctance to this Western nation.

Three years later Hon. Townsend Harris, United States Consul-General for Japan, negotiated a new treaty, and this hermit empire became accessible to the civilizing influences of diplomatic, commercial, and Christian intercourse with the American people and the other nations of the world.

CHAPTER III.

THE HEATHEN'S COUNTRY. — CONTINUED.

ITS RECENT ASTOUNDING PROGRESS.

NEVER in human history has there been change so rapid as has taken place in Japan during the last twenty years.

Up to 1868 the doctrine of the divine descent of the Mikado, held for more than twenty-five hundred years, was everywhere accepted. His right to the worship of his subjects as God was universally recognized, and the idolatrous practice was equally widely observed. He was the "Son of Heaven," the "Center of the Universe," "Lord over all."

Sacred in his person, his feet were never permitted to touch the ground. His subjects, with the exception of the most meager few, never saw him. He dwelt in magnificent, unapproachable, deified seclusion.

Under him was a man—the Tycoon—properly, Shogun, meaning “next in supreme command,” in whom, either through assumption or otherwise, all temporal power was vested.

Under the Shogun were scores of feudal lords—rulers over provinces which they had either stolen or conquered, and from whom his advisers came, and of whom his court was composed.

Under these were the *Samurai*, the “two-sworded” men, who had won territory and renown for their lords, and who were not only the soldiers of the

empire, but its most public-spirited and best educated class.

Below these were the unrecognized millions without power, without influence, and without the possibility of change for the better.

In 1868, in a revolution, for which all the years of this century had been preparing, but which the opening of the country to foreigners precipitated, the Shogunate was abolished; feudalism died; the "two-sworded" men changed masters, and from the shoulders of the millions of common people whom caste had crushed the burden was lifted.

The Mikado became human.

He left his spiritual capital, Kyoto, and took up his residence in his temporal capital, Tokyo.

He began to be seen of men; to walk with them, talk with them, and in 1869,

in presence of the grandees of the empire, solemnly swore: "That a deliberative assembly should be formed; that all measures should be decided by public opinion; that the uncivilized customs of former times should be abolished; that impartiality should be the basis of all governmental action; and that the intellect and learning of the world should be sought in laying the foundations of the empire!" From that time to this he has been the leader of a nation whose progress has no parallel in human history.

In material matters barbarism is everywhere giving way to civilization.

On the sea is a navy with all modern appliances and inventions, as formidable as it is complete.

On the shore are light-houses, and dock-yards, and ship-building stations.

On the land is an army, modeled after the French and German military systems, railroads, telegraphs, telephones, post-routes, post-offices, etc.

In the cities are street railways, a fire department, police, national banks, savings banks, mints, newspapers, book-publishing houses; and here and there all over the country, as time has made it possible and the demands of business required, there are paper-mills, cotton-mills, woolen-mills, foundries, etc.

In the department of education there is the Imperial University at Tokyo, more than forty colleges, and a common school system, organized on the plan of that in the United States, and where the English language is now universally taught, that is rapidly extending all over the empire.

In social reforms — the abolition of

public and peculiar customs, improvements in dress, change in the modes of living, better dwellings and food, and especially in the emancipation of woman — progress is nowhere larger or more beneficent.

A woman's college, specially for the education of the women of the higher classes, is already in existence, and girls' schools of a high order are rapidly increasing.

The moral progress that Japan has made is most marvelous of all.

Owing largely to the troubles that arose in the sixteenth century, in which the Roman Catholic missionaries, and afterwards their native converts, had part, there was wide and strenuous opposition to the introduction of any foreign religion; and for a considerable time, by reason of this prejudice and

fear, it was almost impossible to circulate Christian literature or preach the gospel in the quietest way.

To add to the perplexity of the situation, as soon as the doors of the empire were opened, infidelity and materialism came in like a flood. German professors and teachers openly taught both in government schools, and the educated young men of the empire became rapidly acquainted with the works of Huxley, Tyndal, Darwin, Spencer, and Mill — men, who, however great as thinkers and speculatists, were not fitted to lead a heathen nation from its idol darkness into Christian light.

Infidel and materialistic books of all kinds were introduced and translated ; so that before any part of the New Testament was ready for circulation, and allowed to be circulated in the Japanese

tongue, the land was filled with speculative beliefs, which Christianity found harder to battle against than the original faiths of the heathens themselves.

In 1859, the year the first three ports were opened, missionaries sent by four different societies entered Japan ; but so great was the opposition and prejudice that after five years only *one* Japanese had been baptized, and after twelve years only *ten* had openly professed Christianity.

But the crowning marvel is this : that during the last seven years, *chiefly during the last three*, the change in public sentiment with reference to Christianity has been well-nigh complete.

At first Japan took Western science and the arts with infidelity. Now, not only government officials, the thinkers throughout the realm, the public press,

but multitudes of the common people have discovered that it is impossible to have the fruit of the best civilization without having the tree upon which it grows. The reaction is immense, and the cities by the sea and the hamlets in the mountain valleys are sending their voices over the ocean, asking for men and women to teach Christianity. All government impediments to the introduction of the Christian religion have been removed, and Sunday has been set apart — established as a day of rest.

With reference to the data of Christian progress it may be said:—

That on the first of January, 1889, there were eleven theological seminaries, more than two hundred churches, between three and four hundred Sunday-schools; in round numbers, twenty-five thousand Christians, with constant and

rapid increase since ; and, most wonderful of all, the reasonable probability that when the clock of time strikes nineteen hundred, Christianity will be as much an established religion in Japan as it is in the United States of America.

CHAPTER IV.

THE HEATHEN HIMSELF.

ANCESTRY, BIRTH, VILLAGE AND SCHOOL LIFE.

ON the third largest island of the Japanese Empire, Kiushiu, lying in its south-western corner, in the state of Kumamoto, in the county of —, in the town of —, on the fifth day of March, 1862, eight years after Commodore Perry concluded his initial negotiation, and five years after Townsend Harris had made the treaty which put 38,000,000 of people within reach of a better civilization, and added a new member to the great family of progressive nations, our heathen, whom we will call Corecadsu, was born.



RAIN COAT, MADE FROM RICE STRAW.

(From life.)

His family was among the oldest, — a matter of great significance in Japanese society, — of great respectability, and obtained a livelihood in a manner common to those of its station and rank.

Up to six years of age Corecadsu lived the ordinary life of children in all tropical, Oriental lands. He wore, for much of the year, scant clothing or none. He reveled in all manner of childhood sports, and, having the precocity common to many children among the Japanese, he was older at five than the average American boy is at seven. At six he began to attend the village school. Following immemorial custom, the morning session began at six o'clock, which at some seasons of the year was considerably before the break of day.

The school-house was more than an

English mile from the family residence, and as his guide and protector in the dark mornings, his grandmother, well on in years, used to lead him through the silent streets to the appointed place.

This person was a woman of great good sense, with a clear perception of what is absolutely needed, whether in Christian or heathen lands, in a boy in order that he may reach his highest; and so, properly desirous that her grandson should become both eminent and useful in some sphere, she took frequent occasion, during these morning walks and at other times, to present to her sensitive and intent charge, then standing on the threshold of life, the possibilities that lay before him if from the beginning he did his very best each day.

And the words, weighty and wise, of the heathen woman were not lost.

Reaching the school-room, from six o'clock to eight, following another strange custom, the boys shouted their lessons with the fullest strength of their lungs and at the top of their voices, making what would be complete bedlam to unaccustomed ears.

At eight o'clock they went home for breakfast. At ten o'clock they assembled again. At twelve o'clock came an hour's recess for lunch. At four o'clock the study of the day was over; and away they went to their homes, slates and copy-books in their hands, ink-bottles slung to their girdles, hands and faces smeared with the black fluid, and all making a strange clatter with their clogs as they dashed down the stony streets.

- In this public school Corecadsu continued for five years, from six to eleven.

He then entered what is called a "middle school," where Japanese and Chinese literature were taught, and where a good foundation was laid, upon which to build in subsequent time.

At fourteen years of age he graduated from this school, taking rank as a scholar among the highest.

Reaching this period of his life, with nothing about him that would specially distinguish him from a million other boys in the Mikado's dominion, the question came up in his family for discussion and decision, as it has and will in many another in America as well as Japan, whether Corecadsu should continue to study, or enter upon some common employment, wherein to provide for himself and help in the support of the family.

The profits of his father's business,

increased by such little as at the best the industry of the mother could add, hardly more than sufficed to furnish food and shelter and clothing for the household, and hence it seemed an impossibility to provide the money needed to send him to a preparatory school and afterwards to college.

But the desire of the boy to continue his studies, and his willingness to make his expenditures as small as possible, finally led to the decision that he should go on with his well-begun education with such help as from their narrow means the family were able to give.

CHAPTER V.

HOW THE HEATHEN WENT ON.

PREPARATORY SCHOOL AND COLLEGE LIFE.

IN every life there is a turning-point. It generally comes when one is young; it may come later on.

Some one has said that in ninety cases out of a hundred we settle our destiny in the first fifth of our three-score and ten years.

This turning-point came to Corecadsu when, the matter having been settled that his family would pay, so far as they could, the necessary expenses of his college course, there was put upon him the responsibility of the use or misuse of the opportunity which the self-sacrifice

of those who loved him enabled him to have ; all of which he clearly saw and deliberately assumed.

From ancient times the Japanese people have been divided into what may be called hereditary classes, each person, as a rule, remaining through life in the class into which he was born.

The only possibility of exaltation — going from a lower to a higher class — was through the possession of a worthy character, wide knowledge, and large ability.

The family of Corecadsu belonged to a class, not an unusual thing anywhere, from which it was possible to go up ; and so, with a purpose the worthiest, the boy resolved that he would rise higher — attain a rank in which he could become an official in the government, then one of the supreme ends of Japanese ambition.

The obstacles between his present condition and the one upon which his heart became slowly but surely set were all but insurmountable ; but he determined that, at whatever cost, they should be overcome.

Three things Corecadsu settled upon as means to reach the end he sought, and they, using his own words in telling the story brokenly in the English tongue, are these : —

“ If I will be stand high in my country, *I must have character*, and so I prohibit myself from everything that is not good for me. If I will be fitted to be officer under my government, then *I must have knowledge* ; and so I make myself to be industry — to study all that I can and not lose my good health. If I am to have good position in my society, *I must have money* ; and so I not

spend it foolish when I have so little, that when I myself earn and have my more, I do just same."

These are what the heathen boy of fourteen started with. We shall see what they did for him.

As to character : —

Drinking wine and smoking were almost universal among the youth of his class and years in his native village ; but, putting his purpose into practice, he forswore at once wholly and forever both habits ; and in the wider range that includes all that goes to make up a true boy, and thus prepares for a true man, he sought to be perfect, bringing himself, as he states it, to the bar of his own judgment for approval or condemnation every night.

With reference to study : —

The course at the preparatory school

and in college was hard ; the prescribed hours were many ; the necessity for intense application, if the highest was to be reached, was imperative ; but with steady perseverance, concentrated thought, indomitable will, he satisfied each hour's demand, and closed each day in triumph.

Of the one hundred and nineteen who entered the course with him, only thirty-seven graduated at the end of the six years, of whom he was first in deportment and third in scholarship.

In the matter of money : —

The allowance for board, books, and tuition, which, from their meager means the family were able to make, was six *yen* a month, about \$4.80 in United States currency.

His food was plain ; his bed just answered his need ; his incidental ex-

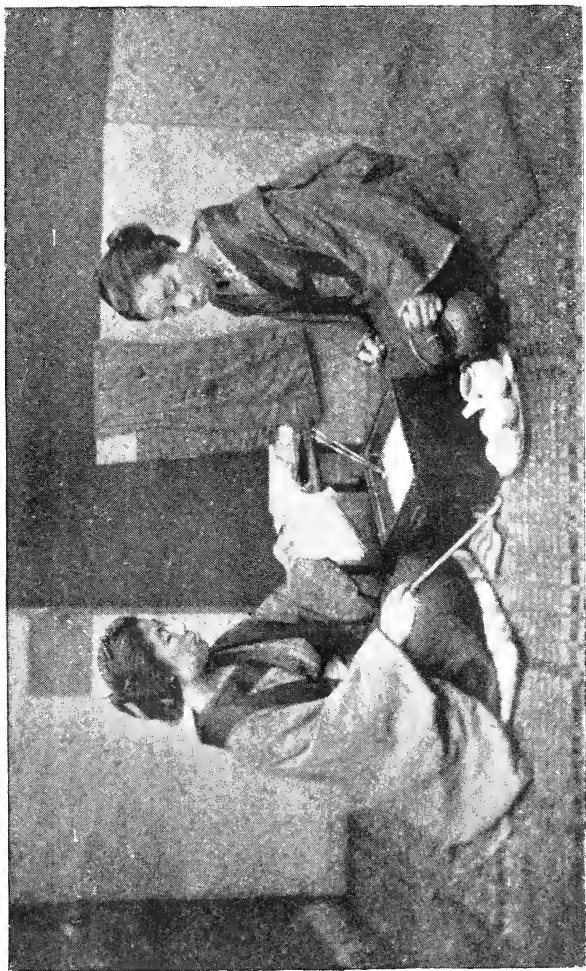
penses were reduced to the minimum ; and so it was possible, with the cheap living in Japan at that time, to obtain for this small sum the necessaries that pertained to his college life.

As a specimen of his economy, it may be stated that the fascinating jinrikisha, a large baby-carriage drawn by a stalwart man and sometimes by two, and moving from four to six miles an hour, was being introduced ; but, during all the years of his college life, instead of riding to and from the school at the beginning and end of terms and at other times, he always walked, thus saving the few *sen* that payment for transportation would require, for needs absolutely imperative.

In choosing his college course, as offering the most that his country could in the direction in which his thoughts

were steadily turned, he had chosen the study of medicine, and at the end of the six years he received the degree of *sotsugio-sei*, which signifies, in English, doctor of medicine — M.D.

In the same year he also passed the state or civil examination for license to practice medicine anywhere in the empire. This examination was so severe that less than twenty per cent. of those presenting themselves passed, and were admitted to that class and rank to which a certificate from the Royal Examining Board was the passport.



COMMON PEOPLE TAKING TEA.

(From life.)

CHAPTER VI.

THE HEATHEN AT THE CAPITAL.

STEPS UPWARD. — LIFE IN TOKYO.

FOLLOWING the bent of his mind, and with the one intent to prepare himself for any place of usefulness and responsibility that might open to him, Corecadsu resolved, when his college days were over, to leave his native village and seek further professional and intellectual enlargement in the capital of the empire.

Living up to his conception of what was absolutely needful for ultimate and the largest success — character, knowledge, industry, economy — he had led (with his apprehension of right) a

stainless, studious, prudent life, until the habit of right-doing, the habit of industrious application, the habit of frugality, had each become fixed.

Tokyo was seven hundred miles distant from his native village and island, and by such conveyance as the country afforded he reached in due time the new seat of the government of the now awakening empire.

All that his family could possibly give him toward his support in his new situation was ten *yen* a month, about eight dollars of American money.

With this, as at college, he had to pay for food, lodging, books, tuition, and such incidental expenses as absolutely pertained to his new situation.

It need hardly be added that a bowl of rice with vegetables and occasionally fish was not as costly a diet as canned

staples and delicacies, brought into his country from other and distant climes, would have been.

Entering the department of surgery in Tokyo University, he studied with a diligence that knew no abatement for two years. He had acquired a good use of the German tongue while in college, and so he was prepared to get the most out of his German text-books, and secure the greatest benefit from the instruction of the German professors.

At the end of this time he graduated with honor, and at twenty-two, eight years after entering the preparatory school, with an equipment that had been slowly, steadily, surely, and yet grandly acquired (as it always is if one ever has it), he was ready for the practical service and duties of active life.

The first opening, and one wholly in

harmony with his aspirations, was assistant surgeon in the Imperial Japanese Navy, and afterwards, something higher, as there always is, if one begins at the lowest level; and so with eighty-one others he made application for the position.

These eighty-one young men were from different provinces in the empire. Most of them belonged to the higher classes. Many of them were connected by acquaintance or blood with those already in the imperial service; but true to her new, if not old, custom, and true in its widest sense the world over, all had the same chance: the best to be the winners.

The government examination, which ended in the rejection of the candidate, or his recommendation for office to the Naval Department, was all-comprehensive and terribly severe.

The first examination was wholly physical. Each young man was measured in every part of his body, and if there was the slightest malformation or physical defect, the examination proceeded no further.

If the perfect natural physical standard was reached, next came what pertained to the use that the young man had made in the way of healthful development of his animal powers.

Erect standing, walking, running, jumping, striking with the fist or hand, power of muscle in lifting, throwing, and sustaining heavy weights, clearness and intensity of vision, lung power, etc., by protracted or most violent processes revealing any weakness that lack of development or *bad habits* of any physical sort had fixed.

Of the eighty-one who entered upon

this examination twenty-seven failed and fifty-four passed to the second, that of the theory and practice of medicine, surgery, etc.

The third examination was as severe as it was unique.

The candidate was taken into an apartment in the government buildings with a grim officer, elderly and learned, and a young man whose employment answers to that of our stenographer ; and for hours questions relating to widely different subjects suited to show the readiness of mind and the natural and acquired ability of the applicant, were rapidly put.

First, the young man was commanded to tell the history of his life — *all about it*, either good or bad, favorable or unfavorable. Then came the questioning ; for instance : —

“What is your opinion upon — features of the present government policy?”

“Was the recent course of — government official justified by either reason or expediency?”

“What is your estimate of the character of — (noted person in Japanese history)?”

“From present indications, and from the characteristics of her people, what is Japan likely to become financially, commercially, religiously, during the next half-century?”

“What would you do in — circumstances if called to immediate and definite action?”

“What should be the highest ambition of every young man?”

“How can success in any department of work be most certainly reached?”

This was continued until the wideness and positiveness of the candidate's general knowledge, his readiness of thought and expression, and his powers of mind in reasoning and analysis, found in the answers to these questions, all taken down by the ready writer, were on record, and therefore available for subsequent examination and comparison.

Of the fifty-four who entered upon these two last examinations, only *seven* were approbated and commended for the desired positions, of whom Corecadsu stood *first*, and in October, 1884, he received his appointment as assistant surgeon in the Japanese Imperial Navy, and entered upon the duties of his office at the principal naval station of the empire.

It should be said here, and in truth must be said, that besides his perpetual

striving after the highest character, the widest knowledge, the best habits of industry and economy, he was all the time wholly in harmony with all that was healthful in sports and pure in pleasure.

He could row with the best; he could play athletic games well; his feats of walking were remarkable. His were noble purposes, working themselves out through a healthy mind by the help of a healthy body, all its powers healthfully developed and carefully conserved. A like development and conservation of one's powers are possible in the case of any one in college, on a farm, learning a trade, anywhere.

One of the positive requirements of his father from the first was an exact statement at the end of every month, date following date, item following item,

of every *sen* that he had expended, and for what it had been paid. From his fourteenth year to his twenty-second such a statement was rendered in exact conformity to his father's command, so that at the end of his university course he knew the exact amount that his education had cost, and *how*, and *why*, and *where*, every *mill* (English) had gone.

CHAPTER VII.

THE HEATHEN'S TRANSFORMATION.

A THOUGHTFUL DECISION, AND WHAT CAME OF IT.

BORN in a heathen land, the child of heathen parents, Corecadsu was early and faithfully taught the idolatrous observances of his family and his nation. Up to his fourteenth year nothing had interrupted his stated worship of the sun, moon, other forces of nature, the emperor, heroes, great men, with other incidental practices pertaining to the ceremonial of the Shinto or Buddha belief.

About this time several young men, whose homes were in his native village, and who had become Christians while

attending a government school where an American teacher taught military tactics and the sciences in English, and who, not being permitted to teach Christianity, did a better thing — *lived it*, returned to their homes and with proper zeal commended to him the new faith.

These Christian young men met with opposition everywhere. Many of them suffered persecution ; and to not a few the doors of home were closed by parents whose fealty to old beliefs was stronger than parental love. It is but just to say that these young men stood the test — the test that comes to every new-born child of God everywhere ; and to-day they are the leaders of theological thought in the empire, many of them pastors of native churches and all of them loyal to the conquering Christ.

In common with others older, opposition violent and positive at once arose in the mind of Corecadsu against "the Christianity."

He was loyal to his father's belief, as he thought he ought to be. He was loyal to his government, which had forbidden those who came as teachers from other lands to promulgate a foreign faith. He was loyal to the lessons of recent Japanese history, as he read them, covering the bloody story of more than two centuries.

But, acting up to his highest light, putting himself in the only possible right place for any unsettled person, old or young, to be, with his mind honestly open to truth, he resolved to investigate a subject that was beginning to attract attention; and so, for eight years, in school, in college, in university, in the

interstices of daily study and in vacations, he compared the Bible, especially the New Testament, with his own sacred books, read what unbelievers living in other lands said against Christianity, and what believers similarly circumstanced said for it, and especially contrasted the lives of the few whom he knew who were Christians with the lives of his whole nation (generally speaking) who were not.

It was a long and honest investigation, but it ended, as all sincere quests for truth will end, in an intellectual decision to embrace "the Christianity" which eight years before he despised and would have joined with others older in attempts to crush. He decided to forsake the old and embrace the new, leave Buddha and take Christ; leave (literally) father and mother, brother and sister, for His sake, and the Gospel's.

It is easy to become a Christian in a Christian land where the tide always sets that way and where popularity waits upon the decision. But consider what it was to decide for Christ in Japan when this decision was made!

But the intellectual decision was not all or the greatest. Confession in the presence of two persons — a man and a woman, whose names are household words in America as well as Japan, and the value of whose work in the empire eternity only can estimate — followed; then came confession before God of his new purpose, with an entire consecration of himself to his new Master, all of which was attended by the baptism of the Holy Spirit, always to be expected the world over when the intellectual decision and the total soul-surrender accompanying it are similar to his in purpose and

completeness. The completing act was his baptism by water and his uniting with the First Church in Tokyo, in March, 1884.



SUMMER DRESS.

(From life.)

CHAPTER VIII.

THE TRANSFORMED HEATHEN'S CRUCIAL TEST.

LIFE AT A NAVAL STATION. — A BEGINNING.

AT the naval station where Corecadsu was ordered to report himself for immediate service after his appointment as assistant surgeon, there were a score of persons occupying the same position, a less number filling a higher place, with a chief officer in supreme command, none of whom were Christians, and most, if not all, of whom were silent enemies, if not active opposers, of the Christian religion.

Consider the young man in his new situation.

Peace at least and probable preferment depended very largely upon the favor of the chief officer and his good standing with those in the rank above him; and hence all desire for personal tranquillity, and every demand of worldly ambition included conformity to the ways and will of the vast majority.

Among the assistant and full surgeons at the station were some who had known him in his native island Kiushiu, and in Tokyo.

True to the principles of Japanese goodfellowship, and loyal to the religion of the empire, they said to him at the outset, and respectfully, that it was useless and foolhardy and might be costly to him to even try to be a Christian in his new situation; that the first thing and the best thing for him to do was to throw his Bible into the sea, re-

nounce his allegiance to his new Master, and go back to the faiths that had found acceptance with his people for twenty-five hundred years.

But the response first to importunity, and afterwards to banter and ridicule and threat alike, was: "I am a Christian. Whatever comes I shall not be false to my religion, turn away from any service which my Master appoints, or shirk any burden He asks me to bear."

Of course this was assumed to be a declaration of war, and during the months immediately following a system of persecution was devised and carried out, the scope and bitterness of which can only be hinted.

Services were exacted of him of a character in nowise pertaining to the office which he held.

Duties were demanded altogether

without the ordinary routine of a surgeon's life.

His conscientious observance of the Lord's day was systematically interfered with.

Invitations from superior officers and others, which under other circumstances it would have been the gravest of offences to have refused, poured in upon him to accompany them on the Sabbath to the theatre and other places of amusement; at other times to "tea-houses," where *saké*, or beer, is drunk with those in attendance, "whose steps take hold on hell."

He was the target of many a gibe, the butt of ceaseless ridicule, because he spent no money for tobacco or wine, or in other ways which are nameless.

To the persecutions that pertained to his business he responded by the most

willing, ready, complete submission to the commands of his superior officers; and his discharge of these orders, however disagreeable, and, in the eyes of others, however humiliating and disgraceful, was cheerful, prompt, complete.

To the persecutions with regard to the Sabbath and other things, he simply asserted his legal and moral right to spend the Lord's day in his own way; and that no rule of etiquette or custom of society could possibly stand as high or be as binding as the command to "honor God, and depart from evil."

Soon the assistant surgeon's faithfulness and ability in the discharge of all the duties belonging to his position, his faithful execution of all orders from his superior officers, whatever their character, his industry in his study and his work, began to tell and to win upon

those in authority; and they began to feel, and some of them to say, that if Christianity made men of this character it would be invaluable to the empire, whatever it might be to the individual; and the rigor of disagreeable demand abated.

Meantime, by divine ordering, as we are justified in saying, the President of the Naval Hospital was removed to another of the same character, in a distant part of the country, and one equal in rank put in his place, *whose wife was a Christian*, and who, though not himself a believer, became the friend of the persecuted officer, and who soon removed him from all disagreeable associations by giving him an independent position in a distinct department of the service at the station.

But simply bearing for the Master's

sake had never been enough for the officer. He must not only *bear*, but *do*.

The city, contiguous to the naval station of which the hospital and other government buildings formed a part, had a population of about twenty thousand. Of these, when Corecadsu entered the government service, there was but one person who had professed Christianity. This individual had united with a church in Tokyo, but removing to this wholly heathen city, he was overcome by adverse influences ; had lost his first faith and had gone back to his old life.

Each officer under the Japanese government, according to a custom of the country, has a house of his own, wherein his food is prepared, and a place for lodging provided, with an additional room for the reception of friends and other kindred purposes.

Soon after his arrival at the naval station, the assistant surgeon proposed to open his house for a regular Sabbath service.

At the first meeting two persons made up the entire audience, Corecadsu and the backslidden Christian whom he had sought and found.

For weeks following, the number in attendance was no larger, but soon the leaven of love and prayer began to move in hearts cold and dead. Four came, then six, then eight, then ten, by-and-by a roomful, and our officer, impelled thereto by the circumstances around him and the voice of God within him, took on a new vocation — added to his prescribing for the sick body the proclamation of Christ's unfailing prescription for the dying soul!

The Holy Spirit was manifestly and

on some occasions thrillingly present in these services. Prayer became an engine of irresistible power.

Those who had opposed Christianity, and ridiculed, reviled, and persecuted its defender and representative, became tender, then solicitous, then filled with the never-to-be-forgotten joy of pardoned sin.

The work went on.

Men and women passing along the street intent on matters wholly apart paused to hear the singing of hymns ascribing thanksgiving and praise, not to Buddha, but to the everywhere present Christ, and to listen to the unwonted words of prayer, not to an idol, but to God.

Opposition greatly diminished. Converts were multiplied, until in July, 1886, a church was formed of thirty-one mem-

bers, which a little more than twelve months afterwards was five times as large as it was at its beginning.

Many of the very men, officers under the government, whose opposition and persecution were at the first so bitter, became then, and have become since, Christians, and are now faithful, zealous, energetic, consecrated workers for Christ.

Meantime the formation of other churches in the neighborhood is in contemplation or has already taken place, and the evangelization of the whole city waits upon the golden day of which this was the auspicious dawn.

Three months afterwards, in September, 1886, the government, knowing the profession, the life, of its officer; knowing all that he had done to introduce the religion of the Lord Jesus Christ among those in the imperial service and the

community generally, promoted him to the full rank of surgeon and accorded to him privileges from which every one up to that date had been wholly debarred.

Northern navigators say that off the coast of Greenland there is an island which was evidently shot up by some subterranean convulsion, that is almost wholly a mass of rock, rising in perpendicular majesty to an amazing height, against which, as its worn sides demonstrate, Old Ocean, through geologic periods, wrathful at the intruder's presence, dashed and beat, but which now, from some change of currents or other unknown causes, only feels the subdued, invisible, and gentle ripple of the same ocean at its conquering base.

CHAPTER IX.

SUCCEEDING EVENTS IN OUR HERO'S HISTORY.

THEM that honor me I will honor."

Two years in the service of the Japanese government; the wonderful progress that civilization and Christianity had made in the empire during that time; the fact more and more apparent that both in State and Church he who would stand highest and, other things being equal, be most influential must have all that a foreign education and the English tongue could bring him, determined Corecadsu that he would seek in one of the leading universities of the United States, and if Providence opened



BOY OF THE NEW JAPAN.

the way, in England or Germany, the completest qualification that it was possible for him to have for the discharge of the duties of his government office in the profession he had chosen.

And here what seemed an insurmountable obstacle presented itself. By a rule of the department in which he was serving, no officer could, on any pretext, have leave of absence with continued pay who had not been in the service five years. Corecadsu, for many reasons, desired to go at once.

Such education as he could further have he wanted immediately — wanted at the beginning of his career, and especially he wished to be in his own country in the days not far in the future when the governmental policy of Japan was to be settled perhaps for all time.

True to his simple belief that the

heavenly Father would do for his children whatever they asked him to do, which in His sight would be for their good and His glory, he made known his desire to his church and asked that the prayers of the brethren and sisters might be united with his in a common petition that the way might be somehow opened.

Application was made to the proper authorities for opportunity to pursue a course of foreign study; his reasons for the request were clearly stated and the desire was modestly expressed that the government grant the wish of its loyal subject.

The matter was referred to the head of the Naval Department, with commendations from those in highest authority; the story of his life and character was told; and at the emperor's command he was granted leave of absence for four

years on partial pay, and ordered to report to his government once in six months.

And now, another and signal honor was done him.

The emperor, having learned something, as we have seen, of his faithful, loyal, studious, scholarly Christian subject, desired to see him before his departure from his country, and a command for him to appear in his presence was issued.

The time of the sailing of Corecadsu was already set. His passage money had been paid, and the steamer was to leave Yokohama for San Francisco, three days before the time fixed in the royal summons for the interview.

This fact was communicated to the emperor, and to suit the convenience of this Christian surgeon in his navy, the

day named for his presentation was changed to one earlier.

On the morning designated, dressed in the uniform appointed for one of his office, and wearing the insignia of his position as an officer in the imperial service, he entered the presence of the man who was worshiped but a few years before as God by thirty-eight million of subjects.

Every honor compatible with the relation was done to the youthful surgeon. An act of idolatrous worship that was then required at the royal Court was waived in deference to his known religious belief, and in closing the interview the emperor said, as much in suggestion as in command: "Study carefully, uphold the honor of the empire while you are gone, and when you come back serve the emperor to the best of your

ability." And that night the steamship bore him away from the country where for long and busy years he had toiled steadily on and up, and which with loyal heart and lips he covenanted to serve to his best, on to the end of his mortal life.

Eighteen days later, with the ocean peril past, the harbor of San Francisco was reached, and six days afterwards he was welcomed in the heart of an eastern city by one who, knowing something of his history, had become his friend.

The study of the language and the further study of his profession were at once begun, and have been prosecuted since with surprising results.

In May, 1887, an imperial order came promoting him to the rank of "Shohachii," a Japanese order of great honor, and later in the year he was selected to

represent the empire in an International Congress, held in the city of Washington, which for the ability and high standing of its members has rarely, if ever, been equaled.

To add to all this, in answer to prayer, his family have all become Christians, so that with father and mother and sisters on one side of the world and son on the other, the common prayer of all finds hearing before the common throne of a common God.

From the American university where he entered as a student, he graduated with high honor, going over a three years' course in fourteen months; and the next day after graduation sailed for Germany, where he is finishing his school education in, perhaps, the best medical and other universities in Europe or the world.

His connection with his empire is growing more and more close and more and more honorable to him, and his constant prayer is to be "filled with all the fulness of God," so that he may be his highest and do his best for his government and the souls of his emancipated and waiting and aspiring countrymen.

CHAPTER X.

THE CONCLUSION.

WHY THE STORY HAS BEEN TOLD.

THE world wants tens of thousands of grandmothers to start boys and girls upward. None can do it better ; few as well. Room and work for grandmothers !

The world wants hundreds of thousands of parents who will put *minimum* money where it will do *maximum* good.

The world wants millions of boys who will "prohibit" themselves from everything that will work injury to body or soul, as our "heathen" did ; and who will say with him : "I must have character ; I must have knowledge ; I must

be industrious ; I must be economical” ; and who will then build these *musts* into grand manhood.

The world wants tens of millions of young men who have been *transformed*, as the subject of this sketch was.

They are wanted to plant the King’s banner all over the world !

Japan wants five hundred young men and young women, every twelve months for the next five years. That will make her a Christian nation.

China wants a thousand a year for the next fifty years. That would settle the *trend* of four hundred million of the human race.

The “Dark Continent” will take all the world can spare for the next century ; and then the clock of time, striking the last hour of 1999, will send a hallelujah sound all over the earth, which will

mean, "Ethiopia is converted unto God!"

Every department of business here at home wants men who will write on it: "Holiness to the Lord;" and will consecrate its gains to the service of the Master. That will hasten the time when "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

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The Story of a
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