

realization of his ideal character. He was greatly disappointed, for he was dying without accomplishing it. "Dear friend," I said to him, "don't be discouraged; no one died perfect; but eternity is before you, for the development of your character." "O yes; yes; I am so glad," he answered. Bidding farewell to his friends who gathered about the bed, he expired in peace. Everybody dies unsatisfied with himself except with the consolation coming from his religious faith. When Napoleon was dying he envied the Man of Galilee. Man's deep consciousness of his imperfection demands the future life for its fulfilment.

In his Critique of Practical Reason, Immanuel Kant deals with this problem in the discussion of the moral law. The starry heaven above us and the moral law within us are (he was accustomed to say) the only objects worthy of supreme admiration. But on what is the moral law founded? The moral law is not founded on *pleasure*; for nothing is more untenable than feeling whereas the moral law must rest on an unchangeable foundation. It is not founded on *happiness*; for the essential characteristic of the moral law is its obligatoriness; while no one is obliged to be happy. It is not founded on a *moral sense*; for mere sense cannot represent obligation as necessary and universal. Finally, it is not founded on *perfection of self*; for perfection is reducible to happiness or pleasure.

The moral law is imperative: consciousness reveals it to us as commanding. Its voice is unconditionally authoritative and its command is unconditionally a law of human conduct. The moral law postulates three things: first, that the will is free; for the law in saying Thou oughtest, implies that Thou canst. Secondly, that the moral law postulates the existence of God; for the imperative nature of the moral law implies that there exists somewhere a good which is not only the supreme, but complete embodiment, so to speak, of that perfect holiness which is the sum of all the conditions implied in the moral order. Thirdly, that the moral law postulates the immortality of the Soul. Theoretical reason fails to determine in any manner the reality of the subject of which its very action is a determination. Thus, the soul is immortal because immortal duration is alone sufficient for the complete fulfilment of the moral law. The highest perfection that we can attain in this life is virtue, and virtue is essentially incomplete: it is a striving towards holiness with a residual inclination towards unholiness. Since the moral law will always continue with the same unrelenting imperativeness to urge the soul towards holiness, and since the inclination towards unholiness will never be completely overcome, the struggle between the desire to obey and the impulse to transgress the law must continue forever.

The subjective immortality will never satisfy the human

soul, and the moral law will be incomplete without the immortality of personality.

g) Is the Religion of Humanity Superior to Christianity?

The fact that what Comte directed us to adore as the supreme in the universe is nothing but a looking-glass, in which we see the image of our own expectant looks and awe-struck thought, only a phantom blind and dumb that knows us not, and is but a phenomenon of ourselves, that the religion lacks a great central personality as the object of adoration, that the subjective immortality inculcated by him cannot satisfy the inmost craving of the human soul, and that it does not provide a super-rational sanction for that large class of conduct in the individual, necessary to the maintenance of the development which is proceeding, but for which there can never be any rational sanction, determine the incompetency of the Religion of Humanity as the saving power of the world.

And in spite of his assertion that from the nature of the system of Christianity, opposition between the supreme affection and true social feeling was the rule, and harmony the exception; since the Love of God required the abandonment of every other passion; history abounds with the facts that great humanitarian movements were inspired and conducted by the army of pious men and women whose hearts

were burned with the Love of God. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." This is the spirit of Christianity. If there was discord between the love of God and social feeling, the blame lay in the misconception of the uncultured churchmen of the Mediaeval Ages, but not in the teaching of Jesus.

Another point of superiority of Christianity to the religion of Humanity is the fact that Christianity emphasizes the value of an individual personality, while the Positive religion disregards it except in the way that individual influence will be introduced to the general current of humanity. Positivism says, Love thy neighbor and humanity, and thy name will be long remembered. Christianity says, Love thy neighbor and humanity, even at the expense of thy life in case of necessity; but at the same time love thyself, for God so loveth and careth for thee that even the hair on thy head is numbered, and thou wilt be a citizen of the kingdom on earth and forever more.

III. The Merit of the Religion of Humanity.

a) Synthetic Conception of all Sciences.

The conception of Humanity as an immense and eternal organism leads, as he says, to the abolition of scientific

Academies, because their tendency is hurtful to science or morality. They encourage mathematicians to confine their attention exclusively to the first step in the scientific scale; and biologists to pursue their studies without any solid basis or definite purpose. Special studies carried on without regard for the encyclopedic principles which determine the relative value of knowledge, and its bearing on human life, will soon be condemned by all men of right-feeling and good sense. The study of mathematics will manifest its latent moral efficiency, as the only sure basis for firm conviction. Biology will lose its dangerous materialism, and receive all the respect due to its close connection with social science. Thus all sciences will be found to have organic relations to each other. Auguste Comte failed, as any person would, when he attempted to make thoroughgoing interpretation of all individual sciences. But none succeeded as he when he organized all the knowledge of different sciences into a system of Positive philosophy, especially under the great conception of Humanity.

**b) Influence of the Idea of Humanity on
Modern Christianity.**

Augustine said that it was absolutely impossible for an ungenerate man to be saved, that "the virtues of the heathen are only splendid vices." According to the Catholic theology we learn that a person is saved by grace, not by the indwelling

Christ. He gets the power of God by faithfully observing the sacraments of the church. Another feature of early Christianity is other worldliness. The good life is to be a loyal citizen of the Kingdom of God—a supernatural Kingdom. The life of a monk is the ideal example of a Christian life. Thomas à Kempis' "Imitation of Christ" is the most important book for him only next to the Bible. If a person centers his attention on self and cultivated personal devotion to the will of God, he will be a citizen of the heavenly Kingdom. Such is the ideal of old Christianity.

Modern Christianity rejects such ideas as contrary to the teachings of Jesus, and lays great emphasis upon the conception of Humanity perfected through the diffusion of the knowledge of God's love and the regenerating motive power of the Gospel. A strong evidence of this influence of humanity idea on modern Christianity is the fact that modern theologians have tried to construct systems of theology on the foundation of Sociology, which was established by Auguste Comte, father of the new sciences.

c) Influence of the Idea on Modern Philanthropy.

Charity is not the invention of modern civilization. It has been in existence from ancient times both in the East and West. Alms have been given to the poor; medical treatment has been administered to the sick; orphans have been provided

for. But there is a great difference in principle between modern philanthropy and the so-called Charity which assumes a superior and an inferior class. Dewey-Tuft's Ethics treats of this question with admirable clearness. The book says that the old principle of charity tries to acquire merit by enlarging one's superior resources to mitigate the misery of those who are fixed in a dependent status. Its principle is negative and palliative merely. The motive of what is vital in modern philanthropy is constructive and expansive because it looks to the well-being of society as a whole, not to soothing or rendering more tolerable the condition of a class. Its aim is general social advance, constructive social reform, not merely doing something kind for individuals who are rendered helpless from sickness or poverty.

This is a fair representation of the attitude of modern philanthropy, which is the outcome of the conception of Humanity as an immense organism.

IV. Conclusion.

The idea of Humanity inculcated by Auguste Comte contains admirably noble truths, which will attract attention of thinkers as the fountain-head of modern sociological ideas. In some respects, the religion of Humanity is like Pantheism which teaches that the Universe is God, while the religion of

Humanity says that humanity is God. The difference between the two is that of the extension of province. In Pantheism everything returns into the sea of the Absolute; while in the religion of Humanity everything flows into the stream of humanity. In either case, personality is lacking, or is lost in the grand conception. As a philosophy the idea of Humanity will survive many systems of that. Nay, it will appeal even to the imagination of some idealists, who will be converted to the teaching as its adherents. But notwithstanding the pragmatizing tendency of the philosopher, the religious idea of Humanity is too abstract for the mass of people to grasp as the object of worship, and too dry to satisfy the eternal thirst of suffering humanity.

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THE MAIN FEATURES OF THE JAPANESE PROBLEM

By

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THE MAIN FEATURES OF THE JAPANESE PROBLEM

The One Hundred and Ninety-seventh Ordinary Meeting

(Being the Sixth of the Thirty-second Session)

Held in the Hall at 20 Hanover Square, W. 1, on the 11th of May, 1923.

Colonel Sir Vernon G. W. Kell, K. B. E., C. B., Vice-Chairman, J. S., in the Chair, when a paper was read by Prof. Heiji Hishinuma, M.A., on "The Main Features of the Japanese Problem."

In introducing the Lecturer, the Chairman said: Mr. Hishinuma is an M. A. of Chicago University, and is a Professor of English language and literature in Hiroshima Higher Normal School. He is now staying in this country by order of the Educational Department of the Japanese Government, for the especial purpose of studying phonetics. He has also translated into Japanese "Comus," the famous poem of Milton.

The Japan of to-day offers many problems, both of an internal and external character, but two of these, in my opinion, overshadow the rest, namely, Militarism and Overpopulation. During my visit to the United States and then to England last year, I have often been asked why Japan keeps so large a standing army. Has she any territorial ambition?

and so forth. But it is rather strange that I have never been asked what Japan is going to do with her teeming population.

In order to understand the strong militaristic tendency of Japan, it is important to trace its cause and to examine its history. During the feudal ages in Japan, as in Europe, bravery was considered a most admirable virtue, and consequently a militaristic spirit was cultivated to the utmost degree. At the same time, generosity toward the weak and kindness to strangers were looked upon as the marks of a true Japanese Knight, and such generosity was often extended even to a bitter enemy. Thus, Uyesugi Kenshin, feudal lord of Echigo province, presented his long-standing enemy Takeda Shingen, whom he had hemmed in within his mountain-ringed province of Kōshū, with an abundance of salt, a commodity which was absolutely necessary for the maintenance of his own army and people. This generous deed has ever since been pointed to as a signal example worthy of a Samurai.

In 1549 the great missionary St. Francis Xavier introduced Christianity into Japan. The powerful lords of Kiūshū, like Omura and Arima, were soon converted to the new religion. Some years later (1568) when the Portuguese priest Froez visited the capital of Kiōto, the great ruler Ota Nobunaga, in the face of strong opposition on the part of the Buddhists, received him kindly and granted him the privilege of propagating the new religion, besides building for him

a large Christian church in Kiōto, popularly known as Namban-ji, the Foreigners' Temple.

In the ten years that followed, Christianity thrived in Kiōto. Lord Otomo of Bungo became an open convert and retired from public life to devote himself to the faith, while the majority of Lord Arima's subjects followed their master's example in embracing the new religion, which spread with tremendous force among all classes.

In 1583 Nobunaga was murdered by his vassal Akechi Mitsuhide. The great Hideyoshi stepped into his place, and for a few years made no change in his predecessor's policy. The missionaries established schools at Osaka and Sakai, and the influence of Christianity was powerfully felt in the neighbourhood of the capital, Kiōto, and later at Kanazawa and Sendai in Northern Japan.

In 1585 Pope Gregory XIII. appointed a missionary as Bishop of Japan, and proclaimed that no sect other than the Jesuits should preach the gospel in Japan. Later on, the Spanish Governor-General of the Philippines sent an ambassador to Kiōto, accompanied by four Franciscan priests, for the seeming purpose of gaining permission for trade. But their arrival in Japan was objected to by the Jesuit priests on the ground that under the papal decree of 1585 they themselves had the sole privilege of propagating the Christian religion. Hideyoshi granted them residence in Kiōto and gave them

certain mansions to live in, but strictly forbade them to preach the faith. As a matter of fact, however, they disobeyed the command and preached in secret. In 1593 a Spanish ship was wrecked off the coast of Tosa province and six priests were found among the passengers. These were all seized by Hideyoshi's orders and burned at Nagasaki, and this was the beginning of the persecution of Christians by the Japanese Government.

In 1598 Hideyoshi died, and the three hundred feudal lords in the country, the peace of which was grievously disturbed by their striving for ascendancy, were finally subjugated by Iyeyasu, who became the first Shogun of the Tokugawa dynasty and proved to be one of the wisest statesmen Japan has ever had. He was lenient towards the missionaries and Christians, but after a while he changed his attitude and began to persecute them. In 1613 he expelled the missionaries and put the Christians to cruel ordeals. The number of Christians in the country in those days is estimated at over two millions, and 280,000 of them were put to death.

Why did Hideyoshi and Iyeyasu adopt such a policy? If the Portuguese, the Spaniards and the Romans had revealed no other aims than Christian propagandism and trade, they would have enjoyed kind treatment at the hands of Government and people, and the religion and trade would have continued to thrive. Even a Western historian, writing about

the activities of the Portuguese in Japan, referred to their territorial ambitions. And just as Spain, taking advantage of the spread of Christianity, conquered Luzon in 1572, so both Portugal and Spain seem to have had ulterior motives in propagating the new religion in Japan — at any rate our statesmen in those times strongly suspected them thereof. An old Dutch book says, "Some time before the Catholic Rebellion of Shimabara, the King of Portugal was on the point of sending out eight warships for the invasion of Japan. The Dutch cautioned the Shogun's Government about it, but the Portuguese delayed until 1641, when the disturbance referred to broke out, Holland sent out some warships to help the Shogun's force and the rebellion was put down."

While the authorities were endeavouring to capture the Christians who had been scattered about the country after the persecution, a certain native priest in charge of the Catholic temple established by Lord Konishi, who was put to death for his faith, came to Suruga and revealed to Iyeyasu a secret plot on the part of the Portuguese who were propagating the Christian faith.

In 1613 Lord Okubo Iwami, a Christian, died insane. When his house was examined by the authorities, a sealed stone chest was discovered under the floor of his bedroom. Opening it, they found several documents relating to the gifts of gold and silver made to the Portuguese, as well as a list

of the native Christians who had sworn allegiance to the Portuguese priests. In 1641 the well-known Catholic Rebellion broke out.

In view of these circumstances, Japan completely barred her shores to all Western nations except Holland and England, which were allowed access only for the purpose of trade. But for sixty years the English ceased their visits, owing to their industrial revolution, [emigration to America, and the Civil War.

It is a paradox that Christ's religion of peace should have been made the instrument of foreign conquest, but we cannot forget that in recent times the murder of two missionaries by the Chinese on the ground of immoral conduct was made a pretext by the Kaiser's Government for occupying Kiaochao.

Thus for over two hundred years Japan remained in complete seclusion from the outside world, armed with conservatism and militarism, those inseparable twins.

Had Western ideas of liberty and humanity been introduced side by side with trade and Christianity, with no selfish ambitions on the part of occidental nations, Japan would have made wonderful progress in the path of civilization during these two hundred years, even before she was compelled to open her doors again. Therefore, I contend, it was the Christian nations propagating their religion that made Japan conservative and militaristic.

In 1673 a British ship came to Nagasaki. The officials sent by the Government to examine made the following report:

1. A British Ship.
2. The name of the Captain (unintelligible)
3. The Crew 86 persons
4. The length of the ship 19 ken
5. The beam $3\frac{2}{8}$ "
6. The freeboard 4 "
7. The draught 3 "
8. Firearms 83
9. Swords 333
10. Spears 26
11. Gunpowder 35 boxes.
12. Larger bullets 68 "
13. Smaller 5 "

These munitions have been removed and kept in the stores of the Office."

When this report reached the Shogun's Government, the authorities suspected the object of the visit, and warned the lords of Kiūshū to be vigilant. After a while, the ship was ordered to leave, and not to come again.

In 1793 a Russian ship came to Nemuro in Hokkaidō escorting two Japanese sailors whose boat had been wrecked near the Russian shore and asked for permission to trade. They were directed to proceed to Nagasaki, so as to apply through the proper authority there. They did not, however,

avail themselves of this opportunity.

In 1805 the Russian diplomat Count Resanoff, accompanied by four Japanese, brought a message from the Tsar to the Shogun asking for facilities for intercourse and trade. They met with refusal, and the Lord of Hizen and other lords near Nagasaki took alarm and prepared for a Russian invasion.

In 1828 the British warship "Blossom" occupied the Bonin Islands, which formed part of the Japanese Empire.

All these events made Japan very suspicious of the Western nations as regards the real object of their visits, but the following three episodes gave the hermit nation a severe shock. The first was the arrival of Commodore Perry's American fleet in the bay of Uruga in 1854. He came with a demand for an answer to the American request for a treaty made in the previous year. The Japanese Government was divided into two opposite factions, but the progressives finally won, and the treaty was signed.

The second was the bombardment of Kagoshima in 1863 by British warships. An Englishman had been killed at Namamugi, near Kanagawa, for crossing the road in front of the Lord of Satsuma's procession, which was regarded as an insult to his dignity. An indemnity being refused, the forts of Kagoshima were levelled to the ground.

The third was the bombardment of Shimonoseki in 1864.

The conservative vassals of Lord Mōri (to whom the forts of Shimonoseki belonged) had repeatedly fired upon foreign ships as they passed through the straits. A combined squadron of British, French, Dutch and American warships destroyed the forts, and demanded an indemnity of £650,000, which the Japanese Government had to pay. Japan learned a bitter lesson. Even before these events, wise men like Hayashi Shihei, Watanabe Kwazan, Takano Chōyei, and Sakuma Shōzan, who had learned from Dutch books of the civilization and the power of Western countries, had written various books and essays warning their respective lords and authorities. But their ideas were too advanced for their times. They were put in prison or beheaded, on the ground that they had disobeyed the Shōgunal edict forbidding foreign intercourse. The works of these progressive thinkers make very interesting reading, and show their keen intellect and powers of discernment.

In 1871 the Emperor Meiji sent Prince Iwakura and Lord Okubo, with a party of fifty young men of most promising ability, on a mission to study European institutions and methods of Government. This was the most useful mission ever sent out by Japan, for their return home was immediately followed by a remarkable reformation and improvement in Japanese institutions. The young men in the Iwakura mission became the leaders of New Japan.

The real cause of the China-Japan War of 1894-5 can be traced to the attack by Koreans on the Japanese Legation at Seoul in 1884. This was instigated by the Regent Thai Uōn Hun, father of the young King who made a treaty with Japan. Japanese troops were sent to demand reparatoin, and China also, in her desire to dominate Korea, sent her army as a counterstroke. Li Hung-chang and Count Itō signed a treaty in 1885, which, broken by China in 1894, led to the war with Japan. This war was a series of victories for Japan on both land and sea, and on April 17th, 1895, the Treaty of Shimonoseki was signed by Count Itō and Lord Li, by which China ceded to Japan Formosa and the Liaotung Peninsula, including Port Arthur and Dalny, and agreed to pay an indemnity amounting to ¥170,020,000 (about £17,000,000).

On the 23rd of April, 1895, just six days after Japan had signed the peace treaty with China, Russia, Germany, and France intervened, and seized the peninsula of Liaotung, which had been rightfully won by Japan as the fruit of the victorious war with China.

The assasination of two German missionaries in the province of Shantung in 1897 was, of course, the act of Chinese ruffians, but it was made a pretext by Germany for the occupation of Tsingtau, and for privileges in the control of railways, mines and other interests.

In 1898, only twenty-two days after the treaty with

Germany was signed, China ceded to Russia all she had snatched away from Japan two years before, with Germany and France at her side. England obtained Wei-hai-wei, the naval port to the north of Tsingtau. This port had been held by Japanese soldiers as a pledge for the payment of indemnity. China also promised England that the Government would not lease or cede to another power any part of the vast Yangtse Valley. France was assured of her interests in Tonking. She also got a concession for a twenty-five year lease of Kwang-chow Bay, south of Canton.

Imagine the feelings of Japan in the face of these Western intrigues! Had Japan been an idiot, devoid of any kind of feeling, she might have remained quiet, but, unfortunately for Russia, was too clever a girl for the big northern youth to deceive! Soon after Russia had robbed Japan of her *rightful* ownership of the Liaotung Peninsula, the latter commenced an elaborate Naval and Military expansion. Eight years later she was able to crush the giant to the ground.

Do you blame Japan for militarism? Japan was bound to be militaristic for the sake of her existence and her honour. In the earlier days of her history, she was deceived by Portuguese and Spanish politicians, who took advantage of Christian propagandism. Later, she was compelled to open her shores under pressure from Western powers, and finally she had to fight with China and Russia for her life and honour. I am a

Christian myself, but I believe that Japan had every right to be militaristic.

As you will remember, on the 30th January, 1902, the Anglo-Japanese Alliance was signed. By this treaty each of the contracting parties agreed to remain neutral and to try to keep other countries neutral in case one of the parties was involved in war; while, if a third party became the enemy, the other contracting party was to come to the rescue. England proved faithful to the Alliance, and gave Japan her moral and financial support during the war. Japan is deeply thankful for it.

Now that China and Russia are in a chaotic condition and utterly powerless in force and finance; now, moreover, that the world is on its way to democracy, why does Japan continue to be militaristic? This seems to be a question puzzling to the Western mind. As "Rome was not built in a day," so Japanese militarism was not built in a day. It took centuries to construct it. The foundations were being laid during four centuries, and an imposing edifice was finally completed. As an old-fashioned building looks distasteful, so the quick intelligent Japanese mind is beginning to perceive that the edifice is out of place in this age of democracy. We have already begun to pull it down, but it is a very slow business, just as the pulling down of an actual semi-permanent building demands much time and labour.

I do not deny that Japanese militarism has sometimes gone beyond the limits of self-defence. This is due to the fact that the militaristic party led by the late Prince Yamagata and Count Terauchi was more powerful than the Foreign Office and the Progressive leaders, and also to the fact that, under the present system, the military and naval general staffs are responsible directly to the Emperor, and are independent of the Cabinet, and the Prime Minister has no power of veto over their actions. This explains why the Foreign Office agreed to America's proposal to send 7,000 troops to Vladivostok, while the General Staff poured 50,000 troops into Siberia. This expedition ended in failure with the loss of ¥ 300,000,000 (£30,000,000). Field Marshal Ueyehara, chief of the General Staff, and others of its leading members have recently resigned, and new men have been appointed in their places.

The majority of the nation are against this system, and have for many years been putting forth efforts to abolish it, being backed up by over three hundred leading papers throughout the country. I remember about four years ago, when the Japanese House of Parliament was ringing with the voice of Mr. Ozaki and other orators against the militaristic policy of the Government, and the three hundred leading papers joined in the attack, that popular feeling against the army and navy was so intense that nearly all the army officers in my town, Hiroshima, had to withdraw the name-boards on their doors

bearing their titles, such as colonel, major and so forth, and put up their plain names instead.

It is a curious fact that the Law Colleges of the Imperial Universities of Tōkiō and Kiōto may be regarded as the centres of democratic ideas, although the Conservative leaders of the country have looked upon them as the training-schools of their own successors. When I met a certain professor of Tōkiō Imperial University a few years ago in my own town, and asked him as to the general attitude of the college students toward democracy, his reply was: "Mr. Hishinuma, it is simply the blowing of a mighty gale throughout the University." And I know that this is not an exaggeration: I am anxious rather lest it should go to the other extreme.

The signs of democracy are seen everywhere in my country, in the movement of the franchise extension, the diffusion of education among all classes, the higher education of women and their awakening to a conception of their position and rights, the labour problem, the establishment of a democratic political system, the reform of Colonial administration, and so forth. It is my hope that twenty years hence the world will look on Japan as one of the foremost progressive democratic nations.

As the result of the remarkable progress she has made

in modern civilization since the Meiji era, and of the victorious wars with China and Russia, Japan has won her place as one of the Five Great Powers of the world. But the most serious difficulty confronting her at present, and in the future, is the question of surplus population. In 1912 I travelled through America and Canada, and then to England, France, Germany, Russia and China. When I came home to Japan, how dejected I was at the small area and the density of population of my country, and how grieved at the unjust treatment of some Christian nations toward the Asiatic peoples! After the lapse of ten years I paid another visit to the West, and my impression is stronger than ever.

Let us examine the real facts for a moment. The land area of Japan Proper is 147,655 square miles, which is about one twenty-fourth of that of the United States. Its population, according to the census taken in 1920, is 55,961,140, or one-half of that of the United States. Thus, the population per square mile is 360 in Japan, while for the United States the figure is only 30. England and Italy have rather large populations, but England has vast dominions thinly populated, and Italy is able to send out her emigrants into America or Australia. France has only 21 people to the square mile.

I have said that Japan's population per square mile is 360, but it is very important to remember that 84 per cent. of her land is occupied by mountains and forests. In other words

only 16 per cent. of the land is habitable or cultivable. In Great Britain, the agricultural land is 77 per cent. of the total area, in Italy 76 per cent., and in France 70 per cent.

The average annual increase of population in Japan is 700,000. In ten years this will amount to 7,000,000, so that the population of Japan Proper in 1933 will be 62,961,000. If the population of Korea and Formosa, which are about 21,000,000, are added, the total population of the Empire of Japan will be nearly 84,000,000, in 1933, without taking the increase in the populations of Korea and Formosa into consideration. The number of inhabitants to a square mile in Japan Proper will then be about 429, for Korea and Formosa will be quite filled up by their own population. If the Malthusian law of geometrical ratio holds good, the figures will of course be much greater.

And now, what are the remedies? Is birth-control the only possible solution? Mr. Keynes and other scholars seem to suggest as much. Even in Japan birth-control is probably practised to a certain extent, and it is encouraged by scholars. But I am afraid it is a dangerous policy, for those who practise it, if there be any, belong to the upper and educated classes; on the other hand, as in England and other countries, the labouring class is increasing enormously in birth-rate. This is due to the fact that ordinary labourers are generally reckless and impatient of any sort of restraint put upon them in

their manner of life. If the birth-rate in the Japanese labouring-class increases in the same ratio and the more educated classes become less and less, what will be the result? Japan will be full of uneducated and reckless people, while the middle class, which is the backbone of the nation, will become utterly powerless. It means the degeneration and decline of the country. And therefore I am against the propagation of the policy of birth-control in Japan.

The only remaining policies available, it seems to me, are emigration and industry, especially engineering, which needs no great spaces of land as does agriculture. But the sad fact is that Japan lacks the material for industrial and engineering purposes. The yield of iron is hardly worth mentioning — a small amount of pig-iron and copper are the only metals she can produce. All the steel required for the manufacture of ships, machines, arms, etc., and a great deal of the pig-iron needed for that of tools and instruments, are imported from America, England and other countries. Moreover, to her great disappointment, Japan lacks petroleum, which is now taking the place of coal as a motive power. Japan produces a certain amount of coal, but its quality is not good, and most of the coal-mines in Kiūshū, which is a mining centre, will be exhausted in thirty years. The yield is not sufficient to meet the great demand in the country, and a great amount is imported from Manchuria.

Nevertheless, industry and engineering have been making tremendous strides in recent years. In thirty years, factory labourers have increased in number from 25,000 to 2,500,000. The country has been changed from an agrarian to an industrial state. The industrial plants in Osaka and other towns have absorbed a great proportion of the surplus population. This explains why the cry of unemployment is not so loud as in England, and why emigration has temporarily been restrained — I say “temporarily” because a greater need for emigration is bound to come sooner or later. Japan is now too wise to send out her men for territorial expansion, even if no other country should challenge her to a duel and compel her to fight for her honour and life.

Naturally Japan casts her eyes upon the vast and very thinly-populated continents like North and South America, Canada, Australia and Siberia. She will not want to conquer these, but simply to send her surplus population, so that they may turn the wilderness into fields of rice and wheat and hives of industry, for their own support and for the benefit of humanity at large.

She will probably not ask Western capitalists to advance money for her exploitation, but will depend entirely upon her own capital, if necessary, and open up the uninhabited territories for the benefit of the world. Of course, she will limit her number of emigrants, so as not to disturb the peace of

her neighbours.

I do not claim to be a prophet, but unless some of the Western nations become awakened to their mistaken attitude towards the Eastern nations, the struggle between East and West will involve the whole of humanity in a more disastrous war than the world has ever seen. Dean Inge seems to think the same, for in his "Outspoken Essays" (Second Series), he says:

"It seems that the danger to the white races will come only from the yellows and the browns, not from the blacks or the reds; and this danger is not at present of a military character. No doubt it may become a military danger in the future, if the whites persist in excluding the yellow and the brown races by violence from half-empty territories in which they desire to settle. If the white man is determined to throw his sword into the scales of peaceful competition, his rivals will be compelled at last to vindicate their rights by war."

I think that racial prejudice and discrimination is the most war-breeding element, for it violates the law of God who looks upon humanity as His children, and is contrary to the spirit and meaning of Christian civilization, on which and for which the Western nations profess to stand. In this connection I want to propose an International Economic Conference where, among other things, the question of emigration shall be discussed, and the disposal of surplus population be settled

among the nations in a true Christian spirit. And I sincerely hope that the time will soon come when the nations who possess vast territories thinly-populated will open wide their doors to the nations who are suffering from overcrowding, and East and West will join hands in the onward march of civilization.

— Through the ages one increasing purpose runs,
And the thoughts of men are widen'd with the
process of the suns. — Tennyson, *Locksley Hall*.

A STUDY OF
THE JAPANESE FAMILY

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I. The Family Cult.

References:

- L. Hearn's "Japan, and an Interpretation," pp. 27-61.
S. I. Gulick's "Evolution of the Japanese," p. 98.

Wherever ancestor worship exists the bond of union in the family is not the bond of affection, but a bond of religion, to which natural affection is altogether subordinate. Like the ancient Greek or Roman family the Japanese family was a religious society in the strictest sense of the term; and a religious society it yet remains. The prosperity of the family depended upon the fulfilment of the duties of the ancestral cult; and it is still thought that the good future of the household depends on the observance of its cult, and that the greatest possible calamity is to die without leaving a male heir to perform the rites and to make the offerings. In Old Japan marriage was, as a rule, obligatory in the case of a male heir; celibacy was condemned by custom, where it was not condemned by law. To die without leaving a male heir, in the case of an elder son and successor, was a crime against the ancestors, for thereby the family cult is threatened with extinction. In case that a wife proved barren, she might be divorced. An unworthy son might be disinherited, and another young man might be adopted in his place. In case that a man had daughters but no son, the succession and the contin-

uance of the cult could be assured by adopting a husband for the eldest daughter.

As in ancient Greek and Roman belief, the father was the life-giver; the creating principle was masculine; the duty of maintaining the cult rested with the man, not with the woman. It was necessary that the religion of the wife should be the religion of the husband. For this reason mainly, the females in the patriarchal family were not equal to the males; the sister could not rank with the brother.

Interpreting the life of the Japanese and the social order of the country, this fact of the family cult is a key to the mystery of Japanese life. Since the Western civilization was introduced into the Island Empire, changes have been taking place in the realm of both thought and customs in many respects; but as far as the cult is concerned, its influence remains unchanged on the whole.

II. The Content of the Family.

References:

- L. Hearn's "Japan."
Count Okuma's "Fifty Years of New Japan," p. 320.
Prof. Kawazu's "Evolution of the Family" (in Japanese)

Away back in the ancient times in the Japanese history, the family was called *uji*, — a word said to have originally meant the same thing as the modern term *uchi*, "Interior" or

"household", but certainly used from very early times in the sense of "name" — clan-name especially. There were two kinds of *Uji*: the *O-uji*, or great families, and the *Ko-uji*, or lesser families, — either term signifying a large body of persons united by kinship, and by the cult of a common ancestor. The *O-uji* corresponded to some extent to the Roman *gens*; the *Ko-uji* were its branches, and subordinate to it. All the larger groups making up the primitive Japanese society were but multiplications of the *uji*, — whether they might be called clans, tribes or hordes. With the introduction of a settled civilization, the greater groups necessarily divided and sub-divided; but the smallest subdivision still retained its primal organization.

Prof. S. Shimizu of the Imperial University thinks that the evolution of the family system — mainly referring to the transition from *uji* system to that of *Ko-uji* containing a number of *Kazoku*, namely households — seems to have been brought about by the conjoint influence of the growth of population, the gradual increase of intercourse, and the rapid advance of civilization effected by the introduction of religion from abroad. Buddhism undoubtedly did most towards destroying the organization of the society then in existence, for it made more of the individual than the family. (Count Okuma's "Fifty Years of New Japan." p. 320).

The present Japan is in the transition period from the

old order to the new order of society. On one hand, the Western small family system consisting of a man and his Wife, and their unmarried children, is gaining its ground slowly but steadily. This is partly due to the fact that Western idea was inspired by some leading thinkers like the late Mr. Fukuzawa and his school, and partly to the natural circumstances brought about by the new stage of civilization. For the officials, teachers, military and navy men, merchants, engineers, etc. are nowadays transferred from one place to another by appointment or by fortune hunting. In most cases the whole family cannot remove. The old members of the family stay at their native places. But the Japanese family is still, to a great extent, a large group. One household may consist of great-grandparents, grand-parents, parents and children — sons and daughters of several generations. In early times a family might constitute the entire population of a village or town; and there are still in Japan large communities of persons all bearing the same family name. In the province of Hida, which is a mountain district in the central Japan, especially on the banks of the River Aikawa, is a large communal family system that will remind one of the ancient order of society in the country.

The group may consist of forty or more persons, dwelling under the same roof, and the communal economy is in a fine condition. Younger brothers and sisters may receive their

portions, marry and live in separate households. But each separate household is expected to maintain the special cult of its ancestor, in addition to the communal cult. And the family group, whether large or small, preserves its ancient constitution and character.

III. Marriage.

References:

Miss A. M. Bacon's "Japanese and Women." pp. 40-98.

L.Hearn's "Japan." pp. 79-82.

"Jo-Gaku Sekai" (Woman's World) No. 14, Vol. 8.

According to the mythology of the Japanese history, monogamy seems to have been the model type of the ancient Japanese married life. But coming down to the historical periods of the Emperors, the custom of polygamy was introduced into the Imperial family, and also to the aristocratic members of the society, although the greater majority of the nation remained in the monogamic state of married life. Where polygamy was admitted, there was not more than one legal wife. Even in the case of the Emperors, there was only one legal wife, others being subordinate to the Empress. On the part of the Imperial family there was necessity of keeping more than one wife to preserve the Imperial blood and to continue the ancestral cult. For the same reasons the lords and the men of higher class had excuse for the practice. In

the 5th article of Iyeyasu's legacy, we read the following words: —

"The position a wife holds towards a concubine is the same as that of a lord to his vassal. The Emperor has twelve Imperial concubines. The princes may have eight concubines. Officers of the highest class may have five mistresses. A samurai may have two handmaids. All below this are ordinary married men."

Mr. Lafcadio Hearn thinks that though it is untrue that domestic ancestor-worship cannot coexist with polygamy or polygyny, it is at least true that such worship is favored by the monogamic relation, and tends therefore to establish it, — since monogamy insures to the family succession a stability that no other relation can offer. Although the old Japanese society was not monogamic, the natural tendency was toward monogamy.

The present Empress of Japan having no child of her own, it was necessary for the Emperor to have concubines in order to continue the Imperial line. But the lady who had borne to the Emperor the male child who afterwards became the Crown Prince withdrew herself from court, thinking that her duty was completed, and that it was her time to retire. The Crown Prince has been married to the Crown Princess for nearly ten years. The matrimonial life has been blessed with three boys, and the family is strictly monogamic, there

being no anxiety as to the successor of the Imperial line. The fact seems to be giving a good influence to the other members of the Imperial family and to the nobles' circle.

In Japan marriage is not a love affair, but a family affair. A man is expected to marry to succeed the ancestral name and preserve the cult of the family. Likewise a woman is expected as a matter of course to marry. Perpetual spinsterhood is never considered, either by herself or her parents. Marriage is as much a matter of course in a woman's life as death, and is no more to be avoided. Marriage is to be decided by the family, not by the children. Affection may and ought to spring up from the relation.

By way of illustration, let me translate from the "Jo-Gaku Sekai" (Woman's World), No. 14, Vol. 8, 1908, some passages of an article written by Madame Mashima entitled, "My Mother's precepts given on the eve of my wedding." This will explain how marriage is regarded by the Japanese and how a maiden is expected to meet her new situation in the family into which she will be adopted.

"My mother," she writes, "was a woman who was always ready. It was customary with her to attend to business promptly, or rather beforehand in anticipation. She was quiet, never in a hurry. On the eve of my marriage many years ago, after supper she called me to one of the rooms in the detached house. It was an ideal autumn night. The rays

of the beautiful moon, so to speak, inundated the garden in front of the house, where the bushes of slender 'hagi' were covered with pretty flowers pink and white. She was preparing tea for me and herself She began to speak thus 'My dear child, your marriage is at hand, it is coming on to-morrow evening. As to the counsel to be remembered in the life of a mistress of a home, I have given it you many times, so it is needless to repeat it again to-night. However, I have some few words to suggest about your conduct toward the members of your new home, as I have formed some judgments about their temperaments in my recent interviews with them. Let me represent their characters as they were reflected in the eyes of a woman who has passed more than fifty summers. First, the gentleman who is to be your husband is about twenty-eight years old. He is good-looking, I think. But as ability is the life of a man, his features, whether good-looking or not, do not amount to much. He is well-educated, having finished his course in law in the Imperial University. You are a lucky girl in that respect, but there is one thing that is worth your remembering. That is about his temperament. I do not know how he was reflected in your eyes when you met him the other day, but if I am allowed to speak plainly, he is sincere and kind. If a man is kind and sincere, you might think that is all you care for. If that is your mind, you are greatly mistaken. However great a man may be, he has as a

general rule some weak points. Speaking on the whole, he is doubtless a kind and honest man, but at the same time, he seems to be very sensitive of temperament, and therefore on some occasions, he may be transformed to a very fierce man, and so may happen to make an unexpected enemy of a man who has offended him. This is his weakness, but this weakness is his forte: for by virtue of this element of his character he may accomplish a task too difficult for an ordinary man. You, as his wife, need not be afraid of that. Gracefulness is the life of woman. It is the virtue by which you can win him. When your husband is in a quiet state of mind, advise him gently. Then your married life will go smoothly and you will be happy. Secondly, your future father-in-law is over sixty, I hear. He is a thoroughly good old man. Respect him and treat him gently. Take notice of his taste in food, and try to prepare daily a dish or two such as will please him. He will be glad and satisfied. Thirdly, about the disposition of your mother-in-law. I am told she is fifty-eight years old. Perhaps owing to the fact that her husband has been indifferent to the family affairs since the early days of their married life, the lady seems to have contracted a habit of dispatching things in a hurried way, and to be a little sensitive. Such being the case, you will find it very difficult to adjust yourself to the personal temperament of your mother-in-law. Moreover, she seems not to be very strong in health,

perhaps as the result of over-exertion of the nerves in early years. You must take care of her and try to help and comfort her. She is a bright woman, quick to see things at a glance. So you must be orderly in undertaking things, don't delay them till to-morrow. Taking advantage of what little leisure you may have made by so doing, try to heighten the work of your mother-in-law. If you are not quick and prompt in attending to family business, she will feel displeased, and do it herself. It is not an easy matter to please her. Unless you persevere, you will never see happy days. Be a brave, good wife.....'”

This will show that the Japanese bride is not only married to a husband, but to the family of her consort, and the authority of the latter preponderates the former.

IV. Family, Social Unit in Japan.

Reference:

L. Hearn's "Japan," pp. 70-72.

As we have seen elsewhere, in ancient Japan *Uji* was the social unit, then *Ko-uji* consisting of a number of households became the unit. The individual was not legally considered; the family only was recognized, and the head of it legally existed only as representative. If he erred, the whole family suffered the penalty of his error. He could divorce his wife, or compel his son to divorce the adopted daughter-in-law;

but in either case he was responsible for this action to the family of the divorced. He might disinherit an only son, but in that case he would be obliged to adopt a kinsman. Fathers of the samurai class might kill a daughter convicted of unchastity, or kill a son guilty of any action calculated to disgrace the family name. But they would not sell a child. The sale of daughters was practiced only by the lower classes, or by families of other castes reduced to desperate extremities. The family name was the almighty authority in former order of Japanese society. After the restoration great improvements have been made with respect to personal rights of individuals. A father has no more right to kill or sell his child under any pretext whatever. Each member of the household is responsible to the law for his or her conduct, but practically the family name still remains supreme. It is the motive of ambition to an ardent youth; it is the inspiration of loyalty to the sons and daughters of the country. If a young soldier were leaving his home for the front, his old father or mother would say, "My son, be brave, see to it that you do not stain the family name." Every soldier is expected to be loyal to the name of the national ancestors represented by Mikado, and to the name of his domestic ancestor. If a son succeeds, it is the fame of his family; if a daughter errs, it is the disgrace of her family. The family is responsible for the deeds of its members; so they are interdependent upon each other.

V. Position and Rights of Wife in the Family.

References:

- Miss Bacon's "Jap. Women," pp. 72-77; 85-98.
L. Hearn's "Japan," pp. 75-89.
Gulick's "Evolution of the Japanese," p. 268.

For the Japanese woman, marriage is not simply a union of a man and a woman as husband and wife, but it is with her the adoption into a new family. It is her duty simply to learn the ways and obey the will of those above her; and it is the duty of those above her, and especially of her husband's mother, to fit her by training and discipline for her new surroundings. She may be a good woman and a faithful wife, but, if under the training given her, she does not adapt herself readily to the traditions and customs of the family she enters, it is more than likely, even under the new laws which have been drawn on the Western ideas, that she may be sent back to her father's house, and even her husband's love cannot save her. Thus it is the primal duty of a young wife to learn how to adapt herself to the new situation,—how to respect her parents-in-law, how to obey her husband, and how to govern the servants. She governs and directs the household, if it be a large one, and her position is one of much care and responsibility; but she is not her husband's companion on

equal terms. She may speak out her opinion and advise him on household affairs, but not on important problems.

Though the present position of a Japanese wife is that of a dependent who owes all she has to her protector, and for whom she is bound to do all she can in return, the dependence is in many cases a happy one. If she be the mother of children, then her position is often pleasant, and her chief joy and pride lie in the training of her children and in the proper management of the household. No matter how many servants there may be, the mother's influence is always direct and personal. The father has little to do with the training of his children, which is left almost entirely to the mother, and except for the interference of the mother-in-law, she has her own way in their training, until they are long past childhood. The children are taught to look to the father as the head, and to respect and obey him; but the mother comes almost as high in their estimation, and if not so much feared and respected, she certainly enjoys a larger share of their love.

The Japanese mother's life is one of perfect devotion to her children; she is their willing slave. In sickness, in health, day and night, the little ones are her one thought; and from the home of the count to the humble cottage of the peasant, this tender mother-love may be seen in all its different phases. The sweetest and noblest in the Japanese feminine character are revealed in the influence of the mother over her children.

Her noble self-sacrifice will not fail to receive its due reward in her after-life, for she will be respected and tenderly cared for by her children. No sons and daughters will ever think of sending their old parents to the old asylum. The lot of a childless wife in Japan is a sad one. She is an object of pity to her friends. All feel that through her the line of the family has ceased; that her duty is unfulfilled. In many cases she tries to make good her deficiencies by adopting a child chiefly from among the relatives of her husband or her own so as to have an heir to the family name upon whom she may rely when she gets old.

But on the whole, it is undeniable that a low estimate has been put upon the inherent nature and value of woman, by which was determined her social position and the moral relations of the sexes. Japan has no doubt suffered in a considerable degree from the introduction of Hindu philosophy. For historians and literary men agree in thinking that in primitive times in Japan there prevailed a much larger liberty, and consequently a much higher regard for women than in later ages after Buddhism held its ground. In the mythology of the Japanese history, the first personage that appeared as the ruler of the islands, "Oyashima", was a goddess named "Amaterasu Okami". Coming down to the dynasty of the Emperors, there were several Empresses who became the sole sovereigns of the Empire, sometimes owing to the decease of

their consorts, sometimes as queens from the first. At any rate, the notions and ideals presented by Buddhism in regard to woman is no doubt degrading. She is the source of temptation and sin; she is essentially inferior to man in every respect. Before she may hope to enter Nirvana she must be born again as man. It is a matter of great blessing to women in Japan that Christianity which teaches the infinite value of a human soul was introduced and is gaining its influence among the Japanese women as well as the men.

The new Civil Code was adopted in 1898. Although it has not done all that we could ask, we are glad of what it has secured. In the introduction to his translation of the Codes, Mr. Gubbins says: —

“In no respect has modern progress in Japan made greater strides than in the improvement of the position of women. Though she still labors under certain disabilities, a woman can now become a head of a family, and exercise authority as such; she can inherit and own property and manage it herself; she can exercise parental authority; if single, or a widow, she can adopt, she is one of the parties to adoption effected by her husband, and her consent, in addition to that of her husband, is necessary to the adoption of her child by another person; she can act as guardian, or curator, and she has a voice in family councils.”

In all these points the Code marks a great advance, and

shows by contrast the legally helpless condition of woman prior to 1898.

VI. Divorce, its Condition and Causes.

References :

Westermarck's "History of Human Marriage," p. 524.
"The Statesman's Year Book of Japan," 1909.

Japan and the United States are considered the two nations where the number of divorce cases is the largest. "The Statesman's Year Book of Japan" published last year gives the following statistics:

Year	Marriages	Divorces
1897	365,207	124,075
1898	471,298	99,464
1899	297,428	66,626
1900	346,590	63,926
1901	378,637	63,593
1902	394,378	64,311
1903	371,187	65,571
1904	399,218	64,016
1905	351,260	60,197

These authoritative statistics show how divorce is a regular part of the Japanese family system. This is certainly a great weakness of the Japanese life. But, at the same time, it should be borne in mind that the phenomenon is a natural

outcome of the peculiar social order of the country where the family is the unit, and the individual is still subordinate to it, in spite of the fact that the individual rights are legally recognized in by far a greater degree than they used to be.

In the admirable book of Professor Westermarck entitled "History of Human Marriage," the author gives seven causes for divorce in China.

According to him, the Chinese code enumerates seven just causes of divorce—barrenness, lasciviousness, inattention to parents-in-law, loquacity, thievishness, ill temper, and inveterate infirmity. In Japan a man might repudiate his wife for the same reasons as in China. But Professor Rein remarks that the Japanese seldom made use of this privilege, especially if there were children, as education and custom required that, in such cases, the wife should be treated with kindness and consideration, and this remark proves true in many cases.

VII. Remarks.

Recent tendency is in direction of a better prospect in the future. That is due to the fact that the New Civil Code provides more favorable conditions for woman than before, and that Christian and other Western teachings inspire through literature and education new higher ideals of human life, in the mind of the people at large. It was, indeed, fortunate that

this new stimulus came from America in a greater degree than from any other Western nation,—the country with its pronounced principle of "individualism" wrought out so completely in social order, in literature, and in government. According to my belief, the solution of the family problem in the future as well as at present lies in the happy union of the Oriental *family* ideal and the Occidental *individualism*, which will be brought about by the influence of education and Christianity.

THE CONFESSION OF A JAPANESE CHRISTIAN

Recounting one's own experience is not always pleasing to others. As a matter of fact, if Gladstone had spoken of his spiritual experience, everybody would have listened to him with great interest; if Spurgeon or Robertson had made an address on his Christian experience, he would have pleased everybody who heard him.

Well, then, am I entitled to speak of my personal experience?

Had I been born and brought up in a Christian family of a Christian nation, my experience would have been a common one, and no one would have cared about hearing it. But the fact that I was born in a so-called heathen land in an entirely different atmosphere from you all would make the situation quite unlike that of an ordinary Occidental man. Therefore, as far as I am plain and honest in my statement, I may have a right to make a confession of my conversion which may be interesting to some of the audience.

Having been brought up in a samurai family under the influence of Bushido, the account of my Christian experience may be taken up as representative of the conversion of that class of men in Japan.

By way of explanation, let me say a few words about a samurai and Bushido. A samurai was a sort of Knight in the Feudal Age in European history, and Bushido was the unwritten code of morals by which the lords and samurai of old Japan were ruled, nay, which was the soul of Japan, and pervaded nearly all classes of people in the Island Empire.

Notwithstanding all the imperfections in its system in the light of modern ideals of ethics, Confucianism has contributed a large share toward the formation of the Japanese character, especially in fostering the spirit of Bushido in the heart of a samurai who was the flower of the nation. We have a saying which goes thus: "Among the flowers the cherry-blossom is the queen; among men, the samurai is the king."

Fortunately or unfortunately, I was born of a samurai family after all the commotions of the Restoration were over, and therefore, I grew up in the transition period of our national life. My father was a staunch Confucianist before he was converted to the Christian faith. As it was usual in a single family to be connected at the same time with Buddhism for the ceremonies of the dead, and with Shintoism for the rituals of the ancestor-worship, there were in my father's house two kinds of shrines, one for keeping the *ihai* (a wooden tablet with the inscription of a Buddhist posthumous name, worshipped as representing the spirit of the dead), and the other for the tablets of the Shinto gods who are chiefly heroes of

ancient mythology or history of the nation. Generally speaking, a samurai was more inclined to practical morality than to think much about the religions concerning the future. Thus my father never taught me to pray before the Buddhist shrine and images. In my childhood I was educated in the primary school organized after the Western system, but at the same time I was put under the special care of an old gentleman who was the very type of a cultured samurai versed in classics and in the practices of Bushido. I received instruction under him in the Four Books of Confucius, and in arithmetic using the instrument called "soroban," a very ingenious device for all sorts of counting. He was pure in character, and noble in manners; was looked up to as a kind of sage in the neighbourhood. His instruction must have left a strong impression upon the tender mind of his pupil; for after I was grown up to young manhood one day, I found, to my no small surprise, a little piece of paper inserted in one of the classical books on which was written in my boyish style the following words:

"I must try to follow the ways of a holy man, and I am willing to lay down my life in the cause of the truth and my country."

This was written when I was eleven or twelve years old. From this fact you might gather how devoted a little Confucianist and patriot I was at an age when a boy might

be entirely absorbed in foot-ball or skating. But I had another side to myself. I was just as playful as any Western boy. My father's home being situated near the mountains I spent most of my leisure hours with my little friends among the vine-clad rocks and pine trees, sometimes picking wild-lilies, sometimes fishing in the brooks of the valley. I do not believe that I had "an old head on young shoulders."

Well, I grew to be a normal son of a samurai attached to Bushido and Confucianism, and indifferent to Buddhism, and a hater of Christianity the "foreign" religion. A student of history knows that Christianity as represented by Roman Catholicism was introduced to Japan about four hundred years ago by Francis Xavier. As the result of his effort, Christianity as preached by him and his followers spread with tremendous force, but the statesmen of those times came gradually to recognize in the policy of the Pope which claimed that all states must be subordinated to the Church, an element dangerous to the national life. Persecution after persecution followed to root out the "foreign" religion. There were hundreds and thousands of the Christians who stood the test to the last moment with admirable faith and loyalty to Christ. I was glad to read that those fellow-countrymen were subjected to the cruel ordeals, for I thought they deserved the punishment for accepting the faith of "Barbarians", at the expense of patriotism and loyalty to their sovereign.

Therefore how astounded I was when at the age of sixteen I visited my uncle, a doctor at the city of Kofu, who had left my native place Sendai, a conspicuous city in the North thirteen years before to prosecute his studies in Tokyo, and found that he and his family had entertained the Christian faith! I began to attack my uncle who was so unloyal to the cause of the state as to accept Christianity. For two months out of the three during which I sojourned at his house, there were constant controversies and discussions between my uncle and myself concerning the fundamental teachings of Christianity, — the existence of God, Christ the Saviour of the world, the future life, etc.; but at the end of the two months I began to discover some of the good things in the Bible.

One afternoon during my sojourn at Kofu, I happened to pick up a copy of a Christian weekly which I had found on the desk of my uncle, and read an article about the late Mr. Niishima and his Christian college the Doshisha. You may have heard of this gentleman, the greatest Christian Japan ever produced since the introduction of Christianity to the country. Being a mere boy outside of Christian influence, I never heard of this man before. I read, for the first time, in the same article that he had been brought up in the home of a samurai family in the clan of Annaka, that he heard of Western civilization which was superior to that of his country, that he determined at the risk of his life, — for it was capital

crime to go abroad in those times — to escape the country to visit the Occidental nations so as to learn the secret of their power and civilization, that he endured many hardships in the voyage earning his passage on board an American ship, that after the lapse of one year and a half of sea-faring life, he arrived at Boston at last, that he was put under the protection of Mr. Hardy, the owner of the ship, who was so much interested in this enterprising young Japanese that he did his best for his liberal education, that as he grew in knowledge and Christian experience, his heart yearned for the salvation of his beloved country and people, that he became strongly convinced of the importance of Christian education of Japanese young men and women, that he appealed to the generous-hearted American people at one of the conventions of the American Board, that his conviction and burning enthusiasm moved the hearts of the audience so greatly that they promised him on the spot \$ 15,000 toward the fund of his Christian institution in view, that among those donators, there was an old farmer who offered him all the money he had reserved for his return ticket to his home, telling Mr. Niishima that he was strong enough to walk back, and he was glad to contribute the money for the noble enterprise, and further I read that a certain old woman presented him a few dollars which was all the treasure she had saved out of the spinning returns of her feeble hands. Notwithstanding the fact that I was

still a non-Christian who did not bother myself about religion, I was so much impressed with the zeal and patriotism of Mr. Niishima that my prejudice toward Christianity and the Christians were nearly gone. I became more serious in reading the Bible. I called on the pastor of my uncle's church to listen to his advice and at the close of the three months when I was leaving my uncle to return to my study in the Capital, I was baptized at the Methodist Church of my uncle's town.

On returning to Tokyo I entered the Oriental Anglo-Japanese College, a Christian institution. During the first two years I enjoyed my studies and religious life at the College. But gradually as I advanced in my youthful knowledge of science and philosophy, I began to feel a lack of harmony between reason and my new belief, especially I became sceptical as to the divine inspiration of the Bible. Finally the spirit of scepticism so completely took possession of me that some of the fundamental doctrines of Christianity seemed to me a matter of nonsense. Even the existence of God became questionable. But I do not mean to blame my *alma mater* for my difficulties. I might have been possessed of this spirit in any other Christian College in Japan.

The smile vanished from my face, and I turned into a pale, irritable, young man. I once overheard a member of my class whispering to another member about me, saying "What is the matter with him? I have not seen him laugh

for a long time." That was exactly true. When an honest soul has to confront the mystery of life, he becomes grave and serious. I recalled having read of many souls who had to pass through such experiences; for example, one clear summer night the great historian of Japan, *Raisanyo*, at the age of ten was looking up to the eternal starlit skies. He was overpowered by the cosmic mystery, and cried bitterly. One way or another, it was the case with Mahomet, Buddha, Carlyle, and many others.

One summer night I was sunk deep in meditation over the grave problems of life, and I was utterly overpowered with its mystery. I became desperate, and would have put an end to my life, if I had not felt some sense of *reality* in love throbbing in the human heart and in the perfect moral personality of Christ, both of which could not be doubted, though all things else might. In the midst of the sea in the dark night when the storms are raging and the waves howling, there is a ship struggling and labouring toward the shore which is revealed only by one shining lamp far away. In the utter darkness all around when my soul was almost sinking, the only light of hope by which I could steer my feeble course was the God-like personality of Jesus which was burning and casting its rays around in the distance.

After four years of college life, I left my Alma Mater to accept a position in a newly started Christian institution near

Kobe (the foreign port) about sixteen hours' ride from Tokyo. It was by the guiding hand of Providence that I came there. I began to feel that I was mistaken in having indulged in speculation about a metaphysical Christ. Now I turned my attention more to the historical Christ and his unique sinless character. I sought for the historical evidence of his Resurrection, and became convinced more than ever in the validity of the record. I wrote a thesis on the Resurrection of Christ for a Christian periodical. Some of my intellectual difficulties were thus overcome. Moreover, the beauties of nature which she is pleased to lavish in that part of the country and the good people among whom I had to mingle worked together in melting the ice-bound heart of mine. Once more I laid my head on the bosom of my Father who is also yours.

I spent the best years of my life at this institution. I confess there were failures and shortcomings, but on the whole the foundations of my character were built there, and I am thankful for it. But all of my difficulties were not over. For instance, the doctrines of the Trinity, of the Logos, or of the Atonement were still mysterious problems beyond the power of my comprehension, perhaps beyond the power of anybody else's. One can believe, but it is very difficult to explain them.

Well, becoming desirous of improving my culture in the capital, I resigned my post at Kobe and returned to Tokyo.

Four years afterward I accepted a chair in the Normal College at Hiroshima with which I am still connected. The pastor of my church there was an old graduate of that same institution at Kobe where I taught for many years. Generally speaking, he preached good practical sermons; they were very helpful and edifying. I became convinced more and more of the truth of Jesus' words that "if thou *doest* my words, thou wouldst know whether I came from Father or not."

Among the members of my church there was a tendency to cold indifference to the physical and spiritual welfare of other members, and toward strangers who would drop in now and then. I myself was conscious of my weakness in the spirit of Christian hospitality and sociableness. Some dozen members of us formed an association called "Jikkokai," which means "Doers' Society." The object of this society consists, as you may well imagine, in introducing the spirit of Christian brotherliness among our community. We spent Sunday afternoons in visiting those members who were absent at the morning service owing to sickness or other circumstances, whatever they may be. Sometimes we prayed with them at their home. And we tried to be more congenial and helpful to friends and strangers coming to the church. I am glad to say that we became better and richer in our Christian life and experience. What God or Christ expects of us is not mere conviction of theological doctrines, but the spiritual life within

us which will grow in grace and spread its branches so that the birds of the air may come and rest.

The last point which I would like to emphasize is the attitude of the Japanese Christians toward the state and Bushido. This is worthy of serious consideration for the future destiny of Christianity in Japan. As I mentioned elsewhere, Roman Catholicism which was introduced by Francis Xavier in 1549 was stamped out of the Empire from the fear on the part of the statesmen in power that it was dangerous to the state. The statesmen and scholars of present Japan entertain no fear of this kind toward Protestantism and Roman Catholicism, for they know that the missionaries who are sent out to our country are in no ways involved in political intrigues of their home countries. But I know that there is some fear on the part of leading men about the Christian religion, from the ethical and social point of view.

Bushido is the unwritten code of morals of the Japanese nation to which Confucianism and Buddhism adapted themselves and contributed their best share in fostering and nourishing its life during two thousand years. Despite the fact that modern materialistic civilization was to some extent detrimental to this spirit, Bushido is still vigorous enough to assimilate everything foreign to its own life. The victory of Japan in the two great wars with China and Russia (in recent years) is mainly attributed to the spirit of Bushido, the excel-

lence of which consists in emphasizing loyalty to the Sovereign and filial obedience to parents.

Christianity is not against this teaching. Christ came not to destroy the law, but to fulfil it. Reproving the mistakes of the scribes and the Pharisees, Jesus said, "Moses said, Honour thy father and thy mother; and he that speaketh evil of father or mother, let him die the death; but ye say, If a man shall say to his father or his mother, that wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye no longer suffer him to do aught for his father or his mother; making void the word of God by your tradition." The Bible abounds with passages relating to loyal obedience to rulers and authority. In the New Testament, the 13th Chapt. of the Epistle to the Romans is almost entirely devoted to the duties toward the temporal authority. In the 1st Epistle of Peter, we read, "Honour all men. Love the brotherhood. Fear God. Honour the King."

The above references will suffice for the present to show that Christianity is in accord with the fundamental principles of Bushido. If there is a communistic tendency which is harmful to the solidarity of the state, it is not the fault of Christianity, but the result of some other influence which came along with the introduction of Christianity from Western countries. In my opinion, this is the most delicate point that missionaries and leading Japanese Christians should bear in

mind, and be very cautious in propagating and explaining the *religion* of Christ to our countrymen. The best phases of *Bushido* that maintained the life and spirit of Japan during the two thousand years of her unique history must be respected by all the Christians, and its beauties should be more and more improved, taken advantage of, and strengthened by Christianity.

This is the outline of my beliefs. I love the sentiment of that little poem by Richard Trench:—

"I say to thee, do thou repeat
To the first man thou mayest meet
In lane, highway, or open street —

"That he and we and all men move
Under a canopy of love
As broad as the blue sky above;

"That doubt and trouble, fear and pain
And anguish, all are shadows vain,
That death itself shall not remain;

"That weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground be led;

"Yet if we will one Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day;

"And we, on diverse shores now cast,
Shall meet, our perilous voyage past,
All in our Father's house at last."

EDITORIALS OF "THE ROUND TABLE"

The Hiroshima Normal College

December, 1907. No. II.

Acting on the resolution passed at the general meeting of the English Speaking Society which was held some time in last March, to the effect that the Society would gladly accept the proposal made by the alumni of the English Department and henceforth publish the "Round Table" in the name of the English Speaking Society in the double interest of the alumni and the student members of the same, we have taken up the pleasant duty of editing and issuing the second number in the present form. As the nature of the magazine will naturally require, several articles on literary and other subjects were introduced, entirely new features not to be found in the preceding number.

In trying to define the mission of the magazine, there are at least three things to be accomplished: in the first place, the magazine should set apart its goodly portion for discussion or reports on the practical question of teaching English. In view of the fact that all the student members in the college are preparing themselves for this very profession as well as the alumni, they should also be interested in reading articles on this practical subject. The question 'how to teach Eng-

lish most effectively' is a universal one nowadays in the educational circles. Should the old translation method be pursued at the expense of practical English in the secondary schools? What is the place of grammar in language instruction? How should composition and conversation be taught? Why does English occupy such an important position in the school curriculum? These are some of the practical problems worthy of our thought and study.

In the second place, just as the Olympic games were an impetus towards renovating and improving the physical constitution of the ancient Greeks, whose forms finally became the pattern of sculptors; just as the recitation of the bards of their own epics and songs before the public at the national festivals was an inspiration to the glorious Greek literature, so the "Round Table" will be, so to speak, the Olympus where champions may present themselves from among the students as well as the alumni. It is our hope that, however insignificant it may appear at the start, the magazine will render useful service in assisting these young champions to push forward into the greater Olympus—the world.

Finally, a Japanese proverb says, "Distance cools the warmth of friendship." This is only true when correspondence is neglected between distant friends, and their thoughts and feelings are not exchanged as often as they ought to be. Some fear that the warm connection between the alumni and

their Alma Mater is beginning to cool. If such is the case, it is simply due to the fact that the occasion for communication or correspondence between the college and the graduates are not frequent enough. The "Round Table" will, in addition to the Kōyukwai magazine, be another means of exchanging thoughts and ideas between the teachers and students and the graduates of the English Department. We earnestly recommend it to the sympathy and co-operation of all.

March 10, 1913. No. VII.

When a person is for many years engaged in the routine of a duty, he is apt to forget the general aim of the organism a part of which he constitutes and to degenerate into a dull, senseless machine. A language teacher is no exception to the rule. A young teacher fresh from college zealously applies himself to his teaching, with all his knowledge of Shakespeare and Milton, of phonetics, and of all the methods of Gouin, Berlitz, Jespersen and what not. He feels as proud as a lion amidst a flock of sheep. He is the object of admiration of students as well as of old teachers. But lo! after five years or so, he is tremendously changed. There is nothing very attractive nor inspiring about him, for he is turned into one of the commonplace teachers listlessly repeating the daily course of duty. Is this life? Is this the consummation of an ambi-

tious scholar's ideal in the college days? One day he awakens to himself, and cries bitterly like the young Gnetchen in Sartor Resartus "who was doubly orphaned, bereft not only of Possession, but even of Remembrance", when Mother Gnetchen revealed to her foster-son that he was not at all of her kindred. But "blessed is the weeping, for he shall be comforted." He reflects as to the meaning of his existence, why he was brought up by the hand of a Foster-mother named "State", why he is commanded to teach a strange language to the sons and daughters of his fatherland, which is itself fairly rich in its own literature and art. I think, this is the experience of every conscientious young man who has several years' experience as an English teacher in this country.

Why is English to be taught at all in our secondary schools? Is it to pave the way for British or American conquest in the distant future? No one dreams of that. Is it to replace a civilized language for a semi-barbarous one? No, never! Then what is the object of teaching English after all? It is nothing else but the introduction of Western thoughts and ideals to this country through the medium of the English language. The stream of Western civilization whose sources are traced back to the Hellenic mountains and Roman hills of the ancient world, widened as ages went by, till it has grown to be a mighty river flowing through Europe and America. The duty of an English teacher is to open a breach in the

walls of the Orient for the influx of the tide for the purpose of fertilizing the land. It is nothing else but the introduction, in its turn, of Oriental thoughts and ideals to Occidental countries through the medium of the language. "The Occident for the Occident, and the Orient for the Orient" is an old idea. The West is for the East, and the East for the West. One has not been able to exist without the other in the history of civilization. This was the grand thought of Plato, Emerson and other wise men. Then noble is the mission of an English teacher whose duty is to act as the go-between in the union of the two parties. How can an intermediary accomplish his duties without understanding the natures and desires of the parties concerned, and without cultivating the power of effective speech and clear articulation? This is the reason why practical English, as well as a reading knowledge of the language, is recognized as important. Hearn, Mitford, Aston, Griffes, Chamberlain, Brinkley, and other writers kindly interpreted Japan to the Western countries. But are we to be satisfied with their interpretation? Dr. Nitobe wrote "Bushido"; Viscount Suyematsu translated "Genjimonogatari" into English; Count Okuma published "Japan in Fifty Years"; but what else is there worth mentioning? Is it not the duty of ourselves to put forth our energy so as better to introduce the Orient to the West, and also to rear such leaders of the nation as will be able to express themselves efficiently in the

February 1, 1915. No. IX.

November 7th, 1914, is a memorable day, not only in the sense that the Japanese force won a complete victory over the Germans at Tsingtau, but also in the sense that German civilization has lost its hold in the Far East. In other words, the surrender of Kaochau marks the fall of German influence in commerce, religion, language and learning as well as in political ambition in the Pacific waters. We are sorry for this, for we have many things to learn still from Germany; yet for the future, we may not have the chance of doing so for many years. But as a result of the war in Europe and Asia, Japan is destined to enter the arena of international activity with greater vigour than ever, and therefore she must be equipped with all the powers necessary in meeting the new situation. Now what is the most important power or agency in international competition in times of peace? Doubtless it is language. Then Japan must attain proficiency in such a language as the greater part of mankind, or at least the better civilized part of it can understand, and everybody admits that English is nowadays the international language.

After the war, which will end in the long run with victories on the side of the allies, English influence will be felt

in every sphere of the world's activity, and Canada and Australia with their boundless resources will rise as great English-speaking peoples. The U. S. of America which has been fortunately exempted from the evils of the European war will continue to enjoy her prosperity and civilization. These are the peoples with whom we shall come in contact with greater frequency than ever before. Therefore, the rising generation of this country must be trained to express themselves in the language spoken by these peoples. But what do you think of this piece of writing?

“Zus it was zat rabor and industry, exerching in carrying out a plan, afforded ze young traveller a bast deal of gratification. Ze bery shings zat Horace rooked upon as hateful, were, in fact, ze sources of his friend's most permanent enjoyment.”

Is it Anglo-Saxon or modern Greek? At any rate, no one can look upon it as modern English; but strangely enough, it is a specimen of English pronunciation as taught in many middle schools of the Empire of Japan. Westerners call it incomprehensible Japanese English. It may have answered the purpose of a scholar of the Fukuzawa school in the early days of the Meiji Era, whose object in learning English was mainly the introduction of European thought, but is by no means recommendable to a modern Japanese who stands in the arena of international competition, and therefore is bound to learn to pronounce as the following: —

Thus it was that labor and industry, exerting in carrying out a plan, afforded the young traveller a vast deal of gratification. The very things that Horace looked upon as hateful, were, in fact, the sources of his friend's most permanent enjoyment.

ADDRESSES IN VARIOUS MEETINGS

(Kept in Manuscripts)

At the Annual Meeting of the English Society, H.N.C., 1914.

Ladies and Gentlemen:

It seems to me that in almost every country, language instruction passes three stages. In the first stage, the words, phrases and sentences in a foreign book are rendered into the language of the student. Pronunciation, intonation, and even grammar are disregarded in this stage. In the next stage, grammar is emphasized. A living language is studied like a dead one by the means of its grammar, which results in leading a person to the habit of meddling too much with uncommon phrases and constructions. In the final stage, the country awakens to her mistake. Pronunciation, hearing, speaking and composition are recognized as the important branches of language teaching. Such seems to have been the case with America and England. I know of many American and English men and women who are able to read French or German books, but are unable to speak or write in either language. At the same time, I know of many American school children who are quickly learning how to speak and write in French or German. This shows that language instruction in that country is undergoing a remarkable change

nowadays. And I understand that the same phenomenon is noticeable in Germany and other European countries.

Japan is still struggling in the first and the second stage. In my recent visit of many secondary schools in Kyushu, I noticed, to my no small surprise, of the mighty influence of the old translation and grammar methods still holding the great majority of the teachers of English, though I was glad to notice in some quarters a promising sign in the methods of teaching English.

One of the chief objects of our Society is to resist the prevailing tendency of language instruction in this country, namely, that reading and the meaning of the lines read are treated like separate things. By this kind of exercises, we hope to cultivate, to some extent at least, our faculty of understanding the foreign language with its proper sounds and construction, and also to improve our power of expression in the exercise of tongue and gesture.

Another object of the Society is the cultivation of our sympathy with writers and the characters that they have created in their compositions. In other words, we try to cultivate our power of appreciation of great writers and poets by reciting and dramatizing some selected pieces or scenes from their works. So you will understand, ladies and gentlemen, that our purpose of holding the meeting is not for the sake of entertainment, but chiefly for the exhibition of the

result of our work in the class-rooms. This will account for some difficult words and passages which you may not much care for your pleasure. But I hope you will understand our situation. I am glad to announce that the painstaking business of coaching the students for this occasion mainly rested with the foreign teachers. Therefore, any success of the students on the stage will reflect credit upon the the efforts of their foreign teachers as well as upon those of the students themselves. If the students, however, have failed in their performances to-night, Japanese teachers will be glad to partake in the responsibility.

On Shakespeare's Tercentenary

May 20th, 1916.

1616 is a memorable date to us in a double sense, for Tokugawa Ieyasu, perhaps the wisest statesman Japan ever produced, and William Shakespeare, the immortal poet of England died in the same year. We leave the statesman's anniversary with history students who are interested in him and his times, while we are gathered here this evening to celebrate the great poet's tercentenary.

We do not celebrate Shakespeare for his being an English poet especially, but for his being a universal poet, a poet who has a message to deliver to the heart of all men at all times. Art has no national boundary. Music is universal. Bethoven's

sonata is appreciated by the French as well as by the German people. Michelangelo's sculptures are valued by the Austrians as well as by the Italians to which race the artist belonged. So Goethe's "Faust" is read and enjoyed by the Japanese student. Shakespeare's works have been translated into almost every language, proving that his thoughts and sympathies extend to all mankind.

Many wells dry up in drouth, but there are a few wells whose water babbles up constantly, for the latter were dug so deep as to reach the vein of water in the inner earth. Likewise there are a few poets who have reached the inner harmony of nature and humanity. Carlyle once said, the poet is he who thinks musically. It is a man's sincerity and depth of vision that makes him a poet. See enough, and you will see musically; the heart of nature being everywhere music, if you can only reach it.

Shakespeare never studied in a university. His father, though a man of consideration in the village, was of lower station, a tanner and glover by trade. Until the age of fourteen he attended the Stratford grammar school. Some years ago I visited that place. The school still stands there. It is a small country school house, never comparable to a school building of the present age. There he picked up the "small Latin and less Greek", to which his friend Ben Jonson rather scornfully refers. A wonderfully deep insight into

Nature and a wide acquaintance with the folklore of his native district, he began to acquire in boyhood by rambles through the meadows, and by a converse with the simple folk of the countryside. He was the man who reached the heart of Nature and sang it musically. Therefore, his works are the treasure of humanity.

In sweet remembrance of this great poet many English and American universities and societies have celebrated the tercentenary. Even in Germany I hear the poet's anniversary was recently held at many places. Unfortunately we were prevented from holding the meeting on the 23rd of April, on which he is generally believed to have breathed his last. Availing ourselves of this occasion we have gathered books, pictures, cards and other things relating to Shakespeare and exhibited them at the the Educational Museum adjoining to the school grounds. They are open to general inspection for the coming week. You are all welcome there.

**At the Annual Meeting of the English Society,
H. N. C., 1917.**

Ladies and Gentlemen:

What makes man different from other animals? Considering man from the standpoint of anatomy, there is not much difference between man and a dog. Surely

there is very slight difference between man and a monkey. It is the gift of speech or language in man that makes him different from other animals. Hence Quintilian the Roman rhetorician said, "God, that all powerful Creator of nature and Architect of the world, has impressed man with no character so proper to distinguish him from other animals, as by the faculty of speech."

Book is a preserved speech. In the education of our country, the culture of preserved speech both foreign and native is duly regarded as an important item; unfortunately, however, the speaking phase of the foreign language is not given its proper attention, but rather kept in the background. Another remarkable tendency of language instruction in this country is the fact that reading and the meaning of the passages read are treated like separate things. In other words, reading is mechanical and conveys no idea with it. We consider it a deplorable state of things in education. Therefore as an object of the English Society, we hope, by these various exercises, to enhance, to some extent, our faculty of understanding the foreign language with its proper sounds and constructions; and also to improve our faculty of expression in the exercise of tongue and gesture.

Another object of our Society is the promotion of our sympathy with writers and the characters that they have created in their compositions. In other words, we try to

cultivate our power of appreciation of great writers and poets by reciting and dramatizing some selected pieces from their works. So you will understand that our purpose of holding the meeting is not merely for the sake of entertainment, but chiefly for the exhibition of the result of our work in the class-rooms.

I am happy to announce that several foreign families in town have joined with us in arranging the children's play for this evening. We believe that their simple natural English with its proper accents and intonation will be a great help to the Japanese students of the language. Miss Rachel Gaines has kindly taken the trouble of coaching the children. We are also happy to announce that we have secured Miss Siler's generous service in music. I am sure that her melodious songs will greatly help to make the meeting successful by giving life and variety to these performances.

As to the preparation of the college students for the occasion, the grave responsibility of coaching them has entirely rested with Prof. Coulter, who has been doing his duties most faithfully during the last several weeks.

A Farewell Address to Prof. Coulter, 1917.

Gentlemen and Friends:

In anticipation of Prof. Coulter's departure from among us after a fortnight for the scene of

the European War, I wish to express a few words of farewell to our most esteemed friend. Professor Coulter has been connected with the Society for the space of a year and one month, but his genial friendship and gentlemanly character has endeared him to all of us like a friend of long standing.

I understand he applied, previous to his departure from this country, to the Washington Government for the American citizenship, but the period of suspension prescribed by the law having not yet been completed, the full citizenship has not been granted to him. Therefore, strictly speaking, he is neither an American nor an Englishman. Consequently, he is entirely exempted from the military service by the American law as well as by the British. Then what makes him give up a quiet school life and plunge himself into the din and clamour of the tremendous war, which has already killed or wounded over forty-five millions of human lives? It is purely a voluntary action on the part of Mr. Coulter, inspired by the sense of his duty for the cause of humanity and noble patriotism for his fatherland. This decision of character endears him all the more to the heart of every member of the Society. It is a splendid living example of young manhood to us all, whose quiet scholarly life is prone to fall into dull inactivity.

We sincerely appreciate Prof. Coulter's valuable services in the past in the interest of the English Society, his constant

advice and untiring practice of the members for our various meetings. On this occasion of farewell bidding, Mr. Coulter, we present to you, as a token of our friendship and respect, a Japanese sword, which we regard as the soul of a samurai. I hope this will guard you like a patron saint, and also help you to remember your friendship on the Far Eastern shores, who will be praying for your strong health and prosperity in the cause of humanity and righteousness. (Dec. 13, 1917.)

A Welcome Address to Freshmen, at Miyajima.

Friends:

A person is sometimes unconscious as to the value of his place or situation. Such is often the case with one who frequents a beautiful scenery. I realized this truth when I went abroad a few years ago. In my trip round the world, I never came across with such a fine landscape as we enjoy here to-day, and for the first time I awakened to the consciousness that I am a countryman wonderfully blessed with nature. The shores along which we walked this morning, and this beautiful island of Miyajima are the places widely reputed in the Western countries, which many wealthy people will not grudge of spending thousands of dollars to visit, and for a glimpse of which many people will be pleased to labour to get the means to come.

I feel proud this afternoon to bid welcome to the new

members of our English Society here in the sacred island, for this will be a happy chance for the Muse of Miyajima to operate her charming powers upon the minds of our new brothers who may one day become inspirers of the future generation of this country.

In history mountains have much to do with the rising of great men or poets. The Muse of Mt. Sinai inspired Moses, the Muse of Mt. Helicon inspired Homer. It was the Scottish Mountains that nurtured Carlyle and Burns. It was under the influence of Miyajima that Rai Sanyo began to sing, and finally composed the great work of Gaishi, which is really an unrhymed poem. My earnest prayer is that many Sanyos, Carlyles, Burns, even Moseses and Homers will rise from among our new members of the Society as well as among the old, with the inspiration of the Muse of Miyajima! (May 5, 1918)

On Japanese Boys and Girls

(to Irish Boys and Girls)

About ten thousand miles away in the Far East, there is a small island empire called Japan. Of course, you must have learned about it in your geography. The country is full of hills and mountains, the highest of which Fuji-yama (yama means mountain) is 12,400 feet above the sea. Its top is covered with snow even in the hottest summer, when the schoolboys enjoy themselves in swimming in the crystal, icy

waters of the rivers running in the country, or bathing in the sea whose silvery waves break against the golden sands on the shore. They are having the happiest time of it at this season.

Perhaps you may like to hear more about these boys who are really your brothers, for one heavenly Father created them as well as yourselves. In Japan a boy or a girl goes to school at the age of six and remains for six years. Then the boy goes to the Middle School, where he stays for five years, and the girl to the Higher Girls' School, where she stays for four or five years. This is called the national common education. After this course is over, if their parents can afford it, the boy will be sent to colleges or universities, which are large in number. The girl, if bright and well-to-do, goes to a women's university, or a Woman's Normal College run by the government. But majority of the girls stay at home after the Higher Girls' School, and become the brides of the boys who come out of the colleges, or universities.

The Middle School boy learns nearly the same subjects as you learn at your public or secondary schools. But in place of French at your schools, the Japanese boy learns English for five years, and in place of Latin in your case, he learns Chinese and Japanese classics. I hear that you boys and girls in Ireland are very bright in your studies. The Japanese boys and girls are also very clever, and quick to

learn, though we have dull boys and girls sometimes just as you have, I suppose. An English gentleman recently said to me, "The Japanese and the Irish are the cleverest peoples in the world."

The boys in Japan love games. The most popular game is base-ball which was imported from America; if you come to Japan about this time of the year, you will see our boys playing it in the school play-ground, or in the common, being surrounded by elder people watching them with keen interest and clapping their hands occasionally. Tennis is also very extensively played by the boys and girls, though the latter do not play with the boys. Fencing and wrestling are also the favourite games of our boys. In fencing they wear steel masks much the same as yours, though ours are not an imitation of the Western one, for ours have been handed down to us from our forefathers. Foot-ball is played by our boys, but the association is more common than the Rugby.

If you hear so much about the boys and girls in Japan, you may say that they are not much different from you. You are right. But their skin is not so white as yours, though there are some boys and girls who are almost as white as the Irish boys and girls. The different climate and food have made the different colours of skin, but the mind and heart is just the same. May we not pray to be united as brothers and sisters in the love of God who is our common father?

An Address of Welcome to Dr. and Mrs. Griffes, 1926.

Dr. and Mrs. William Griffes, and ladies and gentlemen,

I have the honour to express a few words of welcome to-night on behalf of the lay members of the Church Union in Hiroshima to our most esteemed guests Dr. and Mrs. Griffes. In consideration of the fact that Dr. Griffes was one of the pioneers in opening our country for the introduction of Western civilization, first as adviser to the Lord of Fukui at the time of the Restoration, and secondly as professor at the Kaiseijo which afterward developed into the Tokyo Imperial University, one of the great universities of the world, and thirdly as the author of "Mikado Empire" and several other works introducing New Japan to the Western nations, and finally as the constant faithful friend of Japan in times of national emergency and difficulties, Dr. Griffes deserves the highest respect and deepest gratitude of the nation at large, and in addition to these he has the warmest welcome of all the Christians in the city for his broad-minded, noble Christian personality.

I was born about the time when he landed at Yokohama, and he left when I was a little child. Therefore, I am rather ignorant as to the Christian force in those days, but I presume that there were hardly more than a couple of a hundred Protestant Japanese at that time. Dr. Griffes may have felt very lonely among the crowds of the Buddhists, Confucianists,

Shintoists, and atheists wearing two swords at their sides ready to draw them at strangers at the slightest provocation. But he will be glad to know that nowadays there are 200,000 Japanese Christians, putting 100,000 Roman Catholics out of consideration. Some may say that this is not a very considerable stride that we have made. An acorn is a small seed, and slow to grow, but when you look, on the tree after a hundred years, it will be the hardest and tallest in the woods, ready to be used as a beam of King's palace, or as the keel of a large ship crossing the ocean. This is our ideal. I hope that Dr. Griffes will pray to God for us so that we may realize this ideal.

Allow me to say a few words to present to Mrs. Griffes on this occasion. I understand that Mrs. Griffes was educated at Vassar College, one of the few famous colleges for women in America. It is a well-known fact that the first women students Japan ever sent abroad in the early days of Meiji Era, entered the same college, and that after their return to this country, they contributed a great deal to the civilization and culture among our women. In 1922 I had a happy chance of visiting your college on my way to England. President Dr. McClaken was very kind in receiving and showing me over the grounds and class-rooms. Give him my grateful message when you see him.

It is our sincere regret that we are not able to give you

both a grand entertainment of welcome at this time of Imperial mourning. I hope that you will favour us with another visit some day in near future, if God permits, so that we may be able to welcome you in a more showy way. Wishing our esteemed visitors for your enjoyment of the trip and safe voyage home, I close my short address of welcome.

At the Japan and American Society of Kobe.

Ladies and Gentlemen,

It is my pleasure to be allowed to attend the dinner party of the Japan and American Society of Kobe having many distinguished ladies and gentlemen in the list of its members.

Having spent many years in Hiroshima, a country town, in the Western Japan in a very obscure way, I feel like a mouse which has been brought out to the daylight or a Rip Van Winkle who returned to his native town after thirty years' lazy life in the Katskill mountains.

I am at a loss, I don't know what I should do, neither what I should say in the presence of these distinguished members. But I am commanded to say something on this occasion. Away back in 1904 I went to Hiroshima as a petty lecturer of Government Teachers' College and began to teach in the English Department the uncultivated young men coming from all quarters of the country. It was a small college of

about 300 in all. In the last twenty-five years, it has made quite a remarkable progress in every department of the institution numbering nearly one thousand and one hundred as far as its size is concerned, not to say of the quality of its work. About 2,700 graduates have been turned out, and about 300 of them are nowadays directors of secondary schools in the Empire, and some thirty of them are professors of universities and various colleges.

I thought that it was high time for me to retire to open a way for a younger man to take my place.

As Milton says in "Lycidas":

At last he rose, and twitched his mantle blue:

To-morrow to fresh woods, and pastures new.

I resigned my post in Hiroshima to accept a kind invitation from Kobe College. In coming here I feel like a shepherd coming to fresh woods and pastures new, for it is a new field entirely, dealing not with young men, but young women. Yes, education of young women is my new experience.

According to a statement made by late Dr. Griffes when he visited Japan last year, his sister who came with him to Japan in the 2nd year of Meiji era about 60 years ago began to teach a group of young women in Tokyo. This small school of girls grew to be the first normal school for women in this country, which afterward developed into the Tokyo Higher Normal School for Young Women.

In the 4th year of Meiji the first Mission Girls' School was started at Hakodate, which is the Iai Jo Gakko of the Methodist Mission of the present day. Kobe College was started in the 8th year of Meiji by the American Board of Congregational Church. This is the 2nd Mission Girls' School in this country, if I am not mistaken. Various other schools for girls began to increase in all parts of Japan. Nowadays I understand there are more girls' secondary schools in this country than boys' schools of the same grade.

As to women's higher institutions of college grade there were only two Government Teachers' Colleges and one or two medical colleges in Tokyo, excepting a few Christian Colleges, perhaps 4, namely, Kobe College, Doshisha Women's College, and Aoyama Women's College, and late Mr. Naruse's Women's College at Tokyo. Methodist Mission College at Nagasaki is also quite an old women's college in this country, perhaps one of the oldest of the kind, and somehow its name is now hidden in the background.

Women's higher education is now the voice of the nation. Since recent times quite a number of colleges and other higher institutions for women have been added to the list of women's institutions in this country. This is mainly due to the awakening of women to the real position in home and society. This is a most happy sign of the times. Napoleon once said, "If you want to know the civilization of a nation,

see her women." This is a wise saying. Without the cultivation of women in all their departments of life and activity, how can a country be expected to win the respect of the nations? Ladies and gentlemen, you all know how some of our women in foreign parts and other places are degrading the reputation of Japan in the face of the world. And "geisha girls" is becoming a by-word of the nation. Is it not strange that women of bad reputation are acting part of *ladies* in various kinds of social entertainment in our country? I should say men and women of this country are not yet quite awakened to the real worth and position of women in society. A most urgent need is education of women for their deeper consciousness of their heaven-gifted powers and rights. May the day soon come when women will be admitted to the Imperial Universities on equal footing with men, and many women's colleges now existing will grow into full equipped universities which are entitled to confer master's degrees upon their graduates, and they will mix with men in all sorts of social circles to exchange views with men on literary or social problems as well as on home affairs.

At the Palmore Evening School, Kobe.

Suppose you were in London for a visit, you would find a bronze statue of Sir Quintin Hogg in a corner of Regent Street, who was the Founder of the famous school Polytech-

nique. The school is the largest of the kind in England, having over a ten thousand pupils, including both day and evening pupils.

If you should hear of this gentleman's career, I am quite sure you would be interested. In 1922 when I was attending London University, one day I had an occasion to visit this Institution and was delighted to hear of Sir Quintin Hogg.

He was born in (*left in blank*) as the 14th son of Sir James Hogg, a distinguished statesman of those times. The boy was educated at Eton College, where many noblemen's sons study. After graduation he was undecided for a while as to his future plan of life, whether to go to Oxford, or to the Far East for observation. While he was in this state of mind, he was invited by a large tea merchant, Thompson Co., to be sent out afterward as an agent in China. He served in the company as a clerk for a year and a half. During this period, he seemed to have spent the week-end in horse-riding and boating, for he was a lively sportsman. But really he was quite busy in other spheres of life as well. He was a tender-hearted man in nature. He began to take interest in those orphan boys and other youngsters prowling about in the streets doing nothing except begging alms of the passers-by. One afternoon he brought home two or three boys of this description along with him and gave them shoe-brushes and shoe-black and instructed them how to clean and shine shoes,

giving them some few pennies to get other necessaries, and sent these boys out to the streets as shoes-cleaners. The boys were immensely delighted when they earned some money by which they could buy bread to feed themselves. Mr. Hogg began to instruct them in reading and calculation in the evening. The number of the boys increased day after day, month after month, until there were as many as a hundred. Then Mr. Hogg opened a boarding-school where the boys could sleep and learn some practical knowledge. This was the origin of the famous school Polytechnique, whose patron is now King Geroge V.

Duke of Argyle, who was a classmate of Mr. Hogg in the school-days at Eton, was a devoted friend to him and helped him in many ways. Mr. Hogg had given up his scholarly ambition and adventurous life of a traveller, and devoted his entire soul and body to the education of young folks who were not favoured with happy circumstances of life. As the result of his earnest endeavours, thousands of poor and bad boys were turned into useful citizens. King was pleased to decorate him with the orders of a knight for his distinguished merit in the service of humanity. In the summer of 1922 I was fortunate to travel in Scotland with the director of Polytechnique. He was the leader of the travelling party going to Highlands, in which I joined. He was very kind to me and my friend in pleasant conversation in the train. A few years later he

was elected Lord Mayor of London, the position of which would be equivalent to a Cabinet minister. You have read in to-day's paper that H. I. H. Prince and Princess Takamatsu were honoured with a welcome banquet at the residence of Lord Mayor of London.

The reason why I talk to you this evening about Sir Quintin Hogg and his school is that I discover some similar phases in the life of the school from which you were graduated, or where you spent some years. I do not mean to say that the students in the early history of this school were orphans or beggars, but I mean to say that most of your old alumni were hard-working young men of narrow means in business circles during the daytime, who devoted themselves to the study of English in the Palmore evening school. You can see for yourselves how hundreds of them have distinguished themselves in business circles, or in the service of humanity. I sincerely hope that all the Palmore men will be really good and useful citizens of Kobe. May the day come when the Mayor of Kobe will be one of you.

Thanking you for the honour given to me this evening.

At the Oratorical Meeting, Kobe Women's College.

In ancient Greece lively sports were held at the foot of Mt. Olympus every fourth year to celebrate the national festival for gods. The winners of the games were crowned with laurel

leaves, which was the highest honours they could boast of. In connection with the festival, bands sang their songs, orators made their eloquent speeches, musicians played on their harps, poets recited their own poems to the admiration of the great audience. This recurring festival in every fourth year proved a great impetus to the advancement of civilization of ancient Greece.

Historians tell us that this is the origin of international games, of international conventions of science, arts and industry. Needless to say, intercollegiate oratorical contests also had their origin in the same source. It was our great joy to listen to-day and to-night to the eloquent English speeches of young men and women representing various schools and colleges scattered in this country. We give you our most hearty welcome and congratulate you upon the splendid success that you have made, for they reflect credit not only upon your own efforts, but also upon the schools that you represent.

It is a matter for congratulation that you are making remarkable progress in English which is now a kind of international language. The other day when the Institute of Pacific Problems was held at Kyoto, I was a visitor one afternoon to a general meeting where the Manchurian problem was discussed. English was spoken by Chinese delegates, Japanese delegates, Canadian delegates, Australian delegates, American

delegates. All of them spoke very eloquently, though I regret to say that some Chinese gentlemen spoke rather too fast with queer pronunciation which was not very well understood by the audience.

Some few days later we had another chance of hearing English speeches made by the delegates representing Swedish, Dutch, New Zealand, Philippine, Australian members of the International Engineers' Conference held in Tokyo. They were a sight-seeing party who was given a grand welcome by the city of Kobe at the garden of Baron Kawasaki. Among other orators, I was especially impressed by the speech made by a gentleman from the Philippine islands, because he spoke wonderfully well with clear accent and well-balanced intonation. He was decidedly a better speaker than ordinary speakers of the party.

Among the speakers of this afternoon at Kobe College auditorium, I was glad to find some excellent specimens of English speaking young men and women who will make remarkable speakers one day when they are called upon at various kinds of conventions of international nature. I hope you will put forth constant effort until you are recognized as such by the civilized nations.

On the English Knowledge of the University Students

One of the current topics in recent publications that

have attracted wide attention is the inability of the University students to understand the English lectures of foreign professors. After a close inquiry into the matter, we are sorry to acknowledge that it is no exaggeration, but a true representation of the lamentable fact. A shallow observer will blame the students. As a matter of course, they are not entirely faultless in the matter, but a reflection will convince him that the root of the evil lies far deeper below the surface.

We must remember that these University students have passed the two minor stages of education; namely that of the High School and that of the Middle School. When they go to the University, they are expected to be ready with a fair knowledge of practical English that will enable them to understand the English lectures of foreign professors. If these schools send up to the University such young men who are not equipped for understanding English lectures, the former should be responsible for the fault.

Where, then, lies the evil? It is a great question, at least a complicated one that would require quite a space to be discussed at length. Let me only point out the most salient obstacles in the way. The first is that, in the High Schools as well as in the Middle Schools, too much stress is laid upon sight work, and hearing and speaking are neglected. From this state of things, it is impossible to expect a sound development of practical English in the students. Arrangement of

hours for translation, grammar, conversation, composition and dictation, and the personnel of foreign language teachers are earnestly recommended for a careful consideration.

The second point is that an extremely important thing is overlooked in the entrance examinations of the High Schools. According to the present system, the ability or inability of a candidate in hearing English is entirely passed by in the examinations. If he is able to translate a few short English sentences into Japanese, or vice versa, and to answer several questions in grammar, he is passed, as far as that department is concerned. So you see that nothing is touched as to the hearing or speaking ability of the candidate. The chief source of the evil lies here. As the natural result of this omission on the part of the High Schools, thousands, nay, tens of thousands, of the Middle School students are led to concentrate all their energy on translation and grammar at the expense of hearing and speaking. All the efforts of teachers for the improvement of pronunciation, hearing, and speaking are of no avail. It is these boys who constitute the future classes of the High Schools. To the ear of such students, an English lecture is as strange as that of a Formosan aborigines would be.

One of my earnest recommendations to the High School authorities is that they will not fail to introduce the subject of hearing into the entrance examinations of the High Schools

throughout the Empire. This can be carried out very easily. Let an English or American teacher stand on the platform and deliver a short easy speech and let the candidates take notes of the same in Japanese. If inconvenient to examine them on Conversation and Dictation, this will serve as the substitute for both, and its beneficial consequences, direct and indirect, will be immense.

LETTERS (Kept in Manuscripts)

Hiroshima, January 29th, 1916

Prof. Baron N. Kanda,

My dear Sir:

When I noticed in one of Tokyo papers the other day a statement to the effect that Your Excellency's letter of resignation was accepted, and that you have been appointed a Professor Emeritus of the College, it gave me no small surprise, thinking that it might mean your intention of retiring from the actual teaching of English once for all, to the great disappointment of your college and the educational world in general, just as a popular veteran general retiring from the field would disappoint the rank and file under his command. This feeling was mine when I read the news, but a second thought relieved me from the foolish fancy; for a light flashed upon my mind suggesting that this would be only the beginning of your new activity, perhaps in a political or some other sphere. At any rate, the country will be too generous to relieve you yet from her world of activity. My sincere prayer is that you would continue to enjoy your health and make yourself as useful in the service to the country as ever before.

.... (A few lines omitted)....

With best regards to yourself,

I remain, Sir,

Yours Sincerely,

H. Hishinuma

c/o Toyo Kwan, 40 Nottingham Place,
Baker St. W. I.
May 24th, 1922.

Professor Daniel Jones, M. A.

Dear Sir:

Allow me to take the liberty of introducing myself to you. I am sent out by the Japanese Government to study Phonetics and English Literature. I wish to receive instructions from you in Phonetics while I am in the City. May I have the pleasure of seeing you at your convenience? If you find it necessary, inquire about me at the Japanese Embassy in London. I have the letters of introduction from the Headquarters of Y. M. C. A. of Tokyo, addressed to the General Secretaries of the Y. M. C. A. of London and to Sir Yapp asking them to place me under proper authorities in the line of studies in which I am interested. Awaiting your favour,

I remain, Sir,

Your obedient servant,

Heiji Hishinuma

56, Addison Gardens, W. London,
Dec. 10th, 1922.

Dear Miss Mary Mathews,

I hope this will find you well and happy. I have not written to you so as not to disturb you in your busy college life. I am going to Birmingham to-morrow to give a lecture at the university, and shall be absent for a couple of days. I write this to inform you that I have sent you a token of my Xmas greetings.

Perhaps you would not be angry if I jotted down a few lines which are a sort of irregular metre.

A Lily of Sharon

- 1) She was still in her early years
When I often met her at her home,
The youngest daughter of her sire,
A divine learned and profound.
- 2) She would give me a welcome sweet
Lispings my name so long and strange,
When I called on them kindly bent,
The model of a Christian home.
- 3) 'Twas a summer day clear and bright
When I came to bid them farewell.
She came forth on her tripping feet
To say a good-bye sad and sweet.
- 4) She was too good to forget her friend,

Who was afar in the Orient,
Bravely fighting life's battle,
Trusting in his God wise and great.

- 5) She would sometimes drop me letters,
Which she spelled rather queer and strange,
As a child who had not learned much,
Yet has learned to love her neighbor.
- 6) When her friend came back once more,
She was still in her early years,
Now a maiden sweet and fair,
Like Sharon's lily of old.
- 7) She gave him again welcome sweet,
Decked his room with pretty flowers,
Which she had gathered in the vale,
And were wet in the morning dew.
- 8) The lonely traveller from afar
Found in her a friend true and warm,
Ready to serve him as his sister would,
Should he be ill or needy.
- 9) She is to him like niece precious,
He could hardly help loving her,
As an uncle would her dearly,
Who would care for him tenderly.
- 10) May the Spirit ever so near,
Guide her through life often treacherous;
Keep her soul and body perfect,
To the glory of the Son above.

I am sorry to inform you that Mrs. Hishinuma who had been suffering from the cancer in breast for some years breathed her last recently. In view of the fact that her pains having been intense, it was her wish to be released from her sufferings in this life. Thanks to the Lord, she had a firm faith in her heavenly Father, and patiently waited for his call. She was a faithful wife and wise counsellor to her husband. If my life has been successful in any sense, it is to a large extent due to her untiring sympathetic help. I have really no word to express my gratitude to my departed wife. You can well imagine what is my sorrow at this time, especially after the loss of my second son in July. I am now a lonely man living with the only daughter, my eldest son and third one being away in Tokyo. Yes, this is the greatest trial I have experienced in my life. However, I am glad to say that the Lord is so good as to enable me to bear the ordeals.

The enthronement of our beloved Emperor at Kyoto was a great success to the joy of the nation. In this happy occasion, it was my pleasure to read in the papers that President Sato of your university was created a Baron, which honour he well deserves. It was a great honour done to the Hokkaido University, and also Japan Methodist Church which he represents as a faithful member.

Wishing your excellent health and happiness,

I remain,

Yours sincerely as ever,

H. Hishinuma.

P. S. Please notice my new address on the envelope.

I have removed to this place a few days ago.

Dear Dr. Rowland:

Your letter of recent date was duly received. I have tried to find in my note-books or diary the time when you visited us at Hiroshima, and took my wife as guide to Miyajima, but all my effort was in vain. I went abroad in March, 1911, and your visit to Hiroshima was a year or two years (*sic*) earlier, perhaps in 1909, but all this is my supposition.

My wife had a clear head, and therefore her judgment was generally sound. It was my custom to tell everything to her and ask her opinion. She was my real counsellor and helpmeet. Of course the liberal education which she received at the college made her resourceful in many ways. She was a kind teacher to her pupils to whom she was a sort of an ideal. As teacher of women's club and other associations, she was an earnest and able worker, but was always humble

and ready to give up her position to any one who is equal to it.

She was not a woman of fashion. Though she had a fair store of clothing, yet she was generally plainly dressed. She was loath to display herself like a peacock.

As mother she was kind and patient. When any of her children behaved badly, she was not slow in reproving him, and prayed in secret for him.

The "Kyokai Jiho" has an article in a November number about her which was written by Rev. Minekichi Hori who was her sometime pastor. I am sending it to you. I have no doubt that you will be pleased to read it.

I was sorry to hear from you that you are leaving Japan in July, for good. I feel like separating from my dear elder brother.

ESSAYS ON CHRISTIANITY

(Presented to University of Chicago)

A Social Aspect of Christianity in Japan, Past and Future.

It was 1549 A. D. that Christianity in the form of Roman Catholicism was introduced to Japan by Francis Xavier. It was only twenty-eight years later than the time when Martin Luther appeared before the great German Emperor Charles V. at the Diet of Worms to denounce the sale of 'indulgence' and to reprove many abuses in the Catholic Church. The Church in Europe was in a state of commotion, but the world was still under the influence of the Roman Catholic Church. The religious zeal and enthusiasm of Xavier and his colleagues was simply grand in the Far East. Hundreds and thousands of the Japanese were converted to the new faith. Many schools were established where the sons of *samurai* and other classes received instruction in Latin and Western learning. The Christian communities were extending their spheres in towns, villages, and cities. Later on the number of the Christian converts amounted to about three million. Some writers think that there were from some five million to six million followers of Jesus in the island Empire in the 16th century.

But the statesmen of Japan discovered in the policy of the Catholic Church an element which was dangerous to the national solidarity. In other words, the power of the Pope at Rome who claimed his supremacy over the temporal powers was against the national policy of Japan. Every effort was put forth to root out Christianity. Persecution after persecution followed. Nearly four hundred thousand believers of Christ were put to death, refusing to give up their faith in him and God.

Practically Christianity was stamped out of the country. Therefore, the missionaries from America and England found themselves among the "heathen" people when they came ashore in the early years of the present Meiji Era. Along with Christianity, other Western thoughts were introduced. Nay, some of the thoughts imported from abroad had been already gaining ground in the mind of the intelligent class. Rousseau, Hume, Bentham, Spencer, Darwin, and others were read by many. It was not an easy task for the Protestant Orthodox Missionaries to convince the Japanese of the truth of Christianity. However, the different Foreign Mission Boards of England and America were wise in their choice of their early missionaries to the country of the Rising Sun. Many of them were able and scholarly, in addition to the fact that they were men of admirable character. There were Verbeck, Hepburn, William, Cochran, Eby, Maclay, Davis, Learned,

Green, Gulicks, Knox, De Forest, MacDonald, and others who were as able as the above-mentioned. These pioneers had to fight hard battles with Pantheism, Agnosticism, Utilitarianism, Darwinism, Confucianism, and what not. Late Dr. Niishima with all his patriotism and Christian enthusiasm was busy with his plan of a Christian university and of the evangelization of the Empire.

In about 1883 the policy of the government began to take a favorable attitude toward Christianity in view of the fact that the Revision of the Treaty was before the statesmen in the Cabinet. In 1887 Count Inouye, Minister of Foreign Affairs, advocated for Christianity, especially for the educational work of the mission schools and colleges. In accordance with his advice many noblemen sent their sons and daughters to the Christian institutions, quite a number of whom joined the Churches. Many students were sent abroad for Western education. Many scholars, statesmen, soldiers came to America and Europe to learn systems of politics, education, Navy and Army. Many associations rose — associations of Romanized Japanese, of Improved Theatre, of Improved Arts, of Improved Novels, of Improved housing and dressing, etc. Some went to the extreme of insisting on the importance of inter-marriage between the Japanese and the Europeans. Education of women was emphasized. Young folks flocked to the Christian Churches. Even late Dr. Toyama, President of the Tokyo

Imperial University, a strong advocate of Herbert Spencer in Japan, changed his former attitude against Christianity and began to write in favor of the new religion. Lectures and sermons of Christianity attracted more crowd than those of the political parties. "Let us build the Kingdom of Christ in Japan. Behold, lift up your eyes, and look on the fields, that they are white already unto harvest" was the cry of the Christians both Japanese and foreign.

But they were mistaken, for the cool-headed portion of the nation had already awakened to the fact that Japan was only imitating Occidentalism at the expense of the national spirit which expresses itself most conspicuously in the loyalty to the sovereign and filial piety to parents. They wrote in papers and magazines. Prof. Inouye, head of the Philosophy Department of the Tokyo Imperial University, published a book entitled "Conflict between Religion and Education," in which the author writes in bitter terms against Christianity and the conduct of the Christians, pointing out their weakness in respect of these social and ethical points. Unhappily there were many instances of such Christian believers as were not filial enough toward their parents, or not prudent enough in their manner toward the Imperial family. Extreme socialists were sometimes found among the Christians. Notwithstanding the publication of a very able reply written by Mr. Goro Takahashi to the thesis of Prof. Inouye, the general opinion

took the side of the anti-Christian movement. Practically it proved to be a big blow to the onward advance of the religion.

The Japanese Christianity of the 16th century was destroyed by the government on account of the political ambition involved in the papal policy of the Catholic Church. Protestantism of modern Japan has received great blow from the awakened national consciousness from the social and ethical point of view.

Is Christianity really against the moral and social code of the Japanese? Christ came not to destroy the law, but to fulfil it. Blaming the mistaken idea of the scribes and the Pharisees, Jesus said, "Moses said, Honour thy father and thy mother; and he that speaketh evil of father or mother, let him die the death; but ye say, If a man shall say to his father or his mother, that wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye no longer suffer him to do aught for his father or his mother; making void the word of God by your tradition." And then the Bible abounds with passages relating to loyal obedience to rulers and authority. The 13th Chapter of the Epistle to the Romans is almost entirely devoted to the duties toward the temporal authority. In the 1st Epistle of Peter, we read, "Honor all men, Love the brotherhood. Fear God. Honor the King."

The above references will suffice to show that Christianity

is in accord with the fundamental principle of Japanese ethics. If there is a socialistic tendency which is baleful to the solidarity of the State, it is not the fault of Christianity, but the outcome of other influences which came along with the introduction of Christianity from Occidental nations.

This is, in my opinion, the most delicate point that the missionaries and leading Christians in that country should bear in mind, and be most cautious in the attitude of propagating and teaching the religion of Jesus to the Oriental nation. The best phases of Bushido that maintained the life and spirit of Japan during the two thousand years of her unique history must be respected by all the Christians, and its beauties should be more and more improved, taken advantage of, and strengthened by Christianity. "Be like the Romans to the Romans" was the attitude of the Great Apostle. Confucianism and Buddhism succeeded by having adapted themselves to the national spirit. Why not Christianity?

Indeed, the Christianity of Japan has already taken a step toward that direction. For instance, the constitution of the Japan Methodist Church, which is the union organization of the three Methodist bodies, namely, M. E. Church, M. E. Church, South, and Canadian Methodist Church, has an article relating to the reverent allegiance to the Emperor of Japan who has succeeded the undivided Imperial line of two thousand five hundred years. In consideration of the fact that the Emperor

had assured his nation of the freedom of faith in the national constitution, the measure taken by the Methodist Church of Japan was wise and judicious.

Dr. S. Motoda, one of the leading Christians, published some time ago a treatise titled "Future Prospect of Japanese Christianity," in which I noticed with interest the following statement: "The Japanese have been possessed of deep religious feeling for centuries past, and are most likely to possess it undiminished in future. Having little or no prejudice, whether historical or racial, against any other nations, and placed as they are in an excellent position for appreciating anything foreign with an unbiassed and disinterested mind, they are sure to succeed in picking out the best one from among the various forms of religion presenting themselves before them. It is our firm belief that Christianity will be the future religion for the greatest number of the people of Japan; but then it must be remembered that the Christianity adopted will not be any of these precise forms of it which prevail now in Europe and America—forms determined through contact with various influences in the course of two thousand years—but a form modified by Japanese social and national traits."

The semi-Centennial Conference in commemoration of the planting of Protestant Christianity in Japan was held in the the Y. M. C. A. Hall, Tokyo, Oct. 5—10, 1909, and was attend-

ed by a great audience of both Japanese and foreigners. In the course of the session, Count Okuma delivered an address in which he mentioned among other things that though he is not a Christian, he has indirectly received an immense influence from Christianity, that the first missionary that he ever met was Dr. Verbeck, whom he saw in 1864. That he was his English teacher, and, though he did not teach him Christianity directly, his Christian conduct was a constant example. That Anglo-Saxon Civilization was that towards which Japanese aspire, and to which they are approaching. This is of great importance for us. The missionaries have been exponents of this. There is much yet to be done. From a religious point of view Japan is in a starving condition. It is most important to have good food and good drink. That the Christians are to be congratulated on the work of the past fifty years, and the victory is theirs for the future. That more important than discussion is life. It was the life of Dr. Verbeck that influenced him more than his teaching. So it will be with the missionaries of to-day, and the success of the next fifty years will largely depend on what they are.

Congratulatory addresses were read by representatives of Marquis Katsura, Prime Minister; Mr. Komatsubara, Minister of Education; Mr. Abe, Governor of Tokyo Prefecture; Mr. Ozaki, Mayor of Tokyo City; Sir Claude MacDonald, British Ambassador, and several of the Foreign Mission Boards. Mr.

Jay, Secretary and the Chargè d'Affaires of the American Embassy, was on the platform and was presented to the audience. After the six days' sitting, the Conference was dismissed with great success and triumphant hope in the future.

A Brief Sketch of My Life, 1909.

All the commotions of the Restoration were just over, and the foundations of the New Japan permanently laid when I was born at Sendai, an important city in North-Eastern Japan. I was christened Heiji which means "Peaceful Rule" perhaps in anticipation of the Enlightened Age following the Restoration. My father who had been a *samurai* in the clan of Sendai in the former regime, was appointed about 1873 to a secretaryship in the provincial government of Toyoma, which was at fifty miles' distance from my native place. My mother and I went there the next year to join him, my uncle acting as the bodyguard after the young mother and the child. She and I were on *kago* which was carried by two men, but it being the first long journey in my childhood, I became indisposed, and was taken into the arms of my uncle, who was on foot, so that I might breathe the fresh air and look round. This is the only incident in the trip that was impressed upon my tender brain till after years.

After two years we returned to Sendai. At the age of six I was sent to the primary school which had lately been organized after the Western system. I was a bright boy in class. Being gifted with a strong memory I felt no difficulty in my studies. I wish I had such a power of memory now in university life. There were eight elementary schools in the city. One summer it pleased the fancy of the school authorities to hold competitive examinations at one of the schools. Hundreds of children of the same grade in the different schools gathered together, buzzing like a swarm of bees in the hive. When I returned home proudly with the first prize I was delighted to meet the happy faces of my parents, who kindly added to the gift a new pair of shoes.

At the age of twelve I was admitted to the middle school where I remained two years. Then, however, I felt that I could not bear any longer a dull country school life. I was an ambitious boy. I longed to go to the metropolis to study at the best schools, but my parents did not think it wise to let me go so young. One afternoon, my friend Taro and I were holding a secret conference over the plan of escape, when my grandmother heard the talk behind the screens, and told the whole secret to my father. Our attempt, therefore, was all in vain.

However, I was strong in my determination, and finally succeeded in gaining my father's grant. When I was fifteen

years of age, I came up to Tokyo, the capital of the Japanese Empire. I was admitted to a large private school called "Seiritsu Gakusha" with a daily attendance of nearly eight hundred students. This was a kind of preparatory school for higher institutions and colleges. As for me, I was preparing myself for the naval college, my uncle who had taken me in his arms, when tired in my first journey elsewhere mentioned, encouraging me in my warlike ambition. But my father, to whom I was the heir and support in the decline of his age, absolutely refused to give his approval to my plan, and I had to give it up.

I removed to the Oriental Anglo-Japanese College in the fall of 1885. This was one of the four well-known Christian institutions in Tokyo. Count Inouye, then Minister of Foreign Affairs, took much interest in the College. Chiefly through his influence many sons of nobles and gentlemen were gathered as students. The college was at the height of its prosperity, when millions of the Japanese joined in the cries of "Banzai" over the long-wished-for promulgation of the (Imperial) Constitution on the Imperial Birthday in the autumn of 1890. (*sic*) Five hundred students and forty professors of the college marched to the outer gate of the Palace and sang, "God save the Emperor" which was composed by one of the English professors for this occasion. We had been waiting only half an hour when the Emperor and the Empress appeared in the

state carriage protected by the Imperial bodyguards, and followed by their Majesties' Ministers. In the line of the latter we missed the sight of Viscount Mori, Minister of State for Education. No sooner had the august procession passed, than a rumour spread among the crowd that the minister had been murdered at his residence on the morning of that grand day by the hand of an assassin. The progressive minister fell victim to the reaction of a narrow-minded Conservatism. One falling leaf tells of the coming of the winter season. The untimely death of the minister was a sign of the times portending the revival of bigotted Confucianism. The better days of our college were gone, and the number of students was falling all the time.

I left the college to accept a position in a newly started Christian institution at Kobe. While in the metropolis I had imbibed the spirit of Scepticism. My religion had lost warmth of heart. It was by the guiding hand of Providence that I came to the new place, for Nature and the good people among whom I had to mingle worked together in melting the ice-bound heart of mine. Once more I put my head on the bosom of my Father. I spent the best ten years of my life at this institution. There were failures and shortcomings, — but on the whole the foundations of my character were built here, and I am thankful to God.

In the Christmas vacation of 1899 I resigned my post in

Kobe and returned to Tokyo with the purpose of improving my situation. Leaving the Capital as a mere boy, I returned to it with the care of a family. I had to experience hard things in life. In 1894 a couple of months after the Russo-Japanese war broke out, I removed to Hiroshima to fill a chair at the Higher Normal School, where I remained till July this summer.

About Paulsen's Christian Conception of Life

(With the comment — A good abstract of Paulsen's chapter, with a discriminatingly appreciative estimate of Jesus' ethical teaching)

Paulsen makes a comparative study of the Greek conception of life and that of the primitive Christianity. The Greeks regarded the perfect development of the natural powers of man as the great aim of life. Christianity, on the other hand, clearly and consciously sets up the opposite as the goal of life: the death of the natural, and the resurrection of a new, supernatural man. He points out the main differences something as follows:—

(1) Wisdom—The perfection and exercise of the intellectual capacities seemed to the Greeks a highly important function of human life. The attitude of primitive Christianity

towards reason and natural knowledge is one of contempt and distrust.

The Church did not strictly adhere to this view; as a church she could not adhere to it.

(2) Virtue—Like the virtues of the intellect, so are also the ethical virtues of the Greeks, which are nothing but natural impulses educated and disciplined by the reason, worthless and dangerous, according to the conception of primitive Christianity; the more dangerous because they seemed good: they are splendid vices.

(3) Courage—In the opinion of the natural man, courage is the chief virtue; it is, as Greek and Roman popular usage implies, the virtue or excellence as such, and its absence is equivalent to absolute unworthiness. The Christian resists not evil, he does not combat it, but endures it; patient waiting is his courage.

(4) Justice—Not to do wrong is one side of justice; its complement is not to permit wrong to be done, either to self or to others. The lawsuit is the civil form of self-preservation and self-assertion, of which the sword is the military form. Primitive Christianity does not recognize justice in this sense as a virtue; it is acquainted with only one side of it, with the duty not to do wrong, not with the duty not to permit wrong. In this respect, the difference between modern and primitive Christianity is apparent enough.

We regard it as the most natural thing to go to law for our rights, or to turn over to the judge for punishment of a man who has damaged us.

(5) Toward state—The Greek and Roman regarded participation in the affairs of state as the highest and most perfect duty of man. The primitive Christian who did not value the fundamental political virtues, courage and the sense of justice, looked upon the state as something alien to himself and the inner principle of his life. At present many are inclined to believe that the preservation of Christianity is the especial business of the wise and powerful.

(6) Temperance—It is the state of the healthy-minded man who understands the art of moderate and beautiful enjoyment, and can also do without things when necessary. Greek education endeavored to cultivate this virtue; by means of the gymnastic and musical arts, it strove to inculcate in the body and the soul of the young the power of self-control and the faculty of enjoying themselves beautifully. The gymnastic and musical contests formed the climax of national pleasure. The attitude of primitive Christianity toward enjoyment was an entirely different one, and hence could not recognize this virtue. The Christian fled from earthly sensuous pleasure in every form.

(7) Wealth—Since wealth is, first of all, a means to sensuous good living, and secondly, to beautiful enjoyment

and culture, he who does not value these things, cannot approve of the means which make them possible.

(8) Honor and humility—According to the Greek conception, the love of honor is a virtue; the just man desires to be the first in his sphere and to be esteemed as such. The virtue of the Christian is humility. "Ye know that those who are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority over them. But so shall it not be among you; but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all." It is true that nothing less than the death of the old and the birth of a new man is necessary to transform a Greek into a Christian.

(9) Pity—For the natural virtues of the Greeks, primitive Christianity substitutes a single new one; pity or mercy. Compassionate love is the great virtue which Jesus preaches, and self-righteous hardness of heart the great vice upon which he pronounces harsh judgments. In the list in which Aristotle enumerates the qualities esteemed as virtues by the Greeks, mercy finds no place. In its stead we discover a kind of heathen counterpart of it; liberality and magnificence. The fundamental characteristic of Christian Charity is self-denial, while liberality is a form of self-enjoyment. Pity contemplates the want of others, and makes sacrifices to help them, liberality has for its object the glorification of the giver.

To the question, Who is my neighbor, the natural man answers: My family, my children, my wife, etc. Jesus enlightens him: Not these, but the very first man whom you happen to meet, and who is in want. Is this a rightful interpretation of Jesus' spirit in the parable of the Samaritan? Did Jesus mean that the first social duty of a Christian is to leave his family in starvation and go to the rescue of a stranger in want? It seems to me that the writer is not doing justice to Jesus. One's family is one's nearest neighbor. If they are in such a situation as needs my help and support, they are the very ones who shall demand my immediate service. Charity begins at home. Jesus has no objection to this rule.

(10) Family life — Christianity which never aims at the development of natural impulses cannot regard the family as a thing of absolute worth. For it the community of the flesh is far inferior to the community of the spirit. Natural ties lose their importance for those who no longer live in the flesh. The ability to sever them altogether has always been regarded by the followers of Christianity as a criterion of perfection.

Paul shows a decided preference for unmarried life. "It is good for a man not to touch a woman."

The ascetic virtues of the apostles and other early Christians were based on the eschatological idea of short perspective. They were mistaken in thinking that the final judgment of the world was impending. It is difficult to decide whether

they misinterpreted Jesus' warning or whether Jesus meant the short perspective as to the final judgment. If the marriage at Cana was blessed by the presence of the Master, he was certainly an advocate of the family life. He may have warned the primitive Christians about entering a family life, for he knew that persecutions and disasters were awaiting them, but it is highly improbable that he warned all Christians for all ages.

(11) The Greeks knew of no other life than this life, everything good and beautiful and great known to them was contained in it; the life of the dead, which formed the subject of doubtful fables, had for them a shadowy existence. The ancient Christians are absolutely convinced that this temporal life is perishable and vain and worthless; only the world to come will bring them to light. To be dead to the pleasures and the pains of the earth is the mark of perfection.

But it would be a complete misrepresentation of the Christian mood to conclude that its chief characteristics are discontent and gloom. Nay, the fundamental feeling is rather one of deep tranquil peace, in which are mingled notes of "divine sadness."

(12) The writer quotes Hase who thinks that Jesus naively enjoyed the goods of this world, although he did not burden himself with their possession, on account of his higher mission. Again he quotes Keim who says, "No religious reformer ever

took such loving interest in all the forms of earthly life as he did, no one lived so "like a man of the world." Paulsen thinks that the Gospels owe their wonderful power to the fact that they do not form a theological or philosophical system. Systems pass away, but the great poems are eternal. But undoubtedly the gospels, as they have come down to us, breathe the spirit of world-denial rather than that of earthly joy. Jesus demanded the complete separation of the heart from the world and entire devotion to God.

Finally Paulsen shows the incompatibility of Christianity and Civilization for the reason that the goal of the latter is achievement, power, full development of the human natural powers, while the theme of the former is self-sacrifice, humility, the coming of the Lord on the clouds. *Contemptus mundi* and *amor Christi* are the inscriptions upon the two curtains enshrouding the hidden sanctuary in which dwells the community of Christ; so Amos Comenius describes it in his *Labyrinth of the World and Paradise of the Heart*. *Contemptus mundi* alone is not Christianity; without *amor Christi* it becomes Schopenhauerian pessimism or Nietzschean tyrant-morality; nor, on the other hand, can there be Christianity without an admixture of *Contemptus mundi*.

On the whole, Paulsen's manner of presentation of primitive Christian ideals of life and that of the ancient Greeks by way of contrast is very admirably clear. As far as the primi-

tive Christianity as represented by the Apostles and fathers is concerned, his interpretation of the religion is certainly correct. Moreover, the words of Jesus are full of ascetic sentiments, especially this is true of those sayings of him which were uttered toward the close of his life. In view of the impending career, and also of the nation in the hands of the Romans which were discernible in the eye of the seer, it was very natural to express himself in such ascetic terms.

But we must see the other side of Jesus who loved the child, the wild lilies, the birds of the air, and nature around him, and expressed himself in eternal melodies which even Milton could not compete in its depth and beauty.

Fatherhood of God and Sonship of Man.

(Presented to Prof. Case, Divinity School, 1910)

The conception of God as Father is found in the Old Testament. God is called Father of Israel, whom in His love He has chosen and brought up as His people (Hos. 11.1; Isa. 1.2; Deut. 1.31; 8.5; 32.6; etc.). This idea served as the motive binding the Israelites to obedience to God. "Should not a son honor his father, and a servant his master? If, now, I am a father, where is my honor? and if I am a master, where is he that feareth me?" (Mal. 1.6)

But this was by no means the customary and prevalent

designation of God by the Israelites. Nowhere in the Psalms, was God addressed as Father of the people of Israel or of individual Israelites. Rather there he was called King, and in correspondence with this, the Israelites styled themselves the servants of God (Ps. 19. 12, 14; 27.9; 31.17; 34.23; etc.). The Israelites knew that God was merciful and patient, and that he would bring them to perfect well-being. But they thought that God was merciful and good only toward His chosen people, not to other people.

Coming down to the period of Jesus, Judaism rather emphasized the idea of God's transcendent greatness and judicial authority over men. According to the Pharisaic view, the moral relation of man to God was that of legal subjection, and a stress was laid on ceremonial duties, in which respect was paid to the greatness of God and his exaltation above the temporal world.

Jesus was strongly conscious that God was His own Father. When Jesus commenced to conceive of God as his Father is a question; but inferring from the incident of the temple at Jerusalem, at the age of twelve, he seems to have entertained the same idea from his childhood. But of course, this conception must have been very vague and indefinite. At the time of his baptism in the Jordan, when he heard the voice from heaven, saying, "This is my beloved son in whom I am well pleased," Jesus reached a full and mature

consciousness as to the Fatherhood of God to himself. He addressed God in prayer as "Father" (Matt. 11.25f; Mk. 14.36; Luke 23.46), and spoke of Him as His own Father (Matt. 10. 32f; 11.27; 18.19, 35; Luke 22. 29).

But at the same time Jesus regarded God as the Father of all mankind. God bestows his fatherly care and love on every individual, and sets store by the least individual (Matt. 6.31f; Luke 11.13; Matt. 18.14). In his teaching to all kinds of hearers, Jesus called God "our Father" and "the Father" (Matt. 5.45, 48; 6.1, 4, 6, 18, 32; 10.24; Luke 12.32). God is Father of bad as well as of good. He maketh His Son to rise on the evil and on the good, and sendeth rain on the just and the unjust.

In the consciousness of Jesus, it is not the relation of God to man as *Creator* that was primarily taken into account in His name of Father, but his universal, bountiful, forgiving love. Prof. Stevens analyzes the idea of Father as follows:—

- (1) It denotes the relation of kindred feelings. (Mt. 6.26)
- (2) His special providential Care. (Mt. 6.8, 32)
- (3) Divine compassion— pitying, forgiving fatherhood, —the parable of the Prodigal Son.
- (4) His universal benevolence. He loves and blesses all men, even "unjust" men.

Thus God is Father of all men, good and bad. He is not Father only of Israel. Then are all men the sons of God?

Yes, all men are the sons of God in the sense that they are indebted to God for existence, and in experiencing all kinds of benefits at his hand. But in the moral sense all men are not the children of God. Men must *become* the sons of the Father by comporting himself as His children, in obediently fulfilling the will of his heavenly Father, and in resembling the moral nature of God in will and deed. The characteristic of God as Father is love, hence they only are sons of God who live the life of love in fellowship with heavenly Father.

What makes the difference between the obedience of a son and that of a servant is that the former is the relation of love, while the latter is the relation of law. The obedience of a Christian is joy and therefore life, but the obedience of a Pharisee is fear and therefore lifeless ceremony. The obligation of a son is to turn away from all things that are contrary to the moral nature of his Father, and become like the Father in spirit and in truth, and to assist Him in the great saving work of humanity. "My Father worketh hitherto, and I work." The life of Jesus is all in the line of the Father's unceasing beneficence, and is the interpretation and realization of it. "Be thou perfect as thy heavenly Father is perfect in love" was the motto of Jesus' teaching. The religious significance of the relation between Father and Son is only realized in the fulfilment of this command.

編輯後記

温容玉の如く悠揚迫らざる態度を持せられた菱沼先生には、何事にも周到なる用意を有せられた事は察するに餘りあるが、先生の書き残されたものを見て、先生の慎密な御性格に今更ながら驚嘆の聲を揚げざるを得ない。御講演は勿論、一寸した開會の挨拶から、英文の手紙の御草稿迄、必ず充分なる用意を以て書き留められるか或は要項を記されるかしてある。それが時にはノートを引きちぎつたものに書かれたもの迄克明に保存して居られた。而もその中目ぼしいものには「保存」「Reserved」と記され、シカゴ大學へ御提出の學位論文、ロンドンでの御講演の英文パンフレットの如きは、特に大切にするやう御家族の方々に御注意があつたさうである。天若し先生に齡を藉さば、これを集大成される御計畫か御希望かを有せられたことゝ察せられる。さればこそ御遺族の方々には御遺稿の出版を希望せられたものと考へてゐる。

かく保存せられた御遺稿を本間源一郎氏が御遺族の手から借受け、神戸一中の校長室に陳列せられ、池田多助氏、恩賀和男氏との三氏が神戸委員代表、私が廣島委員の代表として、御相談したのは昨年一月の寒い一夜のことであつた。見れば、明治廿年代より御逝去前迄、獨り國內のみとはいはず、遠く海外に互り、實に先生御一生の勞作の多方面にして尨大なるに驚き、果して吾々の手で整理編輯が可能であるか否かを疑つたのであ

つた。併し御生前には、絶版になつた「コーマス」の再版を長田新氏に計られたこともあり、「英語史概説」出版の御意志を私に洩らされたこともあり、「英文學史」のプリントが御逝去二ヶ月程前に出来上つて来た際等は、御病床の中で、御家族が不思議と思はれる程愛玩されたさうであり、未亡人・令嬢の特別の御希望もあり、遂に記念事業は遺稿出版を中心として行ふことに決した。

爾來本間氏の手にて、整理の上大部分を原稿用紙に寫し、編輯委員の定宗・小川兩氏と私とで更に整理の結果を、先生御生前より縁故のある大阪修文館に托することゝした。その中「英語史概説」の如き、原稿用紙淨書は目次として擧げられてゐる各章の前半に過ぎず、その後半の搜索に御遺族並に本間氏の一方ならざる配慮を煩はしたが、遂に見當らず、已むを得ずノートの中より或は他への寄稿中より、目次の各章に該當するものを補つて見たが、或は先生の御意圖に反する結果となつたのではないかと、心中甚だ安からぬものがある。其他の遺稿の取捨選擇、その配列、各篇の標題については定宗・小川兩氏の配意に負ふ所大であり、その校正に於ては河合・定宗・小川・永原・宮崎・河野・松本の諸氏の勞による所多大なるものがあつた。其間に於て吾々の苦慮した點は、先生長年月の多方面の御活動の記録が、自ら時代の變遷を表し、文體・語彙、特に外國人名地名、或は用字・假名遣ひ等が必ずしも一貫してゐないことであつた。これを先生の文體及び意圖を損せざる範圍内に

於て幾分統一し、読み易からしむるやう力めたる點に於て、前記各氏の尠少ならざる苦心に俟つ所があつた。併し出来上つたものゝ各種の缺陷に至つては、私が自らを揣らずして此の大任を引受けた結果に外ならざるもので、此點に於ては御遺族を始め、本事業に参加せられた各位の御諒恕を乞ふ次第である。

唯少しく自ら慰むる所は、先生の英語英文學或は英語教育に於ける深き御造詣は勿論、豊富なる語彙を自由に驅使せられた流麗暢達な英文、宗教道德に對する終始渝らざる御信念と御努力、哲學・宗教・教育學に對する深奥なる御研鑽、或は史實及び社會の觀察にその一端を現はされた燃犀なる活眼と強き武士的氣魄等、教室其他に於ては自ら匿されたかのやうに思はれる先生の深き強き御一面に、新しき感激を以て接し得たことである。鉛筆書きの覺書や、缺けた文字の判讀に苦心し、各種遺稿の三校四校と重ねてゐる中に、御生前には窺ひ得なかつた先生の深き御造詣と高き御卓見に接し、茲に先生の眞の姿を再發見して、愈々先生の御高風を仰ぎ、御長逝を惜む許りである。

尙本書の装幀、挿入の寫眞等については御遺族並に高橋令嬢の御配意に負ふ所多いが、背文字は小日向先生の御揮毫によるもので、先生が御多忙の中より特に序文を書いて頂いたことゝ共に、編輯員一同の深く光榮とし感謝する所である。

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