

TH 83
LTH

THE CONTRIBUTION OF THE OMI BROTHERHOOD
TO POST WAR JAPAN

By

MAREO YOSHIDA

B.L., Doshisha University

Kyoto, Japan

A Thesis

Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF MASTER OF RELIGIOUS EDUCATION
in
The Biblical Seminary in New York

New York, N.Y.
April 1951

BIBLICAL SCHOOL OF
THEOLOGY LIBRARY
HATFIELD, PA.

17727

TABLE OF CONTENTS

TABLE OF CONTENTS

INTRODUCTION

A. Statement of the Problem	11
B. Importance of the Problem	11
C. Source of Study	iii
D. Method of Procedure	iii

CHAPTER I

THE PROBLEMS OF POST WAR JAPAN

A. Introduction	1
B. Political Problems	2
1. The Change From an Imperial Country to a Democratic Country.	3
2. Shortage of New Leaders	6
3. Lack of Democratic Experience	7
4. Communism	8
C. Economic Problems	9
1. Poverty	10
2. Population Problem.	11
3. Labor Union	13
D. Social Problems	14
1. Confusion of Daily Life	15
2. Increasing Crime.	16
3. Welfare Problems.	17
a. Public Health	18
b. Broken Families	18
E. Educational Problem	19
1. Reform of Educational system.	21
2. Changing Curriculum and Methods	22
3. Teacher Shortage.	23
4. Lack of School Buildings.	24
5. Language Reform	25
F. Religious Problems	25
1. Decline of Old Religions.	27
2. Growth of New Superstitious Religions	27
3. Inadequacy of Christian Church.	27

Gift of the author

28522

May 17, 1951

a.	Growing Interest	27
b.	Shortage of Leaders	28
c.	Lack of Church Equipment.	29
d.	Shortage of Christian Teachers in Christian Schools	30
G.	Summary and Conclusion	31

CHAPTER II

THE PROGRAM OF THE OMI BROTHERHOOD

A.	Introduction	33
B.	The Development of the Program of the Omi Brotherhood	33
1.	It's Beginnings	34
2.	Development of Its Industrial and Evangelistic Work	42
3.	Development of Its Educational Work	50
4.	Development of Its Social Work.	55
C.	Summary and Conclusion	59

CHAPTER III

CONTRIBUTION OF THE OMI BROTHERHOOD TO

THE SOLUTION OF THE POST WAR PROBLEMS OF JAPAN . . 60

A.	Introduction.	60
B.	Its Contribution to the Political Problems of Japan	61
C.	Its Contribution to the Economic Problems of Japan	63
D.	Its Contribution to the Social Problems of Japan. .	66
E.	Its Contribution to the Educational Problems of Japan	70
F.	Its Contribution to the Religious Problems of Japan	72
G.	Summary	75

CHAPTER IV

SUMMARY AND CONCLUSIONS	77
BIBLIOGRAPHY	83

INTRODUCTION

THE CONTRIBUTION OF THE OMI BROTHERHOOD
TO
POST WAR JAPAN

INTRODUCTION

The Second World War brought to an end the old feudalistic Japanese Empire. The air of penitence hovered over Japan. She lost many lives, a vast amount of materials, and spiritual security. But through misty eyes she saw new hope. Democracy is this bright hope. She rose again with new decision:

We, the Japanese people, acting through our duly elected representatives in the national Diet, determined that we shall secure for ourselves and our posterity the fruits of peaceful cooperation with all nations and the blessings of liberty throughout this land, and resolved that never again shall we be visited with the horrors of war through the action of government, do proclaim that sovereign power resides with the people and do firmly establish this Constitution.¹

To carry out this decision and to achieve her new goal, democracy, the Japanese people must know Christianity, for democracy cannot be understood nor can it function effectively without Christianity. And next, she must know that Christianity is much more than democracy. Japan cannot construct a new country without Christianity. She must build on the rock. For this end, Christian

.

1. The Constitution of Japan, Preface.

evangelism is the primary task of the Church of Post War Japan.

A. Statement of the Problem

Various Christian groups have been working in Japan. It is necessary to examine the work being done to discover whether the problems of Japan are being met. It is impossible to investigate all of the Christian work being done in Japan. Therefore the problem of this thesis is to discover the problems of Post War Japan and in light of those problems to consider the work of one distinctive Christian program, namely the Omi Brotherhood, in order to discover its contribution to Japan of to-day and to-morrow.

B. Importance of the Problem.

Christian evangelism cannot be achieved by pastors, missionaries and teachers alone, but also demands the cooperation of Christian laymen. Missionary work is offered in many phases, such as industry, business, social, political, educational work. Christianity in Japan must be grown in her own soil, not be borrowed from other countries. This is a strategic time in Japan's development. Japan never had such a harvest. Christianity is the true way of life, therefore it is important that missionary work make its impact on the life of the nation.

This thesis will present information on the basic problems of Post War Japan and will give an introduction to the important contributions of a unique evangelical movement in Post War Japan.

C. Source of Study

The sources of this study will include books and periodicals relating to general fields of Post War Japan and to the specific work of the Omi Brotherhood. Books and periodicals dealing with Post War Japan have been published since 1945 in America and in Japan both in English and in Japanese. Those dealing with the work of the Omi Brotherhood were written by the founders and leaders of the movement and were selected on recommendation by Mr. Lester G. Chapin, a former member of the Omi Brotherhood, and Mr. Koichiro Murata, one of the founders of the Omi Brotherhood. As a Japanese and as a member of the Omi Brotherhood, the writer of this thesis will also furnish information out of his own personal experience.

D. Method of Procedure.

The first chapter will deal with Post War conditions in Japan in order to discover the problems confronting her today. The second chapter will deal with the program of the Omi Brotherhood. In the light of the problems of Japan the contribution of the Omi Brotherhood will be determined in the third chapter. A summary and

conclusion will complete the study.

CHAPTER I

THE PROBLEMS OF POST WAR JAPAN

CHAPTER I

THE PROBLEMS OF POST WAR JAPAN

A. Introduction

As the first step in determining the contribution of the Omi Brotherhood to Post War Japan, it is necessary to discover the problems of Post War Japan in the light of the past and present. The books dealing with this subject were written by scholars, missionaries, and by nationals who know the situation and problems of Post War Japan. Upon analysis, the problems set forth in these books were found to be classified as general, political, economical, educational, and religious. Mr. William C. Kerr, Dr. Edwin C. Reischauer, Dr. Floyd Shacklock, and Messrs. Osgood Hardy and Glenn S. Dunke classify the basic problems as political, economic, social, educational, and religious in the light of history, cultures, and the present situation. Dr. Robert A. Fearey treats especially the political and economic problems between 1948 - 1950; Mr. Romney Wheeler treats economic and political problems especially related with Russia; Drs. Marshall C. Balfour, Roger F. Evans, Frank W. Notestein, Irene B. Taeuber discuss public health and demography; Miss Cornelia R. Schroer, The Kiristo-Kyo-Nenkan (The Christian Year Book) 1950 and the Shukyo-Yoran (Religious Manual) show the religious problems. The Report

of the Second United States Education Mission to Japan and Kyoiku-Yoran (Educational Manual) show the basic educational problems. Asahi Nenkan (Asahi Year Book) and Kiristo-Kyo Nenkan (Christian Year Book) 1950 give statistical information which throw light on some of the above problems.

B. Political Problems

The basic problem of the political field in Post War Japan is democratization. All the writers of Post War Japan write of democracy and its allied problems¹ such as the change from an imperial to a democratic country,² the shortage of leaders,³ the lack of democratic experience,⁴ and communism,⁵ for the democratization of

.

1. Cf. Reischauer, Edwin O.: The United States and Japan, pp. 205-303, pp. 1-45.
Cf. Fearey, Robert A.: The Occupation of Japan, pp. 25-106.
Cf. Kerr, William C.: Japan Begins Again, pp. 147-149, pp. 94-96.
Cf. Shacklock, Floyd: Which Way Japan?, pp. 38-42.
2. Cf. Ibid., pp. 7-19.
Cf. Kerr, op. cit., pp. 27-117.
Cf. Reischauer, op. cit., pp. 178-204.
3. Cf. Ibid., pp. 245-246.
Cf. Shacklock, op. cit., pp. 37-38.
Cf. Kerr, op. cit., pp. 101-106.
Cf. Fearey, op. cit., pp. 25-31.
4. Cf. Ibid., pp. 107-122.
Cf. Kerr, op. cit., pp. 55-67.
Cf. Reischauer, op. cit., pp. 99-193, 303.
5. Cf. Ibid., pp. 39-45, 288-296, 269-282.
Cf. Fearey, op. cit., pp. 107-122, 201-215.
Cf. Kerr, op. cit., pp. 82, 100-101.
Cf. Shacklock, op. cit., pp. 37-39.

Japan is not only the primary objective of the American policy for Japan, but also the new goal of Japan herself. The United States' policy for Japan has been summarized into a three - point program by Dr. Reischauer, who states:

First come the demilitarization of Japan to prevent her from again disrupting the Far East by military aggression. Next was the more basic objective of creating a "peaceful and responsible government" in Japan, meaning, of course, a democratic government which, because of popular control, would be less likely than an authoritarian government to embark upon a warlike course.¹

1. The Change From an Imperial Country to a Democratic Country.

Following the Potsdam Proclamation of July 26, 1945 and the United States Initial Post Surrender Policy for Japan of August 29, 1945, demilitarization was achieved speedily. Democratization is gradually growing under the guidance of General Douglas MacArthur and his occupation authorities. Japan revised her political and legal structure, modifying or eliminating every law and institution that hindered democratic development.

The constitution, which was granted by the Emperor Meiji in 1889, prescribed that; "The Emperor is the head of the Empire, combining in himself the right of sovereignty..²" This concept of the old constitution was abolished and the new democratic constitution was

.

1. Reischauer, op. cit., p. 32.
2. The Constitution of the Japanese Empire: Article I

adopted by the Diet in 1947. The new constitution declares that: "The Emperor shall be the symbol of the State and of the unity of the people, deriving his position from the will of the people with whom resides sovereign power."¹ Thus the sovereign power now resides with the people, no longer being an intricate part of the Emperor's ruling domain. The Diet, which is elected by the people and "consists of two Houses, namely the House of Representatives and the House on Councillors", is "the highest organ of state power" and "the sole law-making organ of the state".² This is the fundamental change in her nature from an Empire to a democratic nation.

Furthermore she declares the renunciation of War in this statement:

Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes. In order to accomplish the aim of preceding paragraph, land, sea, and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized.³

This also means the great change from a militaristic to a peaceful, democratic country.

Japan renounced war and stepped forward to change her central and local government system, her judicial system, and other government systems -- changes

.

1. The Constitution of Japan: Chapter I, Article I.
2. The Constitution of Japan: Chapter 4, Article 41 and 42.
3. Ibid., Chapter 2, Article 9.

based on the new, drastic, democratization policy. The whole peerage was abolished. Her people, now equal under the law, have more civic liberties and rights than before. Her people now have "the inalienable right to choose their public officials and to dismiss them."¹ They have been guaranteed freedom of thought and conscience,² freedom of religion,³ freedom of assembly and speech,⁴ and academic freedom.⁵ Moreover the policy of "the equal rights of husband and wife as a basis in marriage"⁶ has been firmly established. Furthermore the Japanese constitution prescribes newer human rights which are not found in previously constituted bills. The Constitution states:

All the people shall have the right to maintain the minimum standards of wholesome and cultured living.⁷

All the people shall have the right and the obligation to work.⁸

The right of workers to organize and to bargain collectively is guaranteed.⁹

Election of public officials is to be in the hands of the people. The chief governing officials of all local groups are to be "elected by direct popular vote within their several communities."¹⁰ Prefectural governors are elected

.

1. The Constitution of Japan: Ch. III, Article 15.
2. Ibid., Article 19.
3. Ibid., Article 20.
4. Ibid., Article 21.
5. Ibid., Article 23.
6. Ibid., Article 24.
7. Ibid., Article 25.
8. Ibid., Article 27.
9. Ibid., Article 28.
10. Ibid., Ch. VIII, Article 93.

by the people instead of being appointed by the Home Ministry, and the direct control of central government has been eliminated. The elected assemblies have the broader legislation powers "to enact their own regulations with law."¹

Even though these changes as well as many others in the form and structure of the constitution have been made quickly and suddenly, one must realize that democratization in the true sense of the word can only be a slow and steady process.

2. Shortage of New Leaders.

The Potsdam Proclamation stated that:

There must be eliminated for all time the authority and influence of those who have deceived and misled the people of Japan into embarking on world conquest, for we insist that a new order of peace, security and justice will be impossible until irresponsible militarism is driven away from the world.²

Following this statement a drastic purge of the old Japanese leadership was carried out.³ Twenty five top war-time leaders were sentenced. Many leaders, military and government officials, teachers, newsmen, politicians, and even businessmen who collaborated with the military government and misled the people, were removed from their public

.

1. The Constitution of Japan: VIII, Article 94.
2. The Potsdam Proclamation: Article 6.
3. Reischauer, Edwin O.: The United States and Japan p. 244
Cf. Fearey, Robert A.: The Occupation of Japan, pp. 26-27.

positions and from substantial private responsibility.¹
In place of these purged leaders new democratic leaders must come out to the fore, leaders who will guide the new Japan as it faces numerous post war problems. The shortage of new leaders is the primary concern of a country in the process of rebirth.²

3. Lack of Democratic Experience.

For many long years the Japanese people lived partly by feudalistic concepts and partly according to modern ideas. Until the end of the last war her people were taught absolute obedience and an unquestioning loyalty to those in power. Because of Japan's long tradition of central government the people have had almost no experience in democracy. The new revolution in Japan's political life has been very sudden, but the change from old to new thinking is slow and hard. Japan needs more democratic experiences, but it will take a long time. She must achieve it step by step.³

.

1. Cf. United States Initial Post Surrender Policy for Japan: Part III.
2. Cf. Reischauer, Edwin O.: The United States and Japan, pp. 246-247.
Cf. Kerr, William C.: Japan Begins Again, pp. 101-106.
Cf. Shacklock, Floyd: Which Way Japan, pp. 37-38.
3. Cf. Kerr, William C.: Japan Begins Again, pp. 29-81.
Cf. Shacklock, Floyd: Which Way Japan?, pp. 15-19, 38-42.
Cf. Reischauer, Edwin O.: The United States and Japan, pp. 179-204.

4. Communism.

Communism was suppressed by the government many years, but by the new constitution which guaranteed freedom of thought, communism suddenly prevailed all over Japan.¹ Communist leaders, Kyuichi Tokuda and Yoshio Shigo, who were in prison for eighteen years, and Sango Nasaka, who was expelled and was in Communist China, came back to prominence. They were welcomed as heroes by enthusiastic people. They organized a new communist party. The party issued newspapers, magazines and booklets and did a great deal to enlist people. They took the initiative in the labor unions. Their rational method was especially welcomed by many desperate young people. In 1947, the communist party was 9.6% of the electorate and thirty-five seats in the House of Representatives. The Communists have appealed especially to intellectual groups, students and brain workers who were in poor economic conditions. As these intellectual people had independent judgment and were accustomed to think in theoretical terms they welcomed the formulated and coherent philosophy of the mid-nineteenth century theory of Marx rather than the

.

1. Cf. Shacklock, Floyd: Which Way Japan?, p. 41.
Cf. Reischauer, Edwin O.: The United States and Japan, pp. 292-294.
2. Cf. Wheeler, Romney: "Stalin's Target for Tomorrow", Readers Digest (March 1951), Vol. 58, No. 347, p. 67.
Cf. Fearey, Robert A.: The Occupation of Japan, pp. 101-113.

unclear and non-comprehensive philosophy of Democracy which was misrepresented in the piecemeal explanation given by the members of the Occupation forces and Japanese to new leaders. Marxism fascinated these people as the latest and the most¹ advanced concepts of a new social order.

The Communists took advantage of the indecision of the government on various problems. Economic difficulties, high taxes, food collection, land reform, housing problems,² drove many people into the communist movement. Thus Communists claiming to be "the only champions of Japanese nationalism"³ stirred up the people by means of various techniques. However their frequent use of general strikes and their violent disregard of the laws and social order, terrorized the people and gradually the communists declined⁴ in popularity.

C. Economic Problems.

Conscious of the close link between Japan's economy and her growth as a democracy, various writers

.

1. Reischauer, Edwin O.: The United States and Japan, pp. 269-282.
2. Cf. Ibid., pp. 292-293.
Cf. Shacklock, Floyd: Which Way Japan?, p. 42.
3. Reischauer, Edwin O.: The United States and Japan, p. 292.
4. Fearey, Robert A.: The Occupation of Japan, pp. 78, 113-119, 210.
Cf. Wheeler, Romney: "Stalin's Target for Tomorrow", Reader's Digest (March 1951) Vol. 58, No. 347, pp. 65-68.

consider poverty, overpopulation, and labor unions as the primary economic problems of Post War Japan.¹ Dr. Reischauer, for example, says: "...a peaceful and democratic Japan could exist only on the basis of a viable economy, that is an economy which would permit the peacetime requirements of the population to be met."²

1. Poverty.

Economically Japan is very poor. Because of the mountainous character of her islands, not more than sixteen percent of her land is cultivated.³ She is poor in iron ore, oil, wood and other materials which are essential to modern industry. Furthermore to-day, the population of Japan is eighty four million with the people jammed into the small area of the home islands.⁴ No longer do the people have the assurance of their daily food nor the income derived from markets since raw materials for such enterprise must necessarily come from outside the country. Her industry is almost

.

1. Cf. Reischauer, op. cit., pp. 65-83, 277-278, 300-301.
Cf. Kerr, op. cit., pp. 93-94, 97.
Cf. Shacklock, op. cit., pp. 29-30.
Cf. Fearey, op. cit., pp. 91-93, 158-161, 219-222.
2. Reischauer, op. cit., p. 32.
3. Ibid., p. 54.
Cf. Kerr, op. cit., pp. 93-94.
4. Asahi Shinbun Sha: Asahi Nenkan (Asahi Year Book) 1949, pp. 461-464.
Cf. Wheeler, op. cit., p. 65.
Cf. Fearey, p. 131.

suffocated. The scant productivity of the land cannot support her own people. She has to import sufficient food and raw materials by trading manufactured articles which are made from imported raw materials. China used to be the best market for Japan but has been cut off by the Iron Curtain of Communism. The housing, clothing and food shortage and inflation are the great difficulties in trying to achieve a standard of living high enough to further her democratic developments.¹

2. Population Problem.

One of the most fundamental problems of Japan is that of overpopulation. She has about eighty four million population in an area of 147,690 square miles, about the size of Montana which has 147,138 square miles. In 1939 she had 773,783 square miles including Manchuria,² and her population was 195,226,101. But as the result of the Second World War she was left with only the islands of Honshu, Hokkaido, Kyushu, Shikoku, and other minor islands as the Potsdam Proclamation determined.³ Even

.

1. Fearey, op. cit., p. 101.
Cf. Kerr, op. cit., pp. 93-97.
Cf. Reischauer op. cit., pp. 205-218.
2. Cf. Shacklock, op. cit., pp. 29-30.
Cf. Reischauer, op. cit., pp. 53-68, 300-301.
Cf. Fearey, op. cit., pp. 91-92, 135-136, 158-161.
Cf. Wheeler, op. cit., p. 65.
Cf. New York World Telegram: The World Almanac 1949, pp. 136, 527.
3. Cf. Reischauer, op. cit., pp. 235-243.
Cf. Potsdam Proclamation: Article 8. Cf. United States Initial Post-Surrender Policy for Japan, Part I.

though the land is small her population is increasing by 1.5 million a year, in other words by 4,100 a day. For her future the Economic, Scientific and Statistics Section of S. C. A. P. estimated that "the minimum population in 1970 would be 100 millions and the maximum 114 millions with a medium estimate of 107 millions."¹ The solution of her population problem is complicated. Japanese immigration to other lands is out of the question. There is general agreement among the authors studied that the only way to solve her population problem is by artificial birth control.² There is the experience of the West which has much to offer, but as Dr. Feary states:

Even if birth control information were spread rapidly in Japan and appliances for its practice made freely available, it would be several decades or more before it would be practiced on a scale sufficiently broad to reduce substantially the absolute annual increase.³

Thus she not only should urge birth control, but she should also have a positive policy for the rapid effectuation of this approach to the problem.

She must also concentrate on the promotion of foreign trade and industry, proper distribution of the

.

1. Balfour, Marshall C.; Evans, Roger F.; Notestein, Frank, W.; Taeuber, Irene B.; "Public Health and Demography in the Far East," p. 32.
2. Cf. Reischauer, op. cit., p. 300.
Cf. Fearley, op. cit., pp. 159-160.
Cf. Wheeler, op. cit., pp. 65-68.
3. Fearley, op. cit., p. 159.

population on the basis of lands and a thorough program of
land development.¹ Of this Dr. Reischauer says, "With a
fixed agricultural base and a growing population the vital
question for Japan is the future of her industry and foreign
trade."² Naturally, the great problems of overpopulation
and poverty are causing the social unrest of Post War Japan.
These resulting problems will now be considered.

3. Labor Unions.

The labor movement was suppressed by the government until the end of the war. Then laws were revised and the labor union movement became active. Japanese workers, farmers, teachers, trade workers, and government workers organized unions. Even the religious workers organized unions as Mr. Kerr reports:

Some of the religious workers in Shinto and Buddhism have started organizing, to the distress of their superiors, who argue that religious service is not something to be reckoned by hours.³

By 1950 from small beginnings their membership had grown to
about seven millions.⁴ Because of the fast growth of this

.

1. Cf. Reischauer, op. cit., pp. 60-77.
2. Cf. Ibid., p. 67.
3. Cf. Kerr, op. cit., p. 97.
4. Cf. Ibid., op. cit., p. 97.
Cf. Reischauer, op. cit., p. 277.
Cf. Fearey, op. cit., pp. 76-77.

unfamiliar labor movement and of the communities who took advantage of the unions and frequently made use of general strikes, Japan has been disrupted politically and economically. Dr. Reischauer described the union movements thus:

On the national scene, labor unions often showed more interest in attaining their objectives immediately by direct pressure on the government, rather than by slower electoral processes, staging monster demonstrations in an effort to influence government policy or to force the resignation of the cabinet.¹

But because of communist activity popular support for the national unions, to an extent, declined. The development of the labor union will take a long time to contribute to the Japan of the future.

D. Social Problems.

Various writers have written of the problems which have resulted from the War. The problems, for the most part, social in nature, are such as the confusion of the daily life of the people,² increasing crime,³ and public welfare.⁴

.

1. Reischauer, op. cit., p. 278.
2. Cf. Reischauer, op. cit., pp. 206-218, 304-305.
Cf. Kerr, op. cit., pp. 97-101.
Cf. Shacklock, op. cit., pp. 37-42.
Cf. Asahi Shinbun, op. cit., p. 390.
3. Cf. Ibid., pp. 368-378.
Cf. Reischauer, op. cit., pp. 216-217.
Cf. Kerr, op. cit., pp. 1-3.
4. Cf. Ibid., pp. 1-3, 78, 99-101.
Cf. Reischauer, op. cit., pp. 207-208, 240-243, 270-272.
Cf. Asahi Shinbun Sha, op. cit., pp. 360-367.
Cf. Fearey, op. cit., p. 14.

1. Confusion of Daily Life.

The Japanese have been brought up in a strong feudalistic atmosphere, with a closely knit family unit underlying the social system. The father was head of the family and he controlled his family members with his own will and actions. His control passed to his eldest son. This patriarchal system oppressed and limited individual happiness. Marriage was often arranged by parents and elders without the will of either sex. The women's position was subordinated to men. Under this old system individual development could not be expected.

Then Japan changed her system to more democratic ways. The new constitution adopted the fundamental equality of the people and stated:

"All of the people are equal under the law and there should be no discrimination in political, economic or social relations because of race, creed, sex, social status or family origin."¹

Her social structure formerly consisted of three classes, such as the Imperial family, the peerage, and the masses. But all the princes and princesses except those closest to the imperial line and all the peerage have been reduced to the rank of commoners; since according to the constitution, peers and peerage are not to be recognized.² The

.

1. The Constitution of Japan: Chapter III, Article 14.
2. Cf. Ibid., Chapter III
Cf. Kerr, op. cit., p. 103
Cf. Asahi Shinbun Sha, op. cit., p. 204.
Cf. Reischauer, op. cit., pp. 159-162.

patriarchal system has been abolished. Women are no more subordinate to men. They have franchise and legal equality. Human rights are respected more than ever before.

Consequently the social situation of Japan entered into a transition stage, so there can be seen many confusions in her social life, together with her economic unrest.¹ The Japanese people are losing their traditional sense of courtesy and their etiquette which were the major elements of the pre-war Japanese ethics and moral standards. Immorality in Japan is literally appalling. Fighting on streetcars and loud brawls on the streets have become common. Many songs, books, magazines, movies and shows of low taste are overflowing on the streets. The number of prostitutes and dance halls is growing like mushrooms. The divorce rate is increasing. The more informal manners of foreigners and so-called Hollywood life appeal to the young Japanese and are creating new concepts of boy and girl relationships which are threatening the old authority of family and the social order.²

2. Increasing Crime.

Economic difficulties, the desperate mind of the

.

1. Cf. Reischauer, op. cit., pp. 206-218, 304-305.
Cf. Kerr, op. cit., pp. 97-101.
Cf. Shacklock, op. cit., pp. 37-42.
2. Cf. Reischauer, op. cit., pp. 215-216, 271-272, 368-379.
Cf. Asahi Shinbun-Sha, op. cit., pp. 368-376.

people, and moral corruption caused more crimes than ever before.¹ Criminal statistics showed that in 1948 criminal cases numbered 1,504,920 with seven times more burglary and twice as much larceny as in 1935. In 1940 there were seventy seven cases of burglary and murder, but in 1947 there were three hundred and forty one, and these crimes² evidenced more cruelty than before. The black market came out and became the cradle of crimes. Gangsterism grew up with gangs consisting of the leader, the OYABUN, and his followers, or KOBUN.³ These gangs terrorized the people. Behind this there was the collapse of police power and of the public officers. As Dr. Reischauer states:

Suffering from the same economic ills as other salaried Japanese, many policemen fell to taking bribes and all demoralized to the core, presented a sorry spectacle of pusillanimity and ineffectualness.⁴

3. Welfare Problems.

The problems of welfare, such as public health and family problems, have been considered in three of the sources.⁵

.

1. Reischauer, op. cit., pp. 216-17.
Cf. Asahi Shinbun Sha, op. cit., pp. 368-378.
2. Cf. Ibid., pp. 371-372.
3. Cf. Ibid., pp. 376-378.
Cf. Kerr, op. cit., pp. 2-3.
Cf. Reischauer, op. cit., p. 216.
4. Cf. Ibid., p. 217.
Cf. Ibid., pp. 240-243, 270-272.
Cf. Kerr, op. cit., pp. 99-101.
Cf. Asahi Shinbun Sha, op. cit., pp. 360-367.

a. Public Health.

Before the War Japan had tackled the problems of health education, tuberculosis, venereal disease and maternal and child welfare services by establishing as many as 645 health centers.¹ But the last war disorganized these public health and medical services. The shortage of medicine and medical service is the great problem of her post war period. Tuberculosis increased, and in 1947 nearly a hundred fifty thousand people died of tuberculosis.² The sanatoriums are not enough to meet the need; hence the patients have to stay in their homes with no proper protection for the other members of the family. The general under-nourishment also accelerates the rate of tuberculosis. For a time many other diseases prevailed but these have gradually improved.

b. Broken Families.

During the war about 1,850,000 Japanese lost their lives and approximately 2,252,000 houses were totally destroyed.³ Because of economic difficulties, unemployment, housing shortages, many families are scattered. War-widows

.

1. Balfour, op. cit., p. 20.
2. Asahi Shinbun-Sha, op. cit., p. 362.
Kerr, op. cit., pp. 78 & 137.
3. Cf. Ibid., pp. 1-2.
Cf. Reichauer, op. cit., pp. 207-208.
Cf. Asahi Shinbun-Sha, op. cit., pp. 262-268, 368-369.
Keizai Antei Honbu (Economic Stability Department of Japan), Keizai Hakusho (Economic White Paper), p. 339.

number over half a million¹ and a large number of orphans constitute a great post war problem. Women who have children cannot get good jobs and their economic situation is worse than any other.

Repatriation of Japanese from China, Formosa, the Philippines, North Korea, and the Pacific area was completed during 1948.² But the repatriation from the territory of the Soviet Union faced great difficulties. Dr. Fearey averred:

On April 22, 1950 Tass News Agency announced the completion of Japanese repatriation from the Soviet Union, stating that, with the exception of 2,458 persons connected with war crimes and 9 cases of illness, no more Japanese prisoners of war remained in Soviet custody.³

But Japanese statistics show that about 420,000 Japanese are still in Soviet hands.⁴ This is a great tragedy for her people, especially for those awaiting their fathers, sons, and husbands.

E. Educational Problems.

Under the great Emperor of Meiji, Japanese national education showed remarkable progress, and she

.

1. Cf. Keizai Antei Honbu, op. cit., pp. 322-328.
Cf. Kerr, op. cit., p. 3.
2. Fearey, op. cit., p. 14.
Cf. Reischauer, op. cit., pp. 241-243
Cf. Asahi Shinbun-Sha, op. cit., pp. 365-367.
3. Fearey, op. cit., p. 194.
4. Cf. Ibid, p. 15.
Cf. Asahi Shinbun-Sha, op. cit., pp. 365-367.
Cf. Reishauer, op. cit. p. 242.

became proud of her literacy record, with over ninety-nine percent of the population literate. But her education was centered at mass production with little thought given to the individual. Memorization was stressed more than personal thought. Educational policies were under the centralized education ministry of the government. Both text books and teaching method were prescribed in a certain form. Religious teaching had been forbidden in the schools, but in the name of morality or ethics the State Shinto was taught. Because of the state's attitude to Shinto, it was said not to be religion. This authoritarianism of education helped to account for "the fantastic paradoxes in the nation's behavior patterns."¹

Japan has to change from antiquated customs to new democratic ways. Of greatest importance in this process is the reconstruction of her educational system, for the final character of the country must be determined by the people she produces. Along with this, both curriculum and methods of teaching must be changed.² Related educational problems stressed by all of the writers are a teacher.

.

1. Cf. Kerr, op. cit., pp. 57-59.
Cf. Reischauer, op. cit., pp. 150-156, 196-197.
Cf. Shacklock, op. cit., pp. 16-19.
Cf. Fearey, op. cit., p. 33.
2. Cf. Report of Second United States Education Mission to Japan: pp. 9-10.
Cf. Reischauer, op. cit., pp. 262-269.
Cf. Kerr, op. cit., 108.

shortage and lack of equipment.¹

1. Reform of Educational System.

In 1946 the first United States Education Mission to Japan, consisting of twenty seven, made a study of Japanese schools. The mission submitted a report to General MacArthur in which they outlined the new educational program to help in democratizing Japan.² On the basis of this report she changed her school system to a 6 - 3 - 3 - 4 organization, that is, six years in elementary school, a three year compulsory junior high school, a three year senior high school, and a four year college. Japanese educators are unfamiliar with this new system and confusion resulted. But in general this procedure has been working out successfully.³ Another reform of the old system was its decentralization of the ministry of education. All the educational policy and activity moved to the local boards of education who were to develop their own patterns as they desired.⁴

.

1. Kerr, op. cit., p. 109.
Cf. Reischauer, op. cit., p. 246.
Cf. Report of the Second United States Education Mission to Japan, pp. 2-3.
2. Ibid., p. 15.
3. Ibid., p. 1.
Cf. Fearey, op. cit., p. 35.
Cf. Reishauer, op. cit., pp. 265-266.
Cf. Kerr, op. cit., p. 107
4. Cf. Ibid., p. 108.
Cf. Reishauer, op. cit., pp. 267-268.
Cf. Fearey, op. cit., p. 42.
Cf. Report of the Second United States Education Mission to Japan, pp. 3-4.

The development of new projects is gradually increasing.

2. Changing Curriculum and Methods.

The educational method of Japan up to the end of the Second World War is described by Dr. Shacklock when he remarks:

The textbooks in the schools contained science and Western History, but along with them were the ancient myths still taught as literal history. Before the War hardly anyone dared to raise openly any question regarding these myths. They were compulsory thinking for loyal subjects just as they had been in the feudal past.¹

To achieve a democratic education the school program had to be changed. Militarism and State Shinto were eliminated from her education. Morals or ethics "which were in large part used for nationalistic indoctrination"² were also eliminated. A new course of study following the pattern of America has been published as a new guide. Social studies were introduced instead of ethics, geography and history. New text books have been published. In this way, a fundamental revolution has been effected in the educational curriculum. The new teaching methods have been introduced "to broaden education beyond the confines of pure memory work and to develop independent inquiry and thought on the part of the students."³

.

1. Shacklock, op. cit., p. 16.
2. Reischauer, op. cit., p. 267.
3. Ibid.
Cf. Ibid., pp. 262-269.
Cf. Kerr, op. cit., pp. 108-109.
Cf. Report of the Second United States Education Mission to Japan, pp. 6-7.

At first there was confusion and much difficulty in selling these new curriculum and methods to the teachers. But by the guidance of the Supreme Commander for the Allied Powers, and through reorientation and reeducation of teachers the development is quickly being achieved.

3. Teacher Shortage.

Japan has faced the critical condition of a teacher shortage since the War. A drastic purge program of teachers who misled in militaristic indoctrination before and during the War, and low salaries, decreased the number of teachers especially in elementary and secondary schools.¹ It is urgently necessary to increase the qualified school teachers to meet present needs and future needs of an increasing school population. Therefore teacher's salaries must be established by the board of education as a basis of qualification, experience, and responsibility without regard to sex, marital status, or dependents.² Training schools for teachers are also expanded and they help secure new teachers. A well qualified teacher in every class room and the education of children as citizens of a free, democratic nation must be Japan's goal.

.

1. Report of the Second United States Education Mission to Japan, p. 3.
Cf. Fearey, op. cit., p. 38.
Cf. Kerr, op. cit., p. 109.
2. Cf. Report of the Second United States Education Mission to Japan, p. 3.
Cf. Reischauer, op. cit., pp. 262-269.

4. Lack of School Buildings.

Japan also faces a critical school housing shortage.¹ Many school buildings were destroyed by the War. In addition to this damage, the lack of upkeep, typhoons, tidal waves and earthquakes created worse conditions. The condition of school buildings today cannot meet the present and future school population. Many Japanese children are crowded into the small rooms. Even abandoned barracks, shrines, and the open air are used as class rooms with double and triple class shifts.² Every effort has been made but still many children are getting only a half or even a third of their education. To meet this need more financial support is necessary but her economic resources allowed her only 6.9 percent of the budget for educational facilities in 1949.³

5. Language Reform.

One of the difficult problems is the reform of the Japanese language. Without this reform cultural progress cannot be expected. The Japanese use three different kinds of symbols. There are two alphabets which consist

.

1. Report of the Second United States Education Mission to Japan, p. 2.
Cf. Fearey, op. cit., pp. 38-39.
2. Cf. Ibid., pp. 38-39.
Cf. Report of the Second United States Education Mission to Japan, p. 2.
3. Ibid., p. 2.
Cf. Fearey, op. cit., pp. 38-39.

of 51 letters and also nearly ten thousand Chinese characters. To master these requires long years and a great deal of memory work.

Japan limited the use of Chinese characters to three thousand. But it is still a heavy burden for her children and her people. She must undertake a drastic reform of her language. This could be done by using Kana and by using Romaji. But tradition is still strong and this reform will take many years.¹

F. Religious Problems.

There is general agreement among authors concerning the religious problems of Japan. These are considered to be: the decline of the old religions, the growth of new superstitious religions, inadequacy of the official Christian Church of Japan.²

1. Decline of Old Religions.

The stern fact of defeat in the Second World War

.

1. Cf. Kerr, op. cit., pp. 109-110.
Cf. Reischauer, op. cit., pp. 154-155, 268-269.
Cf. Report of the Second United States Education Mission to Japan, pp. 12-13.
2. Cf. Kerr, op. cit. pp. 9-13, 29-53, 111-158.
Cf. Shacklock, op. cit., pp. 42-62.
Cf. Reischauer, op. cit., pp. 125-133.
Cf. Deitz, Purd E; Schroer, Cornelia R.; Christian Makes a Difference, pp. 96-111.
Cf. Kiristo-Kyo Shinbun-Sha: Kiristo-Kyo Nenkan (Christian Year Book 1950), pp. 59-66, pp. 138-172.
Cf. Jiji Tsushin-Sha: Shukyo Yoran (Religious Manual) pp. 190-204, 350-361.

shocked the people of Japan completely, especially the people who had considered the Emperor divine and the Japanese chosen people. Many people lost their spiritual bearings. Shintoism and Buddhism lost their vital strength. Especially the State Shinto suffered by separation from the state. General MacArthur's order of December 15, 1945 and the new constitution stopped the support of Shinto as her national religion. The Emperor's declaration that he is not a god but a man attenuated Shinto's strength completely. There was not enough believers to support their shrines and temples which were damaged or destroyed in the last war. Furthermore, new land reform laws cut off a great deal of income to shrines and temples. Many religious leaders had to get other jobs to support themselves. Many temples and shrines turned to commercial enterprise to keep themselves going.¹

Buddhism has met great difficulties. The Buddhist religious system used to stand on the old traditional feudalism. To meet the modern life Buddhism also had to change to democratic ways. Economic difficulties and lack of faith among the preachers proved fatal blows to both Shintoism and Buddhism, so they are losing their believers.²

.

1. Cf. Reischauer, op. cit., p. 267.
Cf. Kerr, op. cit., p. 11.
Cf. Shacklock, op. cit., p. 42.
Cf. Deitz, op. cit., p. 111.
Cf. Jiji-Tsushin-Sha, op. cit., pp. 245-251.
Cf. Kiristo Kyo Shinbun-Sha, op. cit., pp. 63-66.
2. Cf. Ibid., pp. 65-66.
Cf. Jiji-Tsushin-Sha, pp. 249-251.

2. Growth of New Superstitious Religions.

Loss of confidence in old religions, economic difficulties, social unrest, and diseases caused the growth of great numbers of new religions. Most of these are based on traditional unscientific superstitions. They are not only harmful to national health but also to spiritual life. According to the statistics of the Department of Education in 1948, there are five hundred and ninety five new religious bodies.¹ These phenomena show the spiritual wondering of Japan's people and the great problem of her spiritual future.

3. Inadequacy of Christian Church.

a. Growing Interest.

Before and during the War, not many people took notice of Christianity. But after the war many people suddenly started to read the Bible. Many people realized that their new motto - democracy - stands on Christianity. So the thoughtful people began to think that only Christianity could build the new country. Gradually church attendance increased. The religious statistics presented by the Jiji news paper in 1949 are significant: "What religion do you believe?" The following are the answers:

Buddhism	85.6%
Shintoism	6.4%
Christianity	4.8%
Others	3.2%

.

1. Kiristo-Kyo Shinbun Sha, op. cit., p. 67.
Cf. Jiji-Tsushin Sha, op. cit., pp. 305-306.

"What religion do you think will be believed by the people?"

The answers are as follows:

Christianity	35.4%
Buddhism	34.0%
Shintoism	2.7%
Others	0.9%
I don't know	27.0% ¹

From the above it is clearly evident that Christianity is considered by most people of Japan to be its growing religion. General MacArthur has said:

The Christian Church has never met such an opportunity in five hundred years as it is now meeting in Japan. Where they have sent one missionary, let them now send a hundred, and let them make plans big enough for this task.²

Christianity is meeting the greatest opportunity as democracy is being introduced into Japanese life. Christian evangelism is the greatest essential need.

b. Shortage of Leaders.

The great interest of many people in Christianity grew everywhere in Japan. But "the harvest is plentiful but the laborers are few."³ The report of the numerical strength of Christian churches in Japan in 1948 shows that, there are 2,374 churches including 345 Roman Catholic churches and 165 Orthodox churches. Clergymen are 6,604 including 3,396 of the Roman Catholic Church and 46 of the Orthodox Church.⁴ This report shows that "there is much

.

1. Kiristo-Kyo Shinbun-Sha, op. cit., p. 41
2. Deitz, op. cit., p. 111
3. Matthew:9:37
4. Kerr, op. cit., p. 161

greater solidarity among the Protestant forces than there was before the war."¹ The 500 missionaries sent in 1949 as compared to the prewar number of 1000 is insufficient to meet the spiritual demands of Japan. Both indigenous and missionary teachers, preachers, and Christian social workers are needed.² Rural districts also need more missionaries and Christian leaders. Mr Kerr says, "But even now there are some 11,000 towns and villages containing over half of the entire population ministered to by less than 200 churches."³ Many Japanese pastors and Christian leaders are facing great financial difficulties, because of inflation of the Post War and the small number of members who can support the churches. A shortage of leaders and economic difficulties are also great problems in meeting the vast demand of Japan's people.

a. Lack of Church Equipment.

During the war 1600 Protestant churches were bombed out, burned or damaged. In Tokyo alone 175 churches were burned or were made unusable. In the Kyodan (The United Church of Christ in Japan) 456 churches were burned or damaged. Church members were scattered because of the evacuation and of the demand of wartime living. Japanese Christian churches have faced great difficulties. But as soon as the

.

1. Kerr, op. cit., p. 127.
Cf. Shacklock, op. cit., pp. 45-62.
Cf. Deitz, op. cit., pp. 97-100.
2. Cf. Kiristo-Kyo Shinbun-Sha, op. cit., pp. 133-134.
3. Ibid., p. 134.
4. Kerr, op. cit., pp. 9-13.

War ended, Christians started to rebuild churches with a new spirit. Portable houses for church buildings and materials were sent by American churches. With Japanese materials thirty two churches of Kyodan were rebuilt without outside help. By August of 1949, 111 churches of Kyodan were rebuilt. But their number is still insufficient to meet the great needs of many souls in Japan to-day. Church buildings and other equipment must be built as soon as possible. Financial help and prayer are specially needed.¹

d. Shortage of Christian Teachers in Christian Schools.

To-day in Japan there are 162 Protestant Christian schools, including 15 universities, 27 colleges, 64 Higher Schools, 56 high schools and 6 primary schools. Since the War Catholic missionaries have started new schools in various cities and now they number 65 schools, including their old schools. There is a great problem in Protestant Christian schools, namely the shortage of Christian Teachers. Almost none of the Christian schools have one hundred percent Christian teachers in their faculty. For example, the oldest mission school, the Doshisha University in Kyoto, has 60 percent Christian teachers in the faculty. Fukuoka Girl School (Methodist Mission School) had 40 percent Christian teachers during the war but after the war it has 60 percent in the faculty. After the war all the Christian

.

1. Kiristo-Kyo Shinbun-Sha, op. cit. pp. 141-143.
2. Ibid., pp. 164-165.

schools are increasing their Christian teachers but have an average of between 60-70 percent, while the candidates to the Christian schools have greatly increased, and the opportunities for Christian education are wide open to Christian schools.¹ It is difficult to get Christian teachers who have sufficient qualifications and experience in the present situation of Japan. But without the solution of this great problem Christian education in the school will not be thorough.

G. Summary and Conclusion.

In this chapter a brief study was made of the problems of Post War Japan in order to understand the great role of Christian evangelism today.

Politically, it was discovered, Japan has completely changed from an Empire to a modern democratic country. Democratization is the primary concern of the country today, and many problems, such as leadership, lack of experience, and communism were derived from this concern over democratization.

In the economic problems, poverty was found to be the basic problem. Overpopulation also presents a great problem for the future of Japan. The economic problem is the fundamental problem relating to many factors of Post War Japan.

.

1. Kiristo-Kyo Kyoiku Domei Kai: Report of the Christian Schools during and Post War, pp. 1-9.

Socially, the Japanese people were seen to be in the confusion of a transition period. Feudalistic ideas and democratic ideas are becoming intermixed and are causing many social problems which have to be solved together with the economic problems.

The future of Japan, it was evident, is dependent on her present education. The great changes in the educational system in methods and in curriculum are going well but there are many insufficient conditions to meet the needs of the school population and her cultural advance.

Finally, it was found, the Japanese people have lost their spiritual confidence in old religions and they are seeking new spiritual ground. The rise of new superstitious religions explains this situation. Therefore Christian evangelism is the most important to save many souls. For this purpose more missionaries and equipment are especially needed.

Such a consideration shows that Japan has been changing into a new phase. Her Post War problems are too complicated to be solved by political or by economical policies alone. Her reconstruction will not be achieved without the spiritual foundation of Christianity.

CHAPTER II

THE PROGRAM OF THE OMI BROTHERHOOD

CHAPTER 11

THE PROGRAM OF THE OMI BROTHERHOOD

A. Introduction

Jesus Christ had much to say about the Kingdom of God as an ideal social order on this earth and how this Kingdom on earth leads to eternal life with God. The Christian is the man who as a follower of Jesus is trying to do his little part toward actually realizing, in his personal living and all his relationships with his fellow-men--political, social, industrial and spiritual--the Kingdom of God for which Christ lived and died. The Kingdom, he believes, Christ is still striving to reveal to men. The Omi Brotherhood which was founded in 1905 consists of a group of Japanese Christian laymen who are trying to live as citizens of the Kingdom themselves, and are seeking to spread its borders wider and wider. In this chapter the program of the Omi Brotherhood is to be studied in order to discover its general structure and outreach.

B. The Development of the Program of the Omi Brotherhood.

All the books on the Omi Brotherhood emphasize the motivating factors and the development of the

Brotherhood from the mustard seed to the tree.¹

1. Its Beginnings.

The quadrennial conference of the Student Volunteer Movement for Foreign Missions was held in Toronto, Canada, from February 26th to March 2nd in 1902.² This movement started in 1886 to raise up among the students of North America a sufficient number of capable missionary candidates to meet the requirements of the various missionary fields, and also to develop among students a sense of responsibility to sustain or reinforce the foreign missionary enterprise by intelligent sympathy, by the devotion of money, by prayer and by aggressive effort on behalf of the world's evangelization.³ In that Toronto conference, the theme, "The evangelization of the world in this generation" was brought up as the watch word.⁴ Dr. John R. Mott stressed the need of a foreign evangelistic movement when he said:

We need new demonstrations of the fact that the Gospel is the power of God unto the salvation of every man that believeth. We need new proofs of the fact that the Holy Spirit is as able to shake mightily whole communities today in the most difficult non-Christian nations, as He was in the days of St. Peter and St. Paul.⁵

.

1. Okino, Iwasaburo: Biography of Yoshida Etsuzo, pp. 17-350. Yoshida, Etsuzo: About Omi Brotherhood, pp. 1-6.
2. Mott, John R.: The Student Volunteer Movement for Foreign Missions, Vol. 1, p. 73.
3. Ibid., p. 73.
4. Ibid., p. 93.
5. Mott, op. cit., Vol.1, p. 340.

The convention greatly impressed three thousand delegates and deeply stimulated the missionary zeal of the Christian students.¹ At the convention the hope was expressed that one thousand volunteers might go forth during the next quadrennium and before January 1st, 1906, 2,593 volunteers had sailed to the mission field. Two hundred and seventy five volunteers to Japan were among them.²

At the convention Mr. William Merrell Vories, the delegate of the Colorado College student association, was much impressed and he began earnestly to seek some foreign field.³ After he had finished his study of architecture at Colorado College he received information that a public high school in Japan intended to invite an English teacher from America, from the Student Volunteer Movement for Foreign Missions in New York.⁴ His dreams were finally realized by becoming a teacher of local provincial academy--the Shiga Commercial School in Shiga Prefecture. He crossed the Pacific taking nineteen days on the steamship and at last in February 1905 he arrived at Omi Hochiman,⁵ about 300 miles from Tokyo to the West and about 40 miles from Kyoto, the old capitol to the east. Omi or Shiga province

.

1. Ibid., p. 298.

2. Ibid., p. 98.

3. Cf. Vories, Wm. Merrell: The Omi Brotherhood in Nippon, p. 6.

4. Cf. Yoshida, Etsuzo: About the Omi Brotherhood, p. 4.

5. Cf. Vories: The Omi Brotherhood in Nippon, p. 8.

is in the middle of Honshu Island and contains the largest lake in Japan called Lake Biwa. The province is an historical place of Buddhism and of the old culture of Japan. Many famous Buddhist leaders came out of Enryaku-Ji, of Hiei-Zan, one of the oldest temples, found in Shiga Prefecture, and started a new sect of Buddhism, Tendai-Shu.¹ As the Buddhist sect of near-by Kyoto is one of the most conservative in all Japan, the people of Shiga are likewise extremely conservative Buddhists. So the Omi Province is "the heart of the last determined stand of Buddhism, in its least enlightened manifestation."² Omi Province is the richest farming district in Japan and produces the best quality of rice in the country. Most of the people are farmers, fishermen, and merchants. They are very conservative in thinking. Omi Hochiman is in the middle part of the province and it is proud of the many famous merchants who have come out of its district. The Shiga Commercial School was the most famous commercial school from the standpoint of graduates and history.³ Mr. Vories became a teacher of this school. Upon arriving at Omi Hochiman, Mr. Vories recorded his sentiments of the arrival in the following

.

1. Cf. Tourist Section of Shiga Prefecture: How to see Lake Biwa, p. 5.
Jiji Shin-po-Sha: Shukyo Yoran, p. 110.
2. Vories: The Omi Brotherhood in Nippon, p. 9.
3. Cf. Okino, Iwasaburo: The Biography of Yoshido Etsuzo, pp. 17-20.

words; "Homesick, Cold, Headache, lonely. But here!"¹

Mr. Vories started his new career as an English teacher in the school. He not only taught English but also taught Christian culture. Because of his Christian example he brought many students to the local church. He opened his home and made a small dormitory for several students and loaned his living room as a student club room.² He organized a Bible class and a Y. M. C. A. among the students. His Bible class grew rapidly until it totalled one hundred twelve or forty percent of the enrollment of the school.³ Students who attended his Bible class committed themselves to Jesus, one by one, saying: "Teacher, I want to become a pure man."⁴

Mr. Vories taught four days per week at Hachiman and one day at each of two other schools, the middle schools of Hikone and Zeze. The Bible class was held after school hours and study groups enrolled three hundred and twenty two promising young men. From these Bible study groups there came prominent merchants, business men, physicians, evangelists, an astronomer and the co-founders of the Omi Brotherhood.⁵

The surprising spread of the influence of the

.

1. Vories: The Omi Brotherhood in Nippon, p. 8.
2. Cf. Yoshida, Etsuzo: About the Omi Brotherhood, p. 4.
3. Cf. Vories, The Omi Brotherhood in Nippon, p. 20.
4. Ibid., p. 24.
5. Cf. Ibid., pp. 29-31.

Bible class and of the Y. M. C. A. among the students threatened Buddhism and Shintoism in the Omi district and caused conflict, because the country priests of Omi feared the loss of adherents and because the head temples in Kyoto began to fear loss of revenue.

The local priests were instigated to resist and were assisted in their resistance by their superiors from the main temples in Kyoto. Corrupt priests who headed the local temples feared the revelation of their scandalously low standards of personal living and feared the comparison of their community service with that of the Christians. This opposition came from the priests. They started various forms of obstruction. They formed the Y. M. B. A. (Young Men's Buddhist Association) and instigated their students against the Y. M. C. A.¹ Thus there arose two groups among the students and at last student strife broke out. Anti-Christian students did violence to Y. M. C. A. members. One of them was thrown into the river from the bridge and another was struck on the head with a baseball bat by desperate Buddhist students.² These events were taken up in the local newspaper day by day and finally this conflict became a political problem. Certain politicians were induced to make an issue of the financial support given by the provincial government to Mr. Vories as a teacher in

.

1. Cf. Vories, The Omi Brotherhood in Nippon, pp. 39-42.
2. Cf. Yoshida, Etsuzo: Brothers of Omi, pp. 66-87.

the school, calling him a foreign propagandist.¹ The opposition grew severer and the Y. M. C. A. movement among the students became stronger. Mr. Koichiro Murata was an active anti-Christian leader. One night he rushed drunk into the Bible class to interfere with the meeting. He was stricken in his heart by its spiritual scene and he soon confessed his sins and became a faithful member.² Mr. Murata, later, became a co-founder of the Omi Brotherhood. In 1907 Mr. Vories built a Y. M. C. A. building in the center of the town with his own money and by a donation from a friend in America.³ After his two years and two months instructorship, in 1907, the principal of the school urged him to abandon all Christian activities and avoid unpleasant complications.⁴ But he did not accede to such a request. At last he was dismissed from his position, receiving a statement which said:

To whom it may concern:

This is to certify that Mr. William Merrell Vories has been a teacher of English in the Shiga-Ken Prefectural Commercial School since February 1905 and that his instruction and discipline have been entirely satisfactory. His dismissal is due to the objection of citizens of this Prefecture, most of whom are Buddhists, to his teaching the Bible and influencing the students towards Christianity.

Ikaga, the Principal.⁵

.

1. Cf. Okino, op. cit., pp. 79-83.
Cf. Vories, The Brotherhood in Nippon, pp. 52-56.
2. Cf. Okino, op. cit., pp. 131-134.
Cf. Yoshida, Brothers of Omi, pp. 131-133.
3. Cf. Vories, The Omi Brotherhood in Japan.
4. Cf. Vories, A Mustard Seed in Japan, p. 37.
5. Cf. Okino, op. cit., p. 79.
Cf. Vories, A Mustard Seed in Japan, p. 37.

Thus he suddenly became unemployed. His source of livelihood was cut off when his last savings had been squeezed out to make final payment on the new building. The community was filled with suspicion and hostility toward him through the propaganda of the Buddhist leaders. He was re-
¹jected by the people. But he made up his mind, and said:

Come what might, I resolved to stay in Hochiman until the entire population should come to understand the motives and the message which had been so completely misunderstood thus far.²

Mr. Etsuzo Yoshida, a student living with Mr. Vories, was greatly distressed when he learned that Mr. Vories was discharged. Mr. Vories asked Mr. Yoshida how much it would cost a student to board at the school dormitory, and on being told that \$4.50 per month was necessary Mr. Vories prayed for that much. He also asked God to give him rice and salt too, that he might remain in Omi. During this prayer Mr. Yoshida was so deeply moved by what he heard and felt that he was personally impelled to come to the
³rescue. It was remarkable that a youth just ready to set out for himself should volunteer to join fortunes with a discharged foreigner who was unable to feed even himself. Even though Mr. Yoshida was now graduated he persuaded his mother to continue sending his schooling allowance in order

.

1. Cf. Vories, The Omi Brotherhood in Nippon, pp. 60-61.
2. Cf. Ibid., p. 61.
3. Cf. Yoshida, Brothers in Omi, pp. 117-121.
Cf. Vories, The Omi Brotherhood in Nippon, pp. 64-65.

that the two of them could live. It was seventeen yen per month. It was to the two men like the five loaves and two¹ fishes to the hungry multitude. It was a fortune to them. Before then Mr. Yoshida had two ambitions, to enter the higher commercial school or to enter the University of Copenhagen in Denmark. But now while listening to Mr. Vories pray, he felt the Holy Spirit calling him to give up his life's ambitions and to remain with Mr. Vories in Omi doing the work of God.²

Although Mr. Vories was dismissed from the school and was rejected by the people of Omi, he resolved to stay in the hot bed of persecution, when he said:

Evidence was pretty strong that my usefulness here was ended: that I was justified in leaving the whole failure, and in going to a more comfortable field of labor. Surely there were plenty of needy places in the world. And yet why, why had God led us thus far, if only to let the thing drop? It seemed unbelievable. And further there yet encompassed us that multitudinous mute appeal. It was not the will of these hundreds of thousands of souls, still without the bare chance to hear the Good Tidings.³

Thus, a seed was sown in the Omi Province. Mr. Vories and Mr. Yoshida launched the upward fight in the building of the Omi Mission. In those early days they often faced great financial difficulties but help came just when they had to have it.

In March 1907 Mr. Vories issued the first issue

.

1. Cf. Vories, The Omi Brotherhood in Nippon, p. 65.
Cf. Yoshida, Brothers of Omi, pp. 120-121.
2. Cf. Okino, op. cit., pp. 87-89.
3. Vories, The Mustard Seed in Japan, p. 41.

of a small magazine called "Omi Mustard Seed" which was the report in pictures and words of his activities.¹ It appealed to foreigners for support and within a few months a considerable number of small contributions and of subscriptions to the "Omi Mustard Seed" began to come in by foreign mail. This magazine has called forth a wide circle of supporters who not only assist financially but encourage the work through sympathetic interest and intercessory prayer.² Now these two enthusiastic young men were supplied with more than enough for simple living which they found ample. Then the question of what they should eat and put on was not what constituted the problem: it was how they should establish and develop the comprehensive enterprise which was the real objective of their being there. They needed an industry or a professional department capable of raising a regular income--an income which might be expanded as the work grew.³

2. Development of Its Industrial and Evangelistic Work.

In order to be able to support Missions Mr. Vories and Mr. Yoshida started, without capital and with a minimum of equipment, an architecture business in their new Y. M.C.A. building.⁴ Mr. K. Murata, the graduate who in his school days had come to the Bible class to break it up and had

.

1. The Omi Brotherhood: The Omi Brotherhood Handbook, p.4.
2. Vories, The Omi Brotherhood in Nippon, pp. 66-67.
3. Ibid., pp. 67-68.
4. Ibid., p. 68.

found a new life, joined them as a member of the architectural staff.¹ These three Mr. Vories, Mr. Yoshida, and Mr. Murata,² are called the three founders of the Brotherhood. Their architectural business progressed little by little as new orders came in. In 1910, an American architect, Mr. Lester G. Chapin of New York, joined them and they established the "Vories and Company", moving to a new site in the town.³ Gradually they attracted other members and did direct evangelistic work among the neighboring people, as well as evangelizing by correspondence and newspaper the remotest corner of the province. They opened contacts that led to conversions and, in turn, to the establishment of new branches at Baba, Maibara, and Noda. Baba was their first out of town branch to be housed and equipped for work. It was "Railway Y. M. C. A.". This was begun at the railway station but later moved to Maibara because of the removal of the railway shops. This branch has been extended so that now not only the railway men of Maibara are in the work but educational work for the rest of the community has sprung up. The man at the head of this branch was one of the former railway men reached through the work.⁴

Noda was a typical farming village where Mr. Yoshida and his co-workers were driven on to the shore by a storm

.

1. Okino, op. cit., p. 103.
2. Vories, The Omi Brotherhood in Nippon, p. 69.
3. Okino, op. cit., p. 440.
4. Vories, The Omi Brotherhood in Nippon, pp. 91-96.

once when they were on the Lake. While they were resting in a farmer's home they felt inspired and went out to start preaching among the farmers on a street corner and in a shrine's square. Nearly four hundred farmers flocked to hear the new teachings and were much impressed. At last some of the leading farmers of the village were converted. They established a small church in the middle of the village.¹ Later a son of a farmer of the village became a pastor and he studied theology at Chicago University. After he returned to Japan he became a pastor of the church.²

In 1912, they began to publish a monthly magazine, Kohan-no-Koe (Voice at the Lake Side).³ They preached the Gospel and advocated the new morality to the people in it. These movements gradually grew and attracted the interest of many people. In 1913, when Mr. Vories returned to America for his health and Mr. Yoshida studied at Dr. White's Bible Teachers Training School in New York (at present the Biblical Seminary in New York), they had a chance to meet Mr. A. A. Hyde of Wichita, Kansas,⁴ a founder of the Mentholatum Company and a "faithful Christian steward".⁵

Mr. Hyde had great interest in the movement in Omi and kindly offered a large amount of financial

.

1. Cf. Okino, op. cit., pp. 110-119.
2. Cf. Ibid., p. 369.
3. Cf. Vories, The Omi Brotherhood in Nippon, pp. 112-114.
Cf. Okino, op. cit., pp. 121-122.
4. Cf. Ibid., pp. 126-130.
Cf. Vories, The Omi Brotherhood in Nippon, p. 89.
5. Eddy, Sherwood: Something Better than a Fortune, p. 8.

help and made the Omi Mission the sole retailers of¹
Mentholatum in Japan. Besides this, he also gave a²
launch which was named Galilee-Marui and by which they
carried the Gospel to frontiers across Lake Biwa into West
Omi. Through this new evangelistic work, their young
workers were trained and new branches, Katata and Imaza,³
were established in West Omi. When a Chinese and a Korean⁴
joined the movement, four nationalities worked together.
(In 1919 Mr. Vories married a Japanese woman, and in 1940
he became a Japanese citizen taking at the time a Japanese
name, Hitotsuyanagi.)⁵

In order to meet the rapidly spreading evangeli-
cal work of the Province, to provide the medium for a lay-
man's movement, and in order to establish new business out-
lets for the Mentholatum business, they founded in 1921,
the Omi Sales Company, L. T. D., which took over the job of
importing building materials, hardwares, and house paints be-
sides Mentholatum.⁶ When they started the new business
company they challenged the business world, declaring:

.

1. Cf. Okino, op. cit., p. 128.
2. Cf. Ibid., p. 128.
Cf. Vories, The Omi Brotherhood in Nippon, p. 89.
Cf. Vories, A Mustard Seed in Japan, p. 90.
Cf. Okino, op. cit., pp. 442-443.
3. Cf. Ibid.,
Cf. Vories, The Omi Brotherhood in Nippon., p. 90.
4. Cf. Ibid., pp. 109-110.
Cf. Ibid., p. 117.
5. Cf. Okino, op. cit., pp. 369-370.
Cf. Vories, The Omi Brotherhood in Nippon., pp. 76-78.
6. The Omi Brotherhood, op. cit., p. 5.

We would have its headquarters in our interior town out of the way for customers: its capital would be imaginary: its shares held by only the mission staff: there would be never more than eight hours work per day: the products imported would be only such as were positively beneficial to the customers and produced under conditions just to the workers producing them: there would be no dividends: all the net proceeds would be devoted to Christian work: only a fair profit would be charged, no matter what the market could stand: the customers would be treated as we could choose to be treated in their places: no candidates for employment would be considered who used liquor or tobacco: there would be no salaries¹ for officers apart from their regular mission allowances.

Thus the Omi Mission came to have two business departments, Vories and Company for Architecture and the Omi Sales Company for importing and distributing Mentholatum, house painting, hardware and for putting Christian principles in practice. Their business expanded to unexpected proportions and provided the medium for their laymen's movement. Since they employed many young women in the packing factory of the Omi Sales Company, they were able to help many needy local families and thus through this contact they greatly increased attendance in the local church. They provided a special school for these young women. These business departments definitely and diligently sought to bring about not merely business for the production of income, but also--and more especially--strove to be instruments for demonstrating Christianity.²

In addition to bringing Christian principles to

.

1. Vories, The Omi Brotherhood in Nippon, p. 78.
2. Ibid., p. 80

bear upon the business circle and the customers, there was an emphasis upon evangelism. Small advertisements offering printed matter or answers to inquiries about Christianity, were inserted in newspapers: similar offers were included in the packages of Mentholatum sent out to the dealers. Hundreds of requests came to them, from widespread sources, for this type of service. In some rural parts it is called 'Jesus' medicine'.¹ To keep the price down and to persuade dealers to look upon their sales as a means of service rather than a means of gaining profits required a constant struggle with the old order, but it was a fruitful means of awakening in men's minds fundamental thinking, which always tends to bring us nearer the realization of the Kingdom of God.²

In 1924 at a public meeting, the governor of Omi Province stated, "The Omi Mission is one of the two institutions in Omi of which the people may be unqualifiedly proud."³ In the same year, by invitation of the principal, Mr. Yoshida gave instructions one day a week to the only Government College in Omi, and was on the faculty payroll. And thus it was that the principal of the very school which had once dismissed Mr. Vories, now urgently requested that his name be used on the faculty list.⁴ These examples illustrate

.

1. Cf. Vories, The Omi Brotherhood in Nippon, p. 78-79, 113-114.
2. Cf. Ibid., pp. 105-106.
3. Vories, The Mustard Seed in Japan, p. 125.
4. Cf. Okino, op. cit., pp. 195-197.

how the general attitude toward the Omi Mission radically changed from that of the old days.

In 1934 they changed their name from the Omi Mission to the Omi Brotherhood because Brotherhood seemed to indicate better the primitive manner and method of Jesus' way, in which God's Fatherhood is inseparable from the Brotherhood of man.¹

In 1940 their evangelistic work was carried on by fifty full time workers, assisted by numerous volunteers. The Omi Province was divided into seven districts with a responsible leader for each, and three committees to direct the work. They had fifteen regular preaching centers, thirty Sunday Schools, four kindergartens, three night schools, two day nurseries for the children of farmers during planting and harvest seasons, occasional farmers institutes. Their two monthly evangelical magazines, New Omi (over four thousand copies) and The Voice at the Lake Side (over five thousand copies) were published.²

At this time the military government of Japan brought the Japanese people into the War. The government restricted the full activities of Christian evangelism in the name of thought control. The churches were expected to take their full part in the spiritual mobilization of the country.³ Likewise the branches of the Omi Brotherhood

.

1. Vories, The Omi Brotherhood in Nippon, pp. 141-142.
2. Ibid., p. 111.
3. Kerr, op. cit., pp. 83-87.

in Omi Province were urged to take part in the mobilization. Minakuchi and Imazu branches were accepted by the government and converted into offices. The Omi Sanatorium was taken over by the army in July 1945 and became an army hospital. Christian doctors and nurses were forceably removed. The evangelical launch Galilee Maru was pressed into service.¹ Young men were drafted into the army or the navy or into war factories. Even pastors of the Omi Brotherhood were drafted to work in the war factories so that the Imazu and Echigawa churches were without pastors.² From 1940 to 1945 eighteen members were killed in the war. Girls were drafted into the war factories. The destruction of communications by the air attack kept the members in their places, so much so that the business work could not be done as before. Even Mr. Vories, who had become a naturalized citizen, had to stay in Karuizawa a special internment town doe foreigners. After long years of conflict with military government Mr. Yoshida died in 1942.³ Omi publications were almost suspended. Their industrial work was reduced. But as soon as the War ended their work and organization began to revive, many members returned to their positions from the army and navy and factories. Their branches, and the sanatorium were returned to the Omi Brotherhood again. Their wholeprogram recovered and

.

1. Okino, op. cit., p. 449.
2. Cf. Omi Brotherhood, op. cit., pp. 9-14.
3. Cf. Okino, op. cit., pp. 369-436.

started with new spirit.¹

Again the purpose and principles of their movement were proclaimed to be:

1. To preach and practice the Gospel of Christ in the Province of Omi, Nippon, without reference to denominations. There being no "Omi Brotherhood Church" converts to be organized into self-supporting congregations of the denomination of their own choice.
2. To practice the complete unifying of the work and fellowship of all workers, regardless of nationality or race.
3. To evangelize communities unoccupied by any other Mission, and under no circumstances to overlap with the work of such Mission.
4. To evangelize Rural communities, as the most conservative element of mankind and the most probable source of leadership.
5. To seek, enlist and train leaders and workers.
6. To work for social betterment, including temperance, social purity, marriage customs, industrial, physical and sanitary reforms, and definite efforts for the neglected.
7. To study and experiment with new methods of evangelization.²

3. Development of Its Educational Work.

Since the early days of the Omi Brotherhood the value of evangelism through education had been a great concern, but it was slow to develop because of the lack of well trained Christian workers in education. The Brotherhood was more concerned about social and evangelistic efforts than education.³

In 1920 the first experimental kindergarten was opened at Maibara by one of the members of the Brotherhood,

.

1. Cf. Omi Brotherhood, pp. 24-27.
2. Vories, The Omi Brotherhood in Nippon, p. 157.
Omi Brotherhood, op. cit., pp. 2-3.
3. Cf. Vories, The Mustard Seed in Japan, p. 89.

and in 1921 another one was opened at Hochiman by Mrs.
Vories.¹ These kindergartens grew as experiments in training young women in practical, sanitary, common-sense living-preparation for which they had failed to get from the regular Government high schools for girls, or from the mission schools which follow the Government standards. Thus gradually young women of the district came to develop in the new knowledge which included such worth while training as² hygienic house keeping and child care. So the kindergarten began as a "a means of further training for young women."³ They started other kindergartens in the branches of the Brotherhood. In 1931, Mrs. A. A . Hyde took a deep interest in this kind of work: she generously gave them two wonderful, commodious and cheerful buildings, which provided a fine kindergarten and playground. This kindergarten is called Seiyu-En and many educators, teachers, college students, and mothers from all over Japan have come to see the activity and new methods in these modern buildings.⁴

In 1933 was launched a special type of girls' high school which was called Kinro Jyogakko. This school resembled the German Arbeit Schule and was designed to have but sixteen pupils in each of five classes, covering

.

1. Cf. Yoshida, About the Omi Brotherhood, p. 11.
2. Cf. Vories, The Omi Brotherhood in Nippon, pp. 130-133.
3. Ibid., p. 131.
4. Cf. Ibid., p. 131

a five year course. These students were to earn their way by means of various kinds of practical work, which in turn was to form part of the educational program. Mr. Yoshida, besides doing his other work, was a chief mover of this school and acted as its principal. There were more than twenty on the faculty, almost all of whom were Omi Brotherhood members. Self-help, initiative, cooperation in study were encouraged by the methods employed. Each class was divided into four groups of four girls, who studied together, worked together, and reported on their activities as a unit. Their new method was an intriguing method of study, in which the pupils learned to develop their own thinking. From the very beginning there were so many candidates that it was decided to limit the entrance requirements to those candidates of high ability and character as well as limit the number to those girls who were within commuting distance of the school. This type of school was especially needed in Japan as a pioneer of a more practical preparation of young women for useful lives in the modern world. Because of this the work attracted the eyes of many educators.¹

The leaders also emphasized the education of their factory working girls and started the same practical education before or after their daily work. This type of education in the factory was organized as the Ko jyo Gaku En

.

1. Cf. Vories, The Omi Brotherhood in Nippon, pp. 134-135.
Cf. Okino, op. cit., pp. 261-263, 274-276.

in 1933 and all the factory working women belonged to this school. For this education they cut down their working¹ hours to only six hours per day.

Mrs. Yoshida who had been teaching domestic science among the Christian wives and young women at her home, at farmers' homes, and among the various branches of Omi Brotherhood, in 1933 started regular educational work in her home for young women. It was called Kasei Jyuku and consisted of a group of 30 or 50 young women of the town and suburbs. She taught home arts and skills by herself, such as cooking, flower arrangement, sewing, knitting--all of which are needed for higher home making. She also taught the Bible and counselled in preparation for marriage. This counseling aspect of her class became quite famous in the area--so much so that her school of home economics acquired the nick name of "the Bride's School." Most of her students were Buddhist girls. It is much to the credit of Mrs. Yoshida's school that many of the extremely conservative Buddhist families, through sending their daughters to this school, came to regard Christianity with profound respect. More than this, through this work, in many instances, was planted the seed of later conversion. An interesting and amazing traditional saying grew in connection with the girl's school. It was quite common for the

.

1. Cf. Vories, The Omi Brotherhood in Nippon, p. 79.
Cf. Okino, op. cit., pp. 261-268.

girls to attend until their marriage. Their Buddhist marriage took place with the Bible in one hand and the ¹hymn book in the other.

Educational work of the Omi Brotherhood was especially emphasized in relation to women, because women's education in Japan for many years was neglected, while on the other hand the education of Japan's male population was highly stressed. Another reason why the education of women was under-taken: the military training aspect arising from the education of boys was not found in the education of women. ²

One of the most interesting phases of the educational program was the series of Farmers' Institutes which were held in several branches of the Omi Brotherhood during the slack seasons, such as January, February and August. These were conducted with the cooperation of Dr. Toyohiko Kagawa and other Christian leaders. In periods of from one week to several weeks the young farmers lived, studied, and discussed practical problems of their lives and work together and with experienced leaders and lecturers. They also had Bible study and received spiritual messages, while various problems were faced in the Christian spirit. The fellowship, the new viewpoints, and the new inspiration, no less than the actual scientific knowledge gained from

.

1. Cf. Okino. op. cit., p. 318
Cf. Vories, The Omi Brotherhood in Nippon, p. 134.
2. Cf. Ibid., p. 136

periods made profound and often permanent impressions¹
upon these young farmers.

In 1940 the Brotherhood started a public library in Omi Hachiman, the chief instigator of which was Mr. Yoshida. This dream of a library for his people became² Mr. Yoshida's last enterprise. The library was opened for the public and was especially welcomed by the people as the best equipped one in the Province. It is especially interesting and even amazing in a sense that the first donation was a collection of Chinese historical books from the leading Buddhist priest in Omi Hachiman and one thousand yen from the Enryaku-Ji of Hie-Zan, one of the oldest temples in Japan. It is truly significant that such a Christian work came to be so welcomed even by the Buddhist temples and men who had so violently opposed the Omi³ Brotherhood from the beginning.

4. Development of Its Social Work.

When Mr. Vories came to Omi and started his new career as an English Teacher he found extreme moral decadence among the students. It was the time of the Russo-Japanese War and the people of Japan were celebrating their victory by indulging in liquor and by abandoning themselves to their passions. This was especially true

.

1. Cf. Vories, The Omi Brotherhood in Nippon, pp. 113-116.
2. Cf. Okino, op. cit., p. 380.
3. Cf. Ibid., pp. 380-382.

among many students who indulged in liquor and visited the Geisha houses. Therefore when Mr. Vories organized the Bible class he took as his motto the eighth verse of the fifth chapter of Matthew: "Blessed are the pure in heart for they shall see God." In his Bible class he always attacked the system of licensed brothels and the Geisha institution which prevailed in the province. He also attacked the evil of Sake and tobacco which hinder the development of young people. To keep temptation away from students he offered to take some young men as his roommates.¹ Mr. Yoshida was one of these. As Mr. Yoshida's father was a heavy drinker and had abused his wife so often during marriage and as he died at an early age because of alcohol, Mr. Yoshida knew the evils of liquor so well that Mr. Vories' attack on liquor impressed him more than other attacks. So it was from the early beginning that Mr. Vories and Mr. Yoshida stressed moral² purity and attacked the use of liquor and tobacco.

The Y. M. C. A. building erected for the students in 1907 was offered to them as a student's center, as a recreation center, a dormitory, and as a place where they could have religious meetings. They had a counseling room where a secretary of the Y. M. C. A. took charge and helped

.

1. Cf. Vories, *The Omi Brotherhood in Nippon*, p. 96.
Cf. Okino, *op. cit.*, p. 138.
2. Cf. *Ibid.*, pp. 12-17.
Cf. Yoshida, *Brothers of Omi*, pp. 147-156.

the students as well as many town people who came for help.¹

They built a small road-side resting place for convenience of the people who passed daily between Omi Hochiman and the Lake harbor. One day a young Buddhist priest stopped there to eat his lunch. As he was eating his lunch, he noticed upon the wall a framed quotation, "Come unto me all ye who labor and are heavy laden, and I will give you rest." With these words was the statement that further information could be gotten by calling in town at the Y. M. C. A. building. He visited the Y. M. C. A. building and was invited to the Bible class. He listened attentively and discussed religion till midnight. Later he committed himself to Jesus Christ and became a Christian. He was the first Buddhist preacher who became a member of the Omi Brotherhood. He became a devoted and efficient member of the Omi Brotherhood. But unfortunately he died at an early age because of tuberculosis.² In Japan tuberculosis was considered as being as hopeless as leprosy is considered hopeless in other parts of the world, with the result that patients were sadly neglected. This very early death of a young member motivated the sanatorium work of

.

1. Cf. Vories, The Omi Brotherhood in Nippon, p. 93.
Cf. Yoshida, Brothers of Omi, pp. 108-113.
2. Cf. Vories, The Omi Brotherhood in Nippon, p. 96.
Cf. Okino, op. cit., p. 138.

the Omi Brotherhood. By means of the gifts of friends, they bought land in a sheltered elbow of two small mountains and created several buildings. Although the sanatorium was a small institution compared to the demands and the needs of the people, it, nevertheless, provided a new standard of treatment for tuberculosis in Japan.¹ It had complete and modern equipment. Government physicians and architects were sent to observe and obtain information about the building and equipment before the government sponsored sanatoriums were built in Japan. It developed slowly and came to have a surgical department and a chapel. In 1940 it had come to have a hundred twenty beds.²

Sanatorium work was conducted on a non-profit basis. Patients paid only the actual cost of their living. Evangelical work was also carried on among the patients by regular pastoral visitations, by Bible study, and by meetings. Many patients became Christians through this work. Whenever funds were available the plant was expanded. The reputation of the sanatorium became nation wide.³ In 1940 the Emperor gave funds for the work of the sanatorium and another new building was added. It was the first time that

.

1. Cf. Vories, *The Omi Brotherhood in Nippon*, pp. 95-98.
Cf. Okino, *op. cit.*, pp. 157-159.
2. Cf. *Ibid.*, p. 159.
Cf. Vories, *The Omi Brotherhood in Nippon*, p. 98.
3. Cf. *Ibid.*, p. 98.
Cf. Vories, *A Mustard Seed in Japan*, pp. 78-79.
Cf. Okino, *op. cit.*, p. 169.

the Omi Brotherhood was rewarded by the Emperor.¹ Thus the Omi Brotherhood has given their great effort in the establishment and continuance of its own health project and has influenced health projects of the country.

C. Summary and Conclusion

In this chapter a brief study has been made of the growth, development and program of the Omi Brotherhood in order to discover what this unique evangelical movement has done in the rural district of Japan. Such a study has been undertaken because of the desire to consider its contribution to Post War Japan.

The origin, background and development of industrial work, evangelism, education, and social work of the Omi Brotherhood were considered in this chapter. Here was found a program broad in scope and thoroughly practical, while at the same time vitally Christian. Divine guidance, earnest prayers, strong convictions and adventures in God were to play an important part in its development.

The close relationship of evangelism to industrial work, to every day life, and to its other activities-- is the most unique aspect of this program. That this new evangelical enterprise is the work of Christian laymen is an added factor of significance.

.

1. Cf. Okino, op. cit., p. 340.
Cf. The Omi Brotherhood, op. cit., p. 9.

CHAPTER III

CONTRIBUTION OF THE OMI BROTHERHOOD
TO THE SOLUTION OF THE POST WAR
PROBLEMS OF JAPAN

CHAPTER III

CONTRIBUTION OF THE OMI BROTHERHOOD TO THE SOLUTION OF THE POST WAR PROBLEMS OF JAPAN

A. Introduction

Presented in the first chapter were the outstanding post war problems of Japan. The program of the Omi Brotherhood was studied in the second chapter. In this chapter the contributions of the Omi Brotherhood to the solution of the problem of post war Japan must be considered in relationship to the problems which were presented in the first chapter and from the view point of nature and program of the Brotherhood. The Omi Brotherhood stands as an outstanding part of the Christian movement in Japan and as such represents the force of Christianity which is still advancing toward the building of the Kingdom of God. Such a force already established in Japan most certainly is a great contribution to the solving of Japan's post war difficulties. The specific contributions of the program of the Omi Brotherhood are now to be determined. As a source of further instances of such contributions the post war monthly magazines, Kohan-no-Koe (The Voice at the Lake Side), which have been published by the Omi Brotherhood, will be utilized. An additional source is

the Hochiman News, published by the Hochiman Town Hall.

B. Its Contribution to the Political
Problems of Japan

In the first chapter the most pressing political problems of the post war era were discovered to be: democratization and its allied problems, the changing from an old to a new country, the shortage of leaders, the lack of democratic experience, and the menace of communism.¹ Analysis of the program of the Omi Brotherhood in the second chapter revealed its members to be a group of people who are seeking to build the Kingdom of God in Omi. As has been true of its organization from the beginning and throughout its whole program the Christian principle was seen to dominate.² The true democratic society is the Christian society. Christians are the people who can understand democracy better and have more democratic experiences than other people. The Japanese Empire is gone and everything is being geared into the new theories of democracy. But because of its established Christian principles the Brotherhood has no need to change to a democratic way. Therefore the significant meaning of the Brotherhood is in its existence as a democratic organization.

.

1. Ante, pp. 2-9.
2. Ante, pp. 42-59.

When Japan was faced with the shortage of new leaders in her political life, it was naturally expected that democratic leaders from the Brotherhood would lead in the new democratic policy. Therefore when the election of the town assembly was held, in 1947, in Omi Hochiman, the people of the town asked the Brotherhood to send new leaders to participate in the town election. In reply to this request the Brotherhood sent three members as candidates. In the campaign they showed themselves to be fine examples of the democratic way and they won the majority of votes. It was the first time the Brotherhood entered politics in Omi Hochiman.¹ Their fair and equitable policy in Christian leadership won the confidence of the town's people. They took initiative in the democratic policy and led the assembly. They succeeded in getting the town hall built.² To have Christian leaders in the town assembly not only makes for a strong confidence in the policy of the assembly but also teaches and shows the way of democracy to the new political leaders and to the people in general who lack democratic experience.³

In a strong Christian society there is no place for fear of Communism. The Japanese people now know that

.

1. Cf. "Kin-Kyo-Roku": Kohan-No-Koe, December 1948, p. 26.
2. Cf. Ibid., November 1948, p. 20.
Cf. Okino, op. cit., pp. 276, 446.
3. Cf. Ibid., February 1951, p. 31.

Communism cannot build a peaceful country. The Omi Brotherhood has taken the initiative in leading the policy of the town and through its Christian leadership has developed confidence in democracy, proving that the Christian way is a more constructive and a more peaceful way than the Communistic way or the old Japanese way.

Thus the Omi Brotherhood has contributed to the solving of post war political problems by alleviating the shortage of leaders, by filling the gap due to lack of democratic experience, and by lessening the problem of Communism. The roll of the Brotherhood in the democratization of Japan has taken on the form of a special mission.

C. Its Contribution to the Economic Problems of Japan

The basic economic problems of post war Japan as stated in the first chapter are: poverty, overpopulation¹ and the problem of the labor unions. In the study of the Omi Brotherhood it was seen to be unique economic organization, its industrial program being controlled by the special aim of evangelism. The members of the Brotherhood live their economic lives on a Christian basis just as they put their industry on a Christian basis. The business of the Brotherhood has maintained high ethical standards.

.

1. Ante, pp. 9-14.

In spite of the fact that since the end of the war, due to economic difficulties, the business standards of Japan have deteriorated and many necessities of poorest quality have been sold in the black market at a high price, the industrial department of the Brotherhood has maintained high standards of quality and has kept prices reasonable. At the same time, good service has been offered to customers. For example, Mentholatum has been sold to the dealers on the regular market and thus has been kept out of the black market.¹

The architectural department of the Brotherhood has shown great activity in getting many planning contracts. The plans for a number of large school buildings, hospitals, churches, and houses have been drawn by the architectural department. The reasonable price, the earnest, constructive planning, the good design and the use of small space, all contribute to the alleviation of Japan's present great housing problems. The International Christian University building in Tokyo is being planned by Mr. Vories and his staff.² Their earnest, thorough work and careful supervision have made a great impression on their customers, especially since the virtues of carefulness and thought-

.

1. Cf. "Kin-Kyo-Roku", op. cit., February 1950, p. 30.
2. Cf. Ibid., p. 30.
Cf. Ibid., November 1950, p. 30.
Cf. Ibid., July 1950, p. 32.

fulness have not been prevalent in Japanese business circles since the end of the war.¹ The Omi Brotherhood stands as a good demonstration of high ethical standards and Christian principles in business.

To solve the problems of poverty and the related problem of inflation, the Brotherhood has changed the pay level of its members by establishing equal pay for all, based on the size of the family and on the daily fluctuation of prices. Any emergency expenses such as sickness or marriage, are paid by the Brotherhood according to the times. The pay rate and the emergency spending are decided by the members as a whole.² This policy gives good suggestions to the economic life in difficult times. There is no labor problem. Because there is no capitalist but all are laborers together. There is no need of labor unions. The daily life of the Brotherhood has shown the presence of the Christian spirit. The industrial department of the Brotherhood provides work for the needy which is a contribution to the problems of unemployment. To the problem of overpopulation the members of the Brotherhood give instructions in Birth Control. With their high intelligence and high moral viewpoint they are qualified to give this type of instruction. This Christian economic policy of the

.

1. Cf. "Kin-Kyo-Rohu", op. cit., October 1948, p. 30.
Cf. Ibid., July 1950, p. 32.
2. Cf. The Omi Brotherhood, op. cit., pp. 25-29.

Brotherhood has become an example to the communities and industries of Japan. Many people have come to Omi Hochiman to find out the secret of this economic policy of the Brotherhood.¹ In this manner its influence is spreading and its contribution is multiplied.

D. Its Contribution to the Social Problems of Japan

Japan's social problems following in the wake of war were found to include the confusion of daily life, the increase in the number of crimes, and the problems of public welfare, problems which are making great social unrest for Japan.² As it was shown in the second chapter the Omi Brotherhood through its social program has bent its efforts toward the betterment of social conditions in general. Outstanding among its contributions, it was seen, were the instigation of a temperance movement, the attacking of the system of licensed brothels with its Geisha system, and the public health program.

Confronting these social problems of post-war Japan the Omi Brotherhood through social work has come to have a more important meaning in the life of Japan.³ Whereas in this period of transition the general run of Japanese families are experiencing much confusion and distress. The

.

1. "Kin-Kyo-Rohu", op. cit., December 1950, p. 30.
Cf. Ibid., March 1951, p. 31.
2. Cf. Ante, pp. 14-19.
- 3 Cf. Ante, pp. 55-59.

Christian life of the families of the Omi Brotherhood has succeeded in maintaining its true character of stability. The Christian homes of the Brotherhood can demonstrate and teach the principles of Christian ethical home life. As an example, the proper relationship between boys and girls--an adjustment seen to be greatly needed now in Japan--is being demonstrated to the people of Japan by these Christian ethical homes.

That The Christian sense of responsibility toward the social order, which marks the Omi Brotherhood, is seen in the following account. In Omi province there are several villages of a suppressed people who are called Eta. Most of them are butchers and tanners--occupations which are despised in Buddhist and Shinto society. Shintoists loathed blood, due to their religion, and the Buddhist preachers were not allowed to eat the meat of quadruped animals. The name of Eta was banned in the Meiji era, but the group still exists as outcasts from society. To-day they call themselves Sui-Hei-Sha or Water-Level persons. This means that water rose to its own level. But they are still despised by the people. After the war these despised people proclaimed their emancipation. They showed, especially among the young people, a desperate attitude toward the old social structure and traditions. They committed many outrages on trains and in cities. They were even beyond the control of the police. Mr. Vories

sent these gang leaders invitations to come to his home, and presented Christ to them. He offered a promise of help to them to find their place in society. His friendly efforts changed these outlaws to upholders of the law and they even became guards of the very train they once had¹ raided. They came to find a new outlook in life.

As one of the leaders of the Brotherhood, Mr. Vories, has preached democracy everywhere in the district and has organized the Good Neighbor Society to keep social order in post-war Japan. This has involved helping policemen who because of their difficult economic conditions, had before faced many temptation bribery. True Democracy, Mr. Vories has been teaching, is the cooperation of the people under God and the Cross. To this the Japanese people have been responding and he has been asked to preach even in Buddhist temples. His Good Neighbor Society, he himself being its chief, is organized in each village, town, and² city.

The Brotherhood has fought against the use of alcohol and tobacco from the beginning. Japanese law prohibits the use of alcohol and tobacco by minors. After the war the law has often been broken by minors; and the

.

1. Cf. Kerr, op. cit., pp. 99, 130, 160.
Cf. "Kin-Kyo-Roku", op. cit., February 1951, pp. 30-31.
Cf. Ibid., July 1949, p. 26.
2. Cf. Ibid., July 26, 1949, pp. 26-27.
Cf. Hitotsuyanagi, Merrell: "About Omi", Kohan-noKoe, February 1945, pp. 4-5.

evils of this have become noteworthy. The Brotherhood started a new temperance movement by inviting the teachers and leaders of the district to discuss these problems. The Y. M. C. A. of Omi Hochiman pushed this movement and organized high school Y. M. C. A. groups outside of the public schools to prevent the degeneration of students.¹ Likewise the Omi Brotherhood has endeavored to prevent the increase of crime and to keep social order.

One of the basic principles of Christianity is that of helping others in need. Therefore the problem of broken families became a problem to the Brotherhood--a problem to be solved. When the town hall was established in 1948 the Brotherhood introduced in the building a working place for war widows. The Brotherhood provided materials for the widows and the poor and coached them in the work.²

In 1947 when the Fukui district suffered heavily because of a great earthquake the Brotherhood immediately took the initiative by collecting money, food, and clothes and brought them to Fukui city. Since the end of the war Communists were the ones who always took the initiative in such work for relief, but the people realized that their

.

1. Cf. "Kin-Kyo-Roku", op. cit., May 1950, pp. 30-31.
Cf. Ibid., July 1949, pp. 27-28.
Cf. Hitotsuyanagi, Merrell: "Christianity and Daily Life", Kohan-noKoe, July 1949, pp. 3-5.
2. Cf. Hachiman Town Hall: "Hachiman News", November 1949, pp. 2-7.

work was done for propaganda rather than out of love. By contrast this relief work of the Christians greatly im-
1
pressed the people.

By means of its program in the interests of public health, the Omi Brotherhood is making no small contribution to public welfare. For example, its modern sanatorium is doing much to diminish the scourge of tuberculosis which has swept over Japan. The Brotherhood provides beds for the poor patients and gives free treatment to them. It has started the movement for the prevention of tuberculosis and offered free medical examinations for every one. All the beds of the sanatorium are now occupied by patients and the Gospel is daily healing their
2
weakened souls as their bodies like wise are healed.

E. Its Contribution to the Educational Problems of Japan.

Japan has changed her educational program completely in order to build up a democratic nation, the study of the first chapter revealed. Japan is facing various defects in her educational system, such as the problem of changing to a new curriculum and establishing new methods, also the shortage of teachers and the lack of
3
equipment.

.

1. Cf. "Kin-Kyo-Roku", op. cit., September 1948, p. 19.
2. Cf. Ibid., April 1949, pp. 25-26.
Cf. Ibid., July 1950, p. 31.
3. Cf. Ante, pp. 19-25.

As the second chapter illustrated the educational program of the Omi Brotherhood has already adopted a new system into its schools, with advanced teaching methods and improved curriculum, thus making its schools a true demonstration of democratic education. The new elements introduced in 1946 into its school system, namely, co-education, with a three-year kindergarten course, a six-year primary school, a three-year junior high and a three-year senior high school,¹ are making their own contribution to the community while at the same time serving as models for the country at large. Thus the schools demonstrate democratic education on a Christian basis with new teaching methods and a new curriculum, while the Parent Teachers Association affiliated with the schools makes its contribution to adult education. Making the best of the small space of the school buildings, establishing extra curricular activities and a student self-government system as well as starting teacher's conferences are all ways of meeting existing problems. Many teachers who have faced the difficulties of changing from old to new methods have come to get suggestions from the new education system.²

As stated before,³ the school for the education of the Mentholatum factory girls has been reorganized and

.

1. Cf. Ante, pp. 50-55.
2. Cf. "Kin-Kyo-Roku", op. cit., October 1949, pp. 26-29.
Cf. Ibid., February 1949, p. 27.
Cf. Ibid., April 1949, p. 26.
3. Cf. Ante, pp. 52-53.

become the first part-time senior high school. It now belongs to the Omi Brotherhood School system and has been authorized by the government, offering the same courses as the regular senior high school. These schools have become recognized as good examples of modern education throughout all Japan.¹

In 1948 when the first election of the board of education of Shiga Prefecture was held, Mr. Murata, the co-founder of the Brotherhood was elected by the people of Omi by a large majority of the voters of Omi Hachiman. This was evidence of the people's support, not only of him, but of the Brotherhood. Mr. Murata was elected as the head of the board of education of Shiga prefecture. His administration of the educational system has been welcomed by the people of Omi because of his earnest and fair attitude as a Christian leader.²

F. Its Contribution to the Religious Problems of Japan.

In the first chapter the religious problems have been shown as being the decline of the old religions, the growth of new superstitious religions, and the inadequacy of the official Christian Church of Japan in the face

.

1. Cf. "Kin-Kyo-Roku", op. cit., November 1948, pp. 19-20.
Cf. Ibid., October 1949, pp. 27-28.
2. Cf. Ibid., November 1948, p. 20.
Cf. Ibid., December 1948, pp. 26-27.

of the large opportunity confronting it.¹ Mr. Vories started his movement to build the Kingdom of God in Omi. The Omi Brotherhood is not an organization of business men nor of nominal Christians but of evangelical Christians. They preach the Gospel through their business enterprises, their correspondence work, their social work, and their educational program, because first of all they embody it in their own lives. All this has been illustrated in the² second chapter.

As is true of any people, the Japanese people must have something to believe and post-war Japan has been widely opened for Christian evangelism. The Brotherhood has reorganized its evangelical work to meet the new harvest. Evidence that this program is meeting a need is found in the fact that since the end of the war the Sunday School teachers' conference has been held in the Buddhist temples of Hiei-zan and Chomeiji, with the Buddhists offering their dormitories, auditoriums, and even food for Christian³ meetings. Further evidence of the contribution of the Omi Brotherhood to the religious problems of Japan can be seen in the growing response to various preaching programs

.

1. Cf. Ante, pp. 25-31.
2. Cf. Ante. pp. 42-50.
3. Cf. "Kin-Kyo-Roku", op. cit., December 1948, p. 27.
Cf. Ibid., September 1950, p. 32.

sponsored by the Brotherhood, such as that of Dr. Kagawa:¹
in the increase of Sunday School and Summer Camp attendance:²
in the increase of evangelism by correspondence:³ in the
popularity of the visual aids program.⁴

Two new churches were founded at Naneda, and Yokaichi by the people of the villages with the help of the members of the Brotherhood. These churches stand in the center of the villages like symbols of the new post-war⁵ Japan.

In Shiga prefecture, there are 1449 Shinto Shrines and 2166 Shinto priests, 3288 Buddhist temples, and 7300 Buddhist preachers. But there are 26 Christian churches, 44 pastors and teachers, and 2500 Christians. The influence of Christianity is still small compared with that of Buddhism and Shintoism. But the vital strength of the Glad Tidings is making itself felt more and more deeply⁶ in the daily lives. Thus through its basic evangelistic emphasis and its varied Christian program, the Omi Brotherhood is effectively making its contribution to the religious life of Japan.

.

1. Cf. "Kin-Kyo-Roku", op. cit., May 1949, p. 26.
Cf. Ibid., January 1951, p. 31.
2. Cf. Ibid., August 1949, pp. 26-29.
3. Cf. Ibid., September 1949, p. 20.
4. Cf. Ibid., December 1950, pp. 32-33.
5. Cf. Ibid., January 1951, pp. 30-31.
Cf. Ibid., November 1951, pp. 31-32.
6. Cf. Ibid., March 1951, p. 30.

G. Summary

The contribution of the Omi Brotherhood to the solution of the post-war problems of Japan has been studied in this chapter. To this end both the problems which Japan is facing since the war and the major aspects of the program of the Omi Brotherhood were restated. Then the contributions of the latter were considered in each area in turn. Politically, it was shown how the Brotherhood is playing its role as the demonstrator of democratic organization based on Christian principles--an organization which has no place for Communism. The Brotherhood through its Christian members was seen to be contributing to the solution of the problems of the shortage of leaders in this post-war era. Christian leadership, because of its experience in a true democratic way, can fill the vacuum caused by the lack of democratic experience.

As an economic organization the Brotherhood is showing a high ethical standard of business to the deteriorated business circles of post-war Japan. As the Brotherhood is an organization knit together in Christ there is no need of labor unions. Such a demonstration in itself was found to be a contribution.

Socially, the Christian homes of the Brotherhood were seen to be manifesting the all important quality of stability to the other people who face nothing but confusion in their daily lives. The Christian attitude of

"Love thy neighbor" is bearing fruit in the decrease of crime, in the helping the needy, and in the general social betterment of Japan. Mr. Vories himself has done a great work through his preaching and teaching. The sanatorium has given a great contribution to the revitalizing of the national health.

While Japanese education is facing the confusion of the change from the old to the new system, the Brotherhood, it was evident, had made a step forward in continuing its educational policies which are based in Christianity. Since the program of the school system attracted the attention of Japanese educators, who visited it to get suggestions for the new education, its influence is undoubtedly spreading. With its definite purpose of building the Kingdom of God in Omi and with its members participating directly in evangelistic work, the Brotherhood was found to be making a large contribution toward the replacing of the old religions, the overcoming of superstitions, and the strengthening of the Christian Church in all areas.

Thus it is seen that the Omi Brotherhood contributes to the solution of the problems of Japan through its very existence as a Christian democratic force.

CHAPTER IV

SUMMARY AND CONCLUSION

The general purpose of this thesis has been to discover the contribution of Christian work to the Japan of today. The Omi Brotherhood with its distinctive Christian program is an outstanding and unique example of Christian work and therefore it has been limited to this group. As a first step an investigation of the post-war problems of Japan was made. Japan, it was discovered, is changing completely, from an old semi-feudalistic age to a new, modern democratic era. Democracy is the new goal of Japan. Thus democratization has become the basic, political problem of Japan and from it various problems are derived, such as: the change from an Imperial to a democratic country, the shortage of new democratic leaders, the lack of democratic experience, and the threat of Communism.

Economically, it was found, Japan is a poor country. Furthermore she has suffered greatly from the last war. She cannot support her tremendous population on her small islands. In this situation Communism and the labor unions have knit themselves closely together and are threatening the people.

In the social realm, too, Japan was seen to be facing problems. As she is changing so rapidly the daily

life of her people is in constant confusion. The lack of medical service and the shortage of medicine has resulted in increasing disease, especially tuberculosis, which has become the greatest public health problem. The war has greatly affected Japanese homes and home life, causing extreme suffering. The large number of orphans, war widows, broken families and imprisoned Japanese still in Soviet hands constitute the miserable tragedy of Japan today.

Further problems were found to be confronting Japan in the field of education. To build up a new democratic nation the reform of the educational system has become indispensable. To bring about this change, both a new curriculum and new teaching methods have been introduced. These changes, of course, have confused the educators. In the shortage of teachers and the lack of equipment, educational leaders face a great problem. Moreover, to develop her culture, language reform must be undertaken but this is a most difficult task.

Finally, the study revealed that because of their defeat in the war and the great difficulties of post-war life the Japanese people have lost their confidence in the old religions, Shintoism and Buddhism. In this spiritual vacuum a tremendous number of new superstitious religions have grown up and are penetrating into the hearts of the people. But on the other hand there

has been an unusual response to the message of the Christian Gospel. As never before, the doors of opportunity are wide open. More Christian leaders and teachers are greatly needed. Church buildings are also needed to bring the people into the church.

The second step in this study was to examine the program of the Omi Brotherhood. This organization, it was discovered, was started by a young American, Mr. Vories, who despite great hate and suspicion aroused against him, determined to stay and build the Kingdom of God in Omi. His assiduous efforts gradually produced fruits. To support the evangelical work an industrial enterprise was started which not only supports the evangelical work, but demonstrates Christian principles in business. As their business expanded they came to have various branches, educational work, and medical work. All are for the building of the Kingdom of God in Omi. This unique Christian organization was the means of converting many people to Jesus Christ and gradually came to be known all over Japan.

The final step was to determine the contribution of the solution of the problems of post-war Japan. Politically, it was shown, the Brotherhood itself is a contribution as a demonstration of democratic organization. The fact that the Brotherhood provides new leaders in the political field is no small contribution, for these Christian leaders are entering the political field and

are demonstrating and teaching democracy from their own Christian life experiences to the people who lack democratic experience.

Economically the industrial department of the Brotherhood was seen to be demonstrating its high standards of business ethics to the deteriorated business circles of post-war Japan. The economic life of the members is an example to the confused economic order by manifesting the Christian spirit. The industrial departments of the Omi Brotherhood has contributed a great deal to the economic field of Japanese life by consistently manufacturing a good line of products at a reasonable price. Likewise not to be overlooked is the employment given by the industry to the needy people of the district. The Farmer's Gospel School, by its instruction in new scientific methods to the local farmers contributed to the present great expansion in productivity not only of the soil of the district but to the consequent output in terms of greater crop values--all of which is a great contribution to the present food problem of Japan. Another important contribution is that directed toward the solution of the very pressing overpopulation--namely birth control. Instruction in this matter is carried on by the members of the Brotherhood.

In the area of the social problems facing Japan, it was evident that the Brotherhood is making a large contribution. Through its Christian concern and its practical

program it is helping broken families and working for the needy by making it possible for them to help themselves. Through its influence in changing lives it is also preventing crime. Its medical work is contributing to the solution of the national health problem--tuberculosis. The stable Christian home life of the members stands as an example of harmony in these times of confusion for Japan. The educational work of the Brotherhood was found to be making a double contribution, both to the many children and their parents who are being taught and are consequently growing as Christians, and to the educational system of the country through its own example of the new democratic education.

The contribution to the religious problems of Japan was discovered to be the most important contribution of the Omi Brotherhood. As the Brotherhood is a layman's missionary enterprise all the members must work as preachers. They witness to the Gospel by means of various evangelical methods. Through their work many wondering people are saved. As already indicated all aspects of the program of the Brotherhood are motivated and controlled by the desire for the building of the Kingdom of God. Thus its Christian influence is widespread.

Japan is advancing toward a new goal--a peaceful democratic country. Now she needs the vital force of Christianity. Without this force she cannot build a new

country. The people of Japan must know and must stand on the strong rock of Christianity. The time has come, the day is breaking on the beautiful islands of Japan, the bright ray of the rising sun of the Gospel must penetrate into the hearts of all Japanese people. And in this great work the Omi Brotherhood may play an increasing part.

BIBLIOGRAPHY

BIBLIOGRAPHY

PRIMARY SOURCES

A. Books

- Asahi Nenkan 1949, Asahi Shinbun-Sha, Osaka, Japan, 1949.
- Hitotsuyanagi, Merrell Vories: A Mustard Seed in Japan. Color Art Press, Oakland, Calif., 1948.
- Kiristo-Kyo Nenkan (Christian Year Book) 1950: Kiristo-Kyo Shinbun-Sha, Tokyo, Japan, 1950.
- Kyoiku Yoran (Education Manual): Jiji Shinbun-Sha, Tokyo, Japan, 1948.
- Okino, Iwasaburo: The Biography of Etsuzo Yoshida. The Omi Brotherhood, Shiga-Ken, Japan, 1944.
- Reed, Paul J. (Editor): Business and Brotherhood. The Omi Brotherhood, Shiga-Ken, Japan, 1944.
- Vories, William Merrell: The Omi Brotherhood in Nippon. The Omi Brotherhood, Shiga-Ken, Japan, 1935.
- _____: A Mustard Seed in Japan. The Omi Mission, Omi Hochiman, Japan, 1925.
- Yoshida, Etsuzo: Brothers of Omi, Shunju-Sha, Tokyo, Japan, 1923.

B. Legal Materials

- The Constitution of Japan, 1947.
- The Constitution of Japanese Empire, 1889.
- The Potsdam Proclamation, 1945.
- United States Initial Post-Surrender Policy for Japan, 1945.

C. Pamphlets

Report of the Second United States Education Mission to Japan: U. S. Government Printing Office, Washington, D. C., 1950.

Yoshida, Etsuzo: About the Omi Brotherhood, The Omi Brotherhood.

The Omi Brotherhood Handbook: The Omi Brotherhood, Omi Hochiman, Japan, 1950.

The Omi Mission Handbook: The Omi Mission, Omi Hochiman, Japan, 1930.

D. Magazines

Hochiman News: Hochiman Town Hall, November 1946.

"Kin-Kyo-Roku": Kohan-no-Koe, September, 1947.

"Kin-Kyo-Roku": Kohan-no-Koe, August, 1947.

"Kin-Kyo-Roku": Kohan-no-Koe, September, 1948.

"Kin-Kyo-Roku": Kohan-no-Koe, October, 1948.

"Kin-Kyo-Roku": Kohan-no-Koe, November, 1948.

"Kin-Kyo-Roku": Kohan-no-Koe, December, 1948.

"Kin-Kyo-Roku": Kohan-no-Koe, January, 1949.

"Kin-Kyo-Roku": Kohan-no-Koe, February, 1949.

"Kin-Kyo-Roku": Kohan-no-Koe, March, 1949.

"Kin-Kyo-Roku": Kohan-no-Koe, April, 1949.

"Kin-Kyo-Roku": Kohan-no-Koe, May, 1949.

"Kin-Kyo-Roku": Kohan-no-Koe, June, 1949.

"Kin-Kyo-Roku": Kohan-no-Koe, July, 1949.

"Kin-Kyo-Roku": Kohan-no-Koe, August, 1949.

"Kin-Kyo-Roku": Kohan-no-Koe, September, 1949.

- "Kin-Kyo-Roku": Kohan-no-Koe, October, 1949.
- "Kin-Kyo-Roku": Kohan-no-Koe, November, 1949.
- "Kin-Kyo-Roku": Kohan-no-Koe, December, 1949.
- "Kin-Kyo-Roku": Kohan-no-Koe, January, 1950.
- "Kin-Kyo-Roku": Kohan-no-Koe, February, 1950.
- "Kin-Kyo-Roku": Kohan-no-Koe, March, 1950.
- "Kin-Kyo-Roku": Kohan-no-Koe, April, 1950.
- "Kin-Kyo-Roku": Kohan-no-Koe, May, 1950.
- "Kin-Kyo-Roku": Kohan-no-Koe, June, 1950.
- "Kin-Kyo-Roku": Kohan-no-Koe, July, 1950.
- "Kin-Kyo-Roku": Kohan-no-Koe, August, 1950.
- "Kin-Kyo-Roku": Kohan-no-Koe, September, 1950.
- "Kin-Kyo-Roku": Kohan-no-Koe, October, 1950.
- "Kin-Kyo-Roku": Kohan-no-Koe, November, 1950.
- "Kin-Kyo-Roku": Kohan-no-Koe, December, 1950.
- "Kin-Kyo-Roku": Kohan-no-Koe, January, 1951.
- "Kin-Kyo-Roku": Kohan-no-Koe, February, 1951.
- "Kin-Kyo-Roku": Kohan-no-Koe, March, 1951.
- Hitotsuiyanagi, Merrell: "About Omi", Kohan-no-Koe,
March, 1951.

SECONDARY SOURCES

A. Books

- Balfour, Marshall C.; Evans, Roger F.; Notestein, Frank W.; and Taeuber, Irene B.: Public Health and Demography in the Far East. The Rockefeller Foundation N. Y., 1950.

- Fearey, Robert A.: The Occupations of Japan. The Mac-Millan Co., N. Y., 1950.
- Kerr, William C.: Japan Begins Again. Friendship Press, N. Y., 1949.
- Mott, John R.: Address and Papers of John R. Mott. Vol. 2. Associated Press, N. Y., 1946.
- Reischauer, Edwin O.: The United States and Japan. Harvard University Press, Boston, 1950.
- Schroner, Cornelia R. and Deitz Purd E.: Christianity Makes a Difference. Cooperative Council of Missionary Education, St. Louis.

B. Pamphlets

- Eddy, Sherwood: Something Better Than a Fortune. General Board of Lay Activities, The Methodist Church, Chicago.
- Report of the Christian Schools During and After the War: Nippon Kiristo, Kyo-Domei-Kai, 1950.

C. Magazines

- Wheeler, Romney: "Stalin's Target for Tomorrow". Reader's Digest, Vol. 58, No. 347 (March 1951) pp. 65-68.