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A Japanese **young** woman a few months before **her** wedding

JAPANESE YOUTH FACES LIFE

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DOROTHY CARVER GARROTT

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DEDICATED

TO

MAXFIELD

FRIEND OF JAPANESE YOUTH

AND

MY PARTNER IN EVERYTHING

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INTRODUCTION

When this study was first being contemplated our thoughts turned to a man whose association with Japanese young people has been so long and intimate that we knew he might speak with authority of the problems of Japanese Youth. We wrote to him for help and received this answer:

> I wish I had time to write some experiences of Japanese youths who have done heroic things for the Kingdom: such as the young doctor going to serve the leper colony; the many who risked home and friends to accept openly the Faith; the several who have chosen Omi Brotherhood instead of sure wealth for their life work. But I can only offer the enclosed statement about the fundamental similarity—which I am prepared to back with any amount of evidence, if necessary. The greatest harm we can do the Cause is to picture Orientals as another kind of animal from ourselves!

The statement he sent is as follows:

> There is a strong superstition in the world at large to the effect that there is a different psychology for the Oriental and the Occidental youth. If I had the opportunity of making only one statement concerning the youth of the Orient, I should without hesitation affirm my profound conviction that there is *no essential difference* between them and their Occidental cousins.
>
> Surface variations of a psychological nature, like surface variations of physiological types, may be found but they are almost as likely to

be discovered between two members of the same race as between individuals of different races. They are chiefly, if not entirely, due to environment and immediate inheritance. Below the surface we are all surprisingly alike.

I doubt if any Westerner has had longer or more intimate relations with the young men of the Orient than it has been my privilege to enjoy—during thirty-five years in Japan—with excursions both in geography and in friendship, into Korea and China. So that my convictions on this point are not merely theoretical.

The same problems perplex and the same answer satisfies the youth of all lands. The language of the heart is universal and proves us all the children of One Father.

(Signed) WM. MERRELL VORIES

The problems of Youth, and the things of which they stand in need as they face life, are, as Mr. Vories says, the same everywhere. But there are differences in the forms in which they present themselves and in the proportions they assume, as they appear in different countries or communities. We have attempted to offer in this study four of the fundamental problems of Youth that might have been discussed. One young man, with whom we talked, expressed the opinion that the most serious problem of Japanese young people today is the economic one: How can they make a living? Another problem, present in all countries today and critical in many, is that of conflicting loyalties, especially as it bears upon the relationship of Youth to the State. We felt that we were not competent to discuss that question in full and have only touched upon it as it appears in connection with other matters.

There are yet other problems that present themselves for solution as *Youth faces life,* but they may be considered in their relationship to the four basic needs as we have tried to discuss: the needs for a sound body, a trained mind, a right adjustment to people, and a victorious faith. We present the study in the hope that it may help *American Youth* to see not only their kinship to *Japanese Youth,* but also the one and only answer to their own problems.

DOROTHY CARVER GARROTT

March 25, 1940.
Fukuoka, Japan.

CHAPTER ONE

FACING LIFE WITH A SOUND BODY

But Ono San did not get well. Some months later his Bible class teacher and a number of his middle school classmates attended his funeral. One of the students told the teacher that, since their graduation only three years before, Ono San was the twelfth in their class of eighty to die of this same disease.

I never knew Umene San, At the commencement exercises the first year I was teaching at Seinan Jo Gakuin, she was graduated with honor *in absentia.* She had been first in her class through four years, and everyone was expecting her to graduate with highest honors. She had been president of the Y.W.A. and an outstanding leader in the spiritual life of the campus. Early in her fifth year she had fallen ill with tuberculosis, and in time it had become evident that she would not be able to finish her school course. The diploma that was awarded her was in recognition of her fine scholarship and the high place she had held in the life of her school. The following autumn her funeral was held in the chapel to which she had been unable to come for her graduation.

In the home of one of our Baptist pastors the little daughter lies ill with tuberculosis. She has been an invalid for three years, ever since her graduation from Seinan Jo Gakuin, and shows little improvement.

We might add to these stories indefinitely from our own experience and from that of our friends.

Many years ago there was little understanding anywhere of the causes and proper methods of treatment of tuberculosis. Within the entrance to Mammoth Cave, in Kentucky, are some small huts built for tuberculosis patients who thought they might get

11 if they withdrew from the light. Other people i equally mistaken ideas. But the last five decades *ve* seen amazing advances in Western nations in understanding of how to cure and prevent the ease. In fifty years the death rate from tubercu- is in the United States dropped from 245 per 100,- 3 of the population to ninety-nine, a decline of hty per cent. So great has been the progress that United States now has the lowest death rate m tuberculosis of any large country in the world, pan, on the other hand, has the highest of any ilized country—three times that of the United ites—because she has only begun her fight against white plague.

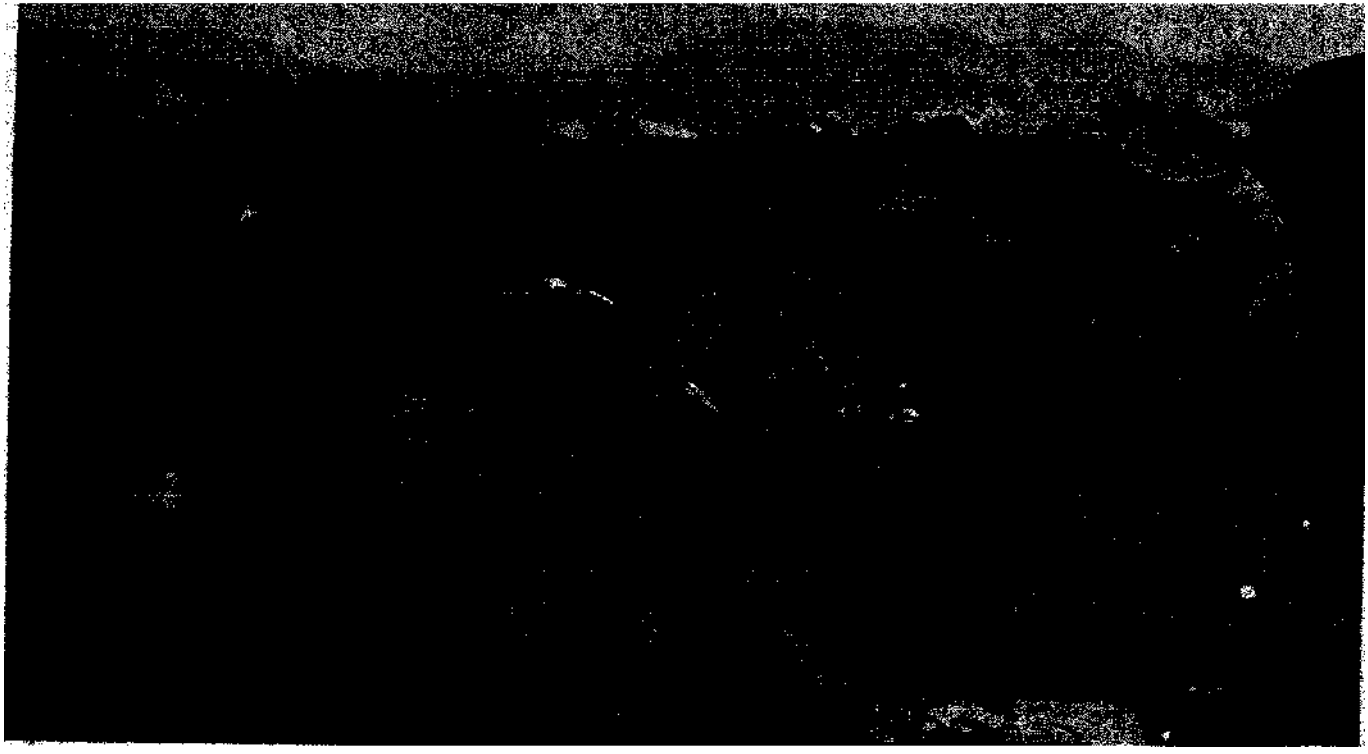
[n 1934 a total of 131,525 people in Japan died of me form of tuberculosis. Life expectancy is at ,st five years longer in the United States than in pan. Perhaps the greatest cause for this differ- *ze* is Japan's high infant mortality rate; but cer- nly another of the main factors is the large num- r of Japanese young people who succumb to tuber- losis. Of the nearly 97,000 people who died of Derculosis of the respiratory organs in Japan in 34, more than 54,000 were young people between ages of fifteen and twenty-nine.

To face life confidently youth must have a strong dy, and for the young people of Japan the matter developing and maintaining physical health is a rious problem. Tuberculosis is not their only wor- . Diseases of the digestive organs are very com- >n. Eye trouble has increased until short-sighted- ss now affects approximately fifty per cent of iversity students, and the prevalance of conjunc- itis and trachoma makes necessary extreme care prevent infection. But because tuberculosis cre-

ates the most serious health problem of Japanese young people, we shall limit our study to that one disease.

The causes of the high rate of tuberculosis among Japanese young people are numerous, and while many of them could be removed, there is one which cannot be changed. The climate of Japan is very difficult for people with weak lungs. The temperature range for a year in any part of the country is not great, but the extreme humidity intensifies both the heat and the cold; and the long rainy season of early summer, the shorter rainy season of autumn, and the relative scarcity of clear, dry, sunny days combine to weaken one's resistance to disease and to make a peculiarly favorable atmosphere for tuberculosis.

Other even more serious causes deserve greater attention because, though they may be difficult to remove, they are not out of the range of human control The susceptibility of the young people to disease is due in part to lack of proper care in their infancy and childhood. The importance of an adequate and regular schedule of sleep for children has not yet been recognized by the majority of Japanese mothers. Nor are modern scientific principles of diet generally put into practice. In thousands of homes poverty makes undernourishment inevitable, but in hundreds of others the children are improperly fed though the food is abundant. And, in addition to this, too little care is taken to protect children from the diseases of their playmates. Repeated colds throughout the winter inevitably lower the stamina of the children and young people, making them more vulnerable to the ever present tuberculosis germs.



Japanese family gathering rice

Division of first year class, Seinan Jo Gakuin, Kokmra, Japan

As the children advance in school, and the passing of examinations becomes increasingly important, proper sleep, rest, and recreation are sacrificed to long hours of study. For the young people whose economic status early takes them out of the educational race, the struggle to make a living is not less demanding of time and concern, and the conditions under which many of them work, in industry and other occupations, are detrimental to health. Many succumb to tuberculosis primarily because of overwork.

Large among the causes of the spread of tuberculosis in Japan is the lack of general understanding of the nature and proper treatment of the disease. So serious are its ravages that fear of it is intense, and it is generally thought of as incurable. People who become ill with it are frequently either so much afraid of it that they refuse to accept the diagnosis, or they and their families are so much ashamed that they conceal the information from their friends and neighbors. Even some doctors, with a misguided sympathy for the fears and with a respect for the shame of the patient and his family, fail to give the correct diagnosis in the early stages. When we hear that one of our students has pleurisy, and then for weeks we continue to hear that he is "about the same" we have reason to fear that he really has tuberculosis.

This failure to recognize the disease in its earliest stages results in lack of proper treatment during the time when it is most easily cured and contributes to the general idea that it is incurable. And frequently the treatment, when given, is inadequate. The simple principles of complete rest, proper diet, and fresh air are not generally understood.

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But often the lack of proper treatment is due not to late diagnosis or to ignorance, but to financial inability. There are too few sanatoriums and rest homes, and these few are too expensive for the common people. In most present sanatoriums the rate is about one hundred *yen*[2] a month, which is more than the whole income of many men.[3] Even at the institutions operated by the White Cross Society, largely supported by gifts, the rates are Y30 a month per child at the Preventorium, and Y45 a month per patient at the Farm Colony.

The people who can least afford the care and treatment of a sanatorium are the very ones who stand the least chance of recovery at home. The much-talked-of density of Japan's population, when thought of in terms of people rather than of statistics, means this: that too many people live in too few rooms in homes that are too close together. And the poorer these people are, the closer together they have to live. When one of them becomes ill with tuberculosis, he needs cleanliness, quiet, complete rest, plenty of eggs and milk and other nourishing foods, and an abundance of fresh air and sunshine. His house is so close to the street (perhaps the front of it is a shop, completely open to the street in the daytime) and so full of people that even the first item, cleanliness, is difficult, and the other things he needs are almost impossible. Where are rest and quiet when he cannot even have a room to himself? Where are his nourishing foods when his budget will not reach far enough to get them? And his fresh air and sunshine are cut off by his neighbor's houses. The crowded parts of Japan's cities are not

[2]A yen is worth approximately 30 cents American money.
[3]Baptist pastors, for instance, receive 50 yen to 100 yen per month.

only poor places in which to recover from tuberculosis; they are the very places where the germs breed, where several people sleep in the same small room, with all cracks carefully closed against the supposedly dangerous night air. In these same areas, and in many country sections, the inadequate sanitary arrangements, though now much improved and still improving, have for many years contributed to the spread of tuberculosis and other diseases.

Naturally, in such crowded conditions, not only does the patient fail to recover, but he also infects the rest of his household. The importance of isolation is not generally enough recognized, and frequently circumstances render it all but impossible, even if its need were recognized. "No matter how simple the place, the only hope for stamping out this terrible disease is to isolate the patients. First there was the dullard, one; then his cousin, two; then his brother, three; then his aunt, four; then the young bride, five; then the cousin's sister-in-law, six; with the possibility of infection of her five children as well as her husband. If only the dullard could have been isolated the five others might have been saved."[4]

The situation as we have tried to present it with regard to the prevalence of tuberculosis among the young people of Japan is very serious. We quote from *Nippon: A Chartered Survey of Japan 1936:* "From the standpoint of the state no plague could be more damaging. . . . To combat this disease public health services are administered with successful results in some countries, but in Japan the situation, because of indifference on the part of the public, is far from satisfactory. In view of this

[4]*Tubercular Tales,* by Elizabeth F. Upton, in *The Japan Christian Quarterly,* July, 1939, p. 238.

situation, the First Mutual Life Insurance Company, of Tokyo, brought into being in July, 1935, a corporate organization known as 'Hoseikai' to be devoted to a country-wide campaign against tuberculosis. While this undertaking is far from adequate to deal with the general condition of the country, the project is hopefully expected to lead to greater movements in the same good cause."[5]

It is an encouraging feature of the situation that at least a few people, such as the authors of this survey and the officials of the First Mutual Life Insurance Company, have begun to recognize the need for combating tuberculosis, and that they have begun to make progress.

Another encouraging fact is that when the young patients are correctly treated early enough, they do recover. In the article quoted above, Miss Elizabeth Upton tells of a school of twenty students in which eight of the girls were found to be infected with tuberculosis. She took five of these girls into her own home for rest and treatment, and within five months all of them had recovered. She tells also of a young man, a country boy with a strong body, who went to the city to work. The long hours at his job and the extra hours spent in jujitsu lessons and in periodic trips back to the country to look after the affairs of his family broke him down, and he became ill with tuberculosis. His case was correctly diagnosed in its earliest stage, and he followed carefully the simple instructions given for his treatment. He returned to the country for complete rest, and in a short time was well. Sometime later when he took the physical examination for military service he was placed in the highest classification.

***Nippon: A Chartered Survey of Japan, 1986,* p. 437.**

Yoshitake San was a member of the first class to graduate from Seinan Jo Gakuin, in 1927. She had been one of the first group of students to acknowledge their faith in Christ and was a leader in the social and scholastic activities of the school. She was one of the few who were fortunate enough to be allowed to go on to college. After college graduation she accepted a position as an office secretary, but she worked too hard, failed to take proper care of herself, and soon contracted tuberculosis. Her family were able to send her to the sanatorium conducted by Dr. Vories' Omi Brotherhood at Omi Hachiman, where she remained for many months. At last she was dismissed, not only with renewed health, but also with renewed faith and a new desire to be faithful in the service of her Master.

At that time Mr, Matsuta Hara, president of Seinan Jo Gakuin, was in need of a secretary, and Yoshitake San came to fill the place. Her early connection with the school and her great love for it, her fine education and good understanding of English, and her devotion to Christ, renewed and strengthened through her experience at Omi Hachiman, combined to make her just the person needed. She has often said that she thanks God for letting her get sick and go to the sanatorium, for she had begun to wander away from him, and it was through this trouble and the warm Christian atmosphere of the sanatorium that he drew her back again.

During the years that she served as Mr. Hara's secretary, she seemed always eager to do her work faithfully and well, as for God, and to take care of herself, omitting any unnecessary thing that might tire her, so that she would have the strength to do the work God had given her. She was a constant

blessing to the missionaries on the faculty, helping them with their chapel talks and other problems in the use of the Japanese language. At Christmas time one year Miss Cecile Lancaster presented her with a gift that she was not expecting. She hesitated to accept it, and Miss Lancaster explained that she was trying to express her appreciation for the help Yoshitake San had given her during the year. "Oh, but Sensei (teacher)," she protested, "when I translate your chapel talks, I don't think about doing it for you; I'm doing it for God!"

In the autumn of 1938 she married and went to Korea to live, and when we last heard from her, she had still experienced no return of her tubercular trouble.

Outstanding in our Baptist work in Kokura are Mr. and Mrs. Aoki, both of whom are, like Yoshitake San, "graduates" of the Omi Sanatorium. For many years both of them have been completely cured.

Thus we see that even when attacked by tuberculosis the young people of Japan can, with the right kind of help, overcome this most serious threat and face life with sound bodies.

It is more encouraging still to know that when the principles of prevention are put into practice, the majority of the young people, who would otherwise become infected, can be protected, and to realize that the educational system of Japan is such that, once the government has become sufficiently aroused, the knowledge of these principles will be taught to every child in the land* This method of fighting the disease will take time, but it offers great promise for the future.

Meanwhile it is a stirring fact that absolutely

nothing is being done for thousands who are already infected and for the thousands more who will be infected before the plague can be wiped out. There are a number of small private sanatoriums and rest homes under secular auspices. The sanatorium of the Omi Brotherhood is doing splendid work both in curing patients and in setting standards for other similar institutions. The White Cross Society, established in 1910, conducts an open-air school (preventorium) which cares for a hundred suspect children, and a Farm Colony where one hundred and fifty early and convalescent cases are cared for. But what are these few sanatoriums among the thousands of people who are victims of this plague?

Other activities of the Society include: "1. Illustrated lectures by specialists. 2. A panel of fifty doctors who will examine patients gratis when necessary. 3. Widespread educational work, including publication of a monthly magazine and much other literature." Christmas seals are issued, too, similar to the tuberculosis Christmas seals of America and play their part in bringing the need of tuberculosis prevention before the public as well as in raising funds for the Society's work. In recent years Kagawa has been conducting a rest home for very poor patients for whom even the White Cross Society's rates are prohibitive. But there is great need for many more places where sick people can go, not only to recover, but to prevent their families from contagion. The results of the work of the Society are encouraging challenges to Southern Baptists to provide sanatoriums, also.

Miss Upton, after her successful experiment with the five school girls, attempted to establish a little rest home for the continuation of this work with

other patients, but the neighboring farmers, in their almost superstitious fear, appealed to the local authorities, who told her that she could not have such a home without a resident physician and government permission. She writes, 'In the meanwhile, those that are sick die and the contagion is constantly spreading. It seems to me a great opportunity for Christians to unite with the government in the campaign of information both as to the nature of the disease and as to the sane precautions to be taken to prevent contagion, as well as to the care needed for recovery. . . . If only the government could erect little houses like the one I proposed. . . .

"Perhaps the first experimental houses should be under Christian auspices to see how it would work out in a country village working in co-operation with the local doctors. This would mean that the government would be sufficiently in sympathy to give the necessary permission and to notify the town officers and the police of its decision. But really before much of anything can be done there must be nation-wide instructions and surely all Christians can take their part in that."[6]

What are we as Baptists doing to help Japanese youth to face life with a sound body? Almost nothing. Individuals make gifts to the White Cross Society to further its good work, or to aid individual patients in securing treatment. And our kindergartens are making a small contribution in the field of health education. But there is much more that we can do. We talked with one who knows the situation well and were surprised to learn that in the majority of our own kindergartens the amount of health education given to the children and their par-

[6] *Op. cit.,* p. 241.

ents is almost negligible. The kindergarten teachers themselves are not trained for carrying on such a campaign in the communities in which they work. Our own new kindergarten training school has the opportunity of providing such training for them. There seems to be urgent need for a competent trained nurse, either a missionary or a Japanese, on the faculty. If we begin our health education campaign in the kindergarten training school, we may carry it into every community to which our graduates go. In a similar way there is opportunity for health education in Seinan Gakuin and in Seinan Jo Gakuin. Thus we can make a substantial contribution to solving the health problem of Japanese youth.

At the same time that we work for prevention, we need to do something for those who have already contracted the disease. We have already said that there is need for more places where sick young people can find rest and right care for themselves, and be removed from being centers of contagion to their communities. Japan is rightly not considered a field for medical missions in the usual sense. There is no call for our Board to establish a big hospital and send out a staff of missionary doctors and nurses. But if we might have, as a joint enterprise of the Mission and the Japanese Convention, a small rest home manned by one Japanese doctor and a very few nurses, where *our own* sick young people might go for isolation, rest, and treatment before their cases had reached the "incurable" stage, its possibilities for blessing would be great. It would be a blessing to the homes, especially to the younger brothers and Christian parents who would find a congenial environment. It would be a blessing to those who, like Yoshitake San, had begun to wander

away, and in the warm Christian atmosphere might be drawn back into the Way. It would be a blessing to many who would there make their first acquaintance with the Saviour. One careful observer has remarked that the tuberculosis patients who are worried, nervous, and despondent have much smaller chances of recovery than those who have been relieved of worries and can be cheerful. For many, the home would make all the difference between these two attitudes. It would mean restoration to full, useful living for many who would otherwise die with the disease.

Such a tubercular rest home has long been in the wishes and hopes and conversation of the Baptist Japanese and missionaries. At the annual convention in March, 1939, a committee was appointed to investigate possibilities for the undertaking, but no beginning has yet been made. After being established and set to running well, it might not require a great deal of financial support, for the small fees of the patients would help meet the expenses. The initial cost, however, of procuring a building, equipping it, and providing a competent staff might well make the first few years of the undertaking a heavier responsibility than the Japanese Convention at its present strength could shoulder alone.

Youth needs a strong body with which to face life. Japanese youth has made great strides towards conquering the things that threaten his health. Programs of physical training have been introduced into all the schools for both boys and girls. The daily radio setting-up exercises promoted by the government echo in every street of the land. The program of sanitation has made and is making remarkable progress. Hospitals are to be found in

every city. The ravages of many diseases have been greatly reduced. Yet in this matter of eradicating tuberculosis there is still so much to be done that the Japanese young people continue to find it one of their most serious problems. We may help them solve it, if we will.

CHAPTER TWO

FACING LIFE WITH A TRAINED MIND

Takeda San had been absent from Bible class for several weeks, so the missionary wrote him a letter. On the following Sunday evening he appeared at the class and, after the lesson hours, stopped to thank the missionary for his letter. Then to account for his long absence he explained that some weeks earlier he had taken the college entrance examination and had failed. The thought of his failure had so humiliated him that he had been ashamed to face people and, for that reason, had kept away from the Bible class. As the weeks had passed, his feeling had grown more intense, until he hardly left his home at all. When the missionary's note had come, however, something in it had encouraged him to come out again, and he had decided to try it once more.

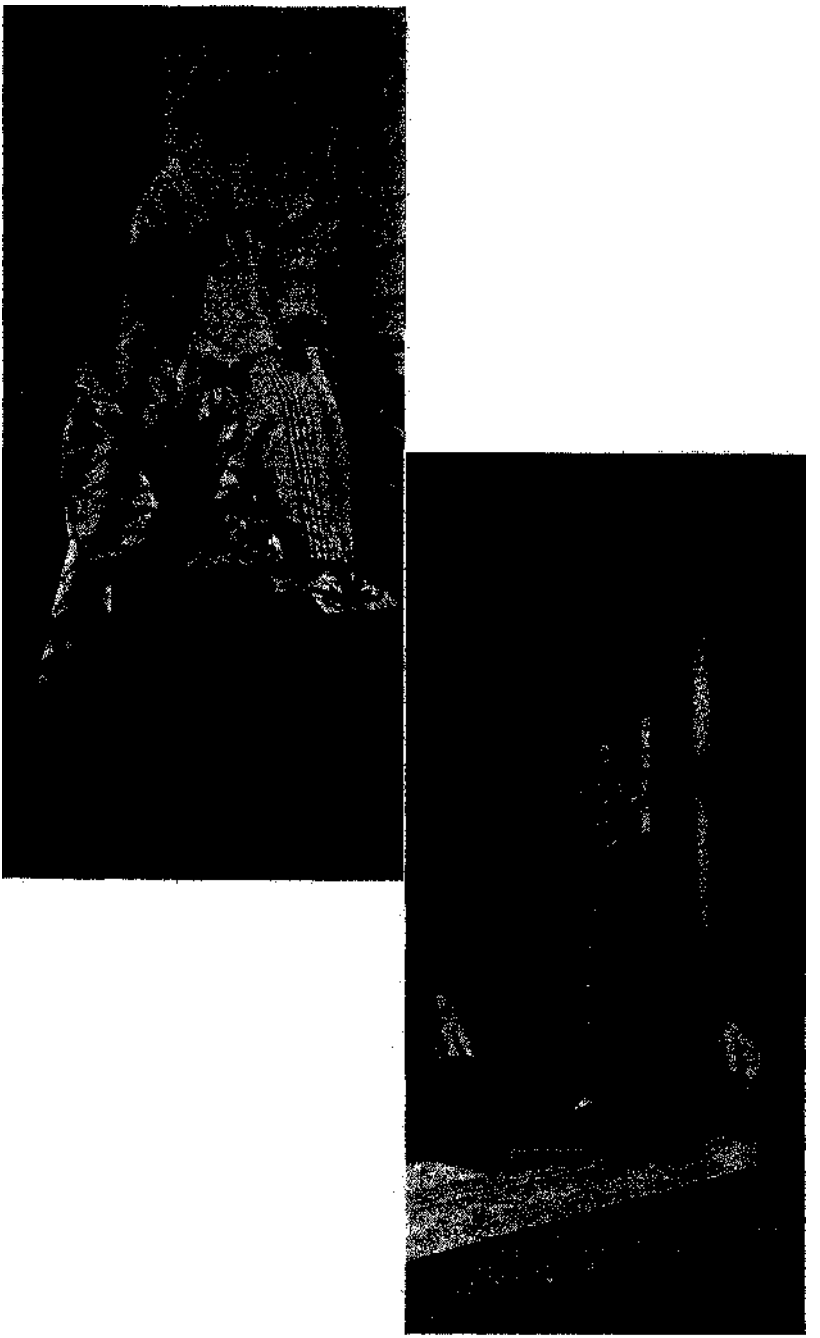
Several weeks later there was a party for the Bible class in the missionary's home, and Takeda San was there with the others. After the lighter part of the evening's program, the missionary suggested that each give a "spiritual self-introduction." The majority were not yet Christians, but each told where he stood in the matter of faith. When Takeda San's turn came, the thing that was still strongest in his consciousness was his humiliation over failure in the examination. He repeated to the boys all he had told the missionary of his shame and unwillingness to see people. "But," he continued, "when *Sensei's* letter came, he said, 'We missed you at Bible class.' That 'We missed you at Bible class' made me want to go out and try again."

Takeda San's story is important because it is the

story of so many young people throughout Japan. One of the fundamental problems of youth around the world is that of getting an education. The difficulties involved vary from country to country, but the need to face life with a trained mind is the same everywhere.

The problem as it presents itself in Japan has some interesting aspects. The feature of it that strikes foreigners most forcibly at first acquaintance is that so many thousands of the young people may not go as far in their education as they would like, not because of lack of brains or of money, but because of lack of schools. Takeda San is not a dull boy; nor is his failure on the examination an indication that he had failed to study and prepare himself. Next spring, after a year of additional preparation, he will again take the examination. Perhaps this time he will be among the minority who are granted admission, but there is an equal possibility that he will again be disappointed. When he entered middle school he was among the fortunate one-third, but college entrance is still more difficult; the records of some of the most sought-after institutions show that the number of applicants are ten times as many as can be admitted. Because there is so little encouragement given the girls to go beyond high school, the case of the young women is less acute at the college level.

In spite of the fact that it is the majority who are refused admission, the number taking the examinations continues to increase, and each unsuccessful applicant seems to feel as humiliated as if he were the only one who had failed. The knowledge of the large amount of competition produces in the student a sense of strain all during the months of prepara-



Typical school girls and boy in Japan

Dr. J. H. Eushbrooke, President of the Baptist World **Alliance,** addressing student body of Seinan Jo **Gakuin.** President **Matsuta** Hara interpreting. Flags of three nations honor the guest

tion, which leaves him in an unfit condition either for taking his examination or for facing his disappointment afterward. Takeda San's reaction was not extreme; there are numbers who commit suicide following failure to pass a school entrance examination.

That there are so many young people who are mentally equipped and eager to take a high school education but who are denied the privilege because of the inadequate number of schools is a matter of serious concern to the Department of Education. At the college level, however, the problem is less simple. That every student who finishes high school should go on to college and university is by no means certain; that the vast majority desire to do so is obvious. There are already more men graduating from college and university than there are "white-collar" positions open to them; would the Department of Education be wise, it asks, to increase the number? What seems to be needed even more than an increase in the number of colleges and universities is a reduction in the number of applicants, a wiser method of choosing the students, and a different approach to the students at the high school level, so that they will be led into the avenues that are open to them.

A glance at the history of education in Japan and at the present educational system will help us toward an understanding of these and the other features of the educational problem of Japanese youth.

At the time of the Meiji Restoration in 1868, following the opening of the country to foreign intercourse and influences, there were many matters in which Japan had to start anew. Not only was a new type of education needed for the new situation;

there was no system of national education upon which to build. There were, of course, schools, some few of which were so fine that they have continued to the present day. But the historians seem to be in agreement that "the pre-Restoration period did not hand down to the new Government a unified system for the education of the nation."[1]

In March of 1868, the first year of the Restoration, the Emperor Meiji called together all the princes of the blood and high officials and offered the famous "Charter Oath of Five Principles" upon which he would base his reign. A translation of the fifth of these principles reads: "Knowledge shall be sought among the nations of the world and the Empire shall be led up to the zenith of prosperity." With this ideal as the foundation for the new educational policy, investigations of the existing situation within the country were begun, and men were sent to Western nations to study the systems there in use. In 1871, the first Department of Education in Japan was created, and in the following year, by the promulgation of the Education Ordinance, elementary education was made compulsory. This Ordinance may be said to mark the beginning of the modern era in Japanese education.

The educational history of Japan from 1872 until the present may be divided into three periods. The first, from 1872 until 1886, was marked by imitation of other countries; the second, from 1886 until 1918, was notable for adaptation to conform to the Japanese needs, and readjustments of the classic subjects of study to meet the new requirements; the yet unfinished third period has been marked by great advances, especially in the field of higher edu-

[1]Yamashita, Tokuji, *Education in Japan,* p. 9.

cation, and by thought and planning for the further development of the whole system. Indicative of the progress made in these seventy years is the advance in the percentage of elementary school-age children attending school, from 39.88 per cent in 1877 to 99.58 per cent in 1933.

The new system of education adopted in 1872 was modeled on that of the French, because in that the Government found a strong policy of centralization. The new system aimed at the education of the people in general, all without distinction and all under the complete control of the Government. "There was in the background a deeper reason for the rigid control of education than the mere fact that a new system was being introduced. We cannot remind ourselves too often that Japan felt a great need for complete unity in facing the world if she expected to win a place of safety and respect. Japan's youth must be trained in one, clear, national system and tradition. The Emperor and the Government must be respected and obeyed without thought or question. The stress of the times seemed to demand it."[2]

Nothing occurring during the second period of modern Japanese education has exerted more influence than the issuing of the Imperial Rescript on Education on October 30, 1890. This is read with deep reverence and fitting ceremony in every school at the most formal occasions of the school year and is appealed to as the final authority in any disputed matter of educational policy or practice. Its significance for the past, the present, and, we believe, the future of Japanese education is so great that we quote a translation of it in full here:

[2]**Spencer, Robert Steward,** ***Typhoon Days in Japan,*** **p. 65.**

Know ye, Our subjects!

Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue; Our subjects, ever united in loyalty and filial piety, have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious, as friends true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts, and thereby develop your intellectual faculties and perfect your moral powers; furthermore, advance the public good and promote common interests; always respect the Constitution and observe the laws; should any emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Throne, coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

The way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all thus attain to the same virtue.

The 30th day of the 10th month of the 23rd year of Meiji.

(Imperial Sign Manual) (Imperial Seal)

By the close of the second period of modern Japanese education, the number of students applying for entrance to higher schools was already much larger than could be admitted. In 1917, a total of 30,272 applied, of whom 5,987, or less than twenty per cent, were accepted. The opening of twenty-nine new schools in the following six years relieved the pressure to some extent, but the situation is again serious.

The foundation of the present educational system of Japan is the six-year compulsory elementary school course. There are kindergartens, but their number is relatively small. The elementary school attendance is above ninety-nine per cent of the children of school age. Schools at that level are coeducational, but beyond elementary school, there is no more coeducation in the accepted sense of the term; three of the universities admit women students, but very few attend.

A variety of secondary schools is open to the students who finish the six-year compulsory course. There are higher primary schools, easy to enter and popular not only with young people who have little hope of entering the regular secondary schools, but, also, as a place of further preparation for students who have failed once in the entrance examination of some other school. There are middle schools for boys, most of whom hope that the five years of study will prepare them for college. There are secondary technical schools, more popular than the middle schools, for boys who plan to enter practical life immediately upon graduation. For girls, there are girls' high schools, with courses of from three to five years; for girls of middle class families, a diploma from one of these schools is almost a necessity

for an advantageous marriage. Newest of all are the youth schools, for which the decree was issued in 1935; they include schools both for young men and for young women, and offer education to the employed, who may attend school in their free hours. There are about two million young people in youth schools, a number nearly twice the total of all middle schools, secondary technical schools, and girls' high schools.

All of these secondary schools are under close governmental control, and in most cases courses of study, hours given to each, and the textbooks used must be approved by the Department of Education.

At the college level there are schools of two main types, each with a three-year course, known as "higher schools" and "specializing schools." It is in the higher schools, which are for boys only, that students prepare for university, though not all of their students have this higher goal in view. There are specializing schools for girls as well as for boys, though these are very few. Except for the few who attend the Girls' Higher. Normal Schools, of which there are two, the Government hardly expects young women to go beyond high school, though some few succeed in entering one of the universities open to them.

In schools of college grade, the supervision of textbooks is less rigid than at the secondary level, but in any college that receives government recognition, the courses of study and hours given to each are subject to the approval of the Department of Education.

Above the colleges, there are in Japan forty-five universities, of which six are Imperial Universities, the rest being public and private (including mis-

sion) institutions; the total number of students is over seventy thousand. Their course of study is for three years, and the degree given, corresponds to our Master's degree.

This educational system is the product of only seventy years in the field of public education; the results of these seventy years, aside from the developing of a system, have been tremendous. One of the "unlooked-for by-products," as Dr. Nitobe says,[3] has been the partial emancipation of women, and he adds that to many this came as a not too pleasant surprise! Two closely related and highly desirable results from the standpoint of national unity have been the gradual disappearance of dialects, and the effacing of the once strong local spirit. Another good result has been the uplifting of the masses, through the breaking down of class distinctions in the universally attended elementary schools. Most obvious has been the disappearance of illiteracy. This is attested by the countless newspapers, two of which have a circulation of a million and a half each.

That the task is far from complete, many Japanese fully realize. One Japanese writer says: "During this period of progress, our nation concentrated its efforts upon catching up with the advanced nations and outdistancing them. However, educational undertakings are closely connected with the culture and spiritual working of a nation and now our nation has reached the stage where the educational circles must stop for retrospection and reconsideration. This is to say that Japan has all the more problems to solve. Among these problems are the extension of the term of compulsory education

[3] *Christian Education in Japan,* p. 27.

from six years to eight, the fundamental reconstruction of the educational system, the re-examination and reorganization of the substance of education to conform to the actual needs of life, the perfection of educational facilities, the improvement of the substance of the education of women and the opening of further ways for them to receive higher education, the promotion of the education of children below school age, and so forth. . . . That our nation has so many problems to solve may be said to be an assurance of further progress."[4]

In the face of such a frank statement, it seems unnecessary to point out weaknesses and defects in the Japanese educational system; the Japanese educators themselves recognize that there are problems, and are concerned about solving them. But we who are in the field of education in Japan as Christians want to have a constructive part in meeting the deficiencies and shaping the new development; and for this purpose we need to understand clearly what the problems are.

We have already discussed one problem that Mr. Yamashita places high in his list: the need for "the perfection of educational facilities." There is not universal agreement on this point, but it can hardly be questioned that secondary education should be made possible for all who are able and eager to have it. As to the need for more colleges, in answer to the argument, mentioned above, that there are already too many college graduates, we might say that there are not too many if they can be taught to look on their college diplomas, not as a guarantee to a position of privilege, but as a symbol of their responsibility to do any work needed of them. Japan

[4] **Yamashita,** ***op. cit,*** **p. 34f.**

needs an unlimited number of trained men and women who are ready *to do the work at hand.*

The second problem we would mention has already been suggested. It is closely related to the first and lies rather deeper. It is a matter of attitude toward education. The more serious of the problems of the young man with whose story we began this chapter was not his disappointment in his desire to go to college; it was his reaction to his disappointment, and the psychological attitude that produced his reaction. Why is it so important to so many thousands of young people that they pass the examination and enter the next higher school? The thirst for knowledge, though it may play a part with some, is a very small factor. The fact that each advanced diploma insures a higher place in later life is much more important, but even that is far from all. Stronger still is the feeling of social pressure, the knowledge that their families and friends expect it of them, the conviction that it is "the thing to do," and that the failure to do it brings disgrace, not only to the boy himself, but to his family as well. And the reason for this seems to us to lie in the strong feeling the Japanese have for uniformity and conformity. It is the same sense of social pressure that we have in various spheres and localities in America. To meet this problem fully will involve re-education on a very wide scale, as well as encouragement to self-respect for the many who will yet "fail."

It is encouraging to notice that Mr. Yamashita mentions as one of the big problems of the Japanese educational system "the improvement of the substance of the education of women and the opening of further ways for them to receive higher educa-

tion." The reason girls have not been given a chance equal to that of their brothers is that for so many years it has been assumed that girls need to be educated only along very restricted lines, and that too much or too broad an education unfits them for their main business in life. As Mr. Yamashita says, the problem for them is not only more schools, but an improvement of the whole substance of their studies, a change in the whole conception of woman's education.

Mr. Yamashita suggests that the Japanese educar tional system is in need of "the re-examination and reorganization of the substance of education to conform to the actual needs of life." We believe that the "Youth Schools" already discussed are a move in the right direction in this reorganization; but further very drastic change is needed. The Japanese feeling for uniformity and conformity, mentioned above, makes itself felt all through the educational system. Every elementary school must be as much like every other elementary school as possible; what is expected of one child must be expected of every other child. In secondary education, though there are different types of schools, no school must vary noticeably from any other within its classification. In college the same rule holds. To a very limited extent in secondary school and in a larger degree in college, a student may choose his department of specialization, but it is assumed that all the students within a given department shall take exactly the same courses. The Department of Education sees to all of this. "All the schools of the Empire are strictly directed by the Government; this being one of the characteristics of our educa-

tional system."[5] From one view, this is a point of strength, and most Japanese seem so to consider it. The purpose is to strengthen national unity; and to make the work the more effective, every effort is made to control not only the studies of the young people, but their thoughts as well. "To this end," writes Dr. Spencer, "the educational system from the youngest grades up is being utilized, for the leaders of the nation believe that thus only—by absolute control of thought and teaching—can the unity of Japan, and hence her safety, be assured."[6] However much we may recognize the purpose and even the need of this rigid control, it still appears to present a problem, for it fails to recognize and care for individual differences, and produces graduates who are unprepared to think and act on their own initiative. There are those who recognize the danger here. The late Dr. Nitobe wrote, "While our edutional institutions, including the university, are not calculated to encourage independent thinking, we cannot expect our young women (or young men) to be pioneers in any enterprise."[7]

Bound up in the matter of control is the question of teaching and study methods. Through secondary school and college, students spend an unbelievable number of hours listening to lectures, and as examination time approaches, practically cease all other activities—notably, sleep—to cram for the dread ordeal. How they can carry so many courses under such a system is a puzzle to the foreign teachers in their schools, and actually many of them do break, physically or emotionally, under the strain. The Department of Education has recognized the evil

[5] Yoshida, K., and Kaigo, T., *Japanese Education.*
[6] Op. *cit.,* p 68.
Nitobe, Inazo, *Japan,* reprinted in *Christian Education in Japan,* p. 27.

of the situation to a certain extent and has made some effort to relieve it, eliminating some of the examinations. But the problem is not yet solved, and much more fundamental changes are yet needed.

The most serious defect in the whole system is also closely connected with the matter of control. One of their own great leaders has said, "Respecting the highest and the most difficult aim of the university—namely, the elevation of personal character—no provision of any kind is made in our institutions. . . . There are minds working, but no souls stirring."[8] And what he says of the universities is equally true of the colleges and secondary schools. "With the rise of New Japan the conception of education saw a great change. Its center deviated from character-building, or the training of a gentleman, to the acquisition of intellectual knowledge for a utilitarian purpose."[9] There are those who would disagree with this position; they would point out the strong emphasis on "moral training," "the development of national morality," "the development of personality and of national loyalty," "national ethics," in the statements of the purpose of the various schools; but the meaning of all this is too much limited to the inculcation of patriotism, and the fundamental defect in the matter of character training remains. The more thoughtful students themselves recognize the weakness. One college boy with whom we talked was very earnest about the matter, trying to make clear to us that modern Japanese education is materialistic; that it has gotten away from the old ideals and is failing to provide the young people with new ones, and that

[8]Nitobe, *op. cit.*, p. 33.
[9]Nitobe, *op. cit.*, p. 16.

it is now up to Christian education to supply this defect.

Our student friend was right; the Christian forces can and should make a large contribution, not only in the matter of character training, but in the other aspects of Japanese education as well. With the problems in mind, let us see what is being done. The Christian missions and churches have been in the field of education in Japan since the beginning of the modern period, and at present there are Christian schools of every grade, from kindergarten through university. Are they really helping to solve the educational problem of the young people?

In the matter of providing additional schools, the contribution of Christian education is obvious, though not very large. The Japan Christian Yearbook for 1939 lists the following institutions above elementary school: sixteen middle schools, thirty-eight girls' high schools, eight men's colleges, and twenty-three women's colleges, in addition to the theological institutions for men and women. The colleges would seem to be the most important, though fewer in number than the secondary schools, because the Government is doing more to meet the need at the secondary level. The Christian colleges are also important from the standpoint of the advance of the Christian movement, for it is in them that the Christian leaders are trained, and that the boys already won in their middle school days may be led to more mature faith.

The Christian contribution to solving the psychological phase of the problem is impossible to estimate. It lies in a word spoken here, an attitude expressed there, a bit of educational guidance given in a Christian secondary school So far probably

the largest contribution has been made in helping individuals to readjust themselves when they have failed, and while that is eminently worth while the real solution of the problem must go much deeper.

It is in the field of education for women that Christian education in Japan has made its most conspicuous contribution. The first school for girls in New Japan was Ferris Seminary, which began in 1870 with a class of girls meeting with a woman missionary in Yokohama, and it was followed in a few months by a similar institution in Tokyo. Within a period of twenty years over forty girls' schools were established by different missions. It must be said that the Government also was interested in the education of women and at about the same time sent three young women to America to receive a Western education; in 1872 the first Government school for girls was established in Tokyo. But it was the Christian missionaries that led the way. Today, as we have said, the great need in women's education is not for more secondary, but for more higher schools, and in that field particularly Christian education has from the first pioneered. In 1889, the first young woman was graduated from Kwassui, the Methodist girls' college in Nagasaki. From then until about 1920, the Christian forces and other private agencies were left by the Government almost the full responsibility of taking care of the field of higher education for women. At present the six highest grade institutions for women are three Christian colleges and three other private institutions. There are, in addition to these, the twenty-three Junior Colleges mentioned above.

But what are the Christian schools doing in the further matter of "the improvement of the substance

of the education of women ?" In the early days, Christian institutions were perhaps farther in the lead of Government schools than they are today, because the Government institutions have followed that lead and almost caught up, and because the Government now so largely controls the curriculum of all accredited schools. Both types of school are bound by the pressure of the social system, but the advances already made in changing that system have been so great that it is to be expected that gradual advance will continue; and though Christian institutions may not be so far in the lead in the secondary field as they once were, they are not behind, and in the college field, they are very far in advance.

In the closely related matters of controlled uniformity and methods of study and teaching, the Christian institutions are seriously handicapped by the fact that without conformity there is no Government recognition, and without recognition there is no prestige to attract students. Some Christian institutions are not even making the most of the freedom granted them within the requirements for recognition, because they feel that to compete with Government institutions in the matter of drawing students, they must be as much like them as possible. Others are doing the best they can within the restrictions to get away from the cramming system and the "examination hells"; and some few, sufficiently subsidized to operate without concern for large student bodies, have been able to forego Government recognition, and so are free to do real pioneer work. It is from the success of these truly independent schools that the greatest advances should come. It is not desirable that all Christian schools should forego recognition for the sake of

freedom, but that some are able to do it is a matter for gratitude.

We have said that the greatest defect of the Japanese educational system is its failure to develop personal character. Unless the Christian schools are making a definite contribution at this point, they can hardly justify their existence. "The Churches are not in this field primarily as educationalists. . . . The Churches are in this field because they believe that education given in a Christian atmosphere, rather than in the materialistic atmosphere of the public schools, is one of the greatest contributions they can make to the future welfare of Japan, and is one of the best agencies they have for spreading the Christian ideals." "While the Church cannot be satisfied, nor indeed is it justified in giving an education that is less than the very best scholastically, its concern is in giving something more—an education at the center of which is the training of Christian character. This is the ultimate aim of the Christian schools."[10]

These statements from the report of the Commission on Christian Education in Japan, made in 1932, and another more recent statement of Miss Michi Kawai, herself an outstanding Christian educator, made in the Japan Christian Yearbook for 1939, will serve to show that the Christian schools recognize this opportunity and responsibility. Miss Kawai writes: "In view of the present national and international situation, we Christian educationalists have the glorious privilege and honor of becoming God's co-workers in moulding the character of the rising

[10] ***Christian Education in Japan,*** **pp. 60, 61.**

President **and** Mrs, Matsita **Hara, Seinan** Jo **Gakuin, Kokura,** Japan

"Mrs* Mizumachi, who was the president of the **W.M.U.** of **Japan** for more than ten years

generation and preparing them to become citizens of his Kingdom."[11]

Success in the matter of character training eludes measurement; but the Christian schools are not without evidence of the results of their efforts to fulfil their highest responsibility. For almost seventy years their graduates have been going out. "They can now be found everywhere—in business, in official life, at the heads of schools, even within the Imperial Court circles. Their personalities and their achievements have brought to the Christian schools a reputation for the building of character which often induces non-Christian parents to choose these Christian schools for their children, rather than the government-supported institutions."[12] The Commission on Christian Education in Japan, referred to above, was impressed with the fact that the contribution of the graduates of Christian schools to the life of Japan is so great as to have brought the Christian colleges into an increasingly favorable standing with the Department of Education.

Christian education is undoubtedly achieving a measure of success *in* meeting each of the phases of the educational problem of Japanese young people, but it is evident that in no respect is the problem yet fully solved. There are difficulties in the way and unfinished tasks and problems of its own that Christian education must face.

The handicap of which Christian schools seem most conscious is the greater prestige, and consequent greater popularity with parents and students alike, of Government institutions. Even from Chris-

[11] **Kawai, Michi, *The Real Objectives of Christian Schools,* in *Japan Christian Yearbook,* 1989, pp. 142, 143.**
[12] **Spencer, op. *cit.,* p. 72f.**

tian homes, it is the exception rather than the rule that a boy will be sent to a Christian school as *first choice;* in the case of girls, the preference still holds, but it is much less marked. The reasons for this are to be found in both the history of Japanese education and the present conditions. In the early years of the Restoration, the country was in great need of leaders, and to supply the need institutions for higher learning were established as Government undertakings and were accorded a protection and prestige that has ever since placed their graduates above others. This higher standing accorded to graduates of Government institutions holds in political and social circles; it makes the boys much more sure of Government positions with larger salaries, or higher positions in many other fields. Also contributing to the preference of boys and their parents for Government schools is the fact that they are purely Japanese, and the people recognize them as their own. It is likewise true that with the greater amounts of money at its disposal, the Government has built better buildings than the Christian schools can afford and fitted them with the most modern equipment; has set its own standards for its teaching staff and established teacher training schools for meeting them; has been able to fix a higher schedule of salaries and made more adequate provisions for retirement than has been possible for the Christian schools as a whole. From the material standpoint, the Government schools are, on the whole, definitely superior. It may be said that in a comparison of this kind Christian girls' schools fare much better than do the boys' schools. If Christian schools are to compete with any measure of success with the Government institutions, whose

position of prestige they cannot hope to attain; if they are to attract students of a high type, who come to them from preference and not because of failure to enter a Government school, then they must measure up to the material standards of the Government institutions and demonstrate unmistakably their superiority in the two most important matters: giving academic education and building character.

Obviously, there is a great deal of room for improvement in all of these respects. In most instances the Christian schools compare fairly well with the Government schools in the matter of academic standards and quality of teaching staff; in some cases they are inferior, and in very few cases are they superior. Too often they sacrifice quality in this line to the necessity of having large student bodies to provide the tuition fees necessary for meeting the running expenses. Christian schools, particularly those of secondary grade, need to restrict their student bodies to the number that can really be cared for and concentrate on improving teaching methods, raising academic standards, and developing character.

The schools are faced with a large problem, in the academic and character-training aspects alike, by the scarcity of well-trained Christian teachers. Often a school is faced with the dilemma of choosing either a teacher who is inadequately prepared or one who is not a Christian; either choice is bad for the school. Sometimes there is not even the opportunity for choice: for some given subject, the only teacher available is not a Christian, and the school must be satisfied with knowing that he is not anti-Christian. This situation is likely to continue as long as Christian colleges are so largely limited

to commercial and English literature departments. They prepare teachers for these two fields, but for other studies, even if a Christian teacher is to be found, he has been trained in a non-Christian institution. According to figures given in *Christian Education in Japan,* seventy-two per cent of the full-time teachers and forty-nine per cent of the part-time teachers in Christian middle schools are Christians; in the men's colleges, the percentages were seventy-one for full-time teachers and only thirty-one for part-time. In the girls' schools the percentage is a little higher. One redeeming feature, of which the heads of Christian schools often reminds us, is that many of the faculty members who come to them as non-Christians do not long continue in that condition. But the fact remains that for the strongest Christian morale in a school the faculty must be almost unanimously and wholeheartedly Christian; and until this ideal is reached, Christian schools are not measuring up to their possibilities in the developing of Christian character.

There is room also for definite improvement in the program of extra-curricular religious activities, and need for specialists in the field of religious education. Especially important from the standpoint of Christian character building is the need for a much more adequate system of keeping in touch with the graduates and helping them to find their places in the churches and religious life of the communities to which they go.

The task of Christian education in Japan is far from complete, and the problems are many and great, but perhaps we can say with Mr. Yamashita that the fact of the unsolved problems is a guarantee of future progress. And certainly we may agree

with the Commission on Christian Education in Japan that Christian schools in Japan can fully justify their existence as avenues of approach to homes and direct evangelizing agencies; as centers for the permeation of the community by Christianity; as Christian character building agencies; as training institutions for Christian leaders: and as educational institutions.[13]

[16]*Christian Education in Japan,* **pp. 147-160.**

CHAPTER THREE

FACING LIFE WITH A TRAINED MIND (CONTINUED)

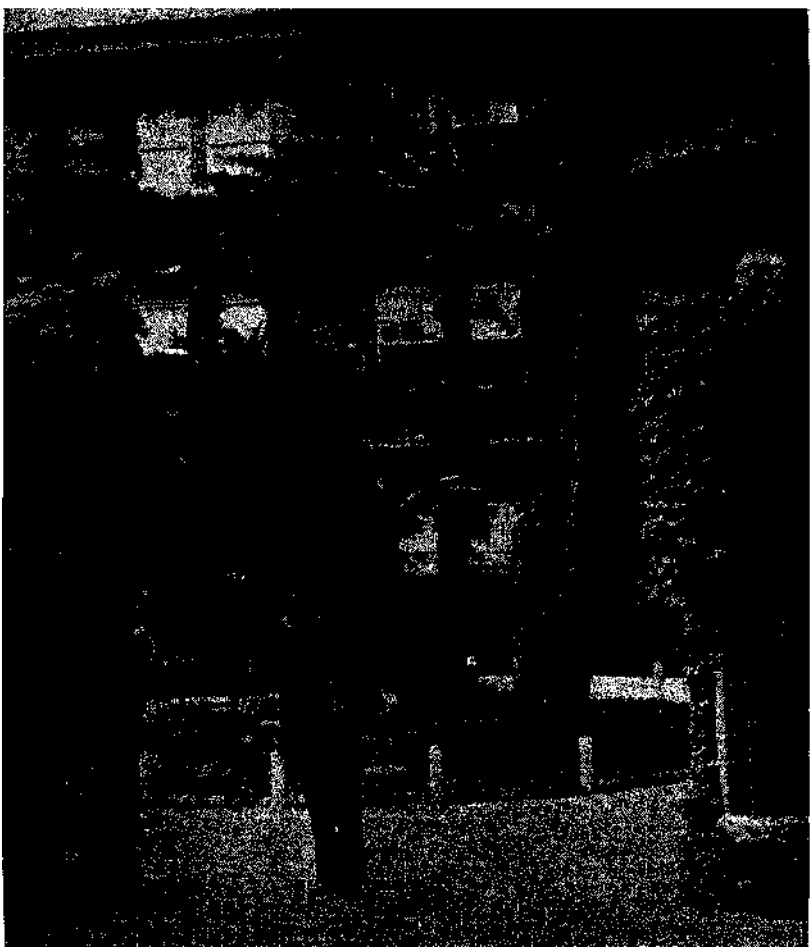
CHAPTER THREE

FACING LIFE WITH A TRAINED MIND (CONTINUED)

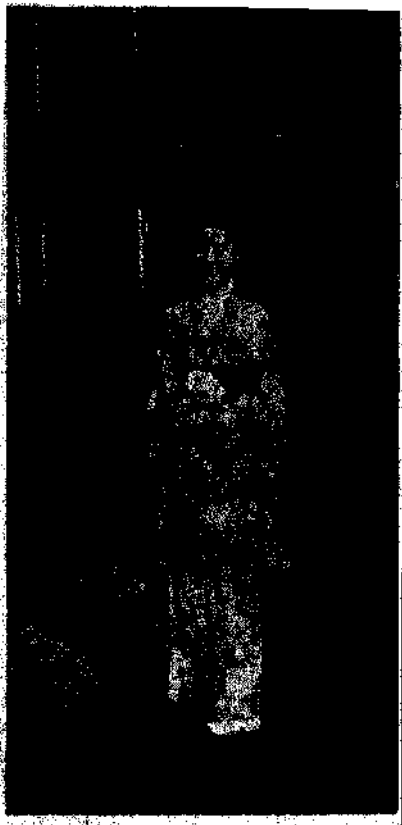
Christian agencies have been at work in the field of Japanese education for more than seventy years; during this time what have Southern Baptists, and the West Japan Baptist Convention through which we have worked, accomplished? And what are we doing now to help Japanese young people with their educational problem? We were later in beginning work than were some of the other groups. The first Southern Baptist missionaries to reach Japan, Mr. and Mrs. J. W. McCollum and Mr. and Mrs. J. H. Brunson, arrived in 1890. It was not until 1907 that our first school was founded, and that was a theological seminary established to meet the pressing need for trained pastors and Christian workers. Valuable as it was, it was not a direct contribution to the educational need. We cannot really be said to have entered the field of education in Japan until the opening of Seinan Gakuin (Southwestern Academy, also known as the Willingham Memorial School), a boys' middle school in Fukuoka, in April, 1916. The beginnings were small and not without difficulties. The first president, a Japanese, died soon after taking office, and the founder and vice-president, Mr. C. K Dozier, had to fill his place. There were 105 students at the beginning, and a faculty of twelve, only a small proportion of whom were Christians. The physical plant consisted of three buildings, including a missionary residence and about an acre and a half of land. Five years later, when the first class was graduating, a higher department composed of a Literary College and a

Commercial College was added. In April, 1938, the institution was further enlarged by the addition of a commercial night school of middle school grade. From its beginning this is proving very popular with young men who find it necessary to begin work upon the completion of elementary school. Since funds for this enterprise were very small, it has been made possible by the sacrificial efforts of the regular Middle School faculty, who have added these extra hours of teaching to their already overcrowded schedules. From the small beginnings in 1916, the school has come to have a campus of twelve acres, with fifteen buildings, and a student body of twelve hundred. One of the present faculty members was a member of the class that entered the Middle School in 1916, and the College in 1921.

In the year following the opening of Seinan Gakuin College, 1922, Seinan Jo Gakuin (Southwestern Girls' Academy) was opened in Kokura, a city about two hours distant by train from Fukuoka. The first gifts toward the school were contributed by the women of Georgia in response to the earnest request of Mrs. W. H. Clarke, who dreamed and planned such a school while she and Dr. Clarke were stationed at Kumamoto. The founder, Dr. J. H. Rowe, was a widower, and Miss Cecile Lancaster, a very new missionary at the time, tells how he and Miss Carrie Chiles invited her to go with them, on what seemed more of a picnic than a business trip, to look at the proposed site for the school; it was not until later that she realized she had been chaperoning a couple very soon to be engaged and married. Evidently romance was no hindrance to their judgment, for time has confirmed the wisdom of the selection that was made for the location. The school



Entrance to Seinan **Gakuin,** Fukuoka, Japan



Miss Kiyoko Shimose

Miss Kazue Murata

stands on a high hill, overlooking a number of towns, from which the students come. Even the first year girls came in greater numbers than could be accepted. Of the 160 who took the first entrance examination, there was room for only ninety-six. Under the wise leadership of successive presidents, the school has grown and prospered.

In the preceding chapter we named the insufficient number of schools as the first deficiency in Japanese education. Southern Baptists were late in starting to meet the need at this point, but we are now maintaining a middle school, a men's college, a commercial night school, and a girls' high school. To what extent are these institutions fulfilling their purpose in meeting the deeper educational needs of Japanese young people? In the face of the prestige of government schools, and the difficulty of private institutions in drawing the better class of students, are our schools such as the young people are proud to attend? Do they come to us at all from preference, or are our young people all from among those who have failed to get into the school of their choice? In the case of the girls' school there can be no question about the answer. No girl comes to Seinan Jo Gakuin because she has failed in the government school examination. Our entrance examination is held some weeks earlier than those of the government schools, and our list of accepted girls is made out. Then on the day when the government school examination is being held, we have at the school an opening ceremony for the new girls. Any girl who fails to be present at this ceremony must either present a physician's certificate of her inability to attend, or forfeit her right to enter. Girls come to Seinan Jo Gakuin because they want to;

those who enter do not even take the government examination. And even with such a regulation, the number applying is every year much larger than can be accepted. At a faculty meeting in the early spring of 1938, soon after the list of newly accepted students had been published, President Matsuta Hara read a letter that reflected the esteem in which the school is held. In the gracious language of the formal Japanese epistolary style, the father of one of the new girls told of a very interesting dinner that had been given recently in Moji, one of the largest of the neighboring cities. His daughter had been a pupil in one of the well-known elementary schools of the vicinity. Among the faculty of this school there were those whose opinion of Seinan Jo Gakuin was so high that they had recommended it, rather than the government high schools, to their girls, and a large part of their graduating class had taken our examination; several had been accepted. The accepted ones felt themselves so fortunate that they and their parents invited their elementary school teachers to rejoice with them at a dinner party. The father in his letter told of the speeches of congratulation that were made to the girls, and words of praise spoken about the school. Seinan Jo Gakuin is not second choice with its students or their families, because its high standards are recognized by the people of influence throughout the district.

We have discussed in the preceding chapter the fact that in Japan private schools are more acceptable for girls than for boys, and that the great prestige of the government institutions greatly handicaps private schools for boys. Under such circumstances, we could not hope to claim for Seinan Ga-

kuin Middle School and College the popularity enjoyed by the girls' school. Nor, except for the natural beauty of the campus, is our physical equipment such as to compete with that of the Government schools. It is true that we do accept a great many boys who come to us from second choice, after they have failed some other entrance examination, but these do not compose our entire student body; nor do we have to accept all that come to us. The popularity of both the Middle School and the college has been increasing in recent years; the number of boys who apply for entrance to both the Middle School and the college is now each year about twice the number that may be accepted, and the college enrolment has so increased that in 1939 the erection of a new classroom building was a necessity. The enrolment of the middle school is now around seven hundred; that of the two departments of the college together around three hundred. The increase in the popularity of the college department is undoubtedly due in part to the successful efforts to meet government standards. Graduates of both the Commercial and Literary Colleges now automatically receive secondary school teachers' certificates. Naturally the increased popularity of the Commercial College makes it easier for its graduates to secure employment; the president reports that almost one hundred per cent find work upon graduation. This of course adds still more to the popularity of the school.

We said that in the matter of physical equipment we had little to offer; but a Twentieth Anniversary drive for Y300,000 (Y100,000 to be raised in Japan) for rebuilding, begun in 1936, the twentieth anniversary of the founding of the Middle School,

is well under way, and it is hoped that in the not too far distant future our buildings and equipment will be such as to attract students who might go elsewhere if they wished.

We have said, in the words of Professor Yamashita, that in the field of women's education the two outstanding needs are for "the improvement of the substance of the education of women, and the opening of further ways for them to receive higher education." We have talked of the popularity of Seinan Jo Gakuin, earned by its high standards. Are we, through that institution or otherwise, making any real contribution to these two major problems in women's education? Seinan Jo Gakuin has for many years been registered with the Government and has conformed to the regulations as to curriculum, hours of study, and textbooks which this recognition imposes. The leaders of the school have felt that only by following the pattern of the government schools in these things could our school compete successfully and win standing that would make possible freedom in deeper matters. But within the regulations effort has been made to use the liberties that are allowed, so that while our school offers all that the government schools offer, it also offers some things that are distinctive.

From the beginning the leaders of Seinan Jo Gakuin have recognized that while the majority of its students would not be in a position to go on to higher schools, there were some among the number who could and should go further, and provision has been made for them through special classes and courses of preparation. In the first twelve years of the school's history, 1,128 girls entered; of the four hundred who graduated within that time, eighty en-

tered college or university, many of them becoming teachers, three in their own Alma Mater. Today recognition is made of the varying needs of the students in the opportunity for departmental specialization in their fourth and fifth years. The girls who hope to go to college, and many others who have an interest in language study, major in the English department; the others major in domestic science. Sometimes it is a real disappointment to the teachers to see a girl of marked ability, who has expressed her desire to be placed in the English department, withdraw her request because her parents prefer for her to major in domestic science: because indeed, they feel that they are choosing the course that will make it easiest for them to find a husband for her.

It is not often that one of our graduates fails in the effort to enter a private college, but because of their great prestige, and the enormous number of applicants, the two government higher normal schools are much more difficult to enter. In the spring of 1939, after the giving of the entrance examinations, we were visiting in Kokura. On Sunday afternoon some of our girls, newly graduated, came calling. One, who had taken the examination for Doshisha University, had heard from it, and had been accepted. Two others, who had tried for the higher normal school at Nara, were still waiting to hear. Miss Cecile Lancaster, the Vice-President of Seinan Jo Gakuin, was very reserved in her words of encouragement to them; she wished them to be prepared for disappointment, for she really felt that there was little chance that either of them would be accepted. She reports that later in the evening, after we were gone, there was an excited knocking

at the door, and when she opened it the two girls, almost beside themselves with joy, greeted her with repetitions of "We got in! We got in!" When later it was learned that from all of Kyushu only four had been accepted, two of them our girls, the whole school felt a share in the rejoicing, not only for the sake of our two girls, but because of the increased standing this victory would give the institution, and the assurance to ourselves that our reputation was well earned. Seinan Jo Gakuin contributes to the higher education of women by preparing its girls to enter any college they may choose.

Since before the founding of Seinan Jo Gakuin there has been in the conscious thought of missionaries and Japanese leaders the hope that Southern Baptists and the West Japan Baptist Convention might have also a girls' college. Through all the years of the wonderful growth of the high school this has stayed with us. In 1935, the time was thought to be ripe to take a first step toward that goal, and a two-year advanced course in domestic science was offered, to which it was hoped other departments might in time be added. Experience showed, however, that the rapidly changing conditions made this development impracticable for the time being, and it was decided wisest to discontinue the advance course in 1938 and to look still to the future for the college.

The high school has continued to go forward. During 1938, the enrolment increased to 660, and plans were made for a steady increase until 750 is reached, one hundred and fifty in each of the five classes. The increase can be taken care of because of the erection in 1938 of a new classroom building, called in English "Union Hall" in honor of its

donors, the Woman's Missionary Union of the Southern Baptist Convention, and in Japanese *Hoshikan* which means "Service Hall." The goal of self-support has been moving closer.

The time is not yet here for a domestic science college, but there are other lines of higher education for women that may be developed at once. In Fukuoka, in connection with the Baptist Seminary, the Young Women's Bible Training School has been making slow but encouraging progress since its opening in 1935. Since the Department of Education looks with distinct disapproval on anything that savors of coeducation, it was decided to separate the training school completely from the Seminary, and at the same time to open a kindergarten training school to meet the serious need, long felt throughout the Convention, for kindergarten teachers trained in a Christian institution. These two schools, housed in one building and presided over by one president, Mr. Kamori Shimose, will be the two departments of one "specializing school" for women. Mrs. C. K. Dozier, a leader of the W.M.U. since its organization in 1920, and long active in the planning for the Training School, will be associated with Mr. Shimose in its leadership. Of course, the hope is that in a few more years, when conditions in the country have changed, we may yet have a domestic science and literary college. Thus Baptists go forward in this important aspect of meeting the educational needs of women in Japan.

There are many problems pertaining to administration, faculty, curriculum, and finance in connection with the undertaking. Teachers prepared for work in such an institution are not easy to find, but we are fortunate in having two young women, Miss

Kiyoko Shimose and Miss Kazue Murata, newly returned from years of preparation in America at the W.M.U. Training School and Meredith College, to take their places on the faculty.

A building to house the new institution is a necessity, and while at the time of writing the problem of a site is yet unsolved, money for building is largely in hand. Plans go forward for the launching of the college in April, 1940.

We have said that the distinctive contribution of Christian schools to Japanese education is in the field of character building. Are the schools of our Convention fulfilling their opportunity in this respect? Knowing that for the building of right character "other foundation can no man lay than that which is laid, which is Jesus Christ," the leaders of the schools have sought to bring the students to know him. They are convinced of the truth expressed by Dr. Nitobe in regard to a proposal to introduce religious instruction into government schools: "A religion learnt by rote is a mockery to man's spiritual nature. A living person alone can impart faith. It is immoral to enforce faith. . . . There is a farcical education which endeavors to instil moral ideas by routine teaching. A greater farce will it be to arouse religious sentiment in a classroom by lecturing at the beck and call of the Government. Such a process will end in three results: the encouragement of hypocrisy or bigotry; the installation of ritualism; the re-enforcement of 'dangerous thought.'[1] Accordingly our schools avoid all methods of religious teaching which might savor of coercion or lead the students to feel that their standing in the school would be improved by

[1] **Witobe,** ***op. cit.,*** **p. 37.**

a profession of Christianity. The ideal has been to maintain an atmosphere throughout each of the schools so permeated with the Spirit of Christ that the students must necessarily see him and face his challenge to them.

This has not been easy to do, and the success in doing it has been far from what we could wish. With each new entering class almost one hundred per cent non-Christian and from non-Christian homes, and, more important still, with some of the faculty (a much larger proportion in the early years than now) not Christians, the Christian atmosphere of our campuses has sometimes been seriously diluted. But, with all the difficulties, there has been a large measure of success in leading the young men and young women, and the faculty members as well, to give themselves to Jesus Christ.

In Fukuoka the larger student body, the larger proportion of non-Christian faculty members, and, principally, the greater difficulty of winning boys have made the task harder than at the girls' school in Kokura, but there has been in recent years a noticeable improvement in the atmosphere, a result of the years of faithful effort on the part of the Christians. In the second year of the school, 1917, a religious group called the Gethsemane Band was organized among the middle school students; it has at present about one hundred members. In 1922 a college Y.M.C.A. and a school church were organized. The church has carried on an active and successful ministry, seeking to meet the needs not only of the students but also of the neighboring community. In 1933, it erected its own church building, which in 1937, had to be enlarged to care for the increased attendance. Its pastor is Mr. Shuichi Ozaki, who

returned to Japan in the spring of 1938, after two years of study in America at the Southern Baptist Theological Seminary and other institutions.

Since the earliest years, Bible has been taught as a required course of study, but probably more valuable in leading the boys to know Christ are the English and Japanese Bible classes carried on outside of school hours. The English Bible classes are taught by the missionaries in the spare time they are able to find from their pressing duties of teaching in school hours. The daily chapel services and the special evangelistic meetings are other forces for winning the students to Christ. Since the autumn of 1938, the school has had a religious director, Mr. Sadamoto Kawano, who, like Mr. Ozaki, returned at that time from study at Louisville and in other theological institutions in America.

One more thing needs to be mentioned in connection with the religious life of Seinan Gakuin. Across the street from the school church stands Seinan Hall, built jointly on the corner of the campus by the church and the school. The architecture of the church is Western; that of Seinan Hall is Japanese. Both buildings are used freely by the church, the students, and the faculty for religious and social purposes.

Seinan Jo Gakuin, at Kokura, founded at a later date than Seinan Gakuin, has been able to profit by the experience and example of its sister institution in Fukuoka. The religious life of the school is centered in the school church, organized the very year of the founding of the school, 1922. Its pastor, Mr. Toshio Miyoshi, is, like Mr. Ozaki and Mr. Kawano, a Southern Baptist Theological Seminary man. For a number of years the church used for its meeting

place, as the school did for its chapel, the gymnasium. But in 1935, from funds raised entirely in Japan, the beautiful Rowe Memorial Chapel was erected, a fitting tribute to the school's founder, in whose heart its spiritual needs were ever uppermost, and who died repeating the Japanese word meaning "evangelism," For five years the school church has shared in the use of the chapel; but though the building is perfectly suited for its intended purpose, it is not entirely adapted, either in size or architecture, to the needs of the church. Moreover it stands so far within the campus that the people of the neighborhood, to whom the church should extend its ministry, can hardly be persuaded to enter. The church, the vast majority of whose members are the girls of the school, is not wealthy. It has only recently completed the building of a home for its pastor on the edge of the campus, but it has been accumulating a fund for building a suitable church house, just within the school gate, where students and people of the community alike may hear the message and worship God.

The church program includes Sunday school for the girls and the neighborhood children, Sunday services, various Bible study groups for faculty members and people employed on the campus, and an early morning prayer meeting once a week. Its most active organization is the Y.W.A., begun in 1922, at the same time as the church itself. The students of the school are, except for the upper classes, a little young for Y.W.A., and it was felt wisest to include only the third, fourth, and fifth-year girls. The organization has been so successful and so useful in developing Christian character and leading the spiritual life of the school that in

1938 a junior society, a G.A., was begun for the first and second-year girls. These two organizations now have two hundred and one hundred members respectively, and are divided into nine groups sponsored by nine of the Christian young women on the faculty.

In November of every year, as a joint undertaking of the school and the church, the Rowe Memorial Evangelistic Week is held, with some outstanding evangelist as the speaker. The pastor, the president, and the Christian members of the faculty are all active especially at this time, but it is the Y.W.A. girls whose efforts are most effective; they meet in small prayer groups and larger prayer meetings during the time of preparation, in early morning prayer meetings during the week, and in witness to their friends. There are always numbers of girls who profess their faith in the Saviour at these meetings.

The church and the school administration are closely united in all matters pertaining to the spiritual good of the institution. One of the places of closest co-operation is in the daily chapel programs. These hours, brief as they are, are an important force in shaping the impression that the girls carry with them from the school. When a girl asks for baptism and church membership, she makes a statement before the church of how she came to give herself to Christ, and often in such testimonies mention is made of the influence of some chapel talk. One girl we remember said that of the four things that had led her, one was a chapel talk by President Hara and two others were talks by two of the missionaries.

One of the most important reasons for the Chris-

tian atmosphere of the Seinan Jo Gakuin campus is that a larger proportion of the faculty are Christian than is the case in many of the other mission schools. In January, 1939, there were only two full-time members of our faculty who had been with the school as long as a year who were not Christians. Each of the five classes of the school is divided into three, and each of these fifteen divisions is the special charge of some one teacher. The faithfulness and devotion of these teachers in keeping up with their girls, watching their grades in all subjects, visiting in their homes in times of sickness and bereavement, keeping check on their health and extra-curricular activities should set a high example for teachers anywhere. In addition to their full six-day-a-week program in the school, many of them teach in the Sunday school on Sundays, or foster the Y.W.A. and G.A. groups.

Important also in the spiritual life of the school is the influence, on faculty and students, of the resident missionaries. Miss Cecile Lancaster, the Vice-President, though she is naturally not one of the fifteen "class charge teachers," is assistant to each of the fifteen. She goes with them visiting in homes of sickness and of death; often she goes without them. She keeps in touch, as far as her limited time will permit, with the graduates, and takes part in the alumnae activities. Partly in order to become acquainted with the girls, and through them with their homes, from the beginning of their school career, she teaches all of the first-year English conversation classes; and as far as one may keep up with a hundred and fifty new girls each year, she keeps up with **them through their** five **years in the** school, teaching them all again in their fifth year,

and watching them as they go out from the school. Miss Alma Graves, who came to the school in January, 1939, is also already making a real contribution to the spiritual life of the school. There is no one on the campus more interested in the spiritual welfare of the girls than President Hara. His Monday morning chapel talks, his visits in the homes of the students, his daily fatherly interest in each of them combine to make the girls and their families alike feel his sincere concern for them. It is through him that many of them are won to Christ. Thus missionaries, president, faculty members, pastor, and church all unite in making Seinan Jo Gakuin a place for the growth of Christian personality.

As we look at the contribution of Southern Baptists and the West Japan Baptist Convention toward meeting the educational needs of Japanese youth, we need to ask ourselves: What might we be doing? Within the institutions we already have, what improvements and additions need to be made? In discussing Seinan Gakuin we have already said that the physical plant is far from adequate to compete with government institutions, and that there is already in progress a drive to raise money for rebuilding. In its natural aspects, the present campus is a place of rare beauty, located close to Hakata Bay and graced by the twisted pines for which Japan is famous, but it is not large enough for the growing institution, and there is little hope that any of the adjacent land could be purchased. We need to be sure, before we rebuild, of a campus large enough for future as well as present needs; and we need to be sure that the funds in hand are enough to construct buildings that will not only "do," but will be in every way adequate.

We have mentioned also that the faculty are carrying over-crowded schedules. Either the faculty is too small, or the student body too large. It was the hope of the early leaders of the school to keep it small, but the pressure of educational authorities, the unwillingness to turn down so many eager boys, and the need for the increased tuition fees supplied by the larger student body have combined to make for repeated enlargement. But efficiency in teaching has suffered, and the Christian and character-building impact has been weakened by the large number, for whom adequate faculty has not been provided. Classes have been too large, and teachers have been too busy for the greatest good of the students. And in enlarging the faculty, even greater care needs to be taken than in the past to secure well-trained, Christian teachers, who will be able to work with the present faculty in the improvement of methods of teaching and in the deepening of the spiritual life.

In the need for a larger faculty, there is a very conspicuous need for more missionaries. We said that the English Bible classes, so valuable in leading the boys to the Christian life, are taught by the missionaries *in their spare time.* At present, the only missionaries of our Board stationed at Seinan Gakuin (remember that there are more than twelve hundred students) are Mr. and Mrs. Edwin B. Dozier. Mrs. Dozier, as mother and home-maker, and Mr. Dozier, as Dean of the Literary College, Professor of English, Secretary of the Mission, and member of various Convention committees, can hardly be expected to have much "spare time." The situation is somewhat relieved by the presence on the campus of an independent Southern Baptist mis-

sionary, Miss Elizabeth Watkins, and her mother. For a number of years Miss Watkins has rendered invaluable service to the Mission and the school, doing settlement work and teaching English in our school and other schools of the vicinity. She and her mother are both very active in teaching English Bible classes. But even with their help, the situation is still very serious. We cannot say too often that unless our school is superior to the government schools, it cannot hope to attract the better students. At what point could a mission school, with its American connections, be expected to be strong if not in the matter of teaching English? But as the situation stands now, we cannot offer the boys as many hours of English conversation with a foreign teacher as the government schools offer, to say nothing of offering more. We need enough missionaries to make it possible for them to teach English acceptably and still have time for the deeper contacts with the students that are the main business of the missionary.

The enlarged faculty we need, both Japanese and missionary, would give more time for the essential but now neglected work of keeping in touch with the alumni, as well as for more intensive Christian work on the campus.

All that has been said so far applies about equally to the middle school and the college. In the college department especially there seems to be need of expansion of the curriculum and addition, at some future date, of other departments for specialization. Such an enlargement would be a means toward solving the problem of finding Christian middle school teachers, as well as an avenue for increased service to the young men. These changes and additions we

Rome Memorial Chapel, Seinan Jo Gakuin. Dedicated 1931

Group of Fifth Year Girls (graduated in 1939) at Seinan Gakuin. Most of them were in the English Bible Class, The others were teachers in,the Sunday school conducted for the neighborhood children. Center back: Mrs. Dorothy **Carver** Garrott, their- teacher and the **author**' of this text

have been considering call for a greatly enlarged financial program. They cannot be put into effect without fuller support, both from the Japanese and from Southern Baptists.

At Seinan Jo Gakuin the need for change and improvement is less striking, but there are many opportunities for enlarged usefulness. The plant is more nearly adequate than is the one at Fukuoka, but two or three new buildings are needed almost at once, and others will be needed later. At present the music department is greatly handicapped by the lack of a building of its own; its teaching and practice rooms are scattered over the campus, in gymnasium, dormitory, chapel, and missionary residence. It is hoped that the construction of the music building may be begun in the near future. There is also a place of great potential usefulness for a student-alumnae hall, as a center for the extra-curricular activities of the students and the activities of the enthusiastic but scattered alumnae association. The administration building has recently been remodeled and may serve for a few more years; but the growing student body will soon necessitate enlarged gymnasium facilities.

The growth in the student body makes important two other changes: an increase in the number of classes, to avoid enlarging the size of the classes, and a decided increase in the size of the faculty. The classes are already too large for the best results in teaching, though they are not larger than those in the government schools. This is a matter in which we have the opportunity of leading the way to better educational methods. The need for enlarging the faculty with the increase in the student body is imperative, since the teachers are already work-

ing beyond the limit of their maximum efficiency.

In Kokura also there is need for additional missionaries, though perhaps not so many as in Fukuoka. Since the marriage of Miss Helen Dozier, in September, 1938, there has been no missionary in the music department. Mr. Hara, and the others who have the good of the school at heart, express frequently the desire for more missionaries on the faculty, not because they are indispensable, except in the English department, as teachers, but because of their influence on the spiritual life of the institution. In the English department there are now two missionaries: Miss Lancaster, whose duties and opportunities as Vice-President in visiting in the homes of the girls, and in working with the alumnae are enough to fill the time of two missionaries; and Miss Graves, head of the English department, who is still in her first term as a missionary, and is therefore expected by the Foreign Mission Board and by the Mission to spend half her time in language study. There is opportunity and need for at least four missionaries on the Seinan Jo Gakuin faculty.

Beyond the limits of our present institutions there is undoubtedly opportunity for further contribution to helping Japanese Youth face his educational problem; the time may come when we can reach out and lay hold on these additional opportunities. But just now there is so much that remains to be done in the work already in hand that our great responsibility is to make these institutions what they can and should be.

CHAPTER FOUR

FACING LIFE WITH RIGHT SOCIAL ADJUSTMENTS

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There is hardly a more important problem that confronts young people the world over as they face life than that of social adjustment. The need to find harmonious relationships with other people for work, recreation, and home-making is universal. The basis for the approach to the problem varies from country to country, and while one social structure may seem more conducive to right adjustment than another, there are conspicuous successes and conspicuous failures under every system. Our own social set-up is very far from producing only good results. In business and more seriously still in their home life our American young people are too often very poorly adjusted. The teacher of a young women's Sunday school class in one of our Southern Baptist churches told me a few days ago that in her class of about forty-five members, all of them under thirty years of age, five had already been married and *divorced.* Our American system of freedom of choice in marriage did not save them from unhappiness.

In considering the social problems of Japanese youth, we want to remember that though we may emphasize the weaknesses of the system under which they must make their adjustments, there are some respects in which it is superior to ours. Whereas we may not think it right that the parents attempt (usually successfully) to dictate whom their children shall marry, we may remember that their choices are usually made on a wiser, safer basis of

judgment than our unrestrained young people frequently employ.

In response to the question, "What is the most serious phase of the social problem of Japanese young people?" Haruko San, a college educated young woman, replied, "The main problem of the social life lies in the conflict of the old and the new: the old ideas of the parents and grandparents, and the new ideas of the young people. This generation of young people is in the middle of the change. One reason for the difficulty that the young men have with their social life and amusements is that the educational system belongs to the new order, and the social system to the old."

A striking example of the conflict of the old and the new is the Kato family, of Tokyo. The father's dress illustrates the combination of the old and the new in his home during the day, at his business, he wears a Western suit, but at home in the evenings he dresses in Japanese *kimono.* In the same way he seems to expect his four children to enjoy freedom in some things and to submit completely to his will in others. The mother is entirely Japanese, in her attitudes as well as in her dress; but like most Japanese mothers, she will eventually "give in" to her children in anything. The eldest child, a daughter, was married quite young to a man she had never seen before, but in a few years, as her young sister expressed it, "she failed" and was sent back to her parents. That the failure was not all on her side may be assumed from the fact her husband's people let her keep her baby girl. Her father was devoted to his little granddaughter, and for some months petted her and spoiled her as grandparents will. But in time he decided that his daughter should marry

again, and that he would have trouble finding a husband for her as long as she had her child with her. Without any outward sign of emotion, he gave the baby girl away to some friends who lived in the country, and from that day on no member of his family ever heard him mention the child who had been so dear to him. The daughter was allowed a great deal of freedom in her effort to find amusement and take her mind off of her disappointments. She was interested in language study, and her father allowed her to have private French lessons with a Frenchman who was a professor in one of the Government schools- But the lessons had to be stopped when the teacher became so interested in his pupil as to propose marriage. Her father made no objection to her taking a business course, though such a thing would be out of the question in many Japanese homes of social standing of the Katos, and now she has a job: strange freedom for a young woman who was not allowed to choose her first husband, nor to keep her child lest she might fail to have a second husband!

The elder son of the Kato family is a graduate of Tokyo Imperial University. His education, belonging to the new order, aroused his desire for freedom of thought and action; but at the same time it attempted to control his thinking. This attempt at control had the natural effect on Yoshio San and his classmates of stimulating their normal desire for new ideas, and because the new education is not co-ordinated with the old social system they were not provided with such recreation as would command their time and interest. They became involved in such "dangerous thought" as the communist teachings, and Yoshio San was fortunate indeed that

he was not one of the hundreds who have been arrested by the government authorities for their real ar supposed allegiance to communism.

The third child is following his brother at the Imperial University. He has found in the hobby of photography a wholesome form of recreation. That he has the ideal of individual freedom may be seen in the defense he made to his mother for his younger sister. The girl, Yukiko, was spending more time reading Christian books, studying the Bible, and praying than her mother thought was wise. "Let her alone, Mother," her brother said, "religion is her specialty, just as mechanics is mine. You ought to let her follow her specialty." Into what difficulties this rather un-Japanese attitude may lead him is yet to be seen.

Yukiko's troubles over the conflict of old and new in her home have been more serious than those of her brothers and sisters. Brilliant of mind and especially gifted in language study, when she finished high school with the highest average in a class of three hundred and fifty, she naturally wanted to go to college. Her high school teacher encouraged her to try for entrance into Tsuda College, a private institution of very high standing, specializing in English. She began studying for the entrance examinations, but when her father learned what she was doing he forbade her going on. She was his favorite child, and he did not wish to deny her anything; through her high school course he had encouraged her adventures in the field of learning and had taken great pride in her high grades. But college was another matter. He was sending the boys to college and university, of course. And the financial aspect of sending Yukiko would not trouble him.

But if she went to college she would be departing too far from the traditions as to what was right for a woman. If she became too learned, his conservative friends would be suspicious of her, and he would have trouble finding her a husband. But because she had always been the spoiled baby of the family, and he had attempted to give her everything she asked, this first serious disappointment went very hard with her. She was bored with having to stay at home; she was resentful of the sewing lessons that were to prepare her for the duties of her married life; and she became, to use her own phrase, "a very gloomy girl." If she might not go to college, she determined to have as much education as she could get at home. To this her father made no objection, and she spent her hours studying English and German. When she asked permission to attend a short-term typing school at the Y.M.C.A., her father granted it, perhaps as a concession for not having allowed her to go to college. But this additional bit of modern freedom was to lead to further conflict with the older conservatism of his social ideal for her, for it was at the Y.M.C.A. that she met the missionaries through whose teaching she later became a Christian.

When her father learned that she was reading the Bible and studying Christianity, he was not worried. He liked for his children to learn new things and be modern in their thinking so long as they remained conservative and true to the ancient Japanese tradition in their conduct. But when he realized that her Christianity had passed from the realm of thinking into the realm of acting, he was troubled. At first he asked only that she stop attending Bible class and church, while she continued

to do her Bible reading, praying, and studying at home, and she complied dutifully. But, as he and her mother more and more clearly saw how much her new faith meant to her, they became increasingly troubled, and her mother complained to the father that Yukiko was upsetting their home. She was just old enough to marry; all of their friends were Buddhists, and most of them definitely hostile to Christianity; if she persisted in the strong attachment to Christianity, she would not be acceptable as a daughter-in-law in the home of any friend they had. In response to the mother's complaint that Yukiko was "upsetting their home," her father determined to cure her of this foolishness once and for all. He told her that she must stop reading her Bible and praying, and give up all Christian connections, or leave home: she must choose between her religion and her home. Probably if he had had any idea of the strength of her convictions, he would not have submitted her the choice; he could not think of her except as the obedient little girl she had always been. True to her Japanese manners, she did not reply when he spoke, but waited to discuss the question with her mother, and then to let her eldest brother give her reply to her father. When her brother spoke for her, a day or two later, she was not present, and she and her father did not mention the matter to each other again. She began to prepare to go away from home. She left a week later, and in the two and a half years that have passed since then she has seen no member of her family. As was to be expected, the mother regretted her words as soon as she saw where they had led, and she would receive her child home again at once if the father would agree. Her brothers were at first

angry that she had acted so unlike a Japanese daughter, but they see her viewpoint, too, and are friendly toward her. But no one in the family dares to mention her name to her father. And this family rupture arose, not over a religious problem, as it might seem at first sight but over a social one. To the father, religion means little, and what his child believed was of little or no concern to him; but her submission to the old standards of feminine conduct and filial obedience were of supreme importance. He gave her the opportunity to come in contact with the new and be influenced by it, and then demanded that she conform to the old.

We have quoted Haruko San as saying that "this generation of young people is in the middle of the change" from the old to the new. Because this is true, and because the old, from which they are turning, is not all bad nor is the new, toward which they are striving, all good, the period is a very dangerous one. The industrialization of the country has opened countless new fields of work for the young people and created an equal number of new problems. It has taken them out of their homes and thrown them together in a way that would have been unthinkable fifty years ago. Even the massing of large numbers of young men *or* young women for work together was so new as to call for drastic readjustments; and the idea of young men and young women working together was more revolutionary still. That young women should work at all, outside of their homes, was unheard of. Naturally the results of the change have not all been good. We need only look at our own young people in business and industry and consider how many years we have had to work on the problem to realize that the older conservative Jap-

anese have reason to be afraid of the new. A foreigner in Japan, passing a bus or streetcar terminal and seeing the drivers or motormen and the girls who take the tickets laughing and talking together, may rejoice that here are young men and young women working together in natural fellowship; an older Japanese, seeing the same thing, may sigh over the dangers involved in the breaking up of the old social system. *And both would be right.*

In their working hours the young people are fairly closely supervised; in their leisure time, the dangers of the new freedom become more acute. Under the old social order, the time of the young people was well filled within the home, and marriage came at a very early age. In recent years the marriage age, on the average, has advanced about three years, and for the hundreds of young people who have so largely thrown off the restraints of their parental homes, the problem of how to find recreation and amusement is a serious one. The school and colleges have for a number of years stressed their athletic programs, and many of the young men and young women have found social as well as physical enjoyment in the sports imported from the West and in the older Japanese forms of athletics. The Department of Education has recognized the need and is trying to help meet it by recommending worthwhile reading, by planning educational films and providing for their distribution, by endorsing the better kind of films and records, and by fostering the Young Men's and Young Women's Associations for young people between the ages of twelve and twenty-five. There are 15,569 of these societies for young men, with a membership of 2,456,505, and 13,537 for young women, with a membership of 1,-

507,738. They are under the supervision of the director of social education in each prefecture, and the Government makes an annual contribution to their support. Their activities are both recreational and educational.[1]

But these forms of amusement and recreation that are planned for them are not the only ones that appeal to the young people. With the coming of things Western, the moving picture entered Japan and became so popular that movie houses are all over the Empire. There are numerous Japanese films but the Western ones, with subtitles in Japanese to supplement the English, French, or German, are more popular. Some of these foreign films are of a high type, but many of them are unfit for young audiences in any country. At best, they need interpreting to the Japanese, who are unfamiliar with Western social customs, and who take the pictures they see as accurate representations of American or European life. As one missionary suggests, "To the Japanese, whose daily life is carefully ordered by their government, it seems reasonable that if these pictures of American life were untrue, our government would ban their export."[2] Certainly we do not want the Japanese estimate of our civilization to be based on the general run of our moving pictures; but more important than their effect upon the reputation of the West are their results in the lives of Japanese young people "who are just breaking away from ancient conventions and launching out into a freedom for which they are unprepared. If one studies the reports of the Japanese juvenile courts one finds that, like a sinister trail, the influence of the motion picture penetrates everywhere, with its

[1]**Spencer,** ***op. cit.,*** **p. 109.**
[2]**Spencer,** ***op. cit., p.*** **109f.**

dangerous lesson of moral indifference, sexual looseness, and crime."[3] Since 1937 there has been a strong sentiment against unnecessary spending, and the number of imported films has been restricted. But even under these circumstances, the statistics of one large city for the first eleven months of 1938 show an increase of forty per cent in the number of motion picture patrons over the same period in 1937. Young people must have amusement, and they seek it at the movies.

Worse than the movies are the cafes. A Christian Japanese young woman who was studying in America was traveling by automobile with some American friends. When mealtime came her host stopped his car at a restaurant over which hung the sign "Smith's Cafe." Matsuko San attempted to conceal her surprise, but said she did not care to go in. Her host and hostess insisted until at last she went with them, but she was obviously uncomfortable all through the meal. It was not until much later that her American friends learned the reason for Matsuko San's distress. In Japan, a cafe is a place that no well-bred young woman, Christian or non-Christian, may enter. It is a place to which young men go in search of the association with young women which they so naturally crave, but for which there is almost no legitimate provision. Since such contact is frowned upon and expected to be immoral, it too frequently is. Cafes are enormously popular and reach a much wider range of young men than are touched by the *geisha*[4] system and commercial vice. These latter have been under the strictest police control and are usually beyond the purse of the average youth. The cafe owes its rapid spread

[6]Spencer, *op, cit,,* p. 109f.
[4]**The geisha** are proffessional women entertainers.

over the whole country to the universal desire for cheap pleasure and for companionship with the opposite sex. Young people the world over face the same need. Commercial vice, the *geisha* system, and the cafe do not bring a satisfying answer to the problem, but neither they nor their equivalents in other countries can be completely wiped out until the legitimate need that produces them is met in the way of Christ.

As we saw in the case of the Kato family, it is in the home that the conflict of old and new is felt most seriously. The Westerner's first impression of the older Japanese society might naturally be that it was organized for the men. Certainly the men of the family—father, elder brother, husband, son—seem to exercise the authority and enjoy the comforts. But further study shows us that society was organized neither for the man nor the woman, but for the family. And by that we mean, not family in the Western sense of father, mother, and child, but family in the sense of the larger group, including the relatives. It is not really the father who has the final word, but in matters of consequence the family council, and sometimes the strongest voice in the council will be, not that of the father, but that of the old grandmother. The system has some very fine features. The family as a whole accepts responsibility for all of its members. If one member or one branch of the family is in trouble, the others come to the rescue. In times of unemployment the Government is not so seriously troubled as in other countries, because the unemployed return to their families, who take them in at whatever sacrifice. If an individual is in harmony with the will of his family, it adds its strength to his, and he is immeasur-

ably stronger for being part of it. But when he is in conflict with it, it can ruin him, because in the most important affairs of his life: his education, his marriage, and his career, he must follow the dictates of his family. His life is planned for him for the highest good of his family, and if he happens to be the eldest son, the responsibility for upholding the family tradition and fulfilling its destiny is doubly great. A younger son is sometimes allowed to start a new "family," of which he is the head. A daughter, unless she has no brother, is less important than a son to the family into which she is born, but it is necessary that she be prepared to make a favorable marriage, because in the home to which she will go she will have an important responsibility in carrying on the tradition of her husband's family. If she has no brother, her parents will select as her husband a man who is a younger son, not responsible for carrying on his own family line, and willing to be "adopted" and to take his wife's name. A childless couple will sometimes adopt both a boy and a girl, so that they may marry and carry on the family name. Since the greatest responsibility of girls is to marry and bear children to perpetuate their husbands' families, "they are particularly enjoined to be 'a good wife and a wise mother.' The ideal that should allure them in well doing is domesticity. They are seldom told of the larger or deeper virtues required of a human being. They are not expected to live a life of their own for the sake of life, but to be always subjected to the will of their husbands or children. No unmarried or childless woman exists in the scheme of 'national ethics,' or, if one exists, she is to be treated by respectable society as an odd bird. . . ."[5]

[5]**Nitobe in Ch*ristian Education in Japan*, p. 20f.**

Since the marriage of young people is of so much importance to the whole family, it is the family that does the match-making. When parents decide that their son is old enough to marry, they will secure "go-betweens" to find a suitable wife for him. Usually the "go-betweens" are a married couple, close friends of the parents, though there are also professional "go-betweens," and even some marriage bureaus. Often the parents will have some particular young woman in mind, and will make suggestions to the "go-betweens," who will in any case investigate all matters of importance, such as the health, education, moral qualifications, financial standing, and family background, of the prospective bride. The girl's parents, when they know that their daughter is being considered, will make similar investigations concerning the young man. Often, indeed, it is the girl's family who begin by looking for a husband'for her. When both families are fully satisfied, the young people are introduced to each other. Often their parents are already old friends, and sometimes the young couple have met before, but frequently this is their first meeting, and their last before their wedding. After this first meeting, they are given the opportunity to decline, but while in an increasing number of homes this right of refusal is real and sometimes used, in many others it is only nominal. To the Westerner it may be surprising that so many of such marriages turn out happily. Their success is the result of the careful investigation and selection made by the parents, and the attitude of the young people. When parents and "go-betweens" have done their work well, the young people are people who under favorable circumstances under our Western system might naturally

be expected to fall in love with each other; and so far from being prejudiced against each other because they have not been allowed free choice, they are so in tune with the system that they expect to be happy together.

That was the way marriages were managed under the old Japanese family system, and that is the way they are still arranged in the majority of Japanese families, though not always harmoniously* Where the Japanese social order, with its extreme submerging of the individual, and the Western order, with its excessive emphasis on individualism, have come into close contact, there has naturally been friction.

Some of the Western ideas that the young people have learned are good and are helping to raise their social ideal. One Japanese college girl wrote in an English theme, "Wife must be wife, not high maid-servant; mother must be mother, not nurse; human being must be human being. Woman is not a decoration of home, but a living spirit, or light—this is the idea which the strong, new woman who is going to save her sisters from their poor condition is proclaiming today in Japan."[6] The Christian wedding ceremony, with its solemn vows of mutual responsibility, has had so great an influence that the other religions are adopting similar rites.

But bad things as well as good have come into Japanese family life through Western influence. The imported movies, and the type of life that they too often picture, have misled many of the young people. The idea of free choice in marriage has caught many of them, and they have been unprepared, through the absence of any mixed social life in their youth, to make wise choices.

[6]**DeForest, Charlotte B.,** ***The Woman and the Leaven in Japan,*** **p. 36.**

As we said before, the presence of good and bad alike in both the Japanese and the Western systems makes the conflict the more serious. In some homes the transition is being made successfully, with right recognition of the good in both systems and of the importance of making changes slowly and only as the people are prepared for them. A young missionary said to the father in one such home, "Mr. Sato, you are so modern and do so many things in the American way, you should let your daughter choose her own husband." The father smiled at the missionary's lack of understanding of the whole situation and said, "We will let her have the last word, but her mother and I will have to have the first word."

In another Christian home the parents were willing to go even farther. At a winter resort their son met an American-born Japanese young woman, and they fell in love with each other. The boy knew that his parents had other plans for his marriage, and that a "romance," even though they might not object to the young lady herself, would be a shocking idea to them. He was afraid to tell them how he felt, and in his need for advice and help he went to a missionary friend. Knowing the boy's parents and feeling sure they would put their son's happiness first, she offered to speak to them for him, and suggested that he ask them to invite her and the young lady to dinner on the same evening. This they did, and when the meal was finished the young people were left to look at photograph albums together while the father and mother and the missionary withdrew for a conference. The missionary had done all the investigating that a professional "go-between" might have done and was able to sat-

isfy the parents on every point. When the conference was over, the young couple were called in and the father spoke to his boy.

"Your mother and I are old-fashioned. We don't like this way of doing things. But your happiness is more important to us than anything else. Perhaps we can be a little more liberal than other people because our family have been Christians for three generations. We don't have any objection to this young woman. She seems to be a fine Christian, and that is what we were most concerned about in your wife. Are you sure she is the one you want to marry?" When the boy had given his answer, he turned to the girl.

"Is my son the one you want to marry?"

"Well then," he concluded, "you may do this: you may be engaged for one year. You may see each other often and go places together. If at the end of the year you still want to marry, then we will have the wedding."

For the next year this couple had such an engagement as most Japanese young people could not imagine, and at the end of it they were married. Their home since has been known for being an unusually happy one. But the freedom that these liberal parents gave them would not have been possible in a country community; their reputations would have been ruined.

Some parents go to the other extreme. A missionary and her young Japanese friend had been talking of the marriage of one of their friends. "Yoshiko San," the missionary said, "the other teachers say that you, too, should marry soon, because you are so romantic."

Yoshiko San laughed and then grew serious. "Yes,

Sensei, I am romantic, and I would like to have a romance, but I can't. My sister had one, so I can't."

"Your sister had one?" the missionary asked in surprise, knowing that a romance in the Western sense, which Yoshiko San understood through her reading, was an unusual thing for a Japanese young woman.

"Yes, and my father has always blamed it on me. That's why I have to be a very good and obedient daughter and try to please him."

"But what happened?" the missionary wanted to know.

"It was while I was in Tokyo in college. My sister came to visit me, and at the home where I was living met a young man. They liked each other and wanted to get married. I wrote to my father for them to ask his permission, and he refused."

"Didn't he like the young man?"

"Oh, it wasn't that. He had no real objection to the young man, but he wanted my sister to marry in the Japanese way—somebody he selected. But finally he saw they weren't going to give in and gave his permission to have her registration changed." It is registering the bride as a member of her husband's family that makes a Japanese wedding legal.

"How has the marriage turned out?" inquired the missionary.

"Oh, they are very happy. They've been married three years now and have a little girl."

"Then I suppose your father has forgiven them, since it turned out well."

"No, indeed. He lets my sister come home for visits and is very devoted to her little girl, but he still refuses to meet my brother-in-law, and he still

blames me for not chaperoning my sister better. So that's why I have to be such a good daughter."

Some months later Yoshiko San was again talking to her missionary friend. Discussion of the missionary's approaching wedding again led to discussion of Yoshiko San's own as yet unplanned but inevitable marriage. "I've decided," she said with great emphasis, "that I'm not going to marry *just anybody."* This remark sounded so strange to Western ears that the missionary laughed.

"I mean that," Yoshiko San protested. "When my father finds a husband for me, if I don't like him I'm going to refuse to marry him. I want a Christian home. I've decided I'm not going to marry anybody who isn't a Christian."

But Yoshiko San, the Christian daughter in a Buddhist home, was not able to live up to her resolve: the man she married is not a Christian.

It is for girls like Yoshiko San that the marriage problem is most serious, girls who through Christian schools or other contacts have found faith in Christ, but have little hope of being married to Christian husbands. Sometimes they refuse to marry the non-Christian husbands their fathers choose for them, and sometimes serious trouble results. One young woman I met was disowned by the uncle who was her guardian, because she refused to marry a man who was not a Christian. Another young woman had a somewhat different experience. Her father had refused several offers of marriage for her, but at last there came an offer from the family of a young man whom he considered in every way desirable. Being satisfied with the young man, he was writing the answers to the questions about his daughter. When he came to "What is her religion?" he turned to her for the answer.

"I am a Christian,"

"I'm afraid to put that down. This boy's family aren't Christians, and they may object to having a Christian daughter-in-law."

"But she *is* a Christian," her younger brother interposed. "It would be better for them to know it before the wedding than to find it out afterwards." So the father wrote "Christian," and the young man's family withdrew their offer of marriage. They did not want a Christian daughter-in-law.

Sometimes a Christian girl marries a non-Christian husband, and quickly wins him, but the danger is that instead of winning him, she will conform to his way of life, and neglect her religion, gradually losing all connection with her church. Friends wrote us of a bride who had moved to our neighborhood, a Christian whose husband was not a Christian. We went to call. She told us that her husband had no objection to her faith, but when we asked what church she was attending, she replied that Sunday was his only day off, and he didn't like for her to be away from home then. It works in Japan just as it works in America when Christians marry people who do not share their faith. The greatest difference is that in Japan the young people have so little opportunity to choose Christian life-partners.

We have said that the Japanese marriage system can, and often does, work well. The Christian Japanese couples of our acquaintance seem to be really happily married, and almost without exception their marriages were arranged for them, without their knowing each other before. It is more important who operates a system, than what the system is.

In the spring of my first year in Kokura I was invited with the members of the music department

to a luncheon at the home of one of our young teachers. She was soon to be married, and though she had seen her fiance only once she was very happy about it. She showed us her trousseau and the beautiful new *tonsu* (chest of drawers) that is part of the bride's dowry. Some of the other Japanese young women present were almost jealous of her happiness, for they knew as she did that she could trust her mother (the widow of one of our earliest pastors) and her brother to choose well for her; and the man she was to marry was, like her, an active Christian.

Later we attended the wedding ceremony at the church. The bride was lovely in her beautiful formal kimono; the groom was equally formally dressed in a Western morning suit. They had been betrothed in the Japanese way, without knowing each other; but their vows of perpetual love and faithfulness were Christian.

The Christian forces in Japan are trying to help Japanese Youth to face life with right social adjustments. There is much for them to do in correcting the outstanding social evils. The fight for personal purity was begun in Japan by Christians and is making real progress. The W.C.T.U. is active in its work to free the young people from the temptation of the liquor traffic. A number of communities have banished liquor and are now operating successfully as "Temperance Villages." A Youth Guidance Association, for befriending boys and youths, particularly those who have already been in trouble, was organized in Tokyo in March, 1937, by an interdenominational group.

The opportunity for constructive work is as great as that for corrective. Our schools are places where

stian ideals of personal relationships may be lit and demonstrated. The homes of the mistries and of the Japanese who have found the stian way are also places where young people come for fellowship, and to see for themselves difference between a Christian home and one out Christ.

issionaries especially have a great opportunity dp their young friends appreciate and conserve : is good in the Japanese system, and see and I the wrong things among the Western influ-3 that come to them. For the missionaries also e all-important task of leading the young people are throwing off the social restraint that con- Japanese society to accept for themselves the rol of personal restraint. Those who seek free- must be led to the perfect freedom that is to be d through obedience to Christ,

issionaries and pastors may also provide opporties for wholesome recreation and association ;he young people, being careful always to "avoid appearance of evil," remembering that a thing appears harmless to them may yet do great *n* if it is accepted as wrong by the whole comity. Two Bible class boys came to the mission lence one afternoon, as they were in the habit oing, to play some of the American games and at the American magazines that the missions kept available for them. On this occasion they ndtwo of the missionaries at home, and with *a* three Japanese young ladies. The seven of *a* played games and had a happy, profitable rnoon together. But one of the boys was espey attracted by one of the girls, and, when he ned that she was visiting at the missionaries'

home for several weeks, he began to come often, and alone, at times when he was sure she would be at home- The two younger missionaries, relatively new from America, were inclined to smile at this young romance; but the older missionary, better acquainted with Japanese ways, rightly decreed that the young lady guest was not to be "at home" to her admirer, and that she was to see him only at church, where the men sit on one side of the room and the ladies on the other. In a community more accustomed to Western ways, or in a few years from now even in that community, perhaps the handling of the situation might be quite different.

Missionaries and, to a greater degree, Christian pastors have a fine opportunity in serving as "go-betweens" to find Christian husbands or wives for their young friends, that they may have Christian homes. Miss Lancaster has several times been called upon by some Christian boy from her Bible class to help find a Christian wife for him from among the graduates of Seinan Jo Gakuin. She tries when possible to let the young people see each other before any proposal is made, and before the young lady knows that one is being considered. Sometimes she is amused at the qualifications her boys ask for in their wives, and sometimes she has trouble satisfying them. But she is always glad to serve in this capacity, because she is answering a real need in helping Christian people to have Christian homes.

The problem of social adjustment is universal. Its solution is a matter of concern to young people all over the world, because, though the outward details may vary from country to country, the fundamental answer is the same everywhere. It is not a Japanese problem; it is a world problem, and Ameri-

can Christians may have a large part in solving it for the world. We may stop the export of such motion pictures as might be expected to corrupt the ideals of youth. But more fundamentally, we may put our own house in order, making Christian our own contacts in work, recreation, and home-making. We could do nothing better toward helping Japanese youth solves his social problem than accepting and putting into practice Christ's solution for our own.

CHAPTER FIVE

FACING LIFE WITH A VICTORIOUS FAITH

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A missionary couple had just returned to America for furlough. On their first evening in the United States, in the railway station of a Western city, the wife met a woman who seemed interested in knowing that they were missionaries to Japan. "But why should they send missionaries to Japan?" she asked. "Don't the Japanese have a beautiful religion of their own?"

Later the same evening, on the train, the husband met some men who were interested in the same question. One of them said, "I don't believe in taking your own religion and forcing it on somebody else."

Some months afterwards the wife ran into the question again, this time in a different form. At a tea a young woman said to her, "I told my husband you Were missionaries to Japan, and he said he couldn't understand why they send missionaries there, when Japan is so civilized and so advanced."

The answer to these people lies in the words of a young Buddhist priest who went to call on a missionary. He was a priest of one of the more vigorous sects of Buddhism and was himself a very active leader of young people. He and the missionary talked for some time, at the end of which he said, "The difference between you and me is that you have found, and I am only seeking."

Another Japanese, a Christian leader, offers his answer to the question: "There are many religions in Japan, but her greatest need is the faith that brings forth repentance, forgiveness, and new life. What we need is the new creation in Christ. A religion which has no power to reach the depth of the

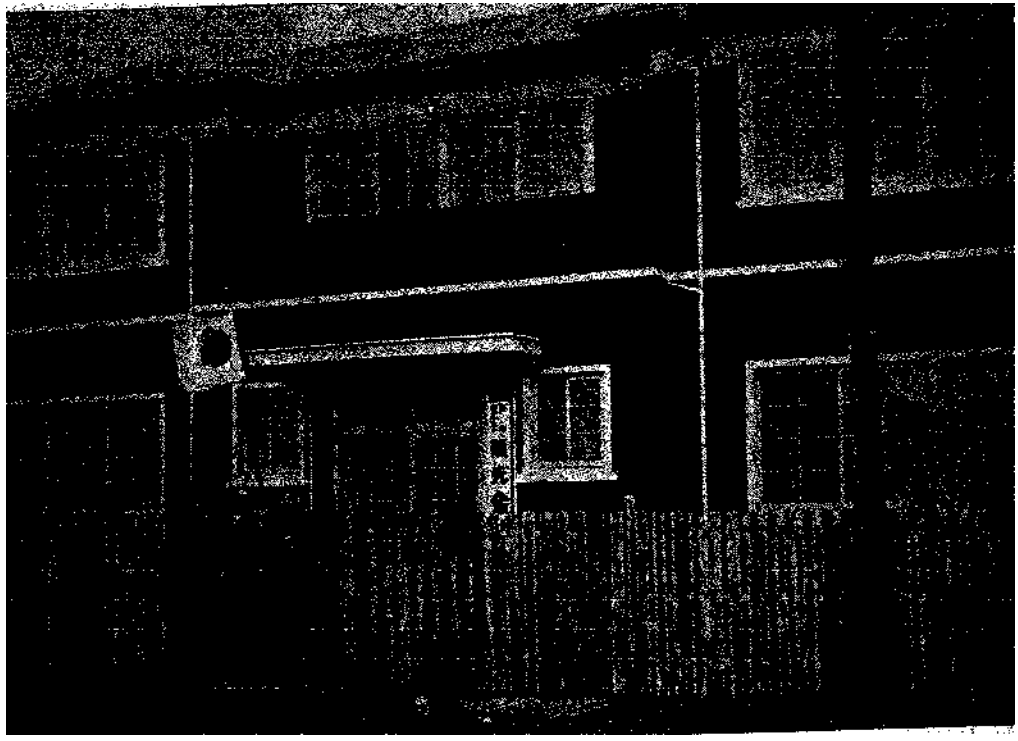
soul and make inner change in the personality is of no account"[1]

"And if it can be shown that American college and university students need Christ in their lives to attain the fullest realization of their capacities and to develop in them a spirit that ministers unto others, then Japanese college and university students, too, can be shown to need this same Christ, without it being necessary to picture all non-Christian young men of Japan as immoral and selfish."[2] And if it can be shown that Western civilization fails at the points where.it rejects Christ, then it can be shown that Japanese civilization and culture, too, are incomplete without this same Christ, without it being necessary to picture the nation as backward or uncivilized. We have seen in our study of the social problems of Japanese Youth that the influence of Western civilization on Japan has not been entirely good. It is not Western civilization that Christian missionaries go to take to Japan, it is Christ.

The supreme need of Japanese youth, in common with the youth of all the world, as they face life, is the need for a victorious faith. Japanese religions have no adequate conception of God, such as is revealed in Christ, upon which to build such a faith. Young people need a faith that can give purpose and a sense of direction to life, and that in the confusion of relative good and of relative standards of right and wrong leads to clear moral judgment. They need a faith that brings them to personal conviction of sin and repentance and then gives them the power for the continued victory over sin. They need a faith that creates in them a sense of responsibility

[1]**Chiba, Y., article in *Japan Christian Yearbook,* 1939, p. 98.**
[2]**Reischauer, August Karl, D.D., *The Task in Japan,* p. 59.**

West Japan Baptist **Convention meeting** in 1939



Miss Naomi Shell standing between her two co-workers at the entrance 'to . the Baptist Good Will Center, Tobata, Japan" . .;-

for the good of all people and demands to be shared; a faith that is the natural companion of a joyous hope and of a love that controls all the aspects of their life. Where, except in Christ, could they find this faith?

It is true that the Japanese do have "a beautiful religion of their own." They have two main religions besides Christianity, and there is much that is beautiful and much that is far from beautiful in both of them. *Shinto* is the indigenous religion of Japan, but Buddhism, which entered the country in the sixth century, compromised with *Shinto* and so largely incorporated this native religion within itself that it became completely naturalized.

Shinto has no real sacred scriptures, but the *Kojiki* and the *Nihongi,* books recounting stories of the gods and of the creation of Japan, and semi-legendary history of the country up to the time of their writing may be regarded as "the authoritative standards by which to determine the nature of this religion. As one reads these pages one is impressed with their primitive character. It is the sort of legend and mythology which the Babylonians outgrew over five thousand years ago. How a modern people professes to draw spiritual nourishment from such stories is certainly a puzzle."[3] *Shinto* is the basis of Japanese patriotism and teaches ancestor worship. Its shrines are simple and free from idols, and many of them are places of exquisite beauty. It places great emphasis on ceremonial purity, but has little to say about personal purity. It is a religion not without beauty, but without the power to give Japanese youth a victorious faith with which to face life.

[3]**Reischauer,** ***op. cit.,*** **p. 80.**

Buddhism also has in it elements of beauty and of truth. One of its sects teaches a way of salvation remarkably similar to our Christian teaching. But in its final word, it denies reality even to God, or any real significance and value to personality, either human or divine. Its philosophy leads to pessimism rather than to hope. One young Christian is reported to have said that one of the greatest benefits he received from two years of study in America was release from pessimism; that even after he became a Christian, the influence of his background was so strong upon him that he could not shake it off in Japan. Moreover, all that is highest in the thinking and teaching of Buddhism, is for the more enlightened only; what is given to the masses of the people is largely superstition. "This constitutes the heaviest count against Buddhism namely, that it has so constantly compromised with the lowest forms of religion down through the centuries that* it is now identified with these things in the minds of the people. It therefore often becomes a real obstacle to all progress and truth."[4] It cannot offer to the young people of Japan a victorious faith with which to face life.

Though it is not a religion, we need to mention here also Confucianism, because it is the philosophy upon which Japanese society and culture are built. It has in its teachings much that is lofty and beautiful. Its supreme ideal is loyalty, a concept that can be used in expressing the Christian message to the Japanese. But it is deficient in having no adequate concept of sin or of man's need of divine aid. It is not the way of victorious faith for Japanese youth.

[4]**Reischauer,** ***op. cit,*** **p. 106.**

Not only do the religions of Japan fail to give to Japanese youth the answer to his need; they hinder him from finding it in Christ. Often a young man to whom his family's faith means little or nothing will continue to adhere to it outwardly because of the strong sense of loyalty, so common in Japan, that he feels to his family and his ancestors. This is most apt to be true of eldest sons, but it happens in other cases as well. We know of one Japanese mother, the widow of a Christian, who sent her children to Sunday school and urged them to accept Christ; but because she felt so keenly her responsibility to her Buddhist ancestors, she could not do as she urged her children to do. She was glad to free her children from the claim of their ancestors upon them, but she had to acknowledge it for herself.

In other cases the young people are receptive to the Christian message but their parents, loyal to the family relrgion, oppose their accepting Christ with all the forces of Japanese family authority. Most non-Christian families would rather have their young people remain outwardly faithful to the old religion, while they believe nothing, than have them become Christians. Two young women working in a missionary home waited months after their conversion before they were baptized, because they wanted the consent of their families. Often students at Seinan Jo Gakuin have to wait longer than that, and some of them never do get permission.

Perhaps the most serious of the ways in which Japanese religions hinder the young people from finding the victorious faith in Christ is in turning them toward irreligion. Dr. Kagawa writes concerning *Shinto,* "Probably from eighty to ninety per cent of the graduates of middle schools have little

or no respect for the village shrine by the time they graduate."[5] And Dr. Reischauer says, "They have learned to laugh at the superstitions of their fathers. A few who have outgrown these superstitions have found something better in religion, but the vast majority identify religion with such superstitions, and therefore are indifferent to its claims on their lives. . . . One cannot blame them, for what they have seen of religion in the form of popular Buddhism is something for the enlightened to outgrow."[6] To this distrust of all religion, resulting from their discovery of the inadequacy of religion as they know it, are added the forces of communism, fascism, secularism, materialism, and nationalism which trouble the young people of the West. As in other countries, many of them think themselves atheists while in fact they worship the false gods these things set up. Japan is swept by world currents; the religious problems of her young people are the religious problems of young people all around the world, and their solution must be the same.

One of the most powerful false gods in the world today is the State. Patriotism and deep reverence for the Imperial Family have for centuries been characteristic of Japan, but the present intense nationalism has developed as the same spirit has grown in other countries. In our discussion of *Shinto* we were thinking of it as a religion. Some years ago the Government made a distinction between Sectarian *Shinto,* which it regards as a religion that the people may accept or reject as they please, and State *Shinto,* which, it declares, is not a religion, but a patriotic cult, calling for the allegiance of every

[5]**Kagawa, Toyohiko,** ***Christ and Japan,*** **translated by William Axling, p. 94.**

[6]**Reischauer, op.** ***cit,*****, p. 105.**

While for many people this difference in forms is clear, and there are Christians who r respects at the State *Shinto* shrines with- f eeling of compromising their religion, there ibers of others who see no meaning in the on. And whether it is expressed through *linto* or only in the attitude of mind, "loyalty mperor and country is the highest religion ipanese know, and any religion which in any ght weaken this spirit of loyalty is naturally d as the chief enemy of the nation'/ One man after writing of his new interest in nity added, "But that does not mean that I ept the religion as it is . • . while I was in knew, in a true sense, the pride of being rapanese, the meaning of our blood, our race, sory. You will say that Christianity is super- but as Japanese we must accept it in a new There must be Japanese Christianity." Na- na comes between young people and Christ • parts of the world as well as in Japan; and of the State is no less a false religion when ars in so-called Christian nations than it is n.

Japanese young people are hindered from ig Christ by feeling that Christianity is a religion, and by identifying it with Western There was a time in the history of Japan hristianity was the more popular because it nsidered Western, but since that day has people have gone back to the older preju- arried over from the time of the great er- i of Christians in the late sixteenth and early enth centuries and renewed by the present

ler, ***op. cit.,*** **p. 82.**

world situation. There is a feeling, sometimes very vague and sometimes stronger, that because Christianity is brought by foreigners it must be dangerous to the State, and that any identification with it savors of disloyalty. Christianity must not follow the precedent of Buddhism in compromising with the religions of Japan; but since the religion of Christ is in fact universal, it would seem important that we avoid presenting it as a Western thing, and as far as possible express the message in ways that the Japanese will recognize as being not foreign to them.

Closely related to the feeling of loyalty to Japan is another barrier between Japanese Youth and their surrender to Christ. It is the total absence from Japanese teaching of the concept of sin. A Japanese policeman said to one of our guests, "My country, in all of its history, has never done anything wrong." Dr. Kagawa writes: "The Japanese have a strong antipathy for the concept of sin. One reason why Christianity does not receive an open-hearted welcome is because of Christ's reiterated emphasis on sin. The Japanese, with their aversion to criticism and their unyielding spirit will not recognize the sin in their own soul. When it comes to this question, like the Pharisee of old, they simply know how to look with disdain at the publican sitting by their side."[8]

Though Japanese Youth allows so many things to come between him and the victorious faith he might find in Christ and tries to convince himself that he does not need religion, he is not satisfied. Atheism, though he tries to embrace it, is foreign to his nature. "In the past, atheistic and anti-religious

[8]**Kagawa, *op. cit.*, pp. 44, 45.**

movements have been launched one after another. In no instance have they scored any signal success. Inevitably they have died out within a brief twelve months. The Japanese are too idealistic in their essential thought and temper to be carried away on anti-religious tides."[9] One young man who claimed to be an atheist and told his younger sister that her great interest in Christianity made him disappointed in the intelligence he had thought she had, after facing the reality of life and death on the battlefield wrote to her, "My conviction as an atheist has been entirely broken down, and I am now ready to bow my head before something supernatural."

Though Japanese young people are reluctant to come to Christ, they are dissatisfied without him. The young woman who in describing herself before her conversion said, "I was a very gloomy girl" might well have been speaking for thousands of her brothers and sisters. Japanese young people, especially the student class, think much, take their thoughts very seriously, and, not having the Light to guide them, fail to find their way through. The gloom rests heavy upon them, and many of them, in their depression, commit suicide. Without a victorious faith, Japanese young people, like all other young people, find no enduring meaning in life.

After they know Christ and faith in him, their attitude is different. The same young woman who said she was "a very gloomy girl" later said, "Now I am always happy. Even when sad things come [she has had much to make her sad], I can be happy in Christ."

Since Japanese young people, like all other young people, so greatly need the victorious faith in Christ

[9] *Ibid.*, pp. 22, 23.

with which to face life, and since they have so many barriers in the way of their finding and accepting the faith, how are they to be won? What are we doing to help them?

The churches are, of course, agencies for winning youth. Mr. Spencer writes that "To the young people, especially, the Christian churches are the chief and frequently the only places where their natural desire for fellowship, recreation and for an opportunity to discuss together their common problems can be satisfied in a healthy and stimulating atmosphere."[10] And in such an atmosphere young people can be won, and new faith can grow stronger. Many churches follow the plan of having "youth services" at regular times, allowing the young people to have complete charge of a Sunday evening service. This not only helps the young Christians toward their own maturity, but it also gives them an opportunity to bear public witness of their faith to their young friends, who, like young people everywhere, are sometimes more willing to listen to their contemporaries than to their elders.

Many of the churches have young people's organizations and Bible classes. There are a number of Young Woman's Auxiliaries in our Baptist churches, the largest, of course, being the one at Seinan Jo Gakuin's School Church. Since 1925, the Woman's Missionary Society has sponsored a summer assembly of about a week each year for the Y.W.A. girls. This assembly, usually held on the campus of Seinan Jo Gakuin, is sometimes attended by more than one hundred young women, many of whom are not Christians at the beginning of the conference. Outstanding Christians from different

[10]**Spencer,** ***op. cit.,*** **p. 144.**

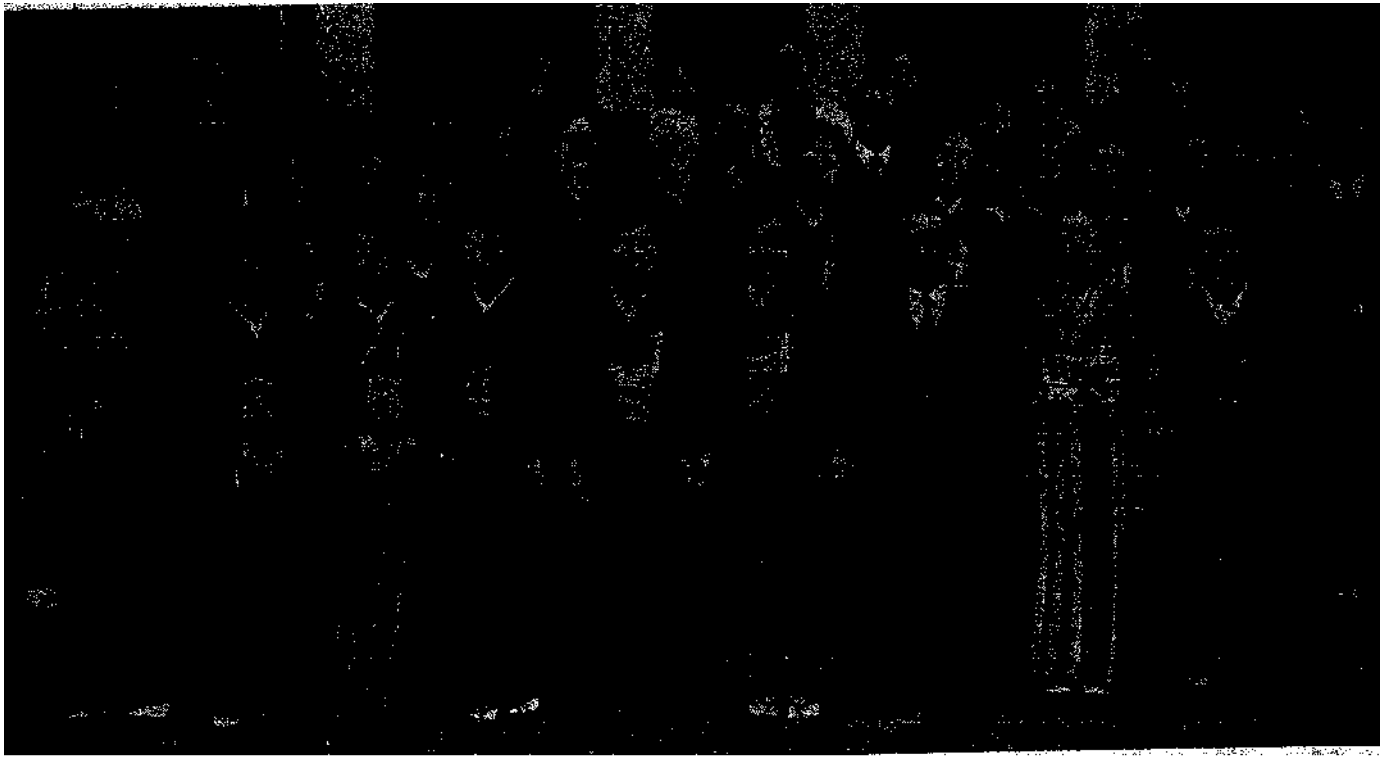
Dr. Y, Chiba and Family, In January, 1940, Br, Chiba was elected President of the Union Baptist Seminary to be located in Tokyo

parts of the country come to give lectures and lead the Bible study hours, and there are always a number of the young women who make their decision to follow Christ before the week is over.

Many of the individual churches conduct similar conferences on a smaller scale for groups of their young men or young women and find them effective in leading the young people to faith in Christ.

One of the most effective ways of gaining access to young people is through English Bible classes. These classes are held sometimes in churches and sometimes in missionaries' homes. Young women and, to an even greater degree, young men, will study anything for the sake of studying it in English with a foreigner. An English Bible class is popular not for the Bible but for the English, and young people who might never enter a church for the sake of religion are glad to attend if a foreigner is there to teach them in English. Naturally the teacher tries to make use of this opportunity to give his pupils something better than they come for, and many young people whose minds were closed to Christ have through their study of the Bible in English come to victorious faith in him. One Sunday at the Kokura church after a baptismal service the pastor announced that this was "Lancaster Day," because three of the four newly baptized young people were Miss Lancaster's Bible class boys. Many of the Christian leaders of Japan today had their first contact with Christianity through English Bible classes.

We have talked in chapter three of the work our Baptist schools are doing to lead the students to the victorious faith in Christ; we have work also to do in winning the students of government and other



Japan W.M.U. Convention, October, 1939. Mrs, C. K Dozier, center left

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We have talked in chapter three of the work our Baptist schools are doing to lead the students to the victorious faith in Christ; we have work also to do in winning the students of government and other

non-Christian schools. Colleges in Japan do not attempt to provide dormitory space for all of their students. There is a great opportunity in furnishing homes where the students may live in a Christian atmosphere. Northern Baptists have for a number of years had such a dormitory in Tokyo for young women.

Our Mission and Japanese Convention began student work in Tokyo, in 1919, under the leadership of Dr. and Mrs. W. H. Clarke, who were succeeded in the work by Mr. and Mrs. Hermon S. Ray. Now the undertaking is superintended by Mr. Kiyoki Yuya, pastor of the Koishikawa church, and a committee of the Convention. The young men's dormitory is on the same grounds with the Koishikawa church, the pastor's home, and a missionary residence, now unoccupied. It is intended especially to provide a Christian home for the boys who go from our churches to Tokyo for their education." It furnishes an environment in which their faith may grow and be strengthened rather than be shaken by the impact of the new in the metropolis. But these boys from Christian churches are not the only ones living in the hostel; the others, from different backgrounds, come into close contact with the Christian message and way of life.

Northern Baptists are carrying on a very fine undertaking for the students of Waseda, the largest university in Tokyo. Adjacent to the campus they have a dormitory, a missionary residence, and a large building, known as Scott Hall, well equipped for worship services, study classes, and recreational activities. There would seem to be great opportunity for similar work in the other universities and colleges of Japan.

Another avenue of approach to Japanese Youth is through literature. The sight of students standing and reading in the open news stalls and book stores is common all over Japan, Nor is it only the student class that reads; it is everybody. Translations of foreign books, Japanese books, magazines, and newspapers are all read in almost unbelievable numbers.

Since everybody reads the newspapers, it has been possible to reach a large number of people through "newspaper evangelism." Young people, seeing the Christian advertisement in their daily paper, have responded to its invitation and written of their social and religious problems with a freedom they could hardly have felt in talking face to face. Many contacts thus begun have led young people to the victorious faith they need.

On a visit to the Orient at the beginning of the century, Mr. Joshua Levering was so impressed with the possibility of reaching the Japanese through the printed page that he suggested to the Sunday School Board that they make a gift for the purpose. They responded with a contribution of $500, and *Fukuin Shokwan,* the publication society of the West Japan Baptist Convention, was begun in 1903. For thirty-one years this work was ably directed by Dr. E. N. Walne, who was succeeded upon his retirement by a young Japanese. Not only did Dr. Walne select his successor; he even arranged for his marriage to the *Fukuin Shokwan's* secretary! Through the years the *Fukuin Shokwan* has done a constructive work in bringing people into contact with the Christian message through the publication of books, tracts, and papers, the distribution of Bibles, books, and tracts published by other agencies, and by the spon-

soring of the translation of outstanding religious books from English into Japanese. In 1938, it was decided that the *Fukuin Shokwan* should follow the example of our Baptist book stores here in the United States in handling secular as well as religious books. The purpose of this step is largely financial, but it should produce other good results as well, both in providing those who must always have a book in hand with worth-while secular reading, and in attracting people, who might not otherwise come, to the store, and thus leading them* to make contact with the definitely religious books.

In Japan, as anywhere else, young people are most readily won by sincere love. A Japanese college girl was talking to her missionary friend about her roommate, whom she was trying to lead to Christ. "I'm trying to do it by loving her," she said, "because that's the way I was won." For many Japanese, the surest way of expressing love to them is through social service. In the matter of ministering to those in poverty the Christian forces have set an example that some of the Buddhist sects have followed; but most non-Christians, though they feel a compelling responsibility to share the last thing they have with their remotest relative, do not seem to have much concept of the larger meaning of social service. Some years ago the Emperor decorated thirty-six people for twenty-five years of notable social service. Of these, six were foreign missionaries and twenty-seven were Japanese Christians.

Our Mission and Convention in Japan are interested in various lines of social service, but our most outstanding undertaking is the Good Will Center, in Tobata, opened in 1929 by Miss Naomi Schell, and sponsored by the Woman's Missionary Unions

of Japan and America. Miss Schell chose as the Japanese name for the Good Will Center the word *Rinkosha,* which means "Neighborhood Lighthouse." Tobata is a manufacturing city in America. The *Rinkosha,* radiating cleanliness, health, education, and a spirit of co-operation and love through one of the poorer communities, is indeed a lighthouse. Miss Schell has a staff of Japanese who work with her in the many undertakings of the Center, and after the summer of 1941, she will also have the help of Miss Floryne Miller, who is now studying the language in Tokyo. A kindergarten of about fifty children not only gives Christian training and physical care to the children themselves, but provides an entrance into their homes. A resident trained nurse inspects the children daily, giving treatment to those whose eyes are infected, and teaching all of them principles of cleanliness; she also attends the sick people of the neighborhood. Her unselfish service to the whole community is one of the Center's most effective testimonies to the love of Christ. Other features of the program include a Sunday school, a reading room, a mothers' club, which sponsors a co-operative store, clubs for younger and older boys and girls, and an English night school which meets twice a week and is attended by both young men and young women. The night school has a regular chapel service, conducted once a week in English and once in Japanese. Several young people have been led to the victorious faith in Christ through their contact with the night school, and other people have been won through the other activities of the Center.

The distinction is often made between "evangelistic missionaries" and other types of mission-

aries. The distinction is a false one. Probably more young people are evangelized through institutional work than through preaching that is apart from any institution other than a church. But this is not to say that there is no place for what are known as evangelistic missionaries and direct evangelistic work. Our Japanese Convention is in great need of more of both. We have at the time of this writing five missionaries on the field who are not connected with the institutions we have discussed: Mr. E. 0. Mills, who has already passed the retirement age and is returning to America in June, 1940; Dr. and Mrs. J. F. Ray, who have also passed the retirement age; and Mr. and Mrs. H. B. Ramsour, who are in language school and will not be ready to go to their regular place of work until the summer of 1941.

Perhaps their extreme reserve, long bred into them by their Confucian teaching, is one of the things that make Japanese less evangelistic than they might be. The idea of a long evangelistic meeting in one church has never been popular with them. Most of the churches and the Good Will Center have such meetings once or twice a year, but it is a difficult matter to persuade the church to continue the meetings beyond three days. One of the reasons for this, of course, is that because the Japanese are not used to congregational meetings in their Japanese religions, the pastors and church leaders are afraid that people will not come to the services more than three days in succession.

In recent years, our churches are evincing a greater spirit of evangelism. A convention-wide evangelistic campaign was decided upon as the most fitting way to celebrate the Fiftieth Anniversary.

Gr«m-n of the student living in the Student Hostel in Tokyo (1935). Center **front:** *Mrs,* K. Yuya, Dr. Maxfield Garrott, **Dr.** W, H**. Clarke, and Mr Yuya**

The Y.W.A. Camp held at Seinan Jo Gakuin, 1938

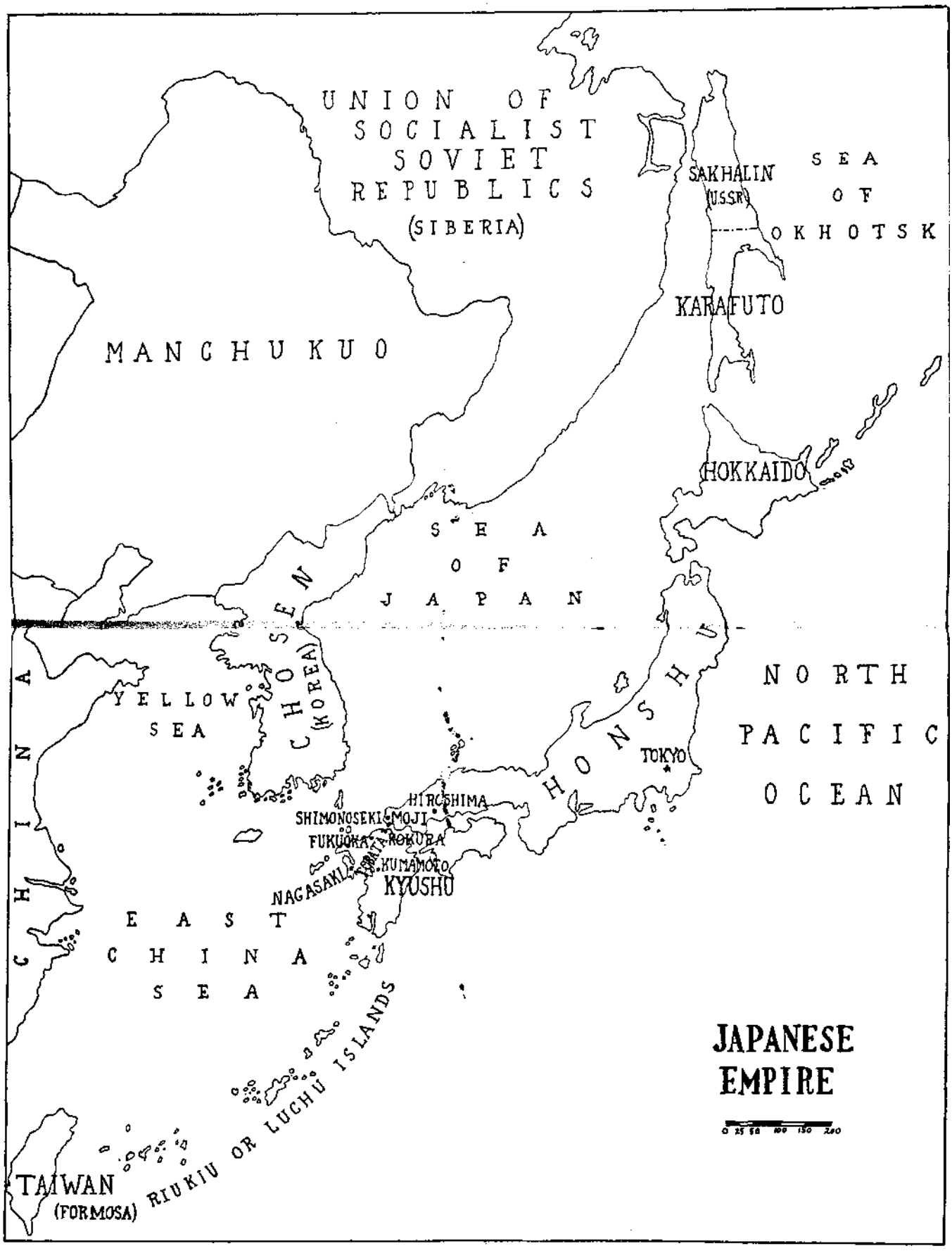
Meanwhile the National Christian Council, feeling the need of greater effort to reach the masses of the people with the gospel message, made plans for a three-year evangelistic campaign, beginning in 1939 and extending through 1941. This campaign is being carried on in co-operation with the campaigns already planned by individual denominations, including our own, and the leaders of all denominations have pledged their support. Outstanding Christian leaders are giving whole or part time to this special effort, and are being sent all over the country at the request of local groups. Dr. Kagawa is giving all of his time and is being heard by great audiences, sometimes as many as three or four times in a day. The campaign includes three distinct efforts: preparation and training, such as retreats and conferences; direct evangelism; and follow-up work. Dr. Kagawa was in Fukuoka in the spring of 1939. He preached several times within two days to student groups and large general audiences. At the services cards were distributed for interested people to sign, giving with their names the names of the churches for which they felt some preference. These cards were then given to the local churches for them to carry on the follow-up work. The interest in this campaign, not only among the leaders but also among the laymen, is encouraging. Our maid, in harmony with the general spirit, attended, taking her non-Christian friends with her.

This evangelistic campaign is the work primarily of the Japanese Christians and churches, as indeed it should be, for, as Dr. Reischauer says, "After all the work of missions is only a preliminary work; the main task must devolve upon the native church."[11]

[11] **Reischauer , op. *cit.*, p. 46.**

It is through Japanese Christian young people that Japanese youth can best be brought to the victorious faith in Christ, and they are willing to undertake the task. We have told in another chapter how the Christian girls at Seinan Jo Gakuin are eager and effective in witnessing to their classmates. The boys in Fukuoka are interested in winning their friends, too. One of them used to come frequently to the missionary's home for the morning devotional time, bringing his non-Christian friends with him. The young maid in a missionary home was converted and baptized in the autumn. In the spring, the missionary's wife thought she noticed that the young woman was losing interest in her religion and was thinking of what she might do to help her when the girl came to her with a request that was reassuring. *"Sensei,"* she said, "have you some Christian tracts you could let me have? When I was at home on my last holiday I was talking with a friend who works at the post office in our town, and now she believes, too. I'd like to send her some tracts."

The task of winning Japan for Christ belongs to the Christian young people, and they are willing to accept the responsibility; but they need training. One young woman of limited education was converted and felt strongly the desire to share with others the faith that meant victory for her. She wanted to give her whole time to Christian witnessing and knew that our Training School in Fukuoka was a place where young women might be prepared for such work. But she was too ignorant, too uneducated ; she knew she could not meet the entrance requirements. She finished her course in a sewing school and returned to her home, trying to put out


UNION OF SOCIALIST SOVIET REPUBLICS
(SIBERIA)
SAKHALIN (U.S.S.R.)
SEA OF OKHOTSK
KARAFUTO
MANCHUKUO
HOKKAIDO
SEA OF JAPAN
CHOSEN (KOREA)
YELLOW SEA
CHINA
HONSHU
NORTH PACIFIC OCEAN
TOKYO
HIROSHIMA
SHIMONOSEKI-MOJI
FUKUOKA
KOKURA
KUMAMOTO
NAGASAKI
KYUSHU
EAST CHINA SEA
RIUKIU OR LUCHU ISLANDS
TAIWAN
(FORMOSA)
JAPANESE EMPIRE

tion should unite into one denominational group for the whole nation. At the same time it was decided to have one theological seminary, located in Tokyo, for this new convention. Dr. Y. Chiba, who has been an outstanding leader at different times in both the Eastern and the Western conventions, was elected president of the new Seminary. The faculty includes Japanese from both sections of the country, and missionaries of both boards. Through 1940, while he is still in language school, Mr. H. B. Ramsour is giving part of his time for teaching English, and Dr. and Mrs. W. M. Garrott are to be located in Tokyo for work in the Seminary, also.

The seminary students, like the training school girls, come because they believe that the victorious faith in Christ is the answer to the need of Japan, and they want preparation for leading people into this faith. One of our students, a converted Buddhist priest, was so eager to be doing 'things peo pie that, with his wife and child, he went to live in a slum section on the edge of the city and spent the larger part of his time in work to bring the Christian way of life into that community. Of course this delayed his graduation, but the accomplishments more than justified the delay. Now since he has graduated, he is eligible to become the pastor of some established church, but he says he prefers to stay where he is, giving himself to bring the way of Life to those poor people.

There are graduates of our Seminary whose work is primarily with young people who are doing more effective work than an equal number of missionaries, even if we had them, could be expected to do. Japanese young people may be reached through churches, through English Bible classes,

through schools, both Christian and non-Christian, through literature, through social service, and through direct evangelism. But surely the largest contribution we can make toward leading Japanese Youth to the victorious faith in Christ is to train Japanese Christian workers.

We began this study with the proposition that the needs of Japanese youth as they face life are not peculiar to Japan, that they are shared by *Youth* around the world. The fundamental needs for a sound body, a trained mind, a right adjustment to people, and a victorious faith (and other fundamental needs not dealt with in this study) know no boundaries of race or nation. The answer to these needs is also universal: it is to be found in every instance in the way of Christ. The young woman who, confronted with the necessity of choosing between her home and her faith said, "I cannot live without Christ" spoke for Youth all over the World. We cannot live without Christ. Many of us do not recognize our need; we do not realize how empty our life is. Many of us know that we have overwhelming problems, and a great need for something, but do not know what. Some of us think we know what we need, but are mistaken. Some of us have found the real *answer.* But with all of us it is the same: We cannot live without Christ.

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