THE MISSIONS

OF THE

Church Missionary Society

A JAPANESE CATECHIST

THE JAPAN MISSION

Church Missionary Society
Salisbury Square, London

Price 2d.

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The Japan Mission

LONDON
CHURCH MISSIONARY SOCIETY
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E V.

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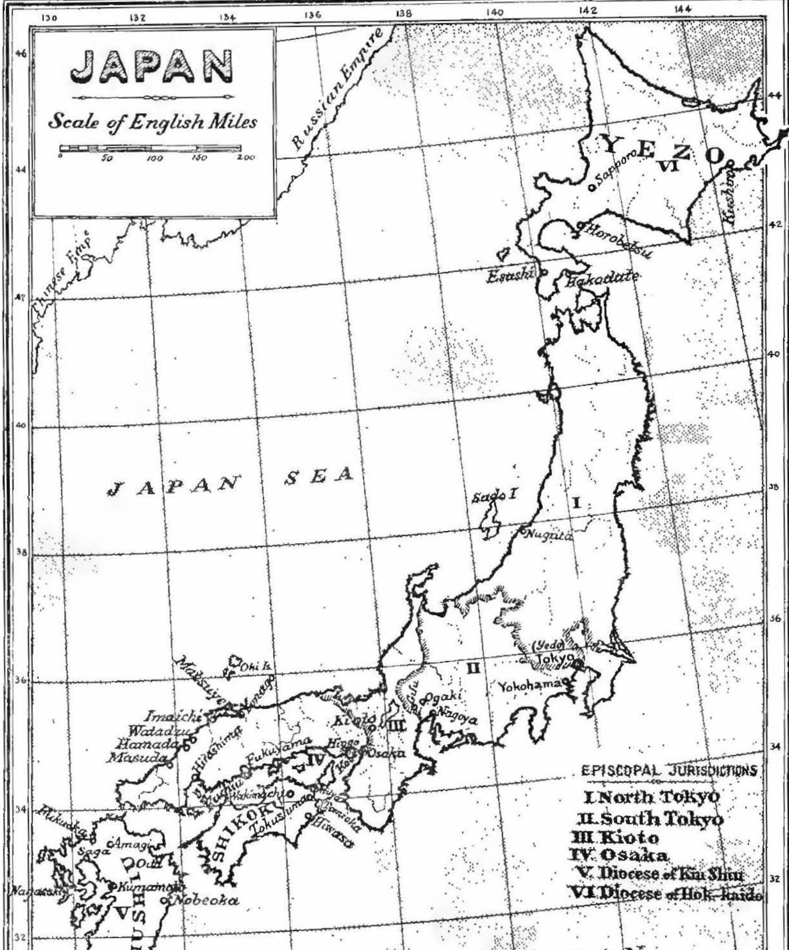
JAPAN
Scale of English Miles
0 50 100 150 200
Russian Empire
Chinese Emp.
YEZO
VI
Sapporo
Horobetsu
Kushiro
Esashi
Hakodate
JAPAN SEA
Sado I
I
Nugata
II
(Yedo)
Tokyo
Yokohama
Ogaki
Nagoya
Gifu
Kioto
III
Osaka
Hiogo
IV
Oki Is
Matsuye
Imaichi
Wadadzu
Hamada
Masuda
Hiroshima
Fukuyama
SHIKOKU
Tokushima
Hiwasa
Saga
Amagi
Nagasaki
Kumamoto
Nobeoka
V
KIUSHIU
Kagoshima
Kanoya
PACIFIC OCEAN
EPISCOPAL JURISDICTIONS
I North Tokyo
II. South Tokyo
III Kioto
IV. Osaka
V. Diocese of Kiu Shiu
VI Diocese of Hok-kaido

THE JAPAN MISSION.

I. The Country and People.

JAPAN is the Great Britain of Asia. The British Isles are the western outpost of Europe in the Atlantic; the Japanese Isles are the eastern outpost of Asia and the Pacific. Instead of two large islands, however, there are four, viz. Hondo, Kiushiu, Shikoku, and Yezo, with innumerable smaller islets. The total area of the British archipelago is 122,550 square miles; of the Japanese, about 147,000. The British population in 1891 was 37,740,283; the Japanese, in the same year, was 40,071,020. The four principal islands lie between the thirty-first and forty-sixth parallel of north latitude, their united length being about 1200 miles, and the breadth of the main island varying generally from 100 to 175 miles.

The Japanese themselves delight to designate their country the Land of the Rising Sun. They sail out into the east, over the broad expanse of the Pacific, a stretch of four thousand miles to the opposite side of North America; and their national flag represents the morning sun rising out of the sea.

The islands are everywhere exceedingly mountainous. The more lofty mountains are from 4000 to 9000 feet high, and Mount Fuji, a beautiful cone, towering in solitary grandeur thousands of feet above the highest mountains in its vicinity, rises to an elevation of some 13,000 feet above the sea-level, its summit being covered

with snow the greater part of the year. Many of the peaks are volcanoes, some of which are still active, though for the most part they are extinct or quiescent. It may here be mentioned that the country is very liable to earthquakes, and those which occurred in October, 1891, will long be remembered—over 22,000 persons were killed or injured, and a million and a half of people were rendered homeless. Japan is not a country of large rivers, many of them for a great part of the year being nothing more than torrent beds. There are many waterfalls—the Japanese estimate is 600—but they are generally more remarkable for beauty than grandeur. The lakes are also numerous, but for the most part they, too, are small.

Japan is not devoid of mineral wealth. The coalfields are extensive, but the coal is inferior. The true wealth of the country consists in its agricultural resources. The soil is fertile, and in some places, as in the Osaka plain, yields two crops annually. Tobacco and tea are cultivated for home use as well as for the foreign market. Animal life is not so abundant in Japan as in some other countries, but the seas of Japan are scarcely equalled in the world for the abundance, variety, and excellence of their fish, and fishing is an important industry all along the coast-line of the islands.

The climate of Japan is mainly governed by monsoons. The south-west monsoon, which blows from May to August, and is accompanied by heavy rains, produces a hot and damp summer; and the north-east monsoon, which lasts from October to February, makes the winter cold; but the extremes in either case are not so great as are experienced on the neighbouring continent. The climate varies very considerably in different parts of the country, owing to the extent of latitude covered and the influence of ocean currents. The scenery is everywhere fine and highly diversified.

The Chief Cities and Towns.

The cities and towns are numerous, and many of them have large populations. Tokio (formerly called Yedo), Kioto, and Osaka, are *fu* or first-class cities. The treaty-ports are Tokio, Yokohama, Osaka, Hiogo (Kobé), and Niigata in the main island, Hondo; Nagasaki in Kiushiu; and Hakodate in Yezo.

KIOTO, the once sacred capital, where the Mikados resided for upwards of a thousand years—from A.D. 794 to 1868—is by far the most interesting city in the country. Since the Revolution in 1868 it has been called Saikio, or "Western Capital," in contradistinction to Tokio, the "Eastern Capital." It has for centuries been the principal centre of the nation's religious life, and both Buddhist and Shinto temples and shrines are numerous. It wears the aspect of a city wholly given to idolatry.

TOKIO, formerly called Yedo, is a comparatively modern city. Until the beginning of the seventeenth century it was a place of no importance; but it is now the largest city in the empire, and has a population of about a million. After the revolution of 1868, Yedo received its new name Tokio, and became the seat of the Mikado's Government. The city stands at the head of the Gulf of Yedo, and at the mouth of the Sumida River, which divides its eastern suburb. It is becoming more and more Europeanized every year.

YOKOHAMA is situated on a bay in the Gulf of Yedo, eighteen miles from Tokio, with which it is connected by a railway. It is the most important treaty-port, and the headquarters of the principal mercantile firms established in the country. Before the opening of the ports in 1859, it was a miserable fishing village on the edge of a swamp. It is now a large and flourishing town of 80,000 inhabitants, with European and native quarters; and has some fine buildings in European style. The resident Europeans support an English chaplain and have their own church,

OSAKA stands in the delta of the River Yodo, about two miles from the sea and thirty from Kioto. This river is formed in the plain south of Kioto, by the union of the waters of its four principal affluents, and thence flows towards the Gulf of Osaka, into which it falls by several channels. Its several streams, together with the numerous canals cut at right angles to each other, completely intersect the city. These are spanned by scores of bridges, and on this account Osaka has been frequently called the "Venice of the East." The city is well built, but the streets are narrow.

HIOGO is an old and important town on the Gulf of Osaka, which, though giving the treaty-port its official name, has no direct connexion with its foreign trade. This is exclusively carried on at KOBÉ, where there is a small but well-built and well-ordered settlement, with its own municipal government, and adjoining it, chiefly to the west, a large and flourishing Japanese town of more than 50,000 inhabitants. Kobé has a much smaller European community than Yokohama.

NAGASAKI is the treaty-port in the Island of Kiushiu, the southernmost of the four principal islands of the Japanese group. The town has a population of some 33,000. It is historically interesting as one of the places connected with the final struggle between Romish Christianity and the secular power in 1637, and further as having been the place of the Dutch trading settlement of Deshima, the only point of contact between Japan and the outside world for 230 years, after the expulsion of foreigners in 1624.

HAKODATE is the treaty-port in Yezo, the northernmost of the four large islands. This island consists largely of impenetrable jungles, inaccessible mountains, and impassable swamps. Hakodate is by far the largest and most flourishing town in the island. In 1859, when it was first opened to foreigners, it had a population of about 6000 and was only resorted to by whalers. It is

now an important commercial centre, and is in direct steam communication with Yokohama, Kobé, and other ports.

NIIGATA is on the west coast, at the mouth of the Shinanogawa, the largest river in Japan. It is the capital of one of the richest provinces in the Empire, but it has not been successful as a treaty-port.

The People.

"Two distinctly marked types of feature," writes Professor Griffis, "are found among the people of Japan. Among the upper classes, the fine, long, oval face, with prominent, well-chiselled features, deep-sunken eye-sockets, oblique eyes, long, drooping eyelids, elevated and arched eyebrows, high and narrow forehead, rounded nose, budlike mouth, pointed chin, small hands and feet, contrast strikingly with the round, flattened face, less oblique eyes almost level with the face, and straight noses, expanded and upturned at the roots. The one type prevails among the higher classes, the nobility and gentry; the other among the agricultural and labouring classes. The former is the southern, or Yamato type, the latter the Ainu, or northern type." The people of Japan were, prior to the Revolution of 1868, divided into four principal classes:—(1) The Samurai, or military and literary class—the sword and the pen being united as in no other country; (2) the farmers and agriculturalists; (3) the artisan class; (4) the merchants and shop-keepers, who have always been regarded as the lowest in social rank in Japan. Below these again, outside the pale of humanity, were the pariahs of Japan, the *eta*, generally living in separate villages, and following the occupation of skinners, tanners, leather-dressers, grave-diggers, &c.,—and the *hinin*, beggars. These were enfranchised in 1871. Since then Samurai, farmer, artisan, trader, and *eta* have been on an equal footing before the law.

II. History and Religions.

The present Mikado or Emperor of Japan, Mutsuhito, claims to be the 123rd sovereign in direct succession. Remembering that Queen Victoria is only the thirtieth from William the Conqueror, we can form an idea of the alleged antiquity of Japanese annals. The first Mikado, Jimmu Tenno, whose date corresponds with 660 B.C., and who would be contemporary with Manasseh, King of Judah, and Assurbanipal, King of Assyria, is said to have had a goddess for his mother, and to have come from heaven in a boat. He is worshipped as a god at thousands of shrines; and on the 7th of April, the traditional day of his accession, salutes are fired in his honour by the Krupp and Armstrong guns of modern Japanese ironclads. From the earliest times down to the twelfth century, A.D., the government of Japan was imperialism.

The Mikado not only reigned, but ruled. Gradually, however, the feudal system arose. The great nobles, or Daimios, in their fortified castles, became more and more powerful and independent. Their armed retainers formed the military caste of Samurai, or "two-sworded men," already noticed. For many centuries, coming down to our own day, Japan was in much the same condition as Scotland is pictured to us in the pages of Sir Walter Scott, parcelled out among great clans, the chiefs of which professed unbounded loyalty to the king while keeping much of the real power in their own hands. Towards the close of the twelfth century A.D., Yoritomo, chief of one of the clans, became military master of the country, and usurped all the executive authority of the state, while still acknowledging the Mikado as his liege lord. He subsequently received the title of Shogûn (general), and laid the foundation of the dual form of government which lasted till 1868, more than 700 years. He made Kamakura

his capital, and there the power of the Shogûns was chiefly centred until Iyeyasu transferred it to Yedo in the seventeenth century. The Mikado held his court at the sacred capital Kioto, rarely appearing before his subjects, but worshipped by them almost as a god; while the Shogûn resided at his own capital, and virtually governed the country. It was not, as has been supposed, that the Mikado was spiritual and the Shogûn temporal head. The Shogûn only ruled in the Mikado's name. "Though individual Mikados have been dethroned," writes Mr. Griffis, "the prestige of the line has never suffered. The loyalty or allegiance of the people has never swerved." The dynasty is one of the oldest in the world.

The greatest of the Shogûns was Hideyoshi, better known as Taiko Sama (Taiko being a title he received, and Sama, "honourable," answering to "his highness"), who was contemporary with our Queen Elizabeth. His name is still a household word among the people, and he is everywhere worshipped as a god under the name of Toyokuni. It was he who banished the Jesuit missionaries—of whom more presently. On his death in 1598, one of his generals, Iyeyasu, of the Tokugawa clan, usurped power, and after a severe struggle, totally defeated his rivals at the battle of Sekigahara. "This battle decided the condition of Japan for over two centuries, the settlement of the Tokugawa family in hereditary succession to the Shogûnate, the fate of Christianity, the isolation of Japan from the world, the fixing into permanency of the dual system and of feudalism, the glory and greatness of Yedo as the Shogûn's capital."

The last of the Shogûns, who was deposed in 1868, belonged to the Tokugawa family, and was the fifteenth in the direct succession from Iyeyasu. Thus the Shogûnate continued unchanged down to our own day; and with it continued all the characteristic features of mediæval feudalism.

The Ancient Religion: Shintoism.

The ancient religion of the Japanese is called *Kami no michi*, "the way of the gods." The Chinese equivalent of the name, *Shin-to*, is the one commonly used; whence this religion is called by English writers Shintoism. Implicit obedience to the Mikado, as the descendant and representative of the gods, is its characteristic feature. It teaches that the Mikado himself is divine, and deifies other great men who have played a prominent part in the history of the country. Adoration is paid to the sun, because its devotees believe that the Mikado is descended from the goddess of the sun. Shintoism has no idols or images. Its symbols are the mirror and the *gohei*—"strips of notched white paper depending from a wand of wood." But it has temples, priests, services, prayers, purifications, and offerings of fruit, meat, and living birds, but no sacrifices. Nor does it teach morals. "Morals," says its chief authority, "were invented by the Chinese because they were an immoral people; but in Japan there was no necessity for any system of morals, as every Japanese acted aright if he only consulted his own heart." Yet the recognition of national and individual guilt, and of the need of cleansing, with a view to deliverance from divine judgments, is a marked feature of Shintoism.

The Prevailing Religion. Buddhism.

But Shintoism, whatever its influence upon the individual, social, and political life of the Japanese, and however closely interwoven with their customs and institutions, has been to a large extent superseded by Buddhism. For although Shinto is the religion of the government, Buddhism is the religion of the people. Buddhism in Japan is no cold atheistic philosophy, but has developed into a popular ritualism, with an elaborate array of ceremonial and priestcraft, monks and nuns, shrines and relics, images and

altars, vestments and candles, fastings and indulgences, pilgrimages and hermits. Although it was introduced into the Empire towards the close of the sixth century A.D., its great triumphs were achieved in the thirteenth century by the proselytizing zeal of two famous preachers, Shinran and Nichiren, since which time it has been the prevailing religion. Buddhist temples are numerous in all parts of the country. In most large towns there is a street of temples, which is called Tera Machi, answering to our familiar "Church Street."

But the position of both Buddhism and Shintoism was seriously affected by the Revolution of 1868 and the changes consequent upon it. Buddhism was at once deprived of all State patronage and support, and Shintoism appeared to triumph. Both systems, however, remained under government control till 1884, when the connexion of both with any department of State was severed, and each sect was enjoined to make provision for its internal government and administration. But although disestablished, and deprived of State support, both religions continue to exist, and Buddhism especially has manifested fresh energy.

III. Roman Mission—Japan Closed.

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

nities were rising in every direction. Within thirty years the converts numbered 150,000, and the churches 200. The Japanese themselves give two millions as the figure ultimately reached, but the Jesuits do not claim that, and perhaps half a million may be nearer the mark. This was a great success; to what is it to be attributed? The answer is not far to seek. The Jesuit priests gave the Japanese all that the Buddhist priests had given them—gorgeous altars, imposing processions, dazzling vestments, and all the scenic display of a sensuous worship—but added to these a freshness and fervour that quickly captivated the imaginative and impressionable people. The Buddhist preacher promised heavenly rest—such as it was—only after many transmigrations involving many weary lives. The Jesuit preacher promised immediate entrance into paradise after death to all who received baptism. And there was little in the Buddhistic paraphernalia that needed to be changed, much less abandoned. The images of Buddha, with a slight application of the chisel, served for images of Christ. Each Buddhist saint found his counterpart in Romish Christianity; and the roadside shrines of Kuanon (or Kwanyin), the goddess of mercy, became centres of Mariolatry. Temples, altars, bells, holy-water vessels, censers, rosaries, all were ready, and were merely transferred from one religion to the other.

There was also a political cause for the success of the Jesuits. The Shogûn of that day, Nobunaga, hated the Buddhists, and openly favoured the missionaries, thinking to make them a tool for his own designs. Some of his subjects were ordered to embrace Christianity or go into exile. The decree was carried out with great cruelty. The spirit of the Inquisition was introduced into Japan. Buddhist priests were put to death, and their monasteries burnt to the ground. The details are given, with full approval, by the Jesuit Charlevoix in his "Histoire du Christianisme au Japon."

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

Christianity Proscribed.

The Christianity which Rome had presented to the Japanese was thus formally suppressed; but in Kiushiu a considerable number of descendants of the Romanist adherents appeared when the country was at last opened, and formed the nucleus of the present Romanist community. Meanwhile, the name of Christ, writes Mr. Griffis, was remembered as "the synonym of sorcery, sedition, and all that was hostile to the purity of the home, and the peace of society." For two hundred and thirty years the following inscription appeared on the public notice boards at every roadside, at every city gate, and in every village throughout the empire:—"*So long as the sun shall warm the earth, let no Christian be so bold as*

to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the Great God of all, if he violate this command, shall pay for it with his head."

For two hundred and thirty years Japan was closed to the outer world. In 1624 all foreigners except Dutch and Chinese were banished from Japan. At the same time, the Japanese were forbidden to leave the country, and all vessels above a very small size were ordered to be destroyed. Even the Dutch had to submit to very humiliating terms. They were entirely confined to a little artificial islet, 600 feet by 200, in Nagasaki Harbour, called Deshima; and a strong Japanese guard always held the small bridge connecting it with the mainland. The Chinese were allowed to live in Nagasaki itself, but at no other port.

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

At intervals efforts were made to push open the closed door, but in vain. Charles II. sent a vessel to Japan, but it was not allowed to trade because the Dutch had informed the Japanese authorities that Charles had married the daughter of the King of Portugal. In 1695, a Chinese junk was sent away from Nagasaki because a Chinese book on board was found to contain a description of the Romish cathedral at Peking. In 1709 an Italian priest, the Abbé Sidotti, persuaded the captain of a ship to put him on shore. He was seized, and kept a prisoner for several years until his death. A Japanese book has been found by the American missionaries which gives a full

account of him. Russia made efforts to get into Japan at the beginning of this century, but without success.

IV. Japan Reopened—Protestant Missions begun.

The opening of Japan in modern times is due to the United States. On July 8th, 1853, an American squadron, commanded by Commodore Perry, entered the Gulf of Yedo; and on March 31st in the following year a treaty was signed, opening two ports to American trade. Other nations were not slow to claim similar advantages; but it was only under much pressure that the Japanese granted them. At length, on August 12th, 1858, Lord Elgin, fresh from his triumphs in China, where the Treaty of T'ien-tsin had been signed six weeks before, entered the Gulf of Yedo, and sailed right up to the capital, to the consternation of the authorities. The Japanese were shrewd enough, however, to see that their old policy of isolation could no longer be maintained; and they gave the British ambassador very little trouble. Within a fortnight, on the 26th of August, Prince Albert's birthday, the Treaty of Yedo was signed, by which several ports were opened, and other important concessions granted. This Treaty has been several times supplemented, but it is still the basis of our relations with Japan.

The Revolution of 1868.

The year 1868 in Japan was the year of one of the most astonishing revolutions in the history of the world. What was this revolution? It was (1) the abolition of the Shogûnate after it had lasted 700 years; (2) the resumption by the Mikado of the reins of government; (3) the voluntary surrender by the Daimios of their feudal powers and privileges into the hands of the central government; (4) the adoption of the European system of

departments of State, with a responsible minister at the head of each.

For many years previously the Daimios were engaged in systematic efforts for diminishing the power of the Shogûnate, and they tried in every way not to give effect to the treaties with foreigners. The Shogûn who signed them died shortly after under suspicious circumstances. His successor was brought into constant collision with foreigners in consequence of the deeds of violence and bloodshed which the Samurai perpetrated at the instigation of the Daimios. Gradually the Japanese began to discover that they must submit to the inevitable, and that, after all, the admission of strangers was not so prejudicial to their interests as they expected it would be. At the same time they felt that the very existence of their nation depended upon the consolidation of authority. On the death of the Mikado in 1867, his successor, Mutsuhito, being a young man, the party of progress seized the opportunity to push their designs. They persuaded Keiki, a timid and vacillating man, to resign the Shogûnate; and then, to insure complete success, on January 3rd, 1868, they seized the palace at Kioto, and proceeded to administer the Government in the name of the Mikado. Civil war ensued; but in a desperate battle fought at Fushimi, a place between Kioto and Osaka, which lasted three days, January 27th to 30th, the Shogûn's army was totally defeated; and, although the northern clans continued the contest on their own ground, the imperial forces were everywhere victorious, and within a few months the young Mikado was the undisputed ruler of all Japan. Keiki himself submitted at once, and was allowed to live in retirement; and the last of the Shogûns became a quiet and loyal country gentleman. Equal clemency was shown even to the leaders who held out longer. In the following year the eighteen great Daimios and the 240 minor Daimios surrendered the

privileges they formerly enjoyed, and the Mikado became the real ruler of Japan.

New Japan.

Immediately after the assumption of power by the Mikado, the new Government began to invite foreigners to Japan to fill high administrative offices. Englishmen and Americans were appointed Comptrollers of the Navy and Public Works, Inspectors of Mines, &c., &c.; and most comprehensive educational machinery was set on foot, with foreign professors of languages and science in some of the great cities. Most astounding progress has been made within the last twenty-seven years in introducing the appliances of Western civilization. A decided advance has been made towards the establishment of representative institutions, and a Parliament was elected in 1890.

Tokens of progress are to be seen in every direction. The newspaper press has gone on developing in intelligence and power. No fewer than 792 journals, magazines, and other periodicals were returned as being in existence at the end of 1892, with a total circulation during the year of 244,203,066 copies. Of these 203 were published in Tokio. Education is making rapid strides. At the end of 1892 there were 25,404 educational establishments of all kinds, with 67,688 teachers and 3,290,313 pupils, of whom 987,764 were females. At the head of the educational system stands the Imperial University of Tokio, the Teikoku Daigaku, most of the professors of which are Japanese, and the students at the end of 1893 numbered 1387. The library includes 200,000 volumes. The Post Office has developed into a most important institution, with its Money Order and Savings' Bank business. In 1893-4 the number of letters, newspapers, parcels, &c., dispatched was 321,630,508. The telegraph now runs from end to end of the empire. The electric

light and the telephone are also in use in the large cities. Railway construction is being pushed forward. The first little railway—that between Tokio and Yokohama—was opened in 1872. In 1894 there were 2039 miles in working order and 689 in process of completion; 32½ millions of passengers were carried in 1893-4. The work of surveying and engineering was formerly done by Europeans; it is now in the hands of natives. Manufactories of all kinds are in operation.

The First Protestant Missionaries.

If England was mainly instrumental in opening the door to the Gospel in Japan, the American Churches were foremost in carrying it in. The Rev. C. M. (afterwards Bishop) Williams, of the Protestant Episcopal Church, was the first missionary to arrive. The Presbyterians followed; and within a year from the opening of the treaty-ports to foreign residence, four American societies were represented by five ordained and two medical missionaries. The American Civil War of 1860-4 sadly crippled American missionary effort generally, but on the restoration of peace the Churches were enabled to strengthen their Missions. But the pioneer missionaries were in circumstances of no little discouragement and difficulty for several years after they entered upon their work. The Government viewed them with suspicion; the people, though by no means hostile, were distant and timid; and all classes dreaded Christianity as a pestilential creed, the introduction of which would bring manifold evils upon the country. From the first, however, there were a few earnest though timid seekers after truth, and every year their number increased. This was especially the case when Government schools were established for the teaching of English, and placed in charge of missionaries. "From 1859 to 1872," says Dr. Ferris, "there

was no preaching worthy of mention. God led our missionaries into the schools, and the Kingdom of Christ entered Japan through the schools."

Meanwhile, the law against Christianity was unrepealed, and the new Imperial Government of 1868 caused the enactment to be replaced on the notice-boards in every town and village. It was not until 1873 that the anti-Christian edict was withdrawn. Then all official opposition ceased, and toleration gradually became almost complete. Buildings were set apart for Christian worship, not only for foreigners, but for natives, not only at the treaty-ports, but in towns and villages far removed from them. No obstacles were placed in the way of evangelistic work. No difficulty was experienced in holding public meetings in theatres and other large buildings. Christian literature was everywhere exposed for sale, and openly circulated by booksellers, and by colporteurs employed for the purpose.

The New Constitution.

Under the New Constitution granted in February, 1889, it is expressly enjoined that "Japanese subjects shall, within the limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." About that time Japanese statesmen and journalists openly expressed, not only their expectation that Christianity would soon be the national religion, but their desire for its adoption—not because they cared much whether it were true or not, but because they saw that Christian nations were in the van of the world's progress. But missionary operations were still to some extent hampered by the restrictions on the residence of foreigners in the interior. Except at the treaty-ports they required a passport, which was renewed twice a year, and this passport was only given for purposes of health or of science. Missionaries who lived in towns not covered

by treaty rights had to engage themselves to teach English in the Government schools. As regards British subjects, these restrictions were to a large extent removed in 1894, when a new Treaty of Commerce and Navigation was made between Japan and Great Britain. This Treaty generally did not come into force until 1899, but a protocol at its close provided an immediate modification of the passport system.

Although Christianity is as yet professed by only a fraction of the population, it exercises already a perceptible public influence, and has won for itself a corresponding recognition. This was shown by the election of Christians to the new Parliament, in 1890, and still more by the appointment of a Christian (a Presbyterian) to the presidency of the Lower House. During the war with China in 1894-5, the Government allowed several native ministers of the Gospel to accompany regiments in the capacity of chaplains.

V. The C.M.S. Mission.

For a long time the Church Missionary Society had been desirous of entering Japan; but it was not until 1868 — the very year of the great revolution — that a fitting opportunity arose. An anonymous donation of 4000*l.* was given to start a Mission, and in January, 1869, the Rev. George Ensor, whose name deserves to be remembered as that of the first missionary from Christian England to the newly-opened empire, began the campaign at Nagasaki, where the American Episcopal Mission was still located. Although obliged to work very quietly and cautiously, he baptized a few converts in the next three years. He was joined in 1871 by the Rev. H. Burnside; but both these brethren were soon obliged, by failure of health, to retire from the field. It was in 1873, when the remarkable course of events in Japan

seemed to indicate that ere long a great and effectual door would be opened, that the Society's enlarged plans for missionary operations in that country were formed; and in that and the two following years four new stations were occupied, viz.: Osaka, by the Rev. C. F. Warren, formerly of Hong Kong, on the last day of 1873; Tokio, by the Rev. J. Piper, also formerly of Hong Kong, in May, 1874; Hakodate, by the Rev. W. Dening, transferred from Madagascar, also in May, 1874; and Niigata, by the Rev. P. K. Fyson (who had reached Tokio in 1874), in the autumn of 1875. These stations, with the exception of Niigata, which was relinquished in 1883, are still the centres of the Society's Japan work.

Main Island: Osaka.

In the Main Island, Hondo, the C.M.S. is represented at Tokio and Osaka, the two largest cities in Japan, and at Gifu, Nagoya, Fukuyama, Hiroshima, and Matsuye. At Osaka, the Rev. C. F. (now Archdeacon) Warren, who was for many years the Secretary of the Mission, has laboured (with two intervals) since December, 1873, and here the Rev. H. Evington (now Bishop of Kiushiu) laboured from December, 1874, till 1894. The first six converts were baptized in June, 1876. In 1897, there were connected with the C.M.S. 567 Christian adherents in the city, composing four small congregations, two of them being under the pastoral care of Japanese clergymen. In 1884 the Osaka Divinity School was opened, in which the Revs. G. H. Pole and P. K. Fyson have done valuable work as Principals. A boys' boarding-school was begun in the same year, now under the charge of the Rev. W. R. Gray. Since 1879 a girls' boarding-school has been carried on, at first by the lady missionaries of the Female Education Society. In 1890 it developed into the Bishop Poole Memorial School, with Miss Tristram,

a C.M.S. missionary, as Principal. A Bible-women's training-home is also conducted by Mission ladies.

South-western Stations.

From Osaka the Mission has branched out to distant towns in the extreme west of the Central Island, in the provinces of Iwami, Idzumo, Hoki, Bingo, and Aki. The first place at which work was begun was Watadzu, in Iwami, in 1882; then at the chief town of that province, Hamada, in 1883; then, in 1885, at Matsuye, in the province of Idzumo, a still more important city. All these are on the northern coast of the western horn of the island. At Fukuyama, on its southern coast, that is, on the Inland Sea, in the province of Bingo, and at Fuchiu, a small town near it, the work began in 1885-6. In these western districts, in 1895, there were 317 Christians. In 1890, a missionary party went out to occupy Matsuye and work the surrounding district, headed by the Rev. Barclay F. Buxton, and maintained entirely at his expense, and about the same time Fukuyama was occupied by the Rev. S. and Mrs. Swann. At both these places and the neighbourhood around an interesting work is reported. At Hiroshima, in the province of Aki, a missionary society of the "Japan Church" carried on work until 1895, when it was taken up by the C.M.S.

Gifu and Nagoya.

Gifu, a town in the province of Mino, where the Rev. A. F. Chappell had been working independently, was taken up in 1890, when he joined the ranks of the Society. It was in this district that the ravages of the earthquakes of 1891 were the most serious. South of Gifu, on the coast, is Nagoya, where a band of Canadian missionaries have been labouring who were sent out by

an Association connected with Wycliffe College, Toronto. This Association and its Missions are now merged in the new Canadian C.M. Association connected with C.M.S.; and this makes Nagoya a C.M.S. station.

Tokio.

Tokio, the capital of Japan, was occupied for the Society in 1874 by the Rev. J. Piper. The Rev. P. K. Fyson soon afterwards joined him; he removed, however, to Niigata, the treaty-port on the western coast, which thus became a C.M.S. station, but was relinquished in 1883. The first convert at Tokio was baptized in June, 1876, a few days before the first baptisms at Osaka. The Church grew slowly under the care of Mr. Piper, who also acted as Secretary to the whole Japan Mission, and did much valuable literary work in the translation of the Old Testament, the Prayer-book, &c. From 1880 till 1894 the Rev. J. Williams was in charge. Mr. Fyson remained there until 1882, engaged in translational work in behalf of the Bible Society, and he has had a large share in the completion of the Japanese Bible. The Tokio congregation consisted in 1897 of 279 souls, and, though small, it was for several years the first in Japan (among C.M.S. congregations) in independence and self-support.

Island of Kiushiu.

From 1875 till 1890, when he retired, the Rev. H. (afterwards Archdeacon) Maundrell was the senior missionary at Nagasaki. The Rev. A. B. Hutchinson was also there for some years, and the Rev. A. R. Fuller has been there since 1888. The work was mainly carried on in Deshima, the artificial islet in the harbour already mentioned as for two centuries the residence of the Dutch traders, until 1890, when a church was

opened in the city. Progress has been slow, and Nagasaki has been important chiefly as a base from which to operate upon other parts of the Island of Kiushiu. For some years Mr. Maundrell had a small college for the training of evangelists, and from it went forth the men who have preached the Gospel at other cities. An important branch of the Mission at Nagasaki itself has been the work among women and girls done by the late Mrs. Goodall, the widow of an Indian chaplain, who laboured as an honorary independent missionary for many years in co-operation with Mr. Maundrell, and has been succeeded by Mrs. Harvey.

The chief cities worked by Mr. Maundrell's Japanese evangelists for some years were Kagoshima, Saga, and Kumamoto. The two former gave good promise at first, but have since caused discouragement. Kagoshima, however, has now two ladies as resident missionaries. Kumamoto has been since 1888 occupied by English missionaries, and an expanding work has been the result; and Oita, an out-station of Kumamoto, on the east coast of Kiushiu, was also occupied in 1894. Mr. Hutchinson also created a fresh centre in 1888 by taking up his abode at Fukuoka, an important town in the province of Chikuzen, at the north end of the island. This station has become the centre of a growing work. In 1897, out of 834 Christian adherents in Kiushiu, 492 were in the Fukuoka district.

Okinawa, the largest of the Loochoo Islands, was occupied by a Japanese catechist in 1893. A Japanese policeman was baptized there in 1894, and three natives of the Island in 1895.

Island of Shikoku.

But the earliest advance from Osaka was made to Tokushima, in the Island of Shikoku. This place was visited in 1880, and the first convert was baptized in

1881. The Rev. W. P. and Mrs. Buncombe were stationed at Tokushima in 1888, and a second clerical and two lady missionaries joined them in 1892. Notwithstanding much opposition at the first, their labours have been greatly blessed. The "Week of Prayer" at the commencement of 1893 was a season of spiritual revival.

Island of Yezo: Ainu Mission.

Hakodate, the treaty-port in the Island of Yezo (commonly called the Hokkaido), was occupied in 1874 by the Rev. W. Dening, who laboured zealously till 1882, when theological differences caused his separation from the Society. A schism followed among the Christians, but in a year or two it was entirely healed. Mr. Dening was succeeded by the Rev. W. Andrews, who has since been joined by other European labourers. The work has extended to fifteen other places, particularly to the important town of Kushiro, and in 1897 there were 1662 Japanese and Ainu Christian adherents.

But the Island of Yezo was originally occupied with especial view to the Ainu aborigines, of whom some thousands dwell in its mountain fastnesses. They are a barbarous people, low in the scale of human intelligence, and slaves to drunkenness. Ninety per cent. of the men are drunkards, and the women also drink to excess. Their great festival is the "sacrifice of the bear," in which an animal reared for the purpose of being made a god is put to death with strange and cruel rites. The Ainu were visited by Mr. Dening in 1876; and in 1879 Mr. (now Rev.) John Batchelor began regular work among them. The first baptisms took place on December 28th, 1885; in 1886 three others were added, two more in 1889, and again two in 1891, making nine altogether to the end of that year. A great ingathering came in 1893, when 171 were baptized,

many of them being at Piratori, the old Ainu capital, where Mr. Batchelor wrote, "Every woman in the place has accepted Christ as her Saviour." The total is considerably over 600. Mr. Batchelor has done important linguistic work in the Ainu language, having compiled a grammar, which has been published by the Imperial University of Japan; and a beginning has been made by him in the translation of the New Testament.

VI. Japan Bishoprics—Other Missions.

The Society for the Propagation of the Gospel began work in Japan in 1873, and the Mission has been maintained ever since at Tokio and Kobé. Prior to 1882, the two Church of England Missions were under the supervision of Bishop Burdon, of Victoria, Hong Kong. In that year, Archbishop Tait arranged for the foundation of an English Bishopric in Japan, and the C.M.S. and S.P.G. both undertook to contribute to its maintenance. In 1883, Archbishop Benson (who had succeeded to the Primacy) appointed the Rev. A. W Poole, C.M.S. missionary in South India, to be the first Bishop; and he was consecrated on October 18th. He was warmly welcomed in Japan by his fellow-Churchmen, and quickly won the affection also of the American non-episcopalian missionaries; but owing to the failure of his health, his episcopate was brief. He resided ten months in Japan, but then had to leave, and died in England in 1885. He was succeeded by Bishop Edward Bickersteth, son of the Bishop of Exeter, and grandson of a former C.M.S. Secretary, who was consecrated on February 2nd, 1886. Bishop Bickersteth was most active in his visitation of all the Mission stations, and started two important agencies at Tokio under his own immediate direction, St. Andrew's and St. Hilda's Missions, being associated bands of clergymen and ladies respectively. During a

short visit to England in 1893 Bishop Bickersteth made proposals to the C.M.S. for the creation of two new sees, one to be coterminous with the northern island of Yezo, and the other with the southern island of Kiushiu, in both which the C.M.S. is the only society engaged that is connected with the Anglican Communion. The Committee willingly undertook to be responsible for the stipends of the two Bishops, to be selected by the Archbishop from names submitted by the Committee. The Rev. Henry Evington, who joined the Mission in 1874, was consecrated on March 4th, 1894, to the southern diocese of Kiushiu; and the Rev. P. K. Fyson, who also joined the Mission in 1874, was consecrated on June 29th, 1896, to the northern diocese of Hokkaido (Yezo). Meanwhile, Bishops Bickersteth and McKim (the American Bishop) agreed, and the Synod of the "Church of Japan" approved, that the Main Island should be divided into four Episcopal missionary dioceses, called respectively the North Tokio, South Tokio, Kioto, and Osaka jurisdictions; and that, pending the appointment of Japanese Bishops supported by the Native Church, the first and third should be under the supervision of Bishops appointed by the American Episcopal Church, and the second and fourth under Bishops appointed from England. The S.P.G. undertook to pay the stipend of a Bishop of the Osaka jurisdiction, and the Archbishop of Canterbury at the beginning of 1896 appointed Dr. W. Awdry, Bishop of Southampton, to that jurisdiction. Bishop E. Bickersteth died on August 5th, 1897, and Bishop Awdry succeeds him in the South Tokio jurisdiction. Towards the end of 1898, the Rev. H. J. Foss, of the S.P.G., was appointed to the see of Osaka.

The C.M.S. and S.P.G. missionaries have united with those of the American Episcopal Church in various common works, particularly in the translation of the Prayer-book, the larger part of which was published in

1879, and the rest in 1882. In 1887 the Japanese Christians connected with the three Missions met by delegation at Osaka, under the joint presidency of Bishops Williams and Bickersteth, and formed themselves into a *Nippon Sei-Ko-kwai* (Japan Church), framing for it a constitution and canons, and adopting "for the present" the English Prayer-book and Articles. There were then 1300 Christians belonging to it. In seven years they had increased to over 6200.

But the American non-episcopalian Missions have done by far the largest work in Japan. The following analysis of the general statistics of the Protestant Missions for 1897 will at once show this. Thirty-two missionary societies are represented, viz., four English (C.M.S., S.P.G., the Bishop's Mission, and the Salvation Army), one Scotch (U.P.), two Canadian, one Swiss, and the remainder American. There were 652 missionaries, including wives; the American Board (Congregationalist) had 69, the American Presbyterian Board 49, the American Episcopal Methodists 67, the American Baptists 54. The Missions connected with the Anglican Communion stand as follows:—C.M.S., 81; S.P.G. and Bishop Bickersteth's Mission, together, 28; American Episcopal Church, 42; total, 151. The Native Christians are only partially reckoned under societies. Those attached in a sense to eight Presbyterian Societies belong to the "United Church of Christ in Japan," and numbered about 11,100. Those similarly connected with the Episcopal societies belong to the *Nippon Sei-Ko-kwai* (Japan Church), and numbered 8349 adults. The American Board had 10,047, and the American Methodist Episcopal Church 3524. The total was 40,578 adults. The adult baptisms in 1897 numbered 3062; of these 690 were in connexion with the Anglican Church societies.

The Mission of the American Board (Congregationalist) is remarkable for its very interesting Christian College at

Kioto, where hundreds of the cream of the Japanese youths have been educated, and where many have embraced Christianity. This College was founded by Dr. Joseph Neesima, one of the most remarkable of Japanese converts, and was carried on by him until his lamented death in 1890.

As in China, so in Japan, a prominent feature in recent developments is the extension of women's work. The Americans have largely used it, and the C.M.S. now has forty-one single ladies in the field.

Bible Translation.

The relations between the several Missions have been, as a rule, most cordial and friendly, and in spite of national, denominational, and individual differences, substantial unity has prevailed, and, in some important matters of common interest, united action has been secured. This has been the case in the work of translating the Old and New Testament Scriptures. A Committee for the translation of the New Testament, to "consist of one member from each Mission desirous of co-operating in this work," was appointed by a united conference of Protestant missionaries held at Yokohama in September, 1872, and arrangements were made for translating the Old Testament, by a similar but larger representative conference held in Tokio in 1878. The Committee met for joint work in June, 1874, and the revision of the last book of the translation was completed on November 3rd, 1879. The first editions of the several books were printed from wooden blocks, and published as they were prepared: St. Luke, the first joint production of the Committee, having appeared in August, 1875, and several Epistles and the Revelation, the last portions, in April, 1880; and the completion of the work was celebrated by a united meeting for thanksgiving, held at Tokio on April 19th, which was attended by representatives of fourteen American and English missionary Societies, and of the Japanese churches in the neighbour-

hood of the capital. In this great enterprise the first place of honour belongs to Dr. J. C. Hepburn, of the American Presbyterian Mission, by whom the greater portion of the draft translations were made, and to whose indefatigable labours the work owed its early completion. The translation of the Old Testament has since been completed. In this work the Rev. P. K. Fyson, C.M.S., now Bishop in Hokkaido, took a leading part.

Greek and Roman Missions.

But other forms of Christianity are in the field, and have so far registered more converts, though their rate of increase during the past few years appears to have been considerably below that of the Protestant Churches. Thus in July, 1883, the converts of the Russo-Greek Church Mission were 8863, nearly 2000 more than the registered Church membership of the Protestant Missions at the close of the same year; whereas in 1895 they were only 22,576, or over 16,000 less than the body of Protestant Christians. The number of Roman Catholic converts in 1881 was 25,633, more than 22,000 being in the Island of Kiushiu, where thousands of the descendants of the Christians of the seventeenth century have been received into the Church. In 1897 they were 52,796. During the decade from 1882 to 1892 the rate of increase of Roman Catholics was 57 per cent., that of Greek Christians was 146 per cent., and that of Protestant Christians 612 per cent.

With such rivals in the field, will Protestant Christianity eventually commend itself to the national mind, or will the marvellous changes now in progress result in the adoption of a less pure form of Christianity—a mere name without life? But the future is in God's hands, and it is for us to recognize the duties and responsibilities of the present. It is the day of Japan's visitation.

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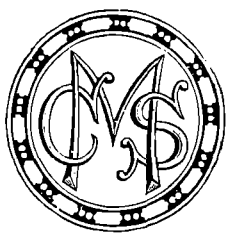

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