THE ISLAND EMPIRE OF THE EAST

by

REV. J. COOPER ROBINSON

The Isles shall wait for His Law.
Let them give glory unto the Lord, and declare His praise in the Islands.—*Isa 42: 4, 12.*

THE ISLAND EMPIRE OF THE EAST

Being a Short History of Japan and Missionary Work therein with special reference to the Mission of the M.S.C.C.

by

REV. J. COOPER ROBINSON

with an introduction by

The Lord Bishop of Algoma

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The Isles shall wait for His Law.
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ERRATA.

On page 119, second line from bottom, for "Miwaka" read "Mikawa;" for "Hinda" read "Hida."

INTRODUCTION.

This little book is the ripe fruit of knowledge and experience. Through many years of arduous and faithful service the author has earned the right to speak with authority upon the subject of Japan, its people and its missions. The volume he gives us comes from his heart as well as from his mind. Though but a sketch it will be found surprisingly complete, lucid, and interesting. To those who read it with care it should serve as an admirable introduction to a vast and perplexing subject, and as a stimulus to its further pursuit and mastery. To Christians, whose hearts are yearning in any degree towards Missions, it should be big with interest and inspiration.

As the book goes out to do its work for Christ and His Church, I send forth with it, in the name of the Missionary Prayer and Study Union, these few words of commendation and blessing.

GEORGE ALGOMA,

Chairman of Committee.

PREFACE.

The object of this little book is to provide for the members of the Church of England in Canada, at trifling cost, a moderate amount of accurate information about our nearest neighbour to the westward in whom, for various reasons, we have been led to take an increasing interest during the past twenty-five years.

The idea of preparing such a book was suggested by frequent inquiries as to where information could be obtained about the work of our missionaries in Japan, and also by repeated suggestions that the information contained in the addresses which it has been my privilege to give in hundreds of the principal parishes of Canada, would do good if circulated in printed form.

I am well aware that the number of books on Japan is simply legion and that I have nothing to relate, of a general character, that has not been told before, and told much better than I am capable of telling it ; but there seemed to be need of a small book which, besides dealing with missionary work in general, and that of our Canadian Church Missions in particular, would give such a summary of the

principal facts concerning the country and people of Japan as would make it suitable for Mission Study Classes, which are now being held in so many places.

Very little is claimed as to originality in regard to the contents of the book, although few acknowledgments have been made as to the source of supply, it being thought that the frequent introduction of the names of authors, quotation marks and footnotes would prove inconvenient. It has also been observed that different books contain important matter expressed in the same language without any reference to original authorship,indicating that it might be regarded as common property; and, since the object of this book is to promote the missionary cause, it is believed that those who have written with a similar object will not be inclined to find fault with any effort to pass on information gained from their writings.

The following works have been used freely, and the help derived from them is gratefully acknowledged : "Japan and the Japan Mission"—one of the excellent handbooks of the C.M.S. ; "History of the C.M.S." and annual reports of the same; "Japan and its Regeneration," by the Rev. Otis Cary of Kyoto ; "Christianity in Modern Japan," by Principal E. W. Clement of Tokyo ; "Church Work in Japan," by Miss Alfreda Arnold, of Tokyo;

the reports of the S.P.G. and of the Missionary Society of the Protestant Episcopal Church in the United States, etc. Thanks are due to the missionaries in charge of the various stations, for valuable information given about their work, and to Mrs. Patterson Hall for a complete account of the work of the Woman's Auxiliary.

It is hoped that the illustrations will prove interesting, and that the list of books on Japan may be useful to those who desire further information about this most interesting country.

May God bless Japan and all who help her at this most important time in her history.

J. COOPER ROBINSON,

Toronto, April, 1911.

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ILLUSTRATIONS.

THE PRONUNCIATION OF JAPANESE WORDS.

The following general rules will suffice to give approximately the pronunciation of the Japanese words used in this volume.

Each syllable ends with a vowel or with the letter *n* (sometimes changing to *m* in the middle of a word). A seeming exception is when the system of transliteration gives a double consonant in the middle of a word. In that case each letter is pronounced, the first being joined to the preceding vowel.

Consonants have nearly the same sound as in English. *Ch* is pronounced as in *child*. *G* is always hard: in some parts of Japan it is pronounced like *ng*.

A as in *father*.

E like *ey* in *they*. In some monosyllables, and sometimes at the end of a word, it is shortened so as to be nearly like *e* in *then*. Thus the name of one of the prominent cities is pronounced Ko-be rather than *Ko-bay*.

I as in *machine*.

O as in *note*.

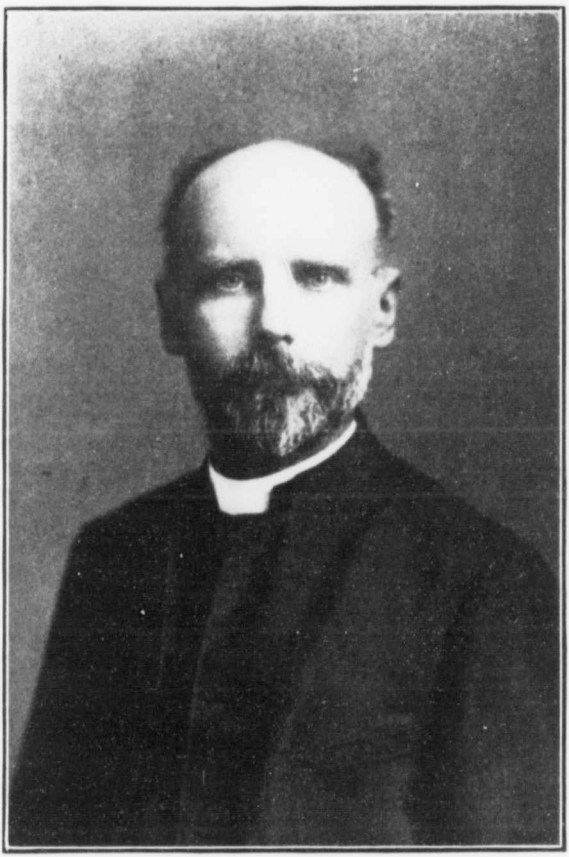
U like *oo* in boot. At the end of words of more than one syllable it is often nearly inaudible; and it is frequently elided in the middle of a word.

Japanese words are nearly if not quite without accent.

THE HOUSE OF BISHOPS.

STANDING (LEFT TO RIGHT): NIAGARA, NEW WESTMINSTER, QU'APPELLE, MOOSONEE, CANON PHAIR (SEC'Y), TORONTO, MONTREAL, ASST. QUEBEC, ATHABASCA, YUKON.

SITTING (LEFT TO RIGHT): FREDERICTON, NOVA SCOTIA, KEEWATIN, ONTARIO, OTTAWA (ARCHBISHOP), RUPERTS LAND (PRIMATE), CALGARY, QUEBEC, ALGOMA, CALEDONIA, HURON.



REV. HEBER J. HAMILTON, B.A., NAGOYA, JAPAN,
ELECTED BISHOP, APRIL 18TH, 1912.

THE ISLAND EMPIRE OF THE EAST.

CHAPTER I.

THE COUNTRY — PRODUCTS — MEANS OF TRANSPORTATION — THE PEOPLE — POPULATION AND PRINCIPAL CITIES

I. THE COUNTRY.

Name. The Japanese call their country DAI NIPPON, which means literally "Great Sun-Origin." The latter part of the title was probably first used by the Chinese, since it was from the Japanese Islands lying to the East of their empire that the sun came to them. Japan is to China literally "The Land of the Rising Sun." The Chinese pronunciation of the characters employed in writing the name is Ji-pen or Ji-puan. From this came Zipangu, the name by which Marco Polo introduced the country to the western world, and further modifications have given us the familiar word Japan.

Situation and Extent.

The country consists of a chain of islands running parallel to the eastern coast of the continent of Asia, at a distance of from twenty-five miles to several hundreds, and the Province of Chosen on the mainland formerly known as the kingdom of Korea. Formosa, now Taiwan, was ceded to Japan by China at the close of the war between the two empires in 1894. The southern part of Saghalien was acquired in a similar way at the close of the Russo-Japanese war in 1905, and Korea was annexed in 1910. The length of the country from north-east to south-west is about 2,800 miles. There are some thousands of islands, but only six of them are large and not more than six hundred are considered important. The large islands, beginning at the North, are Karafuto or Saghalien (in part), Hokkaido or Yezo, Hondo—the principal island, over a thousand miles long—Shikoku, Kiushu, and Taiwan or Formosa. The area of the Empire is about 250,000 square miles.

Physical Features.

The whole country is exceedingly mountainous, only fifteen per cent. of Japan proper being arable. The highest peak is Niitaka (Mt. Morrison) in Formosa, whose summit is 14,355 feet above the sea, but until the acquisition of that island Mt. Fuji, 12,365 feet, held that distinction. Most of the other high mountains are in the main island not far

MOUNT FUJI.

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RIVER KISO, NEAR FUKUSHIMA.

from Fuji. There are six over 10,000 feet, many of them of volcanic origin, and a large number still active. But of all these mountains Fuji alone is "the peerless one." "This most beautiful mountain, visible from thirteen provinces, a landmark to the mariner at sea, the goal annually of myriads of pilgrims, and the centre of poetry, legend, and art from the dawn of history to the days of the telephone, is Fuji San. The place it occupies in the hearts of the people is well illustrated by an expression in the sermon of a young Japanese clergyman, who said, 'The verse, "God so loved the world that He gave His only begotten Son," (John 3 : 16), is the Fuji San of the Bible!"

Rivers are numerous but short, only a dozen of them being over a hundred miles in length. For the greater part of the year many of them are nearly dry, but when the snow melts on the mountains, or heavy rains occur, they suddenly become raging torrents, and, although much care is taken to build up the banks to prevent overflowing, much damage is often caused by the inundation of low-lying districts.

There are no large lakes, but several of volcanic or seismic origin, situated high up amongst the mountains, are exceedingly beautiful. Waterfalls abound, but they are generally more remarkable for their

height than for their volume of water. Many of the streams furnish water-power, which is being more and more used for manufacturing purposes either directly or by the generation of electricity.

Scenery.

With mountains, rivers and lakes as above mentioned, in addition to an extensive coast line, on which are found almost innumerable gulfs, bays, and inlets of various kinds, the scenery of Japan is varied and beautiful,—that of the Inland Sea which separates the Islands of Hondo and Shikoku being particularly famous.

Climate.

On account of the difference in latitude between the northern and southern extremities of the country —22°-50° N—Japan possesses every variety of climate, except that in no part is it very dry. It might also be stated that in the same latitude, on opposite sides of the main island, the temperature differs greatly owing to the influence of ocean currents. The south-eastern coast is washed by the Black Stream, a warm current from the Indian Ocean while a cold current from the North sweeps down into the sea of Japan producing much lower temperature and fogs on the West coast. The dampness of the climate is felt everywhere by Canadians and it makes both the heat and the cold more trying than the same temperature would be at home. The dry months in the greater part of central Japan are

December, January and February, while June and September are the wettest. The average annual rainfall in Tokyo is about sixty inches as compared with thirty-two inches in Toronto. July and August are the most trying months. It is said that the proportion of ozone in the air is only about one-third of what is found in most parts of Canada, which probably accounts to some extent for the debilitating effects experienced by people going from here to Japan.

Earthquakes

Japan may be called the land of earthquakes. In Tokyo the annual average during the last twenty-six years has been ninety-six. The great majority of these shocks do no damage, but during the past three hundred years there have been one hundred and eight which have been disastrous in character. The last serious one in Tokyo occurred in 1894, but three years earlier a much more disastrous one was experienced further west. It affected a district nearly two hundred miles long and extending across the country from coast to coast, with Nagoya and Gifu nearly in the centre. By this disturbance 10,000 people were killed outright, an equal number were more or less seriously injured, while about 150,000 houses were destroyed and great damage was done to railways, river embankments, bridges, etc.

II. PRODUCTS

Minerals. Japan has considerable mineral wealth. Gold, silver, iron and many other metals are found, but at present the most important product of her mines is copper, which exists in large quantities and is easily worked. Of non-metallic deposits coal, petroleum and sulphur are the most extensive.

Marine Products. The waters surrounding Japan abound in excellent fish and about fifteen per cent. of the people get their living from the sea. Edible sea weed is gathered in large quantities, and salt to the value of about $5,000,000 is extracted from sea water every year.

Agriculture. Although only about one-tenth of the country is under cultivation, and probably less than five per cent. more could be utilized on account of its mountainous character, agricultural products constitute the chief wealth of Japan. The valleys and small plains are very fertile, and in the central and southern parts, by careful tillage and fertilizing, produce two good crops every year. Rice being the chief article of diet, and the home-grown variety being much preferred to that imported from China, great attention is given to the cultivation of that cereal. As rice fields have to be flooded while the grain is growing a very complete system of irrigation has

been developed. On account of the lack of pasture and the cheapness of human labour, very few domestic animals are reared, and the land is cultivated almost entirely by hand, planting, reaping, threshing, grinding, etc. being done in the most primitive fashion. Wheat, barley, beans, peas, corn, millet, cotton, tobacco, indigo, etc., are produced, as well as a considerable variety of vegetables and fruits. In addition to these, two most important products must be mentioned, viz., silk and tea, which are the chief articles of export. For both of these, land unsuitable for rice culture is used. The value of silk exported now amounts to about $45,000,000 annually, and that of tea to about $7,000,000.

Manufactures.

The principal forms of manufacturing industry that existed before the country was open to foreign commerce were silk, cotton and hemp fabrics ; porcelain, lacquer, copper and iron wares ; paper, straw matting and SAKE—an intoxicant brewed from rice. During the past forty years these industries have greatly developed, especially that of cotton and silk spinning and weaving, and others have been added. Japan now practically supplies eastern Asia with matches, and does a large trade in cotton, beer, paper, etc. Almost every kind of manufacture is carried on to some extent, and with an abundance of waterpower and coal, together with cheap labour,

which can acquire a high degree of proficiency with a moderate degree of training—it seems highly probable that Japan has a great future before her as a manufacturing nation. At present, in addition to many large and successful private enterprises, the Government is carrying on a large number of works, which are intimately connected with the development of its military and naval programme, such as shipyards, steel works, railways, etc., and also owns and operates the extensive telegraph and telephone systems which cover the country. In 1903 the daily wages of the men employed in these works ranged from 18 to 35 cents and that of the women from 8 to 13 cents.

III. TRANSPORTATION.

Roads and Railways.

For centuries past Japan has had a very good system of roads, but her first railway dates from 1872 when Tokyo and Yokohama, 18 miles apart, were connected. Since that year there has been great development. In 1909 there were 5,429 miles of line in operation of which over 5,000 miles were owned by the state. Electric railways date from 1888 and are rapidly increasing.

Steamships.

The first Japanese steamship company was organized in 1877. Thirty years later numerous companies and private individuals owned and operated

over 1,600 ships with a gross tonnage of over 1,000,000 tons. There are regular lines to the principal ports of the world and fine ships of 15,000 tons are built in her own yards and managed by officers and sailors of her own people.

Of the postal and banking systems it need only be said that they have kept pace with Japan's development in other respects and are quite up to date.

IV. THE PEOPLE.

The Aborigines.

Where the original inhabitants of these islands came from is quite unknown but a remnant of some 17,000 still remains in Hokkaido. They call themselves AINU, which means "men." They are of sturdy build, but are steadily decreasing in number, probably on account of their drunkenness and filthy habits. The Rev. John Batchelor, of the Church Missionary Society, has had much blessing in his work among them, and his book, "The Ainu of Japan," is full of valuable information and interesting experiences.

The Japanese.

The origin of the present progressive inhabitants of Japan is almost as uncertain as that of the Ainu. The most probable theory is that they are the result of two streams of immigration, one of which came from the Malayan Archipelago to the south, and the other from northern Asia through Korea. It

is claimed that two distinct types of countenances, corresponding to and indicating these two sources of origin, may still be traced. That showing Mongolian origin is said to prevail among the upper classes, some of its chief points being a long oval face, deep-sunk sockets, oblique eyes and small hands and feet. The characteristics of the other type, which is claimed to prevail among agriculturalists and artizans, are round flattened faces, less oblique eyes almost level with the face, straight nose expanded and upturned at the roots, and darker complexion.

Appearance and Characteristics.

The Japanese, like their Chinese neighbours, all have straight black hair and black, or dark brown, eyes, but their complexion is brown rather than yellow and varies a good deal. Their average height is considerably less than that of western people, but this is largely due to shortness of the lower limbs but among the men of both the army and the navy, it has been steadily increasing for some years past.

Politeness, cheerfulness, and appreciation of beauty, must be put down at once as striking Japanese characteristics. Much has been said and written about the Japanese lack of inventive power and perseverance, of their changeableness and lack of individuality. These traits do strike a Westerner, especially at the commencement of his intercourse with them, but later on he finds that there is some-

thing to be said on the other side. No doubt, Japan copied from China in olden times, and has imitated the West in recent years. But the copying has not been servile ; adaptation rather than adoption is often the more correct expression. The Japanese are keenly intelligent, and their thirst for knowledge seems well nigh insatiable. Already the great majority of both men and women can read books written in simple style, and with about ninety-eight per cent. of the children of school age in attendance at her primary schools, illiteracy will soon be almost unknown.

Morality.

This is a subject about which the most diverse opinions have been expressed. Some say that the Japanese have nothing to learn from Western lands in this respect, while others describe them as being wholly given over to immorality. Before passing judgment on another, or making comparisons, it is clearly advisable to acquaint oneself with the person's previous training and circumstances, in order to be able to look at things from his point of view. Regarding the Japanese, it is well for us to remember that for centuries what appear to western people very exaggerated ideas of loyalty and filial piety, have been persistently instilled into the children.

To die for one's lord is considered such an honour that no doubt with some it leads to rashness and

waste of life. The Confucian maxim, "One cannot live under the same heaven with the slayer of one's lord or father," has led many a man to commit acts, which would be called murder by those differently trained. That a daughter should be willing to give herself to a life of shame, in order to provide for her parents when destitute on account of sickness or old age, seems dreadful in the extreme to us, yet it is not only justified, but praised as most laudable, by those who have learned the lessons of filial piety that have been taught in Japan for ages. Again, the system of concubinage, so immoral in our eyes, is regarded by many Japanese as not only justifiable but a religious necessity under certain circumstances. To keep up the family so as to have descendants to burn incense on his grave, and worship his spirit as he does for those who have gone before him, is certainly an important matter to one whose religion is ancestor worship.

Dishonesty in business matters has been complained of a great deal by our merchants, and no doubt with much reason. It should be borne in mind, however, that under the old regime, those engaged in mercantile pursuits were regarded as the lowest in the social scale and their treatment by those above them, no doubt, had a tendency to make them worse rather than better. Considerable improvement, we believe, has been noticeable in

this regard during the past few years, and there are numerous indications that many of the old ideas are being modified, or are giving way entirely to those prevailing in countries where Christian influence is most strongly felt.

In regard to a statement, most injurious to Japanese commercial morality, which is frequently made by travellers, viz., that Chinese clerks are largely employed in Japanese banks on account of their superior honesty, it may be stated that the report is entirely without foundation. The error into which so many have fallen is explained by the fact that certain Foreign Banking Houses—notably the Hong Kong and Shanghai Banking Corporation, with headquarters at Hong Kong—have opened branches in two or three of the Japanese ports for the purpose of doing business with their nationals, and the Chinese who comprise two-thirds of the non-Japanese population of these places. In these banks the clerks, for obvious reasons, are either Europeans or Chinese, though a few Japanese also are employed. It is to these *Foreign Banks* that nearly all travellers go to get their money changed on arrival in Japan, and, thinking they are dealing with Japanese banks, they hastily conclude that the Japanese are so deficient in integrity that

they have to employ honest Englishmen or Chinese to handle their cash for them.

It is also important to remember that the descriptions which are found in some of the earlier books and articles on Japan, are in no sense true of the Japan of to-day, but with licensed prostitution, concubinage, and divorce to the extent of about one-sixth the number of marriages, it is evident, as many of her best people are realizing, that Japan needs a moral reformation. The following quotation from Professor Chamberlain, one of the oldest and most reliable writers on "Things Japanese" among the foreign residents of the country, shows what Japan was like forty years ago. Mr. Chamberlain says, "Not the lewdest grogshop-haunting English Jack ashore but would have blushed at the really unimaginable indecency which preceded our advent to this country. Until we foreign residents had been here long enough for our influence to be generally felt, the very sweet-meats were indecent, the very toys of the children were indecent." Now Japan, in outward appearance at least, is tolerably correct, and we believe has begun to realize her need, and to seek to obtain that inward cleansing, without which she would be only a "whited sepulchre." Her true friends and admirers will want to help her in this matter.

Class Distinctions.

It may be said that caste, as it exists in India, has never been known in Japan. Until the abolition of Feudalism there were five divisions of the population : (1) the Imperial Family, (2) the Feudal Lords and their retainers, (3) the agriculturalists, (4) the mechanics and labourers, and (5) the Eta, or outcasts, including tanners, grave-diggers, beggars, etc.—who were considered to be outside the pale of humanity and were compelled to live in villages by themselves. Under the new order of things these form part of the common people and there are now only three classes, viz. the nobility, the gentry and the common people. The fundamental principle of Japanese society has always been reverent obedience to superiors. This polite and humble deference is shown by their language as well as by their manners and customs, and it has become so thoroughly incorporated into their natures that it still resists the levelling tendency of the present age.

V. POPULATION.

The number of people in the Empire is now over 67,000,000. Excluding Korea and Formosa, for some years past the increase has been about 500,000 annually, and there are over 400,000 more males than females. The population of Japan is much more concentrated than that of almost any other country. This is chiefly due to the limited areas under cultivation, and to the custom of the agri-

culturalists living together in villages, from which they go out to work in the small fields which in our eyes look like garden plots. The development of manufacture has also tended to accentuate this condition, as most of the large mills and factories have been established in the suburbs of large cities.

VI. PRINCIPAL CITIES.

Tokyo, the Capital.

Tokyo (population 2,186,000,) is a comparatively new city. Until about three hundred years ago it was a fishing village at the head of Yedo Bay. The Shogun selected it as the site for his capital, which had formerly been at Kamakura, some thirty-five miles away. It soon became a place of importance, as each of the feudal lords had to spend half of every year there, and to maintain a suitable city residence. When the revolution took place, at the accession of the present Emperor in 1868, Yedo was chosen as the capital of the Empire. Its name was changed to Tokyo, which means "Eastern Capital," and the Court removed there from Kyoto, which was renamed Saikyo, or "Western Capital" to indicate that its importance was to continue. Amongst other things Tokyo has become famous as the great educational centre of Japan. Dr. John R. Mott recently stated that there are now more students in Tokyo than in any other city in the world, with the possible exception of Calcutta. Nearly all the

Missionary Societies have representatives in Tokyo, and one of the most prominent buildings is the Cathedral of the Russo-Greek Church. The present Mayor, Mr. Ozaki, is a Christian, and a member of the Nippon Sei Kokwai (Church of Japan).

Osaka (pop. 1,227,000,) has been called the Manchester of Japan. It is situated at the Eastern end of the Inland Sea, about 375 miles from Tokyo, and is undoubtedly the Commercial Capital, as is indicated by the tall chimneys of the hundreds of factories in the city and its suburbs. There is also an extensive missionary work going on here. It is the principal station of the C.M.S. **Osaka.**

Kyoto (pop.442,000) the once sacred capital where the Emperors resided for upwards of a thousand years, is in many respects the most interesting city in Japan. Its political importance of course vanished when the Court removed to Tokyo, and most of the residences of the nobles soon disappeared, but the Imperial Palace remains, and is occupied by the Emperor when he visits the city. Kyoto is famous for silks, embroideries and other artistic productions, and in recent years the establishment of manufacturies has somewhat revived its prosperity. For centuries it has been the centre of the nation's religious life, and the hills surrounding it are covered with magnificent temples and shrines, the largest Buddhist temple in the Empire having **Kyoto.**

been built here a few years ago. A new Government University has recently been opened here and the famous Mission School–Doshisha–established by the late Dr. Neeshima and the American Congregational Mission, which for many years has done excellent work, has also obtained a charter as a university.

Yokohama.

Yokohama, which has grown from a fishing village on the edge of a swamp to a city of 393,000 souls in the space of 50 years, is the principal seaport of the Empire. It is here that the largest number of foreigners is to be found and the least satisfactory missionary work. Without going into details it may safely be said that the lives of many of those who have come from so called Christian countries to do business in a place like this, are not such as would commend Christianity to those who know nothing about it ; and the class of Japanese who gather here to make money are not, as a rule, persons who care much about religious matters.

Kobe.

Kobe (pop. 377,000,) on the Inland Sea, 20 miles from Osaka, is the second great seaport of Japan. It is a much older city than Yokohama but has not grown as fast. The foreign population is smaller than that of the sister port as many of the great firms operating in Japan have their headquarters at the former place.

Extensive missionary work is going on here especially under the Congregationalists and the

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THE EMPEROR OF JAPAN.

NAGOYA CASTLE. p. 19

Episcopal Methodists of the United States. Kobe and Tokyo are the principal stations of the S.P.G. and Bishop Foss of the Diocese of Osaka resides in the former.

Nagoya (pop.374,000) was until quite recently the fourth city in the Empire but has now been outstripped by Yokohama and Kobe, though it also is growing rapidly. It is about the same age as Tokyo and, was removed to its present site from a place five miles away to secure a more suitable location. It was the capital of one of the most influential Daimyos of feudal times and is famous for its "Golden Castle," so called because there are on its roof two dolphins about ten feet long covered with scales of pure glod and valued at $200,000. This castle is now an Imperial Palace and is the best specimen of feudal architecture to be found in Japan. Like Tokyo and Osaka, Nagoya is surrounded by fertile plains which are amongst the largest and most densely populated in the Empire, having over 1000 people to the square mile which is scarcely exceeded in any part of the world. Nagoya also resembles Osaka as a manufacturing centre, having the largest porcelain trade of any part of the Empire and being surrounded by silk and cotton mills. It has excellent railway connections and, after the completion of extensive dredging operations costing millions, will have good shipping facilities by water. **Nagoya.**

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NAGOYA CASTLE.

It is the headquarters of the third division of the army, has one of the most famous Shinto shrines and the second largest Buddhist temple, of which religion it is a stronghold.

Presbyterians and Methodists from the United States, as well as our M.S.C.C., have missions here and though it has always been regarded as a most difficult place, steady and solid progress is being made.

Nagasaki. Nagasaki (pop. 176,000,) is famous as the first port opened to foreign ships and as the only place in Japan where foreigners were allowed to reside for a period of 230 years. Extensive coal mines on an island opposite its beautiful harbour, together with its docks, make it an important place for coaling and overhauling ships. Several missionary societies began their work here, including the American Church and the C.M.S. The former gave up its work there years ago but it is still an important station of the C.M.S.

Hiroshima. Hiroshima (pop. 142,000), has been an important city from ancient times. It is situated on the Inland Sea between Kobe and Nagasaki and is noted for having been the base of operations during the recent wars. At the time of the war with China the Emperor and Empress took up their residence in the very humble quarters afforded by the old castle, a fact which gives the city great distinction in the eyes of the Japanese.

In connection with Hiroshima the naval port of Kure, ten miles away with a population of over

100,000, must be mentioned. The development of this place from a mere fishing village, a little over 20 years ago, is owing to the fact of its selection as the site of the principal naval construction works where from 25,000 to 30,000 men are constantly employed. Here battleships of the largest size and most up-to-date type are built and armed. A few miles away on the island of Etajima there is a Naval College for the training of officers. Hiroshima and Kure are important stations of the C.M.S. and from 1906 to 1911 were under the care of the Rev. J. Cooper Robinson of the M.S.C.C.

Kanazawa.

Kanazawa (pop. 108,000,) is the most important city on the West Coast. Under the old regime it was the seat of the lords of Kaga, the richest of all the DAIMYOS. It is picturesquely situated, a prosperous place, the headquarters of an army division and the capital of the Prefecture of Ishikawa. Near the ancient castle is a fine park called "The Six-fold Garden" because of possessing the six excellencies of size, beauty, labour bestowed upon it, an air of antiquity, running water and a charming view. Kanazawa is famous for its porcelain and its bronzes inlaid with gold. The Protestant Episcopal Church and two or three other bodies from the United States are carrying on missionary work here.

There are twenty-eight other cities with a population of between 50,000 and 100,000.

CHAPTER II.

LANGUAGE, LITERATURE AND RELIGIONS.

I. LANGUAGE.

Professor Chamberlain says, "Japanese is probably, all things considered, the most difficult language on the face of the earth." Another writer describes it as "an involved, complicated, impersonal, neutral, obscure, but withal a pretty, musical, logical and polite tongue."

Chinese Ideographs

Japan being in many respects the daughter and disciple of China, the literature of that country became very largely the literature of Japan. The dreadful Chinese ideographs are in general use, but with a different pronunciation from what they have in China. Some of these are so intricate that forty strokes of a pen are required to write one and the number in use is said to be at least 50,000.

The Japanese have also a simple syllabary of their own containing fifty characters, each of which, however, is written in five or six different ways. These are a great boon to people who have little time for study.

The Spoken Language

The spoken language differs from that used in books, and there is a third style for correspondence.

This, together with the fact that different terminations—or even different words—are used to express the various degrees of politeness that must be observed, makes the task of learning to read, write and speak Japanese properly a tremendous one indeed. Fortunately one can learn to speak well without either reading or writing, though few fail to master the syllabary which is no difficult matter, and is a great help in many ways. Not many missionaries go deeply into the written language or do much with Chinese ideographs, though there are notable exceptions to this rule. The Bible, Prayer Book Hymns, etc., can be read by those possessing only a knowledge of the syllabary and some use editions printed in Roman letters. There are indications that the nation will ultimately discard their old, complicated style of writing, and use Roman letters instead, which would greatly facilitate the acquisition of a modern education and their intercourse with other nations. This step would, however, necessitate considerable change in the language in the way of adopting a uniform style for both writing and speaking but this seems be to gradually taking place. Roman letters have been taught in all the Primary Schools since 1901, as a preparatory step, it is hoped, towards the impending change.

II. LITERATURE.

Of Great Variety.

The literature of Old Japan is quite extensive, but has little interest in general for western people. It comprises mythology, history, law, poetry, romance, drama, and Buddhist and Confucian philosophy. Japanese modern literature is very varied, covering, in both original and translated work, nearly all the fields of modern thought as well as those of the old regime. There are a large number of translations but immense numbers of books are read in their original languages, those in English far outnumbering all the others, except in works on medicine and law in which German and French are preferred. The favourite English dictionary with Japanese students is Nuttal's, of which one firm has sold over 300,000. A few years ago one of the most popular English books with Japanese scholars was Darwin's Origin of Species, and the works of Herbert Spencer have also been widely read. Materialistic literature in various languages has been widely circulated but there are now indications that a taste for something better is being developed and such authors as Carlyle are being more and more appreciated.

Newspapers and Magazines.

The development of newspaper and magazine publication is one of the clearest and most interesting evidences of the great progress that has been made.

The first BONA FIDE newspaper published by a Japanese was the present MAINICHI SCHIMBUN (Daily Newspaper) which began its successful career in 1870. Twenty-five years later the number had increased to over 600 periodicals of various kinds, but the most rapid progress, which shows no sign of abating, has been made during the past ten years. In 1905 the total number of periodicals had become 2,275. Many of the large papers have cartoons and other illustrations. One magazine, the TAYO (Sun) contains 250 pages of Japanese and 24 pages of English every month and there are eight daily papers published entirely in English, one of them being edited by a Japanese. Several of the great dailies are largely in the hands of Christians ; and many religious periodicals, Christian, Buddhist and Shintoist are issued for the edification of believers.

III. RELIGIONS

Shintoism.

The ancient religion of the Japanese is called KAMI NO MICHI, "the way of the gods." The Chinese equivalent of the name, SHIN-TO, is the one commonly used ; hence this religion is called by English writers Shintoism.

Worship of Nature and Ancestors.

Mr. Kodera, a Japanese writer, describes it as "simply a remnant of the primitive worship long prevailing among the rude tribes of the islands of

Japan, and subsequently developed and shaped according to the degree of civilization to which they attained ; a mixture of that nature worship which is so common among uncivilized races, and the worship of ancestors, especially of some chiefs or heroes.

Nature worship led to the deification of the heavenly bodies and, at least, reverence for lofty mountains, bold cliffs, aged trees, and other striking objects. It also took on debased forms ; and though the government, after the advent of foreigners, caused many offensive images to be removed they are still occasionally seen. Shintoism in its present forms is chiefly founded on the mythologies and traditions preserved in a work called the KOJIKI, where it appears as "a bundle of miscellaneous superstitions, rather than a co-ordinate system."

Divine Origin of the Emperor.

According to these the Sun-goddess is the ancestress of the ruling family of Japan. Each successive Emperor is directly descended from her. This is, indeed, the fundamental belief of the present-day Shintoism, and out of it grows the duty of absolute obedience to the Emperor, which is one of the main characteristics of the system. According to Motoori, as summarized by Sir Ernest Satow, "he is the immovable ruler who must endure to the end of time, as long as the sun and moon continue to shine."

In ancient language the Emperor was called god and, although no longer professedly worshipped as such by most of the intelligent people, some educated persons are still occasionally heard to say "His Majesty is God," and from all his subjects extreme veneration and unquestioning obedience is required as a fundamental duty. In addition to the sun goddess, there are numerous other deities worshipped.

The Eight Hundred Myriads of Gods.

These are commonly spoken of as the eight hundred myriads of gods, and include "not only the Imperial ancestors and those who lived in the mythological age, but numerous poets, scholars, warriors, statesmen and patriots who have been successively deified in both ancient and modern times by Imperial decree, it being a part of the prerogative of the successor of the sun-goddess thus to appoint gods to be honoured by the nation." These multitudinous deities govern all things. "They direct the changes of the seasons, the wind and the rain, the good and the bad fortune of states and individual men"; hence the occasions for seeking their protection and deliverance are manifold, and their worship is very general. Every village, town or division of a town has its common shrine and the inhabitants of the district, being called the children of the god, bring their infants to the shrine to be dedicated to him. When the local festivals are held business is almost entirely suspend-

ed and each householder hangs a large lantern at his door in honour of the god.

Shinto Shrines.

Shinto Shrines present a striking contrast, both as to size and appearance to the large and magnificent templesof Buddhism. They are built of plain, unpainted wood, the roof being a very substantial one of bark or shingles laid course upon course to a thickness of several inches or even a foot. Every shrine of importance is approached through at least one gateway called a TORII, generally made of the trunks of fir trees with the bark removed, though often stone is used and occasionally bronze. The most sacred shrines are those of the sun goddess and the goddess of food at the town of Yamada in the Prefecture of Ise. They occupy beautiful sites on opposite sides of the town, are called the "Two great Divine Palaces", and are annually visited by streams of pilgrims from all parts of the country. It was to these shrines that the Emperor, Admiral Togo and others in high position went to give thanks after Japan's great victory over Russia.

No Images, Sacrifices or Moral Teaching.

Pure Shintoism makes no use of images. Its symbols are a metal mirror and some strips of curiously cut white paper, called GOHEI, depending from a wand of wood. These, every shrine should contain. There are services, prayers, purifications and offerings consisting of food, fruit and living birds. The birds, after being presented are release d and

not sacrificed. This cult does not teach morals. Says its chief authority, "Morals were invented by the Chinese because they are an immoral people ; but in Japan there is no necessity for any system of morals, as every Japanese acts aright if he only consults his own heart." Yet the recognition of national and individual guilt, and of the need of cleansing, with a view to deliverance from divine judgments, are marked features of Shintoism.

Semi-Shinto Sects.

Several sects having more or less connection with Shinto have arisen in recent years but one in particular has spread rapidly and shows some traces of contact with Christianity as well as Shinto. It is called TENRIKYO and is thus described by a Japanese writer : "Its creed is very simple. If you show hospitality or charity to others, you will be rewarded with a tenfold return of what you have spent. You may lose your property, you may become quite a poor man but, never fear, for sooner or later you will be ten times richer than you were before. You may not take any medical advice when you are ill, but receive the sacred water from the shrine and it will cure you if you are faithful ; even if you do not get well you will escape from the awful pains and sufferings of the last hour."

Ups and Downs of Shinto.

The introduction of Buddhism in the sixth century A.D. checked the development of Shintoism. To a considerable extent, the two were combined,

but in the eighteenth century a "Revival of Pure Shinto" was begun. Literary men became interested in the ancient history of the country and began a movement—partly religious and partly political, whose object was a renewal of reverence for the Imperial family and a return to the old ways. This movement had a good deal to do with the revolution of 1868, by which the Shogunate was overthrown and the government restored to the Emperor.

It has recently been officially declared that Shintoism is not a religion, but it cannot be doubted that most frequenters of the shrine consider that they worship divine beings.

The number of Shintoists in the Empire, according to the latest available returns, is 18,791,362 with 193,871 shrines and 16,093 priests. These figures, of course, refer only to those who profess no other religion and it should be borne in mind that most, if not all, Buddhists in Japan are also Shintoists underneath.

Buddhism.

Whatever influence Shintoism has had upon the social and political life of Japan and however closely it is interwoven with their customs and institutions, Buddhism, for a thousand years past, has been the most powerful religious force in the nation, and still continues to be the religion of the common people.

After running a course of a millennium in India and being superseded and banished by the Brahmins,

Buddhism reached Japan towards the close of the sixth century A.D. by way of China and Korea.

Buddhism in Japan.

After some opposition, it was adopted by many of the nobles but did not make much headway among the people generally till the ninth century when a priest, now known as Kobo Daishi, who had travelled in China—and evidently there came into contact with Nestorian Christians—tried to combine the two religions by teaching that the Shinto gods and heroes were manifestations of Buddhist saints. For this and other reasons, Japanese Buddhism has assumed forms differing considerably from those found in China and still more from the religion as it formerly flourished in India.

Buddhism in Japan is not simply a cold atheistic philosophy, but has developed into a popular ritualism with an elaborate array of ceremonial and priestcraft, monks and nuns, shrines and relics, images and altars, vestments and candles, fastings and indulgences, pilgrimages and hermits. Its greatest triumphs were won in the thirteenth century by the proselytizing zeal of two famous preachers, Shinran and Nichiren.

Divisions.

Buddhism in Japan must not be thought of as a homogeneous body. It is divided into eight principal sects—two of which bear the names of the preachers above mentioned—and a great many subsects, between some of which there is much an-

tagonism. A discussion of the various sects and their doctrines would occupy too much space but it might be well to mention a few.

Common Principles.

There is no recognition of a Creator or Sovereign Ruler of the universe,for the latter,so far as it has any reality, is said to have been produced spontaneously. There is belief in transmigration or reincarnation of spirits. When a man dies the good or evil deeds that he has wrought during life will lead to the production of a new being. This new being will be of a higher or lower grade than the old in proportion to the degree of merit or demerit in the latter. Thus a man may be re-born as a woman or even as a beast or a plant according to the degree of his evil deeds. On the other hand, a meritorious life results in birth into some higher class of humanity or as a blessed spirit. All this is wrought by the law of cause and effect; and, sooner or later, every evil deed will yield its fruit of calamity and every good deed will bring its happiness. Or, reasoning in the other direction, every calamity or evil deed comes from something in the past, and so could not be avoided. The succession of birth and death is an evil, and salvation from it is to be attained through the enlightenment that enables one to see the illusory nature of all things and so to cease from all desire.

Thus far all sects seem to be in agreement but they differ widely as to the means by which this

enlightenment—and consequent salvation, if absorption into the infinite can be called such—is to be obtained.

Those sects which follow what is called the "Holy Path" seek deliverance by the practice of the moral and religious precepts and prohibitions of Buddhism —that is to say, by good works and virtuous actions.

Buddhist Protestantism.

On the other hand, those of the "Pure Land" look upon this way of salvation as utterly impossible for men in the present age of the world, this being, according to Buddhist doctrine, the "Period of the Latter Days of the Law, when the inferior capacities of men are dark, and they cannot tread the Holy Path and rise to perfection." They consequently seek deliverance by birth into the Pure Land of Amida Buddha, an imaginary being of bygone ages. This is the creed of the Shin sect, the most numerous and active of Buddhist denominations at the present time. On account of their doctrine of "Justification by Faith" they have been aptly designated the Reformers, or Protestants, of Buddhism. This sect alone provides a way of salvation for women. It teaches that men of all classes and conditions and in all ages of the world—whether priests or laymen, merchants or farmers, married or single, with or without families, whether abstaining from flesh and wine or not—if they only believingly invoke Amida Buddha,after this life they will be born into Heaven,

they will reach Nirvana. This sect is monotheistic, worshipping only one Buddha. It upholds a high standard of education, carries on missionary work in China and Korea and has priests even in Christian America, one of them being in charge of a temple that has recently been erected at Vancouver, where our Canadian Church has been carrying on work among the Japanese for some years past.

A Great Temple.

For thirty years or more there has been in process of construction in the city of Kyoto the largest temple in the land. It is the head temple, or cathedral, of the great Shin sect which claims a membership of more than 12,000,000 Japanese. The estimated cost was about $5,000,000 and when the work of building was begun it was thought that the voluntary contributions of the faithful were sufficient to defray the expense. Before the building was nearly completed, however, the priests in charge of the work reported that their funds were exhausted. This at once raised doubts as to their honesty and an investigation was called for. Law suits followed and a great scandal was the result. People were disgusted and refused to provide money to pay off the debt, which had been incurred to keep the work going, so the building was taken possession of by the sheriff for the protection of the creditors. Finally, by disposing of some of the valuable work of art in possession of the temple and renewed a

peals to earnest Buddhists, further funds were secured and it seems likely that the great and beautiful building will soon be finished. In connection with this building something occurred which would be hard to parallel as an illustration of devotion. Thousands and thousands of women who were too poor to contribute money, or who wished to give additional proof of their devotion, cut off their hair, twisted it into ropes and sent them to be used for raising the immense timbers of the temple. These ropes were 53 in number, their combined length more than a mile and three-quarters and their weight about nine tons. A large number of them came from Niigata Prefecture and some from other parts of the Missionary Jurisdiction of the Canadian Church.

A Buddhist Pope.

The head of the Shin sect to which this temple belongs is regarded with the deepest veneration as a living Buddha. So strong is the belief in the sacredness of his person, which is not affected, it is apparently thought, by the immorality of his private life, that even the water of his bath is held to possess miraculous power and is carefully bottled and preserved for use in cases of serious illness. At the funeral of the late High Priest, Count Otani Koson, who died in the spring of 1902, 6,500 priests and 2,500 lay representatives from all parts of Japan were in attendance at the chief ceremony.

The Outlook for Buddhism.

In order to understand the hold which this religion has upon the people the following words from the pen of Prof. Chamberlain are quoted : "All education was for centuries in Buddhist hands, as was the care of the poor and sick ; Buddhism introduced art and medicine, moulded the folk-lore of the country, created its dramatic poetry, deeply influenced politics and every sphere of social and intellectual activity. In a word Buddhism was the teacher under which the Japanese nation grew up. That such a teacher could not be utterly discarded and forgotten in a single generation must, we think, be evident to all." The correctness of this statement seems unquestionable, but notwithstanding this, and the further fact that strenuous efforts are being made at reformation both in regard to teaching and practice, very few of its votaries seem hopeful about the future. Many declare it is going from bad to worse. The newspapers are unsparing in their denunciation of the immoralities of the priesthood, and the confessions of some who have left its ranks seem to justify the accusations that are made. The following may be quoted as a fair sample of such confessions : "Something that did trouble me was the growing conviction that Buddhism had reached the extremity of corruption. Strife and scandal were rife everywhere. The chief priests were grasping after worldly place and prosperity.

It is not a rare thing to see men with shaven heads and attired in black garments wandering about in prostitute quarters, or to find women living in temples. The religion has no rallying power, no inner life. It has contributed to our civilization in the past but now it is exhausted."

Adoption of Christian Methods

It is noticeable in connection with the revival which has taken place in Buddhism during the past few years that its priests have adopted the methods, and, to some extent, the teaching of the Christian missionaries. Revival services are held, pastoral visiting is engaged in, organizations of women and young people have been formed, Sunday schools have been organized and hymns for the children written which are sung to the accompaniment of an organ after the manner of Christians ; Buddhist teaching is being disseminated in the form of little books which look exactly like our pocket New Testaments ; the teaching of the Bible, to some extent, is being preached as Buddhist doctrine, and it is even stated by some that Buddhism and Christianity are the same at the bottom but that Buddhism, having developed in the East under different conditions, suits Japan as Christianity does Western nations. It is, therefore, the belief of an increasing number that Buddhism is preparing the way for the Gospel and that the time is drawing near when the fundamental difference between salvation IN sin,

as preached by Buddhism, and salvation FROM sin as taught by the missionaries, will be realized and a mighty turning to the Lord take place. One of our own Canadian missionaries lately wrote: "We missionaries are not here to destroy Buddhism. It is not the real enemy. The worst that can be said about it is that it stands in our way, professing to do what it is helpless to accomplish. Satan, working through lust and avarice, is the real foe."

The latest Buddhist statistics give 51,185 priests, 72,177 temples and 28,621,584 nominal adherents.

Confucianism.

While they cannot be called religious or classed with Buddhism or Shintoism in their effect upon the Japanese people, the philosophical teachings of Confucius, the great Chinese sage, were for a long time very popular among the educated people of Japan. The moral code of this great teacher supplemented Shintoism and undoubtedly proved beneficial, in many respects, to those who adopted it. Those who professed to follow it were the first to accept the atheistic, agnostic and materialistic philosophy of the West which has now practically superceded it. The teaching of Confucius was principally connected with the "five relations" of father and son, ruler and ruled, husband and wife, elder and younger brothers, and friends. In Japan the first and second of these were soon transposed, no doubt to bring them into harmony with Shintoism which makes loyalty the first and greatest of virtues.

Bushido.

During the past few years attention has been called to a teaching called BUSHIDO which means, literally, "The Warrior's Way." This was the code of ethics which prevailed in feudal times and which continues with diminishing force to influence the military people of the present time. Some one has called it "Japonicised Confucianism." It was chiefly Confucian in its constitution but gathered both from Shintoism and Buddhism also. "From the former it got loyalty and patriotism and from the latter fatalism. It ignored personal chastity (except in women) ; it encouraged suicide and revenge ; but emphasized justice, courage, benevolence, politeness, veracity, honour and self-control." Dr. Nitobe's little book, "Bushido, the Soul of Japan," describes this "Warrior's Way" in a very interesting though flattering manner. The reading of this book should be followed by the careful perusal of a treatise on the same subject by the Rev. J. T. Imai, of St. Andrew's Church, Tokyo. The following paragraph from this excellent little pamphlet will indicate the writer's attitude : "It sought out what was right, but because it appropriated only what served its own purpose it developed in a one sided way and revealed a weaker side which lowered it. Let us not be misled for a moment into supposing that the Bushido spirit could ever have originated institutions like the Red Cross Society, and such ideas as human-

ity to prisoners, generosity to the conquered, refraining from loot, and respect for female virtue. These are the right things and were recognized as the right things when the spirit of Japan came in contact directly or indirectly with Christianity through our intercourse with the West. The same is true with regard to conceptions of duty and honour. Japan could not have risen to the height she has attained without having come in contact with higher ideals of duty and honour than she had of her own. Let Bushido then be praised and admired for its energy, for its readiness to appreciate and receive what is better, higher, and nobler than it had been already ; but let it not be idolized by having merits and deeds ascribed to it which are not rightfully its own."

Some one has summed up these three "ways" thus: "Shintoism furnishes the object of worship, Confucianism offers the rules of life, and Buddhism supplies the way of future salvation." It was therefore possible for a person to be a disciple of all these "doctrines" at the same time, and there are probably to-day thousands of Japanese who would readily accept Christianity if they could do so simply by adding Jesus to their collection of deities giving Him equal honour with Buddha and their ancestors, but who find great difficulty in the intolerance of those who insist that there is no other God but Jehovah.

CHAPTER III.

EARLY TRADITIONS—FEUDALISM—JESUIT MISSION—THE COUNTRY CLOSED—THE RE-OPENING—THE REVOLUTION—NEW JAPAN.

I. EARLY TRADITIONS.

The present Emperor of Japan, Mutsuhito, claims to be the 123rd sovereign in direct succession. Remembering that King George V. is only the 32nd, from William the Conqueror, we can form an idea of the alleged antiquity of Japanese annals. The first Emperor, Jimmu Tenno, whose date corresponds with 660 B.C., and who would be contemporary with Manasseh, king of Judah, and Assurbanipal, king of Assyria, is said to have had a goddess for his mother, and to have come from heaven in a boat. He is worshipped as a god at thousands of shrines ; and on the 7th of April, the traditional day of his accession, salutes are fired in his honour by the Krupp and Armstrong guns of modern Japanese ironclads. From the earliest times down to the twelfth century A.D., the government of Japan was imperialism. The Emperor not only reigned, but ruled.

II. FEUDALISM.

Gradually, however, the Feudal System arose. The great nobles, or Daimyos, in their fortified castles, became more and more powerful and independent. Their armed retainers formed the military class of SAMURAI, or "two-sworded men," so often mentioned in descriptions of Old Japan. For many centuries, coming down to our own day, Japan was in much the same condition as Scotland is pictured to us in the pages of Sir Walter Scott, parcelled out among great clans, the chiefs of which professed unbounded loyalty to the king while keeping much of the real power in their own hands.

Yoritomo—the First Shogun.

Towards the close of the twelfth century, Yoritomo, chief of one of the clans, became military master of the country, and usurped all the executive authority of the State, while still acknowledging the Emperor as his liege lord. He subsequently received the title of SHOGUN (general), and laid the foundation of the dual form of government which lasted till 1868, nearly seven hundred years. He made Kamakura his capital, and there the power of the Shogun was chiefly centred until Iyeyasu transferred it to Yedo in the seventeenth century. The Emperor held his court at the sacred capital Kyoto, rarely appearing before his subjects, but

worshipped by them almost as a god ; while the Shogun resided at his own capital, and virtually governed the country. It was not, as has been supposed, that the Emperor was spiritual and the Shogun temporal head. The Shogun only ruled in the Emperor's name. "Though individual Emperors have been dethroned," writes Mr. Griffis, "the prestige of the line has never suffered. The loyalty or allegiance of the people has never swerved." The dynasty is the oldest in the world.

Hideyoshi.

The greatest of the Shoguns—though he did not claim the title himself—was Hideyoshi, better known as Taiko Sama, who was born in a little village called Nakamura, near Nagoya, and was contemporary with our Queen Elizabeth. His name is still a household word among the people, and he is everywhere worshipped as a god under the name of Toyokuni. It was he who banished the Jesuit missionaries—of whom we shall hear more presently. On his death in 1598, one of his generals, Iyeyasu, of the Tokugawa clan, usurped power, and after a severe struggle totally defeated his rivals on a plain called Sekigahara, not far from Gifu, on Oct. 2nd, 1600. "This battle practically decided the condition of Japan for over two centuries, the settlement of the Tokugawa family in hereditary succession to the Shogunate, the fate of Christianity,

Iyeyasu.

the isolation of Japan from the world, the fixing into permanency of the dual system of feudalism, and the glory and greatness of Yedo as the Shogun's capital."

III. THE JESUIT MISSION.

Marco Polo first revealed to Europe the existence of Japan, in 1298, but it was not until 1542 that any European reached the country, and then Portuguese, Spanish, and Dutch traders literally poured in. And they were not alone. In 1549 Francis Xavier landed at Kagoshima, a port in the southern island of Kiushiu, and subsequently proceeded on foot in the depth of winter to Kioto, on the main island. His reception, however, was not encouraging, and after about two years' labours he left the country.

Francis Xavier.

Great Success of Jesuits.

Within five years his successors began to reap, and Christian communities were rising in every direction. Within thirty years the converts numbered 150,000, and the churches 200. The Japanese themselves give two millions as the figure ultimately reached, but the Jesuits do not claim so many, and perhaps half a million may be nearer the mark. This was a great success ; to what is it to be attributed ? The answer is not far to seek. The Jesuit priests gave the Japanese all the Buddhist

priests had given them—gorgeous altars, imposing processions, dazzling vestments, and all the scenic display of sensuous worship—but added to these a freshness and fervour that quickly captivated the imaginative and impressionable people. The Buddhist preacher promised heavenly rest—such as it was—only after transmigrations involving many weary lives. The Jesuit preacher promised immediate entrance into paradise after death to all who received baptism. And there was little in the Buddhistic paraphernalia that needed to be changed, much less abandoned. The images of Buddha, with a slight application of the chisel, served for images of Christ. Each Buddhist saint found his counterpart in Romish Christianity, and the roadside shrines of Kwanon, the goddess of mercy, became centres of Mariolatry. Temples, altars, bells, holy-water vessels, censers, rosaries, all were ready, and were merely transferred from one religion to the other.

There was also a political cause for the success of the Jesuits. The Shogun of that day, Nobunaga, hated the Buddhists, and openly favoured the missionaries, thinking to make them a tool for his own designs. Some of his subjects were ordered to embrace Christianity or go into exile. The decree was carried out with great cruelty. The spirit of

the Inquisition was introduced into Japan. Buddhist priests were put to death, and their monasteries burnt to the ground. The details are given, with full approval, by the Jesuit Charlevoix in his "Histoire du Christianisme au Japon."

Persecution. Rome in Japan took the sword, and perished with the sword. Nobunaga's successor, the famous Taiko Sama or Hideyoshi, found the Jesuits plotting against his power ; and in 1587 he issued a decree of expulsion against them. Under him and his immediate successors, fire and sword were freely used to extirpate Christianity. The unhappy victims met torture and death with a fortitude that compels our admiration ; and it is impossible to doubt that, little as they knew of the pure Gospel of Christ, there were true martyrs for His name among the thousands that perished. They were crucified, burnt at the stake, buried alive, torn limb from limb, put to unspeakable torments ; and historians on both sides agree that but few apostatized. At length in 1637, the Christians struck a last desperate blow for freedom. They rose in Kiushiu, fortified an old castle at Shimabara, and raised the flag of revolt ; but after a two months' siege they were compelled to surrender, and thirty-seven thousand were massacred, many, it is said, being hurled from the rock of Pappen-

burg, near the harbour of Nagasaki. This was their expiring effort.

IV. THE COUNTRY CLOSED.

Christianity Suppressed.

The Christianity which Rome had presented to the Japanese was thus formally suppressed; but in Kiushiu a considerable number of descendants of the Roman adherents appeared when the country was at last opened, and formed the nucleus of the present Romanist community. Meanwhile, the name of Christ, writes Mr. Griffis, was remembered as "the synonym of sorcery, sedition, and all that was hostile to the purity of the home, and the peace of society." For two hundred and thirty years the following inscription appeared on the public boards at every roadside, at every city gate, and in every village throughout the empire :—"So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan ; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head."

Foreigners Banished.

For two hundred and thirty years Japan was closed to the outer world. In 1624, all foreigners except Dutch and Chinese were banished from Japan. At the same time, the Japanese were forbidden to leave the country, and all vessels above

a very small size were ordered to be destroyed. Even the Dutch had to submit to very humiliating terms. They were entirely confined to a little artificial islet, 600 feet by 200, in Nagasaki Harbour, called Deshima ; and a strong Japanese guard always held the small bridge connecting it with the mainland. The Chinese were allowed to live in Nagasaki itself, but at no other port.

The Dutch Exempted

Why were the Dutch exempted ? In the first place it was because to them the Government owed the discovery of the Jesuit plots. One of their vessels intercepted a letter to the King of Portugal asking for troops to overthrow the Emperor ; and they eagerly seized the opportunity to discredit their Portuguese rivals. In the second place, they carefully abstained from all profession of Christianity. One of them being taxed with his belief, replied, "No, I am not a Christian ; I am a Dutchman."

At intervals efforts were made to push open the closed door, but in vain. Charles II. sent a vessel to Japan, but it was not allowed to trade because the Dutch had informed the Japanese authorities that Charles had married the daughter of the King of Portugal. In 1695, a Chinese junk was sent away from Nagasaki because a Chinese book on board was found to contain a description of the Romish cathedral at Peking.

V. THE RE-OPENING.

The opening of Japan in modern times is due to the United States. On July 8th, 1853, a squadron commanded by Commodore Perry entered the Gulf of Yedo bearing a letter for the Emperor of Japan from the President of the United States. At first the Shogun's officials refused to hold any communication with the Commodore, as a foreigner, unless he would go to Nagasaki ; but after some little delay his courteous firmness had the desired effect, and a noble of high rank was sent to receive the letter. Eight months later the Commodore appeared again with a larger fleet and insisted upon the conclusion of a formal treaty. Strenuous opposition was offered by the Japanese, but after prolonged negotiations a treaty of peace and amity was signed on March 31st, 1854, by which two ports were opened to American trade. Other nations were not slow to claim similar advantages, but it was only under much pressure that the Japanese granted them.

Commodore Perry.

The first treaty, though giving foreigners but few privileges, opened the way for gaining more, and in 1858, Townsend Harris, the representative of the United States, after long and patient labours, succeeded in negotiating a new treaty. A few

Early Foreign Treaties.

Lord Elgin.

weeks later, Lord Elgin, fresh from his triumphs in China, where the treaty of Tien-tsin had been signed six weeks before, entered the Gulf of Yedo with a British squadron and sailed right up to the Shogun's capital, to the consternation of the authorities, who were shrewd enough to see that their old policy of isolation could no longer be maintained, and gave the British ambassador very little trouble. Within a fortnight the treaty of Yedo was signed, on August 26th, by which several ports were opened and other important concessions granted. This treaty, though several times supplemented, remained the basis of our relations with Japan until August 1st, 1899, when our present treaty came into operation.

The treaties of 1858 were obviously unfair to Japan as they restricted her rights in regard to imposing duties on imports and also provided for a system of extra-territoriality, by which foreigners charged with crime were tried in the consular courts of their own nationality. The latter provision was, no doubt, wise, in view of the condition of the country at that time, but the rapid progress in Western ways which began shortly afterwards soon rendered it unnecessary, and the former restriction could never be justified except by the assertion that "might is right." For years Japanese statesmen laboured

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to get these treaties revised on more favourable terms ; but foreign nations held together, and to formulate something that would be satisfactory to them all, with their conflicting interests, came finally to be regarded as hopeless. At last Great Britain decided to deal with Japan independently, and in 1894 the Japanese were rejoiced to hear that a treaty had been signed by representatives of the two countries which granted, after July, 1899, judicial and tariff autonomy to Japan. British subjects, after the same date, were to be permitted to travel, reside and carry on business freely throughout the Empire. Similar treaties were afterwards negotiated with other countries, and Japan soon found herself received as an equal into the sisterhood of nations.

Treaty Revision

In order to dispose of the subject of treaties, we have run ahead quite a distance and must now return. The early treaties were never acceptable to the Daimyos for two reasons : (1) They were made by the Shogun, whose authority they were loath to recognize, and (2) they admitted to the sacred "land of the gods" the rude barbarians who had caused so much trouble in bygone years, and were therefore detestable, and to be kept out at all costs. For ten years there was constant friction and sometimes bloodshed, resulting on two occasions

in the bombardment of Japanese towns by foreign ships. Finally a tremendous internal upheaval took place, which is generally spoken of as the "Revolution," but which the Japanese prefer to call the "Restoration."

VI. THE REVOLUTION.

In the year 1868 Japan experienced one of the most astonishing revolutions in the history of the world.

What was this Revolution? It was (1) the abolition of the Shogunate after it had lasted, with slight interruptions, for seven hundred years; (2) the resumption by the Emperor of the reins of government; (3) the voluntary surrender by the Daimyos of their feudal powers and privileges into the hands of the central government; (4) the adoption of the European system of Departments of State, with a responsible minister at the head of each.

Though to outsiders this great event seemed sudden and to have been caused by the Shogun's action in making treaties with foreign nations, it had in reality many other causes and was the consummation of a long period of preparation for a change.

Causes.

For a century or more the Daimyos had been jealous of the exclusive powers wielded by the Shogun, who was properly only one of themselves, and gradually became more and more restive. At the same time an important intellectual movement was influencing the political views of the educated classes. A revival of Chinese learning which sprang up at the end of the seventeenth century, imbued the Japanese mind with the ethics of Confucius, who taught lofty ideas of the reverence due to the sovereign. The publication, in 1715, of the "Dai Nihon Shi"—History of Great Japan, in 243 volumes—the great purpose of which was to exalt the sole authority of the Emperor, powerfully stimulated these ideas. A revival of Shintoism also helped the movement for the study of the old books of this cult, showed that the Emperor had anciently been revered as the representative of the gods ; and when the Revolution came, a cry arose for the abolition of Buddhism, which was identified with the Shogunate. The Shogun who made the treaties with foreigners died shortly afterwards under suspicious circumstances, and his successor was brought into constant collision with foreigners in consequence of the deeds of violence and bloodshed which the Samurai perpetrated at the instigation of the Daimyos. Gradually, however, they

began to discover that the treaties could not be got rid of and that the admission of foreigners to the country was not so prejudicial to their interests as they expected it would be. This did not, however, lessen their opposition to the Shogun, especially as they had begun to feel that the very existence of their nation depended on the consolidation of authority.

How Accomplished.

The party of progress, on the death of the Emperor Komei in 1867, his son Mutsuhito being only fifteen years of age, seized the opportunity to push their designs. They persuaded Keiki, a timid and vascilating man, to resign the Shogunate; and then, to insure complete success, on January 3rd, 1868, they seized the palace at Kyoto and proceeded to administer the Government in the name of the Emperor. Civil war ensued. In a desperate battle fought at Fushimi, a place between Kyoto and Osaka, which began on Jan. 27th, and lasted three days, the Shogun's army was totally defeated; and, although the northern clans continued the contest on their own ground, the Imperial forces were everywhere victorious, and within a few months the young Emperor was undisputed ruler of all Japan.

The Shogun submitted at once and was allowed to take up his residence in the city of Shizuoka.

where for many years he lived in retirement ; but some time ago he removed to the Capital, where he was often seen taking exercise on a bicycle on the excellent roads in the neighbourhood of the palace in which he used to live. Great clemency was shown even to the leaders who held out longest, and the very last to lay down his arms, a nobleman named Enomoto, soon afterwards became his country's representative at the court of St. Petersburg, and subsequently held other high offices.

The Charter Oath.

The young Emperor thus brought out from behind the screen of ages and placed at the head of the State, in the presence of feudal lords and court nobles took an oath which indicated the policy Japan was henceforth to follow and which has been persistently adhered to ever since. It is the proud boast of his subjects that this "Charter Oath" of Japan was not obtained by coercion, but voluntarily taken by their Emperor. It is such an important document that the following summary may at least be given :

1. A deliberative assembly shall be formed, and all measures be decided by public opinion.

2. The principles of political and social economics shall be diligently studied by both the superior and the inferior classes of our people.

3. Every one in the community shall be assisted to persevere in carrying out his will for all good purposes.

4. All the old absurd usages of former times shall be disregarded, and the impartiality and justice displayed in the workings of nature be adopted as a basis of action.

5. Wisdom and ability shall be sought after in all quarters of the world for the purpose of firmly establishing the foundations of the Empire.

Change of Capital.

A few months later the court removed to Yedo the seat of the former Shogunate, its name being changed to Tokyo, which means "Eastern Capital"; Kyoto being re-named Saikyo or "Western Capital." Within two years there followed another remarkable phase of this wonderful Revolution, or Restoration. It became clear to the victorious Daimyos, under the influence of men who had seen something of Western civilization, that the weak point in the new policy was their own feudal power, and that if the Emperor was to reign over a mighty and united empire, a centralized government was essential. In the enthusiastic tide of patriotism personal interests were swept aside, and the leading Daimyos, to enable their country—so said their public manifesto—"to take its place side by side with the other countries of the world," voluntarily

Abolition of Feudalism.

surrendered the whole of their feudal rights, lands and revenues into the hands of the Imperial Government, and took the position of private gentlemen, their retainers being exhorted to give their entire allegiance directly to the Emperor. Thus the clans were absorbed in the nation and the illustrious career of New Japan was begun.

VII. NEW JAPAN.

Education.

In pursuance of the policy set forth in the Imperial Oath, the new Government immediately began to employ foreign instructors in the army, navy, public works and educational institutions of various kinds which sprang into existence with great rapidity. Several Protestant missionaries from the United States, who had been in the country since 1859, engaged in educational work in a quiet way, because the teaching of Christianity was strictly prohibited, now found greater opportunities for usefulness. The most notable of these men in this regard was Dr. Verbeck, who had much to do with the founding of the Imperial University at Tokyo, and for fifteen years was practically its head.

The Iwakura Embassy.

In accordance with another clause of the Imperial oath that "wisdom and ability should be sought after in all parts of the world," an embassy consisting of nobles and ministers of high rank, was

sent to America and Europe at the close of 1871. It was headed by Prince Iwakura, the Minister of Foreign Affairs, and one of the most enlightened men of the progressive party. This was done on the advice of Dr. Verbeck, who also mapped out the course that was followed and of the seventy persons composing the party about one-half had been his pupils. One of the objects of this embassy was to secure a revision of the treaties made by the late Shogun. In this it failed, but many things were learned in Western lands that had a great influence on the future of Japan.

Progress.

Space does not permit of even a brief sketch of the wonderful progress made by Japan during the past forty years, but the following list of important events may help to give some idea of what has taken place to those who have not kept themselves posted on the subject.

1869.—The Imperial Oath and the opening of additional ports.

1870.—Construction of lighthouses and telegraph lines begun.

1871.—Feudal System abolished ; Eta enfranchised ; postal system ; mint and dock established.

1872.—Imperial University founded and first newspaper published.

1873.—Anti-Christian edicts withdrawn ; Gregorian Calendar adopted and first audience granted by Empress to foreign ladies.

1876.—Sunday proclaimed a national holiday.

1880.—Prefectural Assemblies established and Penal Code and Code of Criminal Procedure promulgated.

1882.—Bank of Japan opened.

1884.—English introduced into High Schools.

1885.—Organization of Japan Mail Steamship Company (Nippon Yusen Kaisha).

1889.—Promulgation of the Constitution on February 11th, the reputed date of the foundation of the Empire by Jimmu Tenno, B.C. 660. Local self-government established.

1890.—First National Election and Imperial Diet opened. Civil and Commercial Codes promulgated.

1894-5.—War with China and acquisition of Formosa.

1897.—Freedom of Press and Public Meeting granted. Gold Standard adopted.

1899.—Country fully opened to trade, travel, and residence by revised treaties on terms of equality. Marriage of Crown Prince.

1900.—Participation with great powers of Christendom in relief of Tientsin and besieged legations at Peking.

Amongst the above the two important events from the missionary standpoint are the withdrawal of the anti-Christian edicts of 1873 and the promulgation of the Constitution in 1889. This "Magna Charta" of Japan granted not only political and social privileges, but also religious liberty. The twenty-eighth article reads as follows: "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

CHAPTER IV.

MODERN MISSIONS.

I. THE PERIOD OF PREPARATION.
1859-1872.

First Missionaries.

As the United States was the first nation to succeed in reopening the door of Japan, so her missionaries were the first to enter it with the Gospel ; and to the Protestant Episcopal Church belongs the high honour of being the pioneer.

On May 2nd, 1859, two months before the time set by the treaties for the admission of foreigners, the Rev. J. Liggins arrived at Nagasaki, where he was joined a month later by the Rev. C. M. Williams, who, like himself, had for some time been a missionary in China.

In October of the same year, Dr. J. C. Hepburn, a medical missionary of the American Presbyterian Board, landed at Kanagawa ; in November, the Rev. R. S. Brown and B. D. Simmons, M.D., of the Reformed Dutch Church in America, reached the same port, and a week later the Rev. Guido F. Verbeck, also of the Reformed Church, arrived at Nagasaki. In the following April came the Rev. J. Goble, who had been with Perry's expedi-

tion and was sent by the American Baptist Free Missionary Society, and thus, within a year from the opening of the treaty ports to foreign residence, four American societies were represented by five ordained and two medical missionaries.

For a period of ten years these four were the only missionary societies occupying the field, but in the year 1869 representatives of two of the most vigorous organizations that have worked in Japan came upon the scene. These were the Church Missionary Society of England, whose first missionary, the Rev. George Ensor, reached Nagasaki in January ; and the American Board of Commissioners for Foreign Missions (Congregationalist), whose first representative, the Rev. D. C. Greene, arrived towards the close of the year, and is still a vigorous missionary in Tokyo. Each of these societies had been encouraged to commence work in Japan by having a large sum of money placed at its disposal for this very purpose.

The C.M.S.

With the exception of the Woman's Union Missionary Society of America, which sent some ladies to Yokohama to open a school, no others entered the field till 1873, when a new era began in the history of the work. At that time there were, as an active force in the field, twenty-one men and five women. These thirteen years since the advent

of the first missionary have been aptly called the Period of Preparation.

Difficulties of the Early Years.

The pioneer missionaries were in circumstances of no little discouragement and difficulty, not to say danger, for several years after they entered upon their work. The Government viewed them with suspicion ; the people, though by no means hostile, were distant and timid ; and all classes dreaded Christianity as a pestilential creed whose introduction would bring manifold evils upon the country. Official spies were frequently sent to the missionaries, ostensibly to make friends with them, but really to discover what object these unofficial and non-trading foreigners had in coming to Japan. One man afterwards confessed that he became Dr. Hepburn's teacher in the hope of finding a good opportunity to assassinate him. Even in private the greatest caution was necessary in dealing with visitors ; for, so much were the consequences of being suspected of favouring Christianity feared, that whenever the subject was mentioned to a Japanese he would involuntarily put his hand to his throat as a token of danger to which the introduction of such a subject exposed him. Some young men who, in these early days, came to a missionary to learn a little English, purchased copies of a book called "The Christian Reader,"

and at once erased the word "Christian" from the title page and cover, for fear it would be noticed by others and bring them into trouble.

Opportunities for Usefulness.

Even then, when open missionary work was an impossibility and any attempt at public preaching would have invited disaster, the personal influence of the missionaries was making itself felt, and the disposal by them of numerous copies of the Holy Scriptures and other books in Chinese—which were imported for circulation among the educated classes, who studied and read Chinese as a classical language—carried the light of Christian truth to places far away from the treaty ports. Almost from the very first there were some earnest, though timid, seekers after the truth, whose number increased year by year, and a few even ventured to receive baptism privately.

Distribution of Scriptures

Instruction in English.

A door of special usefulness was opened to the missionaries by the desire of many young men to receive instruction in the English language. In 1861, the Shogun's court itself, and many who have since held high offices of state or other positions of influence, were pupils of the missionaries. They not only learned to read English, but some of them afterwards became Christians; while others, who did not accept the religion of their instructors, received ideas in regard to morals,

business, education, and the science of government that affected their whole tone of thought and reappeared in many of the reforms they afterwards instituted.

Desire for Western Knowledge.

The Restoration, at first, made no difference to the missionaries. Notice was given by the Government that the old edict forbidding Christianity was still in force, and the strictest watch should be kept on all suspected persons, while rewards were offered for such information as would lead to the detection and arrest of those guilty of disregarding the edict. There was, however, a noticeable increase in the number of young men desirous of learning what the missionaries had to teach in the way of Western knowledge, and a great change was at hand.

Neeshima and the Iwakura Embassy.

This Embassy, which left Japan in the autumn of 1871, proceeded first to the United States. Being without an efficient interpreter, Prince Iwakura, the head of the company, was glad to secure the services of a young Japanese named Neeshima, who, at the risk of his life, had run away from his country some years before, and with great difficulty had reached Boston, where he fell into the hands of a kind Christian man named Hardy, by whom he was being educated at Yale. Neeshima was an earnest and well instructed Christian, and the

members of the Embassy soon discovered two things : (1) that Christianity, at least in its non-Roman form, was not open to the objections they had been accustomed to regard as inseparable from it ; (2) that the Japanese intolerance of Christianity was prejudicial to the interests of their country in the eyes of the Western people. Accordingly, in an early report to his Government the Prince wrote : "We are fighting a good thing when we fight Christianity, and the edicts against it posted up all over the Empire, are hurting Japan in the eyes of the world. I think it would be well to remove them."

Anti-Christian Edicts Removed.

This recommendation was soon acted upon, and the notices disappeared as if by magic. On the morning of February 19th, 1873, the missionaries woke up to find them gone.

"The laws against Christianity are not repealed," the Government said, "but the notice-boards are no longer needed. They have been so long before the eyes of the people that the laws are printed on their minds." In spite of these explanations, the people soon began to regard what had been done as equivalent to the repeal of the edicts, and the Government, anxious to avoid offending the Christian sentiment of Western nations, was not averse to such a construction being put upon its action,

and was better able to ignore breaches of the law when its existence was less conspicuous.

Just one year, however, before the disappearance of the old edicts, an event of great importance had taken place. The missionaries living in Yokohama had for some years observed the Week of Prayer appointed by the Evangelical Alliance. In 1872 their prayers were particularly earnest and importunate, and, for the first time, some of their Japanese pupils attended and began to pray with them. This was indeed encouraging, and was regarded as a sign that the days of waiting were drawing to a close. The prayer meetings were prolonged beyond the customary week ; in fact they were continued for three months, during which the first congregation of Protestant Christians in Japan was organized with eleven members, nine of whom (having been brought to a decision during the course of the prayer meetings) received baptism at that time.

A Week of Prayer.

This church, at first, did not belong to any particular communion, but later on came into connection with the Presbyterians. It was called the Church of Christ in Japan, the name adopted some years later by the several Presbyterian bodies when they united in one organization.

It is interesting to recall the fact that it was in the year 1872 that the Archbishop of Canterbury first asked that an Annual Day of Intercession for Missions should be observed.

The statistics of this "Period of Preparation" require few figures, as only fifteen converts were reported during the fourteen years. Figures, however, often do not represent the whole truth, and this is certainly the case here. The real results of the period were accurately but briefly summarized by Dr. Verbeck in a paper read before the First General Conference of Protestant Missionaries held in Yokohama in 1872, as follows :—

1. The missionaries, as a body, had gained the respect and confidence of the people.

2. The people no longer regarded Christianity with horror and aversion.

3. Thousands of volumes of Chinese Bibles and other Christian literature had been circulated.

4. The Japanese language had been diligently studied, and much useful literary work had been done, including the translation of portions of the Scriptures.

5. Much dispensary work had been done.

6. Education of the young of both sexes had made a small beginning.

7. Foreign communities were regularly supplied with services and preaching.

8. Many earnest prayers and supplications had been offered.

9. One joyful day of harvest had come towards the close of the period. These results certainly represent thorough preparation for the work to come.

II. THE PERIOD OF POPULARITY.
1873–1888.

Causes.

The year 1873 marked the commencement of a new epoch. As has already been stated, the edicts against Christianity were taken down early in this year. About the same time there came from Mr. Mori, the ambassador to Washington, a draft of a proposed "Religious Charter," granting full religious liberty, and also a pamphlet in which, while telling what he had seen of Christianity, he said: "The growing influence of the Bible is wonderful and makes itself felt everywhere. The Bible contains an overpowering force of liberty and justice, guided by the united strength of wisdom and goodness." Other influences tended to make the official and educated classes regard religion with more favour.

Influence of the Western World.

There began to spring up a strong desire to adopt Western customs and ideas. Christianity,

as the religion of England and America, was at least worthy of attention. It soon became easy to gather audiences to listen to preaching. The missionaries had numerous callers, who came to inquire about machinery, electricity, European customs, Christianity, and other things that in the mind of the people were closely associated. In a few years Christian schools for young men and young women became crowded. The movement continued to gain strength until, in 1884, some statesmen and public leaders began to urge that Christianity be adopted as the national religion, one of them proposing that the Emperor at once receive baptism. There were large additions to the churches, and, no doubt, many were admitted whose mouths uttered devout confessions while their hearts were little affected by the truth. In looking back over those days it is easy to see that with many persons the Christian religion was regarded chiefly as bringing good to the nation by advancing civilization. Japanese preachers and foreign missionaries had much to say of the fruits of Christianity as shown in the history and present condition of Western lands. An appeal to patriotism was that which found the most ready response, and there was a temptation to use it too constantly. Statesmen and politicians who favoured constitutional government

and popular rights, invited preachers to hold meetings in the cities where they lived, believing that the spread of Christianity would tend to advance their ends.

Opposition of the Buddhists.

It must not be supposed that all this could go on without exciting opposition. In some places the churches or the houses of Christians were stoned, while preachers were occasionally assaulted. Buddhist priests held meetings in which they denounced Christianity and declared that those who accepted it were traitors who wished to deliver their country into the hands of foreigners. They formed societies whose members promised that they would have nothing to do with the foreign religion. Some went so far as to oppose everything foreign. One priest travelled about the country urging the people not to use kerosene oil, since it came from a foreign land, and they ought to be satisfied with the light their fathers had used. Several tracts against Christianity were issued by the Buddhists and, in some cases, foreigners were employed to compose them. Col. Olcott, the American theosophist, who visited Japan in 1888, was hailed as a valuable ally and employed to give lectures in different parts of the country. This last experiment did not prove very satisfactory, and after a few meetings the remaining engagements for lec-

tures were cancelled. The Buddhists also entered the political arena. When several Christians were nominated for the first Imperial Parliament, the priests offered strong opposition, and it was a bitter disappointment to them that a Christian was elected in Kyoto, their stronghold, where they had been most active in their opposition.

Imitation of Christian Institutions.

A more commendable way of upholding Buddhism was by the imitation of Christian institutions. Where Christians established schools for young men, the Buddhists built others under their own control; when the Christians had succeeded in arousing an interest in the education of girls, the Buddhists, unmindful of the low estimate they had always put on women, opened schools for girls. In the same way they speedily imitated Young Men's Christian Associations, women's meetings, orphanages, temperance societies, summer schools, and other institutions inaugurated by the Christians. It has sometimes seemed as though one of the most marked results of missionary effort in Japan has been, as remarked by the "Japan Mail," to give a new impetus to religious life in general, even to Buddhism, whose adherents could be heard saying, "If we do not arouse ourselves, we cannot hope to hold our own over against this energetic, indefatigable propaganda."

Increase of Missionaries

This period is remarkable for the increase it witnessed in the number of Missionary Societies and their agents, as well as for the growth of the native churches. At the close of 1872 there were only thirty-one missionaries in the field, ten years later there were one hundred and forty-five, and at the end of 1888 the number had increased to 451 ; including 150 married couples, 27 single men and 124 single women. That the efforts of these labourers, gathered together from various parts of America and Europe, had not been "in vain in the Lord" is shown by the fact that the single congregation of eleven members of the year 1872 had, at the close of 1888, become a great company of 249 congregations, 92 of which were self-supporting, with a membership of 25,514.

A Native Ministry.

A native ministry was also being raised up, there being at the close of the period 142 native ministers, and 247 unordained preachers and helpers. In the same year the contributions of the native Christians amounted to over $32,000.

Neeshima

The first Japanese to become a Christian minister was none other than the able and devout Neeshima, before mentioned, who entered the Congregational ministry in Massachusetts in 1874. The first Japanese to be admitted to the ministry in Japan was Mr. Sawayama, in 1877, also a Congregationalist and educated in the U.S.A.

The Bible in Japanese.

The Translation Committee appointed by the united conference of missionaries, held in Yokohama in 1872, proceeded with its work at once and the whole of the New Testament was published in Japanese in 1880. In 1878 a Translation Committee for the Old Testament was appointed at a "delegate convention" of missionaries in Tokyo; but in 1880 a new committee was chosen which completed its labours in 1888, so that since that date the Scriptures have been in circulation among the Japanese and copies have been accepted by their Majesties the Emperor and Empress. About that time the British and Foreign Bible Society and the American Bible Society made an arrangement for co-operating in the work of circulating the Scriptures and, under a committee called "The Bible Societies' Committee for Japan," splendid work has been done which has been increasing rapidly from year to year.

United Work.

As indicated by the United Conferences already mentioned the spirit of union and co-operation has been strong among the Christian communions, other than the Greek and Roman, in Japan, from the very commencement of their work. Two Bible Societies have for years been working as one, and the same may be said of the Religious Tract Society of Great Britain and the American Tract Society, both of

which early sent their representatives to co-operate with the missionaries. More than this has, however, been accomplished. In 1877 the several Presbyterian bodies joined in the organization of "The United Church of Christ of Japan," which is still the largest body of Protestant Christians in the Empire, and has exerted a mighty influence for good. Ten years later the various branches of the Anglican communion united in one Japanese Church known as the NIPPON SEI KOKWAI, with which we shall deal more at length later on. About the same time an earnest effort was made to unite the Church of Christ, mentioned above, and the Congregational churches, which ranked next to the Presbyterians in numbers and probably equalled them in influence. This effort culminated in complete failure, but is not unlikely to be taken up again, and it is interesting to note that the rock on which the plan for union split was not doctrine, but church government.

Space does not permit of anything in the way of detailed reference to the great educational missionary work which was begun in the period under review, and which has done much to produce the large number of competent native workers of both sexes now taking such a prominent part in the work of the various churches founded by the missionaries. For the same reason, one can only

mention other important forms of work, more or less Christian and missionary in character, such as hospitals, orphanages, the Red Cross Society, the Young Men's and Young Women's Christian Associations, Publishing Houses, Temperance Organizations, etc.

III. THE PERIOD OF REACTION.
1889–1899.

The great movement in favour of Christianity reached its height about the year 1888, and it was not long before indications of a change of attitude on the part of a considerable number of the people became apparent. This is not to be wondered at, for there had been such a craze for things foreign that occidentalization had been carried to an extreme, and there can be no doubt that, under these circumstances, Christianity had been accepted by some at least simply as a part of Western civilization.

There were, of course, other reasons among which may be mentioned :

Rising National Spirit.

1. A feeling of resentment against the Christian nations of the West for refusing to revise the one-sided treaties made with Japan years before when she was not in a position to know what she was doing. Conservatives were not slow to take advan-

tage of this to stir up a strong anti-foreign sentiment. "Preserve the national spirit" became the watch-cry of many, and it is not to be wondered at that even Christian ministers and prominent laymen should have been affected by this national spirit, and began criticizing the missionaries as well as the countries from which they came.

Doctrinal Differences.

2. Doctrinal discussions arose among pastors and evangelists, many of whom could read English books and magazines, and thus learned of the theological unrest of other lands. The Unitarians of America sent a missionary or two who scattered their literature throughout the country, and succeeded in shaking the faith of some. Certain young men also who had been to the United States for theological training, probably more for the sake of showing that they had learned something new that the missionaries did not teach than that they believed the teaching themselves, gave utterance to novel views of various kinds.

National Confidence.

3. The war with China in 1894-5, also affected Christian work unfavourably in two ways; it tended to "stimulate both the military spirit and the national confidence to a harmful degree"; and it contributed largely to the development of material prosperity which proved so engrossing to many, that their moral and religious impulses were deadened,

to the hindrance of Christian work. It should be pointed out, however, that the war was also beneficial in some respects, particularly in providing unusual opportunities for the circulation of the Scriptures among the soldiers and in proving that Christianity did not, as claimed by opponents, weaken the feelings of courage and patriotism.

The Imperial Rescript on Education.

4. The Imperial Rescript on Education, issued in 1890, has been widely, and to a large extent successfully, used by the enemies of Christianity who claim that Christian ethics are not in harmony with this document, and that those who acknowledge any other standard of morality as of equal authority with the edict, are disloyal. In the schools of Japan, once a year or oftener, it is read with much ceremony, while the pupils, with their heads reverently bowed, listen to its words. Since it is regarded with so much honour, and references to it are frequently made in the correspondence of missionaries, it may be well to give the authorized translation of the document :

"Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting, and have deeply and firmly implanted virtue. Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory and the fundamental

character of Our Empire, and herein also lies the source of Our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters ; as husbands and wives be harmonious ; as friends be true ; bear yourself in modesty and moderation ; extend your benevolence to all ; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers ; furthermore, advance public good and promote common interest ; always respect the Constitution and observe the laws ; should emergency arise, offer yourselves courageously to the State ; and thus guard and maintain the prosperity of Our Imperial Throne coeval with the heaven and the earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers. The Way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may thus all attain to the same virtue."

It is a singular fact that the Department of Education is one of the most conservative institutions in Japan. It has often failed to keep pace

with the general progress, and it was here that reactionary spirit lingered longer than anywhere else.

Opposition from School Teachers.

It has sometimes been stated that the object of the Japanese educational system seems to be to train officials along narrow lines rather than to educate the people generally on broad and liberal principles. No doubt much improvement has recently taken place but the most serious opposition encountered by missionaries so far has come from the school teachers, including, at least a few, educationalists of high rank.

Challenge to Japanese Christians.

In 1897 a movement, which seemed to be in the interests of a revived and modified Shintoism, was inaugurated. Its promoters, among whom were included professors in the Imperial University and other influential men, issued a challenge to all Japanese Christians asking them to return plain, unequivocal answers to certain questions of which three were as follows : "(1) Can the worship of His Sacred Majesty, the Emperor, which every loyal Japanese performs, be reconciled with the worship of God and Christ by Christians ? (2) Can the existence of authorities that are quite independent of the Japanese state, such as that of God, Christ, the Bible, the Pope, the head of the Greek Church (Czar), be regarded as harmless ? (3) Can the Jap-

anese who is a faithful servant of Christ be regarded at the same time as a faithful servant of the Emperor and a true friend of His Majesty's faithful subjects ? Or, to put it in another way, is our Emperor to follow in the wake of Western Emperors and pray, 'Son of God, have mercy on me' ?''

The above will give some idea of the questions Christian workers in Japan have had, and still have, to meet and it will be seen that all is not plain sailing.

Progress Still.

Though various influences, such as have been mentioned, hindered the growth of the church, it must not be thought that no progress was made. "The sifting process that took from the churches many who were not true believers has had its advantages. What shook the faith of some made that of others stronger and more intelligent. The gross immoralities into which some fell, who were once preachers, but had wandered far from the faith, showed to others how necessary it is to cling close to the Divine Saviour. Though it has been less easy than it once was to get people to attend preaching services, Christian ideas have more and more found their way into the minds of the people. In the secular periodicals there is a frequent use of Christian phrases, or even of verses from the Bible, showing that new thoughts are influencing the minds of

men. Knowledge of Western lands and Western literature is familiarizing educated people with new ways of regarding the universe and mankind. Probably many who would not care to acknowledge it have almost unconsciously come to a belief in one God who rules the world, and towards whom they have duties. When, with clearer eyes, we can look back over the completed history of the evangelization of Japan, we may find that the years which seemed so full of difficulties and discouragements were really as fruitful as those when men seemed eager to hear the Gospel preached and when large numbers were seeking admission to the churches."

IV. THE PERIOD OF REVIVAL.

1899.

We come now to the present period in both the secular and the Christian history of Japan. It was ushered in by the new treaties which went into effect in July and August, 1899.

New Treaties.

The close of the nineteenth century saw New Japan not only admitted theoretically by new treaties to the comity of nations, but also practically engaged, in alliance with the great powers of the West, in maintaining in China the principles of Occidental, or Christian civilization. In fact, in those Boxer disturbances of 1901, the Japanese behaved with

more Christian spirit than the soldiers of some of the so-called Christian nations themselves.

The second year of the twentieth century saw Japan's claim to be a world power still further recognized and confirmed by the Anglo-Japanese Alliance.

One way in which the new regime under the revised treaties has directly benefited missionary work is by throwing Japan wide open, not only for travel without the vexatious passport system, but also for residence without restriction. The result has been that missionaries are now more widely scattered over the empire than they formerly were. Moreover, under the new codes and laws, mission property can be securely held by mission bodies duly incorporated. Thus missionaries are setting up more Christian homes as object-lessons of Christian truth. And a significant illustration of the unrestricted field open to Christian propagandism in Japan is the fact that a Mission ship, the "Fukuin Maru," is permitted to cruise freely among the islands of the Inland Sea, with the stars and stripes flying from the masthead.

A Wide-Open Land.

The establishment of a Woman's University in Tokyo in the opening year of the new century may not improperly be considered as a fruit of mission work. Female education in Japan owes all that it is to-day to the Gospel. At first it was almost en-

Female Education.

tirely in the hands of missionaries, who alone seemed to realize the necessity of a better training for the mothers of the nation. And it was the benefits of these schools that aroused the government and individuals to more earnest effort in behalf of public and private institutions for female education. The Christian kindergartens too are model institutions, whose good influence is more and more coming to be recognized even in official circles. And it is most encouraging that the principal institutions for both the lower and the higher education of women are largely under Christian influence.

Foreigners as Teachers.

There is now a greater appreciation of a symmetrical, three-sided training of body, mind and heart than ever before both for men and women. Foreigners are again welcomed as teachers of English, and are generally employed through the agency of the Young Men's Christian Association, in order that men of good character may be secured, instead of being selected, as they formerly were, with a view to getting only those who were not biassed in favour of Christianity. They are now allowed, in most cases, to carry on Bible Classes among the students outside the school premises, which was strictly forbidden in years gone by, and are proving themselves a great assistance to the Christian cause.

The wedding of H.I.H. Prince Haru and the birth of three sons as legitimate offspring of a monogamic union, have caused great rejoicing throughout the country and especially amongst those who have been striving for the abolition of concubinage and the recognition of the Christian ideal of home and marriage.

Social Reforms

Another of the great Christian movements of the period along the same lines is the crusade against the social evil. Already thousands of women have been freed from a most terrible form of slavery, public opinion has been aroused and the tone of society has been considerably purified.

Work amongst factory girls has assumed considerable importance and is being carried on vigorously in many places by missionary ladies and Japanese Bible-women, while an increasing number of Japanese pastors and catechists are turning their attention more to those who have been brought to a condition of poverty by misfortune or crime.

United Effort.

This period is also showing a great increase in the ways and means of union or associated effort. The conferences of missionaries held in Tokyo in 1900 and 1909 have given a great impulse to everything of this kind. The Japanese Sabbath Alliance is an effort in this direction and the united evangelistic campaign of 1901 and the more recent special

work at the great Expositions held at Osaka, Nagoya, Nagano and Fukuoka are object lessons of what is possible in this line.

The plan for the union of the several Methodist bodies which was under consideration for a long time has been carried out and seems to be working satisfactorily and there is a hope, cherished by not a few missionaries and others who are acquainted with what has been accomplished, that Japan may yet lead the way to the re-union of Christendom.

V. THE MISSION OF THE ORTHODOX RUSSIAN CHURCH.

This Mission is in some respects a remarkable one. It was officially begun in Tokyo in the year 1871, but for ten years before that date preparatory work had been going on.

In 1861 there came to Hakodate, as chaplain to the Russian Consulate, a young priest named Nicolai ; a man of remarkable size and ability, and with a most attractive personality. He was not a missionary, but set to work in earnest to acquire a thorough knowledge of the Japanese language, in which he made remarkable progress. After five years he baptized a Buddhist priest with whom he had become acquainted, and three years later a physician. Returning to Russia in 1869, he persuad-

ed the Holy Synod to establish a mission in Japan, and shortly afterwards was consecrated and sent out to commence it. He established himself at Tokyo in 1871, where he continued to reside till his lamented death took place in March, 1912. Bishop Nicolai never had at any time more than four Russian missionaries with him, frequently only one or two, and sometimes he was left for a long period to carry on the work of the mission single handed. He gave himself almost entirely to the work of training Japanese as priests and catechists. Some of the ablest of his men went to Russia for further training and the others were sent out into all parts of the Empire. Some failed, but others did remarkably well, with the result that before his death the members of his church in Japan numbered more than 30,000. For a long time these Greek Church Christians used the version of the Scriptures issued by the British and Foreign Bible Society, but a few years ago the Bishop issued a translation he had made himself. Bishop Nicolai always showed a friendly spirit towards all Christians, being particularly cordial in his attitude towards the bishops and other clergy of the Sei Kokwai. With large contributions from Russia he built a fine cathedral in Tokyo, but continued to live a truly simple life in one or two small rooms attached to it.

The Greek Church seems to have made but little progress towards self-support and suffered greatly at the time of the Russo-Japanese war. There are indications also that many of the Japanese priests and catechists are not satisfied with the extreme ritual and some of the customs they are required to observe. What effect the great Bishop's removal will have on the work of the mission cannot be foreseen, for it is beyond doubt that his personal influence was very great.

VI. MISSION OF THE CHURCH OF ROME.

After the sad experience of the Jesuit Mission, referred to in Chapter III, this Church did not again send Missionaries to Japan till after the Protestant Missionaries from America and England had got a good start. About the year 1873, however, Roman Missionaries again appeared and began to work very quietly. They were Frenchmen, however, and not Jesuits, and soon were cheered by finding traces of the work of their Jesuit brothers which for two hundred and fifty years the Japanese Government had tried its best to obliterate. Their work has met with encouraging results and their converts, who now number about sixty-five thousand—including many children of non-Christian parents—are most numerous in those places where the Jesuits were successful in years gone by.

CHAPTER V.

MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH OF THE U. S. A., THE CHURCH MISSIONARY SOCIETY, AND THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

I. THE AMERICAN CHURCH MISSION.

As has been mentioned in a previous chapter, the honour of sending the first Missionary of the Anglican Communion to Japan belongs to the Protestant Episcopal Church of the United States. We shall therefore commence our survey of what has been done for the evangelization of Japan, by the Anglican Communion at large, with a brief review of the work of that mission and then proceed to deal with the other members of the group in the order in which they entered the field.

Early Efforts.

In "A Historical Sketch of the Japan Mission" of this church we find the following account of the origin of the work : "Early in 1859 the Rev. John Liggins, who had been labouring for four years as a missionary in China, visited Japan for the benefit of his health and met with an unexpectedly cordial reception from the Japanese officials. A few days

after his arrival in Nagasaki he received information that the Foreign Committee had appointed the Rev. C. M. Williams and himself as missionaries to Japan. Being already in the field Mr. Liggins at once entered upon his duties, and thus was established the first Protestant Mission in the Empire of Japan. Mr. Williams reached Japan in the latter part of June and in September of the same year Dr. H. E. Schmid was appointed missionary physician."

Bishop Williams.

In 1860 Mr. Liggins was compelled by continued ill-health to retire from the field and in the following year Dr. Schmid was, for the same reason obliged to resign. Mr. Williams was thus left alone and remained so till 1871, though he continued to plead earnestly for reinforcements. In 1865 he was consecrated Missionary Bishop of China and Japan, in all probability the most populous jurisdiction a Bishop has ever had assigned to him. Episcopal duties in China, of course, interfered seriously with his work in Japan but in 1868, in order to spend as much time as possible among the people to whom he had become strongly attached and whose language he had become familiar with,he took up his residence in the city of Osaka which has ever since been one of the principal mission stations of his Church. In 1874, another Bishop having been appointed to China, Bishop Williams was given the title of Bishop

of Yedo (Tokyo) and removed to that city which then became the headquarters of the mission. There he lived and laboured with a devotion that has seldom been excelled, if equalled, till 1889 when he resigned his position as Bishop. He shortly afterwards removed to the city of Kyoto where he continued to work as an evangelistic missionary till 1908. On account of the civil war in the United States and other causes this mission made but slow progress for many years. In 1882, besides the Bishop, there were five clergymen, one medical doctor, one other layman and four single ladies from America in connection with the work. Of late there has been considerable development especially along educational lines. The school which Bishop Williams began in Tokyo with six boys is now one of the largest and most successful institutions of the kind in Japan. It is called St. Paul's College and in 1910 had 700 students. As there is every prospect of continued growth an appeal has been made for funds to enlarge the buildings, as has been done several times before.

St. Paul's College.

The first home of St. Paul's School was a house rented from Mr. Longfellow, son of the great American poet.

The mission also maintains two excellent schools for girls—St. Agnes School in Kyoto, and St. Margaret's in Tokyo—with a combined attendance of

St. Agnes' and St. Margaret's Schools.

nearly 400, of whom about one-quarter are Christians.

St. Barnabas' and St. Luke's Hospitals.

This is one of the few missions in Japan devoting much attention to medical work. St. Barnabas' Hospital under Dr. Lanning has been doing a good work in Osaka for many years and St. Luke's in Tokyo has been steadily establishing an excellent reputation during the past fifteen years. On Feb. 11th, 1911, the latter received a present from the Emperor accompanied by a letter "applauding its excellent works of charity."

Divinity School.

A Divinity School was begun by Bishop Williams in 1878 and has continued to be an important part of the work of the mission, which has the honour of having produced the first Japanese clergyman of our Church. After six years' study in America he was ordained in 1877 but after three years' work was deposed from the ministry at his own request on account, as is believed, of some mental malady.

Bishop McKim.

On the resignation of Bishop Williams in 1889, the Rev. John McKim, one of the senior missionaries, was appointed his successor and still continues to fill the office with acceptance and success. In 1900 the Rev. S. C. Partridge, a missionary in China, was appointed to the Jurisdiction of Kyoto which comprises the work of the mission centering in that city and extending to and including part of the city of

Osaka. Bishop Partridge was consecrated in Tokyo, that being the first occasion of such a service being held in Japan. He continued his work at Kyoto till 1911 when he accepted, an episcopal appointment in the United States, being succeeded in March, 1912, by the Rev. St. George Tucker. **Bishop Partridge.**

To indicate the progress made by this mission the following statistics are given in addition to what has preceded : Bishops 2, other missionary clergy, 23 ; Japanese clergy, 30 ; American doctors, 3 ; lay missionary, 1 ; single ladies, 24 ; value of mission property, $400,000.

II. MISSION OF THE C.M.S.

The Church Missionary Society of England had desired for a long time to begin missionary work in Japan ; but it was not until the year of the great revolution, 1868, that a fitting opportunity arose. In that year an anonymous donation of £4,000 was given to the Society to start a mission in that country, and in January, 1869, the Rev. George Ensor, whose name deserves to be remembered as the first missionary from Christian England to the newly-opened Empire of the far East, began the campaign at Nagasaki, where the American Episcopal mission was still located. Although compelled, like all other missionaries at that time, to work very **The Beginning.**

quietly and cautiously, Mr. Ensor, who seems to have acquired a working knowledge of the language with great rapidity, baptized a few converts during the first three years. In 1871 he was joined by the Rev. H. Burnside, but both these brethren were soon obliged, by failure of health, to retire from the field.*

Extension.

In some respects this was a discouraging beginning but in 1873, when the remarkable course of events in Japan seemed to indicate that ere long "a great door and effectual" would be opened, the Society was led to enlarge its plans and in the two following years four new stations were occupied, viz. Osaka by the Rev. C. F. Warren in 1873 ; Tokyo and Hakodate, by the Rev. J. Piper and the Rev. Walter Dening respectively in 1874 ; and Niigata, by the Rev. P. K. Fyson in 1875. These stations, with the exception of Niigata which was relinquished in 1883, are still among the principal centres of C.M.S. work in Japan. In 1874 the Rev. H. Evington joined Mr. Warren at Osaka which became the headquarters of the Mission.

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*Mr. Ensor, after a lapse of 36 years, returned to Japan in 1908 and for two years did excellent work. He died at Gibraltar on his way to England in 1910.

With the exception of Mr. Dening who, after beginning well, severed his connection with the Society on account of a change in his theological views, these men all did splendid work for Japan. Mr. Warren, who had been a missionary in Hong Kong, brought with him a good knowledge of the Chinese ideographs used by educated Japanese and soon acquired a knowledge of the colloquial language so that he was well fitted for both evangelistic and literary work. He was a good preacher and an excellent organizer. He also took a leading part in the translation of the Prayer Book. He became Archdeacon of Osaka and had the pleasure of seeing two of his sons and one daughter, after being educated in England, return to Japan as C.M.S. missionaries. He continued in active missionary work till his death, which occurred as the result of a fall in 1899. **Excellent Work.**

Mr. Evington, after doing valuable evangelistic work in the Osaka district and elsewhere was consecrated Bishop of Kyushu in 1894. Mr. Fyson became an excellent Japanese scholar, took a leading part in the translation of the Old Testament and was appointed Bishop of Hokkaido in 1896. **Bishop Evington.** **Bishop Fyson**

Mr. Piper was only permitted to continue in Japan for seven years on account of ill health but during that time he did most valuable work for the

cause of Christianity by preparing for the Japanese New Testament a list of 12,000 references.

Bishop Andrews.

Other valuable men sent out during the seventies were the Rev. Walter Andrews and the Rev. John Bachelor. Mr. Andrews, after some 30 years' work at Hakodate, was consecrated Bishop of Hokkaido in 1909 and Mr. Bachelor, well known as the "Apostle of the Ainu," has continued his work amongst that barbarous people since 1879. He has been decorated by the Emperor of Japan and has had the degree of Doctor of Divinity conferred upon him by the Archbishop of Canterbury.

Rev. John Bachelor.

The Strongest Mission in Japan.

During the past 30 years the number of ordained missionaries has steadily increased but the most remarkable increase has taken place in the number of single women. In 1909 the C.M.S. had the largest body of missionaries in Japan belonging to a single society, the whole number being 95, made up of 22 married couples, one of the men being a physician, 1 single man and 50 single women.

Bishop Poole.

The first Bishop of the Church in England to Japan was a C.M.S. missionary who, however, had not previously worked in Japan, but in India. This was Bishop Poole, who was consecrated in 1883, but died within two years. In return for this, it might perhaps be said, that Japan afterwards furnished a Bishop for another part of the world-wide field in

the person of Archdeacon Price of Osaka, who was consecrated Bishop of Fuhkien, China, early in 1906.

Strong Evangelistic Work.

While not neglecting educational work, the C.M.S. missionaries in Japan have devoted themselves in particular to direct evangelistic work. They have always been characterized by readiness to co-operate with the missionaries of other societies in special efforts to reach the people with the Gospel. As an example of this we might quote the United Evangelistic Effort made to reach the people attending the Japanese National Exhibition held in Osaka in the spring and summer of 1903. In this effort C.M.S. missionaries took a prominent part both in making the plans and in carrying them out. Just what the results were can never be known but when it is learned that out of the four millions who attended the exhibition, nearly a quarter of a million heard something of Gospel preaching at the ten meetings which were held daily for five months by the workers of six different denominations, few will be disposed to doubt that much good was done. During this campaign over 200 Bibles, 14,000 New Testaments and nearly 4,000 single Gospels and other portions of the Scriptures were sold and 1,200 New Testaments were presented to exhibition officials.

Since the C.M.S. has provided nearly half of the missionaries and other workers of our communion in Japan, and the same proportion of the membership of the Church is the result of their work, fuller reference to this Society would not be out of place if space for doing so were at our disposal. As it is, we can only refer to two or three of the many places where interesting and successful work is going on.

Principal Centres of C.M.S. work

1. The City of Osaka.

From the commencement of the Society's work in Japan the city of Osaka has been a C.M.S. stronghold. Here we find four organized congregations, two of which are entirely self-supporting and the others nearly so, ministered to by clergymen trained in the C.M.S. Divinity School. They do not yet possess imposing buildings but the oldest of the number, Holy Trinity, dates back to 1877, when Bishop Burdon of Hong Kong paid a visit to the young C.M.S. mission, dedicated the first church and confirmed seventeen candidates who were presented as the first fruits of the mission by the Rev. C. F. Warren. This church has been enlarged twice and is now seeking a better site on which to erect more suitable buildings. It was for many years under the pastoral care of one of the first converts of the mission and is now served by the Rev. N. Fukada who took a

post graduate course at Wycliffe College, Toronto, in 1910-11.

Here we find the principal educational institutions of the C.M.S. comprising : **Educational Institutions.**

(a) HOLY TRINITY DIVINITY COLLEGE, which was formally opened by Bishop Poole in 1884, has done a steady and valuable work for the Church by training young men for evangelistic and pastoral work. In common with all schools of the kind in Japan, the chief difficulty has been to secure a fair number of spiritually minded men of satisfactory education. Several of the graduates have been ordained and are working satisfactorily in various parts of the Empire. Two of the ordained graduates, the Rev. S. Koba and the Rev. P. Y. Matsui, have done good work as teachers in the College. The latter came to Canada for a post graduate course at Wycliffe College in 1905, and since then two other graduates, the Rev. P. G. Kawai and the Rev. N. Fukada, have done the same. **Holy Trinity Divinity College.**

(b) THE BISHOP POOLE MEMORIAL SCHOOL is a boarding and day school for girls with a course covering eleven years. Graduates from the upper school receive Government certificates of higher degree than those granted by the Osaka Government School for girls, on account of the superiority of the English course. **Bishop Poole Memorial School.**

The history of this school is a record of splendid success. The work commenced in 1879 with fourteen scholars, and for several years was carried on under great difficulties on account of having to move from one rented house to another several times. In 1889, however, the present buildings were erected at a cost of over $7,500, the money having been collected in England by the widow of the late Bishop Poole—after whom the school was named—and the Ven. Archdeacon Warren. The new building was formally opened in 1890 and Miss K. Tristram, B.A., who still continues to occupy that position, was installed as Principal. Since that time progress has been uninterrupted and the Christian influence of this school has probably been unsurpassed by any other in the land. Two of our M.S.C.C. missionaries, Miss Shaw and Miss Bowman, have taught in this school—the former during the whole of her first term, 1904-1910, and the latter for two years.

A Great Awakening.

At the beginning of 1906, on the occasion of a mission held by the Rev. Barclay F. Buxton, who for many years laboured as a C.M.S. missionary at Matsue, a great awakening took place in connection with which over one hundred and twenty girls and several teachers professed faith in Christ as their Saviour and declared their decision to live for Him. A strong missionary spirit has always characterized

the Christians of the school. Teachers for several Sunday Schools are supplied from the ranks of the older girls, many of whom, after completing their course, become earnest Bible-women. In 1910 the number of girls in attendance at this school was 188 of whom 90 were Christians.

Momoyama Middle School.

(c) MOMOYAMA MIDDLE SCHOOL. This name has only been used for a few years to designate a school which was begun in 1884 in a little room connected with Holy Trinity Church where at the end of the first year the scholars numbered only twenty-six. In 1890 the present building was erected in which there are dormitories for 50 boarders and class rooms for 450 boys. All the dormitories have generally been occupied and usually about half the number of boarders, as well as a fair number of day boys, have been Christians. During 1910 there were 450 boys in the school of whom eighty per cent. attended Bible Classes and a larger number were baptized, than ever before. The educational enactments of 1899 seriously affected all schools of this class by depriving their graduates of the privilege of postponing or shortening their term of military service, as graduates of Government schools are allowed to do. It seemed at first as if these privileges could not be secured without seriously interfering with the religious work of these private schools but

at length a way out of the difficulty was found in an agreement that the religious part of the instruction should be given outside the regular school hours. On this condition the school was given the status of a Government Middle School with the result that a larger number of pupils has been secured. There has also been a larger attendance of boys at Bible Classes and more have been baptized, either before or soon after leaving school.

Factory Girls.

Osaka being a manufacturing city there is a large number of girls employed in cotton mills and other places of that kind whose condition appeals strongly to Christian workers. For some years C.M.S. missionaries have carried on work amongst these girls and one of our Canadian ladies, Miss Archer, was for some time engaged in it.

2. The City of Tokyo.

Whether wisely or not, the C.M.S. has never given as much attention to the Capital as it has to some of its other stations. Seldom has there been more than one of its missionaries residing there, and for some time it was left entirely to Japanese workers. Steady progress has been made, however, both in the city and the out-stations in Chiba Prefecture which is included in the Tokyo district. Undoubtedly this great city, with its 2,000,000 souls—amongst whom are tens of thousands of students from all parts of the Empire who, when away from

home, are much more accessible than they are in their native villages—presents a splendid field for various forms of evangelistic effort. There are three prosperous congregations in Tokyo which are the outgrowth of C.M.S. work; one of them—St. Paul's—being entirely self-supporting. The most striking feature of the work in the city, however, is Whidbourne Hall—so called after a clergyman in England who contributed the greater part of its cost—but generally spoken of in Japan as the Ginza Mission House, on account of its situation in a street called Ginza, the busiest thoroughfare in the city. This is the finest mission hall in Japan and here preaching is carried on almost every evening throughout the year, followed by instruction of inquirers in a large room over the hall.

Whidbourne Hall.

Many thousands of Chinese young men have studied in Japan during the past few years, chiefly in Tokyo, where the number at one time reached 13,000 but at the end of 1910 had decreased to about 4,000. Nearly all these students have progressive ideas and the importance of Christianizing them before they return to China is beyond question. The missionaries of all denominations in China realized this some time ago and arranged to send a capable Chinese pastor and an experienced missionary to work amongst them. The C.M.S. furnished

Chinese Students.

the latter—two for a while when the number of students was over 10,000—and encouraging results are evident.

In the islands of Hokkaido and Kyushu, where the C.M.S. is the only society of our Church at work, it may be said that the principal cities have been occupied and encouraging work is going on but progress has been retarded for some time past by a decrease in the number of missionaries.

Hokkaido

Bishop Andrews of Hokkaido has already been mentioned. The people of that island differ from those of the other parts of the country owing to the fact that many of them are colonists from the South and, as such, are generally more easily reached on account of the fact that they are separated from the village and family shrines of their birthplaces and other things which prove, in many cases, real hindrances to open confession of Christ. It is in this island that a remnant of the aboriginal inhabitants of Japan are found among whom an interesting work has been done by the Rev. John Bachelor, already referred to as "The Apostle of the Ainu" and who is the chief source of our information about that curious people. The Ainu were visited by the first C.M.S. missionary to Hakodate but in 1879 Mr. Bachelor began regular work among them. Living for months in their dirty huts he studied their

The Ainu.

Rev. John Bachelor.

language which had never been written, made a grammar and dictionary and proceeded to translate the Scriptures, the Prayer Book and hymns, writing them in Roman letters which he taught the people to read as he instructed them orally. The first Christian Ainu was baptized in Dec. 1885. At the end of 1891 there were nine Christians among them but a greater ingathering took place in 1893 when 171 were baptized, many of them being at Piratori the old Ainu capital where Mr. Bachelor wrote, "Every woman in the place has accepted Christ as her Saviour." The besetting sin of the Ainu is drunkenness to which the men in particular are terribly addicted and which has proved the greatest hindrance to Christian work. Splendid progress has, however, been made. There are now schools for the children and a "rest house" in Sapporo where sick persons and those who wish to break off the drink habit are dealt with according to their needs. The number of converts is about one-tenth of the total population of about 16,000.

In Kyushu the oldest work is, of course, at Nagasaki which was for some time the most important station and the place where the first bishop, Dr. Evington, resided. On account of the development of other ports Nagasaki is gradually losing its important position as a commercial emporium and, on

Kyushu.

account of its situation on the extreme western side of the island, is not a convenient centre from which to visit other parts of the diocese so that Bishop Lea—one of our Canadian missionaries who was consecrated as bishop of Kyushu in 1909—thought it advisable to remove the episcopal residence to Fukuoka which, although much smaller than Nagasaki, is the educational centre of the island and rapidly growing in importance in other respects.

Bishop Lea.

The work in Kyushu has been almost entirely evangelistic. Coal mining and manufactures are developing rapidly and there seems to be a good opportunity for reaching the working classes.

III. MISSION OF THE S.P.G.

The S.P.G., like its sister society, the C.M.S., began its work in Japan with funds specially contributed for that purpose. This step was taken in 1873, the year in which the C.M.S. began vigorously to extend its operations when a great forward movement was made possible by the removal of the old edicts against Christianity.

First Missionaries.

The first missionaries of the S.P.G. to Japan were the Rev. W. B. Wright of Dublin, and the Rev. A. C. Shaw, a Canadian and graduate of Trinity College, Toronto, who was then engaged in parochial work in England. These answered the call for men to

Rev. A. C. Shaw.

open a mission for the S.P.G. in Japan. It is an interesting reminiscence that they were taken leave of at a special service held in the C.M.S. chapel when Bishop Wilberforce, who had laboured so hard to bring the two Societies together, gave the valedictory address only a few days before his death in July, 1873,

Tokyo.

Arriving in Japan on September 20th they established themselves at Tokyo where they cultivated friendly relations with some of the Buddhist priests, and within a few months were allowed to open services for Europeans in a disused temple. During the first two years, which were largely spent in the study of the language, they baptized five converts, who were shortly afterwards confirmed by Bishop Williams of the American Church Mission. Their work continued to prosper ; and when Bishop Burdon came from Hong Kong in 1876, they were able to present to him for Confirmation fifteen men and three women.

First Fruits.

Work in Schools.

Both missionaries at first worked principally in connection with schools. Mr. Shaw held classes for "moral, really Christian, science" in the large school established by the late Mr. Fukuzawa, a leading Japanese of wide intellectual influence, in whose home he lived for more than three years. As direct evangelization became easier, more attention

was given to public preaching and with most encouraging results, as is shown by the statement that by the end of 1877 nearly 150 converts had been baptized.

Kobe.

In September 1876 two more S.P.G. missionaries reached Japan and settled in Kobe. The C.M.S. missionaries at Osaka, twenty miles distant, had been doing a little work in this place—principally in the way of holding English services for the foreign residents—but on the arrival of their S.P.G. brethren gladly handed the work over to them.

Reinforcements.

The missionaries sent to this place were the Rev. H. J. Foss and the Rev. F. B. Plummer. Within two years Mr. Foss was permitted to baptize the first convert resulting from their work, but immediately afterwards was called upon to part with his companion, who, on account of ill health, was compelled to return to England. In 1883 his wife's health necessitated Mr. Wright's withdrawal from the work in Tokyo, and Mr. Shaw in the capital and Mr. Foss in Kobe, 370 miles apart, were left alone to carry on the work of the S.P.G. in Japan. For many years no reinforcements were sent, but strength and grace were give to these two brethren to persevere, and, after proving themselves worthy in every respect, both were honoured by promotion to positions of dignity in the Church whose foun-

Early Difficulties.

dations they had taken a prominent part in laying. In 1888 Mr. Shaw was appointed Archdeacon of Tokyo, by the late Bishop Bickersteth, and continued in charge of the S.P.G. work there till his lamented death in 1902. In 1895, he was formally thanked by the Japanese Government "For his services rendered to Japan in one of the most critical periods of its history by writing and correcting misapprehensions about the country from time to time." Upon his death the Emperor paid his widow the further honour of presenting her with the sum of $500 "in token of his Imperial appreciation of the Archdeacon's services to the country."

Mr. Shaw Appointed Archdeacon.

Mr. Foss was consecrated Bishop of Osaka in 1897, and continuing to live in Kobe where he commenced his work in Japan, he has since that time had the episcopal oversight of the work of the S.P.G., which he was chiefly instrumental in building up, and the much more extensive work of the C.M.S., in that part of the country.

Bishop Foss.

As its failure to send out reinforcements would suggest, the work of the S.P.G. in Japan is not nearly so extensive as that of the two other societies already dealt with.

In 1890 the D. & F.M.S. of Canada commenced sending out missionaries in connection with the S.P.G. and in this way two men were added to the

The D. & F.M.S. and the S.P.G.

list in the following five years, but in 1899 the connection between the Canadian missionaries and the S.P.G. was discontinued.

Community Missions.

In 1887, Bishop Bickersteth organized two Community Missions, St. Andrew's for men and St. Hilda's for women. These worked in close connection with the S.P.G. mission in Tokyo from the commencement and their relations have since become more intimate so that for all practical purposes these missions now form part of the S.P.G.

Very early in his work Mr. Shaw erected a neat little brick church on a splendid site on the outskirts of Shiba Park. This church was called after St.

St. Andrew's Church.

Andrew, and later on the Community Mission bearing the same name found a home in a house adjoining it. The Rev. A. F. King, now Archdeacon, has from the beginning been head of this mission which now has on its staff one Canadian, the Rev. Wm.

Rev. W. C. Gemmil.

C. Gemmil of Almonte, Ont. There are at present six churches in Tokyo connected with the S.P.G. and the stations of Yokohama, Chiba, Shizuoka, Numazu and Hamamatsu each has a resident missionary. St. Hilda's House has since it was opened been the centre of a good deal of active work among women, there being in connection with it a boarding school for girls, a training school for Bible-women, an embroidery school, an orphanage, a home for aged

women and a hostel for girl students at Koishikawa besides a branch house at Numazu. Early in the history of the S.P.G. mission some good work was done among the women by Miss Hoare, an English lady sent out by the Society, and her sister. Lately there has been considerable development in work for women. Miss Weston has obtained a position in the Peeress' School, which was established by the Empress for the education of the daughters of the nobility, and which is attended by 600 girls among whom are princesses and all ranks of the nobility, together with daughters of professional men and rich merchants. There is also a home for girl students.

Work Among Women.

There has been development also in the work at Kobe. In the city there are now two churches, one of them being under the pastoral care of the Rev. N. Kakuzen who graduated from Trinity College and was ordained by the Bishop of Toronto in 1894. Two other stations also are in charge of missionaries viz. the Island of Awaji and the city of Okayama.

Rev. N. Kakuzen.

In the city of Kobe itself there are two schools in connection with the S.P.G., one for boys in which Japanese, Chinese, Europeans and Eurasians are educated together under the management of Mr. H. Hughes who has been in charge since the foundation of the school in 1878. The girls' school was begun in a small way in 1889 and has grown steadily.

Schools.

The number of pupils is nearly 100, of whom about a quarter are Christians.

At the close of 1909 there were in connection with the S.P.G., including Bishops Foss and Boutflower and the members of the two communities, 7 married clergy, 8 single clergy, 2 laymen and their wives, and 24 single women missionaries, a total of 50. At the same date the number of Christians in connection with the various congregations was about 2,000.

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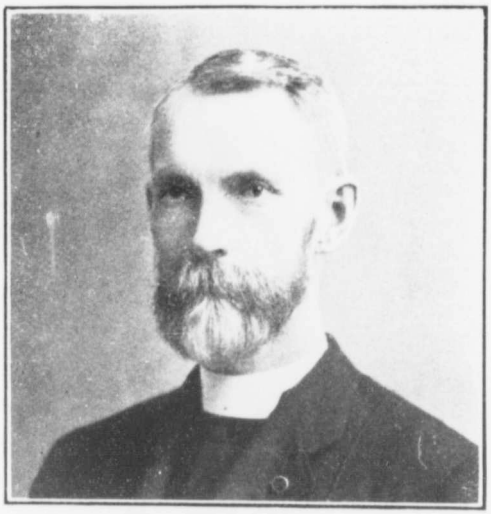

Rev. J Cooper Robinson.

Mrs. Robinson. p. 113

CHAPTER VI.

MISSION OF THE M. S. C. C.

PRELIMINARY AND MISSIONARY ORGANIZATIONS—THE M.S.C.C.—ITS FIELD—SOUTHERN GROUP OF STATIONS.

I. PRELIMINARY ORGANIZATIONS.

The Church of England in Canada was slow in entering upon missionary work, particularly in foreign lands. This was due in large measure to the habit acquired of looking to the mother Church for help on every possible occasion. The S.P.G. and the S.P.C.K., assisted liberally in the provision of clergymen and churches for the new settlements; and the C.M.S. evangelized almost the whole of the Indian population of the country. This fostered the idea that we were really too young and too weak to undertake any missionary work. From an early date something was done by the stronger congregations to help the weaker through diocesan "Church Societies," and there were collections occasionally for the funds of the English societies mentioned.

The Synod of the Province of Canada in 1873 formed the Diocese of Algoma and adopted it as a

Canadian mission field. Its support was at first secured by means of printed appeals and by the Bishop in person. It was felt, however, that a different method must be adopted and in 1883 the Domestic and Foreign Missionary Society was formed by the Provincial Synod, on the same model and bearing the same name as a similar organization in the Church in the United States. The method adopted by this Society was to issue an appeal for Domestic Missions at Ascensiontide and another for Foreign Missions at the Epiphany season. The funds resulting from the former were sent to Algoma and the North West and those received in answer to the Epiphany Appeal were sent to England—three-fifths being given to the S.P.G. and two-fifths to the C.M.S. This was undoubtedly a great improvement on the former method but the weak point in the system, as regards Foreign Missions, lay in the fact that our money went to support missionaries who were not Canadians and for whom the Canadian Church had no direct responsibility. This was soon realized, and in 1886 the question of sending out our own Canadian missionaries to heathen lands was discussed by the Board of Management with the result that a resolution was passed, declaring that the time to do this had arrived. An offer of service was almost immediately received, but, while it was being con-

Weakness of the New Method.

sidered, letters came from England indicating that the action taken by the Board was likely to have the effect of encouraging the Societies there—especially the S.P.G.—to withdraw part of the assistance they had been giving to Canada. To prevent this, the proposal to send out foreign missionaries was dropped till the matter could be discussed, and an understanding arrived at, with the S.P.G. This involved delay and four years passed before the Board sent out its first missionary, the Rev. J. G. Waller, who went, not simply as a Canadian missionary supported by and responsible directly to the Board, but as a missionary of the S.P.G. paid, as was arranged, out of the funds sent to that Society from Canada as part of the Epiphany collections, but through the regular S.P.G. channels.

Rev. J. G. Waller, 1890.

In 1885 the Woman's Auxiliary* was organized also on the same lines as the similar organization in the United States, and soon began to display much vigour.

The W.A.

Early in 1888 the graduates of Wycliffe College, Toronto, then only thirty-three in number, decided to send the Rev. J. Cooper Robinson and his wife to Japan as their own missionaries. This step was taken owing to the fact that Mr. Robinson, who had already volunteered his services to the D. &

Wycliffe Missions.

Rev. J. Cooper Robinson, 1888.

*See pp. 159 to 168 for full account of W.A. work in Japan.

F.M.S., was unwilling to go out except as a Canadian sent and supported directly by the Church in Canada. They arrived in Yokohama on Sept. 15th of that year, the first foreign missionaries sent out by Canadian Churchmen. They were welcomed most heartily by Archdeacon Shaw of the S.P.G.—himself a Canadian—and other missionaries, in the absence of Bishop Bickersteth, who was in England.

Rev. J. Macqueen Baldwin, 1889.

The next year the Rev. J. Macqueen Baldwin went out to work with Mr. Robinson as an honorary missionary, and he was followed by the Rev. H. J. Hamilton, in 1892. In 1894 Miss Trent volunteered for work in Japan and her entire support was at once undertaken by St. Paul's Church, Toronto, of which she was a member.

Rev. H. J. Hamilton. 1892. Miss Trent, 1894.

The C.C.M.A. 1895.

Offers of service continued to reach the Committee of Wycliffe Missions, and it became clear that the simple organization that had been formed by the graduates of the College was no longer able to cope with the work before it. It was also seen that, while it was desirable that our missionaries should go out directly from Canada, be supported by Canada, and maintain the closest possible relations with their native country and Church ; to send one here and another there, and leave them to work independently of the missionaries of other Church societies, would be conducive neither to economy,

efficiency, nor comfort. Thus the idea of connecting the Wycliffe missionaries with the C.M.S. in some way arose, and its development resulted in the organization of the Canadian Church Missionary Association (afterwards called the Canadian C.M.S.) which, at the close of 1895, took over the missionaries who had been sent out in connection with Wycliffe Missions up to that date.

Thus it came about that the Church which had no missionary organizations till 1883, in a short time had three ; the D. & F.M.S., the W.A., and the C.C.M.A. There was, no doubt, a certain amount of regret among those who had promoted the organization of the D. & F.M.S., that the whole missionary work of the Church should not be under the control of that Board, but none could fail to see that the vigorous work of the other organizations was doing much to awaken interest in and secure support for the cause. One difficulty in the way of bringing both the W.A. and the C.C.M.A. under the control of the Board of the D. & F.M.S. was the position taken by that Board in regard to the designation of funds, absolutely forbidding—as it did—anything of the kind, either by individuals or congregations. It was felt by both the other organizations that this liberty was essential in order to maintain interest, and secure generous financial help.

II. THE M.S.C.C.

Union with the C.C.M.S.

In 1902 a long step forward was taken when the General Synod formed the Missionary Society of the Church of England in Canada. Almost immediately the Canadian C.M.S. offered to discontinue to appeal for funds on its own account and to join heartily in the general work of the M.S.C.C. on condition that the fullest liberty should be allowed in regard to the designation of funds and that its candidates should if they so wished be sent out by the M.S.C.C. to work in C.M.S. fields. This offer was gladly accepted and the results of the union have been most satisfactory.

Foreign Staff.

At the time the M.S.C.C. was formed, the entire staff of missionaries supported by the D. & F.M.S. consisted of three married and two single clergymen in Japan. At the same time the Canadian C.M.S. had four married clergymen and three single women in that country, as well as four clergymen and two single women missionaries in other lands, making a total combined force of 13 men and 16 women. Since then three married couples, two single men and four single women have been sent out, making, with the alterations caused by withdrawals and marriage, and the seven ladies who are missionaries of the W.A., a total force of 54 foreign missionaries

Mrs. Heber J. Hamilton.

Rev. J. I. Mizuno. p. 147

M.S.C.C. MISSIONARIES. NAGOYA DISTRICT

at the end of August, 1911. This is certainly something to be thankful for as a beginning and now, with more information, better organization, increased power and greater incentive to earnestness in the work, more rapid progress should be expected in the future.

III. ITS FIELD.

For convenience of administration Japan—with the exception of the islands of Hokkaido and Formosa, which have a somewhat different organization —is divided into forty-six districts called KEN (Prefectures), each of these being sub-divided into GUN (Counties). **Districts.**

That part of the country in which most of the M.S.C.C. missionaries are working, includes the Prefectures of Aichi, Gifu, Nagano and Niigata, which forms a continuous strip across the main island almost at its centre. **Prefectures.**

Previous to 1880, when Prefectural Assemblies were established, the old feudal divisions called KUNI (generally translated provinces) were retained. These numbered 85, and as their names are still frequently used it may be well to mention the seven contained in our district. There are two in Aichi, Owari and Miwaka ; two in Gifu, Mino and Hinda ; two in Niigata, Sado and Echigo ; while Nagano **Provinces.**

Prefecture coincides with Shinano KUNI, which is also called Shinshu.

The following is the area, number of counties and population, in 1903, of the four Prefectures under consideration :

	area sq. miles	counties	population
Aichi	1863	19	1,637,440
Gifu	3999	18	1,041,883
Nagano	5084	16	1,273,284
Niigata	4910	16	1,923,363
Total	15856	69	5,875,970

It will thus be seen that our missionaries have around them in this district more than one-ninth of the population of Japan proper, and as many as there were in the whole of Canada when the M.S.C.C. was organized. What an opportunity ! What a responsibility !

Groups of Canadian Missionaries

Our missionaries in Japan are working in two groups which may be distinguished by the terms southern and northern : each group having charge of two of the Prefectures above mentioned, Aichi and Gifu being the field of the southern group and Nagano and Niigata that of the northern. To avoid confusion it should be observed that, with the exception of Aichi whose capital is Nagoya, each of the Prefectures is named after its chief town.

Southern Group.

The missionaries of the southern group were sent out by Wycliffe missions, the Canadian C.M.S., the M.S.C.C. and the W.A., and at the beginning of 1911 were as follows : (the date after each name indicates the year the missionary went out). The Rev. J. Cooper and Mrs. Robinson, 1888 (Wycliffe Missions) ; the Rev. J. Macqueen and Mrs. Baldwin, 1889 (Wycliffe Missions) ; the Rev. H. J. and Mrs. Hamilton, 1892 (Wycliffe Missions) ; Miss Trent, 1894 (Wycliffe Missions) ; Miss Young, 1895 (C.C.M.S., and W.A.); Miss Shaw, 1904 (M.S.C.C.); Miss Bowman, 1907 (M.S.C.C.), and the Rev. R. M. and Mrs. Millman, 1909 (M.S.C.C.). There are three centres of work, or stations as they are called, viz., Nagoya, Toyohashi and Gifu.

Northern Group.

The missionaries of the northern group were sent out by the D. & F.M.S., the W.A., and the Canadian C.M.S. and are as follows : The Rev. J. G. and Mrs. Waller, 1890 (D. & F.M.S.) ; the Rev. F. W. and Mrs. Kennedy, 1894 (D. & F.M.S.); Miss Archer, 1899 (C.C.M.S.) ; the Rev. G. Egerton Ryerson, 1900 (D. & F.M.S.), and Mrs. Ryerson, 1906 (M.S.C.C.) ; the Rev. Charles H. Shortt, 1900 (D. & F.M.S.) ; Miss Makeham, 1902 (W.A.) ; Miss Spencer, 1905 (W.A.), and Miss Lennox, 1909 (W.A.) The centres of work in this district are Nagano, Matsumoto, Ueda and Takata.

We shall now proceed to consider somewhat in detail the work of the missionaries in connection with the various stations mentioned, and shall commence where the foreign missionary work of the Canadian Church was begun in 1888.

I. NAGOYA

This is the capital of Aichi Prefecture, one of the most fertile and densely populated portions of the Empire, where two good crops are produced every year. That part of the Prefecture called Owari has an average of over 1400 people to the square mile, which is scarcely exceeded in any part of the world.

Rev. J. Cooper Robinson.

It was to this Prefecture that the Rev. J. Cooper Robinson was licensed by the late Bishop Bickersteth at the close of 1888. Having reached Japan on September 15th, Mr. and Mrs. Robinson spent a few weeks in Tokyo, and then took up their abode in Nagoya at the end of November. They were glad to find there four members of the Church, but these all moved to other places within a few months, and the missionaries had to commence their work at the very beginning without interpreter or assistance of any kind.

At that time Nagoya was the fourth city of the Empire in population, but now occupies the sixth

place on account of the more rapid growth of Yokohama and Kobe. It is the residence of the Governor and the seat of the Prefectural administration ; a great commercial, manufacturing, railway and religious centre with an ever-increasing number of important schools. It was always regarded as one of the least-inviting places in Japan for missionary work, and very little had been attempted till just before our missionaries arrived, when it was occupied by the Presbyterians, Methodists, and Roman Catholics.

Initial Difficulties.

For several years there were many difficulties and, on not a few occasions, violent opposition was encountered though always, owing to the watchfulness of the police and—may we not believe—under the protecting hand of our Lord, without injury to His servants. Here, as in most other places, work was begun by holding evening classes for young men wishing to learn English, always a numerous class in Japan, but from the commencement something was also accomplished in the way of Christian instruction. Very few of the young men had made sufficient progress in English to profit much by spiritual teaching in that language, but all could read and understand the Scriptures and tracts in their native tongue which were soon placed in their hands and also given to others who would receive them.

First Baptisms.

As time went on and the missionaries became better acquainted, they were able to utilize as interpreters, not only such of their scholars as were the most proficient in English, but one or two Christians connected with other missions who kindly offered their services, and so on Christmas Day, 1889, a little over a year from the date of his arrival in the city and about fifteen months after reaching Japan, Mr. Robinson was privileged to gather in as the first fruits of the mission, five persons—a married man, his wife and their infant daughter and two single men—who were all baptized at the same time.

This happy event took place just after the arrival of the Rev. J. Macqueen Baldwin, the second clergyman sent from the Canadian Church to the Land of the Rising Sun.

First Mission House.

A small shop was now rented as a mission house and the evening classes held in it. Mr. Robinson also secured a young man, who was a member of the Church and understood English pretty well, to be his language teacher and interpreter and with this assistance regular Church services, instruction of catechumens and preaching to the heathen were kept up. About a year later he began to dispense with the interpreter and to work directly with the people by means of their own language—which was much more satisfactory. Mr. Robinson returned to Can-

ST. JOHN'S CHURCH, NAGOYA.

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ST. JAMES' CHURCH, NAGOYA.

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ada for his first furlough in June, 1894, having baptized in the four and a half years' preceding that date thirty-seven persons, four of whom afterwards became his fellow-workers in the Gospel.

The Yoro-In.

The Yoro-In, a home for destitute aged people and orphan boys was opened after the great earthquake in 1891 and for about fifteen years afforded shelter, support and instruction for a considerable number of distressed persons amongst whom a good many baptisms took place. Two of the boys brought up in this home served in the Japanese navy during the war with Russia and each received a medal in recognition of his services. The Home is now used as a boarding house for students attending various colleges and schools and is serving a useful purpose.

St. James' Church.

ST. JAMES' CHURCH was built in 1891 to take the place of the rented mission home, in which the work was begun in a part of the city containing a population of 40,000 people among whom no other mission was at work. The building is in pure Japanese style except that glass has been substituted for paper in the windows and the chancel is supplied with proper church furniture. The body of the church is a room 18 by 24 feet having the floor covered with the ordinary straw mats which are used in houses, temples, etc., and sitting on these as they would in a temple

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ST. JAMES' CHURCH, NAGOYA.

or at home the room will accommodate 120 people. The church is now furnished with seats at the ordinary services but when it is necessary to accommodate a large number the seats are removed and the people sit on the mats in the old-fashioned way.

Persecution of Converts.

The violent opposition before mentioned all occurred during these first few years and it is interesting to note that two, at least, of those who were most pronounced in their hostility to the work soon became earnest believers. Both belonged to the military class, one being a man of about forty, who was for some years afterwards a church warden; and the other, a young school master, who became a military officer and used, sometimes, during the week, to go to the little church in order to have a quiet place for prayer.

While the Constitution was intended to secure perfect religious liberty for all, it could not, of course, prevent quiet persecution by relatives or others, and not a few of those who have been bold enough to confess Christ have been sorely tried by the opposition of the members of their families, supported by neighbours and encouraged by the Buddhist priests.

A Church Warden's Experience.

The experience of the church warden just mentioned may be cited as an example of what is not uncommon. In this case the man's wife was his greatest opponent and persecutor and, for years,

did all she could to make her husband's life miserable, hoping that he would be induced to renounce his faith in order to get relief. The effort, however, was not successful, the grace of our Lord Jesus Christ was again proved to be sufficient, and after ten years the persecuting wife's heart was opened, she was baptized and, since Christmas, 1901, has been serving God with her husband whom she once treated so badly. At the same service a man was baptized whose wife had been a believer and had been praying for her husband's conversion for more than ten years. We thus see that God still works as in Apostolic days in converting persecutors and answering prayer.

Reinforcements and Extension.

In 1892 the Rev. H. J. Hamilton went out to reinforce the mission and during Mr. Robinson's absence on furlough he and Mr. Baldwin carried on the work at Nagoya. After Mr. Robinson's return in the autumn of 1895, the mission having become affiliated with the C.M.S., the neighbouring C.M.S. station at Gifu, which had just been left vacant, was worked from Nagoya till the following spring when Mr. Hamilton removed thither, and was for some time the only missionary in that Prefecture with 1,000,000 souls.

Rev. H. J. Hamilton.

Toyohashi.

At the same time it was decided to occupy the important town of Toyohashi, and Mr. Baldwin went

to live there, thus leaving Mr. Robinson the only clergyman for Nagoya, and the Province of Owari with over 870,000 souls. Two ladies had meanwhile arrived : Miss Trent, in 1894, and Miss Young a year later. Some of the first converts had by this time become workers, and others were obtained from the C.M.S. so that considerable extension of the work took place in the next few years. Another congregation was organized in the neighbourhood where the missionaries lived, nearly two miles distant from St. James' Church, and a Central Mission House was opened midway between the two churches but further towards the centre of the city.

Miss Trent. Miss Young.

St. John's Church.

The new congregation was called St. John's and like St. James, was without a church building for some time. Mr. Robinson made what preparation he could for building and after his return to Canada in 1902—rather earlier than was expected on account of Mrs. Robinson's illness—Mr. Hamilton took charge and succeeded before long in getting a building erected which provides a convenient place for worship and also contains class rooms for meetings of various kinds and accommodation for a resident worker. This congregation has made more rapid progress than that of St. James and has had a pastor in full orders since December, 1909, when the Rev. H. Uno, who had served as deacon for several

years was advanced to the priesthood by Bishop Cecil Boutflower of S.Tokyo. The Revs. J. C. Robinson, J. M. Baldwin and H. J. Hamilton were present and took part in the service and the laying on of hands. For some years past Mr. Hamilton has been Secretary of the C.M.S. Central Japan Mission and has had the assistance of the Rev. T. Makioka, an elderly priest in the employ of the C.M.S.

St. John's has had the privilege of reaching a number of the higher judiciary ; the Chief Justice and three other judges of the Court of Appeal having been baptized there since 1906. Four judges' wives have also received baptism as well as several other members of their families.

Since 1906 the C.M.S. training institution for Bible-women has been at Nagoya and has proved a valuable adjunct to the work.

Out-Stations.

The three largest towns in Owari—outside the city—Ichinomiya with 20,000, Tsushima with 10,000 and Inuyama with 7,000 people, were occupied as out-stations, a catechist being placed in charge of each, as was done at the three centres in the city. There are 212 towns and villages of over 1,000 people each around Nagoya, and of these the three above mentioned are the largest and most important. They are all about the same distance from Nagoya and from one another, and may be considered the strategic points of the district.

Ichinomiya.

(1) Ichinomiya is a great business town but its people have always been noted for irreligion and immorality. The following remarks by the Mayor to our catechist when approached on the subject of Christianity a few years ago may be taken to represent the attitude of the people generally. The Mayor said, "I have no doubt that Christianity is a very good religion, in fact the very best thing of the kind, but the people of this place are not interested in religion at present. Our object is to get rich and to make Ichinomiya the most prosperous town in this part of the country. We will welcome to our midst all who seem likely to assist us to achieve this object ; thieves, gamblers, harlots, etc., if we believe we can use them profitably. We don't think that Christianity is likely to serve our purpose, and so cannot encourage its propagation. Possibly when we have accomplished our object there will be time for religion and then we shall be happy to listen to you." It is not often that one meets with such an out-spoken individual, especially in Japan, but it is to be feared that these words describe the object of many in different countries, some of which have long enjoyed the privileges of the Gospel. It has been found, however, that God has some people even in Ichinomiya. During Mr. Robinson's second term of service in Japan five persons confessed their faith

Materialistic Spirit.

in Christ by baptism and there are now more than 30 persons connected with the congregation. They have been able by the help of liberal contributions from the W.A. in Canada and from other friends to buy land and put up a suitable church, mission hall and parsonage combined in one building. **Baptisms.**

An immense amount of the seed of the Word has been sown in this place, chiefly by preaching and distributing tracts at a great market which is held six times a month and attended by tens of thousands of people from the country round about.

(2) Tusuhima differs from Ichinomiya in being a very religious place with a famous Shinto Shrine and numerous Buddhist temples ; progress here was slow also but from a different cause. A few baptisms took place but the resignation of a catechist in 1904 necessitated a discontinuance of the work for a while and, as the Presbyterians were anxious to take it up, it has not been re-occupied by our church. **Tusuhima.**

(3) Inuyama was occupied in 1900. It is a stronghold of Buddhism and at first the priests offered much opposition, which was probably more of a help than a hindrance as it drew attention to our work. During the first three years there were a few baptisms but progress was checked by the removal of the first catechist whose health required a change of climate. The place was visited for a time by the **Inuyama.** **Buddhist Stronghold.**

missionary and catechist from Nagoya, seventeen miles distant, but it has now once more a resident catechist and the outlook is more hopeful. One young man who was baptized here is now a catechist in connection with the C.M.S. Some of the neighbouring towns and villages are visited by the catechists of Inuyama and Ichinomiya but as there are only three or four towns in the whole of Owari occupied by other missions the need of more workers is most urgent.

Work Among Soldiers.

Nagoya being the headquarters of the third army division, large numbers of sick and wounded soldiers and also Russian prisoners were brought there during the late war, and for some time the missionaries and catechists were largely engaged in work amongst these men. Permission was obtained for some time to preach to the soldiers in the garrison before they were sent to the front—a remarkable thing in view of the opposition of the military authorities in former times.

Other missionaries who have worked at Nagoya are:

Bishop Lea.

1. The Rev. Arthur Lea went to Japan in 1897 and for two years lived at Nagoya while studying the language, removing to Gifu when Mr. Hamilton went to Canada on furlough in 1899.

2. Miss Archer, who arrived in 1899, also lived at Nagoya during Miss Trent's absence of 18 months in Canada. **Miss Archer.**

3. The Rev. R. H. and Mrs. McGinnis, who went to Japan in 1900 and laboured at Matsumoto and Ueda in the northern district were transferred to Nagoya in 1906 but resigned in 1909 and joined the American Church Mission. **Rev. R. H. McGinnis.**

At the end of 1910, there were in connection with Nagoya and its out-stations 272 baptized persons of whom 150 were communicants.

2. TOYOHASHI.

This place was first visited by Mr. Robinson in 1893 when a lawyer with a large family, all of whom were members of the Church, removed there from Nagoya. Little, however, could be done in the way of evangelization till the Rev. J. Macqueen and Mrs. Baldwin took up their residence there in 1896.

Toyohashi is 44 miles east of Nagoya on the main line of railway between Tokyo and Kyoto. When first occupied it was a town of about 20,000 souls where a regiment of soldiers was quartered, but a few years ago it was made the headquarters of an army division and the population has already more than doubled and is still rapidly increasing. It is the centre of a good farming and silk-growing dis-

Farming and Silk-growing District.

trict and has one of the most famous shrines in the country at Toyokawa, a few miles away. The people on the whole are not so bigoted and opposed to Christianity as they are in many parts and there are no serious difficulties in the way of evangelistic work. Mr. Baldwin has never had more than two catechists and only for a few years had he the assistance of a single lady missionary. Miss Archer was stationed there from 1901 until 1904, when she came to Canada on furlough, and was particularly encouraged by the results of her work for children.

In addition to the ordinary preaching in the mission house, English teaching was carried on for some years in a school belonging to one of the church members and classes have been held for soldiers, policemen, etc. A number of women, wives of officers and others, have been reached by the ladies and an encouraging Sunday School has been maintained. Mr. Baldwin has reported some striking cases of conversion among men, and altogether the results of the work that has been done have been encouraging.

Ono

An out-station was opened at Ono, a village 30 miles north of Toyohashi some years ago under interesting circumstances, and is now in charge of a resident catechist who itinerates among the neighbouring villages. The latest statistics give the number of baptized Christians at Toyohashi and Ono as 65.

3. GIFU.

This important city and Capital of the Prefecture of the same name, has a population of about 40,000. It is in the province of Mino, only five miles from the boundary of Owari and twenty miles north of Nagoya, on the main line of railway. It lies at the foot of mountains which shield it from the north, and from the top of which a splendid view is obtained of the valley of the river Kiso both southward toward Nagoya and north-eastward till it reaches the mountains which separate Mino from Hida and Shinshu. On a conical hill east of the town stand the remains of a castle built by the great warrior Nobunaga. One of the most interesting things about Gifu is the curious method of fishing with cormorants, which has been practised there continuously since the days of the hero just mentioned and is to be seen at very few other places in the world. **Situation.**

With the exception of a comparatively large plain at the southern extremity, the whole prefecture is very mountainous. Mount Ibuki, (4,300 ft.) marks its western boundary, and is also the dividing line between the Canadian jurisdiction and Kyoto. It is said that this mountain is famous for medicinal herbs which are found in no other part of Japan, and a tradition exists to the effect that they owe their origin to seeds scattered on the mountain by Roman **Mount Ibuki.**

Catholic priests, who were followers of Xavier. The northern limit of the prefecture is marked by Mount Ontake (10,600 ft.) second only to Mount Fuji in sacred character, and a line drawn from this mountain in a southerly direction would indicate very nearly the borderline between the missions of Nagoya, Toyohashi and Gifu on the one hand and Nagano, Matsumoto and Ueda on the other.

Mount Ontake.

Beginning of the Work.

Missionary work in Gifu owes its origin to Mr. James Chappell, a young Englishman, who went there as a school teacher in 1887. Under his teaching several young men believed, and were baptized by Archdeacon Shaw in October, 1888, when he visited Nagoya to make arrangements for Mr. and Mrs. Robinson to go there. The following February Mr. Robinson visited Gifu and administered the Holy Communion. It was his first Communion service in Japanese and the first time of partaking for most of those who joined with him. One of the converts was a young man named Matsui—now the Rev. P. Y. Matsui of the C.M.S. Theological College at Osaka—who took a post-graduate course at Wycliffe College in 1904-5. Two others were Mr. and Mrs. Mori who for many years have done such excellent work in the Blind School. Just before this event the Rev. A. F. Chappell, then in deacon's orders, came to Gifu with his wife and took his

brother's place in the school where he continued for a year or two and then joined the C.M.S. and Gifu became a station of that Society. Mr. Chappell retired from the work in 1895 and returned to England, and Mr. Hamilton took his place.

Mr. Hamilton did much to consolidate the work. In the city a new church was built in the best possible position, being in construction almost an exact copy of St. James' Church, Nagoya. The out-stations where catechists were stationed were regularly visited, and efforts made to extend the work to adjacent villages, while occasional meetings were held in a large number of other places. As an illustration of the good that may be accomplished by work of this kind the following incident is related by Mr. Lea :

Extension under Mr. Hamilton.

"A gentleman from Takada, a town sixteen miles from Gifu, appeared at the missionary's house, prepared for a journey to Tokyo where he had decided to begin business. He came with the request that letters might be given him to present to a missionary in Tokyo. He claimed to be a Christian of many years' standing, though not yet baptized. When surprise was expressed that a Christian should have lived so long in Takada unknown to the missionary and Christians of the neighbouring towns he explained it as follows : 'Many years ago Mr. Chappell

A Secret Disciple.

visited Takada and held meetings. I became a Christian, though it was impossible for me to be baptized, as that would have involved a declaration of my conversion to my relatives, which at that time I was unable to make. Now I am going to live in Tokyo and I shall be free to confess the faith which I have held so long.' One of the converts baptized by Mr. Hamilton was a judge who first came into contact with Christianity by attending an English class held by one of the lady missionaries in her own house for three or four of the judges of the city. This man has proved himself a thoroughgoing Christian wherever he has gone and is now regarded as one of the foremost laymen of the Church of Japan. A number of families since baptized, and who are a great source of strength to the congregation, received their first instruction about the same time but it was reserved for others to gather them in."

It is interesting to note that at that time England and two of her colonies were sharing in the work at Gifu ; the Rev. H. J. and Mrs. Hamilton being from Canada, Miss Pasley from New Zealand and Miss Payne from England.

Gifu was one of the places which suffered most severely by the great earthquake of 1891, being almost completely wiped out by the fire which followed the overthrow of its buildings. A large part of the

JAPANESE WORKERS IN MISSION TENT, MATSUMOTO. P. 148

GIFU BLIND SCHOOL. SCHOLARS EXERCISING.

relief work which followed that great calamity was done in this neighbourhood, and it was at that time that Mr. Chappell's attention was directed in a special manner to the blind. As a result a Blind Man's Club was organized which developed into the Gifu Blind School, an institution which has been most useful for years, emphasizing, as it does strongly, the practical side of Christianity. Mr. Hamilton was largely instrumental in bringing this school to its present efficient condition, but the efforts of the missionaries would have accomplished little without the devoted services of such persons as the Principal, Mr. J. K. Mori and his wife. As has been mentioned Mr. and Mrs. Mori were among the first converts of the mission. At that time Mr. Mori was a teacher in one of the public schools in which he occupied a very good position. Later on he decided to devote his life to Christian work and become a catechist. While thus engaged he lost the sight of his eyes but was not on that account to have his work seriously interfered with. God was preparing him for a position of great usefulness which, in many respects at least, can be better filled by a blind man than by one who can see. Without going into details such as are given in the reports issued annually it may be said that the school is doing its work quietly and thoroughly, loyal to the principles on which it

The Blind School.

was founded. It has gained the confidence of all who have come into contact with it, and its graduates going into various parts have, we believe, become little centres of influence for good, and are thereby justifying the time and money spent on their behalf.

Outstations.

The most important out-stations connected with Gifu are (1) Ogaki, a town of 30,000 people, ten miles west of Gifu where at first the work was encouraging and a little church was built. For some years however, things went very badly but lately there has been progress again, and the church has been rebuilt on a better site.

(2) Imao and Jaiki, two towns about three miles apart were first brought to the attention of the missionaries at the time of the earthquake when Miss Tristram of Osaka went to Imao with a Bible-woman to assist in caring for the sufferers. Christian teaching was accepted by some and the work has gone on ever since. Jaiki received the Word about the same time and a little later a small church was erected there by a few earnest believers.

Farmers Observe Sunday.

(3) Kano, a village two or three miles from Gifu has been the scene of an interesting work for many years. The people are mostly farmers who a few years ago decided to observe Sunday as a day of rest. In addition to the above, work has been carried on with more or less encouragement and regularity at Tarui, Sekigahara, Akasaka, Ibi and other places.

In 1900, when Mr. Hamilton returned to Canada on furlough, the Rev. Arthur Lea, who had spent more than two years at Toyohashi and Nagoya, was appointed to Gifu. While carrying on with vigor the work already established, Mr. Lea, gave considerable attention to work of a social reform character which for some years past has been attracting an increasing amount of attention in Japan. A home for ex-convicts was opened in the northern part of the city and altogether about forty men were allowed to leave prison to enter it during their term of police surveillance. In addition to the good effect this work had upon the men themselves, it brought the missionary into contact with the police and prison wardens thus affording other opportunities of influence.

Rev. A. Lea.

Prison Reform.

Another form of rescue work in which Mr. Lea took part during the last two or three years preceding his furlough, was in connection with the crusade against licensed immorality which has been going on for some time past. The work was begun by an American missionary in Nagoya, through whose indomitable perseverance the attention of the nation was called to the fact that thousands of unfortunate women who had been sold into lives of shame (in most cases against their will) by parents or guardians, professedly for a term of two or three years, were being held beyond the expiration of their con-

Rescue Work.

tract without hope of relief. This was shown to be contrary to the civil code but great difficulty was encountered in effecting their release. During the first three years of this crusade, however, the number of these women was reduced by over 14,000. The number has, however, again increased and it is evident that the nation is not yet ready for such a measure of moral reform as was hoped for at one time.

First Break in the Ranks.

Mr. Lea left Japan with his family in the spring of 1905 for a furlough in England and Canada but before their journey was completed he was called upon to suffer a sad bereavement. Just as they were about to leave England for Canada, Mrs. Lea was taken ill and a few days later passed away. This is the only break that has yet occurred in the ranks of our Canadian missionaries and the loss was felt most keenly. After returning to Japan in 1906 Mr. Lea laboured for three years in Tokyo and was then appointed by the Archbishop of Canterbury to the C.M.S. diocese of Kyushu, in consequence of which his connection with the Canadian Church came to an end.

Since Mr. Lea left Gifu the work there has been entirely under the care of missionaries of the English C.M.S. with the exception of Miss Bowman who spent a short time there.

At the end of 1910 there were at Gifu and its outstations 133 baptized members of the Church.

CHAPTER VII.

MISSION OF THE M.S.C.C.—Continued.

NORTHERN GROUP OF STATIONS—THE WOMAN'S AUXILIARY.

1. NAGANO

The city of Nagano with 36,000 souls is beautifully situated at the foot of lofty mountains which form an imposing background and almost surround it. It is the capital of the Prefecture bearing the same name which corresponds to the old province of Shinshu and is situated in the very heart of Japan. The town has a considerable trade in woven goods and agricultural implements but the chief source of its prosperity is found in its great Buddhist temple called ZENKOJI, which is one of the most celebrated in Japan, as the throngs of pilgrims from all parts of the country bear witness.

Zenkoji.

The great treasure of the temple which attracts so many worshippers is a group of golden images representing Amida and his followers, Kwannon and Daiseshi, which is said to have been made by Shaka Muni himself and to have been brought nearly a thousand years later as a present from the king of Korea to the Emperor of Japan on the occasion of the introduction of that religion into the country,

Golden Images.

in A.D. 552. Various efforts were made by the enemies of Buddhism, it is said, to get rid of these images but they could not be destroyed and finally, after fifty years of trouble, they found a resting place in ZENKOJI, which was founded in A.D. 602. Of the present buildings, the main temple was erected in 1701 but the chapel, in which the sacred images are kept, is believed to date back to 1369. Age and fire and war have left their marks on the great wooden buildings but they still present an imposing appearance. The principal festival is the DAI NEMBUTSU, or Great Invocation of Buddha, held annually on the 31st of July ; but those held on the vernal and autumnal equinoxes, and that on the 14th of March to commemorate the terrible earthquake of 1847, when the whole city was destroyed, are also great days. This is one of the places that should be visited by those who think that the old religions of Japan have entirely lost their hold upon the people.

Rev. J. G. and Mrs. Waller.

Such is the place to which the first missionaries of the D. & F.M.S. went in 1892. They had reached Japan two years previous to that date and had been stationed at a town called Fukushima, 166 miles north of Tokyo ; but, on the division of Japan into missionary jurisdictions that part of the country fell to the American Bishop, and Mr. and Mrs. Waller,

M.S.C.C. MISSIONARIES—NAGANO DISTRICT. p. 144

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p.155

TAKATA IN WINTER.

were transferred to Nagano so as to continue under the English Bishop, Dr. Bickersteth.

Opposition.

For over two years strong opposition was encountered from the Buddhist priests and others who derive their livelihood from the fame of the great temple. Meetings were disturbed, sign boards and notices announcing services were torn down, and all sorts of devices resorted to to annoy the missionaries in the hope that they would become discouraged and give up. Gradually, however, the mission won its way and here, as in other places, Christianity began to be respected by the more open minded of the people.

Church of Our Saviour.

In 1894 a dispensary was opened by a Canadian nurse supported by the Woman's Auxiliary* ; and in 1897, with the assistance of his fellow-graduates of Trinity College, Toronto, Mr. Waller was able to erect a neat little brick church, called the Church of Our Saviour, which at least convinced the people that Christianity had come to stay. This is one of the few brick churches in the country and while not large is of particularly solid appearance.

The first converts were mostly railway employees and local officials who are often moved from place to place and thus do not make a stable congregation, but, as time passed, more of the permanent residents of the city were reached.

*See work of the W.A., page 159.

Out-Stations.

Within two or three years of their arrival in Nagano, work was commenced in some of the surrounding villages and in one of these in particular much encouragement was met with, thirteen adults being baptized at Christmas, 1896. The name of this place is Iiyama. It is situated among the hills about twenty miles from Nagano from which the journey is accomplished by train, boat and JINRIKISHA. It was formerly a bustling place on the route of the packhorse traffic by which goods were distributed before the advent of the railway. It is still a fairly prosperous country town and there are earnest people connected with the little congregation, some of them coming from places as distant as eight miles on the occasion of the monthly visits of the missionary.

Iiyama.

Mr. Waller On Furlough.

After nearly eight years' service Mr. and Mrs. Waller took a furlough in Canada with their children and were absent over two years on account of illness. Their departure from Nagano elicited from all classes a demonstration of good will which was in striking contrast to the hostility manifested by many six years before. During Mr. Waller's absence the work of the station was under the superintendence of a Japanese clergyman and made encouraging progress.

Development.

After their return the good feeling between the missionaries and the people of the town increased, and for some time Mr. Waller devoted part of his time to teaching English in the CHU GAKKO, which corresponds to our High School, and this gave him greater influence with the teachers and scholars as well as with the people generally. He was allowed to hold Bible classes in the school buildings after school hours and Bishop Awdry on more than one occasion was invited to address the school on some moral or ethical subject. The outlook, therefore, in this great Buddhist centre is decidedly hopeful, and if reinforcements could be sent, there could be a vast extension of the work.

Rev. J. I. Mizuno.

During Mr. Waller's second furlough in 1907-8 the Rev. F. W. Kennedy took charge of the mission and during this time an interesting interdenominational mission work was carried on in connection with an exhibition in Nagano. For the last two years Nagano has been in charge of the Rev. J. I. Mizuno who is the son of a Shinto priest and was destined for the same office. He first studied Christianity in order to refute it, but became a Christian and was baptized by the Rev. Mr. Wright in the early days of the S.P.G. work in Tokyo. In 1908 Mr. Mizuno visited Canada and England. He is a man of considerable ability as a writer and preacher in his own language.

2. MATSUMOTO

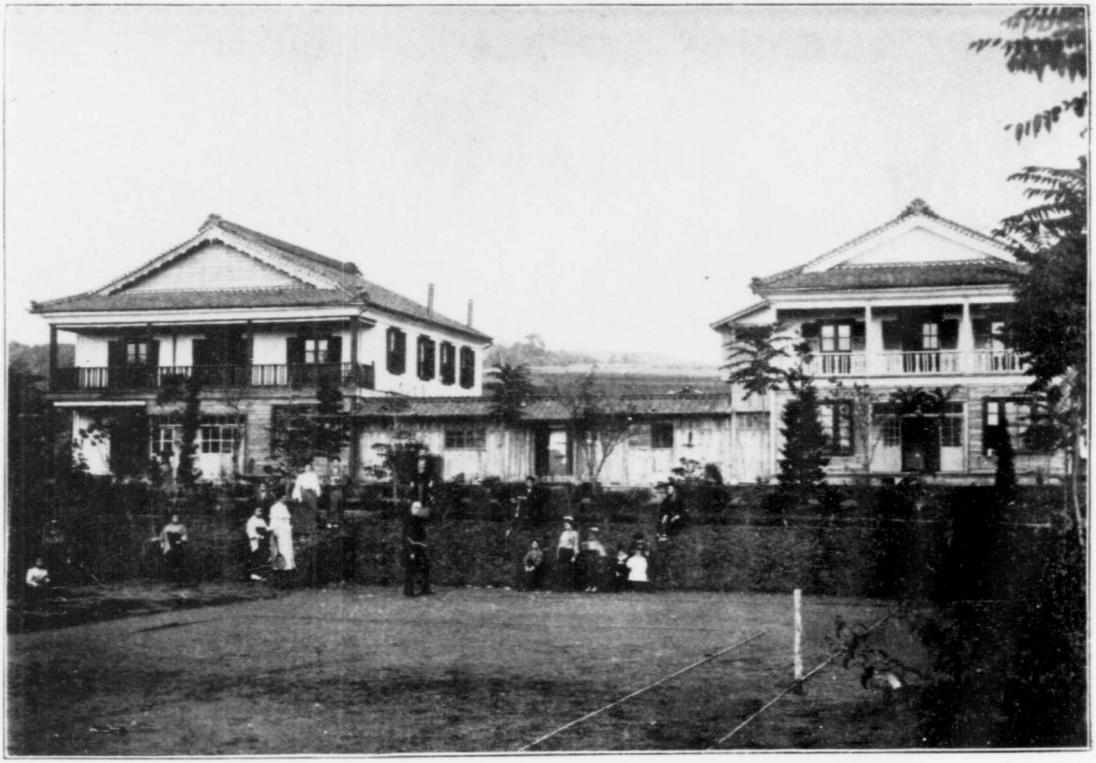
Matsumoto is a town in the centre of the province of Shinshu with a population of about 35,000 people. Until the railway was built in 1902 it was cut off entirely from the outer world and was reached from Ueda, one good day's journey on foot over two ranges of mountains. The expression used by St. Paul when writing to the Ephesians, "Having no hope and without God in the world" must certainly have come into the mind of the first missionary who began Christian work in this place, for the people were practically without religion, all the chief Buddhist temples having been destroyed at the time of the revolution. Christianity was first taught in Matsumoto by the French priests, then the Presbyterians and Methodists followed. Finally representatives of the Church of England in Canada opened up the present work. The Rev. Masazo Kakuzen came in 1893 and he and his wife and child were the first resident Christians of the Canadian Church Mission. The oversight of this work passed from the Rev. J. G. Waller to the Rev. F. W. Kennedy, on his arrival in the field in the autumn of 1894 and has been in his charge up to the present time, except during 1907-8 when he was at Nagano, and also when he was absent on furlough. The following ladies have at different

First Efforts.

Rev. M. Kakuzen.

Rev. F. W. Kennedy.

CHURCH OF THE HOLY CROSS, MATSUMOTO.



MISSIONARY'S HOUSE AND ST. MARY'S HOME, MATSUMOTO. p. 149

times worked in this town : Miss L. W. Paterson, Miss Alice Shackleton, Mrs. Rowe and Miss Makeham, the last arriving in 1902 and being at present in charge of St. Mary's Home. Miss Lennox joined the staff in 1909. Matsumoto is the place where the missionary and his colleagues live, and the centre from which three places—Suwa, twenty miles ; Fukushima, thirty-seven miles and Iida, sixty miles, distant—have to be visited. Over one hundred Christians in all have been baptized, and although a great many of these have moved away to other parts of the country others have come in to take their place, so that the number of those who have to be looked after remains about the same. In 1899 through the kindness of the Alumni of Trinity College, Toronto, a sufficient sum of money was raised to erect a building for meetings and preachings. As there was at first no Church building this place was also used for Christian services, but now a nice little church has been built and is called "The Church of the Holy Cross."

Women Workers.

Outstations.

The Church of the Holy Cross.

St. Mary's Home is an important feature of the Matsumoto Mission, it was begun by Miss L. W. Paterson in the spring of 1897 with Miss Hide Ichimura as Japanese assistant. This is purely a work among young Japanese women and girls. A branch of the Women's Auxiliary is doing good work, and a chapter of the Brotherhood of St. Andrew formed

St. Mary's Home.

Organizations. in 1902 continued for some time. Besides these a very live institution, a young men's association called the Wednesday Club, is doing an excellent work among the young men of the town. Three Sunday Schools are in good running order, one in the centre of the place, one to the north in Arigusaki, near the missionary's home and the other to the south of the town near the railway station. About 100 children in all attend these schools. As an illustration of the good work being done reference might be made to two of the girls in St. Mary's Home.

Nose San. Nose San was baptized when eight years old and has been the means of bringing her father, mother and brother into the Church. When she was four years old she attended our Sunday School, and made up her little mind to be a Christian. Her mother, who had received baptism at the hands of the Presbyterians, called on the native pastor of that body, and asked him to baptize her, but she refused saying that if she became a Christian she would be baptized only by the teachers of the Sei Kokwai. Mrs. Nose finally consented to her little daughter's request, and a few years afterwards she herself with her son was confirmed. The son became a member of the Church Committee, and the father also soon began to study Christianity, and has been baptized and confirmed.

Nigishi San, whose Christian name is O Sada, attended Mr. Ryerson's Sunday School in Naoetsu. Her brother was also a member of the Church Committee. It was evidently his good life and example which led his little sister to go to Sunday School to hear about Jesus Christ. She became most enthusiastic over her new study, and in all weathers walked some four or five miles to school. When the weather was too bad or the snow too deep her brother, who was an engine driver, would meet her at Naoetsu station, buy her a ticket and send her back safe and sound to her home in Takata. **Nigishi San.**

3. UEDA

The Ueda Station embraces a district about 35 miles long and 10 miles wide. It lies chiefly along the banks of the Chikuma river and is very thickly populated. The chief industry in this part of Shinshu Province is silk raising. There is hardly a family that is not connected in some way with the silk industry, and that means that when the silk worms are small there is a great falling off in the congregations for the silk worms have to be attended to night and day.

The chief place in this district is the town of Ueda. It is on the line of railway running from Tokyo to Naoetsu, and is situated about 112 miles from Tokyo.

It has a population of between 25,000 and 30,000 with primary and middle schools for boys and girls, and a sericulture school where certain other branches of agriculture are also taught.

Rev. R. H. McGinnis.

The work in Ueda was begun by the Rev. R. H. and Mrs. McGinnis in the fall of 1901. Up to that time there had been no attempt made to plant our church there and so the missionaries had to begin at the very bottom. In the summer of 1905 Mr. McGinnis wrote as follows :

"As we look back over the past three and a half years' work, we feel that we have great reason to thank God for what He has permitted us to do.

"Some of those who have been baptized have gone off to America, to China and to other places in Japan, but we still have about 40 communicants on our list. However, owing to the war, nearly 10 of our young men have been called out already for military service and others will follow shortly. The building we have

Mission Equipment.

used as a Mission Hall from the commencement of our work here is now altogether too small and when we have large meetings we are compelled to rent buildings which are, as a rule, in a different part of the town and not suitable for our work. I have hope, however, that the W.A. will come to our assistance and help us to get a church home for the Ueda Christians.

"The present building is well situated for our work. The ground floor is used for meetings for unbelievers and on the second floor we have an 'upper room' fitted up for our church services. Owing to help received from the W.A. and friends at home I am thankful to say that we have everything necessary for carrying on our services decently and in order.

"In a group of our people taken in a corner of the upper room recently there were three school teachers, two bank clerks, students, mechanics, etc. One of the ladies was Miss Midorikawa, daughter of Judge Midorikawa of Tokyo. She belongs to the third generation of Christians in her family and a more earnest and more fully consecrated person it would be hard to find in any country. She is the only one of the group who was not confirmed here.

"In olden times Ueda contained a castle which was the residence of the Feudal Lords among whom the country was divided. All that is now left of what was once a great establishment are the walls surrounding the castle enclosure and one of the watch towers. The castle grounds are now used as a public park and contain a building which we sometimes hire for meetings on great occasions such as the visits of the Bishop. There is also a Shinto shrine in these grounds which the people have erected to the memory of their Feudal Lord. The priests from this shrine

Shinto Shrine.

have sometimes attended our meetings. The missionaries' house is some distance from the Mission Hall in the north-east part of the town in what was formerly known as the 'Samurai' (warriors') district. Here there are classes or meetings almost every day of the week. Just outside the city there is a temple more than a thousand years old, which is famous on account of being one of a number which were built about that time by order of an Emperor who became a Buddhist priest. Just now the people living in that neighbourhood are taking a great interest in Christianity. We frequently have classes there for Bible study and several young men have intimated their desire to be baptized.

Out-Stations.—Sakaki. At SAKAKI, about eight miles from Ueda, work has been carried on in succession by Methodists, Presbyterians, and now by our Church. After years of labour by different foreign and Japanese workers very few results are to be seen. A poor old couple living in a miserable little house are the pillars of the little congregation. They have a wonderful influence over the young children of the village of whom about seventy-five are enrolled in the Sunday School, and we hope that as they grow up they will become members of the church.

Karuizawa. Karuizawa situated at the foot of Mount Asama, an active volcano, is a noted summer resort. There

is a church here which was built for English services, but it is also used for Japanese services. Evangelistic meetings are also held twice a week in a house in the centre of the village. One year some 1,200 soldiers were sent here, and as a result of work among them several became Christians.

In addition to the above there are four or five places where meetings are held and where there are small groups of believers."

Since 1909 the Rev. J. G. Waller has been in charge. The mission-house and the land upon which it stands now belong to the mission, and will be an excellent site for a church. Recently an interesting work has been carried on by a series of visits to all the villages within reach of Ueda. In some of them hitherto quite unknown Christians have been found who are connected with no Christian body whatever.

4. ECHIGO

Those who think of Japan as a land of flowers and sunshine are surprised when they hear of the winter snows of the province of Echigo. The prevailing winds in that season are from the northwest and the moisture they gather on the Sea of Japan condenses when the mountains are reached and falls in the form of snow. Four or five feet on the level is quite a common depth near the coast and further

Heavy Snowfall.

inland it is often much deeper. In the towns it is thrown from the roofs and in the streets reaches a height of ten or fifteen feet. The houses are built to meet these conditions with passage ways in front running along either side of the street and through these people walk, occasionally having to pass through a tunnel at the intersection of a cross street. The weather, though not very pleasant, is yet much warmer than in the higher altitudes of the province of Shinshu. In spite of the winter the province is not a poor one, the great plain surrounding the mouth of the Shinano river being one of the richest rice-growing districts in the country. Petroleum is found in considerable quantities and there are a number of large refineries. All of these are entirely under Japanese management though the International Oil Co. (connected with the Standard Oil Trust) had, at one time, an extensive plant in Naoetsu. Fishing is the chief industry in the coast towns and villages and when the men are away in their boats many of the women have a life of hard toil. They help in unloading the ships, carrying on their backs large loads of a hundred or more pounds from the beach to the warehouses. They may also be seen harnessed to carts, toiling, pulling, struggling, while the perspiration pours from strained faces. Needless to say this life develops a roughness and coarseness not

Industries.

found among the women of other parts, and on the other hand a spirit of independence.

First Work in Niigata.

The first church work in Echigo was begun in 1875 under the Rev. P. K. Fyson of the C.M.S., (afterwards Bishop of Hokkaido) in Niigata, the capital of the Prefecture, then one of the five open ports, but unfortunately it was abandoned in 1883. About ten years later a catechist was stationed in Takata, but was soon transferred to the adjoining town of Naoetsu, where work has been carried on to the present time (1911). Naoetsu is situated just about opposite Tokyo on the west coast, is a calling place of many of the coast steamers, and from its position as a railway terminus, for some time promised to be a growing town. This promise, however, has not been realized, owing partly, perhaps, to some destructive fires, and the town remains much what it was ten years ago. But in 1901 the missionary outlook was good ; the large oil refinery had just been built ; there was some foundation in the work of the catechists covering several years, and it seemed, therefore, a suitable place to station missionaries. The Rev. Charles H. Shortt and the Rev. Egerton Ryerson were transferred there from Nagano, where for a year they had been studying the language and preparing for work, under the guidance of the Rev. J. G. Waller. They had been sent out by the

Naoetsu.

Rev. C. H. Shortt.

Rev. Egerton Ryerson.

D. & F.M.S. and the Alumni Association of Trinity College, Toronto.

Nagaoka.

The chief railway town is now Nagaoka, a town of considerable size, (35,000) in the midst of a dense population. It is the centre of the oil industry, has large Middle and Normal Schools, and is altogether an important place. A catechist has now begun work there with good promise of success.

Mr. Shortt in Tokyo.

In 1904 the Rev. C. H. Shortt removed to Tokyo and a few months later Mr. Ryerson came home on furlough, leaving the province without a resident missionary. Concerning Mr. Shortt's removal to Tokyo, Bishop Awdry in one of his pastoral letters wrote as follows : "The Rev. C. H. Shortt of the Canadian Mission has been transferred from the provinces to work among the students of Tokyo, for which he has a special gift. Six students from the Higher Normal School and from the great educational institution founded by Count Okuma in the suburb of Waseda, board in Mr. Shortt's house and many others frequent it for religious and other teaching. He lives with them as one of themselves and if he could procure a much larger house in that vicinity it would be filled. There is an immense capacity for usefulness in this institution which is already doing much good. It costs the Canadian Church nothing beyond Mr. Shortt's salary."

Mr. Kennedy and Mr Ryerson exchange stations.

After Mr. Ryerson returned to Japan in the spring of 1906 it was arranged that he should go to Matsumoto and that Mr. Kennedy, whose family would spend most of the time in Tokyo in order to secure educational advantages for the children, would take charge of the work at Niigata. This he did, residing at first at Nagaoka, and afterwards at Nagano, when he became sole missionary for two Prefectures. In 1909 on Mr. Shortt's return from furlough he was sent to take charge of the Echigo work, which then consisted of a catechist and his congregation at Takata, and a congregation at Naoetsu. Takata was chosen as the centre, for since it has become the headquarters of an army division it has recovered its ancient importance. Formerly it was a castle town and has always been a great Buddhist centre, there being no fewer than two hundred and eight temples, large and small in the town. A new mission house has been built, and well fulfils its purpose. In 1910 new work was begun in Niigata the capital of the Prefecture with a resident catechist.

Mr. Shortt goes to Takata.

WORK OF THE WOMAN'S AUXILIARY.

In the year 1891, the W.A., which since its formation in 1885, had practically confined its interests and assistance to Canadian Missions, extended its limits and widened its field of labour.

Nagano. The Board of Management of the Domestic and Foreign Missionary Society in that year, requested the W.A. to provide the salary of a lady missionary at Nagano. This was heartily agreed to, and the responsibility was assumed as a Provincial pledge, shared by the six Diocesan branches then organized.

Miss Sherlock. In April, 1891, Miss Sherlock of Southampton, Ontario, a trained nurse, applied for the position and was accepted. She left Toronto in October of the same year and arrived in Japan on November 8th. On her journey out, however, she met her future husband, and shortly afterwards withdrew from the work to be married.

Miss Smith. A successor to her was found in the person of Miss Jennie Smith, also a qualified nurse, who was accepted by the Board and sent to Japan in 1892. Miss Smith carried on the work of medical missionary at Nagano with untiring zeal, and it was largely due to her efforts and representations that the building, known as the Hospital of the Canadian W.A., was established. Her letters urged so strongly the

Hospital Work. need of some such building, and the establishment of a dispensary for the treatment of Japanese women, that at the Triennial meetings of 1895 and 1898 the united thank offerings were devoted to the fitting up and needful expenses of the hospital building ; in 1895, a grant was also made for the salaries of nurses and native doctors and the purchase of drugs.

That this hospital has been instrumental in bringing many Japanese women to the knowledge of Christ, and that its ministrations have proved a great blessing to the poor, is a subject for deep thankfulness. The splendid work done by Miss Smith won the confidence of the people of Nagano, and when her furlough was due, in the spring of 1897, she nobly determined not to leave Japan until she saw the long-looked-for hospital completed. In the early part of the year 1900, in response to an urgent appeal from her, for needed supplies for the hospital, the W.A. contributed gifts of household linen and hospital appliances. Some of the branches also, in response to a special appeal to them, gave a number of articles towards a sale to be held in Japan in the interests on the hospital. These things were sent out in the care of a missionary returning to Japan, but before they reached their destination Miss Smith's health broke down and she returned to Canada in the spring of that year, bringing with her Miss Hamaguchi, a Japanese worker, who had received training in the hospital. It was thought desirable that Miss Hamaguchi should pursue her medical studies, and attend lectures at one of our Canadian hospitals, and she spent almost a year at the Kingston General Hospital where she made many warm friends, and received much kindness from the members of the Ontario Branch.

Miss Hamaguchi.

In 1901 the W.A. were notified by the Secretary of the D. & F. Board, that owing to the condition of Miss Smith's health she would be unable to return to Japan, and were requested to find a suitable person to succeed her. Endeavours to secure a medical missionary were continued until the spring of 1901, when Bishop and Mrs. Awdry, on their way to England, passed through Canada. The Bishop kindly held several interviews with W.A. members, and gave it as his opinion that owing to the establishment by the Japanese government of hospitals and branches of the Red Cross Society in many parts of Japan, the need for medical missionaries was not so great as it had been when there were none to do this work unless the Church provided them. He thought an evangelistic worker would be of greater assistance to Mrs. Waller in carrying on her work among Japanese women in Nagano. Efforts were then made to supply this need, but it was not until the spring of 1905, that a suitable worker was secured in the person of Miss Ethel Spencer, a daughter of the Rev. Canon Spencer of Niagara, and a graduate of Trinity College, Toronto. She was recommended by the W.A. and accepted by the Board of the M.S.C.C. and in October started on her journey to Japan, in company with several other Canadian missionaries on their way to different fields of labour. On her

Evangelistic Work.

Miss Spencer.

arrival in Tokyo she was a guest of Bishop and Mrs. Awdry for two weeks, after which she took up her residence at St. Hilda's House, where she found the regular life and daily services very helpful. Arrangements were also made for a six months' course of study of the language at a school for foreigners, after which she began her work at Nagano, where she continued until her furlough in 1910. Miss Archer, who was transferred from the southern district, lived with Miss Spencer at Nagano for about two years carrying on work chiefly at the out-stations.

For some years after Miss Smith's departure from Nagano, the work at the dispensary was carried on regularly and successfully. When Miss Hamaguchi returned to Japan in the spring of 1902 the Bishop placed her in charge as head nurse, but in 1903 she resigned her position, married one of the doctors, and they both left for another part of the country. About this time it was decided by the Canadian Committee in Japan that the site of the hospital building was not sufficiently central for the proper development of the work, and that it would be desirable to sell and build others in a better location. A new building was therefore erected on the main street of the city midway between the famous old temple of Zenkoji and the railway station, where numbers of pilgrims alight for periodical

New Dispensary.

visits to the shrine. In this building which was erected partly with W.A. money from the sale of the hospital, and partly by the Alice Rogers Memorial Gift from the Ontario W.A. two distinct kinds of work were carried on, viz., evangelistic work by preaching to non-Christians on Sunday nights and special occasions, and medical work through the dispensary for the poor, with a physician and two nurses in daily attendance, and Christian workers always at hand to talk to the people as they waited their turn. The war with Russia interfered so seriously with the staff, some of the doctors and nurses being sent to the front—that the work had to be discontinued, and it has not been considered advisable to begin it again.

Matsumoto.

St. Mary's Home.

Miss Paterson.

The interests of the Women's Auxiliary also extended to Matsumoto, for there is situated St. Mary's Home, which was established and built at her own expense by a member of the W.A., Miss Louey Paterson, a former officer of the Provincial Board of Management, who in the year 1894, resigned her position as Dorcas Secretary, volunteered her services for work in the foreign field, and went to Japan as an honorary missionary. She first laboured under the Rev. J. G. Waller at Nagano as a teacher, but in the year 1897, fully realizing that the work in eastern lands among women was par-

ticularly difficult and not satisfactory without some training institution for women workers, she generously devoted some of the means God had given her to the erection and endowment of St. Mary's Home. While in Matsumoto she also started a class for men, and a number of young Japanese received instruction from her, some of them afterwards becoming Christians. Shortly after establishing the Home, Miss Paterson's health failed, and she reluctantly gave up the work so dear to her, but before leaving she offered the building as a gift to the W.A. Since the law in Japan does not permit foreign societies to hold property, it was considered desirable that the Home should be under the control of the Bishop, and the Canadian and Japanese clergy, therefore, the W.A. decided gratefully to decline Miss Paterson's kind offer, and she was asked to communicate with the Bishop of South Tokyo, and request him to take charge of the Home after her departure.

Miss Shackleton.

There was difficulty in finding a suitable person to take up Miss Paterson's work. Mrs. Rowe, Mrs. Kennedy's mother, added as much of this as she could to her other duties, but this arrangement could not be permanent. In December, 1900, the Bishop placed Miss Shackleton, an English lady missionary from Tokyo, in charge of the Home, and the W.A. on his advice accepted her as their mission-

ary, and agreed to be partly responsible for her salary. Miss Shackleton proved thoroughly competent and reliable, and the work developed very satisfactorily under her able superintendence. Unfortunately her health gave way, and she was obliged to anticipate her furlough by almost two years. On her way home she passed through Canada, where she met many W.A. members, all of whom were greatly impressed by her missionary zeal and devotion. On her arrival home, much to her sorrow and disappointment, she was forbidden to return to Japan.

Miss Makeham.

The Bishop's choice of her successor has been a most happy one. As Superintendent of the Home since 1902, Miss Makeham has rendered valuable service to the work. She does not limit her efforts to St. Mary's, for, having studied the language and passed her examinations, she helps the Rev. F. W. Kennedy by visiting regularly the Christian women, and by doing evangelistic work throughout the district.

Besides the girls who have been trained as Bible-women, among whom are Ichimura San, Tanaka San, Otomi San and others, some have taken up the calling of nurses, and have been sent to St. Luke's Hospital, Tokyo, for training, and one has taken a theological course at St. Hilda's House. Ichimura

Ichimura San.

San, Miss Paterson's pupil and assistant, came to Canada in 1901, and spent the winter in Toronto, where she took a course of study at St. Hilda's College, to prepare herself better for her Bible work in her native land. She returned to Japan with the Rev. F. W. and Mrs. Kennedy in 1902, and shortly after their arrival in Matsumoto Mrs. Kennedy wrote as follows : "It is lovely to see how quietly and happily Ichimura San has settled down into her old place again. I cannot imagine what the women's work in Matsumoto will do when she has to leave it." Since then Ichimura San has entered upon a new sphere of work in Tokyo, where by her boarding house for girls and by her daily teaching in the Peeresses' School she is in contact with a large circle whom her earnest Christian character and deep conviction cannot fail to influence.

There are at present sixteen girls in the Home, which having won the confidence of the people promises to become a great centre for work among Japanese women and girls. Miss Makeham is a missionary of the W.A. her entire salary being in their charge. Besides what is contributed by them to the maintenance of the Home, several individual pupils are the charge of Diocesan and parochial branches whose members are responsible for their support and clothing. The W. A. also at their

Miss Lennox.

Triennial meeting in 1908 voted part of the funds at their disposal towards the erection of the church at Matsumoto, which was opened in 1910. In 1909 Miss Lennox, who is a doctor as well as trained nurse and kindergarten directress, was sent to Matsumoto where it is confidently expected that she will prove a great source of strength to the work after she has acquired a sufficient knowledge of the language.

Other Places Helped by the W.A.

1. Since 1897 the Huron Diocesan Branch has provided a certain sum annually towards the support of Miss Young at Nagoya, in whose kindergarten work the Junior Branches are much interested, and contribute towards its support.

2. A considerable sum has been contributed towards the purchase of land and the erection of mission buildings at Ueda.

3. The Blind School at Gifu has been assisted by contributions sent to the Rev. Arthur Lea and his successors.

4. Besides gifts of money, several of the Mission Stations in Japan have received donations of Communion vessels and linen, Church furnishings, etc., contributed by branches or individuals through the Dorcas department.

CHAPTER VIII.

THE JAPANESE CHURCH—CANADIAN MISSIONARY JURISDICTION.

I. THE JAPANESE CHURCH.

(NIPPON SEI KOKWAI.)

Having referred to the work of the various Church Missions operating in Japan, it will now be in order to give some account of the formation of the Church which has been the outgrowth thereof. It may safely be said that no missions in modern times have resulted so quickly in the organization of a Church as the Anglican Missions in Japan.

Preparatory Work.

Reference has already been made to the first English Bishop in Japan, the Rt. Rev. Arthur W. Poole, who after a brief episcopate of less than two years was called to higher service on July 14th, 1885.

Bishop Bickersteth.

The man chosen to succeed Bishop Poole was the Rev. Edward Bickersteth who, like his predecessor had been a missionary in India, but in connection with the S.P.G. He was, however, connected with the C.M.S. in many ways, his grandfather having been Secretary and his father, then Bishop of Exeter, one of the staunchest friends of that Society during his whole life. Bishop Bickersteth was consecrated in February, 1886, and proceeded at once

to Japan, reached Nagasaki on April 13th, his support being undertaken, as in the case of Bishop Poole, jointly by the C.M.S. and the S.P.G.

Steps had already been taken by the three Missions of the Church to provide a PRAYER BOOK for the use of all and the time now seemed ripe for further co-operation. Bishop Bickersteth realized this before reaching Japan and immediately set about his work with this constantly in view. Speaking to Mr. Imai, (now the Rev. J. T. Imai, a prominent Japanese clergyman) the morning after his arrival the Bishop said : "The Church of Japan must be the Church of Japan ; the Prayer Book of that Church must really be its own Prayer Book. Japan will receive no Western type of the faith ; although receiving, as is necessary, the framework of the Church from abroad, she will complete her ecclesiastical organization on her own lines."

As he came into contact with the missionaries and gave expression to these views he was greatly rejoiced to find that many of his fellow-workers were quite in sympathy with them and ready to follow his leadership in the matter of developing them. About three months after Bishop Bickersteth's arrival the annual Conference of C.M.S. missionaries was held in Osaka and it was there that the preliminary step was taken which within a year led to the

full organization of the Japanese Church. That step was the passing of the following resolution : "That, taking into consideration the existence of three Episcopal Missions, in this country, two of which are in connection with the Church of England and one with the Protestant Episcopal Church of America, and being convinced that co-operation between these three societies, and visible union among the native Christians connected with them, is necessary to the establishment of a strong Episcopal Church and a necessary preliminary to any wider union of Christians in Japan on a permanent and satisfactory basis ; and further, noting that for some time past united action has existed among the various sections of non-episcopal communions, to the manifest increase of their strength and influence, and that efforts are now being made, especially by the native Christians, towards unity among the different communities themselves—the annual conference of the C.M.S., now sitting in Osaka, wishes to suggest to the bishops and clergy of the American Church and the clergy of the S.P.G. the desirability of holding a general conference of the three missions on this subject at an early date."

Preliminary Steps.

This suggestion being accepted by the American Church Mission and that of the S.P.G. the conference desired was held almost immediately. It was pre-

United Conference.

sided over by Bishop Williams and after the subject had been carefully discussed it was decided to hold a conference of delegates appointed by each mission in July.

The two bishops at once set to work to draft Canons in order to have a definite scheme to set before the forthcoming conference. The claims of ancient precedents were carefully considered in connection with the more recent Canons of the American and New Zealand Churches as representative of present day needs.

The matter was also referred to the Archbishop of Canterbury (Dr. Benson) and the presiding bishop of the American Church, from both of whom encouragement was received, and finally the conference met, as Bishop Bickersteth wrote, "not to constitute a new Church for our native brethren in the faith but to promote her organization as an entity separate from the parent Churches of her communion." The draft of a Constitution and Canons submitted by the bishops received, on the whole, the approval of the delegates and the discussion passed off most harmoniously, everybody, as Bishop Bickersteth wrote, "trying to contribute rather than to oppose, to build up rather than to overthrow."

Formal Organization

The movement thus happily inaugurated was consummated in the following year when another

united conference of the three missions and the first Synod of the Japanese Church took place at Osaka commencing on February 8th and continuing for six days. On the first three days the missionaries and Japanese met separately, in order that both sections might debate with the utmost freedom. On the remaining three days they met together, and finally approved the constitution of the Church. This important gathering comprised nineteen foreigners, including Bishops Williams and Bickersteth and fourteen other clergymen ; the three Japanese deacons who had recently been ordained, two in connection with the American Mission and the other of the S.P.G. ; and fifty Japanese lay delegates from the various congregations of the three Missions. By the testimony of all parties, the proceedings were characterized by much kindly and harmonious feeling, as well as by animation and frankness. Bishop Bickersteth wrote about the meeting thus : "The C.M.S. missionaries passed a unanimous vote of satisfaction ; those of the S.P.G. were 'pleased,' and the Japanese were delighted at having done the thing with us."

First Synod Feb. 8, 1887.

The name, NIPPON SEI KOKWAI, means literally, "Japan Church" (NIPPON signifying Japan, SEI holy, KO public and KWAI meeting or society. SEI KOKWAI is the word used in the Creed to translate Holy Catholic Church.)

Name, Constitution and Canons.

The most important debate of the Synod took place on the question of including the Anglican Prayer Book and Articles in the Constitution of the new Church. A Japanese version of the former, with slight modifications to cover the variations in the American book was actually in use, and the articles were being taught, at least to the C.M.S. divinity students ; but it was felt that ultimately the Japanese themselves would have to decide what their Prayer Book should contain and it was obvious that articles which were the outcome of the struggles of a European Church in the sixteenth century could not be expected to be permanently suitable for a young Asiatic Church with totally different surroundings. The Americans wished to exclude them altogether ; but Bishop Bickersteth did not feel able to consent to this at so early a stage and finally both the Prayer Book and the articles were accepted provisionally.

The first two articles of the Constitution were as follows :

Articles I. and II.

"I. This Church doth accept and believe all the Canonical Scriptures of the Old and New Testaments, as given by inspiration of God, and as containing all things necessary to salvation, and doth profess the faith as summed up in the Nicene Creed and that commonly called the Apostles' Creed.

"II. This Church will minister the Doctrine and Sacraments and discipline of Christ, as the Lord hath commanded, and will maintain inviolate the three orders of Bishops, Priests and Deacons, in the Sacred Ministry."

The other articles defined the constitution and powers of the Synod, which at first met every two years, and the Canons contained regulations regarding candidates for orders, lay ministrations, local church councils, etc., and instituted a Missionary Society of the Nippon Sei Kokwai.

A Missionary Society.

Although the Japanese Church was thus regularly and properly constituted in communion with the Church of England and the Protestant Episcopal Church of the United States, it was evident that much further work would be required to bring everything to completion. Parts of the Prayer Book had not yet been translated and those already in use required revision, while many additions to the Canons were necessary. Both these matters were taken up by the second Synod, which met in the spring of 1889 and was attended by the first missionary of the Canadian Church.

Prayer Book Revision.

At this Synod the question of revising the Prayer Book was delegated to two committees, one to deal with the translation and the other structural details. These committees were not able to complete their

work for the next Synod but at that held in 1893, four years after their appointment their reports were ready and were most thoroughly discussed by the Synod, the Japanese clergy taking a prominent part in the debates. Several radical alterations were proposed, especially in the Communion service but they were all rejected so that no striking changes were made. As the clerical part of the Synod was largely composed of English and American missionaries it was but natural to expect that preference would be shown by each for the forms they had been accustomed to but it was noticeable that the differences of opinion expressed generally indicated divergence of theological views rather than nationality.

The revised Prayer Book finally came into use in 1895 and seems likely to remain as it is for some time to come.

Distinguishing Features.

The principal differences noticed by one accustomed to the English Book of Common Prayer would probably be as follows :

The Rubrics are more elastic, providing not only for shortening the services but for considerable variation in their use.

The lectionary contains no lessons whatever from the Apocrypha. Additions have been made to the opening sentences in Morning and Evening Prayer while the prayer "For all sorts and conditions of

men'' and ''the General Thanksgiving'' are printed in the services where they are used.

After the Creed the Lord's Prayer and ''lesser Litany'' are omitted. Prayers for missions, catechumens and persons travelling have been added to the occasional prayers.

The Epistles and Gospels are not printed in the Prayer Book, their places in the Bible only being given.

In the Communion service the most noticeable difference consists of the addition of the prayer of consecration from the American Book as an alternative.

The Athanasian Creed is inserted before the Ordinal but its use is left entirely to the discretion of the minister.

After the Ordinal follow a service for the consecration of Churches and another for the induction of ministers, taken from the American Book.

Then follows an appendix containing:

(1) Rules for the shortening of services.

(2) Family Prayers, from the American Book.

(3) A form of prayer for the Emperor's Birthday, modelled on the English form for the King's Accession.

(4) A form of Harvest Thanksgiving, from the American Book.

(5) Intercession for Missions.
(6) A service for admitting catechumens.
(7) A service for licensing catechists.

Marriage and Divorce.

As was anticipated the work of framing additional canons proved more difficult than that of revising the liturgy especially in regard to those dealing with the questions of marriage and divorce.

In order that this may be better understood it may be well to refer to certain fundamental differences between the ideas of the Japanese and ourselves in regard to the object of marriage.

Japanese Marriage Laws.

With us marriage generally takes place from motives of personal happiness or individual self-interest, whereas in Japan, where the family is the social unit, it is entered upon primarily in the interests of the family. The law requires that no family once registered shall be allowed to die out. Each family has a head who must provide an heir to succeed him. The wife of this head of the family is usually chosen for him by his relatives and if she proves unsuitable for her position by failing to give him an heir, his duty to his house requires him to employ other means of procuring this absolutely necessary person. He may divorce his wife and try another or, if unwilling to do this, take a concubine with the hope of succeeding in that way. If this also fails, or if he prefer not to resort to it, he must

adopt a boy from another family which has one or more to spare, but heir he must have.

In families where the children are all girls a husband is chosen for one of them, usually the eldest, and this man takes the family name of his wife and becomes the head of the house as an adopted son.

It will thus be seen that to frame a law which would uphold the sanctity of Christian marriage without running counter to the Japanese code of social ethics is a matter of no little difficulty and it will not be considered remarkable that it has not yet been accomplished.

Civil and Ecclesiastical Marriage Laws.

Marriage in Japan, in the eyes of the law, is simply a matter of registration and so it has been ordered by the Church that the marriage service may not be performed for those who have not been registered as man and wife and are not consequently legally in that condition and would not be made so by the performance of a service of which the law takes no account. On the other hand the Church cannot always permit its service to be used by those whose union the civil law may have already sanctioned.

Points of Difficulty.

Discussion of this subject has been principally centered on two points (1) marriage with a deceased wife's sister and (2) marriage of divorced persons. The stricter party in regard to both these points has

always been in the minority but very uncompromising and the tendency now seems to be in favour of a stricter canon than could have been passed some years ago.

Extension of the Episcopate.

Mention has already been made of the appointment of two Bishops to Japan by the Protestant Episcopal Church of the United States and the Church of England. After the resignation of Bishop Williams, in 1890, Bishop Hare of South Dakota was in charge of the American Mission for a while, and it was then that a preliminary delimitation of their respective missionary districts was agreed upon by him and Bishop Bickersteth. Tokyo and Osaka, being strongly occupied by both branches of the Church, were regarded as common ground, but outside these two cities boundaries were marked out. This arrangement was accepted by Bishop McKim on his appointment to the oversight of the work of the American Church, and with some modifications, was ratified by the Synod of the Japanese Church. In 1896 the Synod formally recognized six QUASI dioceses into which it had been suggested by the Bishops that the country should be divided. Two of these, North Tokyo and Kyoto, were assigned to the American Church, and the remaining four, South Tokyo, Osaka, Kyushu and Hokkaido, to the Church of England. The following is the list of these Dio-

ceses and Bishops, with the date of each Bishop's consecration, and the society by which he is supported :

North Tokyo, John McKim, 1891, American Ch.
South Tokyo, Cecil Boutflower, 1903, S.P.G.
Osaka, Hugh James Foss, 1897, S.P.G.
Kyushu, Arthur Lea, 1909, C.M.S.
Hokkaido, Walter Andrews, 1909, C.M.S.
Kyoto, St. George Tucker, Am. Ch., 1912.
Heber James Hamilton, 1912, M.S.C.C.

According to this arrangement there are two Bishops in one city and as the advisability of this has not infrequently been questioned it may be well to refer to the agreement made between Bishops Hare and Bickersteth that "the residence and jurisdiction of the American and English Bishops respectively should be determined by ready access to each other and to centres of life and population," and, as there is in Japan "but one great centre of life, thought and influence," Tokyo was retained as the place of residence for the two Bishops whose jurisdictions of North Tokyo and South Tokyo there meet.

Bishop Bickersteth's Leadership.

That the organization of the Japanese Church was undertaken at an opportune moment, carried out on the right lines and in the proper spirit, its peace and prosperity up to the present time abund-

antly testify. That careful and thorough preparatory work has been done before he reached the country, that his efforts were ably seconded by the devoted missionaries of three Societies, and by faithful Japanese converts, may be fully conceded, but, that the great success achieved in organizing the Church was largely due to the wise and devoted Christian statesmanship of the late Bishop Bickersteth is a generally admitted fact.

Prosperity.

Since its organization in 1887, the Nippon Sei Kokwai has been the most prosperous Christian body in the Empire, having increased in membership nearly tenfold; and has constantly shown how Japanese and foreigners, with very diverse ideas and customs about many things, can, by the grace of God, work harmoniously together. What the future of this Church is to be the writer would not venture to prophesy. There are indications that Japanese Christians will not be completely satisfied till their Church is as united and independent as their nation, and that in all bodies there are those who have this in view and are quietly working to bring it about. Just what the result will be can only be conjectured but it seems not improbable to some that it may be the privilege of Japanese Christians to show their perplexed brethren of other lands how our Lord's prayer is to be fulfilled, "That they all may be one

as thou Father art in me and I in thee ; that they also may be one in us ; that the world may believe that thou didst send me.''

However this may be, it is evident that the most important thing at present for all the Churches is to become self-supporting, through an increase of membership made up of all classes to be obtained by active evangelistic effort ; and, in the case of the Sei Kokwai, the establishment, as soon as it may be advisable, of a Japanese Episcopate.

It is desirable therefore that we should consider the following subjects in this connection:

1. Self-support.
2. The necessity of evangelizing the masses.
3. Hindrances to the work.
4. A Japanese Episcopate.

Self-Support.

1. **THE QUESTION OF SELF SUPPORT** is, of course, a matter of great importance in every mission field and one that all missionaries should keep constantly in view and seek to promote. There are two chief reasons for seeking to induce native churches to provide for the maintenance of their own pastors and others who will help in evangelistic work: (a) to relieve the foreign missionary societies in order that they may push on with the evangelization of the

regions beyond, and (b) to encourage a spirit of independence and self-respect.

A Spirit of Independence.

It was but natural to suppose that among an independent people like the Japanese, the Christian congregations gathered together by the work of foreign missionaries, would be eager to provide for themselves as soon as possible. In some cases this spirit has been manifest from the early days, but in a great many cases there has been a strong tendency to seek independence in Church government while doing very little evangelistic work and giving little or nothing towards the support of native pastors. To some extent this is to be accounted for by the exaggerated ideas of the wealth of the missionaries held by many Japanese on account of the differences they see in the mode of living between the foreigners and their own people. Very inferior houses and simple food, from our point of view, appear to the Japanese quite luxurious. It is also certain that many missionaries have just as exaggerated ideas of the poverty of the Japanese, and, considering them unable to contribute towards Church support, have not taught them sufficiently the duty of giving. This is perhaps particularly true of missionaries from England where so few congregations of the Established Church do anything to support the clergy. This suggestion finds support in the fact that our

Church is noticeably behind others in regard to this important matter and that some of the most backward places have been in the hands of English missionaries who were themselves people of substantial means. Another general reason for this backwardness of Japanese Churches in comparison with those which have grown up in less civilized, or quite uncivilized, lands, is the fact that the great majority of their members are officials who are notoriously underpaid, while feeling bound to keep up appearances ; and students who, as a rule, have a hard struggle to get an education. It is gratifying, however, to note that there is a growing sense of responsibility among Japanese pastors and Church members in connection with this matter.

Evangelization of the Masses.

2. **THE PRESENT NEED** is evidently the evangelization of the masses of the people and this is being recognized more and more both by the missionaries and Japanese Christians. Nearly all the work so far has been done amongst the people of the cities and large towns who do not comprise more than 20 or 25 per cent. of the population. The question, however, is "Who are to do this work of reaching the masses ?" We would naturally say, "The Japanese Christians themselves," but strange to say they seem to be looking to the foreigner to lead in the undertaking and all the churches are asking for more

missionaries. One of the most prominent of the Japanese Christians was heard to say not long ago that he did not know how to undertake the work of reaching the masses and that the Churches in Japan would require missionaries for a long time yet "for teaching, example and inspiration."

3. **HINDRANCES**. These are undoubtedly greater than they were some years ago and amongst them might be mentioned the following :

Anti-Foreign Spirit.

(a) A revival, to some extent of an anti-foreign spirit on account of the unfair dealing, criticism and suspicion experienced at the hands of certain foreign nations and people.

Self-sufficiency.

(b) An increased spirit of self-sufficiency as a result of victory over two great nations in succession, one of them being a so-called "Christian nation."

In this connection we might consider the question of the deification of their country and their Emperor by, at least, a considerable number of the people. I shall here quote from some notes on the subject made by a friend who is familiar with the subject and in a position to speak with authority.

Divinity of the Emperor.

"The doctrine of the divinity of the Emperor, and bound up with it, the belief in Japan as a divine country, different from other nations and with a special mission of its own, is very highly valued amongst the upper classes and military and naval

circles. The Imperial Household Department, well backed up by the educational authorities, carries on an earnest propaganda of this cult. The results are good in so far as they foster a spirit of patriotism but bad in so far as that patriotism is sometimes an unscrupulous one.'' The chief hindrance to the full acceptance of Christianity lies in the pride of the people and their belief in Japan as a country with a divine descent, and a divine mission peculiar to itself. The acceptance of Christianity implies sitting at the feet of Europe and America, and the patriotic Japanese reverses the picture and sees Western nations sitting at the feet of Japan. This is the main difficulty and remains very often in the individual Christian even after the reception of baptism. Another difficulty is the doctrine of a personal God. God as we conceive of Him is, of necessity, higher than the Emperor. That one fact is sufficient to condemn Him. Naval officers have been heard to say that ''His Majesty is God,'' and there are University Professors who are very earnest in the belief that to believe in a supreme God is treason to the Emperor.

Objections to Christianity.

Two other objections will sometimes come from the same mouth within an hour or two, ''Christianity is too individualistic'' and ''Christianity is too socialistic.'' These two objections usually mean the

same thing—Christianity does not harmonize with the deification of the genius of Japan in the 20th century any more than it did with the deification of the genius of Rome in the 2nd century."

It might be mentioned that both the Emperor and the Crown Prince have shown interest in and given assistance to philanthropic work carried on by Christians, so that it is hoped they are not so prejudiced against Christianity as some of their subjects are and that the ideas above quoted may gradually weaken and disappear.

Revival of Buddhism.

(c) Another hindrance to the progress of Christianity is the revival of Buddhism that has taken place during the past few years. The Buddhist priests have lately roused themselves and organized their parishes duplicating in almost every detail the machinery employed by the Christian Churches. Their teaching moreover, has been greatly altered in many cases and now closely resembles Christianity. Some of them boldly assert that Buddhism and Christianity are the same at the root but that, having developed in Western lands under different conditions, Christianity is not suitable for Japan. The following quotation from the pen of the late Professor Lloyd, who was a deep and sympathetic student of Buddhism will illustrate what I have said.

"Amida is the one Buddha, a being of infinite life and light, without beginning of life or end of days. Countless ages ago he, out of his mercy, became man and in his human form, and for man, undertook austerities and penances until he was able, as man, to return to that glorified state from which he had descended. But before returning he registered a vow not to accept his glory until he had worked out a way of salvation for mankind—an easy way which should not depend on man's individual virtues. Having made his vow he established a paradise and decreed that Faith in his Name and vow should suffice to enable the greatest sinner to enter in and be saved. The germ of faith may be primitive Jewish or Christian but be its origin what it will here is a faith wonderfully like Christianity. It is theological, it recognizes man as a sinner, it preaches the Gospel to the poor and it has a salvation by faith in a saviour who has done everything for the soul."

Amida.

It may be, as an increasing number of Christians are inclined to believe, that Providence intends this teaching as a preparation for the Gospel in Japan but we must observe that, notwithstanding the revival and reforms that have taken place in Buddhism, it still lacks moral and spiritual power. A comparison of the lives of Buddhist priests and those of Christian ministers is the best illustration

Lacking in Moral and Spiritual Powers.

of the fundamental difference between salvation in sin, as set forth above, and salvation from sin as preached by our Lord and His missionaries.

Critical View of Christianity.

(d) Another hindrance is the claim by educated people that Christianity is out of date and losing its hold on western nations. This is a hindrance which is difficult to deal with in view of the circulation which our western modern literature is now obtaining in Japan. As one writes, "The Japanese is by nature a higher critic. He has reformed his whole national life in accordance with the most up-to-date ideas that he could find, and he is fully convinced that whatever is old-fashioned is necessarily antiquated and useless. The appeal to antiquity is absolutely nothing to him."

Materialistic Spirit.

(e) The thirst for gold and pleasure that is so manifest in many countries of the West, has taken strong hold of Japan and the tendency is to be "lovers of pleasure more than lovers of God."

Old Superstitions.

(f) Finally I would mention amongst the hindrances the great mass of old superstitions which, notwithstanding the prevalence of new ideas, are disappearing but slowly, and the time honoured custom of submitting all important matters to the consideration of a family council. Thousands are convinced of the truth of Christianity, and would

undoubtedly profess it, and receive baptism, were it not for the restraint of relatives.

It will thus be seen that the Christian worker in Japan has practically all the difficulties of Western lands to encounter and many that are peculiar to the country and of a very formidable character, especially amongst the higher classes, but he can have no doubt that the teaching of the Carpenter of Nazareth, the fishermen of Lake Galilee and the learned and consecrated tentmaker of Tarsus may be relied upon to win amongst the common people of Japan as well as in every other land.

4. A JAPANESE EPISCOPATE

Closely connected with the subjects just considered, is that of a native Episcopate, for it is accepted as a principle of missionary polity that no nation can be fully evangelized except by missionaries of its own race, and that to be truly strong and useful a Church must be national with its own distinctive characteristics. For some years past the question of how and when a native Episcopate should be established in the Japanese Church has engaged the attention of persons of prominence in the Anglican Communion, both in Japan and elsewhere, and perhaps in no country outside Japan has more been said about it than in Canada. That it

Steps Taken.

Difficulties in the Way.

would not be wise, however, for the Canadian Church to take action in the matter at present seems to be made clear by the following facts.

(a) The great English Societies and the Church in the United States when enquired of as to whether they would be willing to provide financial support for Japanese bishops replied in the negative.

(b) Many Japanese leaders have pointed out that to have bishops of their own nationality paid and controlled by a foreign society would be incompatible with the prevailing ideas of patriotism, and that the Church is yet too weak to dispense with foreign guidance and help.

(c) The General Synod of the Church of Japan in 1908 passed a Canon on the subject, providing that as soon as there are six fully self-supporting congregations in any large city or centre of population—provision for his support having been made by the native Church—a Japanese bishop may be consecrated to have jurisdiction over these congregations and others in the neighbourhood as they become self-supporting, or, with the approval of the Missionary Society assisting them, may wish to come under the Japanese bishop. This scheme will gradually secure native bishops who will be chief pastors rather than evangelists as all missionaries—whether bishops priests, deacons or laymen ; male or female—are in-

tended to be. The idea of the Japanese evidently is, to build up strong centres by doing evangelistic work locally before undertaking responsibility for the country at large.

At the General Synod of the Church in Japan held in April, 1911, a document was presented by the Bishops embodying the terms on which the Archbishop of Canterbury and the President of the House of Bishops in the United States, proposed to confer the Episcopate on the Church in Japan. Some dissatisfaction was expressed by the Japanese leaders in regard to the conditions proposed, and further consideration of the question was postponed.

II. THE CANADIAN MISSIONARY JURISDICTION.

The idea of a Canadian Missionary Jurisdiction has been in the minds of some of the missionaries and others from the early days of the work, and as long ago as 1896 the Bishops in Japan invited the Canadian Church to undertake that responsibility. The principal reason why this invitation was not accepted was, no doubt, financial ; but it came to the Canadian Church at an inconvenient time, when an important scheme of reorganization was being considered and other matters had to be deferred. Another reason that would undoubtedly have told against it, was that the district suggested included only Shinshu

First Proposal.

Difficulties in the Way.

and Echigo, thus leaving out the older and larger part of the Canadian work. There were, however, physical difficulties in the way of uniting the two groups of missionaries, for between their centres of Nagoya and Nagano there were 150 miles of mountainous country through which there was no railway, and the distance around by Tokyo by rail is nearly 400 miles. It was, therefore, evident that until the projected railway between the two places was completed it would be impossible to have a united mission.

More Recent Steps.

At the beginning of 1910, when the two ends of this railway had approached within a distance of thirty or forty miles of each other and it was evident that communication would soon be opened, Mr. Robinson addressed a letter to the Board of the M.S.C.C. urging that steps should be taken to bring the two separated groups of Canadian missionaries together into one mission. The Board having expressed sympathy with the scheme and readiness to co-operate with the missionaries and the Church in Japan in carrying it out, negotiations were opened with the Bishops and leading Japanese with the result that, at the General Synod held in Tokyo in April, 1911, a resolution was unanimously passed setting apart the four Prefectures in which her missionaries have been working for twenty-three years, as a new missionary jurisdiction and inviting the Canadian Church to take charge of it.

CANADIAN CLERICAL MISSIONARIES.
FEBRUARY 14TH, 1911.

JAPANESE RAILWAY STATION. p. 194

At the meeting of the General Synod, held at London in September, 1911, the invitation of the Church of Japan was accepted and a Canon passed authorizing the Board of Management of the M.S.C.C. to appoint Bishops to Missionary Dioceses, subject to the approval of the House of Bishops.

On April 18, 1912, the Board of Management met at Toronto and chose the Rev. Heber J. Hamilton, M.S.C.C. Missionary at Nagoya, as Bishop of the Canadian Missionary Jurisdiction in Japan and, the House of Bishops having confirmed the choice, Mr. Hamilton was communicated with by cable and telegraphed his acceptance of the office.

Thus the scheme which has been under consideration for more than two years has been brought to a happy conclusion and a great opportunity for increased usefulness is presented to the Canadian Church.

Let us remember that "To whomsoever much is given, of him will much be required," and say, in the words of faithful Caleb, "Let us go up at once and possess the land ; for we are well able to overcome it."

APPENDIX

Aim and Suggestive Questions for Each Chapter

These questions are intended, primarily, to stimulate thought on the part of the reader. A few of them, however, may also be used in Study Class although care in selection should be used by the leader.

CHAPTER I.

AIM—To get a clear idea of Japan as a field for Evangelization

QUESTIONS.

1. What are the advantages of Japan's position and insular character ?

2. What advantage is it to Japan to extend over several degrees of latitude ?

3. What effect has the scenery upon the character of the people ?

4. Illustrate the influence which Mount Fuji has upon the Japanese.

5. What climatic features are generally trying to foreigners ?

6. What effect has the development of manufactures and facilities for transportation had on missionary work ?

7. Name some national characteristics of the Japanese that should make them good missionaries .

8. What are some of the moral and social problems confronting Christianity in Japan ?

CHAPTER II.

AIM—To study the literature and religions of Japan as factors in the Missionary Problem.

QUESTIONS.

1. How far should a missionary be acquainted with the language of the people among whom he is working ?

2. What things should be kept in mind in trying to master the language for evangelistic work ?

3. Is the familiarity of the Japanese with Western Literature a hindrance or a help to the spread of Christianity ?

4. What emphasis would you place on literature as an evangelistic agency in Japan ?

5. Compare Christianity and Shintoism.

6. What do you think should be the attitude of a missionary towards ancestral worship ?

7. How would you commend Christian patriotism to an ardent Shintoist ?

8. What do you consider the best features of Buddhism ?

9. In what ways has Buddhism failed to meet the needs of the Japanese?

10. How would a Buddhist regard the divisions which exist among Christians ?

11. Is the present Buddhist revival a menace or a stepping-stone to Christianity ?

12. Explain how a Japanese could conceive of "a mosaic of religions."

13. Compare the ethical standards of Confucianism and Christianity ?

CHAPTER III.

AIM—To appreciate the situation at the re-opening of Japan.

QUESTIONS.

1. Compare the Japanese Empire, in age, with the Roman Empire, the Papacy, the British Monarchy and the United States Government.

2. In the days of St. Paul which was the more promising race, the Japanese or our Anglo-Saxon ancestors ?

3. Since that time what has each race received from without ?

4. What does the success of the Jesuit Mission indicate in regard to Japanese character ?

5. Why have modern Missions a greater right to survive than the Jesuit Mission had ?

CHAPTER IV.

AIM—To trace the development of Christian work in Japan.

QUESTIONS.

1. Was there as much need at home in 1859 as there is to-day?

2. Compare the discouragements at home which faced the early missionaries with those of missionary volunteers to-day.

3. Compare the difficulties which faced them in Japan with those of to-day.

4. Compare the encouragements of to-day with those of 1859.

5. Were the results of the work of the early missionaries as great as they had a right to expect?

6. What do the variations in the progress of Christianity in Japan indicate as to the difficulties experienced?

7. Give reasons for the necessity of Bible translation.

8. Give reasons for the unusual degree of organization in so new a mission field.

9. Name and account for the problems which confronted Christian Missions during the reactionary period.

10. How many of these survive to-day ?

11. In what way does the Anglo-Japanese Alliance effect our responsibility towards Japan ?

12. What institutions in Japan are due to Christian influence ?

13. Discuss the value of auxiliary missionary agencies.

CHAPTER V.

AIM—To understand the origin of the Nippon Sei Kokwai.

QUESTIONS.

1. How far have medical missions in Japan been necessary or useful ?

2. Considering the fact that Japan has a complete secular educational system, what is the justification for Christian schools and colleges ?

3. Describe the methods that the evangelistic missionary uses to present the Gospel to the people.

4. What do you consider the most effective evangelistic agency ?

5. How does the record of Anglican missions Japan justify your opinion in regard to this ?

6. What should be the attitude of the missionary towards church organization and the establishment of a Japanese ministry ?

7. Why were congregations organized in the early Christian Church ?

8. Which of these reasons would be applicable now to the Churches in the mission field ?

CHAPTER VI.

AIM—To hear the Call of Japan.

QUESTIONS.

1. How far was the Church of England in Canada ready to undertake foreign missionary work in 1883 ?

2. Why was there so much hesitancy about beginning such work ?

3. Explain the connection between the D. and F.M.S., the C.C.M.S. and the M.S.C.C.

4. Compare the density of population of Owari with that of Canada and with your own County.

5. If you were sent out as an evangelistic missionary, how would you begin ?

6. What are some of the disadvantages of using an interpreter ?

7. What is the value of such institutions as the Yoro-In, the Blind School, etc. ?

8. What effect does persecution generally have on individuals and on Churches ? Why ?

9. Compare the average parish of a clergyman in Canada with the district under the care of one of our missionaries in Japan in regard to population, church membership, workers, equipment, etc.

CHAPTER VII.

AIM—To hear the Call of Japan.

QUESTIONS.

1. What would lead non-Christians to worship idols?

2. What is meant by an "out-station"? What is its place in evangelistic methods?

3. What is the importance of Sunday Schools for heathen children? Compare and contrast these Sunday Schools with your own.

4. What is a "mission hall" and how is it used?

5. Which do you consider the more important evangelistic work, that among students or that among people of the artisan or fisherman type? Why?

6. Why are hostels for students important agencies in missionary work?

7. Illustrate the work of the W.A. in its relation to the M.S.C.C. on the mission field by some concrete examples.

8. If you had $10,000 to invest in missionary work in Japan how would you invest it ?

CHAPTER VIII.

AIM—To realize our responsibility to Japan.

QUESTIONS.

1. What have been the advantages of consolidation among the various branches of the Anglican Communion in Japan ?

2. What are the most striking differences between the Japanese liturgy and ours ?

3. What contributions may we expect Oriental Churches (such as that of Japan) to make to the interpretation of Christianity ?

4. Contrast Christian and heathen ideals in regard to marriage and the family.

5. To what extent should the Japanese Church be independent of foreign influence ?

6. How soon and to what extent should self-support be urged upon the Native Church ?

7. What are the chief hindrances to self-support in Japan ?

8. What is now the greatest opportunity before the Japanese Church ?

9. What difficulties in evangelistic work in Japan are also to be found in Christian work in Canada ?

10. What difficulties are peculiar to Japan ?

11. When should the Japanese Church have Native Bishops ?

12. How should the establishment of a Canadian Missionary Jurisdiction promote efficiency in our work in Japan ?

13. How does it affect the responsibility of the Canadian Church ?

14. What do you consider the great need of missionary work in Japan to-day ?

15. What is the best thing I can do for Japan ?

16. Am I doing it ?

17. Why?

SOME USEFUL BOOKS ON JAPAN.

Arnold, Miss Alfreda : CHURCH WORK IN JAPAN.
Bacon, Miss A. M. : JAPANESE GIRLS AND WOMEN.
Bachelor, Rev. John : THE AINU OF JAPAN.
Bickersteth, Miss M. : JAPAN AS WE SAW IT.
Chamberlain, Prof. H. B. : THINGS JAPANESE.
Clement, Prof. E. W. : A HANDBOOK OF MODERN JAPAN.
" " CHRISTIANITY IN MODERN JAPAN.
Davis, Rev. J. D. : A MAKER OF NEW JAPAN—A BIOGRAPHY OF DR. J. H. NEESHIMA.
Gale, Jas. S. : KOREA IN TRANSITION.
Griffis, Dr. W. E. : THE MICADO'S EMPIRE.
" JAPAN IN ITS HISTORY, FOLK-LORE AND ART.
" THE RELIGIONS OF JAPAN.
" VERBECK OF JAPAN.
" THE JAPANESE NATION IN EVOLUTION.
Gulick, Rev. S. L. : THE EVOLUTION OF THE JAPANESE.
Imai, Rev. J. T. : BUSHIDO PAST AND PRESENT.
MacKay, Rev. G. L. : FROM FAR FORMOSA.
Mitford, A. B. F. : TALES OF OLD JAPAN.
Murdock, James : A HISTORY OF JAPAN (3 Vols.)
MURRAY'S HANDBOOK FOR TRAVELLERS IN JAPAN.
Nitobe, Prof. : Inazo : BUSHIDO—THE SOUL OF JAPAN.
Peery, Rev. R. B. : THE GIST OF JAPAN.
PROCEEDINGS OF THE GENERAL CONFERENCE OF PROTESTANT MISSIONS—1900 1908.
Tamura, Rev. N. : THE JAPANESE BRIDE.
Tristram, Rev. Canon : RAMBLES IN JAPAN.
Uchimura, K. : THE DIARY OF A JAPANESE CONVERT.

A.

B.

C.

D.

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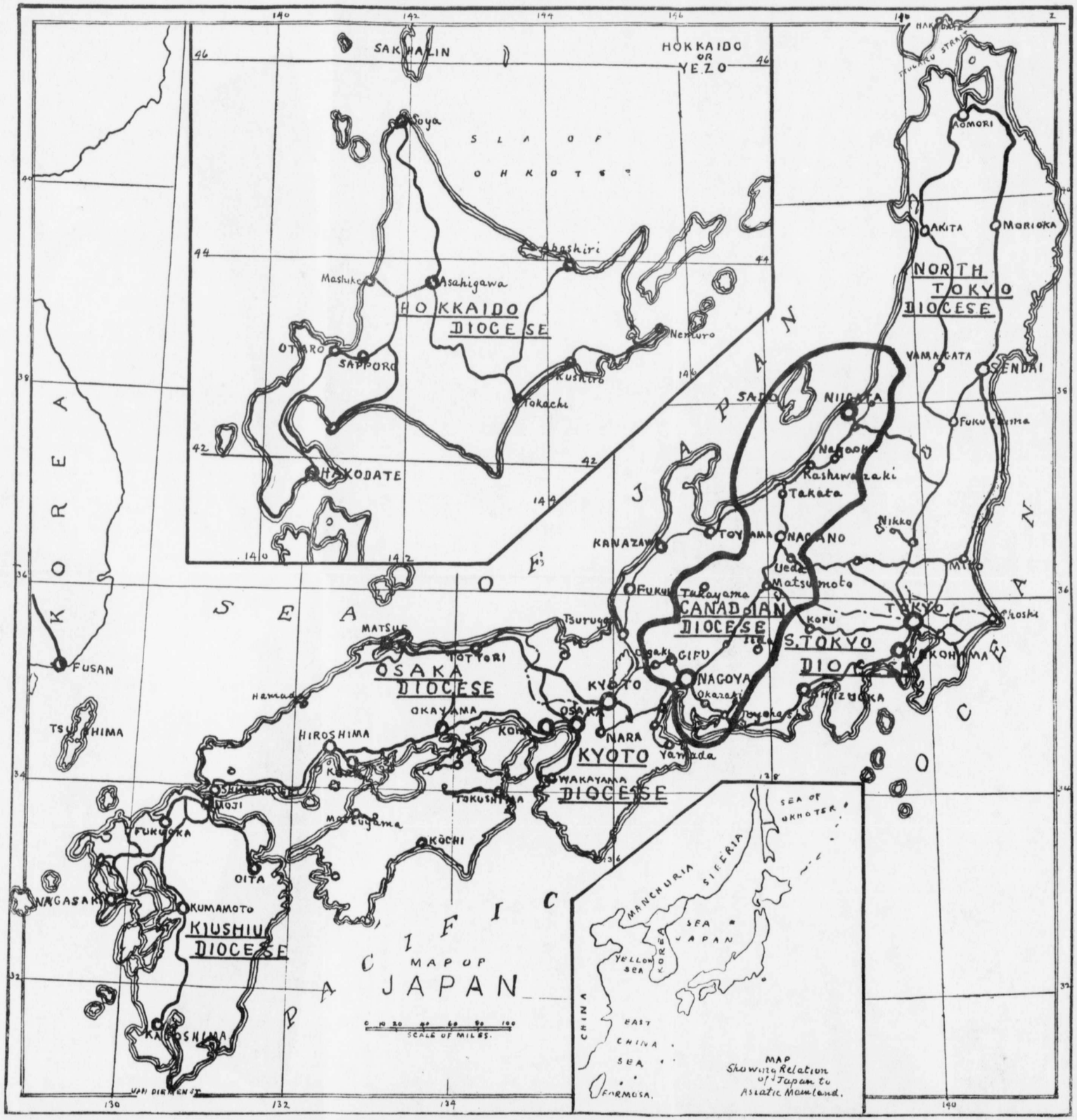
SAKHALIN
HOKKAIDO OR YEZO
SEA OF OHKOTSK
Soya
Abashiri
Mashike
Asahigawa
HOKKAIDO DIOCESE
OTARU
SAPPORO
Nemuro
Kushiro
Tokachi
HAKODATE
HAKODATE
TSUGARU STRAITS
AOMORI
AKITA
MORIOKA
NORTH TOKYO DIOCESE
YAMAGATA
SENDAI
NIIGATA
SADO
Fukushima
Nagaoka
Kashiwazaki
Takata
Nikko
KANAZAWA
TOYAMA
NAGANO
Ueda
Matsumoto
Fukui
Takayama
CANADIAN DIOCESE
KOFU
TOKYO
S. TOKYO DIOCESE
Choshi
GIFU
NAGOYA
Okazaki
Toyoka
Hamamatsu
KYOTO
OSAKA
NARA
Yamada
WAKAYAMA
OSAKA DIOCESE
KOBE
TOTTORI
Tsuruga
MATSUE
Hamada
OKAYAMA
HIROSHIMA
TSUSHIMA
SHIMONOSEKI
MOJI
FUKUOKA
OITA
NAGASAKI
KUMAMOTO
KAGOSHIMA
KIUSHIU DIOCESE
Matsuyama
TOKUSHIMA
KOCHI
FUSAN
KOREA SEA
PACIFIC OCEAN
JAPAN SEA
MAP OF JAPAN
SCALE OF MILES.
SEA OF OKHOTSK
MANCHURIA
SIBERIA
KOREA
YELLOW SEA
EAST CHINA SEA
CHINA
FORMOSA.
MAP Showing Relation of Japan to Asiatic Mainland.