

# THE CROSS IN JAPAN

*A Study of Achievement and Opportunity*

BY

FRED EUGENE HAGIN

Of the Foreign Christian Missionary Society (Disciples of Christ)  
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Illustrated



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## I

### WHAT THE MISSIONARY HAS DONE

**L**IVING, teaching, preaching Christ, always, everywhere and under every circumstance, is the object of every missionary's life. However, in a land that is non-Christian and formerly was anti-Christian, the attainment of this ideal is only accomplished by a division of labour. Some become master builders, some must be hewers of wood and drawers of water, if an enduring temple be erected to God's praise.

Missionaries as great and as resourceful are living to-day in Japan as have ever served the Church in any mission field. But there is nothing dramatic about their lives because Japan has advanced as a nation, and upon the Japanese Church is falling the mantle of leadership. Dewey, without the naval engagement off Manila, would have passed into obscurity. The battle made his reputation, but his character and efficiency had been determined previously by years of quiet service.

The missionary brought to Japan the musical scale and songs of good cheer. The first gospel song that was translated and sung was "There is a Happy Land." The translator was Jonathan Goble, a missionary of the Baptist Church.\* To-day several hundreds of thousands know the songs of Zion. Just now, not far away, some one is playing on an organ "Shall We Gather at the River?" Two hundred thousand copies of the Union Hymnal have been sold and thousands of copies of the

\*The same Mr. Goble invented the man-pulled vehicle with two wheels, called the jinrikisha. He applied to the Japanese government to have his invention recognized and rewarded, but no governmental action was taken.

Sunday School Songs. The first missionaries thought they would have to invent a musical scale to fit the Japanese voice, but to-day one can hear Japanese quartets carrying all the parts from tenor to bass. Japan's ancient songs stir the soul, but they appeal to grief, passion, and despair, and are sung in a minor key. The missionaries have taught Japan to sing of love, of hope, and of Heaven.

What genius of to-day could trace the effect of Luther's Translation upon the German race, or the reach of the Authorized Version upon English-speaking people? The missionary's greatest work has doubtless been the translation of the Word of God. The translation of the New Testament was completed in 1880; the Old Testament in 1888. The permanence of the last fifty years of Christian effort in Japan is made doubly sure because a few of all classes are reading and studying the Bible. It is the timely leaven which will transform the literature and regenerate the heart of the nation.

"One of the first lessons which came to Japan through foreign missionary propagandism was the awakening of Buddhism to new life."\* The immorality of idolatrous priests has been rebuked by the introduction of Christian ethics. Successful methods of Christian work have been adapted by the Buddhist; for competition with an educated Christian ministry they have established many schools. The essence of many a priest's address on ethics has been extracted from the Bible. Much that counts for good in the ancient faiths has been magnified and energized for millions of souls because of a power and an influence emanating from the Cross.

A young Japanese student concluded a talk to some missionaries at Karuizawa by saying his chief objection to the education that missionaries were giving the women of Japan was that the graduates "think too much and talk too much." He was simply championing the old

\* William E. Griffis.

ideal which would make woman a toy, a servant, a nonentity. Through Christianity the women of Japan have come to a new consciousness, a new dignity, a new liberty. Japanese women, in many respects, have enjoyed privileges above their Oriental sisters; but they look to Christianity for the banishment of concubines and the establishment of a real home, a home wherein the mother takes her place at her husband's side, shares with him the respect due from son and daughter, and is shielded by him from interfering relatives.

The missionary has always stood for the religious liberty of the people. Their presence, their spoken or written words have contributed much towards the toleration now enjoyed. Before the signboards against Christianity were removed, Dr. R. S. Brown drew up an appeal through the Evangelical Alliance to the nations of the world. This was signed by all the missionaries in Japan. About this time (1871) a company of fourteen commissioners left Japan for a tour of the world. They visited the capitals and chief cities of the United States, England, Holland, Germany, Russia, France, Belgium. David Thompson, an American missionary still at his post in Tokyo, was the interpreter and financial agent for the Commission. He took a copy of the above appeal, which in New York City he showed to Philip Schaff. In London the appeal was shown to an assembly of The Church Missionary Society, who had called Mr. Thompson for a conference on the situation. At Berlin he showed it to Pastor Prochnow, and mailed a copy to Bismarck.

The Embassy of 1872, under Prince Iwakura, and the sweeping changes which followed from the investigations of the Embassy, make it a most important item in the governmental and historical development of the country. The visit of the Embassy was the direct result of the advice of Guido F. Verbeck, an American missionary who was at that time serving Japan as the president of

the Imperial University. Japan's gratitude to Verbeck was shown by an Imperial Decoration and exceptional freedom of travel for himself and family. At his death a company of soldiers and many officials were sent to escort his body to the grave, and His Majesty, the Emperor, expressed his sympathy by a gift of 500 yen.

Missionaries have made valuable contributions to the literature concerning Japan and things Japanese. The first English-Japanese dictionary was issued by Dr. Hepburn. For the general reader, one of the best books on Japan is a handbook of "Modern Japan," written by Ernest W. Clement. "The Evolution of the Japanese," by Sidney L. Gulick, is a masterly presentation of the moral and social aspects of Japanese life. "Japan, the Country, Court, and People," is another good book, with ample historical information, written by J. C. Calhoun Newton.\*

Two women deserve mention who have made a valuable contribution to the Christian literature of Japan, namely, Miss E. E. Dickinson and Miss Georgiana Baucus. The latter lady was returning home from her furlough when she met Miss Dickinson in Palestine. Opportunities for Christian work in Japan so impressed them both that they returned to Yokohama together, where they have since made their home. Here, at their own charges, they have created a new and much appreciated literature which, in its religious as well as artistic aspects, appeals especially to the Japanese.

The United States government has spent \$2,000,000 and Massachusetts \$7,000,000 in an effort to exterminate the gypsy moth. It is said to have been introduced in the United States by the carelessness of a chambermaid who unlocked and opened the windows of a screened room of a university professor who was experimenting with

\* See Appendix A for books on Japan written by those who are or have been missionaries.

silk spinning caterpillars.\* Henry Loomis, Japan's missionary entomologist, discovered the parasite called the Ichneumon Fly, which kills the gypsy moth. He received in this connection the thanks of the American Secretary of State, on the recommendation of Hon. James Wilson, Secretary of Agriculture, because of his service to the American public. The editor of the *Boston Watchman* wrote, "This discovery by a missionary promises to save the people in this country more than all the missions in Japan have cost." During a short residence in California, some years back, Mr. Loomis introduced into America the cultivation of the Japanese persimmon, by distributing some 50,000 grafts among Southern and Pacific states.†

Judge W. W. Marrow was a member of the legislative committee which prepared the first Peace Conference resolution passed by the American Congress. He said at the Laymen's Missionary Convention at San Francisco: "The present missionary movement lies at the very basis of the future peace of the nations." The missionaries are active supporters of the Peace Societies in Japan. Gilbert Bowles, as secretary of the American Peace Society of Japan, has been especially active in these lines. He is an authority on the question, and his services are not only appreciated in Japan, but known in America and other countries.

In the early days the missionaries were the promoters of most of the eleemosynary work of a public character. Their work even in recent years is not inconsiderable. A little boy found in the snow at the home of Miss Frances E. Phelps led to the opening of "The Sendai Christian Orphanage." Miss K. Youngman was influential in founding the "Meguro Leper Hospital." In Japan,

\* See article by Wm. L. Altdorfer, in *Los Angeles Times* for September 21, 1912.

† Mr. Loomis, in 1881, was made agent of the American Bible Society, in which capacity he served thirty years.

some 133,000 die annually from consumption. Allen H. Faust has made an impression on Japan by his activities on the behalf of the sufferers of this disease. His book in Japanese, entitled "The Great Enemy of Society," was placed in a list of eighty-five books which the Educational Department of the government recommended for popular education.

On Thanksgiving Day, 1905, a company of missionaries met in the home of M. B. Madden, Sendai, to start a movement in aid of 680,000 starving Japanese. The crops of Mayagi, Fukushima, and Iwaki provinces were a complete failure. Thousands wandered from home in the snow and subsisted upon a nourishment of acorns and a broth made from roots and grasses. This committee of missionaries \* sent cable calls for help to the United States, Germany, England, Spain, France, Italy, Hongkong, Singapore, and Australia. They also started a vigorous campaign for help among foreigners in Japan. The committee not only received and distributed a large sum of money, but its appeals resulted in still larger gifts, which came from Germany, England, China, and the United States. When Japan opened her treaty ports, her chief fears were the influx of opium and missionaries. But all during this dreadful winter, when the rice harvest of 51,000,000 koku the previous year had fallen to 38,000,000, the missionaries who exposed themselves through snow and cold demonstrated that their presence in Japan was of practical value.

Some years ago, Hugh G. Murphey of Nagoya opened up a campaign against brothel keepers. It was a long and hard fight against the combined power of money and corruption. His heroic efforts resulted in the famous Regulation No. 44 of the Home Department in October

\* The committee, consisting of the following, were all missionaries save Mr. Forrest, who was a teacher in a government school: W. E. Lampe, C. S. Davison, C. Jacquet, J. H. DeForest, M. B. Madden, C. A. Forest, Wm. Axling.

of 1900, by which the iniquity was crippled and thousands of girls set free. Mr. Murphey has told, in "The Social Evil of Japan," a thrilling tale of his experiences with the princes of sin. The Salvation Army championed the cause, and they, as well as sympathetic Japanese lawyers and editors, contributed their part in the beginning of a reform movement that has grown in breadth and in intensity.

Near the city of Kumamoto, in Kyushiu, is a temple dedicated to Kato Kiyomasa, who was a great persecutor of Christians and a warrior of the Sixteenth Century. This man was deified because he was supposed to have been cured of leprosy by repeating the words "Namu myoho renge kyo," the magic words of the Nichi Ren sect of Buddhism. Hence it is that this temple has always been a resort for lepers. Miss H. Riddell, who came out as a missionary under the Church Missionary Society, visited this temple and was much moved by the sight of their sufferings and their vain calls for help. She at once began a relief work for them, which has resulted in her splendidly equipped compound at Kumamoto, called "The Hospital for the Resurrection of Hope." The despair and wretchedness of idolatry at Kumamoto's noted temple, contrasted with the hope and fruitage of love given in the name of Christ, has no better illustration in all Japan.\*

\* There are 30,000 lepers in Japan. The missionaries were the first to establish asylums for their aid. The agitation in their behalf, led by Miss Riddell, resulted, in 1907, in the government establishing five leper asylums for leper beggars. Miss Riddell's institution, founded in 1895, is a thoroughly equipped hospital, in which there is a doctor, a steward, a chaplain, and three nurses. Among the leper patients is a guild of twenty members, which meets daily for intercessory prayer for the sick, the suffering, and the lost all over the world.



## APPENDIX G

(See Part IV, Chapter II)

## GIFTS OF JAPANESE MAJESTIES TO CHRISTIAN EFFORTS

By examining the gifts of the Japanese Government and the Imperial Household Department to such Christian institutions as orphanages, schools, and hospitals, one can easily see that Christianity has already made a good impression upon Japan. During the last five years the Home Department of the Japanese Government has contributed to fifty-three Christian institutions scattered throughout nineteen provinces of Japan. During these five years this department of the Government granted \$112,436 to benevolences, of which \$40,700 went directly to Christian institutions, or a little more than a third of all the gifts. Below are given the letter from the Home Department, the list of its benevolences, and also a list of gifts from their Majesties the Emperor and Empress. The amounts given are in yen. One yen equals fifty cents.

February 13, 1913.

FRED E. HAGIN, ESQ.,

DEAR SIR: Referring to your inquiry, regarding the subsidy, etc., granted by our Imperial Household or the Government to Christian works, we beg to advise you that the amount of money granted as encouragement or subsidy by the Minister of Home Affairs to the enterprises of reformatory or relief works is as the accompanying statement. As to the grant from our Imperial Household or those persons upon whom orders have been conferred, we wish you would inquire of the Department of Imperial Household.

We remain, dear sir,

Yours respectfully,  
TOMIOKA KOSUKE.

	1908	1909	1910	1911	1912
<i>Hokkaido Province</i>					
Yenyu Yagakko .....	....	....	200	100	200
<i>Tokyo Province</i>					
Tokyo Ikuseien .....	300	500	500	500	650
Futabaya Yochien .....	300	300	300	400	500
Katei Gakko .....	200	500	500	500	600

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	1908	1909	1910	1911	1912
Bunkaijuku .....	300	500	500	400	500
Takinogawa Gakuen .....	300	500	500	600	....
Kyusheigun Jizen Jigyo ....	500	700	1,000	1,200	1,200
Ihaien .....	500	700	700	700	850
Crittenton Jiakan .....	...	200	150	150	200
Akasaka Hospital .....	...	...	500	500	500
St. Luke's Hospital .....	...	...	100*	...	...
Higashi Shinanomachi .....	...	...	...	150	200
Tokyo Y. M. C. A. (Jinji Sodanbu) .....	...	...	...	300	...
St. Hilda Yoroin.....	...	...	...	...	150
<i>Osaka Province</i>					
Hakuaisha .....	600	700	700	700	850
Osaka Yohane Gakuen ....	200	200	200	200	250
Osaka Honai Fushokukai... ..	...	700	700	300	...
Osaka Fujin Home.....	...	300	300	450	350
St. Barnabas Hospital.....	...	...	...	300	350
<i>Kanagawa Province</i>					
Sumire Jo Gakko .....	200	300	300	400	500
Kamakura Shoni Hoikuen.. ..	...	400	400	400	450
Negishi Kate Gakuen.....	...	200	200	300	350
Yokohama Mojin Gakko... ..	...	...	...	200	200
<i>Hyogo Province</i>					
Kobe Orphanage .....	300	500	500	500	600
Kobe Yoroin .....	...	...	200	200	200
Kobe Kummoin .....	...	...	...	100	100
<i>Nagasaki Province</i>					
Urakami Yoikuin .....	200	...	300	300	350
Okuramura Jikei-in .....	...	200	200	200	350
Shifukisha .....	...	200	100	100	200
<i>Guma Province</i>					
Jomo Koji-in .....	300	300	300	400	700
<i>Shidzuoka Province</i>					
Kamiyama Fukusei Byoin.. ..	500	700	700	700	850
Shidzuoka Home .....	...	300	300	400	500
Fuji Ikuji-in .....	...	200	200	200	100
<i>Gifu Province</i>					
Gifu Kummo-in .....	200	200	300	300	300
Nippon Ikuji-in .....	...	300	...	...	...
<i>Miyage Province</i>					
Sendai Kirisutokyo Ikuji-in.	300	300	500	700	850
<i>Ishikawa Province</i>					
Kanazawa Ikuji-in .....	200	300	300	400	600

\* Article.

	1908	1909	1910	1911	1912
<i>Tottori Province</i>					
Tottori Ikuji-in .....	200	200	200	300	450
<i>Shimane Province</i>					
Matsuye Ikuji-in .....	200	200	200	300	350
<i>Okayama Province</i>					
Okayama Hakuikai Seryoin	300	300	400	500	600
Okayama Orphanage .....	1,000	1,250	1,500	1,500	1,500
<i>Yehime Province</i>					
Shiritsu Matsuyama Yagakko	250	200	200	200	300
Matsuyama Dojokan .....	200	200	200	200	200
<i>Kumamoto Province</i>					
Tenshien .....	200	300	300	200	350
Hakuai-in .....	200	300	300	300	350
Kumamoto Kwaishun Byoin	500	700	700	700	850
Jiro-in .....	500	700	700	700	850
Seishin I-in .....	...	300	300	300	350
Nazarein .....	...	...	...	200	300
Shimazaki Ikuji-in .....	...	...	...	200	250
Shiyenkei .....	...	...	...	...	150
<i>Miyasaki Province</i>					
Chausubara Norinbu of Okayama Orphanage .....	...	500	...	...	...

*Kagoshima Province*

Kagoshima Mogakko .....

Gifts from their Majesties, the Emperor and Empress:

2,000 yen to the Okayama Koji-in (Okayama Orphanage) on June 30, 1904. (This was granted on account of its meritorious deeds since its establishment in 1887.)

1,000 yen to same on April 19, 1905. (This amount is granted each year for ten years thence ensuing.)

10,000 yen to Nippon Kirisutokyo Seinenkai (Japan Y. M. C. A.) on May 6, 1905. (This was granted in order to facilitate the work of relieving armies at the front at the time of the Russo-Japanese War.)

1,000 yen to Tokyo Shutsugoku-nin Hogosho (or Tokyo ex-Convict Home) on May 13, 1905. (This was granted on account of its favourable result of working since its establishment under the superintendence of Mr. Hara Taneaki.)

1,000 yen to the Katei Gakko (Home School) on October 11, 1905. (This was established by Mr. Tomeoka Kosuke, president of the school for the influencing of bad youths and bringing up teachers desiring to engage in works of charity. This was granted on account of the good results in the development of the charitable deeds.)

700 yen to Okasaka Hakuai Fushokukai on December 4, 1902. (This was granted on account of relieving children of poor people.)

From Her Majesty the Empress: 100,000 yen. (This was granted April 20, 1912, as a fund for relief works of the International Red Cross Association in the time of peace.)

From His Majesty the Emperor: 5,000 yen to the Dreadnaught Hospital of Seamen's Relief Association at Greenwich, England, on July 9, 1908. (This was granted praising its philanthropic charitable purport.)

## APPENDIX H

### A BRIEF MENTION OF MISSION WORK AMONG THE AINU, THE LOO CHOO ISLANDERS, THE FORMOSANS, AND THE KOREANS

There are about 15,000 Ainu who live in the Island of Hokkaido, 700 of whom have become Christians. Protestant mission work among the Ainu began with Walter Denning, formerly of the Church Missionary Society. He left a vocabulary of 925 words and a number of idiomatic phrases. In 1877, John Bachelor began his work, which he still continues. The only other missionary at present is Miss E. M. Bryant. Mr. Bachelor has translated the New Testament and the Prayer Book and made a book of hymns for the Ainu; but their language is almost obsolete, having been succeeded by Japanese.

The Loo Choo, or Ryukyu, Islands lie to the southwest of Japan, extending as far as Formosa. The islands were annexed to Japan in 1879. Japanese schools have been established throughout the islands, wherein Japanese is taught; but the islanders, who number about 500,000, continue to use their own language. Mission work at present is conducted by the Baptists and Methodists. The latter have two resident missionaries, H. B. Schwartz and Earl R. Bull, and their wives. There are about 800 Christians, all told. The principal centres are Naha, the chief city, and at Shuri, the old capital close by, and at Yontan Zan.

The mission work in Formosa among the 3,120,000 Chinese is conducted by the English and Canadian Presbyterians, who have united into one ecclesiastical body. Dr. James L. Maxwell, who reached Formosa in 1866, was the first missionary from England, and G. L. MacKay, the pioneer from Canada, arrived in 1872. The Canadian work, which covers the northern third of the island, has 15 missionaries, 52 preachers, and 2,125 adult church members. The southern two-thirds of the island is worked