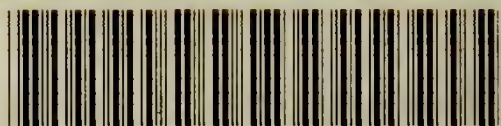


# JAPAN

## ITS PEOPLE AND MISSIONS



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A CAR PROCESSION IN JAPAN.

# JAPAN :

ITS PEOPLE AND MISSIONS.

BY

JESSE PAGE,

AUTHOR OF "BISHOP PATTESON," "HENRY MARTYN,"  
"AMID GREENLAND SNOWS."

Land of the breaking day, we pray for thee!  
That in thy borders God's sweet peace may rest,  
That all thy children in His school may be  
Swift learners of the wisdom that is best.  
So in that Eastern sphere the Lord may raise  
A Christian kingdom to His endless praise.

FLEMING H. REVELL COMPANY

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TORONTO

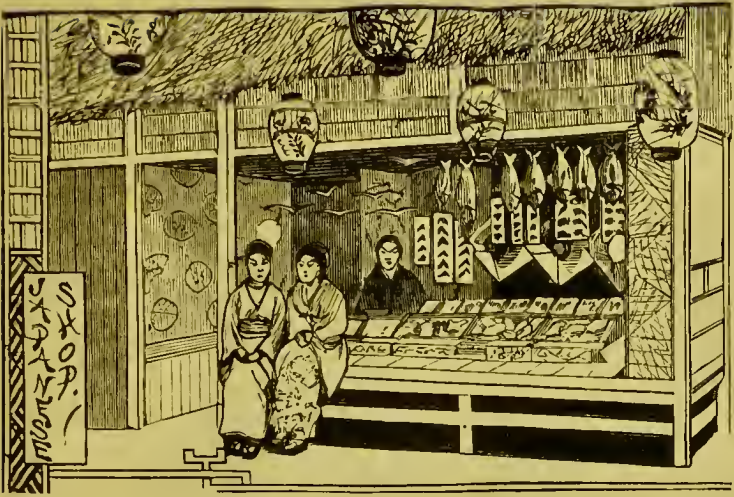
*Publishers of Evangelical Literature.*

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## P R E F A C E .

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**J**APAN is the child of the old age of the nineteenth century, and the eyes of the world are turned with mingled admiration and concern towards this lively little nation of the East. Although she has not yet attained her jubilee of modern history, the two or three decades of her national life already passed have been distinguished by an almost unprecedented progress in civilisation. With astonishing dexterity she has picked up the best in Western ideas and assimilated them to her own advantage. And in this she has not been, as some might imagine, a mere copyist. The Japanese idea has always striven to study, and appreciatively, the progressive elements of other countries, and, in laying them down as foundations of her own national character, to try if possible to improve upon them. In some cases she has done so very successfully. Thus it happens that Japan is one of the most "up-to-date" nations of the world to-day.

What she won in peace she has now gained in war. The crushing humiliation of China by the force of her arms has undoubtedly given her a high position among

military nations. But in battle, as in gambling, there is often greater misfortune in winning than in losing, and the best friends of bright, intelligent, and progressive little Japan pray that she may be preserved from the iron heel of a despotic militarism.

Rocks ahead there are no doubt in the political ocean, which will demand the vigilance of the great minds who pilot the destinies of Japan; but there is one consideration which far outweighs all others in importance, and that is the religious future of her people. To those who believe in their hearts that it is righteousness which exalteth a nation, and that the fear of the Lord is really the beginning of wisdom, this is the question of the day. "Japan for Christ" is the watchword, or ought to be, of the Church, and it is to promote this missionary motive and zealous enterprise of faith that the following pages have been written.

The early history of Japan, from this point of view, is second to none in attraction and interest. It discloses a nation, shut off from the outer world for all these centuries, with its ancient arts, religion, and government like the Chinese kingdom while many European nations were as yet unborn.

A dim, shadowy age it was, of mythical heroes and brave deeds, a nightmare of evil spirits, and filled with the rush and deadly clutch of men in conflict, myriads of mortals dying like flies in the catastrophes of war. Out of all this the growth of religion was evolved, Shintōism with its crowd of gods and ancestral worship, Buddhism grafting itself upon Shintōism to absorb and supersede its rival, and Roman Christianity, not without its heroisms, but in turn assimilating itself with this strange hybrid mixture of creeds. Then ensued a baptism of fire and blood, the St. Bartholomew's Day of Japan, a persecution more virulent than that of Diocletian, and a scourge which cast out Christianity with unutterable violence and scorn. This done, the nation lifted her drawbridge, locked her doors and sulked in solitude, excluding herself from all the outside world for centuries. But though her coasts were silent, and no stranger dared to peer into her dominions, the land was filled with strife and anarchy, culminating at last in an outburst of revolution, and a Reign of Terror more bloody than ever Paris knew. At last, out of chaos, the new order came; Christianity and civilisation passed thither

on the decks of American and English vessels, and the Missionary history of Japan, that is to say, of Protestant work and workers, began.

It strikes one as all very modern, for the very genesis of it is well within the memory of a middle-aged man, but in that brief space much has been accomplished ; and missionary enterprise has done its best to keep step with the extraordinary political and social advance of Japan.

It will be seen that it was due to the courage and tact of Commodore Perry of the American navy that the hermit nation was first constrained to open her ports to the outside world. It was also the missionaries from the same great Republic who led the way with the good tidings of Jesus Christ. What the London Missionary Society did for Madagascar, and the Moravians for Greenland, the Christian Churches of the United States have done for Japan. Honour to whom honour is due.

One of the happiest aspects of Mission work in the Land of the Rising Sun is the unity which exists between the workers. It was indeed a gracious inspiration which led the half-dozen leading Churches to meet from time to time in brotherly concert, sinking all minor differences in the common weal. Thus they showed these keen, dark-eyed Japanese their common love and undivided aim. Almost every Christian communion has its representative in Japan, but there is a much greater spirit of mutual helpfulness and concord than exists even nearer home. It is a thousand pities when and where it is otherwise. In face of the frowning front of heathenism, it is far better that we appear before them in the seamless robe of Christian love than arrayed in the Joseph's coat of many-coloured sectarianism.

In preparing this volume no pains have been spared to make it as complete and up-to-date as possible. The highest authorities on the subject have been consulted, and many books, viewing Japan from various standpoints, have been pressed into service. Amongst others, mention should be made of that fine classic of Japanese history, the "Mikado's Empire," by Dr. Griffis, at once replete and reliable ; his other scholarly work on the "Religions of Japan" ; "Problems of the Far East," by the Hon. George N. Curzon, with its clear and critical observation ; Sir Edwin Arnold's "By Sea and Land," instinct with life, full of

music and beauty; Mr. Eugene Stock's capital little work, "Japan and the Japan Mission"; Mr. Henry Norman's "Real Japan," a present day aspect, crisp and original; Rev. John Batchelor's "The Ainō of Japan"; "Things Japanese," by Professor B. H. Chamberlain; Dr. Davis's capital "Life of Neesima" (Fleming H. Revell Co); and last, not least, that invaluable eirenicon of Missions, Cassell's "Conquests of the Cross."

I have to express my great obligations to the Church Missionary Society for again so courteously placing at my disposal their library, journals, and letters. Dr. W. N. Whitney has very kindly instructed me upon many points from his personal knowledge of the country and its people, and above all, I appreciate the invaluable service rendered me by the Rev. John Piper, so long resident as a missionary in Japan, who has at great pains revised every page of the work before going to press.

God save Japan!

JESSE PAGE





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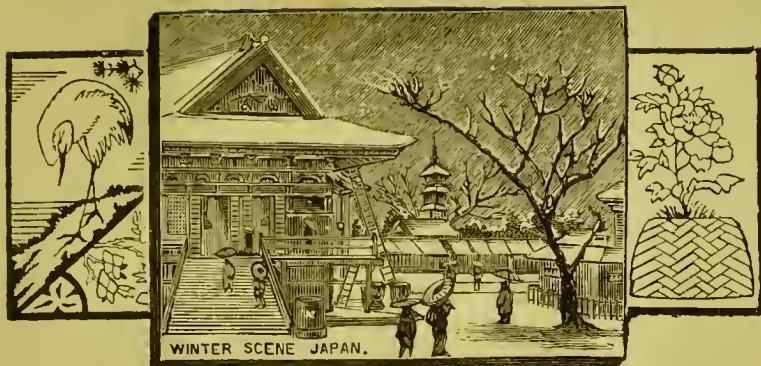
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# JAPAN: ITS PEOPLE AND MISSIONS.

## CHAPTER I.

### THE HISTORY OF OLD-FASHIONED JAPAN.

Far down the misty track of ancient years,  
We hear the footfall and the voice of men,  
The song of victory, the wail of tears;  
The tide of human life rolls back again.

A BIT of old world, very old world, is Japan. Six hundred and sixty years before the birth of Christ, when Manasseh, King of Judah, was setting up his graven images in Jerusalem, and Assurbanipal, the monarch of Assyria, was achieving those victories which we to-day spell out on the flints of ancient Babylon, Jimmu Tennō, "the heavenly king," was on the throne as Mikado of Japan. If the native chronology is to be trusted—and this is admitted to be a point of doubt—this kingdom had an existence and some sort of a civilisation more than three hundred years before there appeared in the writings of Aristotle the first reference to the British Isles. Our Western

ideas of antiquity do not seem much when compared with Oriental age ; in exploring its pathways we wake the foot-fall of centuries, for the East is the cradle of the world.

The oldest works of literature of Britain and Japan, however, are contemporaneous ; for while the Venerable Bcde was translating the Gospel of St. John in his monastery at Wearmouth, the Japanese historian was compiling the Kojiki and Nihongi, or Chronicles of his native country, in the eighth century of the Christian era.

Notwithstanding these ancient records, little of any definite interest is known of those early centuries in the Land of the Rising Sun. The mythical doings of successive rulers, of the wise and good Nintoku, who was the Japanese King Arthur of Chivalry, the introduction of Chinese arts and philosophy, and the first use of the waterwheel,—these are a few of the items of common consequence. Up to the twelfth century the government of the country was despotic, and the Mikados wielded an unrestrained authority over their subjects ; but from that point the Daimiōs, who were the feudal barons of that day, began to assert their power. Each had his fortified castle and swarm of armed retainers, and while nominally loyal enough to the reigning Mikado they felt the power of their strength, and ere long began to manifest their independence. By a strange coincidence, just about the time that the English barons were pressing King John to sign Magna Charta at Runnymede, a Japanese feudal lord, at the head of his powerful clan, overcame the authority of the Mikado, and, taking the title of Shōgun, afterwards termed Tycoon, and meaning “Barbarian subjugating great general,” established a dual form of government, which lasted for seven hundred years. Henceforward the king was to be



only a monarch in name, one never seen by the eye of any of his subjects, and whose authority, while still retained as that of a spiritual man under Divine right, should be absolutely wielded by this exalted official, who to all intents and purposes ruled the land.

The sacredness of the royal line and kingship was, however, not impaired. No Japanese would dare to deny that the line of Mikados was descended from the gods, and that the mysterious being of their own day, whose feet alone they were permitted to see beneath a curtain, was indeed the true offspring of the mythological Ama-terasō mikami, or Heaven-illuminating goddess. This mysterious and brilliant deity is supposed to have sent her grandson, Ninigi no mikoto, to the earth with a special commission to rule.

"The Sun-goddess," says Dr. Griffis, "gave her grandson various treasures, chief of which were the mirror emblem of her own soul, and now worshipped at Isé, the sword Cloud-cluster, taken by Sosanōō from the dragon's tail, and a stone or seal.

"Concerning the mirror she said, 'Look upon this mirror as my spirit ; keep it in the same house and on the same floor with yourself, and worship it as if you were worshipping my actual presence.' "

Another version of this divine investiture is given in these words : "For centuries upon centuries shall thy followers rule this kingdom. Herewith receive from me the succession and the three crown talismans. Should you at any future time desire to see me, look in this mirror. Govern this country with the pure lustre that radiates from its surface. Deal with thy subjects with the gentleness which the smooth rounding of the stone typifies. Combat the enemies of thy kingdom with this sword, and slay them on the edge of it."

In some cases a woman was allowed to assume this royal position ; the records of Japanese early history abounds in the brave doings of some of the royal queens. One of these the Empress Jingu (godlike exploit), stands out in strong relief as the Joan of Arc of her country. The death of the Emperor in battle threw upon her the responsibility of leading the troops, and, addressing her soldiers in a manner reminding one of Queen Elizabeth at Tilbury, she exclaimed, "The safety or destruction of our country depends upon this enterprise. I entrust the details to you. It will be your fault if they are not carried out. I am a woman and young ; I shall disguise myself as a man, and undertake this gallant expedition, trusting to the gods and to my troops and captains. We shall acquire a wealthy country. The glory is yours, if you succeed ; if we fail, the fault and disgrace shall be mine." This Queen Mother is still worshipped in the temples of her country under the title of Kashii dai miō jin, and she has become the favourite heroine for the boys. It is a noticeable fact that, on those frequent occasions when in Japanese households a festival of war is held, and dolls are arranged to represent the national heroes, this warrior woman is placed among the male and not the female groups.

After the assumption of power by the Shōguns the records are replete with successive strifes, victories and defeats, and describe the exploits of warlike ancestors of brave spirit and strong limb, such as are preserved in the Norse Sagas, and the history of our Saxon forefathers. One of the most popular works of fiction in Japan to-day is the Heiké Monogatari, or the history romance of the Taira, that mighty clan of military warriors who were dominant in the country in the

ninth century. After a long and arbitrary rule, marked by the cruelty and waste of human life common to those barbarous days, the remnant of this great family



ANCIENT WARRIOR IN ARMOUR.

of fighters met their rivals, the Minamoto clan, for a final conflict. They were clustered in their war junks in the bay, on the shores of which the modern town of Shimonoseki now stands, and which will now attain a new historical interest as the meeting place for peace

negotiations in the late war between China and Japan. On this fatal day, towards the close of the twelfth century, the Taira warriors made a last stand. "The Mikado's Empire" thus tells the tale of blood: "Like a wounded stag that turns upon its pursuers, the clan were about to give final battle; by its wager they were to decide their future destiny—a grave in a bloody sea, or peace under victory. They had collected five hundred vessels. They hurried their aged fathers and mothers, their wives and children, on board. Among them were gentle ladies from the palace, whose silken robes seemed sadly out of place in the crowded junks. There were mothers with babes at breast, and little children, too young to know the awful passions that kindle man against man. Among the crowd were the widow and daughter of Kiyomori, the former a nun, the latter the empress-dowager, with the dethroned mikado, a child six years old. With them were the sacred insignia of imperial power—the sword and ball.

"The Minamoto host was almost entirely composed of men, unencumbered with women or families. They had seven hundred junks. Both fleets were gaily fluttering with flags and streamers. The Taira pennant was red, the Minamoto white with two black bars near the top. The junks, though clumsy, were excellent vessels for fighting purposes, fully equal to the old war-galleys of Actium.

"On one side were brave men flushed with victory, with passions kindled by hate and the memory of awful wrongs. On the other side were brave men nerved with the courage of despair, resolved to die only in honour, scorning life and country, wounds and death. . . . That May morning looked upon a blue sea, laughing with unnumbered ripples and glinting with the steel

of warriors decked in all the glory of battle-array, and flaunting with the gay pennants of the fleet which it seemed proud to bear. . . .

“The Taira, driven off the face of the earth, were buried with war’s red burial beneath the sea, that soon forgot its stain, and laughed again in purity of golden gleam and deep-blue wave. The humble fisherman casting his nets, or trudging along the shore, in astonishment saw the delicate corpses of the court lady and the tiny babe, and the sun-bronzed bodies of rowers, cast upon the shore. The child who waded in the surf to pick up shells was frightened at the wave-rolled carcass of the dead warrior, from whose breast the feathered arrow or the broken spear-stock protruded. The peasant, for many a day after, burned or consigned to the burial flames many a fair child, whose silken dress and light skin told of higher birth and gentler blood than their own rude brood.”

The next native battle of importance occurred in 1281, when the Mongol Tartars of China fitted out an immense Armada for the conquest of Japan. In many respects we find in this instance also a parallel to the Spanish Armada, which three hundred years later neared our own shores. The large fleet of junks, armed with weapons of war from Europe, and crowded with well-trained and high-spirited warriors, drew towards the devoted island with a self-conscious certainty of success. Although they failed to disembark, their superior weight and strength soon began to tell upon the valiant little defenders; for, chained together in a long crescent line like the galleons of Castile, the Mongols proudly defied resistance.

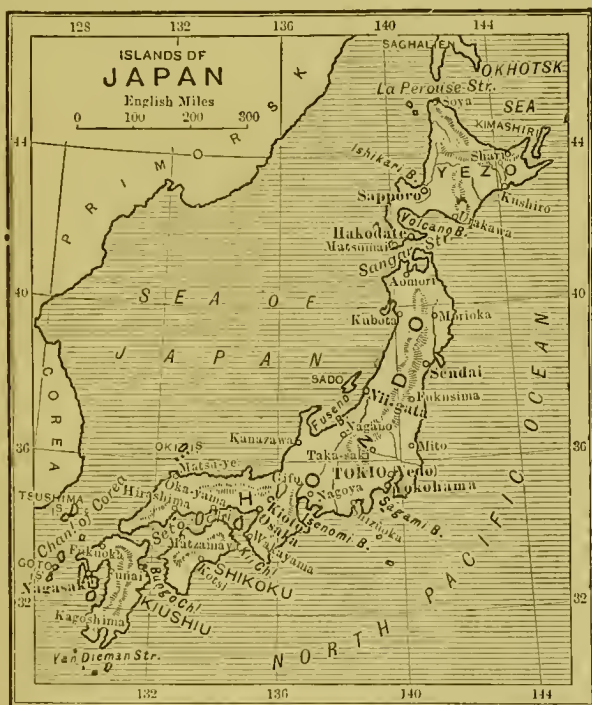
Hereupon a Japanese captain, Michiari by name—the Drake of his country’s peril—sallied forth with two

boats manned by men as resolute and daring as himself. He had previously prayed at the shrine of his gods for victory, and after writing his supplication on paper and burning it, he solemnly swallowed the ashes after the manner of the devout of his day. "Surely he is mad," cried the Japanese on shore, whilst the Mongol commanders could only surmise he was coming to surrender. Drawing near, however, to one of the largest junks, Michiari and his men swiftly boarded her, and with their keen and hard swords, after a bloody struggle, made short work of the astonished crew. Setting fire to the ship, those who had survived hastened back to their boat and nimbly escaped. This daring act for a time struck terror into the hearts of the invaders.

Meanwhile, throughout the monasteries and temples of Japan, unceasing prayers were offered to their native deities to save the country from the Chinese ; and while the emperor and his nobles were prostrating themselves, under a clear sky a streaky cloud appeared, and a cyclone of extraordinary violence swept the coast. The proud Armada was scattered, the rocks of Japan were strewn with broken junks and the bodies of dead foes, and the native traditions relate that only three Mongols escaped to tell the tale of disaster to their Tartar king. The Japanese still boast that their country has never been successfully invaded ; but the Mongol survives as the bogey of the native nursery, and mothers say (just as they used to do about Napoleon Buonaparte in England) to their refractory children, "Do you think the Mogu " (Mongols) "are coming ?"

Shortly after this a dynastic struggle known as the War of the Chrysanthemums, after the manner of our Wars of the Roses, plunged the country into civil strife, and these wars finished the ascendancy of the Shōguns

of the Asikaya family. During the two centuries following 1336, denominated the Middle Ages of Japan, the religion of Buddha, which had entered the country from China as far back as the third century, had become a power, and grafted itself on its original Shintō worship. The sacred bells were cast, and the arts, which have



made Japan since so famous, were introduced. Under Nobunga, a famous fighting lord of those feudal times, a crusade against the Buddhist religion resulted in the massacre of its priests; the great general Hidéyoshi, who succeeded him, was also fired with an ambition, not only to conquer Corea, but China itself. This dream of his boyhood was, at any rate as regards the more modest ambition of attacking Corea, realised in

his later years. He prepared for the war after consulting the oracles, and decided finally upon an immediate advance by tossing a handful of coins into the air with the cry, "If I am to conquer China, heads will show it." The omen was favourable and Corea was successfully invaded. In their extremity, however, this peaceful people appealed to China for help, and the soldiers of Hidéyoshi had to retreat ingloriously from the island.

"The conquest of Corea," writes the authority already quoted, "thus ingloriously terminated, reflects no honour on Japan, and perhaps the responsibility of the outrage upon a peaceful nation rests wholly upon Hidéyoshi. The Coreans were a mild and peaceable people, wholly unprepared for war. There was scarcely a shadow of provocation for the invasion, which was nothing less than a huge filibustering scheme. It was not popular with the people or the rulers, and it was only carried through by the will of the taikō (or council of the Shōgun). While Japan was impoverished by the great drain on its resources, the soldiers abroad ruthlessly desolated the homes and needlessly ravaged the land of the Coreans. While the Japanese were destroying the liberties of the Coreans, the poor natives at home often pawned or sold themselves as slaves to the Spaniards and Portuguese slave-traders. The sacrifice of life on either side must have been great, and all for the ambition of one man. Nevertheless, a party in Japan has long held that Corea was, by the conquests of the third and sixteenth centuries, a part of the Japanese empire, and the reader will see how in 1872, and again in 1875, the cry of 'On to Corea!' shook the nation like an earthquake."

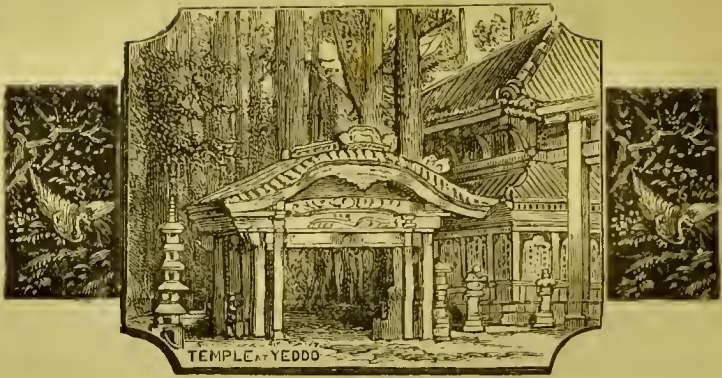
Hitherto this retrospect has traced the internal and



native progress of the Empire; it is now necessary to go back a little to speak of the first sight of the country by European eyes.

In the latter part of the thirteenth century Marco Polo, the famous Venetian discoverer, wrote a book, on his return from a stay of seventeen years at the court of Kublai Khan, the Tartar emperor in Pekin. News reached him there of the existence of an island across the Eastern sea, which the Chinese called Japangū. Where was the Land of the Rising Sun? It was an age of discovery, and amongst the most interested readers of Marco Polo's book was Christopher Columbus, who carried the Spanish flag across the Atlantic to discover Japan. Blown out of his course, all the world knows now how he found the archipelago of America, which resulted in the establishment of a colony under Vasco de Gama in the New World.

It was left, however, to Mendez Pinto, a Portuguese adventurer, to be the first European to land on the shores of the Japanese island, having been wrecked there, while on a Chinese pirate's junk, in 1542. The belated visitors soon made friends with the people, and the arquebuses they bore aroused the astonishment and wonder of one of the local Daimiōs who entertained them. Taught to make gunpowder and utilise its destructive force, the Japanese were open to receive the other Portuguese who flocked to their shores for trade. It was an epoch in the history of Japan, as it is with every country, when the use of firearms was introduced, and the trader sailed with his Western merchandise to her shores. But a third event of still greater importance marked this time, the consideration of which must be reserved for the next chapter.

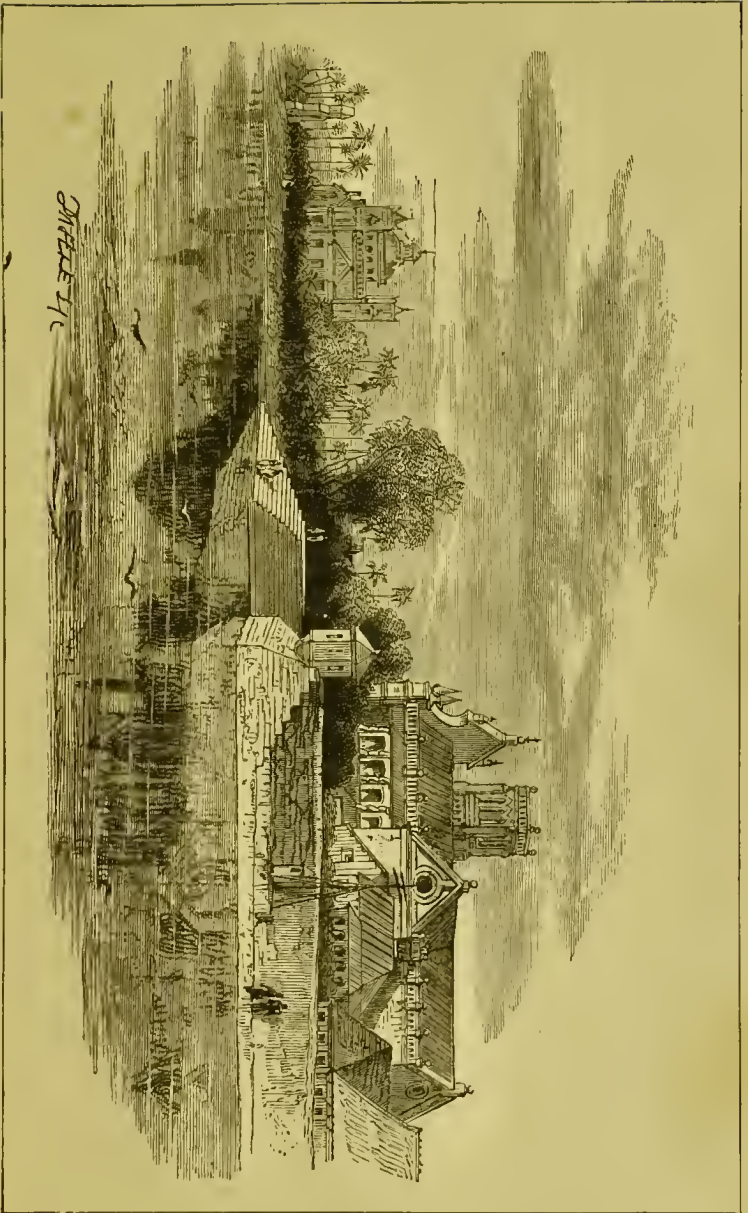


## CHAPTER II.

### THE JESUITS COME AND GO.

In the dark gloom the Cross of Christ appeared,  
And towards its light the people drew apace  
And loyal stood, nor persecution feared,  
Though death and torture stared them in the face.

A NATIVE of Satsuma, in Japan, one Anjiro by name, had killed a countryman, and, in his flight from the hands of justice, found shelter in the boat of the Portuguese adventurer, Mendez Pinto. In due time the vessel sailed home, and the Japanese fugitive landed at Goa. He was speedily noticed by one whose restless eyes were ever turned towards the lands afar off, and who had, with all his faults, the burning zeal of a missionary's heart. This was Francis Xavier, one of the most distinguished and most veritable of the Saints in the Romish calendar. He was still a young man, and had been already, it is generally believed, influenced somewhat by the Reformers of Germany. Coming, however, under the spell of Ignatius Loyola, who was then planning that Society of Jesus which was to become such a mighty power, Xavier yielded and



CHATELAIN

GOA, WHERE FRANCIS XAVIER IS BURIED.

took the vow which made him focus all the energy and devotion of his young manhood to the dissemination of the Church's principles in foreign lands. In his subsequent travels he was saddened by the disgraceful lives of the clergy; and with his high ideal of personal piety he set them a luminous example, by spending his time in the hospitals among the poor, and in devoted labour for the welfare of mankind. He set forth to carry Christianity to the pearl fishers of Cape Comorin, and here, as in India, large multitudes flocked to him for baptism. The value of their easy profession does not, however, seem to have been much, and his boast that he had baptised a whole village in a day amounted after all to translating the creeds, the commandments, and the Ave Maria into the vernacular, and making the people in a word repeat their assent and then baptising them. He admits in one of his letters that such converts were lamentably ignorant, and that they had mistranslated the very first word of the Creed, using the expression *Volo*, "I will," for the word *Credo*, "I believe."

His zeal and self-sacrifice were, however, genuine enough; and just at the moment that the Japanese Anjiro came on shore at Goa he was turning his eyes away from India and Ceylon, with sorrowful disappointment, towards some country where he might begin afresh the crusade of the Cross. He hailed the newcomer as a providential visitor, an Eastern Macedonia with the cry for help. Having become a Christian convert and mastered the Portuguese language, Anjiro soon became valuable to Xavier, who one day asked him whether his people over the sea would accept Christianity, if it were offered them. The answer is recorded by the first missionary in one of his letters.

“The man told me,” says he, “that his people would not immediately assent to what might be said to them, but they would investigate what I might affirm respecting religion by multitudes of questions, and, above all, by observing whether my conduct agreed with my words. This done the King (Daimiō), the nobility, and adult population would flock to Christ, being a nation which always follow reason as a guide.”



FRANCIS XAVIER.

Such a prospect was quite enough to fire the ambition of Xavier, and he speedily set out with the Jesuits and his interpreter, whose name had been changed in baptism to “Paul of the Holy Faith.”

In 1549 a Chinese junk approached the port of Kagoshima in the southern island of Kiushiu, and Xavier stepped ashore with his companions, and they began their missionary enterprise. He was still ignorant of the language, and found himself much impeded by

having to speak through the voice of another ; so that at first he gained but few hearers and no adherents.

Pressing on, however, with a zeal which was regardless of self, he walked barefoot and thinly clad, in the depth of winter, through blinding snow and swimming mountain torrents, until after two months he reached Miaco (Kiōto) the capital. The utmost he could do was to hold high his crucifix, show pictures of the Virgin and Child, and, what seems to have produced marked effect, read stories from the Gospel of St. Matthew, which Anjiro had translated into Japanese.

Here, however, the worldly wisdom of the Jesuits began to spoil the sincerity of his efforts ; he tried to be all things to all men, and to seek the favour, as he did in all his missionary journeys, of the rich and powerful to enforce his views. Although at times he appeared in the garb of austere poverty, yet in his public ministrations he surrounded himself with all the display which riches could furnish, and by lending a keen ear found out the real state of the kingdom, and how by diplomacy he might succeed. He won his way by costly gifts to the Shōgun Nobunga, who hated the Buddhists, and who did not hesitate to enter into an alliance with a new religion which would fight his battles. Still Xavier returned from the country with disgust after two years and a half of work, but it was to take with him to Portugal a native ambassador and two Japanese Christians, to make political arrangements in support of the power which had so favoured the Jesuits.

A flight of Jesuit missionaries followed to settle in Japan, and their work of proselytising was crowned with rapid success. The new religion spread like wildfire ; not only the common people, but the nobility, military chieftains, and admirals joining the Christian Church.

While the Japanese envoys were kissing the Pope's toe at Rome, the preaching friars from Spain and Portugal were counting their converts in the country at six hundred thousand; churches were studded all over the land, and seminaries for the training of converts and native teachers established at the great centres of population.

Various reasons may be adduced for the extraordinary result of this Jesuit mission, even apart from its alliance with the political party then in the ascendant. The time when Xavier arrived was propitious to a new religious crusade. Desolating wars had reduced the people to misery, and they found little comfort from the ancient faith of Shintōism; while the newer Buddhism, which had engrafted itself thereon, had caught their attention by its elaborate services and spectacles. The latter religion had lost much of its heart, but increased its ceremonial magnificence; and its ritualism prepared the way for the rival mass and worship, which were destined for a time to overcome it.

Buddhism had found a home in Japan by accommodating itself to the heathen usages of the ancient religions, and now Romanism was not slow to benefit by such an experiment of diplomacy. One of the highest authorities on Japanese history, Dr. Griffis, has thus put the case:—

“The Japanese are an intensely imaginative people; and whatever appeals to the æsthetics of sense, or fires the imagination, leads the masses captive at the will of their religious leaders. The priests of Rome came with crucifixes in their hands, eloquence on their lips; and with rich dresses, impressive ceremonies, processions and mysteries out-dazzled the scenic display of the Buddhists. They brought pictures, gilt crosses and

images, and erected gorgeous altars, which they used as illuminated texts for their sermons. They preached the doctrine of an immediate entrance into Paradise after death to all believers, a doctrine which thrilled their hearers to an uncontrollable pitch of enthusiasm. Buddhism promises rest in heaven only after many transformations, births, and the repeated miseries of life and death, the very thought of which wearies the soul. The story of the Cross, made vivid by fervid eloquence, tears, and harrowing pictures, and coloured images, which bridged the gulf of remoteness and made the act of Calvary near and intensely real, melted the hearts of the impressible natives. Furthermore, the transition from the religion of India to that of Rome was extremely easy. The very idols of Buddha served, after a little alteration with the chisel, for images of Christ. The Buddhist saints were easily transformed into the Twelve Apostles. The Cross took the place of the *torii*. It was emblazoned on the helmets and banners of the warriors, and embroidered on their breasts. The Japanese soldiers went forth to battle like Christian crusaders. In the roadside shrine, Kuanon, the Goddess of Mercy, made way for the Virgin, the mother of God. Buddhism was beaten with its own weapons. Its own artillery was turned against it. Nearly all the Christian churches were native temples, sprinkled and purified. The same bell, whose boom has so often quivered the air, announcing the orisons and matins of paganism, was again blessed and sprinkled, and called the same hearers to mass and confession; the same lavatory that fronted the temple served for holy water or baptismal font; the same censer that swung before Amida could be refilled to waft Christian incense; the new convert could use



unchanged his old beads, bells, candles, incense, and all the paraphernalia of his old faith in celebration of the new."

The power of foreign gold also made its way. From Spain and Portugal money came freely to assist the priests to bribe the powerful Daimiō ; and not only so, the spirit of the Inquisition was soon a deadly fact in this the latest acquisition of Rome.

The *bonzes*, or Buddhist priests, were executed or exiled ; whole villages had to accept Christianity or go, and the Daimiō of Bungo, the Alva of the time, delighted himself in destroying the temples and carrying the sword into the heretic camp.

The Daimiō of Takaski, another Romish Saul, "laboured with a zeal truly apostolic," says a Jesuit historian, "to extirpate the idolaters out of his states. He sent word that they should either receive the new faith or begone immediately out of his country, for he would acknowledge none for his subjects but such as acknowledged the true God. This declaration obliged them all to accept instruction, which cut out work enough for all the fathers and missionaries at Miaco."

This wholesale acquisition of souls was not, however, to continue ; methods of this character inevitably carry their own sentence of death. The death of Queen Mary broke the fetters of Romish tyranny in England ; and in Japan when Nobunga expired, in whose favour the Jesuits had sunned themselves, a sense of sudden insecurity startled them with many fears. His successor, Hidéyoshi, had long noted the intrigues of the foreign emissaries, how they quarrelled among themselves and did not hesitate to take sides in the tribal conflicts of Japan. He issued a decree banishing every Jesuit. This they only partially obeyed. They cleared the

churches, and stopped the preaching, but worked away privately, making ten thousand converts a year until the year 1590.

Then Hidéyoshi, aroused with indignation, proceeded to carry out his decree by force, and, as a fearful lesson, crucified in the streets of Nagasaki nine missionaries and seventeen of the Japanese converts. The death of this wrathful tyrant did not give the Jesuits the chance of rest : one even stronger and fiercer than he took up the scourge, and Iyéyasū chastised the Christians with scorpions. He discovered in 1611 that the Spanish Jesuits were plotting against him, and arranging to reduce the country to a position of slavish subjection to their foreign government. They had sown the wind of invoking the power of the secular sword, and they now reaped the whirlwind of that sword being turned upon themselves. The priests were hunted like partridges, and with their native catechists and friends forced upon the junks which waited to take them away—anywhere, so long as they might never return. The Christians took up arms, and waged an unequal struggle in the war of desperate and cruel extirpation. They were slain without mercy.

But such a persecution produced its martyrs—confessors of the faith worthy to stand beside the noblest who have suffered for Christ within Rome's arenas in apostolic days, or where the mountains of the Waldenses were whitened with the bones of slaughtered saints. The light these converts had was obscured by many ignorances and errors, but they were loyal to Christ, and could die for Him like heroes and heroines. Their enemies used to place upon the ground a cross of copper, upon which was inscribed the name of the "Criminal God." In ranks of thousands these Christians



NAGASAKI, THE SCENE OF THE MASSACRE OF CHRISTIANS.

were called upon one by one to trample on that cross and thus adjure their religion, or be crucified ; and to their immortal honour let it be recorded they very seldom recanted. Tortured, burnt while bound to wooden crosses, flung alive into pits and smothered with earth, they chose rather death, however terrible, than deny their Lord. The climax of desolation was reached when the brave Christian garrison of the castle of Shimabara, in number 37,000, surrendered after a valiant defence, and were all mercilessly massacred, thousands being flung alive from the rock of Pappenberg into the sea. This spot is in sight of Déshima, in the Bay of Nagasaki. Dr. Griffis has given in striking language a picture of this effectual stamping out of Christianity.

“After nearly a hundred years of Christianity and foreign intercourse, the only apparent results of this contact with another religion and civilisation were the adoption of gunpowder and fire-arms as weapons, the use of tobacco and the habit of smoking, the making of sponge-cake (still called Castira—the Japanese form of Castile), the naturalisation into the language of a few foreign words, the introduction of new and strange forms of disease, among which the Japanese count the scourge of the venereal virus, and the permanent addition to that catalogue of terrors which priest and magistrate in Asiatic countries ever hold as weapons to overawe the herd. For centuries the mention of that name would bate the breath, blanch the cheek, and smite with fear as with an earthquake shock. It was the synonym of sorcery, sedition, and all that was hostile to the purity of the home and the peace of society. All over the empire—in every city, town, village and hamlet ; by the roadside, ferry, or mountain pass ; at every

entrance to the capital—stood the public notice boards on which, with prohibitions against the great crimes that disturb the relations of society and government, was one tablet, written with a deeper brand of guilt, with a more hideous memory of blood, with a more awful terror of torture, than when the like superscription was affixed at the top of a cross that stood between two thieves on a little hill outside Jerusalem. Its daily and familiar sight startled ever and anon the peasant to clasp hands and utter a fresh prayer, the *bonze* to add new venom to his maledictions, the magistrate to shake his head, and to the mother a ready word to hush the crying of her fretful babe. That name was Christ. So thoroughly was Christianity, or the 'Jashi mon' (corrupt sect), supposed to be eradicated before the end of the seventeenth century, that its existence was historical, remembered only as an awful scar on the national memory. No vestiges were supposed to be left of it, and no knowledge of its tenets was held, save by a very few scholars in Yedo, trained experts who were kept, as a sort of spiritual bloodhounds, to scent out the adherents of the accursed creed."

Christianity had been stamped out, and the work of the first missionaries—the toil of years of valiant effort, mixed with very questionable methods—was wiped out entirely. The sacred name of Jesus was not even whispered after that murderous Japanese St. Bartholomew. With the extirpation of the foreign religion the rulers and people hoped they had expelled the sins and curses which these traders had introduced. Japan had learnt to detest the people from the West, and locked herself in to forget, like some fearsome nightmare, their very existence. From this moment, for the space of two hundred and thirty years, in every village, on every

bridge, by the wayside, and at the ports of the sea, boards were fixed up with this terrible proclamation, "As 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."

Upon this dreadful edict Mr. Eugene Stock in "Japan Missions" remarks very truly:—

"Who is 'the Christian's God,' so curiously distinguished in these shocking words from the 'Great God of all'? Is it Christ? Or is it the Pope? One of the letters carried to Pope Gregory XIII. by the four Japanese nobles was thus addressed, 'A celui qui doit être adoré, et qui tient la place du Roi du Ciel, le grand et Très-Saint Pape'; and another began thus—'J'adore le Très-Saint Pape, qui tient la place de Dieu sur la terre.'

"We can honour the zeal and self-denial of the Jesuit missionaries. We can believe that among their converts there were some who, in much ignorance, did trust their souls to the Saviour. But the responsibility for the blasphemous proclamation, which for two centuries and more shut out Christianity from Japan, must lie at the door of Rome."





### CHAPTER III.

#### THE BREAKING OF THE SILENT CENTURIES.

The day is breaking and the shadows flee,  
A better, brighter age is ushered in ;  
The fettered mind, from ignorance set free,  
Seeks eagerly a truer life to win.

**T**HE Japanese had locked themselves in. So thoroughly had they done this, that, not only was no foreigner allowed to enter their door, but no native was permitted to leave his country. They sulked in resentful exclusion, and it seems almost incredible that the nation, which to-day thinks herself nothing if she is not Western and progressive, should have so conservatively shut herself up against outside influences. They made only one exception. In the harbour of Nagasaki, which is overlooked by the Pappenberg rock of martyrdom, is the island in the shape of a fan, called Déshima, and upon this spot they permitted, under severe and humiliating restrictions, a group of Dutchmen to remain. Here these favoured few might receive a visit from a ship of their native country only once in six months, and from time to time the Dutch Commissioner was compelled to visit the Japanese authorities, to lay

at their feet gifts and tributes of great value. The reason adduced for this mark of favour is scarcely complimentary to the Hollanders. Certainly they had laid the Japanese under some obligation by revealing the conspiracies and intrigues of the Jesuits, but they had kept a safe neutrality on the subject of Christianity. Their own historian does not deny this, and admits that when they were confronted with the question which had deluged the land with the blood of faithful confessors they replied, "No, I am not a Christian, I am a Dutchman."

It must not be thought that no attempt was made by the exiled Jesuits to break the blockade. They strove in vain to find a way in. The most notable attempt was that of the Abbé Siddotti, an Italian priest, who persuaded the captain of a trading vessel to put him ashore in 1709. But he was at once seized and sent as a prisoner to the capital. He was closely questioned, threatened, and thrust into prison, where in his cell he made a cross of red paper and pasted it on the wall. For several years it is known that he lived, but there is uncertainty as to whether he died a natural death. In recent years the tomb of this brave old man has been eagerly sought, and the only thing to mark his resting place is a roughly hewn stone with a hollowed place for water; and this, according to the custom of the country, was the sign of a burial in disgrace.

Even those who came as accredited ambassadors from Europe, without any avowed connection with the Christian religion, were refused admittance, because their papers bore evidence of Romish plans. Strong endeavours were made by Russians to force the Japanese to trade, but without avail. At last, after a



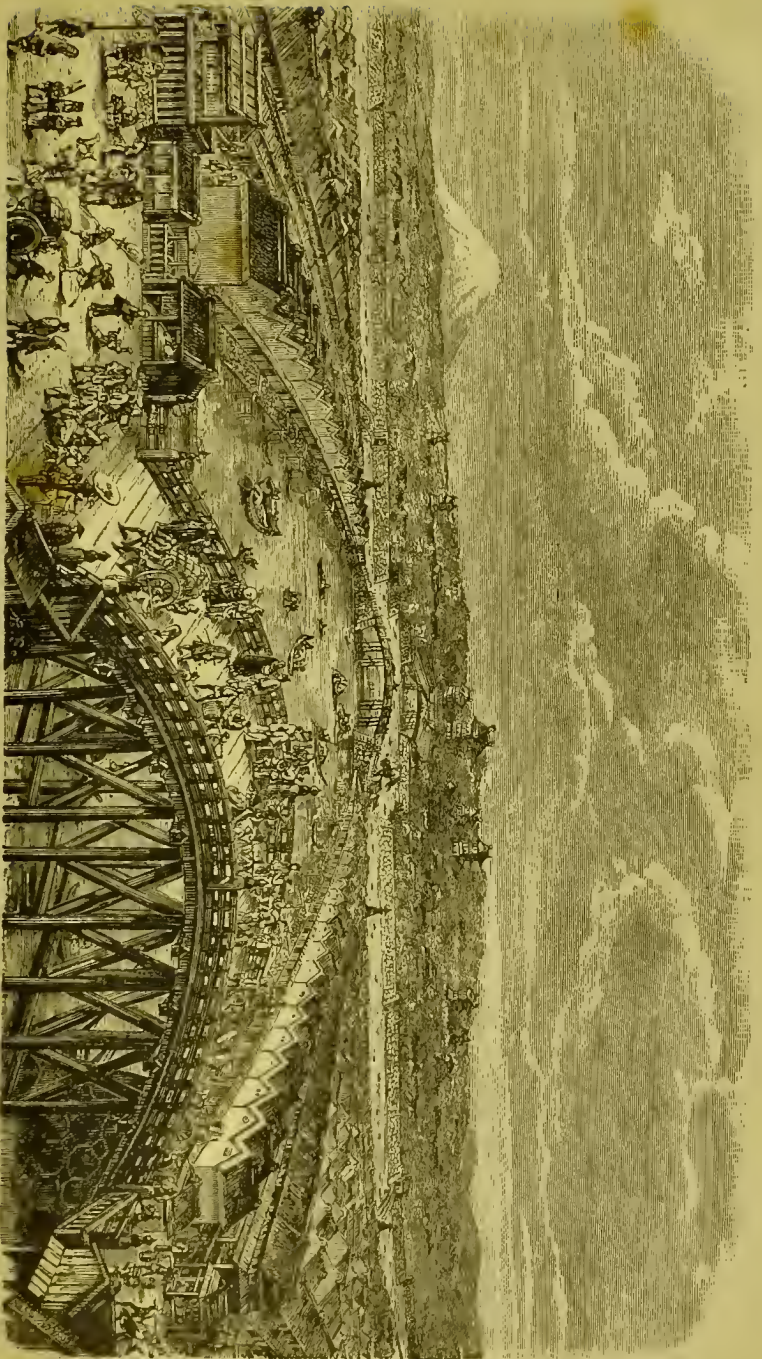
lapse of two centuries, the bar was broken by the peaceful but shrewd interposition of an American naval officer, Commodore Perry, whose name will always be associated with the reopening of the country. He determined to disregard the prohibition and take the consequences; so, steaming up into Yedo Bay, he asked permission to present a friendly letter from the President of the United States to the Mikado of Japan. He was ordered away, but when the natives saw the wonderful fleet of warships moving without sails or oars they were thrown into confusion and alarm. With trepidation they finally sent a high official to receive the communication; and Perry, well satisfied with his first attempt, promised to return in a year to take the answer. It is recorded that before he steamed away he gathered his crew upon the deck, and in sight of the country from which Christianity had been expelled for two hundred years, they sang the familiar hymn, "Praise God from whom all blessings flow."

At his second visit, in 1854, the ruling powers of the country signed a treaty, and this was followed up by the British Embassy, under Lord Elgin, who, fresh from a very successful diplomatic mission to China, sailed right up to Yedo itself, in spite of the frantic opposition of the authorities. Here he completed a treaty which opened the seaports to foreign residents, and consuls were stationed to see that the conditions were carried out. Although difficulties soon arose, and the combined fleets of England, France, Holland, and America had to make reprisals, the reopening of Japan may be called a bloodless and memorable victory. Thus the door had at last been loosened, never to be locked again.

Once more Christianity came to the Japanese, when in July 1859 the Rev. John Liggins of the Protestant Episcopal Church of the United States commenced missionary work in the new field. He had been preaching in China until a breakdown of health caused him to seek fresh strength in Nagasaki, just at the time when the better day was dawning. He was the pioneer missionary, and as such was received by the people with suspicion and contempt.

He was presently joined by the Rev. C. M. Williams, a medical missionary named Schmid, and finally by Dr. Hepburn, invalided from Amoy. They soon discovered what an inherited dread of Christianity and its consequences filled the minds of the people. The Japanese were afraid to come in contact with the new teachers, and when the subject of religion was referred to, they would significantly put their finger to their throat to indicate the danger to which they were exposed. If any came for instruction it was as Nicodemus at night, and in the daylight men used to run past the house of the missionary lest they should be affected by some evil spell. Though the blasphemous placard of warning had disappeared, the missionaries were faced with a notice of almost equal severity, and on the Nihon Bashi, the principal bridge in the capital, a notice board set forth the ominous and discouraging announcement, "The evil sect called Christian is strictly prohibited. Suspicious persons should be reported to the proper officers, and rewards will be given."

The few who had come to introduce Christianity, and to plant the standard of the Cross in the place of its long exile, had to use the greatest discretion and forbearance.



THE NIHON BASHI, THE PRINCIPAL BRIDGE IN TOKIO.

*(On this bridge was posted the notice prohibiting Christianity.)*

Dr. Hepburn, with infinite patience and pains, set himself to gain a mastery of the Japanese language. This was the beginning of those twenty-seven years of hard work, which resulted in the standard dictionary of the Japanese tongue—a colossal production, which has laid that country and all its visitors under obligation even unto this day. He first translated portions of the Bible into the vernacular, and these were quietly distributed to work their own gentle way among the people. The new treaty with England and America had permitted natives to purchase and read the books which would be thus brought into the country ; but the officials, who had still a suspicion of Christianity, were sufficiently artful to contract out the Bible from the clause, so that it provided that nothing should be done to excite religious animosity.

In spite of these difficulties the missionaries held on, and the new faith began to be slowly recognised as something different from the mischievous Christianity of the Jesuit priests. There was also the attraction which education had for the better-class Japanese, and which led them to seek the houses of the missionaries and ask for teaching. At Yokohama and Nagasaki jealousy of the foreign teachers had so far subsided that they were permitted to open secular schools, and thus the missionaries were admitted as tutors of the young minds which gathered within those walls. When opportunity occurred the teachers were of course not unmindful of their Master's business, and many inquirers who had sought only curiously the learning of Western thought, passed almost unconsciously the threshold of Bible knowledge, and reached the place of the Cross.

All, however, who came were by no means sincere ; the place swarmed with the spies and hirelings of the

government, who sought how they might entrap the missionaries, and in not a few cases plotted against



DR. HEPBURN.

*(Compiler of the Japanese Dictionary.)*

their lives. A man became the servant of Dr. Hepburn with the intention of assassinating his master ; but the

Christian love of the unsuspecting victim made the murderer drop the dagger with changed feelings.

In those glorious works the Americans had been first in the field, and had it not been for the Civil War in their own country, which covered America with the blood of brothers, greater progress even might have been made. Some of the missionaries had to return, but directly the strain was over the interest of Japanese Christianity was kindled afresh.

The first Protestant Christian of Japan was Murata Wakasa-no-Kami, who had been put at the head of some troops, and directed by the Shōguns to oppose the English and French men-of-war lying in the harbour of Nagasaki in the year 1854. One day he saw a book floating in the water, and getting one of the men to fetch it, he sent into the town secretly for information as to what it was about. A Dutch interpreter there was able to tell him that the book was the New Testament, and contained the Word of God and the Gospel of Jesus Christ. For some years afterwards Wakasa and his young brother Ayube studied the Scriptures day and night. Later they put themselves into contact with Dr. Verbeck (an eminent missionary who was specially honoured for his educational work), and for three years sent messengers with questions on the Christian doctrine, until at last they felt they would like to be baptised. So Dr. Verbeck was sent for to Hizen on May 14th, 1866, and for the first time the Christian teacher and his unseen pupils met. Wakasa held the rank of governor. He was tall and dignified in his bearing, with agreeable manners. He told the story of his soul's experience for the twelve years since he found the New Testament in the water. "Sir," he said, "I cannot tell you my feelings when

for the first time I read the account of the character and work of Jesus Christ. I had never seen, or heard, or imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the record of His nature and life."



MURATA WAKASA-NO-KAMI.  
*(The first Protestant Christian in Japan.)*

Dr. Verbeck had full conversations with his visitors, by which he discovered great familiarity with the Scriptures on their part. He warned them against attaching any superstitious efficacy to the rite of baptism, and then, at

their urgent request, on Sunday evening, May 20th, 1866, behind closed shutters—for these warriors well knew their peril—he baptised Wakasa and his brother, and they partook of the Lord's Supper. Wakasa was fifty-one years old at this time.

His daughter became a Christian through her father's teaching, and for the last two years has been a worker in the Bible Institute in Tokiō. She is a faithful and pious woman, and on the seventeenth anniversary of her father's death, she invited thirty friends to her house ; and some missionary ladies came to speak to them of the gracious Saviour who had been so precious to her and her father.

In the same year as Wakasa's baptism a remarkable week of prayer was held in the city of Yokohama, representing Christian workers of all nations and churches. It was a mighty and united appeal to God to save Japan. From this went forth an address pointing out to the Churches at home what an open and effectual door was in Japan, and begging for helpers. The response to this was prompt and generous. One Christian layman belonging to the Church of England placed £4,000 at the disposal of the work, and the Rev. George Ensor, sent thither from China by the Church Missionary Society, had the honour of being the first English missionary to set foot in Japan. But he came at the time when the Mikado's power was re-established, and about this event and the preceding great political convulsions some record must be made, in order to rightly understand the rapid change of front which has taken place in Japanese ideas towards Europeans during recent years.

The year 1860 will be remembered in the history of this country as the year of Revolution. It was as



complete a break up as that of the French in 1778, but marked with less passion and shedding of blood. The Japanese Revolution had no Marât or Robespierre; it had no mad intoxication of the carmagnole, and its aim was rather an inversion of the Parisian plan, for it re-established the power of the throne. Not the royal house, but its feudal usurper, was then destroyed in Japan; the people had had enough of a Shōgun rule, and determined to end it. Many causes, which cannot be enumerated within the limits of this work, had led to this crisis, but there is no doubt that the new treaties with foreign nations brought to a sharp issue the national discontent. Pressure from without had played no inconsiderable part in the coming change, although at first the royalist revolutionaries were so incensed at the interference of the foreigners that they assassinated one of the principal authorities, exhibiting his head in the streets with the notice: "This is the head of a traitor who has violated the most sacred law of Japan." But when the conflict between them and the Shōguns was really started, both parties were ready to make overtures to America and Europe for assistance in their cause. The *bakufu*, or council of the Shōguns, had arrogated to itself superior power, and to serve their own purposes these feudal usurpers had invented the theory of the sacred privacy of the Mikado, in order to make him their puppet and take to themselves the unrestrained exercise of government. The moment of deliverance had, however, come, when Keiki, who was destined to be the last of the Shōguns, and a man of weak and vacillating mind, came to the front. To assure himself in resisting the demands of the national party, he intrigued with Napoleon III.; and the Paris Exhibition of 1867 was graced with an abundance of

Japanese works of art, to attract attention to the country. Meanwhile, the princes, with many able advisers, persuaded the timid Keiki to resign ; but soon afterwards he yielded fatally to the advice of others, and determined to fight out his claims. This led to a pitched battle at Frishimi, in which the Shōguns' army was defeated, and the vanquished leader escaped to his castle. Here he was urged to continue the fight, but, showing a dignity which is worthy of praise, he rejected these proposals, and saying that he would never take up arms against his lord the Mikado, retired into private life.

The triumph of the royal party being complete, the new government, under the influence of the Shintō officials, began to decree the expulsion of the foreigners, and Christianity as well as Buddhism was placed under its ban. Soon, however, better counsels prevailed, and after the court had removed to Yedo (now called Tokiō) the young Mikado took a solemn oath in the presence of his council of state, which constitutional act laid the foundation of the new Japan with which we are now familiar. The submission of the great chieftain to the new order of things is one of the most remarkable events in modern history. The Daimiō is still a great man, and his country has liberally pensioned him, but still, his voluntary retirement from the heights of influence so that the Mikado should be absolutely supreme, and the new constitution unfettered, showed a real spirit of patriotism.

Dr. Griffis, as an eyewitness of the withdrawal of the great Echizen clan in October 1871, says,—

“I count, among the most impressive of all my life's experiences, that scene in the immense castle hall of Fukui, when the Daimiō of Echizen bade farewell to his three thousand two-sworded retainers, and, amidst the

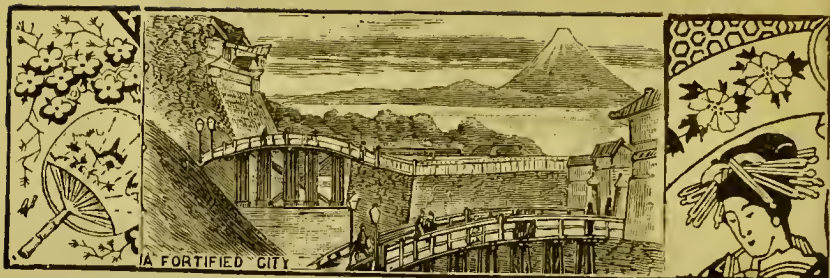
tears and smiles and loving farewells of the city's populace, left behind him lands, revenue, and obedient followers, and retired to live as a private gentleman in Tokiō. . . . He adjured them all to transfer their allegiance wholly to the Mikado and the Imperial House. Then, wishing them all success and prosperity in their new relations, and in their persons, their families, and their estates, in chaste and fitting language he bade them solemn farewell. . . . To them it was more than a farewell to their feudal lord. It was the solemn burial of the institutions under which their fathers had lived for seven hundred years. Each face seemed to wear a far-away expression, as if their eyes were looking into the past, or striving to probe an uncertain future."

The attitude of the Japanese was now as of men with hands outstretched to other lands, crying, "Teach us; bring to us your arts, your learning, your science, and, if it be better for us, your religion."

The door had indeed opened wide; through it passed the wisdom of the West, bearing the treasures of intellectual culture; but there also entered by those portals the messengers of peace, the beautiful feet of him that bringeth good tidings: the ambassadors of the gospel of Christ.



OFFICER & SOLDIERS



## CHAPTER IV.

### BETWIXT SHINTŌ AND BUDDHA.

When shall idolatry like some thick cloud  
Before the Spirit's power be swept away,  
And trembling multitudes, no longer bowed  
To wood and stone, the voice of God obey?

EVERY nation has its indigenious creed, and Japan is no exception to the rule. Although its worship is not so old as some Eastern religions, which stretch unto the mists of the earliest ages of the world, it has held sway over the people quite long enough to give it ancient authority. Shintōism, which is the original religion, has a background of tradition, and is called by the Japanese *Kami no Michi*, "The way of the gods."

It is a religion of many deities, the Mikado himself being, as we have seen, the direct lineal descendant of a fabulous female called the Sun-goddess, and therefore combining what is considered a very divine right with his regal authority. Far back, before even this deity appeared, Shintōism was a simple nature worship, without any particular deities except the deified heroes, and replete with myths and marvellous miracles. Its

philosophic basis of conduct is very simple, and when, after the Revolution of 1868, this became once more the acknowledged religion of the country, its laws were specified as follows :—

I. Thou shalt honour the Gods and love thy country.

II. Thou shalt clearly understand the principles of Heaven and the duty of man.

III. Thou shalt revere the Emperor as thy sovereign and obey the will of his court.

It will be seen at a glance that a religion which formulates such principles has a considerable amount of political worldly wisdom in its arrangement. According to one of the best authorities in ancient times the Mikado was considered to be a god, and the fact that his sacred person could never be seen by mortal eye strengthened the mystery and awe of his surroundings. There was not always such a powerful combination of the sacred and secular in the person of the Mikado, and it really dates from the supremacy of the royal tribe. The author of "The Mikado's Empire" remarks, "In short, the Mikado tribe or Yamato clan did, in reality, capture the aboriginal religion, and turn it into a great political machine. They attempted syncretism, and succeeded in their scheme. They added to their own stock of dogma and fetish that of the natives. Only, while recognising the (earth) gods of the aborigines, they proclaimed the superiority of the Mikado, as representative and vicegerent of Heaven, and demanded that even the god of the earth, mountain, river, wind, and thunder and lightning should obey him. Not content, however, with absorbing and corrupting for political purposes the primitive faith of the aborigines, the invaders corrupted their own religion by carrying the dogma of the divinity and infallibility

of the Mikado too far. Stopping short of no absurdity, they declared their chief greater even than the heavenly gods, and made their religion centre in him rather than in his alleged heavenly ancestors or 'heaven.' In the interest of politics and conquest, and for the sake of maintaining the prestige of their tribe and clan, the 'Mikado-reverence' of early ages advanced from dogma to dogma, until their leader was virtually chief god in a great pantheon."

The ancient temples of Isé, to which all the faithful Shintō believers of Japan reverently turn, is nearly a hundred miles inland from Kiōto. It is hidden at the end of a long and beautiful avenue of trees, and the visitor has to pass the palace of the priest and the fine building devoted to the sacred horses before he reaches the temple proper. As to its interior, it is as mysteriously unknown as the sacred places of the Llamas of Thibet; scarcely any of the saints go within its sacred portals, beyond the white curtain which hides the shrine. Here, however, is supposed to be the identical mirror which the Sun-goddess bequeathed to the nation saying, "Look upon this mirror as my spirit; keep it in the same house and on the same floor with yourself, and worship it as if you were worshipping my actual presence."

To carry this injunction into effect, and also with an eye to the coffers of the sanctuary, there is outside a brisk trade by the priests in the sale of imitations of this marvellous mirror. In every Shintō temple this mirror, supposed to be like the undisclosed looking-glass of the goddess, has a prominent place in the shrine. The people, if not actually worshippers of the sun, always regard the orb of day with peculiar reverence. When it rises in the morning they turn

out in large crowds to salute it, and the same is repeated when amid its western glories the sun sets behind the hills.

Their prayers are somewhat inflated in style, and the brief extract following may be regarded as a fair type of the petitions which they offer. The suppliant, having washed his hands and carefully rinsed his mouth, settles down upon his heels, and with bowed head strikes the palms of his hands together. Then in a monotone he repeats,—

“From a distance I reverently worship with awe before Amé no Mi-hashira (Heaven-pillar), and Kuni no Mi-hashira (Country-pillar), also called Shinatsu-hiko no kami and Shinatsu-himé no kami, to whom is consecrated the Palace built with stout pillars at Tatsuta no Tachimi, in the department of Héguri in the province of Yamato.

“I say with awe, deign to bless me by correcting the unwitting faults which, seen and heard by you, I have committed, by blowing off and clearing away the calamities which evil gods might inflict, by causing me to live long like the hard and lasting rock, and by repeating to the gods of heavenly origin and to the gods of earthly origin the petitions which I present every day, along with your breath, that they may hear with the sharp-earedness of the forth-galloping colt.”

The washings of purification are one of the features of Shintōism ; in fact, in their worship, the priests have always a dread of uncleanness. Not only do they put on clean garments in their sacred office, but bind a slip of paper over their mouths, so that their breath may not pollute the offering. A curious custom prevails which shows that, under this old religion, the idea of vicarious suffering was realised. Twice a year small

figures or mannikins, representing human beings, are cut out of paper, and solemnly thrown into the river, so that, by their immersions, the people may be cleansed from their sins.

Such is the strange religion which constituted the original creed of Japan, and even now is the recognised religion of the government. But the religion of the people is Buddhism, which was introduced into Japan in the third century, and later made rapid progress under the teaching of a Chinese priest named Kōbō, in the ninth century of the Christian era. His early life is a mixture of myth and marvel, especially that time when he lived in a cave and was subject to more temptations than ever Saint Anthony withstood. One thing is certain—he had remarkable cleverness in the use of his pencil, and is credited with having invented the Japanese alphabet and introduced the art of block painting. By this means the Buddhist scriptures were widely disseminated throughout Japan. This apostle of a new religion resorted to a much shorter method of bringing the empire to the Buddhist faith. He repaired to the sacred temple of Isé, and after waiting devoutly for a week, had a vision in which Toko Uké Bimé no Kami, or Abundant-Food-Lady-God, revealed to him that the Shintō deities were after all only *avatars*, or incarnations of Buddha, and that therefore his religion was to be the religion, with a Shintō element. The trick took, and long after Kōbō had passed away, two famous evangelists of the new cult, Nichiren and Shinran, founded two sects, known as the Jō-dō and the Shin-Shuists, the latter being at the present time the most powerful and enlightened. These singular sects hold widely differing views upon the doctrine of Nirvana. Some believe in the utter anni-



hilation of the soul, others that it enjoys a separate state, although part of the divine.



A BONZE, OR BUDDHIST PRIEST.

The origin of the Jō-dō sect of Japanese Buddhism may be said to have been about the middle of the twelfth century of the Christian era, when Hōnen was

born, the man who was destined to found the doctrine of the Pure Land. At the age of nine the boy was converted to the Buddhist faith by his father's dying counsels, and when at school his teacher, who was a learned *bonze*, was attracted by the marks of character of piety in the lad. Sending him at a still early age to the monastery of Hiyéizan near Kiōto, the capital, he was admitted freely on this simple introduction: "I send you an image of the Bodhisativa (Mon-ju), Manjusri." He became a priest, and with shaven head went the round of discipline and instruction, and when eighteen years of age might really have taken the chief place among his comrades. But in the true spirit of Buddha he promptly extinguished this temptation, by leaving the monastery and living alone in a solitary hut upon the sides of the Black Ravine. Here Hōnen is reported to have patiently read through the five thousand volumes of the Tripitaka, in order to discover some means of relieving the misery of the poor and ignorant people of his country. This devout study led up to one passage which impressed him greatly: "Chiefly remember or repeat the name of Amida with a whole and undivided heart." This was to him a revelation; instead of the practice of endless ascetic rules and repressions of self, he gathered that the repetition of the sacred name of Buddha would alone ensure after death entrance to the Pure Land, other than by the Holy Path of works. He began at once to repeat it sixty thousand times a day. He rose to great power and became the spiritual director of at least three Mikados. This Pure Land doctrine became increasingly popular; it relieved its votaries from many costly and exhausting rites. The doctrines preached by the Buddha were eighty-four thousand

in number, but this apostle simplified the way of salvation by giving them the perpetual repetition of a name that alone would save. The effect of this can be noticed at once, by entering a Buddhist temple of Japan to-day—a roar of voices all repeating the self-same formula, “*Namu Amida Butsu*” (Glory to the eternal Buddha); even while the sermon or exposition of the doctrine is being given, the sound of many voices drops to a low muttering of the same. Anything more exactly illustrating the “vain repetitions” can scarcely be imagined. The disciples of this sect make abundant use of the rosary, and many of the priests, dressed in elegant garments, parade the streets, intoning ascriptions of praise to Buddha, and receiving, at the jingling of their bells, liberal offerings from the people.

The Paradise to which all this is supposed to lead is a land in sharp contrast, as regards its delights and peace, to the present world. They call this world the path of Pain and Death, not without plenty of evidence, doubtless, of its miseries, sufferings, hardships, and disappointments. By the all-seeing power of the Amida, they will be disentangled from this present state with its corruptions and sorrows, and at death be re-born in the Pure Land, where there are no faults, no sufferings, and no death. This great prize was to be secured by the invocation of Amida, an act which, though it cost but a breath, would be counted unto the believers as righteousness. Dr. Griffis thus sums up this curious departure in the ancient Buddhist system :

“The Japanese were delighted to have among them a genius who could thus Japanise Buddhism, and *Jō-dō* doctrine went forth conquering and to conquer. From the twelfth century, the tendency of Japanese Buddhism

is in the direction of universalism and democracy. In later developments of Jō-dō, the pantheistic tendencies are emphasised and the syncretistic powers are enlarged. While mysticism is a striking feature of the sect, and the attainment of truth is by the grace of Amida, yet the native Kami of Japan are logically accepted as *avatars* of Buddha. History had little or no rights in the case ; philosophy was dictator, and that philosophy was Hōnen's. Those late Chinese deities made by personifying attributes, or abstract ideas, which sprang up after the introduction of Buddhism in China, are also welcomed into the temples of this sect. That the common people really believe that they themselves may attain Buddhahood at death, and enter the Pure Land, is shown in the fact that their ordinary expression for the dead saint is Hotoké—a general term for all the gods that were once human. Some popular proverbs indicate this in a form that easily lends itself to irreverence and merriment.

“The whole tendency of Japanese Buddhism and its full momentum were now toward the development of doctrine, even to startling proportions. Instead of the ancient path of asceticism and virtue with agnosticism and atheism, we see the means of salvation put now, and perhaps too easily, within the control of all. The pathway to Paradise was made not only exceeding plain, but also extremely easy, perhaps even ridiculously so ; while the door was opened for an outburst of new and local doctrines unknown to India, or even to China. The rampant vigour with which Japanese Buddhism began to absorb everything in heaven, earth, and sea, which it could make a worshipable object, or cause to stand as a Kami or deity to the mind, will be seen as we proceed. The native proverb, instead of being an

irreverent joke, stands for an actual truth—'Even a sardine's head may become an object of worship.'

This, however, only represents one of the two great Buddhist sects of Japan; some description is due of the still more widely known sect of the Shin-Shu.

The Buddhist temple has always in front of it a huge gateway of wood, coloured bright red, and on entering this outer portal stand two inexpressibly ugly deities, painted grotesquely green and crimson, and quite enough to warn away any but the faithful. The pagoda itself is a comical structure, with seven stories of quaint gables, each well furnished with little bells, and on the top of the high spire is the sacred pearl, clutched tightly in the hands of the dragon. In this court, just outside the door of the temple, sit ancient women selling blessed peas, beans, and rice, which the pious purchase to give to the clouds of pigeons which fly about everywhere. The birds have no particular reverence for the sacred edifice, but sweep their white wings in the shady interior and lay their eggs on the altars, and mingle their sorrowful cooing with the drone of the priests. The noise and smell of the congregation in the temple is, to all outsiders, very repellent. An immense dish is smoking with rather unfragrant incense, in the midst of which a bronze dragon is the god, supposed to be propitiated thereby. But one of the most striking things is the huge screen of wire, which is placed for evident protection in front of the high altar. The worshippers have a quick and easy method of finding out whether their prayers to the god are duly heard. They write their petition on a little piece of paper, carefully chew it, then roll it in a ball between their fingers, and fling it at the idol! If it sticks to the deity they count their prayer as heard, but if it falls there is disappointment

and chagrin at the wasted cash thrown into the coffers. Many indeed are the curiosities of worship, but this is, perhaps, the most original way of presenting their supplications.

The author of "The Mikado's Empire" observes :—

"Beyond the great space devoted to the public are the various altars and gilt images of the deities, sages, and saints of the Buddhist pantheon and calendar. Candles burn, incense floats, and the sacred books repose here. The privileged faithful can, for a fee to the fat priests who sit behind their account books, come within the iron wire screen, and, kneeling on the clean matting in front of the great altar, may pray, or read, or chant sacred books, canonical or liturgical; or having a vow to a particular deity, or wishing to invoke the intercession of a special saint, may enter to kneel remote from the crowd.

"It seems curious, even in Japan, to see men dressed in foreign clothes praying before the gilded and hideous idols, bowing down to foxes and demons, and going through all the forms of paganism. Clothes do not make a Christian; and yet to our narrow vision there seems no agreement between a high hat and a Buddhist temple, no concord between a black coat and an idol in ancient robes.

"We leave the temple and descend the steps, glad to get out into the only true God's fresh air. From the unnature of superstition to the purity of nature, from the pent-up closeness of the priests' temple into the boundless freedom of God's glorious creation, how welcome the change! It stirs the pulses of Divine life within us to behold how priestcraft, and sanctified avarice, and blind superstition of ages have united, and then to remember how One said—'Have faith in God.'"

The Shin-Shu denomination has a special interest for Europeans, as being the Protestants or Reformers of Japan. Shinran, its founder, lived in the twelfth century, and was originally trained in the monastery, where he sat at the feet of Hōnen himself. But when he had reached the age of thirty he stepped forth with a new system of theology, and made a clear breach between the old and the new doctrines by marrying the daughter of the Mikado's premier. Hitherto the celibacy of the Buddhist clergy had been an accepted rule, but when Shinran shocked his associates by breaking the custom he took up the position that marriage was declared honourable by the primitive teaching of the Great Buddha, and celibacy the invention of the priests themselves. He disregarded the painful pilgrimages, pressures, and sacrifices under which the people groaned as a burden, and taught that purity was more than penances, and morality was superior to orthodoxy. He went so much farther than the teachers of the Jō-dō sect, in simplifying the necessities of worship, as to say that even the repetition of the sacred name was not an obligation, that this and other rules were only "temporary expedients," and that salvation is by faith only. The teaching of the Shin sect was that there was no need for waiting for death to enter into the blessing of the Pure Life, but that, instantly by faith, "the faithful soul is at once received into the care of the Boundlessly Compassionate." They taught that, by faith in Buddha, both conversion and sanctification were instantly effected, and that the grace of this superior object of their worship would avail, notwithstanding their natural weakness. "Therefore," writes one of their teachers, "knowing the inability of our own power, we should believe simply in the vicarious Power of the Original

Prayer. If we do so, we are in correspondence with the wisdom of Buddha and Shiva his great companion, just as the water of rivers becomes salt as soon as it enters the sea. For this reason this is called the faith in the Other Power."

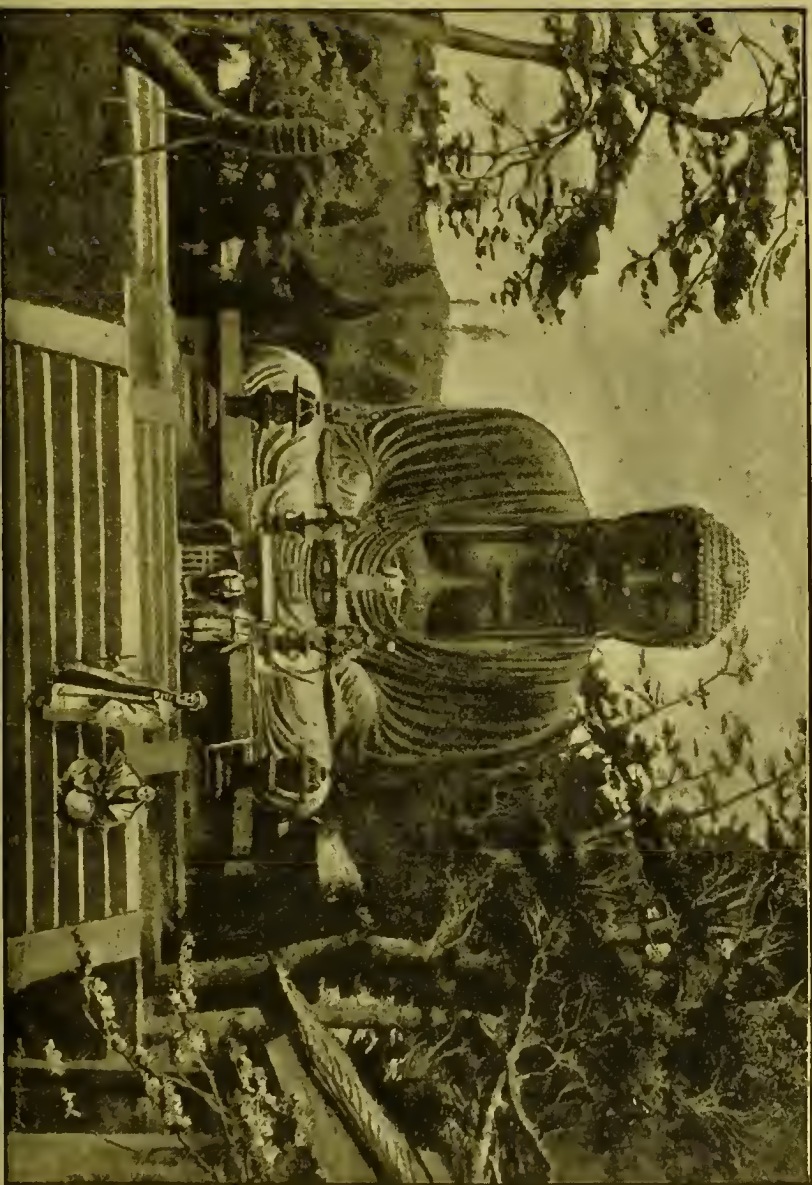
It is one of the satisfactory features of this sect that it has for the first time elevated the position of women in Buddhism, and declared that she is equally entitled to re-incarnation and the higher grades of holiness leading to Nirvana.

Unquestionably this is the most important sect in Japan, both from the number of its adherents and the great influence it exerts among the ruling classes of the country. In every town its temples are most prominent, and exceed in splendour those of other sects; and an extensive and well-ordered missionary organisation is continually increasing and renewing its hold upon, not only the Japanese, but the people who dwell in China and Corea.

The life of the founder of the Nichiren or Jodo Sect in the twelfth century is one of the most wonderful in the national history. He was first a patriot, with the zeal and fervour of the Maccabees, and then a radical believer in anything, religious or otherwise, which would advance his country's name. This sect crowds its temples with many idols, hideous enough for the most part, and supposed to symbolise the various powers in the world. They are wild fanatics, bigoted to an intense degree, and great believers in demoniacal possession. While not to be compared with the other great sects in power, the Nichirens are an item to be reckoned for and dealt with, in any sincere consideration of the religious question in Japan.

Over all this land, however, the great Buddha sits,





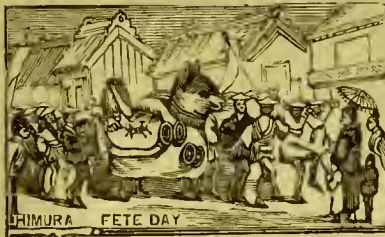
a silent but controlling force. Wherever the traveller goes in Japan he is reminded of this widespread religion, and the huge figures of the Dai Buts or August Buddha are amongst the sights of the country. The one at Nara is eighty feet high, the face sixteen feet, the ears eight, and the largest finger of the hand is five feet. The weight of the colossal image of bronze is four hundred and fifty tons.

But, not these images alone, but the famous mountain of Fuji-San, lifting its snow-covered cone thirteen thousand feet above the level of the sea, is revered with the honour due to deity. To its sacred crags and pathways come crowds of pilgrims, of all ages and classes, to pray and to meditate in search of piety and peace. In their hands they hold a stick inscribed with some prayer, and as they pace along they cry, "Rokkon Shōjō, Rokkon Shōjō, Rokkon Shōjō"; that is, a pure heart. Surely there is a real pathos in the spectacle of these misguided but earnest seekers.

A quotation from "Conquests of the Cross" shows very accurately the weakness, as well as the strength, of the piety of the Japs.

"But, at best, the Japanese are not a strongly religious people. Large numbers are indifferentists; although they will pay occasional visits to their temple during some religious festival, joining in the pious gaiety, or, if more devoted than the rest, will combine a holiday trip with a pilgrimage to some shrine or sacred mountain. They will also regularly place their gifts of rice and fish on the family 'altar.' This shelf may be seen in every house, rich or poor, notwithstanding the remarkable growth of scepticism in the student and upper classes. Upon it is placed a small box containing the *miya* or shrine, and the *Gohei*.

This is a religious symbol, formed of strips of paper which bear the inscription, 'Ten Thousand Prayers.' This is the household place of prayer, where the memorial tablets of departed relatives are deposited. A record is kept of the anniversaries of the death of members of the family, and on these occasions special prayers are recited to them. It is a curious proof of the hybrid character of modern Japanese customs, that now, instead of tablets, *photographs* of dead parents occupy the altar, and are objects of pious worship."





## CHAPTER V.

### SOWING IN TEARS, AND FIRSTFRUITS.

From small beginnings mightiest conquests rise,  
The seed in weakness sown is still divine,  
Pardon and peace are glistening with eyes  
Of those who in sin's prison long did pine.

THE early missionaries in Japan found themselves hampered by many restrictions, for the door had not yet been fully opened to liberty of conscience. To-day things are far different, and all honour must be accorded to those brave men and women who were pioneers and, at the risk of their lives, prepared the way for the Christianity which was to follow in Japan. Then the burden was borne chiefly by the workers from America, and just as in Madagascar the laurels of a victorious Christian enterprise belongs to the London Missionary Society, so in the land of the Rising Sun the credit of a similar work lies with the American missions. Those who came knocking at its doors with the message of salvation and peace were representatives of the Protestant Episcopal Church of the United States, the American Presbyterian Board, the Dutch Reformed Church of America, and the American Baptist Free Mission Society.

The first English missionary to step upon the shores

of Japan was, as already stated, the Rev. George Ensor (in January 1869), who found himself at once confronted with many difficulties. The "Evil Sect," as Christianity was called, was still prohibited, and he was unable to preach in the streets or in any building; neither could he ever call the children together for the precious training of a Sunday School. His person was safe, for to the foreigners the new Government extended a courteous protection; but he knew that any native becoming a pupil of the new faith would be exposed to peril. This conviction was confirmed by what he saw every day, not only by the severe edicts affixed at all the public places denouncing Christianity, but by the persecution of the Roman Catholics, which was still burning fiercely. Looking through his window he saw droves of native Christians, who represented the faith of Xavier, passing along the street in misery and abject fear, on their way to banishment for their religion. As yet, Japan was not a safe place for a Christian. But Mr. Ensor resolved to give himself to private prayer, and wait in his house in the hope that some inquirer would venture to ask instruction. In due time his faith was rewarded, and the native Nicodemus came. Others followed this example, and his modest room was crowded with men and women, eager to know more of the way of salvation. When he bade them farewell at the gate he felt how much they risked by their conduct, for an emissary of the Government watched their departure every night.

Not only was Christianity obnoxious to the official mind, but among the baser sort there was not wanting those who would efface its witnesses by the sword. Mr. Ensor tells a wonderful story of providential deliverance from an assassin, which in its sequel only

proves again how the spirit of Christ can transform a man. This desperado was named Futugawa, a notorious and degraded creature, who had determined to slay the missionary. For this purpose he feigned an interest in the Christian doctrines, and waited his opportunity for taking his teacher at a fatal disadvantage. Instead of this, however, the power of the simple story of the Cross arrested the man's conscience, and he who meant to imbrue his hands in the blood of Christ's messenger became a sincere and humble believer in the Saviour who died for sinners such as him. He became Mr. Ensor's faithful servant and helper, and was specially useful in working the printing press. But one night his enemies seized him, cast him into prison, and refused all the entreaties of his friends to release him. The missionary, ill with work and anxiety, came back to England; and though he never saw the face of his convert again, he heard tidings of him which touched his heart with gratitude. It was a letter from Futugawa. It recorded the story of his sufferings and imprisonment—how they had thrust him into a vile cell with spikes of iron to torture him if he dared to stand upright, and was half-starved and treated with cruel and vindictive rigour. To make his misery still greater, he was the butt of his fellow-prisoners, men of the worst characters, who taunted him for his Christian faith. But he stood firm. The truth which had made him free in the midst of bonds and sufferings nerved his heart, and God was with him. Mr. Ensor gladly tells the story:—

“His friends could not get at him to help him, for he was twice removed from prison to prison; but he might, if he had chosen, have helped himself, for he was offered his liberty and all that he wanted, if only

he would give up his religion ; yet he would not. Like Joseph, he found favour in the sight of the keeper of the gaol, and by-and-by, though still a prisoner himself, he was set over the other prisoners, and made the keeper of the dungeon. He began to speak to those around him of the Saviour for whose sake he was bound and incarcerated. The magistrates as well as the prisoners listened to him, and treated him with great kindness ; so, like St. Paul at Rome, he preached Christ from his prison, and there were between seven and eight hundred men who heard from him the Gospel, and out of these, not fewer than seventy or eighty began themselves to study the Word of God.

“At last he was set free. He went back first of all to Nagasaki, and has now gone to live at Tokiō, the capital. There he may often be seen, preaching openly in the streets of the city, as before he used to preach in the prison : no less earnest a worker for Christ now, in his days of freedom, than when he was ‘an ambassador in bonds,’ for the sake of the Gospel.”

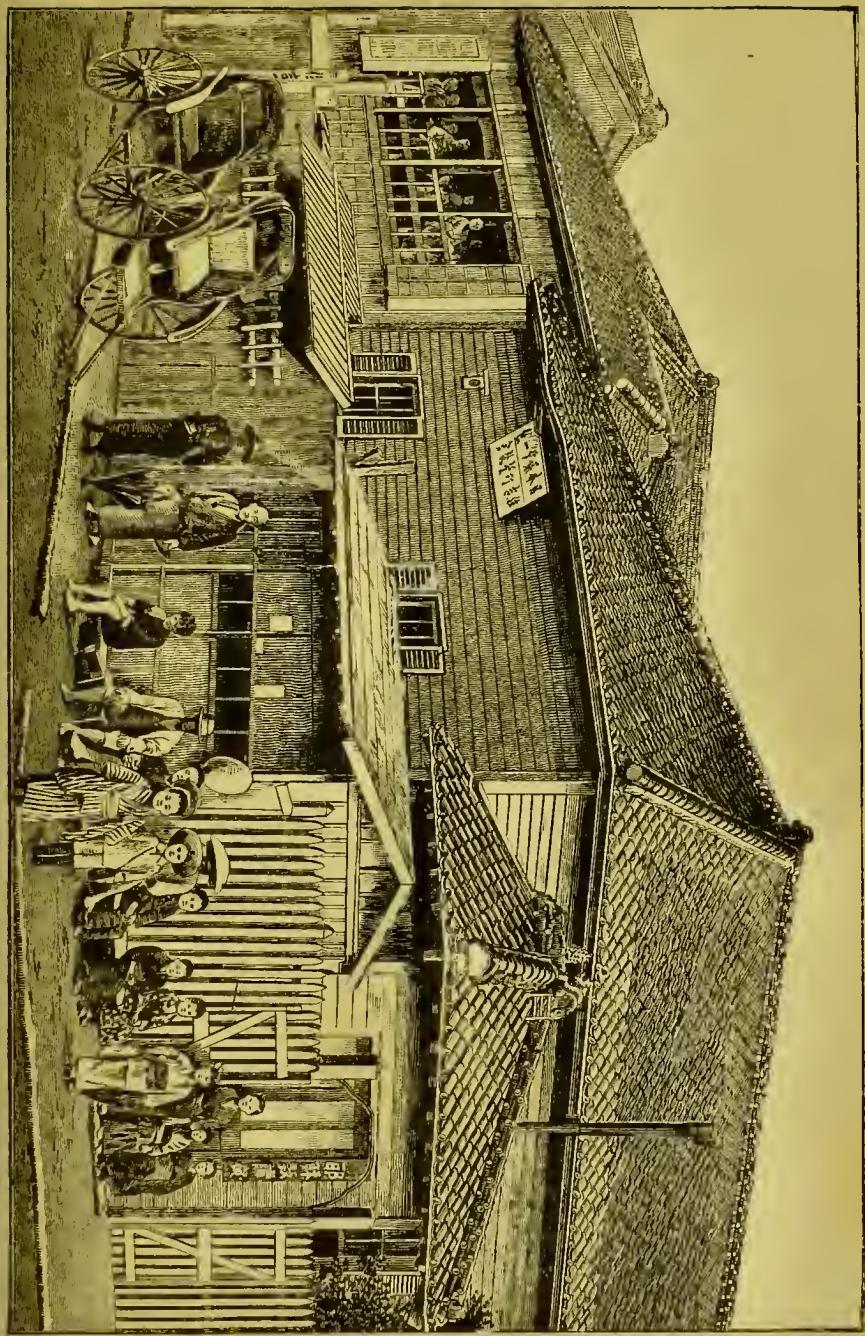
Mr. Ensor before his return had already pushed forward the work, so that with increasing privileges from the authorities he was able to take the initiative in speaking of Christianity wherever he went. Like St. Paul, he was often grieved at the idolatry of these people, and strove to point out to the devotees of the Buddhist religion the new and living way whereby alone they could come to God. In some cases he was not listened to with much interest ; they were joined to their idols, and wished only to be let alone, but in most instances he found great encouragement. His visit to one of the temples is best explained in his own words :—

“I went into one of the large Buddhist temples in the town, and whilst there expressed a wish to enter

into the place where the idol is located, and which, except upon special occasions, is kept closely shut up and railed off from the people. The priests, as is always the case, were very gracious and polite. They informed me, however, that nobody but priests were allowed within the sacred enclosure. 'Be it so,' I replied, 'but I am myself a priest of Oura,'—such is the name by which I am known throughout the whole island. Oura is the name of the foreign settlement. Upon this, judging, I presume, from my dress of the truth of my words, they instantly gave way, and told me that I might enter. This, after thanking them, and after having taken off my boots as well as my hat, I at once proceeded to do, accompanied by about twenty priests. Inside I beheld, as I expected, the idol, altar, incense, flowers, and all the other paraphernalia of heathen and idolatrous worship. My heart grew hot within me. I felt I must speak, and so for the space of three-quarters of an hour, and in the very presence of their idol, I was enabled, by God's grace, to preach to the poor fellows of the Lord Jesus Christ and of His great and only salvation, as also of the hollowness and fearfulness of idolatry. They confessed that very much of what I said was true, told me I was a learned man, and some of them expressed a wish to be allowed to come and see me, in order that they might hear more about Christ. That same afternoon two of their number called, and stayed conversing about the Bible for some considerable time."

Sumiyoshi Chō Church and Sho-gakko (primary school for girls and boys) has since been built in Yokohama. Many children have been brought here by parents, who requested to have them taught "as much of the doctrine as a child can receive." "We are too





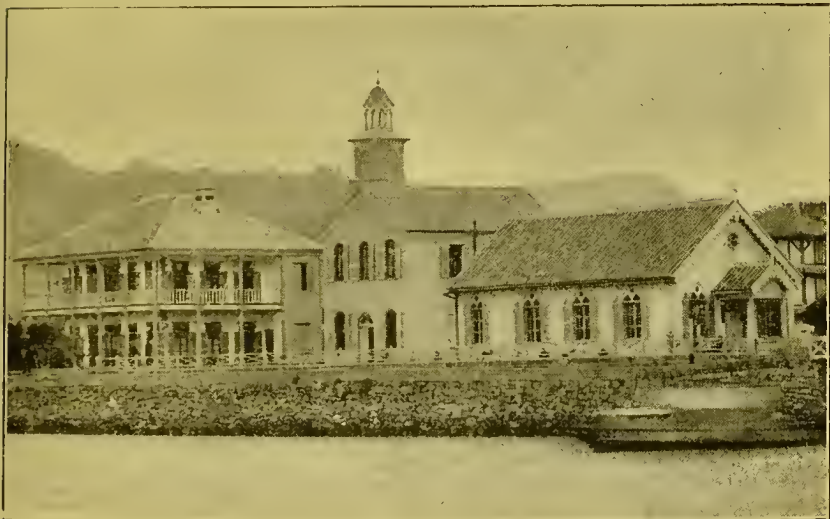
old," they say. "It is difficult for us, but the children can learn it little by little," and many parents have been led into the truth by these little ones.

In 1871 the Rev. F. Burnside joined Mr. Ensor in the work, and as a kindred spirit took up his work when, after years of faithful service, Mr. Ensor returned to England. Mr. Burnside preached the word "in season and out of season."

It was not until 1873 that the real emancipation of religion was established, and Mr. Burnside, with the assistance of his native catechist, Mr. Midsushina, began to build a church in the Island of Déshima opposite Nagasaki. It was built of bamboo and plaster, in the Japanese style, with a Maltese cross at the gable end. The building became a conspicuous object to ships entering the Bay of Nagasaki, and has a special interest in the fact of being on the very spot where, in the early history of Christianity, the native Christians were compelled to trample on the cross. Subsequently a new church was erected and dedicated to St. Andrew, together with a school-house, college for theological students, and ministers' residence. The original building, the first Church Missionary Society church in Japan, will be seen on the right hand of the accompanying engraving.

In this year, 1873, other missionary societies sent their representatives to Japan. From the Society for the Propagation of the Gospel came the Rev. W. B. Wright (now Archdeacon) and Rev. A. C. Shaw; others from the Methodist Episcopal Churches of America and Canada, and the United Presbyterians of Scotland following. More from the Church Missionary Society appeared to build up and sustain the work: the Rev. C. F. Warren to Osaka, the Rev. John Piper to Tokiō,

Rev. W. Deming to Hakadote, Rev. H. Maundrell (now Archdeacon) to Nagasaki. Until 1883 Bishop Burdon and Bishop Williams had the oversight of the country, but in that year Bishop Poole was formally appointed Bishop of Japan. Thus in the comparatively short time of four years no less than fourteen missionary societies had in all one hundred workers in this field. The withdrawal of the offensive edicts from the



THE OLD AND NEW CHURCHES OF ST. ANDREW'S, DÉSHIMA.

notice-boards by the government enabled the missionaries to open preaching places in the towns, and many of the foreigners who held government appointments embraced the opportunity of preaching Christianity to the people, or influencing those who in the same civil service were employed.

Some remarkable incidents occurred showing how firmly the truths of the gospel had taken hold of the people. A leading Japanese official saw that the introduction of Western civilisation would enhance

the progress and prosperity of his country, and from these grounds, mainly, earnestly urged that increased liberty might be given to foreigners. His own people, however, mistook his patriotism, and did all in their power to get him out of the way. Finally, one night on his way home three bands of assassins waylaid the unfortunate man, and he was killed.

Years afterwards the Lord's Supper was being celebrated by a native pastor, who was one of the relatives of the wounded man. Presently an old man arose from among the congregation and said, "I am one of those who wounded that man twenty-five years ago, and I want to confess my part of the crime."

Thereupon the minister said: "By all the ancient customs of Japan I am bound to avenge that blood feud, by plunging my dagger into the throat of the man who was the murderer of my relative. But Christ's blood reconciles all blood feuds, and in Christ's name I wish to extend to this brother the right hand of fellowship."

On every hand a quickened interest in the Gospel was evinced. The native students and catechists did excellent service in starting churches in various localities; and in April 1880, when Archdeacon Maundrell was visiting the town of Yatsushiro, he was much interested in the progress which had been made. He writes:—

"Mekata San had made two or three friends at Yatsushiro. One especially—a local officer, though not a Christian—is deeply interested in the welfare of his countrymen, both materially and religiously, and he thinks, rightly, that their welfare could be best advanced by the belief and practice of Christianity. This man, immediately on my arrival, tried to find a

room where I might preach. But, as he expected a large audience, he could find no private building that would be suitable. He accordingly made an agreement with a Buddhist priest, by which a part of a temple was placed at my disposal. It was soon reported throughout the town that a foreign Kiyoshi (teacher) was going to preach at this temple in the evening. It was not the *vads*, in which the images of Buddha stand, that became for the time being our lecture-room, but a spacious side-chamber, in which the Buddhist priests themselves often preach to their people. On reaching this place I found three or four hundred persons already assembled, and others pressing in. At the farther end of this chamber the priest had very kindly and considerately provided a table, on which stood two large candles and a chair. Presently he himself came and made my acquaintance, bringing for me some tea and cake. After this he retired to a smaller room close by, both visible and within hearing. It was a novel situation—a Christian missionary admitted to a Buddhist temple as a teacher of religion, with a congregation of about five hundred people, all curious to hear ‘what this new doctrine is.’ After Mekata San had explained that the religion of Jesus was one inculcating order, reverence of and submission to those in authority, and mutual love, I preached for about an hour myself. Many of those present were of the leading men of the town, government officials, and school teachers. No doubt they were more curious to hear than eager to learn; but the circumstance fully shows how great a change is coming over their minds, and how rapidly the hearts of the people, if not the country, are being thrown open to the proclamation of the gospel.”

A very interesting case of conversion was that of a policeman, Mr. Tsurumoto, who had a little knowledge of the English language, and was led to inquire about the Christian religion by reading some references thereto in an American book for young people. He came to Mr. Piper with an earnest desire for instruction, and whenever he was off duty he spent every available hour in the company of his teacher. Very carefully they read together in his own tongue the Gospel of St. Matthew, and though it took them nearly three months to get to the twelfth chapter, the policeman was evidently taking in the full meaning of the sacred narrative. Then he suddenly ceased to come, and Mr. Piper made inquiries as to his whereabouts in vain. After two months of anxious expectation, a letter came from the man, written from the scene of the fearful Satsuma war. He explained how, without time for preparation, he had been hurried away to the front, and how in the midst of all the havoc and wickedness of war he was able to stay his mind on the truths he had been taught from the Bible.

The next letter, received some months afterwards, told the story of a fight in which he had received a bullet wound, and had been brought back to a hospital in Tokiō, where he would be thankful to see again his Christian friend, the missionary. There was no delay in complying with this desire, and when the missionary came to his bedside he found him very happy and at peace. He was speaking freely to his fellow-sufferers in the ward about the love of Jesus, and there seemed to be every prospect of his speedy recovery. But to the grief of his friends he afterwards became afflicted with insanity, brought on by the memory of the fearful scenes he had witnessed in the war, and he could



THE REV. JOHN PIPER AND FELLOW-MISSIONARIES, WITH TSURUMOTO AND GROUP OF CONVERTS.

HAWKES & CO.

not even recognise his wife and child, but raved wildly.

Mr. Piper and the native Christians betook themselves to prayer, and like the astonished disciples who would not believe that the Peter for whose deliverance they had prayed could be really free, they were amazed one morning soon afterwards to receive a visit from the man himself, restored and in his right mind, and full of gratitude for all the kindnesses shown to him. In due time he was publicly baptised in the small church by Mr. Piper, and the little company of believers rejoiced with exceeding joy. His wife followed his example, and afterwards his father, aunt, brother, and sister also claimed the blessing of the same gospel of salvation.

For four years Tsurumoto was a faithful worker in the cause, and then, on September 12th, 1882, he passed away, full of faith, into the rest that remains for the people of God. The closing scene is thus described by an eye-witness :—

“The day after his death, the Christians of our own and other missions assembled to pay the last mark of respect to all that remained of their departed brother. Bishop Williams, of the American Episcopal Mission, was present ; and it was very touching to see assembled the school children, for whose good poor Tsurumoto had so patiently laboured. After the first part of the service was ended many of those present followed the corpse to the cemetery in the suburbs ; and there, in the grounds of the Buddhist temple, we committed the body of our brother to the earth with Christian rites, in ‘sure and certain hope of the resurrection to eternal life.’ He was in many respects a most estimable man, and his death has been a great loss to us.”



His son became master of one of the mixed day-schools, and in a letter from the Rev. P. K. Fyson, one of the Church Missionary Society missionaries, an interesting reference is made to the son of Mr. Tsurumoto and another of the pupils :—

“ A boy about six years old, son of the former master of the school, is now living with his grandfather at the other side of the city, and attends a day-school there. Last year the teacher of his class was one day explaining to the pupils that the person called ‘ God ’ in the text-book, and described as the Ruler of all things, was the sun-god whom all Japanese have been accustomed to worship. This boy said, No ; it meant the True God ; that his father and uncle had taught him so. The teacher maintained that it was the sun-god, and the boy stuck to his point that it was the One True God ; but he was of course silenced by the teacher, and went home. The next day the teacher called at the grandfather’s house and half-apologised for the way he had treated the boy, and added that he did not know but what the boy might be right ; and after this he adopted the boy’s explanation, and taught his class that ‘ God ’ meant the One True God.

“ The other incident is that of another young lad, a former pupil of the school, now an apprentice in a bookseller’s shop. His fellow-apprentices observing that he held his head down for a short time before beginning his meal, asked what he did that for, and also wanted to know the reason why he did not pay reverence to the Kamidana (god-shelf), as they and the rest of the household did every morning. The lad replied that he always said grace to God before his meals, and that he believed in the One True God the Creator ; he had learned that at school, and that it was

foolish to worship a Kamidana. They jeered at him for forsaking the gods of his country and worshipping the foreigners' God, but they have so far come round to his way of thinking that they have given up paying reverence to the Kamidana, and the master of the house itself is half ashamed of doing so. The lad's grief is that his master will make him work on Sunday as well, but he means to be baptised when he is a bit older."

The cause of Christ in Japan was not, however, without its difficulties and discouragements. Although as a rule native converts stood, there were some young men who for a time did run well but afterwards fell back. In 1883 an organised opposition confronted the missionaries. Civilisation had not been an unmixed blessing, for it had brought into the country Western unbelief as well as Western faith, and as in India, the native atheism drew from the armoury of Western culture intellectual weapons to use against Christianity. A society was established with the avowed object of driving the religion of Jesus Christ back into the sea, and it drew within its ranks Buddhists, Shintōists, Confuciusists, Agnostics, Materialists, and all the variegated forms of wilful unbelief. They openly attacked the doctrine of Christianity, and did harm, as such do everywhere, amongst those who worship the golden calf of culture, as distinguished from the simple faith which saves the world. At any rate this vigorous opposition had one good effect, it drew the Christian workers nearer together; and sinking those differences which unhappily divide the Churches at home, they resolved to meet in brotherly council. The American Presbyterian, Dutch Reformed, and Scottish U. P. Missions, consolidated under the title of the United Church of Christ in Japan, and at a general Conference

of the Protestant Missions in 1883 no less than one hundred and six representatives of the various societies met together to discuss with perfect unanimity of feeling their common work for the Lord. Such a spectacle of Christian union was good, not only for the workers themselves, but equally so in sight of the outside Japanese world, who were bound to admit that despite



(BY PERMISSION OF THE BRITISH AND FOREIGN BIBLE SOCIETY.)

the differences which divided Christianity into camps at home, these Christians could, and did, love one another. Very wisely the missionaries decided to meet the advance of unbelief and irreligion by its best antidote, the Word of God.

The translation of the Bible into the vernacular had already been completed by Dr. Hepburn and his colleagues, and notably a translation of the New Testament with 12,000 references, by Rev. John Piper—a wonder-

ful work printed from metal type on Japanese paper, and bound in capital style by native workmen. In the spring (April) of 1883 a large and united meeting was held in Tokiō to celebrate the completion of that portion of the Bible. All denominations were represented, and Dr. Hepburn was in the chair. As an evidence of the popularity of the Scripture, it is stated "that in 1886 the colporteurs of the Scotch Bible Society alone sold 611 Bibles, 10,437 Testaments and 45,288 portions, and the agent of the American Bible Society in his report of that date stated that during the past fifteen years about half a million Bibles, Testaments, and portions have been circulated in the country."

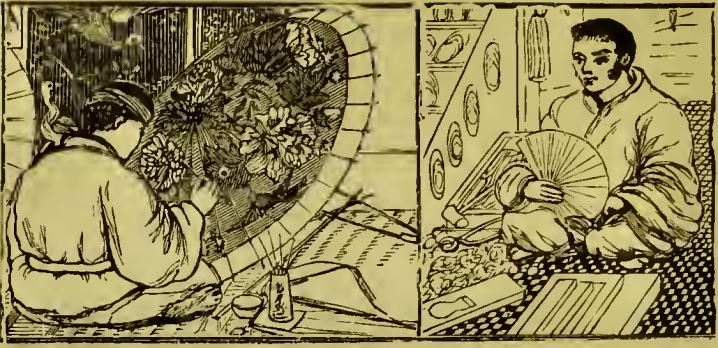
Not only the Bible, but Christian literature, began to make its way, and in 1886 the Religious Tract Society printed 174,824 publications, with 2,700,000 pages, and put into circulation 156,000 tracts. The "Pilgrim's Progress" is a favourite there, and some of the illustrations strike one as very curious.

With a very remarkable incident, showing the power of the Bible as its own witness, we shall close this chapter. It is the story of Yohoi, a Buddhist priest, who had attended an assembly of his co-religionists in the town of Nigatā. The inevitable question of the Christian faith came up. The priests discussed the best way of successfully attacking its doctrines. The position taken up by Yohoi was, however, that they should not condemn the new religion unheard, and he consistently carried out his views by buying a New Testament for his private study. He went further, for courageously taking the consequences, he spent some time with a Christian missionary, asking questions and finding how rapidly his prejudices were removed. When next the council of the priests assembled Yohoi boldly defended

the "evil sect," and although not himself a Christian he compared the lives of the foreign missionaries with their own priests. His proposition was that all the immoral crowd of Buddhist priests should be dismissed, bag and baggage, and pure-minded, earnest men put in their places.

Such a suggestion could hardly be welcome. They raised an uproar, taunted him with being a Christian in disguise, and finally he was driven by their opposition out of the Buddhist ranks. He resigned his post at the temple, and travelled one hundred and eighty miles to Tokiō in order to see the Scotch missionary, Mr. Davidson. The veteran received him into his own house, although Yohoi was by no means a Christian or even a sincere inquirer yet. But we read, "It was when he read the Ten Commandments and saw how pure the lives of Christian people were, that he was filled with a dread of the Supreme Being. His vision of his sins was so startling that he despaired of himself, and proposed to cease the study of religion. But one day, when reading the Bible, he came upon the passage—'Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls.' He read those words ten times that evening, and when he retired he had them off by heart. That night the priest could not sleep; he could see nothing but the words of Christ; and that night he ever after looked back upon as his birth-hour as a Christian."





## CHAPTER VI.

### THE JAPS AT HOME.

A people light of heart and gentle word,  
Dainty in all their ways; a pleasant land  
With clustering blossoms and the song of bird  
And children's laughter heard on every hand.

**I**T may be said with truth that no nation presents such points of interest as the people of Japan. Travellers who have had the opportunity of visiting the country unanimously praise the charm and crisp individuality of the natives of the Land of the Rising Sun. Although their haste to copy Western ideas is obliterating some of the charming simplicity of their social life, it will be a long time before the true Japanese element materially gives way. Not even the Western gleam of the electric light, the jingling bells of tram cars, the swish of a passing bicycle, or the English top hat or Parisian toilette will change the people. The oval face, with its dark little eyes set so obliquely, the round snub nose and small bud-like mouth, are all characteristics which neither speech nor dress can alter. Besides which, as a people the Japanese are intensely patriotic, and take great pains to preserve

their nationality, and even in the fashion of dress will often suddenly revert to their old costume as a protest against foreign ideas.

Two distinct types, however, are found in Japan, one being traced to the original Ainō stock, the other coming from the Corea and farther still, by immigration from the islands of the Malay Archipelago. About the Ainō, who still in diminished numbers inhabit a part of Japan, much has been written, and his ugliness is made even more conspicuous by the long hair which, like some gorilla, covers all his person. They are short, thickset, and generally considered by the Japanese as a low caste or heathen part of the community. Dr. Griffis thus describes them :—

“Their food is mainly fish and seaweed, with rice, beans, sweet potatoes, millet, and barley, which, in Southern Yezo, they cultivate in small plots. They obtain rice, tobacco, saké, or rice-beer, an exhilarating beverage which they crave as the Indians do ‘fire-water,’ and cotton clothing from their masters, the Japanese. The women weave a coarse, strong, and durable cloth, ornamented in various colours, and ropes, from the barks of trees. They make excellent dug-out canoes from elm trees. Their dress consists of an under and an upper garment having tight sleeves, and reaching to the knees, very much like that of the Japanese. The woman’s dress is longer, and the sleeves wider. They wear also straw leggings and straw shoes. Their hair, which is astonishingly thick, is clipped short in front, and falls in masses down the back and sides to the shoulders. It is of a true black, whereas the hair of the Japanese, when freed from unguents, is of a dark or reddish-brown, and I have seen distinctly red hair among the latter. The beard

and moustaches of the Ainōs are allowed to attain their fullest development, the former often reaching the length of twelve or fourteen inches. Hence, Ainōs take kindly to the 'hairy foreigners,' Englishmen and Americans, whose bearded faces the normal Japanese despise, while to a Japanese child, as I found out in Fukui, a man with moustaches appears to be only a dragon without wings or tail. Some, not all, of the older men, but very few of the younger, have their bodies and limbs covered with thick black hair, about an inch long. The term 'hairy Kuriles,' applied to them as a characteristic hairy race, is a mythical expression of book-makers, as the excessively hirsute covering supposed to be universal among the Ainōs is not to be found by the investigator on the ground. Their skin is brown, their eyes are horizontal, and their noses low, with the lobes well rounded out. The women are of proportionate stature to the men, but, unlike them, are very ugly. I never met with a handsome Ainō female, though I have seen many of the Yezo women. Their mouths seem like those of ogres, and to stretch from ear to ear. This arises from the fact that they tattoo a wide band of dirty blue, like the woad of the ancient Britons, around their lips, to the extent of three-quarters of an inch, and still longer at the tapering extremities. The tattooing is so completely done, that many persons mistake it for a daub of blue paint, like the artificial exaggeration of a circus clown's mouth. They increase their hideousness by joining their eyebrows over the nose by a fresh band of tattooing. This practice is resorted to in the case of married women and females who are of age, just as that of blackening the teeth and shaving the eyebrows is among the Japanese."



They have never adopted the Buddhist religion like the country generally ; and worship the spirit of a hero,



THE FEAST OF DOLLS.

Yoshitsuné, who flourished in the flesh in the twelfth century. Besides this, however, they deify the hills, rivers, and the forests, and it is their custom to cut

long wands of wood, fasten at the top a few curled shavings, and stick it in the ground wherever they go, thus making the place holy. In passing dangerous places in the rivers they will fling their wands into the water, with a sort of invocation in these words,—

“To the sea which nourishes us, to the forest that protects us, we present our grateful thanks. You are two mothers that nourish the same-child; do not be angry if we leave one to go to the other.”

But to part with the Ainōs for the present, and consider the Japanese people, one cannot help beginning at the very threshold of their life, and repeating the expression of Sir Rutherford Alcock: “Japan is the paradise of Babies.” They are living presentments of the well-known dolls, which are always a conspicuous object in English toy-shops. The same little round heads, with funny little eyes peeping and twinkling with fun, either over its mother’s shoulders as it hangs in her capacious raiment, or from the green field when tied to a stick by a riband like a little goat. The goat is left alone to play; the little ones are the friends and playmates of everybody, and rush with their kites and balls even in the crowded streets of the city without apparently causing anybody annoyance.

One of the most notable days in the year is the 3rd of March, which is devoted entirely to the girls, and is called the Feast of Dolls. The shop windows are full of these tiny stuffed figures of Japanese men and women, which no respectable family would think of doing without. The doll of the household plays indeed an important and permanent part in the domestic customs of the nation. When a girl is born a couple are purchased to keep for her until she is sufficiently grown up. When she is married these dolls are taken

with her to her new home, and when she has children of her own become their property. Thus it will be seen that a Japanese home is rich in these inanimate friends, and when the special day comes round they are all brought out and played with. The girls, like their counterparts in the West, play shops and hold doll



BOYS AT PLAY.

parties, at which they offer rice and sweetmeats to their dolls, and mimic the actual life of the family.

The boys, however, are not forgotten, for on July 5th is the Feast of Flags. Shopkeepers now provide the dark-haired, bright-eyed lads with figures dressed to represent the Mikado, his councillors, or the great heroes

of history, besides toy soldiers with guns, and military banners to train the young idea in the art of war. On that day, outside every house there is a *nobori* or paper fish hung out at the end of a pole : the figure being hollow and open to the wind, it flutters bravely in the air, and is supposed to illustrate the activity and youthful ambition of the young gentleman at home, who has been born that year or earlier. With the boys nothing is more attractive than an historical game, and they constantly enact the conflicts of the different clans, or, dressed in old-fashioned clothes, walk in demure procession as ancient Daimiōs and their suite. Some of their sham fights are rather serious affairs. They fix upon their heads a disc of earthenware, fastened on a pad of cloth, and then belabour each other with bamboo sticks until most of the crowns of clay have been broken. They are also wonderful at puzzles ; and with a language of which any one word may mean a score of things, they are capital punsters.

Of course, like other children, many of their games are partly in verse, sung in soft melodious tones. Sir Edwin Arnold, in his charming book, "Seas and Lands," translates two of these songs of the children. He says,—

"The children in the street are for ever breaking into a dancing run, for pure glee of existence, clattering along in merry groups upon their wooden clogs. Or else they gather at street corners and play softly, boisterous games with each other, singing songs and beating hands to the time. I secured the words of one of these, where the little brown-eyed, black-pated Japanese babies stand in a ring, and swing their hands first outwards and then inwards, simultaneously. It seems they were thus alternately imitating the opening and the closing of flowers, expanding the circle at the word 'hiraita'

(opened), and contracting it at 'tsubonda' (closed). This joyous little street song, in the vernacular, was,—

'Hiraita ; hiraita !  
 Nanno hanna hiraita ?  
 Renge no hana hiraita,  
 Hiraita to omottara, mata tsubonda.  
 Tsubonda ; tsubonda !  
 Nanno hanna tsubonda ?  
 Renge no hanna tsubonda,  
 Tsubonda to omottara, mata hiraita.'

" Which is, being interpreted—

'Opened ; opened !  
 Which is the flower has opened ?  
 The lotus-flower has opened.  
 You thought so, but now it is shut.  
 Shut ! close shut !  
 Which is the flower that's shut ?  
 'Tis the lotus-blossom that's folded.  
 You thought so, but now it expands !''

There is another graceful nursery rhyme that the dark-eyed Japanese babies sing in the streets, which goes—

"Chôchô ! Chôchô !  
 Na no ha in tomare  
 Na no ha in akitara  
 Yoshi no ha in tomare."

And this again, in English as simple, is—

"Butterfly, butterfly !  
 Light on the rape and feed ;  
 If you are tired of honey there,  
 Fly to the flower of the reed."

Turning from the children to the men and women of Japan, their characteristics may be easily summed up. In appearance they are short, few men ever exceeding five feet. They are sallow in complexion and dark-

haired, with only a very slight jet-black moustache. They are fond of smoking, but do not resort to opium, like their neighbours the Chinese. It is said that in their language there are no swearing words, and that you cannot provoke a Japanese to anger. They have not a very impressive exterior, but it goes without saying that their intelligence is very great ; no nation has within such a comparatively short period accomplished so much in self-improvement on the lines of Western ideas. They are as a nation born in a day. Within the lifetime of any man of maturity these people have passed from barbarism to civilisation, and brought their institutions into line with some of the best in Europe and America.

What they can do as a military nation has been evidenced to an astonished world in the recent war. With commanders on both sea and land of extraordinary ability, their well-disciplined troops, in a very short space of time, have been able to bring the proud Chinese to their knees. In this respect they have been scholars, all too willingly, in the dreadful art of bloodshed. Let us hope the time will speedily come when the sword fever will give place to a spirit of peace, and they will learn what Europe has already discovered by bitter experience, that fighting is a fatal and unsatisfactory way of ending a national quarrel.

The people in Japan are divided into four distinct social classes, viz.—

I. *The Samurai*, the privileged class, commonly known as the wearers of two swords, and combining the profession of arms and of literature, an original arrangement, not found in any other land. He thinks it beneath him to engage in any business, and would consider himself an officer and a gentleman.

II. *The Hiyakūsho*, or agriculturists, people who

possessed land but had no title, and are equivalent to the farmers of other countries.



A STREET MERCHANT.

III. *The Shokonin*, or artisans, including all working men and such as labour at handicrafts.

IV. *The Akindo* or shopkeepers, who are placed at the very lowest scale, and scarcely distinguished from the poorest and most degraded.

These social castes will give way before the progress of Western ideas; and the fact that Christianity recognises in the pariah class of Japan, the *eta*, the preciousness of a human soul, will soon affect the judgment of the people. This wretched "submerged tenth," who are so degraded as to be spurned by the lowest class, will one day produce, as they have produced in England and elsewhere, miracles of divine grace and power. And it will be demonstrated in this degraded nature that the religion which Protestant missions bring is good enough, and applicable enough to the poor as well as the rich, and meets the need of the highest and most cultivated intellectually, equally with the degraded and ignorant crowd.

It has been affirmed by all who visit Japan and study the life of her people that they are pleasure-loving folk. Like the French, they like to spend life in Elysium Fields of self-indulgence, and while capable of strong things when roused to action by necessity or self-interest, they are otherwise fickle and unreliable. It is easy to make excuses for their departures from virtue on account of temperament, or to over-estimate the attractiveness of their politeness and social charm; but it must still be admitted that their standard of morality is much behind what a Christian nation would claim as obligatory. The theatre, which plays such an important part in the life of this people, has no high moral purpose. One thing may perhaps be said in its favour—that is, no women are allowed to act upon its stage, and in the long drama which scarcely finishes by nightfall, their place is acted by men in disguises, or wrapped in black





and supposed to be invisible to the eye of the audience. The climax of a play is nearly always a tragedy, and it is astonishing with what ease of mind the people will sit with their luncheon baskets on their knees, chatting, eating, smoking, while on the boards in front of them the executioner is sharpening his knife with the grim precision of a Shylock, or the actor who personates a jealous and outraged husband is screwing up his courage to perform the fatal act of *hari kari*, or suicide by the knife.

Of late years the better class of Japanese have not taken their wives and daughters to the theatre, fearing that its association would be detrimental to their morals.

Besides the superstitions which surround their religious observances, the Japanese have many curious and fanciful customs in daily life. Doubtless many of these will give way before the unsympathetic materialism of Western thought, but at present, especially among the poorer classes, *household* gods and superstitions hold their own.

On New Year's Day, which even in European countries is a time for odd customs and superstitions, there is one word which the Japanese will never use in conversation, and that is *shi*, meaning death. Considering that hundreds of their words contain this syllable, it is not very easy to escape this ill-starred expression. As elsewhere, the barking of a dog at night is considered an ill omen, and if, in walking, a person breaks the leather strap in front which holds on the clog, misfortune will supervene to the wearer's enemies; but if the strap behind the foot be the one broken, the trouble will be his.

These people have a great horror of cutting their nails, and if in doing so a piece should fall into the fire they quite anticipate a speedy death. As it is the

custom to bury the dead with the head to the north, nothing will persuade the living to go to sleep in that posture ; and in some of the private houses and hotels, a diagram of the points of the compass is put on the ceiling of the bedrooms, to avoid an accident of bad luck.

The old-fashioned habit of looking for strangers in the tea is deeply rooted in Japan, and the teapot, which is such an indispensable accompaniment of their existence, is surrounded with superstition. If the stalk of a tea-leaf for a moment stand up in the cup, a visitor is expected ; if the one at the teapot, in absence of mind, pours the liquid from the back, instead of out of the spout, a priest will immediately appear. To break the rim of the teacup is to lose your situation ; children are warned against striking each other with their chopsticks, lest they should be struck dumb ; and salt must never be bought after dark, as very unlucky ; but this useful condiment seems to have some social value, for the Japanese throw it into the fire as a sure preventative against family quarrelling.

The Japs are great believers in dreams. They hold that when a man falls asleep his soul leaves the body, and in the shape of a small black ball wanders infinite distances with adventures ; with them dreams go by contraries, so that experiences of loss and poverty imply just the opposite ; but on the night of the 2nd of January they think that to dream of a treasure ship will insure their prosperity, so they put a picture of it under their pillow, like a Western girl would do with a piece of bride-cake.

Just as in Africa and Ceylon the natives live in terror of fearful and unseen deities, so the Japanese mind is for ever tortured with the dread of evil creatures which

afflict mankind. One of these is *Kappa*, a sort of claw-footed monkey which lives in the water, and is always ready to seize its prey. Dr. Griffis mentions a case, which shows how this superstition affects the people:—

“A woman was riding in a jin-riki-sha, and the coolie was coursing at full speed on the road at the side of the castle-moat, where the water is four feet deep. Suddenly, and to the coolie unaccountably, he and his vehicle were upset, and the precious freight was thrown into the moat. She was fished out in a condition that might have helped even a passing foreigner to believe in the existence of the mermaid. The coolie was puzzled to account for the capsizing of his machine, and immediately attributed it to the agency of the *Kappa*. By venturing insultingly near the domain of this local Neptune, he had been punished by his muddy majesty. Though the woman had no mark of claw or teeth, she doubtless congratulated herself on her lucky escape from the claws of the monster.”

Another is the *Kama-itachi*, or sickle weasel, which is supposed to flit through the air and scratch the faces of the unfortunate. To this convenient creature is laid the blame of many contusions, which the wayward night-wanderer receives from perfectly natural causes, as when a drunken man comes home with torn clothes and bruises.

*Futen*, or the wind imp, is an immense human figure with a bag of compressed air upon his shoulders; and when a whirlwind comes or storms arise, it is due to his malevolence in loosing his hold of the opening of the bag.

Quite a distinct imp, however, is *Raiden*, who is responsible for the thunder, and looking something like



a wild cat. He lifts six drums on high, which, rattling, kill men. In Japan it is not the lightning but the thunder which does the damage—according to popular ideas—and death is caused by the thunder-cat leaping on its victim. At an exhibition some years ago, the guide-book seriously recounted the following story of a fight between a brave noble and this undesirable creature :—

“In the province of Yamato, in the reign of Yuriyaku Tennō, when he was leaving his palace, a sudden thunderstorm of terrific violence arose. The Mikado ordered Sugaru, his courtier, to catch the thunder-imp. Sugaru spurred his horse forward and drove the thunder-god to the side of Mount Abé, where the creature, leaping high into the air, defied the attempts of his pursuer. Sugaru, gazing at the sky, cried out to the imp, ‘Obey the emperor!’ But the roll of the thunder ceased not for a moment. Then Sugaru, turning his face to the temple, prayed earnestly to Kuanon, and cried out, ‘Dost thou not hear and protect thy faithful ones when they cry unto thee?’ Immediately, as the prayer ended, a splendour of radiant light shot out from the temple, and the thunder-imp fell to earth. Sugaru seized him in a trice, bound him securely, and took him to the Emperor’s palace. Then all men called him the ‘god-catcher.’”

In Japan, as elsewhere, naughty children are frightened by bogeys, and the *Tengu*, a long-beaked goblin with wings, is the one which gives a certain fearsomeness to many native pictures. In one of these the artist, with a touch of humour, represents two of these odd beings going for a picnic, and carrying on the long nose of one a basket of provisions, slung as on a pole.

Many of these superstitions are, however, in like manner passing from fear to ridicule, and the day is not far distant when they will become past history.

The art of the Japanese has by this time found a place in every market of the world. Their wonderful work may be included almost in one word—"lacquer." It is this beautiful and unsurpassed varnish which has made their boxes and screens famous everywhere. With sliding doors liberally ornamented, and screens and furniture bright and shining from the artist's hand, the Japanese makes his frail tenement a place of beauty. The pictures which he paints are of course without shade or perspective, and the human figures represented would be considered somewhat awkward and out of proportion, but with a few strokes of the brush the most natural effects are produced of reedy grasses, bright-plumaged birds, golden fish, or cherry trees in rich blossom.

Their love of flowers is proverbial. It is said that if a Japanese maiden, going to the well at early morning, finds a flower on the handle of her bucket, she will reverently let it remain, going elsewhere to borrow her water instead of disturbing her flower. The blossom of the fruit trees, which is always a special sight in Japan, gives a wide scope for the admirable art of these people.

About this wonderful lacquer a word of explanation may be welcome. It comes from a tree called *Rhus Vernicifera*, which is largely cultivated in the country. By puncturing the tree, the juice is obtained, strained through cotton cloth to clear it, then stirred over a fire for six hours, while iron dust is mixed therewith. When quite ready, the wood waiting for the lacquer receives its first coating, the final one

being poured over the artistic work and hardened. The polish will then last hundreds of years, and is quite unaffected by boiling water, alcohol, or other severe tests. Many most beautiful effects are produced by gold dust and powdered egg-shell. Such work is never done in a hurry, for in some cases a screen will employ several men six years to paint and lacquer.

It is a matter of astonishment that native artists never adorn their paintings with the beauty of women. This is the more remarkable, because the Japanese fair sex are admitted to be very beautiful and charming in manner. Sir Edwin Arnold notes this when he says:—

“Yet, either because the type of Japanese feminine beauty is *petite* and little varied, or because its really gracious and refined points have never been studied artistically or have been studiously despised and disregarded, no Japanese painter or carver can make half as pretty and graceful a female face and figure as he, or anybody, may see in a day’s walk about Tokiō or Kiōto. This may be partly due to the only half-concealed subordination and disesteem in which the sex is here held, speaking nationally. Nobody is, indeed, ever brutal to a woman in Japan, as in Europe. She has nowhere and never to fear cruelty, violence, or even harsh words. But her status is traditionally inferior, and she lives a semi-slave in too many cases—vastly superior though she is in physical and mental type to the masculine portion of the population; and, all things considered, the best-mannered, the most modest, and most self-respecting woman, after her own fashion, in the whole world; and, in a placid and unemotional way, the most grateful for deference and attention, and the most attached and faithful in return



for affection. Strange, in truth, it must seem that this graceful and fairy-like fellow-countrywoman has never inspired Japanese artists with the ideal of human beauty latent in her special charms."

They appear to be models of patient and cheerful submission, and, whether as daughter or wife, their



JAPANESE GIRLS—HAIRDRESSING.

obedience is irreproachable. In the street a woman walks reverently behind her husband, and if by great grace she is allowed to come to a banquet with her lord, she must eat nothing, or very little, in his presence. She is in every respect subject to him. And yet the Japanese girl has more freedom than the Chinese, and

much more than her sister of Constantinople. She walks unveiled through the streets, and now that education is reaching her class, she will soon make her strength of character felt as it has never been felt before.

In her love and care of her children the Japanese mother is not surpassed anywhere. The future of this remarkably progressive nation rests much with its women. When they are admitted as equal with the men, the home which they rule will influence more effectively social and political life. Christian teachers are leading the girls upwards and onwards. As Dr. Griffis says:—

“By them the Japanese maiden is taught the ideals, associations, and ordering of a Christian home, a purer code of morals, a regeneration, a spiritual power, of which Buddhism knows nothing, and to which the highest aspirations of Shintō are strangers. Above all, an ideal of womanhood, which is the creation and gift of Christianity alone, eclipsing the loftiest conceptions of classic paganism, is held up for imitation. The precept and example of Christian women in these labours are mightily working the renovation of the social fabric in Japan.

“I think none will accuse me of failure to see the best side of the Japanese character, or of an honest endeavour to estimate fairly the force and capability of the religions of Japan. Fully conscious of my liability to error in all that I have written in this book, I yet utter my conviction that nothing can ever renovate the individual heart, nothing purify society, and give pure blood-growth to the body politic in Japan, but the religion of Jesus Christ. Only the spiritual morality, and, above all, the chastity, taught by Him can ever

give the Japanese a homelife equal to ours. With all our faults and sins, and with all the impurities and failures of our society, I believe our family and social life to be immeasurably higher and purer than that of Japan.

“The religion of the Home-maker, and the Children-lover, and the Woman-exalter, is mighty to save the Japanese mother, and must be most potent to purify and exalt the Japanese home. Of all the branches of missionary labour in Japan, none, it seems to me, is of greater importance, or more hopeful of sure results, permanent and far-reaching in its influence, than the work of Christian women for women in Japan.”





## CHAPTER VII.

### MEDICAL MISSIONS AND THE BIBLE.

The ministry of suffering God will own  
Its patient tenderness, its touch of love,  
Which soothes the pain and stills the rising moan  
And points sad wistful eyes to hopes above.

IT is one of the discoveries of modern missionary methods that the work of Luke the Physician is as useful as the work of Paul the Apostle. The healing of the body with its thousand ills in every clime has proved beyond all cavil a wonderful way of leading to that higher service of bringing the sin-sick soul to the great Physician. If it were necessary, evidence might be adduced from the history of Christ's gospel in every land upon the globe to show the force of this factor in our missionary enterprise. The dispensation of the preaching doctors has begun, and the wonder is that long ago this gracious department of divine compassion was not joined to the spiritual exhortations of the messenger of peace.

In no place has this been more useful than in Japan. There was need enough for it. The Jesuits do not seem to have practised medicine to any extent, and though the

earlier traders introduced to the Japanese some knowledge of Western surgical science, it may be safely affirmed that it was left to the Protestant missions to begin this work among the people. In early days, as is usual with uncivilised people, the priest and the physician was one, and the treatment of the sick was ignorant and therefore cruel. Whatever knowledge they afterwards possessed was derived from China; and as an instance of their rough-and-ready way of dealing with common complaints may be mentioned the extensive use of puncturing needles, as fine as a hair, and made of gold, silver, or highly tempered steel. For the purpose of relieving pain, and curing that severe colic which is almost chronic among the Japanese, the medicine man punctured the body, making in the stomach holes to the mystic number of nine. In performing this delicate operation they showed great skill in avoiding any large blood vessels or nerves, while penetrating far into the body.

Another famous external remedy, dating back to the eleventh century, is burning a certain grass which grows on Mount Ibuki, or the dry fibres of the *artemisia* on the back, or on the soles of the feet; and this practice, called *moxa*, has, we are told on good authority, left its scars on the backs of most of the common people to this day. Perhaps the most trusted specific in Japan, however, was *dō-sha* powder, prepared and sold only by the *bonzes* (priests) of the Shin Gou sect, and supposed to have virtue enough not only to heal the living, but to affect beneficially the dead. That it was a piece of pure quackery Dr. Griffis has proved to the hilt; he found on examination it was composed of nothing but quartz sand and pyrites. Yet, at much expense, the poor Japanese used to consume

this precious mixture, for the alleviation of all sorts and conditions of woe.

The Japanese are not a very robust people, and of late years there has been a wide prevalence of heart-disease among the coolies, due, it is said, to the restless haste of the jin-riki-sha service. In the marshy districts the people suffer much from rheumatism, but the most serious disease which befalls them is an epidemic of Asiatic cholera. In spite of most careful quarantine of foreign vessels, and, in these present days, most admirable arrangements as regards isolation and prompt treatment, a vast number die, after suffering with infinite patience and quiet. It is one of the admirable characteristics of these people, that they take so calmly, and with a cheerful resignation, the sufferings which befall them. Sir Edwin Arnold bears witness to this, and after visiting one of the hospitals at Tokiō, during a severe outbreak of cholera, gives this testimony:—

“The type of cholera commonest among us is not the worst, or else the cholera hospitals seem especially quiet and painless, because of the extreme gentleness and resignation of Japanese character. You would not know if you passed through the day’s quota of cases, that seventy per cent. of those amiable, placid, suffering people are already as good as dead; and in the convalescent ward you would hardly believe that the smiling, grateful, contented, but sadly worn and tortured faces, have come out of the Valley of the Shadow. I gathered that everything had been tried. Hypodermic injection of morphia is useful at the beginning, and afterwards good nursing, chafing, chloroform, if the heart will bear it. As much drink as they like, contrary to the old treatment. At best a sad place, the cholera hospital is rendered noble and tolerable only by the high

courage of the nurses and doctors, the helpfulness of man to man under darkest circumstances, and the pretty, self-respecting way in which my Japanese fellow-citizens—men, women, and children—know how to die.”

Dr. Hepburn has already been referred to as coming soon after the country was opened by Commodore Perry, and teaching the Japanese at his house as they came to be healed. Quite a rush of poor sufferers took place when it was known that the “foreigner” could allay the gnawings of pain and save life, and though not allowed to preach the gospel, he was permitted to practise the beneficent art of healing.

After a time Dr. Simmons, an American medical missionary, arrived to assist him, and then as hospitals and dispensaries began to find a place in all the large towns, a further helper came, Dr. J. C. Berry, who was appointed by the Government Medical Director of the Public Hospital of Kobe. His work was very extended, for he had the oversight of a large region, and made a great point of being able to get the native doctors together, and instruct them how to proceed upon lines of Western treatment of disease. He enlisted their services, and soon had a band of a hundred and twenty native doctors working with him. The immense advantages of medical skill were soon fully appreciated by the clever Japanese leading men, and it was resolved to send to Europe medical students to qualify and return to their native land.

Thus it came to pass that, in the Medical Schools of Germany, France, America, and England, these dark-eyed, black-haired, earnest young students became a well-known feature in the year following 1875. The profession of a medical man is now one of the most sought after among the Japanese, and the Government

is very strict in keeping those who practise it well in hand. Any act of wrongdoing is held to disgrace the doctor, and his licence is summarily revoked. Following the example of America, in so many things an object lesson to the Japanese, they admit women to their medical degrees, and some are in full practice already in their midst.

The medical missionary in Japan has now a firm footing, and an ever-widening area of influence. Old superstitious jealousies and prejudices are dying, and the people want, and will have, the best medical advice they can afford ; and it is no detriment that he who can offer this is a Christian. Hospitals now are the order of the day ; no mission can well do without this invaluable adjunct of medical experience in their spiritual work. While the Government is bringing its own public institutions, in the medical department as in others, up to date and replete with every advantage of Western science and skill, the missionary practitioner has also to be not a whit behind in outfit and completeness of organisation, so that this "Service of Healing" may be abundantly blessed. When this is found with the invaluable addition of earnest Christian teaching the hospital or dispensary becomes a Pool of Bethesda, in a spiritual as well as a physical sense. As to what is being done, the testimony of Dr. J. C. Berry, already alluded to, will indicate in an interesting manner :—

"It has been said that one of the marked differences in the experience of a medical and a clerical missionary is that with the former the people come to him, while with the latter he goes to them. This difference, with the growing interest in Christian truth in Japan, is not as marked as in most mission fields ; but it is still a truth, of course, here. Last year patients sought relief



at the hospital from one hundred and forty-seven cities and villages outside of Kiōto, some of them from remote parts of the country. To such I need scarcely say the missionary physician has done but a part of his duty when he has treated them professionally. To



IN A JAPANESE HOSPITAL WARD.

be a physician in every sense worthy the confidence of his patients is, of course, his first duty; but when, by God's blessing on the means employed, he witnesses pain removed and health restored, it is a duty no less incumbent to impart a knowledge of that which is at once a remedy for sin, and a protection from sin.

“Idols, temples, heathen ceremonies, and means for gratifying unbridled passions, await the restored patient as he goes back to old associations ; and the medical missionary leaves his work but half accomplished if his patient is allowed to quit the hospital without a knowledge of God’s commands and a Saviour’s love. Different methods for accomplishing this have been previously tried ; but during the year under review I have been especially gratified with the result attending the presentation, in words of Scripture, as far as possible, of subjects embracing fundamental truths. During the lesson hour it is usual to have the convalescent patients assemble in a large ward, each with a Bible, and then, with hospital assistants and nurses to find chapters and verses, teach the lesson under consideration by Scripture texts—an assistant at the same time making note of these chapters and verses as a guide for the subsequent private readings of the patients.

“A number of interesting cases might be mentioned showing the result of such work. One, an old *samurai*, with disdain for all religions, proud in the conscious strength of arm and brain, and with contempt for the native faith, entered the hospital suffering from pulmonary consumption. The depth and power of the truth as revealed in the Scriptures impressed him profoundly, and after the first lesson he became an earnest student of the Bible. It was interesting to watch the mental and spiritual awakening, and the deepening interest in the truth until he finally accepted Christ as his Saviour. Since leaving the hospital he has been regular in his attendance upon the service, and happy in his new life and hope.

“Another, with a similar experience, was a school-teacher in the city. Still another was a young man

from Magoya. His parents were wealthy, but strong Buddhists. He became a Christian in the hospital, but, fearing to return home before he had received baptism, remained, though well, until he could be received to Church membership. I have recently heard from him as strong and active in the faith, though partly disinherited by his father. He is now a trustee of the schools under our Presbyterian friends in that city. These men were first impressed, as one of them



SERVICE FOR OUT-PATIENTS IN THE HOSPITAL.

recently said, with the *reasonableness* of the Scriptures. The words of God appealed to their judgment, His love touched their hearts. It is a fresh illustration of an important truth: 'Man's word is lifeless and without power to enforce itself; the Spirit of God is never absent from His Word.'

It is hardly necessary to point out what opportunities are offered of applying to the eager and grateful mind of the patient the truths of a higher healing. In many cases the disease and pain from which the patients

suffer are, alas ! the result of sin ; and, not in a spirit of hard condemnation, but with a desire to direct them where the repentant and broken of heart will find rest, does the doctor speak to them. The poor Japanese, as indeed is the case with many of their brothers and sisters in the Western world, have failed hitherto to understand the mission of suffering, and they turn their patient faces to the nurse or medical man with wistful inquiry as to what this can mean.

The native professional man, notwithstanding his English training, may shake his head if he has not known the Englishman's God ; but in the missionary's hospital the patient has only to turn his weary eyes to the texts upon the wall to see a way of peace which Buddha never knew, and a prospect of redeeming love which all the gods of Shintō could not show. Lying on the table at their bedside are tracts, religious journals, books with pictures ; and in the wards at the daily services they hear the voice of praise and the words of life, proclaiming salvation through the Christ of God. Amongst the out-patients on clinical days there are special services, and an evangelist is ready to speak personally to the men and women who are waiting their turn to see the doctor.

There is another phase of the question, which is admirably put by Dr. Wallace Taylor, who is one of the most successful Christian doctors now working in Japan :—

“Another advantage not to be overlooked is that those benefited by medical treatment, and instructed in religious truth, carry their impressions home with them, and become the means of sending others, that they also may secure the same aid. Thus, frequently our patients become the starting-point of evangelical work

over remote and obscure places, where the gospel truth would otherwise not penetrate for some time to come. Or if they are from places where missionary work is known and already carried on, it gives added power and influence to the work done there. To all, and especially to those from remote fields, it gives a



NATIVE NURSES.

practical example of the blessed fruits of the gospel. After my work had become well known, in no other way could I reach so many persons and exert so wide an evangelical influence as through medical work. Take my report for 1892, when I individually treated and exerted an influence on nearly 2,500 persons, many of them from distant and widely scattered places

in the south and west of the empire, and where I had nearly 13,000 consultations, where, with my assistants, who are Christian men, we saw nearly 3,500 persons, and had over 21,000 consultations; where we saw professionally over 800 persons in their homes, and made over 2,500 visits to the homes of patients, carrying our Christian influence with us, as a Christian man must,—and this, it will be seen, gives an opportunity of influence under peculiarly favourable circumstances that few clerical missionaries in this country enjoy, though they do a large amount of touring.”

The ministry of medical ladies and sisterhoods is specially useful to the women and children. They bring along with their precious medical skill that charm of sweet sympathy and sisterly love. In this field they have not much fear of popularity, at any rate, not the same temptation as in their own country. They have to live in the midst of sorrow and suffering, and beyond the approval of the Great Physician, they have nothing to encourage them but the gratitude of the sufferer. They have also a great work in training the native women as nurses. Some of these have made such progress in their studies and practice that they have earned the same qualifications as our trained nurses at home. The medical officers speak of them in high praise; their natural quickness and indispensable nerve are of immense service in the work.

A lady doctor, who is training many nurses for the Government department of medical education in Japan, speaks highly of her students. The old-fashioned nurses were women from the lowest ranks; and her aim is “to do away with these totally ignorant, useless mortals, and in their place put intelligent Christian women, whose influence will tell for Christ.”

During the recent war between Japan and China a very interesting and useful work was done by the "Red Cross Society of Japan," otherwise the *Hakuaisha*, or Society of Benevolence. This was started in 1877, but in 1886 it took its Red Cross title, and its officers and vehicles are distinguished by the well-known Christian sign. The emperor and empress took great interest in it, liberally contributed to its funds, and under the presidency of Prince Komatsu it has risen to a membership of 100,000—a large constituency of mercy, when the size of the country is considered, and the comparatively brief history of the organisation is taken into account.

Red Cross hospitals are now seen everywhere about the kingdom, and many ladies, even princesses of the court, have devoted themselves to the care of the sick and wounded. The empress frequently visits the hospital at Tokiō. A very important part to be borne in mind is the inseparable association of this Society with Christianity. Wherever its symbol is seen, whether by Japanese and Chinese, it is recognised as representing the Christian doctrine of love and mercy for enemies. It is also remarkable how the circulation of the Scriptures is encouraged now among the military and navy. Upon this point, the Rev. Henry Loomis, the agent of the American Bible Society, has given since the war some striking instances. He went among the soldiers, freely giving copies of the Bible; and in many cases this distribution was by the official order of their officers.

At the naval station at Yokosuka, Admiral Inouye, whose chief of staff is an earnest Christian, received Mr. Loomis and Dr. Verbeck with all consideration, and by his direction the men and officers in the barracks were assembled to listen to Christian addresses. At

Takasaki the commanding officer, learning that Mr. Loomis desired to leave at an earlier hour than had been at first arranged for, ordered the men to assemble at once to listen to an address. At Sendai the Vice-Commander of the Division received the books for distribution, and approved of the opening of a place of Christian worship near the barracks. Not only is this form of work having the commendation of those in the highest circles, but numerous illustrations are given of good results in the awakening and conversion of individuals. In a letter addressed to Mr. Loomis, a Christian soldier of the Imperial Guards says that when he entered the army he was not allowed to possess a Bible, and that on the discovery that he kept one secretly he was severely reprovèd. But now the soldier exclaims, "How suddenly this glorious food is publicly given by the hands of our officers, so that forbidding to have the Bible has disappeared! How and why I do not know. This happy fortune is, of course, given by the infinite love of God; at the same time your love caused the Japanese army publicly to introduce Christianity into it."

A Christian naval doctor is full of hope in this work. "This is a new movement," he writes, "and a golden opportunity in our navy. Pray that the Holy Spirit may come down, and that all may be born again."

The three Bible societies at work in Japan have prepared a beautiful edition of the New Testament in the vernacular, which is similar to the famous Soldier's Pocket Bible which the troops of Cromwell carried with them to the wars. This Japanese volume is very small—two and three-quarter inches by one and seven-eighth inch—and is as handy as a pocket-book.

One of the Government doctors in the Naval



Admiralty Hospital at Hiroshima in acknowledging receipt of this little volume said: "I accept with many thanks the beautiful pocket edition of the New Testament, and am much obliged to you for your kind explanations as to the book itself, and the desire of Christian physicians in England, who with yourself are anxious that their fellow-physicians in Japan should read it and judge for themselves, by the aid of the Spirit of God, as to the truth it contains."

Another Christian physician who was at the front



JAPANESE SOLDIER'S POCKET BIBLE.

handed these New Testaments to his friends, and speaking of the way in which they were received, says in a letter to his friend Dr. Whitney: "Of the eight copies of the New Testament you gave me when I left, I presented five to surgeons, whose acquaintance I have made, writing a few lines of my own on the fly-leaves. It is very difficult to do much missionary work in the field of battle, but I pray morning and evening that I may be able to magnify God by word and action. I beg that you will pray for me, that my faith may become stronger, and that my work may be blessed."

It is a significant fact, to be borne in mind in speaking of the open door in Japan, that the government officials showed such willingness as regards the distribution of the Scriptures that in the late war every naval surgeon had a copy, the Medical Bureau of the War Office sent the same to the surgeons in the army, and 180,000 portions of Holy Scriptures were circulated among the soldiers themselves. The New Testament has also found its way into all the lighthouse and railway stations, post and telegraph offices, and the railways carried the books to their stations free of charge.

Japan is now a military nation, and her soldiers not only in the hospitals but within the barrack-room must be the subject of Christian attention and prayer. They are far more accessible than many would imagine. Mr. Loomis, working among the soldiers, speaks thus highly of the men :—

“It is the testimony of the native workers in Hiroshima that the near prospect of death has made many of the soldiers serious and thoughtful about the future. In many minds there are doubts in regard to the religion which they have been taught from their childhood, and so they are prepared for what will give them true peace and comfort. Many have been reported as inquirers, and it needs only the right kind of men and the proper means to do a great and blessed work. No one can see the hundreds and thousands walking the streets, standing on guard or at drill, without being impressed with the fact that they are a select and superior body of men. During three days and four nights, in and about the city, I did not see a single case of drunkenness or disorder. Their deportment was universally quiet and respectful, and no better material can be found in Japan for Christians to work among.”



## CHAPTER VIII.

### AMONG THE HAIRY AINŌS.

There is a love which has the lifting power  
To raise the lowest from his lost estate  
To noblest manhood; in his darkest hour  
To give him entrance with the good and great.

THE ancient people of Japan, the Ainōs or Ainus, to whom reference has already been made, are a fast diminishing race. They have, however, special characteristics of their own, and the work of preaching the gospel in their midst has been very difficult and discouraging. Their origin has been noted on a previous page, and how they were finally subjugated by the onrush of the conquering invader. It can scarcely be said that the ancestral race of Ainōs are a people of whom the Japanese have any reason to be proud. Very low in the scale of human intelligence, ugly in their persons, and most uncleanly in their habits, there is nothing particularly attractive about them. They have been regarded by travellers as human curiosities, especially for the fact that they are covered with hair, and are spoken of in Japan as the Darwinian "missing link."

The religion of the Ainōs is a simple nature-worship;

they have vague ideas of God, and their creed is composed of half-forgotten myths of strange beings, and the free deification of birds, beasts, fishes, foxes, and, indeed, all sorts of creatures. Special reverence is paid to the bear, and at certain festivals one of these animals is publicly cooked and eaten. An account of these strange gatherings was given in the *Leisure Hour* in 1863, from which the following is a quotation :—

“The savage denizen of the forest, destined to be exalted to the position of a god, is reared from a cub by the village chief, and the female most distinguished in rank and beauty enjoys the honour of being its wet-nurse. As soon as the bear is two years old, he is carried in a cage to an eminence (previously consecrated for the ceremony) amid shouts of joy, amid the most inharmonious concert of various noises ever heard ; while from time to time, the bereft nurse utters the most piercing and heartrending cries, expressive of her poignant grief. After this uproar has continued for some time, the chief of the village approaches the bear, and with an arrow gives him the first wound. The animal, previously maddened by the din around him, now becomes furious, the cage is opened, and he springs out into the midst of the assemblage. Then, at a signal given by the children of the nurse, everybody in the crowd wounds him with the various weapons they have brought with them, each one striving to inflict a wound ; as all believe that he who fails to wound the bear has no claim to any favour from the new Kami, or god. As soon as the poor animal falls down exhausted from the loss of blood, his head is cut off, and the arrows, spears, knives, sticks, in fact, all the weapons by which he has been wounded, are solemnly presented to the headless trunk by the village patriarch, who requests

the bear to avenge himself upon the weapons by which he has been insulted and slain. The severed head is then affixed to the trunk, and the dead bear is carried to the altar, where the *Rama Matsouri* (the sacrifice of the bear) commences amid various solemnities, such as singing, music, and offerings consisting of everything the Ainōs most esteem. The nurse, meanwhile, deals blows with the branch of a tree upon every one who has taken part in the bear's death. The flesh is then distributed among the people, and the head is placed upon a pole opposite the hut of the chief, where it is left to decay.

“The Ainōs entertain great fear and profound respect for strength and courage; and this is the cause of their veneration for the bear—the strongest and fiercest animal known to them. Their most energetic comparison is the bear. A man is as ‘strong as a bear,’ ‘fierce as a bear,’ etc. The bear is the burden of their national songs, and, in a word, this animal is the symbol of everything they think worthy of respect. To compare an Ainō with a bear is the surest plan to gain his friendship; and it must be acknowledged that the merit the Ainōs attach to the bear is more or less deserved, as the Yezo bear is the finest specimen of his species.”

In common with all aboriginal people the Ainōs have very indistinct ideas about God and the future life. To them, death is an event full of dread, and sickness of any sort is the direct vengeance of an angry god. They have a perfect horror of the approaching end of life, and when a man is dead it is their custom to light a fire, in the hope that the warmth and brightness may bring him back to life again. After many elaborate ceremonies the body is carried to the burial, and when the graveside is reached, it is their habit to pass, one by

one, the place of sepulture, throwing in each a trinket and some other possession of the deceased. Thus with a dead woman, the cups, cloths, and rings of domestic use are cast in ; with a man, his pipe, knife, and bow ; and with children, the little toys with which their tiny fingers played. But everything is broken before being thrown into the pit.

A tub of water is placed over the grave, in which the mourners wash their hands, and then the bottom of it is knocked out, and a post, shaped something like a spear or an oar, is fixed up at the head of the mound ; after which the living all repair homewards to drink prosperity and regret of the dead. These tombstones are without any inscription, and if they mark the grave of a woman, her cap and head-shawl are hung thereon. They have no cemeteries or regular places of interment, and being very much afraid of ghosts they rarely visit the burial places of the departed. The Ainōs as a people, notwithstanding their fear of death, have little care of the living. In many cases the missionary is called in to act for the salvation of the body as well as for the soul, and his efforts are not always successful. In one of his interesting letters, the Rev. John Batchelor, the pioneer missionary of the C.M.S. to these people, tells an incident of a sick child being lost through native carelessness.

“The death of a little heathen child in this village a few days ago suggested to me the idea of forwarding to you the following facts :—

“At 9 o'clock, a.m. on March 7th, I was called into an Ainu hut to see a sick child who was supposed to be dying. The child's age was four years, and I found it suffering from acute bronchitis, and in convulsions. As there was no doctor within thirteen miles of the

village, I immediately had the child placed in a hot bath, and gave it an emetic. The result was marvellous, so that the child slept immediately afterwards for nearly an hour, and then was able to take some hot bread and milk. But, upon its awakening, the fond but foolish parents allowed the child to have its own way, and, being in a perspiration, actually took it almost naked too near an open window, a cold March wind blowing at the time. The result was a relapse, and the child died. I was with it at its death. This is but the second time I have been allowed to enter an Ainu hut when the hand of death has been upon any of its inmates.

“When the child died there were some fifteen weeping women, and twenty praying and howling men present. The uproar was very great, and the despair of the parents heartrending to look upon. As I could do nothing more for the child, I returned home to rest.

“The next day the child was buried, and I took the opportunity of going to see the parents and mourners, that I might speak to them of the Christian’s hope. I found the hut full of people, but, alas! most of them, men and women too, were helplessly drunk, and lying scattered about all over the floor of the hut. Nevertheless, as there were some six or seven sober men and women among them, I spoke to them on the subject of a future day of resurrection and judgment, and of the gift of eternal life to the faithful redeemed. God grant that some of the seed sown may spring up and bear fruit to the glory of our blessed Saviour!”

Strange to say the Ainō woman is never taught any prayer, and, indeed, is never allowed to pray or join the worship, this being the exclusive privilege of the man. This renders the position of the women very

deplorable ; they have none of the comforts of the poor religion which their sons and husbands have, and moreover, they cannot teach their children, as in every land we expect a mother to do. The utmost they are allowed to say when sent out to place the usual offerings for the ghosts of departed ones is, "O ye honourable



AN AINŌ FAMILY.

ancestors, I am sent to present this wine and food to you."

An old Ainō once confided in Mr. Batchelor the reason for this strange exclusion of women from the service of religion : "The women as well as the men used to be allowed to worship the gods, and take part in all religious exercises ; but our wise and honoured ancestors



forbade them to do so, because it was thought they might use them against the men, and more particularly against their own husbands."

The creed of the Ainōs is very clearly set forth by Mr. Batchelor in his book, the "Ainu in Japan," as follows:—

"1. I believe in one supreme God, the Creator of all worlds and places, who is the Possessor of heaven. Him we call *Kotan kara kamui, moshiri kara kamui, kando koro kamui*—'God the Maker of places and worlds, and Possessor of heaven.'

"2. I believe in the existence of a multitude of lesser deities, all subject to this one Creator, who are His servants, who receive their life and power from Him, and who govern the world under Him.

"3. I believe there are many evil as well as good gods, who are ever ready to inflict punishment for wicked deeds.

"4. I believe in *Aioina kamui* as our ancestor, a man become divine, and who has now the superintendence of the Ainu race; in a goddess of the sun; in a goddess of fire; in goddesses of the source, course, and mouths of rivers; in gods of mountains and forests; in the gods of animals; in the gods of the sea; and in gods of skies and all things contained therein.

"5. I believe in demons, of whom the devil, called *Nitne kamui*, is chief; and also that there are demons who preside over accidents; and I also believe that they are the embodiments of evil influences.

"6. I believe that the souls, both of human beings and animals, are immortal; that separated husbands and wives will be rejoined hereafter; that all people will be judged, and the good rewarded, and the evil punished.

“7. I believe that the souls of departed animals act as guardians to human beings.

“8. I believe in ghosts ; that the departed spirits of old women have a mighty power for harm, and that they appear as very demons in nature.

“9. I believe that there are three heavens, called respectively, ‘the high vaulty skies,’ ‘the star-bearing skies,’ and ‘the foggy heavens.’ I also believe that there are six worlds below us.”

The work of the Church Missionary Society among these people was commenced by the Rev. H. Dening, in 1876, who, at great pains, managed to grasp their language and teach them. In due time he was joined in the work by an excellent layman, Mr. John Batchelor, afterwards ordained, who has already been referred to, and was one of their best and most successful missionaries. For a short time he came back to England to resume his studies ; but his services being in great request in the Japanese mission field, he returned in 1883, and found a hearty welcome from the poor and degraded people. He was able greatly to assist present and future workers by the preparation of his Ainō vocabulary, reducing with infinite labours this difficult language to a grammatical system. In his preaching tours whole villages came out to listen to his words. He took with him the old chief, Penri, an intelligent man, who was a valuable ally in the work. Wherever he went, however, he was grieved to see how civilisation, in the shape of strong drink, was destroying these people. Drunkenness was prevalent to a fearful degree. His own estimate in 1883 was that ninety per cent. of the men were drunkards, and that the women generally were intemperate whenever the drink came into their hands.

It was their inveterate sin, and, unhappily, the liberal drinking of saké, the Japanese rice-spirit, was an adjunct of the religious worship; indeed, the Ainō would not consider himself filled with a proper religious fervour until the drink had overcome his senses. It was his custom to show reverence to the memory of the departed by placing offerings of wine upon the graves.

It was a sad trouble to Mr. Batchelor that his friendly chief, Penri, was not free from this shocking sin. "Chief Penri himself," he writes, "takes a very great interest in the religion of Jesus, and does all he can to assist me. But drunkenness is his great stumbling-block. He has tried twice to give up the drink, but each time he has failed. On the first occasion he was sober for a whole month, and on the second, for nearly three. He is now having another try to conquer his old enemy; but this time, however, calling upon the Name of Jehovah to help him. I have therefore now greater hopes of his success than I ever had before, and I earnestly hope and pray that strength will be given him from on high, and that he will become a conqueror of self and a true follower of Jesus."

The traders, who were doing a brisk business in drink, were naturally the enemies of the missionary, and went so far as to prevent, for some time, Mr. Batchelor from getting his passport from the Japanese Government, which alone would empower him to teach in the Ainō country. After a while, however, he was able to resume his work, and was greatly encouraged by the attention of the people, especially when his addresses were illustrated by the magic lantern.

His first convert was baptised at Hakodate, on Christmas Day, 1885, and he thus refers to this his first child in the faith:—

“At Poropet Kotan we soon became acquainted with a young Ainu named Kannari Taro, son of the village chief. He is a good Japanese scholar, and holds a schoolmaster’s certificate. I have engaged him as my



CHIEF PENRI.

teacher of the Ainu language, in place of poor old Penri, who has, I am sorry to say, entirely given himself up to strong drink, and is utterly unreliable. Kannari Taro, even before I engaged him as my teacher, early showed a great interest in Christianity. We are perfectly satisfied with him, and are thankfully

rejoicing that one Ainu, at least, has at last been brought to the knowledge of his Saviour, and is about to take the outward sign of baptism."

And speaking of others who followed his example, Mr. Batchelor alludes to a woman who was the mother of his female (Christian) servant.

"She was brought to a saving knowledge of her Redeemer by her daughter and son-in-law. Her age is seventy-five. I often pay her a visit, and have made it a special rule to spend one hour every Sunday afternoon in teaching her of Christ, the Lamb of God. Nothing delights her more than to hear the 'Old, old, yet ever new, story of Jesus and the Cross.' Her last testimony is: 'Tane anakne apun no ku mokoro; tane, ratchitara ku shini eashkai ne' ('Now I can sleep quietly; now I can rest in peace')."

Very rapidly this remnant of the ancient Israel of Japan is dying out. At the present time the Ainōs cannot number more than 15,000, and by inter-marriage with the Japanese on the frontier, and drunkenness and disease, they are quickly effacing themselves. Still, a good work has begun amongst them, and a few of this small community are already gathered into the fold of Christ. They can read and repeat the Lord's prayer, the Apostles' Creed, and sing some of our well-known children's hymns, like "Jesus loves me," in their own language. The translation of a portion of the New Testament has been a permanent blessing to them. Even in this dark corner, the light of a better day has arisen, and although possessing little of the enlightenment and civilisation of the Japanese, they too have souls for which Christ died.

The latest tidings from Mr. Batchelor, about his labour among the Ainōs, is very encouraging. Of

course it is uphill work ; all pioneer efforts, whether in spiritual or material things, is of that character ; but hard work and faith tell in the long run. In the year 1895 there was a Church-roll of four hundred and seven baptised Christians, and ninety catechumens, which is an increase of a hundred and eighty-eight persons, compared with the membership of the year before. Not only so, but these Christians represent no less than seventeen villages, and are slowly but permanently influencing the country people among whom they live. The catechumens are doing good service in preaching the Word. One of the pleasant features of the work is the Hospital Rest at Sapporo, where the natives are welcomed to meetings for the study of the Scripture and prayer, and which are overcrowded. During the year one hundred and sixteen in-patients have received treatment both for body and soul. Two Japanese catechists, Akutagawa and Otain, and a converted Ainō, Petros, are busy doing mission work in the outlying districts, and Koyupkirash, the wife of a Christian at Piratori, is an efficient Bible-woman, assisting Mrs. Batchelor in her work among the women.

Here, however, even in this remote missionary enterprise, the greatest trouble is caused by the persistent attacks and interference of the Roman Catholic priests. It is a lamentable fact that Rome follows in the steps of the missionary, and labours to destroy his influence and discredit the Bible from which he teaches the truth.

The faithful worker, Mr. Batchelor, who has been distinguished by his patient and Christlike efforts to convert the Ainōs, complains bitterly of the hostile attitude of these strange shepherds who seek to steal the sheep. He gives us one instance :—

“The priests followed me in 1891 or 1892. On arriving at Piratori on August 18th, this year, I found that the priest who was then there had given a small Roman Catholic catechism to two of our Christians, whom we had taught to read. One of these is a lad seventeen years of age, whom I baptised in July last year. The priest has been trying to get him from us for a long time, but I am happy to say without success so far. This lad told me that the priest had informed him that the baptism I administer is useless, but that he himself could, by baptising him, and providing he paid some money (ever so little would do, even were it no more than one or two *sen*), wash away all his sins, both original and actual. My astonishment at hearing this can be better imagined than described. In fact, I thought it so extraordinary that I asked an Ainu and our Japanese catechist to question the lad thoroughly on the matter, and they affirm it as being true.

“The books the priest has been distributing are written in Ainu mixed with Japanese, and contain the most unscriptural and dangerous Popish errors.”





## CHAPTER IX.

### NEESIMA, THE STORY OF A CONVERT.

A life well lived, a man whom Jesus bade  
To leave his kindred, seeking truth and light ;  
And finding these his spirit was made glad,  
And strong in faith he fought a noble fight.

THE history of the work of God in Japan would not be complete without a brief account of that notable and noble young native, Joseph Hardy Neesima. His life, short as it was in the service of his Divine Master, is a remarkable instance of how a patient and sincere search after truth is rewarded, and what possibilities of spiritual conquest lie in these Japanese converts. He was a native of Tokiō, having been born there in February 1843, and came of a good family, being a *samarui*—one of those qualified to wear two swords. An ardent thirst for knowledge showed itself in young Neesima when still a child. In those early days, when the Dutch were the only foreigners allowed to hold contact with his countrymen, he picked up their language in order to increase his stock of information.

An affliction of the eyes for a time stopped his



reading, but the crisis of his life occurred when, like Luther in the college library, Neesima stumbled upon a small edition of a Bible in Chinese, which he discovered among the books of a friend. This sacred volume was, however, only composed of extracts from the Holy Scriptures, but they were quite enough to awaken in the young Japanese a desire to know more. Every word to his earnest soul seemed instinct with light and power. He read the opening words in Genesis about the creation of the world, and, laying down the book, asked himself some pregnant questions as to the origin of things. All at once it flashed upon him that God made everything, and deserved his life and service.

Falling upon his knees he cried to this (to him) new and wonderful God, "Oh, if you have eyes look upon me! if you have ears listen to me!" Like a wise seeker he not only prayed, but took the best means of fulfilling his petition by seeking earnestly some Christian teacher.

So it happened that in March 1864 Neesima bade his family farewell, and made his way to the towns on the coast; and finally at Hakodate, he met with a Russian priest, who gave him knowledge of the doctrines of the Greek Church. He also introduced him to a native, who being employed in an English store, was able to teach him that language. The more he studied, the more he felt impelled to take the step of crossing the sea, although he knew such an action would be fatal to him if he returned. He noted in his diary this resolution: "One reflection came upon my head, that although my parents made and fed me, I belong indeed to Heavenly Father; therefore I must believe Him, and I must run in His way; then I began to search some vessel to get out from my country."

After many vicissitudes he was secretly put on board an American ship, and taking his place among the sailors, worked his way to Shanghai. At this port, going furtively ashore, he saw a New Testament in Chinese, and sold his sword to purchase it. During his journey to Boston he had plenty of time to study his new treasure, and a more powerful impression was produced on his mind by the words, "God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

This text seems to have been the golden gate through which his soul passed into the Kingdom of God. He prayed earnestly for Divine guidance, and keenly feeling his loneliness, away from his friends, without funds, in a strange land, he besought his Heavenly Father to help him: "Please, God, don't cast me away into miserable condition. Please let me reach my great aim." His prayer was answered, for the owner of the ship, a good and philanthropic man, took the friendless young Japanese into his house, and afterwards sent him to college to be trained for the ministry. Here he made great progress, and in due time was called upon to act as interpreter to the Japanese commissioners who were visiting America to study a system of education for their country. With them he afterwards visited the capitals of Europe.

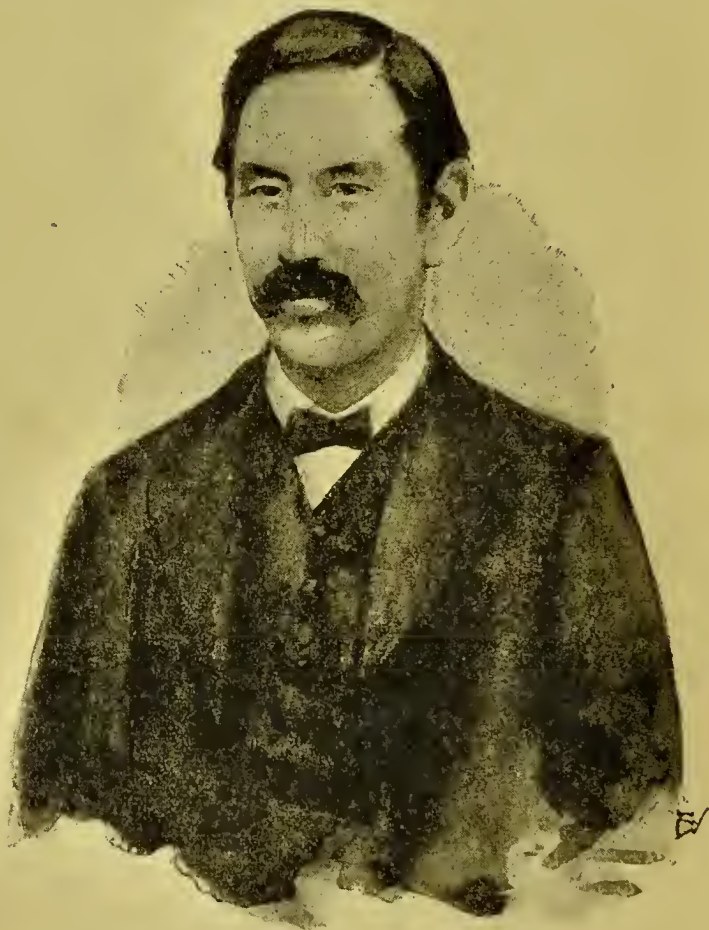
Under these new surroundings, however, Neesima was steadfast in the truth and loyal to his position as a Christian man. He held aloof from the worldliness of Western society, and refused to travel on Sunday when visiting the continent of Europe. On returning to his college, Neesima offered himself to the American Board of Missions for Japan. "I date my conversion," he

wrote, "some time after my arrival in this country ; but I was seeking God and His light from the hour I read His word. With my new experience was born a desire to preach the gospel among my people. The motive in offering myself to this work is my sympathy with the need of my country, and love for perishing souls ; and above all the love of Christ constraineth me to this work. . . . I expect to meet with some difficulties and trials, yet I shall count it joy, not only to believe in Christ, but also to suffer for His name. It is my purpose to give my life to this work."

In undertaking this sacred enterprise Neesima had one special aim, and that was to establish a Christian college in his native land. He had already mentioned it to some of his friends, but they rather discouraged the idea. Finally, however, he put it before his benefactors, Mr. and Mrs. Alphæus Hardy, and they gave him an opportunity of speaking about it to some Christian people. The effect of Neesima's address, thrilling with sincere intensity and broken often by emotion, was such that five thousand dollars were subscribed in the room ; and in 1874 he returned to his native land to carry out his scheme.

He found, of course, many changes in Japan. Western civilisation had had an abundant entrance, and he saw in the cities of his native land the same evidences of progress and willingness which he had noticed in foreign travel ; his old friends had during his absence in many cases risen to high positions in the new Government, and when they knew Neesima was back again, they came with offers of important posts for him in the same service. They tried to turn him from his purpose. "You have knowledge," writes a high official to him ; "you have wisdom ; and above all,

you are still young. Why, then, are you retired in Kiōto, and passing your time with young boys and girls in leisure? It may be because you are so earnest



DR. NEESIMA.

in religion; but why do you not become a great public man, and extend your influence in the world?" To this, however, his answer was, "I am very thankful for your kind advice; but suppose I should take a Government position, how much benefit could I give

Japan? Certainly very little. On the contrary, if I educate many young men and women here in this place of beautiful mountains and pure water, and produce hundreds and thousands of Neesimas who can work for this country, it will be of some benefit. This is the aim of my life."

His first meeting with his parents at Tokiō after such a long absence was very touching. He reached the house at midnight, but would not disturb their slumbers, so waited till early morning. The old people, filled with joy, received him with open arms; his father could not utter a word for gratitude, and his tears fell freely. Afterwards his brothers and sisters, with a crowd of old friends, filled the room, and then Neesima, like St. Paul, related how Christ had spoken to him on the way, and declared unto them the same way of salvation and peace.

In writing a letter to his kind friends in America, he speaks of it thus:—

"Since that time, my poor father has discontinued to worship the Japanese gods and his ancestors. By his consent I took down all the paper, wooden, earthen, and brass gods from shelves where they were kept, and burned them up. I send a few paper gods for you, which my mother threw into the fireplace. There are no gods and images in this house now. I trust they will be worshippers of the true God hereafter.

"Besides my home friends, my humble labours within three weeks have been wonderfully blessed. I have preached several times in the school-house, and also preached to small audiences in families. A week ago I preached to a large audience in a Buddhist temple. All the priests in this community came and listened to the preaching of the new religion. There were over

two hundred present, consisting of priests, laymen, and a few women and children. At my preaching in the school-house the whole body of magistrates from the city of Takaski came to hear me. One of my hearers went and took down all his gods, and has ceased to worship them. Thirty men in this town, and a few men out of the town, took up a collection to buy some Christian books. One gave six dollars; the whole amount was \$17.35. They requested me to bring the books. They are hungry and thirsty for the Christian truth, I find here everything ready for the gospel."

It was a happy event when, after much difficulty, a piece of land was secured in Kiōto, and the foundation school of the prophets was established, the name of Doshisha having been given to the college, which means "the one endeavour or purpose company."

Bitter opposition from the priests followed; and the fact that a Christian school had been opened right in the midst of the Buddhist centre filled them with alarm. This, however, did not terrify Neesima. He makes a note in his diary of the fact, but believes in the ultimate victory of the faith, and adds, "The acorn is in the bottle, however, and it will, in time, with God's blessing, split the bottle."

Writing again to America he affirms, "We are hated by the magistrates and priests, but we have placed the standard of truth here and *will never more retreat*. To no one else but you will I say that this Christian school could have no existence here, if God had not brought this poor runaway boy to your kind hands. The only way to get along in this country is to work courageously even under many difficulties."

The ceremony of dedicating the new buildings on September 18th, 1876, was a high day of thanksgiving

for Neesima, and in giving an account of it in his letters he mentions one of his best friends in the work, his father-in-law, Mr. Yamamoto, who spoke in the presence of the seventy students ready to enter for training. "He is regarded," says Neesima, "as one of our best thinkers, although bodily feeble and helpless. The existence of the Kiōto mission is largely due to him. He was convinced that an immoral country like Japan could not be purified by any other means than Christianity, and by his influence and labour the proud and dignified governor listened to us, and at last smiled upon our efforts. In the dark and trying hours of last winter he stood up for us, and did his best to persuade the governor. The latter made no interference with our dedication exercises. You will be glad to know that of our forty-seven boarding students more than half are Christians. They have come to us with the purpose of studying the Bible and fitting themselves for the ministry. We are very fortunate to get such pupils at the outset. I pray that this school may be the nucleus of a future college and university for Japan. Our mission work has also bright prospects, the work being chiefly carried on by our students. A third church will soon be formed. My aged parents now worship God instead of idols, and my invalid sister, who grasps spiritual things faster than these aged ones, takes part in the prayer-meetings for women held at my house. My wife attends the Biblical exercises in the school. We are perfectly happy together, and I am trying to make my home like the Christian home I found in America."

One of his faithful friends and supporters at this time was Captain L. L. Janes, the history of whose association with mission work in Japan is full of interest.

This Christian man in 1871, by invitation of the Daimiō, came to Kumamoto in order to teach Western science to the young men of the province ; and such was the turbulent opposition on the part of his students to even the very name of the Christian's religion, that for a long time he had to content himself with winning their hearts by his personal kindness and interest. At length, his knowledge of Japanese being now more perfect, and the young students becoming more tractable under his care, Captain Janes felt the time had arrived when he could mention what was so near his heart ; and he said, "I shall teach the Bible on Sunday, and any one who wishes may come to my house." Some responded with little concern, and they were more impressed by watching his tear-stained face at prayer than by the reading of Scripture, to which they paid scant attention.

But by slow degrees the precious seed began to germinate in their hearts ; the conversion of several of the students led to a marvellous revival in the school. They knew little of theology, but a zeal for souls burned within them, and for their prayer-meetings, the morning studies had to be suspended. What followed cannot be better described than in the words of one of these young evangelists, Paul Kanamori, a leader in this salvation band :—

"We had not even heard of the word 'revival,' and knew nothing of the special workings of the Holy Spirit. We wondered why our spirits burned like a fire, and why we preached the gospel like madmen. One said, 'May not this be the work of the Holy Spirit mentioned in the Bible?' And others answered 'Yes, it may be.' Our preaching was not confined to the school, but found its way to the servants



of the teachers, our kindred in our homes, old men and women in the streets, and so on.

“Now I must speak of one who was secretly praying in her closet, who received an open reward from her Heavenly Father. This was Mrs. Janes. She had no acquaintance with the students, but for many months her mind had been filled with intense desire for their salvation, and she prayed day and night for the Holy Spirit to come upon them. This was the hidden cause of the revival. This revival continued for about a month, and those who confessed faith in Christ numbered over forty, and more than forty others were studying the Bible.

“On the last Sunday in January (January 30th, 1876), a beautiful spring-like day, the Christian students went out to a hill, Hana-oka-yama, south-west of Kuamoto—a hill since made famous as the spot where Saigo Takamori placed his cannon to bombard Kuamoto. They went singing hymns as they climbed the hill, and, taking their seats in a circle on its summit, they made a solemn covenant together that, as they had been blessed by God in advance of all their countrymen, they would labour to enlighten the darkness of the empire by preaching the gospel, even at the sacrifice of their lives. They prayed kneeling, and wrote an oath-paper, on which they signed and sealed their names.”

Fearful persecutions followed; parents cast forth their sons with scorn; some, after the Japanese fashion, committed *kari-kari*, or suicide, in token of their indignation, and Bibles were publicly burnt, while many young native Christian men were imprisoned under strict and cruel *régime*. But God gave them strength to suffer for His sake, and fifteen of these undergraduates

of Captain Janes' school found their way to the door of Doshisha, where Neesima received them gladly.

As the years passed on, the college increased, and in 1883 Neesima determined to appeal for the establishment of such a university in Japan as would be worthy of the Christian religion, and at the same time of the best of Western culture. He called upon his fellow Japanese to help him from the patriotic standpoint, so that New Japan with its intense longing after knowledge and progress might be satisfied. Not science alone, he urged, could save Japan—it must be allied with morality and religion. This was his position; and he felt that to trust simply to civilisation would be building on sinking sand.

Very weary with preaching and the incessant care of his new scheme, he was compelled to take a long change, and travelled through Europe to America. While away he wrote his appeal to the people of the United States, in which he gave expression to views about the future of his country, which are well worth considering to-day:—

“Old Japan is defeated. New Japan has won its victory. The old Asiatic system is silently passing away, and the new European ideas, so recently transplanted there, are growing vigorously and luxuriantly. Within the past twenty years Japan has undergone a vast change, and is now so advanced that it will be impossible for her to fall back to her former position. She has shaken off her old robe. She is ready to adopt something better. The daily press, so copiously scattered throughout the Empire, is constantly creating among its readers some fresh desire and appetite for the new change. Her leading minds will no longer bear with the old form of despotic feudalism, neither be

contented with the worn-out doctrines of Asiatic morals and religions. They cried out for a constitution a few years ago, and have already obtained a promise from the emperor to have it given them in the year 1890. The pagan religions seem to their inquiring mind mere relics of the old superstition. . . .

“We believe Christianity is intended to benefit mankind at large. Why should we not undertake to extend our influence toward the higher sphere, as well as toward the lower, that we might win all men to Christ? Why should we seriously object to raise up Christian statesmen, Christian lawyers, Christian editors, and Christian merchants, as well as Christian preachers and teachers, within the walls of our Christian institutions? It is our humble purpose to save Japan through Christianity. . . .

“The time is just ripening for us to take this step so as to attract thereto the best and most talented youths in the country, and foster and fit them for the highest good and noblest purpose. We are thus compelled to attempt this broad sweep to reach and win thirty-seven million precious souls to Christ. Seeds of truth must be sown now. Undue delay will give a grand chance to unbelieving hands to make thorough mischief, and render that beautiful island empire hopelessly barren and fruitless. O Japan, thou the fairest of Asia! ‘If I forget thee, let my right hand forget her cunning, and let my tongue cleave to the roof of my mouth.’”

Ill-health, however, began to lay him aside more frequently, and he could not evade the conviction that his work as regards this world was done.

The end came January 23rd, 1890, and it was a fitting finish to a life so beautiful and useful. Some of his special friends and fellow-workers were gathered at

his bedside, and had waited for days the hour of release. He was perfectly conscious to the last, and spent some of his remaining precious moments marking upon a large



NEESIMA'S GRAVE.

coloured map the best points for future work in his Master's cause.

At his request some one read to him his favourite chapter, the third of Ephesians; and then whispering

the words, "Peace, joy, heaven," Neesima passed into Paradise. A few days later he was borne to his resting place by a long procession of his loving friends, and the weeping students for whose help he had so freely given his life; and still, on a high eminence, stands the unhewn stone pillar upon which his name is simply written to preserve the memory of one of the truest Christian friends of Japan.

Of his work little more need be said here. The Christian has simply to stand in the midst of the large and influential university, the Doshisha, and repeat the words of Wren's inscription at St. Paul's, "Si monumentum circumspice"—seek ye his monument? look around.

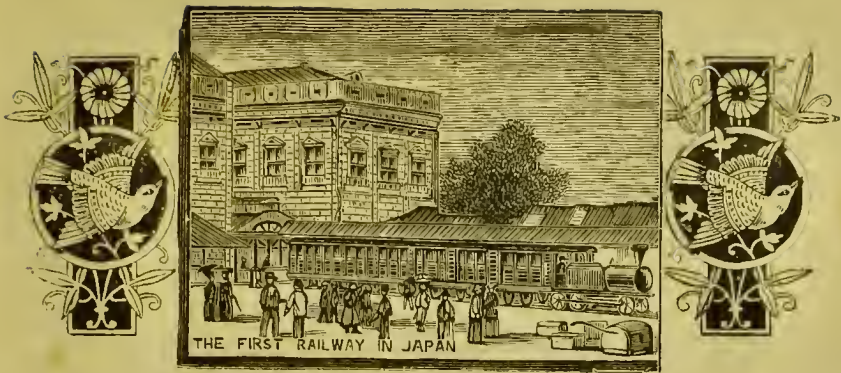
The Doshisha rapidly increased; new buildings were raised, and in the term 1888-9, no less than nine hundred men and women were studying within its walls.

Dr. Neesima is a noble instance of what God can do, and is doing, every day for countries, through the ministry of their own converted natives. This man, as his story shows, was called, as from a very Egypt of darkness and superstition, into the light of God's favour; and the way of great service, and the success which attended his efforts, were largely due, under the Divine leading, to the fact that he was a Japanese himself. He had to fight his way. Perhaps he had to tread a darker *Via Dolorosa* even, than a foreign missionary; but, on the other hand, he knew his country and his people, and behind his fervour and zeal for God was the true-hearted patriotism which loved its land, and willingly made sacrifices for its welfare. Possibly his greatest work was the introduction of Christianity into the higher education of the country, and those who

know Japan best can most appreciate the need of such an influence. The fact is best emphasised in some of the closing words of Dr. Davis' admirable Life of this good man, to which we are indebted for the foregoing particulars, when he says,—

“Let us all grasp the fact of the greatness of the work which God used our brother to begin. When God called Abraham out of his native country to go into a strange land, He had a great purpose and work to accomplish through him. God does not work such wonderful deeds as this sketch contains, without having a great plan and purpose to accomplish through them. We can see already that the Doshisha is changing the history of Japan; and if the plan of our brother can be carried out, this school will be one of the greatest factors in the civilisation and Christianisation of Japan. But if this is to be the result, then all the friends of the schools, foreign and Japanese, must realise the greatness of the sacred trust which they have inherited from its beloved president, and, with a similar love, and faith, and hope, and patience, they must hold the school true to the great purpose of its founder; not education for its own sake, but education for the sake of God's glory, and the salvation of men.”





## CHAPTER X.

LOOKING AHEAD. CLOUDS AND SUNLIGHT.

God grant His guiding Hand to keep thee true,  
And save thy soul from error and despair ;  
His Kingdom in thy country come anew,  
The reign of faith, and righteousness, and prayer.

THE recent war, in which Japanese arms have been so victorious, has unquestionably placed the Land of the Rising Sun in a position which she has never before held among the nations. More than ever will she be regarded as an Eastern Britain ; and having had much unprecedented success in this great conflict, she will become the object of both envy and admiration. She has measured swords with the biggest nation in her hemisphere, and henceforth, China, with all her pride and conservative prestige, must acknowledge the power of her strong, though comparatively insignificant, neighbour. The destinies of the far East will lie now, not in the court of Peking, but in the councils of Tokiō. This is not the place for any discussion of the political situation, or the issues of future statescraft involved in the new adjustment of Japanese power and

influence. It is only as regards the spread of Christianity within the borders of Japan that these reflections must turn. "Japan for Christ" is the watchword of the situation in looking forward.

Bishop Bickersteth, writing recently from Japan, with reference to the prospects of the Missions of the Society for the Propagation of the Gospel in Foreign parts (which has thirteen English and native clergymen at work there), takes a just, and at the same time a hopeful view of the position. He says,—

"The interests of the Church are too closely united with the political progress of these lands to admit of any real separation. At the present time it is premature even to venture an opinion as to what will be the immediate result of the war from a missionary standpoint. Irreligiousness in the educated classes—the result of long centuries of Confucian teaching—is the great bar to the successful progress of Missions in this land. It is possible that a deepened sense of responsibility following on the acceptance of new and onerous duties may, in God's providence, be the very preparation for the gospel of which the national character has hitherto stood in need, and deepen the sense of the imperative need of religion if those duties are to be adequately fulfilled. If, on the other hand, vanity at great achievements and ambition of new conquests are the prevailing sentiments, the door will be faster closed than ever. It would surely be at our peril that this country, controlling, as it all but certainly will during the next century, the destinies of the Further East, had reached that point in its history when it was really prepared to accept the Faith at our hands, and we, through unreadiness, were unable to impart it."

Unquestionably a great opportunity presents itself,



and a door, great and effectual, has been opened for the further introduction of Christianity. Not Japan alone, but the adjacent nationalities which will be more than ever under her influence, will rise or fall according as the truth sets the consciences of the people free. Japan has already learnt something of the value of Christian teaching and practice, and not only in the late war did the beneficent Red Cross Society breathe the Spirit of a Divine compassion, but the Christian chaplains, sent with the troops to the front, showed the Government that amongst the soldiers, as in the homes they had left behind, Christianity was an accomplished fact.

The quality of the men, who fought like Cromwell's Ironsides with their Bibles in their hands, as compared with those who had either a blind Buddhist faith or the ashes of infidelity, would doubtless go far in determining the favourable judgment of their leaders. The Christian soldier, as is the case with the Christian in any position in life, should always prove the better man.

But in her success as a military nation Japan has most to fear. In the flush of victory she will be too ready to sing the praises of her arms and ironclads, and too willing to imitate the militarism of Western nations. Her best and truest friends will rather help her to cultivate a love of peace, and to settle as far as possible, by the sweet reasonableness of arbitration, any future difficulties, which might otherwise lead her to again "cry havoc, and let slip the dogs of war."

Still more perilous, however, is the spread of Western unbelief in this flowery land of the East. Our ships brought the Bibles, but they have in the same hold borne thither the books which in our own country have done most to destroy Christianity. The worship of intellect has become her snare, as it has become

ours, and we are introducing only too successfully that teaching of spiritual destruction, which is the deadly enemy of faith at home. Some idea of the drift of intellectual culture minus Christian teaching may be gained by the following incident, which is told by Mr. Haworth, a recent visitor to Japan:—

“A well-dressed university student of good family and wealth entered into conversation, desiring evidently to show off his knowledge of English. Leaning over the side of the boat and looking into the sea, Mr. Haworth asked the young man how he thought the world came into existence. The young man gave some ingenious theory, using the term ‘force’ as the originating cause. Mr. Haworth asked him to define force, which he did by repeating a formula of ‘power multiplied by’ so-and-so, ‘equals’ something else. Being asked to define the terms used, he ransacked his brain for text-book definitions, and, being pushed from one position to another, at last stated that the world must have come by chance. He knew nothing of the Bible story of creation, but he promised to inform himself thoroughly from Christian books.”

The quick and eager-minded young men of the Japanese, athirst for anything of Western culture, are becoming students of Huxley, Spencer, Hækel, Schopenhaur, Comte, and others, and are finding English and German philosophy much more agreeable than English Christianity. The Agnostic position makes every one a law unto himself—a naturally attractive feature, and they are very ready to adopt a creed which saves them the trouble of inquiry, and relieves them from the responsibility which Christian ethics involve. The testimony of Dr. Whitney, a clear-sighted and judicious eye-witness, upon this point is worth careful consideration:—

“To those who have watched the progress of events during the last two decades, the present seems to be a time of crisis in the religious history of Japan, and one which calls for the deepest sympathy and widest philanthropy in the attitude of the Christians of the West towards their fellow-believers in that interesting country of the far East. The tide of Buddhist and Shintō belief is fast ebbing, while the gospel light but slowly enters in. Agnosticism, unbelief, and rank infidelity, on the one side, and Unitarianism on the other, are fast filling up the hiatus and checking the progress of Christianity, as thousands turn to these substitutes for the true light, simply because they are without the knowledge of that light.”

Then they make much, perhaps too much, of the unhappy divisions which exist among Christian churches. This difficulty has been in Japan thus expressed:—

“Orthodox Churches teach Christianity in one way, the German missionaries teach it in another way, Unitarians and Universalists teach it in still another way. Not only do the teachings of these different bodies differ from each other, but often contradict the doctrines which were hitherto supposed to be essential and immutable. The natural consequence of such fatal contradictions upon the popular mind is the conclusion that, if Christianity is so disputable and unsettled even in its central doctrines, it is probably not worthy and substantial enough to be exchanged for the religious systems which our fathers and grandfathers used to believe.”

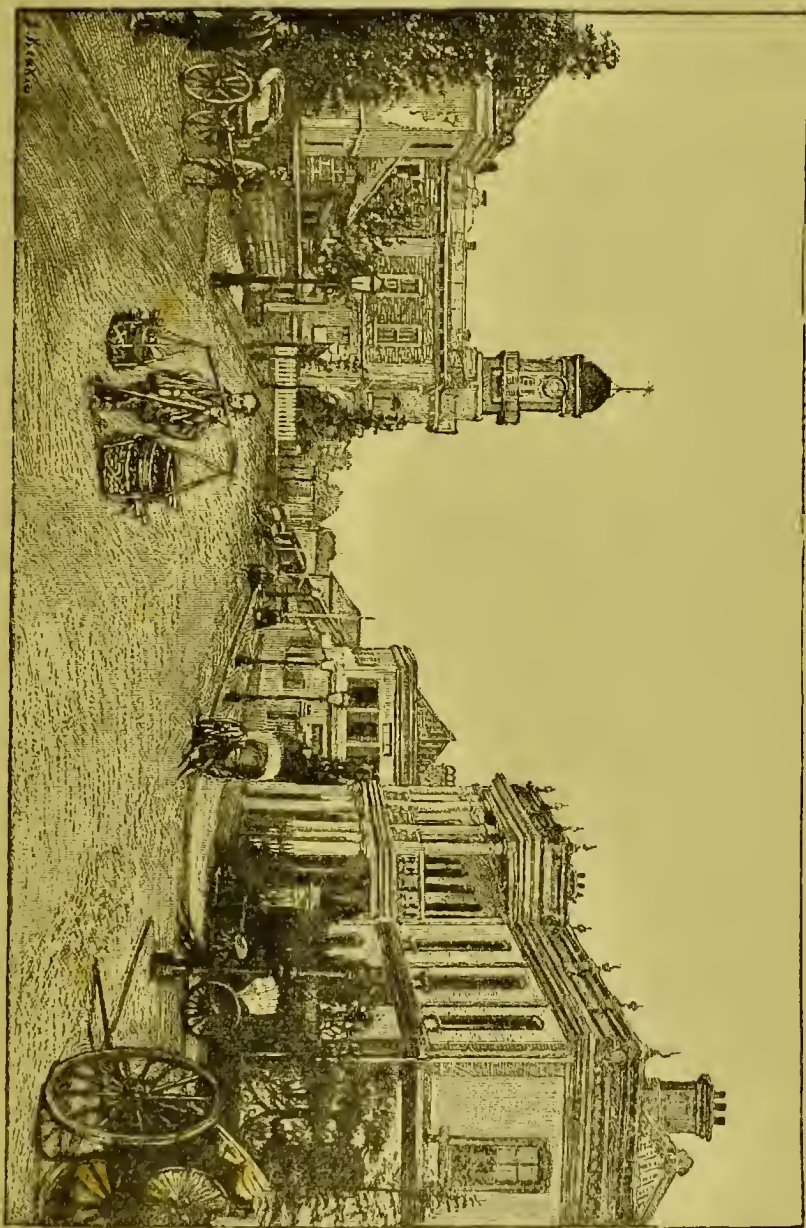
This conclusion is quite natural, and also to some extent excusable, on the part of the people who do not know anything about Christianity. But such a conclusion is very unfavourable for Christianity. Our

Japanese brethren of the ministry, of our educational institutions, and of our newspapers, have thus had a whole labyrinth of difficulties to face. They have had not only to meet the cowardly and cruelly false taunts of their own countrymen and the fatal teachings of the false faiths of Japan, but, also, whole broods of errors that have had their births in the West.

Then another objection to Christianity is that it subverts the institutions of the country, and involves changes in the family, commercial and political life, which are not welcome to the nation at large. Civilisation is encouraged, but a creed which rebukes the immorality of the country, and strikes hard at its ancient systems of unrighteousness, is not likely to be easily popular. Christianity attacks the vice of saké drinking, the practice of polygamy, the sin of the seaports, and the impurity of the religious legends; and in return is accounted as a disturber of the people, and a changer of customs. And yet the Christianity which makes any accommodation upon these points for the sake of a temporary popularity is despicable and not worthy of the sacred name.

A very important fact as regards the general opposition to Christianity in Japan is the vigorous efforts and renewed vitality of the Buddhist religion.

Not only do the leaders of the old religion openly incite the people against the foreigner's faith, even going so far as to disturb the meetings and persecute the Christians as much as ever the law will allow, but they are determined to outdo them in works of charity and progress. Thus we have Societies of Buddhist Endeavour, Young Men's Buddhist Associations, a school for nurses in Kiōto, a hospital in Tokiō, orphanages, girls' higher grade schools, and they also



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encourage the employment of women in the service of the Buddhist religion on the lines of our Bible women. There is in Osaka a large Buddhist school for the training of young women, with one hundred and thirty students.

The temples, too, are being built on a scale of greater magnificence, and made as attractive as possible to worshippers.

There is in Japan at the present time one Buddhist priest to about every thousand of the population, and besides this the press is becoming far more influential in their favour. They have their own organs, and the other day the *Japan Mail* gave its testimony as to their power. "As to the Buddhist press it gives evidence of a resolute purpose, growing stronger on the part of representative priests and politicians to the act by which the revolutionary government of Japan some time ago practically disestablished Buddhism as a State Church. How formidable this purpose will become cannot be foreseen, but certainly at present relying upon the intense materialism now prevailing, those who hold it advance with considerable force."

Not only the Buddhist, but the Shintōist religion in Japan is arousing itself for a final struggle for the supremacy. It does not pretend to reform itself in conformity with Western ideas, nor compete with the Buddhist in progressive developments. Its aim is to bring back the people to the old lines of Shintōist faith and practice. While Buddhism has about 40,841 priests, with 82,007 temples and shrines in the country, the Shintō priests number 12,000, with 150,000 temples, and larger shrines; in the schools of the latter, and training colleges for the office of priesthood, there are 1,158 males and 228 women. This being the religion

recognised by the state, a considerable influence is exerted in its favour by the court.

There is no doubt that the Buddhist priests are roused to fresh activity and determination to outdo Christianity in gaining the affection and support of the people. They have now no opportunity of defeating the new religion by the sword of persecution, but they withstand its doctrines by arguments, drawn in many cases from the worshippers of English unbelief. Once more, and from the lips of Japanese philosophers, the truth is opposed by the sophistries of their Huxley and Spencer; but this form of attack, while a hindrance to Christianity, has not been found at all a help to Buddhism. They have formed the Taso-taiji, or Christianity Expelling Society, which seeks to destroy the influence of the new faith, by establishing schools and societies, similar, but for the propagation of Buddhist teaching. But this has again awakened some misgivings in the minds of the priests. "If we are to keep alive," they say, "we must have schools, etc., on European models (*i.e.*, Christian models), but if we have such schools they will diffuse such light as our hierarchical and religious system will not endure."

A Japanese journal, called the *Christian*, which is representative to the native intelligence of the faith its name expresses, promptly takes up this question and says: "Buddhism imagines Christianity to be its greatest enemy, whereas its real enemy is the light of the nineteenth century, and the incoming of Western science. There would be something manly in Buddhism standing firmly by its own principles, like the Brahminism of India, defying the innovations that are contrary to its spirit; but the holding of old superstitions with the one hand, while grasping science

with the other, is self-destruction. The strength of Buddhism in Japan is simply in the uneducated vice of a former generation,—*i.e.*, in drunkenness."

In 1889 an association was formed, which was to be a sort of national Church defence league, and adopted for its title, "Son Ko Ho Butsu Dai Dodan," which being interpreted means, "Reverend Emperor, preserve Buddha great similarity continuation," the further meaning of which is graciously explained in their prospectus as their principle of boycott. They unite to support the Mikado and the Buddhist doctrine, and avoid everything else. "For instance, in selecting our representative to the national parliament, to provincial assemblies, to town councils and local offices, in the distribution of all honours, in appointing school teachers, officials of societies and business companies, etc., we pledge ourselves carefully to exclude all who are disloyal to our emperor, or untrue to Buddhism, by believing in the foreign religion called Christianity."

Their influential journal, *Nihonjin* (the Japanese), gives a picture of the sacred mountain of Fuji, and a blossoming cherry tree, as emblems of the strength and beauty of Buddhism; and then a rose is introduced, to show that fragrance is imputed to the West to make it complete. So it is argued, let the Japanese cling to the ancient religion, and accept from the West the essence or fragrance of Western ideas.

But the boycotting of Christians has a practical result. An instance of it is supplied by the Rev. G. W. Fulton, one of the American missionaries at Fukui. He desired to open an outpost of his work at a town consisting of 5,000 inhabitants, called Maraika, about eight miles off, the preaching place formerly there being so far from the houses of the people that scarcely



any would come. The use of part of one of the houses in the place was quietly contracted for, but the landlord of the place soon became the object of threats and violence. Then the evangelist and his family were the objects of the Buddhist priest's attention; the shopkeepers had to pledge themselves not to supply them with food, and his children were driven from the school, on the threat of all the other children being withdrawn. Finally, a band of roughs followed the evangelist to his preaching place with fearful threats, and stones were thrown through the windows of the building. Still he pluckily stuck to his work until the year's lease had expired, when its renewal was repressed. A place was purchased outright, but the storm of opposition was greater than ever, and the boycott was so severe that the missionary in charge and his family were not only without food, but were even not allowed to draw water from the well, and had to satisfy their thirst with what rain they could get from the roof. Mr. Fulton closes his record by saying:—

“Finally, feeling that we must not allow this to be a cause of triumph for the enemy, men were sent up from Fukui a few days ago to dig a well on the property, and though I have not yet heard, I hope there is a fine supply of water welling up in the evangelist's back kitchen.

“Thus far the contest has been waged: what of opposition the future has in store for us, we cannot tell; but thus far, outwardly, we have triumphed at every point. At present the evangelist is holding frequent meetings, with large and attentive audiences—*all on the outside*, for not a soul will enter, lest their names be placed on the list of those under the boycott ban.

“Many really want to hear the gospel, but a few leaders keep the mass of the people stirred up, and those who would otherwise hear gladly are deterred, from fear of the consequences to themselves. The struggle is hard, and the battle for the inward supremacy of Christ over the hearts of the people is yet before us ; but we take courage from the words of the Lord to Paul in a vision in somewhat similar circumstances : ‘Be not afraid, but speak, and hold not thy peace : for I am with thee, and no man shall set on thee to hurt thee : for I have much people in this city.’”

It is a cheering sight to see the students of the St. Andrews Theological College of the S.P.G. going forth to do earnest work for God in the streets of Tokiō. They find the meetings noisy enough sometimes, for the Buddhist priests come in numbers to disturb their native teachers. But the Government officials will not allow them to be greatly disturbed. One of the missionaries was told that policemen in private clothes are in the streets to protect them from any harm on their way home. This protection is all the more appreciated, because it is not asked for. The missionary who leads this band of young Christians speaks highly of this spirit :—

“The young preachers all proved to be worthy of being Christ’s servants, and all of them preached with increased zeal and courage, and the meetings were very successful ones. I must say with thankful heart that the disturbances caused our Christians to stand together for the same interest : three inquirers became fully convinced of the folly of the Buddhists, and the truth of Christianity ; such apparent effects, even without other conspicuous conversion of heathens, are worthy of thankfulness.”

Not the men only, but the native women of Japan, are waking up to a responsibility. Buddhism and Shintōism have done nothing for them. For centuries they have suffered neglect, and have fallen into a position of mere slavery—the sad and aimless indifference which marks the character of the women of the Orient. But the Japanese women have naturally so many bright aspects that, now moral and intellectual emancipation has come, there is a wonderful and puissant future before them. When converted and trained they become most invaluable helpers as Bible women; thoughtful, thorough and patient, they go forth as messengers of good tidings to their sisters everywhere. They can, if need be, stand their ground in argument, and attack not only the Buddhist votaries, but carry the war into the camps of those professing Christians, who have become already infected unhappily with unitarian and rationalistic views.

There is plenty of room for encouragement and hope. The leading men of the country are discerning the signs of the time, and recognise the immense advantages which accrue to any nation where religious liberty exists, and especially where an unadulterated Christianity has a wide influence. Perhaps there is some danger of Japan taking our religion as they have taken our telegraphs and science, and establishing it with the official sanction of the chrysanthemum seal. To become the legal faith, the authorised creed, would be by no means an unmixed advantage. We do not want a Japanese Constantine or an ecclesiastical Cæsar.

Let Japan increase the measure of her religious liberties, so that Christianity, unpatronised and yet unpersecuted, shall be free to sow the precious seed

of that Kingdom which is not of this world, and a certain and glorious harvest will be the result in the coming years. Upon the flag of Japan there flames the rising sun. That emblem has been carried by native soldiers in the sight of an astonished and admiring world. But the missionary brings to that country the sign of a nobler conquest, and the banner of a battle for the souls of men, the Sun of Righteousness is the sign thereof, while the Cross of Calvary leads forth the army of the Lord.

God speed and strengthen every faithful witness in that bright little nation of the far East! Before the presence of the Ark of the Covenant the idols are already falling in the temple of many a dark and false faith, and the time is not far distant when Japan will stretch forth her hands unto the Saviour, and the words of prophecy will be fulfilled, "So shall they fear the Lord from the west, and her glory from the rising of the sun."

THE END.







