

TH
F959

THE MISSIONARY'S USE OF THE BIBLE
IN TEACHING ENGLISH IN
THE JAPANESE JUNIOR COLLEGE

By

MARY CATHERINE FULTZ

B.A., Bridgewater College
M.A., Duke University

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, 1955

**BIBLICAL SCHOOL OF
THEOLOGY LIBRARY
HATFIELD, PA.**

18977

TABLE OF CONTENTS

Chapter	Page
INTRODUCTION	v
A. The Statement of the Problem	v
B. The Importance of the Problem	v
C. The Limitation of the Problem	vi
D. Sources of Study	vii
E. Method of Procedure	ix
I. THE BACKGROUND OF MISSIONARY TEACHING OF ENGLISH IN JAPAN	1
A. Introduction	1
B. The Beginning of Protestant Missions in Japan	2
1. The Coming of the First American Missionaries	2
2. The Early Use of English Teaching by the Missionaries	3
3. The Effect of Early Teaching of English by the Missionaries	4
C. The Development of Christian Education for Girls in Japan	6
1. The First Mission Schools for Girls in Japan	6
2. Pre-War Christian Higher Education for Japanese Girls	10
3. Post-War Christian Higher Education for Japanese Girls	14
D. The Situation Today	19
1. Present Status of Junior Colleges for Japanese Girls	19
2. The Place of the Missionary in the Junior College for Girls	21
3. The Importance of English Teaching by the Missionary	24
E. Summary	28
II. SURVEY OF THE MISSIONARY'S USE OF THE BIBLE IN TEACHING ENGLISH IN THE JAPANESE JUNIOR COLLEGE FOR GIRLS	30
A. Introduction	30
B. Making the Survey	30
1. The Procedure Followed	30
2. The Response to the Questionnaire	32
3. The Schools Included in the Survey	33
4. The Missionaries Working in These Schools	34
C. Information Received Through the Survey	35
1. Types of English Courses Taught by the Missionary	35
a. English Conversation	35
b. English Literature	35
c. English Composition	36

Gift of the author

345 71

May 1955

Chapter	Page
d. English Bible.	37
e. Other Courses in English	38
2. Materials Used by the Missionary in Teaching these Courses	39
a. Textbooks for English Conversation and Composition.	39
b. Textbooks for English Literature	40
c. Textbooks for Special Courses.	41
d. The Bible as a Text.	42
3. Objectives of the Missionary in Teaching These Courses	43
a. Developing Proficiency in English.	43
b. Leading to Commitment to Christ.	44
c. Encouraging the Use of the Bible	45
d. Showing Relationships between the Bible and English and American Literature.	45
4. Methods Used by the Missionary in Teaching These Courses	46
a. Informal Conversation.	47
b. Reading and Discussion	47
c. Dramatization.	48
d. Memorization	48
e. Written Work	49
f. Other Methods.	49
D. Relation of the Missionary's Teaching of English to the Christian Growth of the Students	50
1. Means by Which Missionary Teachers Influence Christian Growth.	50
2. Ways by Which Results are Discovered.	51
3. Attitudes of Missionaries Concerning This Work.	52
E. Summary	54
III. SUGGESTIONS FOR IMPROVEMENT IN THE MISSIONARY'S USE OF THE BIBLE IN TEACHING ENGLISH IN THE JAPANESE JUNIOR COLLEGE.	56
A. Introduction.	56
B. Problems Related to General School Condition.	56
1. Limitations of Curriculum under Government Control.	56
2. Limitations of Japanese Teachers of English	58
3. Limitations of Japanese College Students.	59
C. General Improvement in Teaching English	61
1. The Missionary as Teacher	61
a. English Teaching as a Means of Missionary Witness	61
b. Improvement in Training.	64
c. Improvement in Scheduling of Work.	67

Chapter	Page
2. The Teaching Process.	68
a. Improvement in Use of Materials.	68
b. Improvement in Methods	70
D. Specific Improvement in Use of the Bible.	72
1. English Conversation and Composition.	72
2. English Literature.	77
3. Possibilities in Teaching Current Texts	79
a. Silas Marner	79
b. Good-bye, Mr. Chips.	83
c. The Scarlet Letter	85
d. Evangeline	88
E. Summary	91
IV. SUMMARY AND CONCLUSIONS	93
A. Restatement of the Problem.	93
B. Summary and Findings.	93
C. Conclusions	96

BIBLIOGRAPHY

APPENDIX A

INTRODUCTION

INTRODUCTION

A. The Statement of the Problem

For almost a century the teaching of English has been one method used by Christian missionaries in Japan in order to try to win converts to the Christian faith. The use of the Bible has been a very significant part of this teaching and has had far-reaching results. However, there seems never to have been any over-all plan among the missionaries as to how to make the best use of the Bible in the teaching of English in Japan. Therefore the problem of this thesis is to examine the history of the missionary's use of the Bible in the teaching of English in Japan, to study the usage of the Bible in such teaching at present, and to discover ways to improve this teaching.

B. The Importance of the Problem

Although Protestant missionary work in colleges of Japan has included English and Bible teaching from the beginning, there have always been differing ideas among the missionaries themselves as to the value of teaching English or English Bible. The opinions of the past are reflected in the feelings of present-day missionaries. The present writer, who taught English in Kinjo College, Nagoya, Japan, from 1951 to 1954, found missionaries divided in their

thinking about this matter into the following groups:

- a. Those who refuse to teach English because they feel that it contributes nothing to their primary purpose of making the Gospel known;
- b. Those who do teach English, though reluctantly, feeling that it does not itself make a vital contribution to evangelism, but provides a way of gaining contacts for evangelistic work;
- c. Those who teach English with the feeling that this work can be a part of the evangelistic program of the Christian missionary.

Since the teaching of English occupies a large place in the work of most educational missionaries in Japan,¹ it is important to consider whether or not this teaching does contribute to their evangelistic purpose and, if so, to discover how to make the work effective.

C. The Limitation of the Problem

The Japanese respect for education is very great, and the missionary has always emphasized educational work in that country. Some study of the history of this work is

.

1. Cf. F. Belle Bogard, "The Christian Witness of the Missionary Teacher", Japan Christian Quarterly, Autumn, 1951, pp. 122-123.

necessary in order to understand its significance. However, there are far too many Christian educational institutions in Japan in which English is taught to be covered in the scope of this study. At present many Japanese Christian schools include a junior college department in which the students have already had some foundation in English given by six years of study in junior and senior high school. Since many women who are educational missionaries in Japan teach in junior colleges, and since the present writer's experience included teaching in the junior college department of a Japanese girls' school, the study of actual teaching will be limited to that done in junior colleges for girls in which American missionaries serve as teachers. The findings, however, should be applicable also to schools for boys. There are some small denominational schools for girls in Japan; but the major Christian institutions are now members of the National Christian Education Association of Japan, and work in only these schools will be considered here.

In most of these, Japanese teachers teach English grammar and literature while the missionary teachers are called upon to teach English conversation and composition and are given great freedom in developing their own courses. Although there is some criticism of the policy of the Christian schools to make evangelism their primary aim,

and there are Japanese who feel that this creates a disadvantage for the students,¹ the schools feel that their basic purpose is to win students to Christ, and the work of the missionary teachers is considered especially significant in working toward this goal. There are Japanese teachers who use the Bible in their teaching of English, but it is impossible at this time to make a complete study of the teaching of English by both Japanese and missionary teachers in the colleges in Japan so this study will be limited to the teaching of the missionaries.

D. Sources of Study

Investigation of New York libraries and correspondence with such schools as the University of Michigan and Hartford School of Missions have revealed the fact that there is a dearth of writing concerning the missionary's use of the Bible in teaching English to Japanese and of books on the special field of teaching English in Japan. Therefore the writer has begun this study by direct correspondence to Japan. A letter was sent to Mr. Tsuraki Yano, General Secretary of the National Christian Education Association in Japan, requesting information as to which of the thirty

.

1. Cf. Howard Huff in Reader's Forum on "Christianity and Scholastic Freedom", Japan Christian Quarterly, Summer, 1952, pp. 245-251.

junior colleges which are member schools of this association are limited to women students and have American missionaries serving as teachers. After his reply was received a letter and questionnaire were sent to the fifteen schools which belong to this group. Information was requested concerning the history of English teaching in these schools, the missionaries' present use of the Bible in the teaching of English, their evaluation of this work, and suggestions for its improvement.

Fourteen replies have been received, but questionnaires in three of these were not completed. In the eleven schools from which completed replies have come, twenty-one missionary teachers are represented. These replies constitute part of the primary source material for this study.

The present writer has also examined the issues of the Japan Christian Quarterly since its first issue in 1926 and has used articles by missionaries and Japanese who have written for this periodical.

Other sources of study include books and periodicals relating to the work of Protestant missionaries in Japan, the Bible and other texts used by the missionaries in their teaching of English, and textbooks on the teaching of English itself. The writer's personal experience furnished information where pertinent.

E. Method of Procedure

The first chapter will deal with the general background of the missionary teaching of English in Japan in order to discover the place of this teaching in the past and will then look at the present situation. The second chapter will use the results of the survey of missionaries now in Japan and will discuss their use of the Bible in teaching English to Japanese junior college girls today. In the light of the history of this teaching and its present usage, suggestions for improvement of this work will be given in the third chapter. A summary and conclusion will complete the study.

CHAPTER I
THE BACKGROUND OF MISSIONARY TEACHING
OF ENGLISH IN JAPAN

THE BACKGROUND OF MISSIONARY TEACHING
OF ENGLISH IN JAPAN

CHAPTER I

A. Introduction

In order to understand why the teaching of English occupies so large a place in the work of the Christian missionary in Japan today, it is necessary to look first at the background of this teaching. Books dealing with missionary work in Japan have been written by missionaries, research persons, and Japanese nationals. Most of these writers emphasize the contribution of English teaching to the opening of Protestant work in Japan.¹ Other books and periodical articles discuss the importance of missionary work in the development of girls' education in Japan. The purpose of this chapter is to give a brief summary of the early use of English teaching by the missionaries and then to consider especially the work in schools for girls in Japan since their beginning and in their present-day situation.

.

1. Cf. Otis Carey, History of Christianity in Japan, pp. 45, 49, 62-65.
Cf. Charlotte B. Deforest, "The Devolution of Mission Girls' Schools in Japan," International Review of Missions, 1942, Vol. 31, p. 422.
Cf. William C. Kerr, Japan Begins Again, p. 142.
Cf. Albertus Pieters, Mission Problems in Japan, pp. 136-151.

B. The Beginning of Protestant Missions in Japan

1. The Coming of the First American Missionaries

Though Christianity was well received when first brought to Japan in 1549 by the Jesuit, Francis Xavier, it did not then seem greatly different from the ceremonies, doctrine, and organization of the Buddhist religion which the Japanese had already adopted. However, for political reasons, Christianity was opposed. By 1614 a series of heightening persecutions had nearly stamped it out or caused it to go into hiding.¹ The anti-Christian sentiment still prevailed when the treaty with Perry was signed in 1854; but again Christian missionaries were able to enter the country.²

On May 2, 1859, the Rev. John Liggins, who had been a missionary to China, arrived at Nagasaki. He was soon joined by the Rev. C. M. Williams. They were appointed by the Mission Board of the American Episcopal Church to open work in Japan. On October 18, 1859, Dr. and Mrs. J. C. Hepburn, of the American Presbyterian Board, came to Kanazawa. November of that year brought the Rev. Samuel R. Brown and Dr. M. B. Simmons, of the Reformed Church in America, to the same port. To these five men, together with Dr. Guido Verbeck, a Dutchman married to an American

.

1. Cf. Kenneth Scott Latourette, *The History of Japan*, pp. 42, 48-51.
2. Cf. *Ibid.*, p. 86.

and sent out as a missionary from America, belong the honor of opening Protestant mission work in Japan.¹ Their influence was so great that it affected men such as Prince Ito, Marquis Ohuna, and Marquis Inouye, men who, in turn, were to exert great influence on their fellow-countrymen.²

2. The Early Use of English Teaching by the Missionaries

Since the Japanese government prohibited the teaching of the Bible,³ and at first books related to Christianity were barred from the country,⁴ the early missionaries soon found that the teaching of English provided one of their greatest opportunities of service.⁵ Dr. Verbeck was so successful as an English teacher that he was soon invited to take charge of a government-established English school in Nagasaki and was later connected with the school in Tokyo which was to become the Imperial University.⁶

Japan had been opened by America, and many Japanese students were sent to school in the United States, so English came to be studied extensively as a means of

.

1. Cf. Carey, op. cit., pp. 45-46.
2. Cf. E. Takasugi, "The Educational Task Before the Church," Japan Christian Quarterly, January, 1926, Vol. I, No. 1, p. 48.
3. Cf. Carey, op. cit., p. 45.
4. Cf. George Bailey Sansom, Japan: A Short Cultural History, p. 510.
5. Cf. Carey, op. cit., pp. 45, 49.
6. Cf. Ibid., p. 49.

acquiring Western learning. There was a great demand for all the English teaching which the missionaries could provide.¹

3. The Effect of Early Teaching of English by the Missionaries.

In 1866 a letter sent out from Yokohama included the statement:

The first decisive statement of the abatement of suspicion on the part of the Government was the sending of about a dozen young men of rank from Yedo to Kanazawa to be taught English by one of the missionaries.²

Further success of other missionaries' teaching of English was indicated when some students who had used a textbook called "The Christian Reader" later bought Bibles for their own use.³ The real worth of such teaching was shown when several of the young men who had been English students of the missionary, the Rev. J. H. Ballagh, became members of the first Japanese Christian church.⁴

English textbooks came into use in Japanese schools, and these were usually translations of American books. In them might be found such statements as this, "God is Lord of heaven and earth, and man the head of all creatures."⁵

.

1. Cf. Latourette, op. cit., p. 137.
2. Cf. Pieters, op. cit., p. 137, and Carey, op. cit., p. 55.
3. Cf. Carey, op. cit., p. 63.
4. Cf. Ibid., pp. 76-77.
5. Cf. Takasugi, op. cit., p. 44.

As English study became popular there was willingness to read the Bible, and by 1869 Bibles were in great demand.¹ At first, English, Dutch, and Chinese versions of the Bible were used, and it was only later that Japanese translations became available.²

Writing for the Japan Christian Quarterly in 1951, a Japanese made this statement concerning the effect of English teaching in his own life:

I can say truthfully that through the instrumentality of the Bible class and English study I am what I am. A Miss Kate Harlan from Tennessee stayed at Yamaguchi, a little mountain city then, for only eight months conducting a Bible class and teaching English for a small group of boys and girls numbering about two dozen. A day before she left there for good twelve were baptized--ten boys and two girls--just 60 years ago last month. Three are still living, two active pastors and a retired Christian worker. English is a great language. In a way it is a missionary language conveying so much of Christian ideas and sentiments.³

Another Japanese pays tribute to the missionaries who taught English in the early years by saying that for years nearly every superior student of English among the Japanese people had been connected with a mission school at some time.⁴ Dr. Nitobe, one of Japan's leading educators, when asked what moral standards and ideals would

.

1. Cf. Carey, op. cit., p. 68.
2. Cf. Ibid., p. 65.
3. Zensuke Hinohara, "The Place of the Missionary in the Churches of Japan", Japan Christian Quarterly, Autumn, 1951, Vol. XVII, No. 2, p. 118.
4. Cf. Takasugi, op cit., p. 44.

meet the needs of the new Japan, replied that Christian ideals would be most effective and that the study of English literature was one of the best ways of spreading these ideals.¹

Still another writer has this to say:

The opening of English literature to the mind is the opening of a window toward fresh air and sunshine and magnificent new vistas of thought and feeling. The careful study of English literature is in itself a liberal education to the mind trained only in Japanese thought.²

In 1900, Miss Ume Tsuda, herself a Christian Japanese who had been trained in America, opened a school for girls in Tokyo. She decided that the school should specialize in the teaching of English not only because the demand for instruction in this subject was so great that it would assist in the financial support of the institution, but also because she believed the teaching would give her students the ideals she wished them to acquire.³

C. The Development of Christian Education for Girls in Japan

1. The First Mission Schools for Girls in Japan

Dr. Charles Iglehart places this evaluation on the Christian schools in Japan since their establishment:

More than passing comment should be made regarding the schools within the Japanese Christian movement . . . In one sense the schools form a large

.

1. Cf. Margaret E. Burton, *The Education of Women in Japan*, p. 81.
2. *Ibid.*, p. 54.
3. *Ibid.*, pp. 82, 154.

part of the Church, and in another they are co-ordinate with it as an evangelizing agency and as parts of the Christian community. During the years, one half of all accessions to the Church have come through the Christian schools. . . . There is no wide gap between schools and churches such as is reported from some fields; nor does one dominate the other in the Christian movement. In a reading, educated nation, Christian evangelism pre-supposes a well educated ministry and laity and this requires institutions of learning under Christian auspices. These campuses and dormitories and chapels and even classrooms are the nurture centres for Christian evangelism and Christian growth.¹

The old idea in Japan was that it was better not to educate women. They were expected to spend their lives in subjection to their fathers, husbands, and sons. Since men were to be their masters and lords no need was seen to develop their powers of judgment or to train their minds.² These were the beliefs which the first missionaries found prevalent when they came to Japan.

Such beliefs are not compatible with Christianity, and one of the first endeavors of the missionaries was to elevate the status of Japanese womanhood. They recognized the possibilities inherent in education for both boys and girls, and led the way in establishing schools for both sexes; but, historically, Christian education in Japan has had far greater influence in the field of girls'

.

1. Charles Iglehard, "The Christian Church in Japan", The International Review of Missions, Vol. XLI, 1952, pp. 285-286.
2. Cf. Inazo Nitobe, and Others, Western Influences in Modern Japan, p. 215.

schools than in any other section of education.¹

In 1869 the first school which in reality may be called a missionary institution was begun in Tokyo. A few girls were among the pupils but they were soon formed into a separate school. When the division was made one of the students who was about to be placed with the boys came to her teachers and confessed that she was a girl and had been wearing boy's clothing because of the prejudice against the sexes studying together.²

Soon schools for girls were being established by the different Protestant Missions in Japan. The first of these was opened by Miss Mary Kidder in Yokohama in 1870. It became the foundation of the present Ferris Seminary. In 1872 the Reformed Mission in Nagasaki opened a private school and afterward added a girls' school in which common English studies were taught, for missionaries were not yet permitted to teach the Bible. Boarding departments were opened in girls' schools in 1875. In 1879 the Congregational churches opened a school for girls in Osaka. Though there was some opposition, jealousy, and suspicion against such schools at first, by 1886 Professor Toyama, of the Imperial University, in an article on education for girls, advocated

.

1. Cf. Deforest, op. cit., p. 309.
2. Cf. Carey, op. cit., p. 68. (His footnote refers to Japan Times, November 18, 1902.)

establishment of schools for girls by American missionaries.¹

A Japanese writer says:

It is hardly an exaggeration to say that the modern education of girls in this country was ushered in by foreign missionaries. The private classes. . . were intended primarily to provide instruction in English and in handicrafts. . . Selection of the subjects of study and methods of teaching were not quite suited to the proper education of girls in this country, but it must be remembered that the foreign missionaries who started and managed these schools were actuated by the desire to give spiritual training to Japanese girls on the basis of the Christian faith on the one hand and on the other hand to make them realize how essential it was to receive an education.²

The same writer adds evidence of the far-reaching influence of the teaching of the missionaries by saying that most of the prominent women in different areas of Japanese society, as well as many who were religious leaders, had at some time been members of their classes.³ Another Japanese writer also gives tribute to the missionary teachers as those who not only taught the girls English and other subjects but who also lived lives which helped the girls to learn of Christ and of the importance of the rights and duties of women on the basis of equality with men.⁴

.

1. Cf. Carey, op. cit., p. 182.
2. Tetsu Yasui, "The Christian Education of Girls in Japan", Japan Christian Quarterly, April, 1941, p. 136.
3. Cf. Ibid., p. 138.
4. Cf. Takasugi, op. cit., p. 49.

2. Pre-War Christian Higher Education for Japanese Girls

Christian schools have taken and held the leadership in the field of higher education for women in Japan. In fifty years of history not one college for women was founded by the government.¹ The first graduates from a full-fledged college course were sent out from Kwassui Girls' School in Nagasaki in 1889. Two schools in Tokyo, the Joshi Gakuin and the Toyo Eiwa Girls' School, graduated their first classes of an intermediate college grade in 1890 and 1891 respectively, and other institutions followed.²

Women's education had to face a period of hardships and some retardation during the 1890's but reached a time of rapid growth in the first decade of the twentieth century. In 1912 there were nearly three hundred schools for girls besides fifty or so mission schools. However, their academic standards were still lower than those for boys.³

By 1922 the awakening of Japanese girls was evident throughout the nation. Though the government continued to discriminate against them in the field of higher education, the results of more than twenty-five years of Christian

.

1. Cf. Nitobe, op. cit., p. 225.
2. Cf. Deforest, op. cit., p. 309.
3. Cf. Nitobe, op. cit., p. 223.

higher education for them were apparent to Japanese and missionaries alike. One-third of all girls graduating from middle or high schools were seeking some form of higher education.¹

In 1926 there were twelve colleges for women in Japan, with a total enrollment given as three hundred and twenty-seven.² At the same time, because of pressure on the schools to give longer periods of training to the students who could not undertake senior college work, fourteen of the forty-eight Christian high schools had added two or three years of graduate work somewhat on the junior college level.³

At the beginning of the 1930's, although many Japanese men still regarded higher education of women as dangerous and revolutionary, young women seemed to be increasingly aware of its value for them. The "higher departments" of the high schools gave them advanced training in such subjects as English language and literature, the Bible, music, and home economics. However, some of these departments had the same faculty as for the regular high school course, and all of them were lacking in ad-

.

1. Cf. L. L. Shaw, "College Girls of Modern Japan", Christian Missionary Review, 1922, p. 131.
2. Cf. D. S. Spencer, "The Present Accomplishment--What the Missionaries Have Done", Japan Christian Quarterly, July, 1926, p. 212.
3. Cf. Alice M. Monk, "Educational Ideals for Women", Japan Christian Quarterly, July, 1926, p. 251.

equate equipment. Despite such difficulties some schools began to work up to the level of a real college.¹

The Commission on Christian Education in Japan, in a report issued in 1932, recognized the fact that the emancipation of the female sex had become an unanticipated result of the educational system and that the missionaries had largely contributed to this both by the founding of mission schools and by encouraging Japanese women to found schools on their own initiative.²

That same year, 1932, there were twenty-three Christian junior colleges for women, enrolling a total of four thousand three hundred and seventy-three students. Most of them stressed courses in English, domestic science, and music. The training of English teachers continued to be recognized as their special field.³ The teaching of English and the teaching of music have been two branches widely used as channels of Christian extension.⁴

The Japanese government, which had not begun its own higher departments or higher schools for girls until 1922, classified these as semmon gakko, or "higher special schools".⁵ Such schools included both the two or three-

.

1. Cf. A. K. Reischauer, "Christianity and Woman's Higher Education in Japan", International Missionary Review, 1930, pp. 85-86.
2. Cf. Commission on Christian Education in Japan, Christian Education in Japan, pp. 79-85.
3. Cf. Commission on Christian Education, op. cit., p. 100.
4. Cf. Charlotte Deforest, "Penetration of Japanese Education by Christianity", Japan Christian Quarterly, October, 1929, p. 311.
5. Cf. Commission on Christian Education, op. cit., p. 28.

year graduate courses in some high schools and the courses which might be called the equivalent of full junior college courses; but the schools were not granted the same recognition as colleges for men.

Through the years there was a gradual change in the leadership of mission schools, with Japanese nationals taking more and more positions of leadership and many schools being incorporated under Japanese law with a board of trustees directing their work. Some foreigners were placed on these boards, but the proportion of Japanese to foreigners gradually grew larger. In the 40's, before the war with America, the Christian schools had stopped having foreigners as principals and were no longer receiving financial aid from abroad.¹

In 1942 there were about fifty Protestant and twenty-five Roman Catholic girls' schools and colleges in Japan. Though the missionary teachers had to give up their work by that time, they felt certain that the Christian Japanese teachers and the alumnae, as well as the Christian constituency of Japan, would continue to see that these schools carried on as Christian institutions.²

.

1. Cf. Deforest, "The Devolution of Mission Girls' Schools in Japan", *International Review of Missions*, 1942, p. 433.
2. Cf. loc. cit.

3. Post-War Christian Higher Education for Japanese Girls

The majority of the Christian schools resisted government orders to remove Christian elements from their school charters, and in a large number of schools religious exercises were carried on all through the war years.¹

Many Japanese Christian educators, however, accepting the statement of their Department of Education, that the shrine ceremonies required by the government were an example of patriotism rather than of religion, willingly obeyed the orders to visit the Shinto shrines for prayer.² Later, some of these men and women told missionaries known to this writer that they felt their actions were wrong; others said that bowing at the shrines in honor of their Emperor was of no more significance than the American custom of saluting the flag. Some felt it was of more importance for them to acquiesce to the government's demands and keep their schools running than to rebel and have the schools closed down completely. It was not the Japanese government that closed the schools which did have to discontinue their work. Mrs. L.C.M. Smythe,³ a missionary who has had thirty years of service in Japan, and

.

1. Cf. Luman J. Shafer, "Christianity in Japan", The International Review of Missions, 1946, p. 123.
2. Cf. Deforest, op. cit., p. 432.
3. Mrs. Smythe has been closely associated with the history and development of Kinjo Gakuin, Nagoya, Japan, since 1917.

who is known to the writer, says that it was not the orders of the government in Japan which caused the schools to close their doors. It was the bombing of the American Air Force, which completely destroyed some school plants, nearly demolished others, and sent students and faculty as refugees to whatever places they could find.

During the war, studies of conditions in Japan made under the auspices of the Institute of Pacific Relations in Washington, D.C., pointed out as a needed reform the expansion of educational opportunities for women. Those who made the studies felt that such expansion would make a worthwhile contribution as a means of eradicating one aspect of Japan's rigid social system which continued to give superior status to men.¹

The Occupation Forces also recognized the fact of the Japanese government's discrimination against women in education, but they considered it as only one part of a greater pattern of sex discrimination. On December 4, 1945, the Minister of Education released a document, "The Women's Education Renovation Plan", giving greater rights to women in higher education. At last Japanese women had received the right to equality of educational opportunity.²

.

1. Cf. William C. Johnstone, *The Future of Japan*, pp. 142-143.
2. Cf. Robert King Hall, *Education for a New Japan*, pp. 421, 423.

Some Christian schools were greatly helped by the Occupation policy. For about forty years these schools and colleges had not been given the same recognition as graduates of government schools.¹ Such discrimination was abolished by the new ruling. As private institutions, these schools were allowed to include as much religious teaching as they wished in their curricula, although the government schools were forbidden this activity.²

At the same time, many Protestant schools had been ravaged by the war and had to be restored. However, there were ninety-six of these schools in operation soon after the war's close.³ Some schools known to the present writer had to begin using temporary structures that were cold, drafty, and ill-equipped, and often the students were thin and ragged; but teachers and students faced such conditions cheerfully until better facilities could be provided. The alumnae of the schools raised money for their institutions, and gifts came in from abroad. Better buildings were erected; new members were added to school faculties; in some instances more suitable campus sites were acquired through the purchase of areas which had been bombed or burned and could no longer be used for business districts.

.

1. Cf. Shafer, *op. cit.*, p. 129.
2. Cf. Kerr, *op. cit.*, p. 144.
3. Cf. *Ibid.*, p. 141.

Some girls' schools faced new problems brought about by the policy of the Army Occupation, which endeavored to make Japanese education conform to that in America. At first the Occupation authorities changed the educational system to include six years of elementary school, three years of junior high school, and three years of senior high school, followed by a four-year college course.¹ Schools were not permitted to maintain college departments unless they became senior colleges. This meant that those institutions which had had higher departments offering two or three years of work on junior college level were confronted with a decision as to whether they should discontinue these and return to their former status as senior high schools, or whether they should try to expand and become senior colleges. Mrs. Smythe², the missionary mentioned above, said to the writer that some schools were financially unable to expand. Others found it very difficult to do so but they made the attempt and succeeded in the face of hardships.

Dr. Edwin Reischauer has made the following criticism with regard to the Occupation policy:

.

1. Cf. Mareo Yoshida, *The Contribution of the Omi Brotherhood to Post War Japan*, p. 21.
2. *Ante*, p. 14.

The attempt to reorganize the different educational levels to conform exactly to those of America seems to have been neither desirable nor feasible. It has accomplished little except to throw much of Japanese secondary and higher education into confusion and to create new and misleading titles for educational institutions which have remained essentially unchanged.¹

Along with the reopening and expanding of the Christian colleges for women, new public higher educational institutions have been founded. Some of the outstanding Christian colleges for women, such as Tsuda College, Tokyo Women's Christian College and others, have served as models for these. In addition, many of the instructors in the public institutions have come from graduates of the Christian colleges.² Not only do the Christian colleges influence the life of Japan in these ways, but they also have other effects. The graduates of these colleges include confessed Christians who become leaders in church or government as well as those who establish Christian homes or are active in other areas. The non-Christians who go out from these schools show the effect of the Christian ideals to which they have been exposed and remain friendly to Christianity.³

.

1. Edwin O. Reischauer, Japan Past and Present, p. 238.
2. Cf. Hall, op. cit., p. 422.
3. Cf. Gordon Klopff, "Christian Higher Education in Japan", Japan Christian Quarterly, Spring, 1953, p. 105.

D. The Situation Today

1. Present Status of Junior Colleges for Japanese Girls

Since some of the Occupation policies were found not to be practicable, they were modified or changed. Many parents could not afford to send their daughters to school for four years after the girls graduated from high school, and the demand remained for the shorter college course. In 1950, junior colleges were again permitted,¹ and such departments were soon found in most of the larger educational institutions. At present these are very popular departments for many Japanese girls. In Kinjo College, in Nagoya, where the present writer served as a teacher from 1951 to 1954, there are now over five hundred girls enrolled in the junior college and only one hundred in the senior college. In other institutions there is also a larger enrollment in the two-year than in the four-year college.

Every parent who sends his daughter to a Christian school today knows that she will be fully exposed to Christian teaching. Every Christian school has regular religious services and Bible classes and its rules are built on Christian principles. Though the percentage of

.

1. Miss E. M. Ross, teacher at Poole Gakuin, in her reply to the questionnaire used for this thesis, wrote Dec. 3, 1954, "As you know Junior Colleges only became recognized four years ago".

baptized students may be small, this does not always indicate the lack of a positive Christian experience.¹

The Christian junior colleges for Japanese girls, like other Christian schools, are facing some present-day dilemmas. While the schools' main purpose is to witness for Christ, they must also conform to patterns of public education. There are so many government-required courses that it is hard to fit in electives. Certain required subjects, such as Oriental languages, philosophy and others, rarely attract Christians for full-time teaching; and administrators constantly have to choose between academic attainment and Christian attractiveness of personality in selecting new faculty members. Because graduates of government schools still get the best positions, many of the best students want to enter the government universities. Christian schools often get students who have failed the entrance examinations at these universities yet they are expected to send out graduates of higher caliber than those of government institutions. Finance is still a problem. Many schools lack adequate equipment for research.² There are some schools in which the non-Christians among the alumnae and on the board of directors seek to limit the

.

1. Cf. Virginia MacKenzie, "Schools and Education", in Japan Christian Yearbook, 1951, p. 115.
2. Cf. Charles Iglehard, "Some Observations on Christian Schools", Japan Christian Quarterly, Spring, 1953, pp. 99-100.

Christian teaching and to make the institutions more nearly like the public ones. Where there are mission boards again supporting the schools financially, or where there are a number of missionary teachers serving on the faculty, it is not as difficult to maintain Christian standards. However, Japanese and missionaries alike recognize the need for all the Christian schools to follow the lead of the churches and gain their support from Japan instead of foreign sources.¹

2. The Place of the Missionary in the Junior College for Girls

The long influence of American teachers and missionaries was recognized as one factor which made the Occupation more acceptable to the Japanese than it might have been otherwise.² The Occupation itself considered the work of the missionaries as so valuable that they were the first group outside the Army and its civilian employees to be allowed to enter Japan after the war's end.³ The missionaries found the Japanese harboring no resentment but ready to welcome them eagerly.⁴ A number of

.

1. Cf. Ibid., p. 101.
2. Cf. Hall, op. cit., p. 203.
3. Cf. Kerr, op. cit., p. 148.
4. Cf. Ibid., p. 151.

missionaries known to this writer have stated that they received letters from teachers and principals of the schools with which they had been connected before the war, urging them to return to their schools as soon as the way was open.

Today the missionary on the faculty helps the junior college to meet some of its most pressing problems. The report on the Japanese Christian schools given in the Japan Christian Yearbook for 1953 lists the problems of finance, the establishment of high academic and educational standards, and secularization as of special significance.¹ Since the missionary teacher is paid by her own denominational board, her presence on the college faculty does not constitute any financial burden for the school. Because she must meet high educational qualifications before being sent to Japan, and she may have acquired advanced degrees, her name on the faculty brings added prestige to the institution. Since her primary purpose is that of Christian witnessing, she can be an effective agent in combating the secularizing influences in the school.

The missionary teacher does not usually serve in an administrative position but as a co-worker with the Japanese faculty. This gives her greater freedom in arranging her schedule so as to have time for outside

.

1. Cf. Tsuraki Yano, "Christian Schools", Japan Christian Year Book, 1953, pp. 114-115.

contacts with her students. Many of the young people in Japan today are in a state of confusion. Some have almost lost faith in older people. After the war they were at first friendly to America; now they are increasingly critical of Americans. At the same time they are seeking objects and people they can respect.¹ The missionary, through her work in class and through her extra-curricular activities for the college girls, shows that she is vitally interested in her students and concerned for their welfare. She becomes their friend and advisor. College students have said to the present writer, "We do not understand the changing policy of the American government toward our nation. We thought the United States wanted to help us. Now we are not sure what they are trying to do. However, we are glad that we still have missionary teachers working with us. Because of them, we believe some Americans are still our friends."

When the missionaries from Kinjo College, where the writer worked, were preparing to return to the United States on furlough in 1954, a Japanese professor spoke for the faculty at a farewell meeting in honor of the American teachers. He said, "We have never considered you as Americans, but as co-laborers with us in the cause of Christ

.

1. Cf. Saburo Nagai, "The Postwar Youth of Japan", Japan Christian Quarterly, January, 1954, p. 24.

in education in Japan". That is the way the Japanese wish to consider the missionary at the present time.

3. The Importance of English Teaching by the Missionary

During the years when American teachers were not in Japanese schools, Japanese teachers took over the teaching of English where it was included in the curriculum. As many of them had not received adequate training in English pronunciation, they emphasized the silent reading and writing of English and their students did not learn how to carry on an intelligent conversation in the language. Today some Japanese teachers do good work in teaching both oral and written English; but there are still other teachers who confess that their work is inadequate. Some of these Japanese teachers of English come to the missionary teacher for help in their own reading and speaking of the language.

Since Japan has again been opened to the outside world and many foreigners are living within her borders, there is a demand for college graduates who can speak English well to work in offices and factories, banks and theatres and many other places. Americans serving in the Armed Forces in Japan, and also citizens of other countries who are engaged in work there, employ English-speaking Japanese girls. Realizing the importance of learning to speak English well, many ambitious girls will enter a college where the subject is taught by an American

missionary. These students enter the missionary's regularly scheduled classes and are eager to have as much extra training in English as possible. They request personal conferences with the English teacher, join English-speaking clubs, and often begin attending English Bible classes which the missionary conducts. Though their initial motive for entering the Bible classes may be that of gaining greater proficiency in English, there are always some girls who find that the study of the Bible itself becomes of greater importance than the English. Setsuko Yamakawa is a present-day junior college girl in Japan who was led to Christ through the influence of English and English Bible classes taught by the missionaries, and there are others like her.

The missionary's teaching of English itself may open the door to Christian faith on the part of the student. One experienced missionary teacher of English says this:

Though many a student is uninterested in religion and will never darken the door of your Bible class, he can in the classroom be reached through some of the great religious truths of Tennyson and Whittier, the social reforms of Shelley and Emerson's ideas of God...Many have their lives changed by the thoughts of the great poets. God uses the great works of literature to reveal himself to the student.¹

.

1. F. Belle Bogard, "The Christian Witness of the Missionary Teacher", Japan Christian Quarterly, Autumn, 1951, p. 124.

Many evangelistic missionaries in Japan must spend much time in making contacts and getting an audience. The missionary teacher of English has an audience already provided. Since "religion is caught, not taught", the teacher has far greater opportunities through daily contacts with her students and through the spirit in which she meets school problems than someone who does not have this relationship. Also, because of the fact that she is an English teacher, she has other opportunities through English chapel talks, English Bible classes, and participation in religious conferences to do work that is primarily religious.

The demand for the missionary teaching of English since the war has been so great that the missionaries have requested short-term workers to come out to assist them. In the summer of 1948, there were fifty-two young men and women sent out as J-3's, that is, workers in Japan for three years. Almost all of them were sent to work as English teachers in schools that had had missionary teachers before the war. They were warmly received and were given heavy teaching loads.¹ Some older missionaries continued teaching English in these schools; but the J-3's helped to

.

1. Cf. Floyd Shacklock, "The First J-3's, Japan Christian Quarterly, Summer, 1951, p. 33.

lighten the loads of some of them and freed others to do outside work. As these first J-3's completed their term of service some of them decided to return to Japan as life-time missionaries. This has also been true among groups of J-3's who have gone to Japan more recently.

A survey of the J-3's, which was made in 1953, helps to point up some of the problems which all missionary teachers of English must face. "For myself", said one of these young people, "I would appreciate having a clearer picture of the significance of teaching English. How does it relate to the Kingdom of God?"¹ Another one felt strongly that mission boards should place greater emphasis on recruiting full-time missionaries who would find in the teaching of English itself their missionary calling.²

The Rev. Darley Downs, a missionary in active service in Japan since 1919, some years ago gave an answer to these problems that is still timely. In an article decrying the attitude of many people toward the missionary who was "just an English teacher", he said:

The missionary professional English teacher emphatically repudiates the implication that his teaching itself cannot be evangelistic in its ultimate effort. He wholly disavows the idea

.

1. Everett Kleinjans, "J-3 $\frac{1}{2}$'s Next?", Japan Christian Quarterly, Summer, 1951, p. 33.
2. Ibid.

that directly asking individuals to become Christians is the only kind of evangelistic work. He believes that genuine Christian evangelism can be carried on right in the classroom with never a mention of the name of Jesus nor the use of a definitely religious word. . . The task of bearing himself in the English classroom with the same spirit as in the Bible class is one of the hardest that can be imagined. Only those who have gone through the irritation and disappointments of teaching "conversation" in large Japanese schools can fully appreciate how hard. Nevertheless he knows it is just by this standard that his missionary effectiveness must be tested.¹

Some years ago H. G. Wells said that English teachers in non-English-speaking countries are the most important and useful people in the world. He made the statement because he felt that worldwide knowledge of the English language would be more effective than any other means to increase international understanding and good will.² While the missionary teacher of English does not feel herself important, the subject she is teaching is one of importance and has a contribution to make to Christian life in Japan.

E. Summary

In this chapter the background of the missionary teaching of English in Japan has been given in order to

.

1. Darley Downs, "Just an English Teacher", Japan Christian Quarterly, January, 1928, pp. 67-68.
2. Cf. Ibid., p. 67.

understand the significance of this teaching for today. The American missionaries who opened Protestant work in Japan found the teaching of English to be their most effective means of beginning their work. The effect of their teaching was felt in the field of government education as well as in the earliest Christian schools and churches and in the life of the nation at large. As Christian education for girls has been developed in Japan, the teaching of English has played an important part in the first mission schools for girls in the country, in the higher educational institutions for girls which were established before the war, and in post-war schools and colleges. Today the junior colleges for girls, though faced with many problems, have an effective role in Christian education in Japan. Missionaries are welcomed as teachers in these colleges and, although some of them find difficulties connected with their teaching of English, for some the teaching of English continues to be an effective means of service.

CHAPTER II
SURVEY OF THE MISSIONARY'S USE OF THE BIBLE
IN TEACHING ENGLISH IN THE JAPANESE
JUNIOR COLLEGE FOR GIRLS

SURVEY OF THE MISSIONARY'S USE OF THE BIBLE IN
TEACHING ENGLISH IN THE JAPANESE
JUNIOR COLLEGE FOR GIRLS

CHAPTER II

A. Introduction

The search for published materials concerning the use of the Bible in teaching English in Japan revealed the fact that there is little contemporary study of this subject. Therefore it proved necessary to use the survey method in the attempt to discover the situation at present. This chapter will report first on the procedure followed in making the survey and then on the response to the questionnaire. This will be followed by a discussion of the specific findings from the replies received.

B. Making the Survey

1. The Procedure Followed

The writer has had the experience of using the Bible in the teaching of English in Japan and of talking with other teachers who have done the same thing. She has also observed some teachers who use the Bible in their English classes. However, it was necessary to obtain a broader picture of the situation in this field than that which personal experience alone could provide. For this reason

it was decided to make a survey of missionaries who are now at work in Japan. The Japan Christian Yearbook for 1953 was consulted to discover the number of Christian schools in which there are junior college departments at the present time. The appendices of the yearbook include a chart of the member schools of the National Christian Education Association, which lists thirty junior colleges.¹ It does not give information as to whether these are co-educational or are schools for boys or schools for girls. Since the writer's experience has been in a school for girls, and since it was not possible to make a study of all the schools in Japan, it was decided to limit this survey to girls' schools. A letter was sent to Mr. Tsuraki Yano, General Secretary of the National Christian Education Association, requesting information as to which of the schools listed are girls' schools and have American missionaries teaching on their faculties. In reply, Mr. Yano sent a list of schools in which he had checked those which are schools for girls; but he did not know which schools now have American teachers working in them and so suggested writing to the principal of each school for this information. In the meantime, the writer was able to interview

.

1. Cf. The Japan Christian Yearbook, 1953, Chart on Protestant Schools given in Appendices, no page number given.

Dr. Howard Hannaford, Secretary of the Inter-Board Committee for Christian Work in Japan,¹ and to obtain from him the names of missionary teachers in fifteen schools on the list.

After the names of the missionaries were obtained, a letter and questionnaire were sent to each of them. The questionnaire was devised by the writer to obtain information about the types of English courses taught by the missionary, materials and methods used, objectives in teaching, and results of this teaching.²

2. The Response to the Questionnaire

Fifteen letters were sent to Japan and fourteen replies received. Only one missionary replied that she did not have time to fill out the questionnaire and so returned it blank. Another returned the questionnaire with the report that she is now on furlough and not teaching English at present. A third reported that the English teaching in her school is now done entirely by Japanese faculty members and American missionaries teach only home economics in the junior college. In the completed replies from the remaining eleven schools the work of twenty-one missionary teachers is represented.

.

1. Dr. Hannaford has since been transferred to another position and has left the Inter-Board headquarters in New York.
2. The form for the questionnaire is given in the appendix of this thesis.

3. The Schools Included in the Survey

The schools included in the survey are scattered up and down the length of Japan, all on the three largest islands, Honshu, Hokkaido, and Kyushu. The average age of these schools is seventy-three years, the oldest one being Ferris Seminary.¹ However, because of the development of the present type of college division, the junior college departments of the schools are all only about four years old, with one of them just completing its second year of work on this basis.² Most of these have grown out of the older form of the special higher department of the girls' high schools, in which English teaching has been used since their establishment.

4. The Missionaries Working in These Schools

Missionary teachers have worked in these schools since their founding. Their years of experience reported in the survey ranged from thirty-eight years down to three months, making an average of thirteen years for each teacher who was included. This average, however, refers only to years of teaching in Japan and does not convey an adequate representation of years of service in missionary work. One teacher spent twenty-six years as a teacher of

.

1. Ante, p. 8.

2. This report comes from Toyo Eiwa Jogakuin, Tokyo.

English to Chinese girls and has been in Japan for the past three years. Another spent seven years teaching English in Lebanon and has had only one year in Japan. A third taught for a three-year term in a girls' college in Egypt and is in her second year in Japan. One of the older teachers reports fifteen years of actual teaching time in Japan during a twenty-six year period. Almost all of the older missionary teachers in Japan were at work there before the war and had to leave during the war years so do not have continuous years of service in that country.

All of these teachers are busy and have many responsibilities outside of regular school schedules. Some of them reported their total hours of teaching in all school departments, while others reported only the hours spent in the junior college department. Whereas the average teaching load is about sixteen hours weekly, the average number of hours spent in the junior college is about five and one-half hours. In this department the load varies from one class for one missionary, which she meets three times a week, to nine classes for one missionary, each of which she meets once each week. The average enrollment in the classes is thirty-seven, with class sizes ranging from twenty-five to fifty students.

C. Information Received Through the Survey

1. Types of English Courses Taught by the Missionary

a. English Conversation

Nearly all young people in Japan today are eager to learn to speak English. They are ambitious and willing to take advantage of nearly every opportunity to do so. The importance attached to English conversation as a course to be taught by the foreign teacher is made evident by the fact that English conversation courses are taught by American teachers in all eleven of the schools reporting.

b. English Literature

Many Japanese teachers feel that it is very difficult for students to gain an understanding of English and American literature if these subjects are taught entirely in English, and that it is necessary to use the Japanese language in teaching the deeper meanings of the literature. Because some of the missionary teachers are working in Japan for short terms, and because some of them do not know the Japanese language, it is impossible for them to teach in any other way than through the medium of English. Other missionaries know the Japanese language but feel that the students would gain most from using the English language in the study of English literature.¹ They, therefore,

.

1. Post, p. 77.

would like to teach courses in literature without recourse to Japanese. There are others who could teach in Japanese but feel that Japanese teachers do so more proficiently.

For the above reasons, no school has American missionaries teaching all its literature courses; but there are schools where some courses in literature are taught by the missionaries. Six of the schools report courses in English literature given by missionary teachers.

c. English Composition

Many Japanese students begin studying English grammar in junior high school and have some study in this subject until they enter college. However, in the writer's observation, all too often the results are that the students gain a knowledge of rules through rote and have little ability to apply their knowledge in actual practice. Often, when they enter college, they report that they have been studying "about English" for six years and have not begun to know English. Therefore, the teaching of English composition in the Japanese college is very different from the teaching of this subject in colleges in America. The teaching in Japan must be very simple if the students are to acquire any skill in the use of English. Some of the courses termed "composition courses" include study in the simplest forms of English composition, such as would be taught in junior or senior high school in America. This type of English composition is taught by missionary teachers

in five schools from which reports have come.

d. English Bible

Bible classes are taught in all the Christian colleges in Japan. In most of the schools these classes are taught in the regular curriculum by Japanese teachers who use the vernacular. Nevertheless, it is interesting to the observer to note how many Japanese teachers and pastors, when trying to express certain Biblical ideas, find it necessary to resort to the use of English terms in the middle of a Japanese sentence. The pastor of one missionary teacher who replied to the questionnaire wrote a letter to explain why he feels that the study of the Bible in English is important. His words help to point out why such study is emphasized by Japanese Christian leaders. The Rev. Mr. Akaishi is pastor of the largest Protestant church in the city of Nagoya. With a background of study in America and a good command of English, he writes:

As I look at it, almost all the young people in Japan are eager to study English, taking advantage of every possible opportunity. Therefore, the use of English in the Bible study is very attractive to them. Moreover, they will thus get in touch not only with the Bible itself, but with the Christian ways of looking at things through the missionary.

Secondly, I am of the opinion that the original Greek expressions on matters of important doctrinal points in the Bible are more appropriately expressed in English than in Japanese. Probably it is due to the fact that English belongs to the same language family with the Greek while the Japanese belongs to an entirely foreign group.

I do not know how it is with the Hebrew language, but LXX must be rendered into English far better than into Japanese. Here is the necessity of studying the Bible in English.¹

He continues to say that the Japanese feel the importance of obtaining the most accurate translation of the Bible in their own language. The New Testament was recently published in colloquial Japanese, and now work is being done on the Old Testament. However, Mr Akaishi feels that no Japanese translation will ever supercede the need for the study of English Bible.²

All the missionary teachers of English teach courses in English Bible; some of these are extra-curricular but meet on the school campus during the week; some are taught in the churches on Sunday and are attended by many of the teachers' English students. Only three schools report in this survey that they have English Bible classes taught in the regular curriculum by the missionary teachers; but Biblical materials are used by other teachers in other English courses, as will be shown later.³

e. Other Courses in English

In addition to the types of courses already listed, some of the schools have other special courses in English.

.

1. Y. Akaishi, Nagoya, Japan, in a letter written January 22, 1955.
2. Ibid.
3. Post, p. 42.

One school has a course in religious drama. Another has an elective in American history. One has a special course in poetry, and still another has a course in reading. Even though most of the schools do not list courses under these titles, they include study in these areas, especially in their conversation classes.

2. Materials Used by the Missionary in Teaching These Courses

a. Textbooks for English Conversation and Composition

A great amount of variation is found in the reports of the textbooks used in English conversation and composition. No standard texts have yet appeared which have found a place in all the schools. Only two conversation texts which were named are used at present in more than one school each. One of these is Day to Day English, by Thomas Fawcett, which is used at Aoyama Gakuin and at Doshisha. At the latter school, it is supplemented by texts of a religious nature published by The Pilgrim Press. The text, Practical English, by Vera Tickner, is used at Aoyama and at Toyo Eiwa Jogakuin. Willis C. Lamott's Useful English, Harold Palmer's New Method English Practice, Howe and Smythe's Intensive English Conversation, and Dixon's book series of English Composition for the Foreign-Born are used at one school each. A text called A Brief Glance at England is used by one teacher. Two schools report that no text is used for these courses. One reports

that texts vary from year to year, depending on the ability of the students. Kwassui reports using material sent out from the International Christian University for some courses, but no description of this material is given in the reply to the questionnaire. The use of the Bible as a text for these courses will be discussed under a later heading.¹

There is also no uniformity in the use of any special text for English composition. The Toyo Eiwa Jogakuin reports that it has a kindergarten teachers' training department in which English is taught and there it uses Ko Kobayashi's Exercises in English Syntax. The Hirosaki Gakuin reports the use of English Composition Work-Book for Japanese University Students, by Mary Haru Chappell. Kinjo Gakuin now has courses in English composition based on Longfellow's Evangeline, Stevenson's Travels with a Donkey, Lamb's Tales from Shakespeare, and the Arabian Nights. Another school reports using Tales from Shakespeare for its conversation courses. As in the conversation courses, there are also some schools which have no special text for their composition courses.

b. Textbooks for English Literature

The variation indicated in texts used for other English courses extends into the field of English literature

.....

1. Post, p. 42.

as it is taught by missionary teachers. Only two schools report using the type of text which is in use in literature courses in American high schools. Ferris Seminary uses American Writers, by Cross, Smith, Stauffer, and Colette. Hokusei Gakuin uses Junior High School Literature, Book I, by Elson, Keck, and Burriss for its first year literature course in the junior college. The other schools use texts of individual classics, which can be obtained inexpensively in Japan. These classics vary from year to year. The reports received this year show the inclusion of the following: George Eliot's Silas Marner; Nathaniel Hawthorne's The Scarlet Letter; Herman Melville's Moby Dick; James Hilton's Goodbye, Mr. Chips; and Thornton Wilder's The Bridge of San Luis Rey.

c. Textbooks for Special Courses

Baika Junior College, which offers a special course in religious drama, reports the study of the history of religious drama and the study of selected religious dramas but gives no special texts for these. Kwassui Junior College reports a special post-graduate course in which there is study of the Bible and church history in English; a study of American history; a class called "Interpretation Orally"; and a course in reading, using The Other Wise Man by Henry Van Dyke, and a condensation of the life of Albert Schweitzer as texts. Aoyama Gakuin used the Pocket History

of the United States by Nevius and Commager for its course in American history.

d. The Bible as a Text

Only three schools report that they have Bible classes in English taught by the missionary teachers in their regular curriculum;¹ but seven of the schools indicate that they make some use of the Bible in their English courses. Three teachers use the Bible as the only text for at least one conversation course. One teacher reports that she uses the Bible on alternate weeks with another text in a second-year conversation class. Three teachers use the Bible for part of each discussion period in some classes; four use it for occasional references; and four use it to teach at special seasons. One teacher says she uses selections, especially parables, for retelling stories, dramatization, and conversation. Another teacher has the students study simplified versions of Bible stories and tell them to the class.

A larger use is made of the New Testament than of the Old Testament. One teacher uses the Japanese-English New Testament, in which parallel passages in both languages are given. Several teachers use the Gospels, especially the Gospel According to Mark. One uses only the Christmas

.

1. Ante, p. 37.

story from the Gospel according to Matthew and the Gospel according to Luke in teaching at the Christmas season. Other teachers include these Christmas stories in some phase of their teaching of conversation. The Old Testament is used in some schools. The books of Ruth and Esther are taught in conversation courses in two schools. Selections from the Psalms, and simplified stories from other Old Testament books are used in others. One school uses the text, A Life of Jesus, by Willis C. Lamott, for its Bible courses, although most of the schools use the Bible itself. Some teachers use the Revised Standard Version of the New Testament, since that is available in less expensive editions. At the present time, the higher cost of this version of the Old Testament makes it generally unavailable to Japanese students, and missionaries find it necessary to use the King James Version in teaching from the Old Testament.

3. Objectives of the Missionary in Teaching These Courses

a. Developing Proficiency in English

Basic to the teaching of any English course in Japan is the desire to develop proficiency of the student in the use of the English language, in both oral and written form. The willingness of the student to study this subject and that of the teacher to teach it are implicit acknowledgement of this fact. Therefore, no matter what phase of English the missionary may be teaching, one under-

lying objective is that of guiding the student to greater understanding of the English language and to increased skill in using that language and making it a part of himself.

b. Leading Students to Commitment to Christ

Every missionary who has accepted Christ's call to serve in a foreign land desires to lead others to a saving knowledge of Him. This is as true of the missionary teacher of English as it is of the missionary who is given the official title of "evangelist". The Japanese administrators and faculty members in the Christian colleges in Japan feel that the missionary teacher who labors with them has a definite place as a worker in the evangelization of the student body. While much of this work is done outside the classroom with its routine lessons, it is often in the classroom that the first seeds are sown which will reach fruition at a later time. Both Japanese and American teachers feel that a primary objective for the missionary's presence on the faculty is that students may be won for Christ. This desire is pointed out in replies to the questionnaire. The missionaries state that they do their teaching with the hope that the students may come to know Christ and accept Him as Saviour; to lead students either directly, through their classes in the school, or indirectly, through interesting them in a Bible study group, to personal commitment to Him; to try to give the students a

personal acquaintance with and experience of a Heavenly Father; and, for those who are already Christians, to help them develop in the Christian life.

c. Encouraging the Use of the Bible

Replies to the questionnaire indicate that the missionary teachers wish to help students appreciate the Bible and use it for themselves. There is as much emphasis on putting into practice the teachings of the Bible as there is on gaining mastery of its content. Teachers in seven of the schools state that they teach both to give knowledge of Bible content and to try to inspire students to emulate Biblical ideals. Those in six schools use the Bible to introduce students to the study of God's Word and also to lead to an appreciation of it as literature. Those in only two schools report using the Bible in English to teach the history of the Hebrew people or the beginning of the Christian church. At the same time, those schools in which these emphases are not made by the missionary teachers report that they are made by the Japanese teachers of Bible.¹

d. Showing Relationships between the Bible and English and American Literature

Miss Margaret Archibald, of Kinjo Gakuin, in a

.

1. Ante, p. 37.

letter accompanying the questionnaire which she returned, says this:

I remember once in before-the-war days, one of the Japanese English teachers laid much stress on the fact that it was natural for a student of English literature to become a Christian, since so much of our literature is based upon a recognition of God; while in Japanese literature there is nothing to inspire the student to seek after God.¹

The truth of this statement is made further apparent by the fact that teachers in nine of the schools report that they teach the relationship between the Bible and English, especially by referring to literary allusions in the Bible. This is done in one school in which it is the only use the missionary teachers make of the Bible in their regular classes. Teachers in five of the schools try through their teaching to show that the Bible is a masterpiece of English literature; they also teach it as the inspiration for literary themes and as the source of direct quotations. Teachers in two schools report teaching the Bible as the source of religious thought patterns. One teacher states that she does not classify her use of the Bible but uses it as it comes naturally in anything she is teaching.

4. Methods Used by the Missionary in Teaching These Courses

.

1. Margaret Archibald, Nagoya, Japan, in a letter written November 13, 1954.

a. Informal Conversation

Since there is such a great emphasis on learning to use English in every-day life in Japan, a number of teachers do not use texts for their English courses but depend on the daily life and needs of the students to provide material for class sessions. The teachers talk with the students about their life at home, on the campus, during vacation time and so forth. Sometimes two or more students are asked to prepare conversations on a certain subject before class time and give these in class. At other times, students are asked to tell about special occasions or events. By guided practice, students are taught how to make introductions, give invitations, welcome guests to their homes, hold interviews, and use English in other ways which have a practical application.

b. Reading and Discussion

In courses in English conversation where textbooks are used, missionary teachers often have students do the reading outside of class and discuss the subject matter in class. Often there is directed oral reading during the class session, and this is then followed by discussion. The teacher may ask questions herself or have the class members question each other about the topic under consideration. In one course, where simplified versions of Bible stories are used, the girls read and study the stories before the class hour and then tell them to the class, after which

there is discussion of the stories.

Reading is done both during and before class hours for literature courses. When these courses are taught in the English language, however, the texts and discussion are necessarily much simpler than they would be in an American college. Sometimes the students become interested enough to read the story in Japanese translation. In contrast, there are girls who first become interested in classics studied under Japanese teachers and then read what they have studied in translation in the original language.

c. Dramatization

Teachers who use parables from the Bible report that students enjoy dramatizing these stories either in class or for worship services. In the school where a course in religious drama is offered, there is a one-act drama placed in the worship service and given once a semester. Last year, girls in this school read and dramatized the story of Ruth from the Bible. A conversation class in another school prepared a dramatic worship service on the Christmas story from the Gospels. Informal acting out of scenes from every-day life is used to help girls learn conversation in a more natural way.

d. Memorization

Some teachers have students memorize given conversations until they are at ease in using them, then teach

them to change or enlarge upon these. Some of the teachers who use the Bible require students to memorize Bible passages, such as the twenty-third Psalm, or the Christmas story from Luke, to use in class or school worship. Hymns are also sometimes memorized for the same purpose.

e. Written Work

Although a number of composition courses stress oral composition, most such courses require some form of written work from the students. A few teachers require students to use workbooks. When students do not have such books, they often use English stories or poems for background material; they are asked to write short paragraphs or summaries of sections as they study them, or to write more lengthy reports of longer divisions studied. Because most missionary English teachers feel that one important way of helping students in their classes is to teach them how to write the different kinds of letters, they give opportunities for this type of work. Students write simple, friendly letters, letters of invitation, letters of appreciation, letters of application, and others. They also are asked to write themes on assigned topics relating to their own life and experience.

f. Other Methods

Missionary teachers are always seeking new ways of making their subjects interesting. In their English

classes, some teachers have students make reports on special assigned topics. These may be presented in either oral or written form, depending on the purpose of the course. A second year college girl wrote to a friend about her conversation class:

Now we are studying pronunciation drill. After the teacher tells us about a famous man we answer her questions and then we sing a song, one a time. Then we take a speech concerning a famed man, four persons a time. Maybe I'll try to take a speech concerning George Washington.¹

As her letter indicates, other songs as well as hymns are taught in some classes.

C. Relation of the Missionary's Teaching
of English to the Christian
Growth of the Student

1. Means by Which Missionary Teachers Influence Christian
Growth

Every missionary teacher is aware of how much indirect influence she exerts over her students. As a foreigner, an American, and a Christian sensei, or teacher, she is looked up to by those whom she teaches. Her own daily life and conduct are subject to keen surveillance by many eyes. She prays that her life may be such that it will reflect the love of Christ and attract students to Him.

.

1. Nobuko Takagi, Kinjo Gakuin, Nagoya, Japan, in a letter written November 26, 1954.

The indirect influence of the teacher is the first means mentioned in the replies to the question as to how missionaries seek to influence Christian growth of students.

Another way in which teachers endeavor to influence students is by direct discussion, in the classroom or outside, when there is opportunity. Very few teachers indicate the use of lectures for this purpose. The majority report the use of prayer, dramatization, worship experiences, chapel talks, Bible classes in their homes or at church, and the distribution of good Christian literature in English or Japanese as means by which to encourage students to become Christians or to grow in the Christian life.

2. Ways by Which Results are Discovered

The missionary teacher feels that she can never know in reality all the results of her teaching as it affects the Christian growth of her students; but she does try to find some means of evaluating what she is doing. Only two teachers say they use objective tests to try to do this. The others use student themes, individual conferences with students, observations of students' daily life, or informal conversation to try to discover how students are developing. Some also check the church attendance of the students. Voluntary Bible classes, which all the missionary teachers have in their homes or at church, provide further opportunity to observe students, to discover their problems, and to try to help them find

solutions.

3. Attitude of the Missionaries Concerning This Work

A number of missionary teachers of English continue to have questions in their own minds about the value of the work they are doing. Recognizing the limited knowledge of many of their students, they feel at times that the students cannot understand enough of what they say to make their teaching effective. One teacher writes that she is feeling rather frustrated at the whole field of English teaching as a means of missionary work at present; others say they do not have opportunity for enough personal contact to know very much about the results of their teaching.

Despite the feeling of discouragement which every missionary probably knows at certain times, there is in the minds of most missionary teachers of English the conviction that their teaching has a contribution to make to the Christian growth of the students. One says that many students enroll in English Bible classes to improve their English but there is bound to be a salutary effect in studying the Bible. Teachers in one school say they use texts which tell stories of truly great men and women, not as church school texts, but for their literary value, believing that these stories have good influence indirectly. Other teachers see direct results of their teaching in the students' lives. A missionary who has sponsored more than fifty young people and others for church member-

ship during her years of service, among them many who have been her students in English and English Bible classes, says that it is only natural for her to feel that there is great value in the teaching of English, or of any other subject, where the character of the teacher can have influence upon the character of the students to build up Christian lives. She feels that the wise English teacher can apply the truths of the Bible to all kinds of situations in her teaching and that she has constant opportunities to lead her students in Christian growth. As an example, she tells of a student in one of her English conversation classes who wrote to express appreciation for the way in which that class had helped to develop her own spiritual understanding.¹

Since the writer has been on furlough in the United States, Japanese students have written to her expressing their gratitude for those who are now teaching them English. They sense the underlying love which has sent the missionary to them and they respond to it and seek its cause. Some of them have found that cause in the love of Christ and have themselves come to know His love in a personal way.² They, in turn, reach out to bring their friends and

.

1. The missionary referred to here is Miss Margaret Archibald, Kinjo College, Nagoya, Japan.
2. Mrs. M. C. Winn, Hokuriku Gakuin, Kanasawa, writes, in replying to the questionnaire, "The greater number of our girls become Christians before graduation, thus far in the school's history. We graduate from 25 to 35 girls a year, as this is a small Junior College."

classmates into the new fellowship which they know in Christ. One new Christian expressed her deep concern for a friend by saying, "How terrible it is to refuse the love of God!"¹ There is evidence in her words of real growth in her own Christian life as she desires and works to win others.

D. Summary

In order to discover the missionary's use of the Bible in teaching English in the Japanese junior college at the present time, a survey was made of selected colleges for girls in Japan. The response to the survey came from missionaries with varieties of experience, who are now working in schools throughout Japan.

Information received through the survey shows that English conversation courses are the most popular type taught by the missionary, with courses in English literature, English composition, English Bible, and others also being given. There is wide difference in texts used for these courses and in some instances there is an absence of texts. Although the Bible is not used as the central text in many classes, it does occupy an important place in the teaching of a number of English courses, particularly those in conversation. While the missionary has the basic

.

1. Ayako Saito, Kinjo Gakuin, Nagoya, Japan, speaking to her teacher.

objective of developing student proficiency in English, she also desires that her teaching lead students to commitment to Christ, encourage them to use the Bible, and point up relationships between the Bible and English and American literature. In her teaching, she uses such methods as informal conversation, reading and discussion, dramatization, memorization, written work, and others as she can discover them. She tries to influence the Christian growth of her students by her own life, by discussion, prayer, Bible classes and other means. Although she feels that she cannot discover all the results of her teaching, she seeks through student themes, individual conferences, observation of students' daily life and in other ways to ascertain the students' response to her Christian witness.

There is great difference in attitude among the missionaries themselves concerning the effect of their English teaching as a means of missionary work. Some of them find it hard to see any worthwhile results of their work. Others find in it a satisfying and effective means of service. All missionaries recognize many problems in this area and are eager for improvements.

The survey included questions about problems faced by missionary teachers of English and their suggestions for improvement in this field. It will be the purpose of the following chapter to point up some of the problems now in existence and to offer suggestions for their solution.

CHAPTER III
SUGGESTIONS FOR IMPROVEMENT IN THE
MISSIONARY'S USE OF THE BIBLE
IN TEACHING ENGLISH IN
THE JAPANESE JUNIOR COLLEGE

SUGGESTIONS FOR IMPROVEMENT IN THE MISSIONARY'S
USE OF THE BIBLE IN TEACHING ENGLISH
IN THE JAPANESE JUNIOR COLLEGE

CHAPTER III

A. Introduction

The study of the missionary's use of the Bible in teaching English in the Japanese junior college shows that there are certain problems which must be recognized. This chapter will indicate some of the most pressing ones. It will then go on to show that, within the framework of the situation in which these problems exist, there lie possibilities for improvement. General suggestions related to the improvement of the missionary as a teacher and to the teaching process will be given. In particular, improvement in the use of the Bible in English classes will be emphasized, and possibilities in teaching the relation of the Bible to current texts will be discussed.

B. Problems Related to General School Condition

1. Limitations of Curriculum under Government Control

In her reply to the questionnaire used for this study, Miss Janet Oltman, of Ferris Seminary, points out that one of the major problems of missionary teachers of English is that the curriculum in the Christian schools of

Japan is subject to the same control of the Japanese government as is that of the public schools. The government requires students in the junior college to take about twelve subjects each week, thereby limiting the time which can be spent on any one subject. Miss Oltman writes, "To have more periods a week, say regularly each day, the whole educational system in Japanese schools would have to be changed."¹

Another teacher says that because the education department requires so many points for graduation the students have no time for real thinking about any subject.² These and other reports show that little progress has been made in overcoming defects in the Japanese school system as they were pointed out by a missionary in 1937. Willis Lamott, writing for the Japan Christian Quarterly at that time, discussed the dissatisfaction of missionaries with the educational system. In his article, "A Missionary Looks at Japanese Christian Schools," he says:

In higher schools students must attend more than thirty "lectures" a week. . . . the professor imparting information and the students writing it down in order to reproduce it later in an examination. There is no time for outside reading, for the preparation of assignments and reports, or for the other familiar educational procedures which are followed abroad from the junior high department on through the university. A disproportionate amount of time is spent in the teaching of foreign languages, while the effective

.

1. Miss Janet Oltman, Ferris Seminary, replying to questionnaire.
2. Miss E. M. Foss, Poole Gakuin, replying to questionnaire.

use of such languages as a medium of education is neglected. The most common method of teaching translation is for the teacher to translate a passage of Japanese for the students, who write it down in their text-books, where it refrigerates until examination time.¹

The over-crowding of the curriculum and the over-emphasis on what the teacher does for the students, rather than what he helps the students do for themselves, remain as factors which the missionary teachers must consider in their own work.

2. Limitations of Japanese Teachers of English²

Japanese teachers of English are the first to recognize their own limitations in this field. Lawrence Faucett quotes a Japanese writer who realizes that there is a tendency to boast about their incompetence. Nitobe, whom he quotes, attributes this feeling to the traditional Japanese belief that language is not speech, or a phonation, but something to be used to convey knowledge.³ Nitobe's words, "A foreign language is thus made an exercise of the eyes and not of the ears, least of all the tongue",⁴ show why students trained in English under Japanese teachers are often at a loss to understand anything an American teacher says when they first begin studying with her.

.

1. Willis Lamott, "A Missionary Looks at Japanese Christian Schools", Japan Christian Quarterly, Winter, 1937, Vol. XII, No. 1, p. 36.
2. Ante, p. 24.
3. Cf. Lawrence Faucett, The Teaching of English in the Far East, p. 18 quoting from Inazo Nitobe, The Teaching and Use of Foreign Languages in Japan, p. 9ff.
4. Ibid.

Although there is at present a demand for teachers of English who are trained under American teachers, and there are Japanese teachers who have a very good mastery of English speech, many of the Japanese who are teaching English were trained during the war years when missionaries were not working in Japan. Very often these teachers are the first to attempt to teach English to younger students. By the time the missionary gets these students in her classes, the wrong habits of pronunciation which they have learned increase the difficulty of teaching them correct English speech.

In discussing the use of English literature in Japan, a Japanese professor says that Japanese often have difficulty in gaining a full appreciation of the beauty of this literature. Because they live in a nation which has different traditions from those of the West, they have not always realized the influence of Christianity on Western literature.¹ From this, it seems that Christian teachers who are natives of England and America should be better equipped to interpret their own literature to Japanese students than Japanese teachers can be.

3. Limitations of Japanese College Students

As already indicated, many Japanese students begin English study with Japanese teachers who have a limited

.

1. Cf. Takeshi Saito, "English Literature in Japan: A Sketch", in Inazo Nitobe and Others, *Western Influences in Modern Japan*, p. 195.

knowledge of English and little training in how to teach it. Some of these students then enter college English classes with the handicap of thinking they know how to speak the language much better than they actually do. Dr. Charles Fries, of the University of Michigan, discusses the fact that such thinking makes students almost incapable of really learning English.¹ In contrast, other students realize their inefficiency and feel such a lack of confidence in their ability to improve that they make little effort to do so.

Even after entering classes taught by Americans, students are handicapped because they do not receive the individual attention they need.² When the student has only fifty minutes in English conversation class each week, and there are from twenty-five to fifty students in the class, no individual's particular problems can be met.

Students are also limited by lack of time for study. Many of them must help to support themselves and the hours spent in doing so reduce the time they can spend in class preparation. Also, many commute for long distances and try to study during their daily train or bus rides. Jap-

.

1. Cf. Charles C. Fries, *Teaching and Learning English as a Foreign Language*, p. 3.
2. Maurice Troyer discusses this problem in "Toward Education that is Christian", *Japan Christian Quarterly*, Summer, 1952, Vol. XVIII, No. 3, pp. 215-217.

anese trains are often so crowded that there is scarcely standing room, and students find themselves unable to get a book open to read. That this is a real problem to many college girls is shown by the fact that they write about it in their themes in composition classes.

Like students everywhere, Japanese students today are being constantly exposed to new thoughts and ideologies; but, as a Japanese writer shows, students in Japan have not learned how to think through these new ideas in a logical and objective manner.¹ Students find it hard to concentrate on purely academic pursuits and are more politically concerned. Because they have no religious heritage such as that of the West, their intellectual life lacks real depth and integrity.² The need of the student to learn how to think challenges the Christian teachers in Japan today.

C. General Improvement in Teaching English

1. The Missionary as Teacher

a. English Teaching as a Means of Missionary Witness

A missionary teacher writes:

Why should we think lightly of English teaching? When someone of German birth taught the grammar and literature of the German language in our college in America, we did not think of his branch as elementary. He was a teacher of a "modern

1. Cf. Teruko Komyo, "Japanese Students Facing the Ideological Conflict of Asia", Japan Christian Quarterly, Winter, 1952, Vol. XVIII, No. 1, p. 14.
2. Cf. Ibid., p. 15.

language." So are we, who teach English in secondary schools or colleges of Japan. Likewise, with it as a medium, we are touching the hearts of young people. Ask the folks who teach the first steps of English conversation to the first year classes of a girls' school about the thrill of it. Or again, since it is admitted by Japanese scholars that the study of English necessarily leads one into the realm of Christian thought, the directness of the relation of English teaching to the missionary's work becomes clearer than we sometimes think it to be.¹

Another missionary has expressed his conviction of the value of English teaching as such by saying, "If the teacher is teaching his students to think English, straight and strong, not merely to speak the words with faltering tongue, he is training souls in uprightness and in honesty."² He feels that there is in English literature an unsurpassed body of truth which may be taught to awaken personality and to enliven character within the student, but that this cannot be accomplished until the teacher's own spiritual appreciation is developed so as to kindle a responsive spark.³

If English teaching is to have value as a means of missionary witness, it is imperative that the missionary, first of all, come to have an appreciation of its value and understanding of how to use English lessons to assist

.

1. Henry Stegeman, "Emphases Old and New in Christian Education", Japan Christian Quarterly, October, 1938, Vol. XIII, No. 4, p. 324.
2. F. A. Lombard, "The New Missionary: The Educational Missionary", The Japan Evangelist, May, 1921, Vol. XXVIII, No. 5, p. 136.
3. Cf. Ibid.

students in gaining a Christian outlook on life. The meaning of Edgar Work's assertion that the Bible and English literature have run a parallel course for twelve hundred years¹ may well be studied. A realization of the fact that the Bible has influenced writers of our literature in indirect as well as in direct ways, as Thomas Tiplady emphasizes,² will be an immense factor in helping the teacher to search out these ways for herself and to bring them into her teaching.

Because some of the missionaries now teaching English continue to feel uncertain of the value of their work and others see great value in it,³ the present writer feels that any improvement in the work itself must be preceded by a new vision on the part of the missionary teachers. As one of them has said, it is very easy to overlook the opportunities constantly confronting the teacher of English.⁴ Making a direct evangelistic appeal to the student to accept Christ is not the only way of doing the Master's work. This teacher writes:

Students from my English classes, where Christianity was never discussed, have come to talk to me about their religious problems. I think that most

.

1. Cf. Edgar Whitaker Work, *The Bible in English Literature*, p. 243.
2. Cf. Thomas Tiplady, *The Influence of the Bible on Literature*, p. 75.
3. Cf. Ante, pp. 52-53.
4. Cf. Reader's Forum, "Mission Investment in Christian Education", compiled by Howard Huff in *Japan Christian Quarterly*, Winter, 1953, Vol. XIX, No. 1, p. 69.

missionary teachers who have taught in schools where the students have sufficient facility in English, or who themselves can discuss such problems freely in Japanese, have had many rewarding experiences in which they have realized that long and sometimes boring hours of teaching rather simple material have not been wasted.¹

The missionary should also realize the truth of the words of a Japanese Christian educator who says, "A Christian college does not have a Christian program. It is a Christian program."² This leader stresses the fact that a Christian college does not truly become Christian by offering courses in Bible and having compulsory chapel services. Instead it becomes Christian by having teachers in all subjects who can use their skill in taking the latent Christian values in the curriculum and developing them.³ If the missionary teachers of English can become aware of their unique opportunity to do this, despite all the difficulties they face, their teaching can become more meaningful to themselves and to their students.

b. Improvement in Training

Missionary teachers of English are aware of the need for much better training than most of them have had. Few were trained to be English teachers and even less to

.

1. Ibid.
2. Masuko Otake, "Education for Leadership in the Christian Colleges of Japan", Japan Christian Quarterly, Winter, 1953, Vol. XIX, No. 1, p. 16.
3. Cf. Ibid., p. 17.

teach English as a second language.¹ Replies from those included in the survey used for this study show that nearly all of them desire improvement in training. A number of suggestions have been made.

Because of the continuing demand for missionaries as teachers of English in colleges in Japan, it is suggested that candidates for missionary service be encouraged to prepare for this field before going to that country, specializing in English, Bible, and methods of teaching English as a second language.² Missionaries now engaged in English teaching in Japan should be given opportunities for furlough study in these subjects, especially the latter. Columbia University, New York University, the University of Michigan, and the Hartford School of Missions are among those institutions offering specialized courses in the teaching of English to foreigners. Although mission boards usually give opportunities for short courses of this type of work before missionaries are sent to the field, there is need for more extensive training.

Since there are missionaries presently at work who feel the need of further training but cannot always depend on furloughs for this, more attention should be given to making it available to them in Japan. In offering sug-

.

1. Cf. Troyer, op. cit., p. 217.
2. Cf. Everett Kleinjans, "J-3½'s Next?", Japan Christian Quarterly, January, 1954, Vol. XX, No. 1, pp. 27-30. His suggestions concerning short-term workers for English teaching are applicable also to full-term teachers.

gestions for improvement in the work of the J-3's, one missionary sees the International Christian University in Japan as an ideal place for training these young people after they arrive on the field. Courses in Japanese and in teaching methods for English are already being given there.¹ If this is done for teachers who work in Japan no longer than three years, it would seem possible to allow short leaves of absence from their schools for those full-term missionaries willing to spend time in intensive study to improve their own methods. If the demand became great enough, the university would probably include the special courses the missionaries might request.

The use of vacation periods for conferences of teachers of English in Christian schools, in which mutual problems could be discussed and helpful techniques and methods shared, is another possible means of improved training. Those missionary teachers who already have special knowledge of the subject might serve as leaders, or a number of missions might cooperate in calling in an expert to conduct laboratory courses for the teachers. The missionary teachers usually are members of a fellowship group which meets during vacations, and this specialized work

.

1. Cf. Ibid., p. 30.

might be arranged through such a group. Even when these conferences and courses do not seem practicable, younger or less experienced teachers could be given opportunities to observe those teachers who have had better training.

c. Improvement in Scheduling of Work

Every missionary teacher included in the survey indicated that a major problem was lack of time to do adequate work in her teaching. Many large classes are scheduled to meet only once or twice each week and the teacher can never give the help she would like to give to students individually. Until more missionary teachers are available, the time problem will remain. However, missionaries suggest that their hours of teaching be reduced to allow more time for adequate preparation, and that greater use be made of the J-3's,¹ especially for teaching English conversation.

Because of government requirements, students cannot take less subjects; but where two or more missionary teachers are in a school, smaller classes can be met without taking more of the students' time. Teachers in one school who divided their classes into sections, with one teacher meeting half the group for conversation while another met the other half for composition, found that the

.

1. Ante, p. 26.

extra hours involved for the teachers were amply rewarded by the more effective work they were able to accomplish.

2. The Teaching Process

a. Improvement in Use of Materials

"Missionary teachers of English feel a great need for help in attaining useful institutional guides and materials," says one missionary.¹ There should be some way for these teachers to share their findings about materials they are now using and their discoveries of new materials. As an illustration, one teacher included in the present writer's survey replied that she tried teaching Old Testament stories in a conversation class but found them too difficult so began using a simple conversation text. Another teacher reported that she uses the Old Testament stories and finds that the students are extremely interested in them. The material in these stories is the same; but perhaps the latter teacher could help the former by sharing with her the way she handles her material.

Certainly missionary teachers should have enough professional pride in their teaching to want to keep up with the best materials now available to teachers of English as a foreign language. Until recently there was little written for the use of those teaching English to

.

1. Troyer, op. cit., p. 217.

Japanese students; there are, however, a number of materials in the general field of teaching English as a second language which offer help to the teachers willing to consult them.

As far as the present writer has been able to ascertain, the book by Lawrence Faucett, The Teaching of English in the Far East,¹ is the only one which specifically treats the problems of those teaching English to Japanese. Dr. Fries, of the University of Michigan, who is the author of several books in the field of foreign language teaching, has issued a supplementary exercise book in English for Japanese to be used in conjunction with others of his textbooks.² Recently two Columbia University professors have prepared some special readings from the Reader's Digest for those who study English as a second language.³ Though these are written in a way that is particularly beneficial to the student who studies alone, they may prove helpful to the teacher seeking materials for her English classes in Japan.

.

1. See Bibliography.
2. In his introduction to Supplementary Exercises in Pronunciation: English for Japanese, Dr. Fries states they are to be used with his three volumes, An Intensive Course in English for Latin American Students.
3. See Aileen Traver Kitchin and Virginia French Allen, Reader's Digest Readings: English as a Second Language, Parts One and Two.

b. Improvement in Methods

Missionary teachers are asking for improved methods as well as for improved materials for the teaching of English. One of the suggestions made is that the best teachers not be confined to the upper departments of a school, but begin work in the grades where the study of English is begun. This is being done in some schools, but more missionaries are needed who are willing to accept the drill and grind of the introductory courses in English in the junior high school instead of concentrating entirely on the college departments of the institutions in which they work.

Faucett believes that a scientific presentation of speech sounds should be the first step in a course in English and that the inductive method should be used insofar as possible in teaching phonetics and grammar.¹ He advises giving instruction for the ear rather than for the eye, saying that the best ways of learning a language come through keen listening and imitation guided by immediate and thorough correction.² For conversation teaching, he suggests that a vocabulary may be built up from life experiences or from life reproduced by pictures, dramatization, and all kinds of illustrations.³

.

1. Cf. Lawrence Faucett, *The Teaching of English in the Far East*, p. 41.
2. Cf. *Ibid.*, p. 44.
3. Cf. *Ibid.*, p. 115.

In discussing the teaching of composition, Faucett prefers oral to written work for beginning students because they must work independently when working orally; they can express ideas and have them corrected in much less time than that required for written work; and bad habits will not secure so strong a hold on them.¹ At the same time he sees great benefit in the use of written work properly controlled. While stressing the importance of teaching letter-writing, the simplest and most spontaneous form of literary composition, he advises postponement of work in free composition because of the dissimilarity between English and the vernacular.² He also emphasizes the importance of careful correction of written work on the part of the teacher, suggesting the use of a set of symbols to indicate errors and the keeping of a tabulated record of each student's mistakes and using this to help the student overcome them.³

The missionary teacher with large classes may not be able to make use of all Faucett's suggestions; however, she can secure effective results from some of the most practical ones. One of these is the use of occasional outings, if the teacher carefully works out beforehand the constructions and expressions she will naturally develop

.

1. Cf. Ibid., p. 133.
2. Cf. Ibid., p. 149.
3. Cf. Ibid., p. 152.

during the excursion.¹ The present writer has found this successful in taking groups to special programs in the city where she worked. The presence of a large contingent of Americans in the Air Force Base there, with their own school, auditorium, and other facilities, made possible a number of opportunities for Japanese students of English to hear Americans other than their missionary teachers and to test their facility in conversing with them. Several times groups of students also accompanied their teacher to the chapel services of the Air Force. They were delighted when the sermon was taken from one of the parables they had been studying in conversation class. Not all schools have the advantage of having so many Americans near them at present; but alert missionary teachers can usually find Americans nearby with whom their students may develop contacts.

D. Specific Improvement in Use of the Bible

1. English Conversation and Composition

The missionary teaching English in the Japanese college today is first of all an English teacher. The preceding suggestions have recognized this fact. Not all the teachers of English sense the need to use the Bible in their classes. Nevertheless enough of them do use it to

.

1. Cf. Ibid., p. 188.

make it seem advisable to consider ways of improving such usage.

Teachers who use the parables of Jesus in their conversation classes report real interest among their students. Other teachers who are seeking simple, interesting material that is relevant to the daily life of the students have only to look at the parables and other Biblical materials. One teacher has said:

The limited vocabulary of the girls in her class makes plain to the teacher as nothing else has ever done how the story of the life of Jesus is the story of commonplace things. It tells much of boats and fish, fields and sheep, food and drink, parents and children, birth and toil and death. Yet it is all, somehow, talk of God.¹

In his book, How to Learn a Language, Dr. Thomas Cummings shows how the Gospel According to John, which has a vocabulary of a thousand words, is admirably suited for the study of a new language. Dr. Cummings says that the vocabulary in this Gospel is not technically religious; instead it is general, containing many words necessary for the individual in ordinary life. It also has many simple familiar incidents, telling of experiences similar to those of which the individual will want to talk.²

Using the stories of Jesus and the Samaritan woman,³

.

1. B. E. Gillilan, "Mission Schools for Girls", Japan Christian Quarterly, April, 1926, Vol. I, No. 2, pp. 176-177.
2. Cf. Thomas F. Cummings, How to Learn a Language, pp. 54-55.
3. John 4:1-42.

Jesus' departure to Galilee,¹ and the healing of the son of the Capernaum official,² Dr. Cummings develops a series of thirty-five lessons. Beginning with simple sentences, he proceeds to more complex ones, adapting the vocabulary of the stories to questions and answers from every-day life. The missionary teacher of English conversation might well adapt this method to other stories from the gospels, choosing topics of especial interest to Japanese.

It is not within the scope of this thesis to give lesson plans for conversation; but, by way of illustration, suggestions for using the Gospel according to Mark, and tying it in with Japanese life are given here. Those teachers who already use this gospel in conversation classes may be able to give further suggestions.

Since Japan is a land of boats and lakes, incidents concerned with activities around the sea of Galilee can be made alive for her students. Jesus' stilling of the storm³ may become of vital interest when brought in with discussion of typhoons that plague Japan. The popularity of Jesus, evidenced by the crowds who thronged about Him when He came ashore,⁴ may be discussed in connection with the popular Japanese customs of welcoming people as they land and "seeing them off" when they sail.

.

1. Ibid., 4:43-45.
2. Ibid., 4:46-64.
3. Mark 4:35-41.
4. Ibid., 6:53-56.

Jesus' words about "best seats" and "salutations"¹ can be made meaningful when reference is also made to the Japanese customs of greetings and entertainment. The parable of the sower² may be visualized by the students as they see the farmers at work in the rice paddies and grain fields of their countryside. The Japanese custom of seeking pleasure in large crowds, even though often they do not find what they seek, may be referred to in connection with the story of the feeding of the multitude.³ The teacher need not moralize about this story in order to have students sense something of the way in which Jesus fulfills need.

From the foregoing examples, it may be seen that by the use of her own ingenuity a teacher can develop from the stories of the gospels lesson plans for conversation that will not be boring but of real interest and value to her students. Also, in composition classes, the simple way in which these stories are put together may be studied; then students may be asked to compose accounts of similar experiences of their own.⁴ It is not intended to suggest

.

1. Ibid., 12:38-40.
2. Ibid., 4:1-9.
3. Ibid., 6:30-44.
4. Inazo Nitobe, *Western Influences in Modern Japan*, p. 177, advocates the study of the Bible as a means of improving the Japanese language. He says, "Those who would enrich our language will do well to carefully study the Bible and find therein a source of linguistic, as well as religious inspiration."

here that the Bible should always be the only text used by missionary teachers in such courses; it is suggested that the materials from the Bible have a valid place when rightly used.

In connection with the use of the Bible, there is also the possibility of applying one of Faucett's practical suggestions for English study. He advises the use of playlets, which should be written by someone in the field with the express purpose of their being used for the teaching of English.¹ These should be planned so that a whole class may share in them. Faucett says, "Round-robin programs of recitations and playlets, in which each student takes part eventually in every playlet and gives every recitation, are excellent devices for oral work."² With the dramatic quality of Biblical stories as a basis, teachers should be able to use many of them in this way. Japanese students usually have outstanding dramatic ability and college girls themselves may be able to develop impromptu dramatizations while studying these stories. With the successful example of teachers who have tried the dramatic method in teaching,³ more teachers should also find its use profitable.

.

1. Cf. Faucett, *op.cit.*, pp. 187-190.
2. *Ibid.*, p. 188.
3. *Ante.*, p. 48.

2. English Literature

The tremendous influence of the Bible on English literature is recognized by many Japanese. As an example of this feeling, one of them, himself a professor of English in a Japanese university, has stated:

Though not so widely spread a movement as the political upheaval, still there was an undercurrent to which much attention should be paid not only as the beginning of Protestantism in Japan but also as a new force in the history of Japanese literature. Small bands of young Protestant converts were much interested in English literature, especially in the works of such writers as Milton, Cowper, Wordsworth, Tennyson, Browning, Carlyle, and Edwin Arnold, who was a visitor to Japan. . . . With the principal aim of spreading the Gospel of Christ among their countrymen, they started periodicals, in which were printed notable articles on English, writings, naturally more or less religious in sentiment.¹

The writer goes on to indicate his awareness of the influence of the Authorized Version of the Bible of 1611 on the whole of English literature.² It seems, therefore, that Japanese teachers would expect American teachers to stress the relation between the Bible and the literature which they teach.

In a plea that English literature be studied in the original by its students in Japan, a missionary discusses the inaccuracies and loss of spirit in translation.³ He

.

1. Takeshi Saito, in Nitobe, and Others, op. cit., p. 183.
2. Cf. Ibid., p. 197.
3. Cf. J. Spencer Kennard, "The Place of English Language in Japanese Education", Japan Christian Quarterly, January, 1929, Vol. IV, No. 1, p. 33.

sees in the vastness of English literature the impossibility for more than a small portion of it ever to be reproduced in a foreign tongue; in addition, that very portion has to omit parts of the writings needed to give understanding of the thought and feeling of the author.¹

He continues:

Most insidious of all translations, however, are those which do not appear in print, the attempt to juggle with great thoughts by means of elaborate conversion machinery, whereby while reading a passage supposedly in the language in which it was written, one is robbing it of all its deepest thought and feeling by the process of reproducing it bit by bit in the reader's own tongue. Until the schools in Japan teach their pupils thus to think within the English language, the richest treasures of its literature will remain sealed to them.²

Since many of today's Japanese teachers of English have learned to teach only by the method here deplored, the missionary teacher can make a vital contribution to the study of English literature. Furthermore, if the missionary teacher develops her own awareness of the influence of the Bible on this literature, she will have many opportunities to bring this into her teaching.

From the variety of texts reported in use in literature classes taught by missionaries today, it seems evident that teachers have at least some choice in the matter of texts to be used in these courses. With this

.

1. Cf. Ibid.

2. Ibid., p. 34.

fact in view, the present writer would like to suggest the teachers' careful consideration of those texts which can have genuine Christian influence on the student. Even in texts where little direct reference is given to the Bible, there can be found ideas or allusions which can be traced back to Bible influence. The following section will discuss possible ways of relating the Bible to the teaching of four of the texts now in use in Japan. Whereas it is here impossible to study all of the texts reported in use in this survey, these four are selected on the basis of their being now used by at least two or more teachers.

3. Possibilities in Teaching Current Texts

a. Silas Marner

In order to understand the writing of any author, it is necessary to know something of the author himself.

Howard Kuist says of George Eliot that she declared:

I studied the Bible every day until the end so as to learn the analysis of the motives that determine men, and to learn also the progress of sin when once it gets into the soul.¹

The missionary teacher should lead her students to understand this influence in the life of the author of Silas Marner, either by what she tells the students, or by what she helps them to discover for themselves.

.

1. Howard Tillman Kuist, *These Words Upon My Heart*, p. 30.

Charles Fries advocates the teaching of this work to give a literary experience to the students, thereby helping them to see into the experiences lying back of the outer shell of Raveloe's peculiar character.¹ As an integral part of this, Japanese students should be led to develop insight into at least some of the Biblical influences in Silas' life.

No attempt is here made to state the way in which this text should be taught as a whole, and not all the possibilities for using the Bible in conjunction with it can be given. Some references are pointed out wherein this can be done, together with ideas for use in teaching Japanese students.

The Lantern Yard custom of referring to William Dane and Silas as "David and Jonathan"² provides an opportunity to have students look up the story of the friendship of these two young men.³ If not all students have time for this, one or two may be asked to do so and report to the class. In Japanese schools, where Christian students are in the minority, it is improbable that any understanding of the meaning here will be gained without this being done.

.

1. Cf. Charles C. Fries, *The Teaching of English*, pp. 223, 225-226.
2. Cf. George Eliot, *Silas Marner*, p. 8. (The texts herein referred to are those issued by publishers in Japan and used in the schools there.)
3. I Samuel 18:1-4.

The quotation about "calling and election sure",¹ will need some explanation, which will probably have to come from the teacher. She can use the Bible with her class in discussing this. There might be opportunity here for a Christian student in the class to state the meaning of her own conversion experience. This, as well as the custom of deciding matters by lot,² will have to be discussed with discrimination on the teacher's part. The meaning of the Unseen Love³ will not be clear to non-Christian students unless the Christians in the class attempt to explain what God's love means, or unless the teacher does so.

Dolly's discussion of Christmas day,⁴ and her Aaron's singing of the Christmas carol may lead to a discussion of the Christmas story and reference to the Bible accounts.⁵ This also might provide opportunity for parallel study of carols and their Biblical basis.

Students may be asked to compare the words of the Bible with Dolly's words concerning sleeping and waking, rain and harvest.⁶ When Silas decides to use the Bible name, Hephzibah,⁷ students may consult their Bibles to

.

1. **II Peter 1:10**, quoted in Eliot, op. cit., p. 9.
2. Eliot, op. cit., p. 13.
3. Ibid., p. 18. (I John 4:8 might be used here.)
4. Ibid., pp. 75-79
5. Matthew 2:1-12 and Luke 2:1-20.
6. Eliot, op. cit., p. 104. (Cf. Genesis 8:22).
7. Ibid., p. 108. (Cf. II Kings 21:1; Isaiah 62:4).

see wherein that name was used. In seeing how Silas' love for Eppie replaces his love for gold, students may be asked to discuss the words of Jesus, "for where your treasure is, there will your heart be also."¹ When the name of Goliath is used in reference to Silas,² a student may be requested to look up the story of Goliath in the Bible³ and report on it. Silas' outpouring of his heart to Dolly, in which he speaks of being forsaken by the friend in whom he trusted,⁴ may lead the students to look into the Psalms of the Bible. Perhaps a good reader may be assigned to read the psalm from which this reference is taken, or the class may read it together.

The disclosure of the secret of Godfrey Cass,⁵ with his accompanying words, should lead naturally to having students refer to their Bibles and Jesus' words, "for nothing is covered that will not be revealed, or hidden that will not be known."⁶ Furthermore, Eppie's choice to remain with Silas instead of going to Godfrey and Nancy⁷ might be compared to the story of Ruth's choice to go with Naomi.⁸

More than specific Bible references, however, the

.

1. Matthew 6:21.
2. Eliot, op. cit., p. 112.
3. Cf. I Samuel 17.
4. Eliot, op. cit., p. 131. (Cf. Psalm 41:9)
5. Ibid., p. 143.
6. Matthew 10:26.
7. Eliot, op. cit., p. 157.
8. Ruth 1:6-18.

whole of Silas Marner is replete with references to the church, to prayer, to people's understanding of God; these offer constant opportunities to the teacher to guide the students in thinking about elements in the Christian faith. Although the type of text usually studied in American schools does not have such an approach,¹ the missionary teacher should be able to find ways of using the spiritual values in this whole story.

b. Goodbye, Mr. Chips

While there is much less evidence of any influence of the Bible in the writing of this book, the study of the life of the author, James Hilton, will show that he was influenced by Biblical terminology. Lawrence Nelson quotes from him these words:

What shall we do to be saved? . . . We see the Gadarene pace of events with wide-open eyes; we are alive at our own funeral. . . There is no clear answer except one we can give to ourselves, and it is not a new or, today, a fashionable answer. We must watch--perhaps we must even pray.²

As Japanese students are asked to study something of Hilton's life, the teacher may help them see how he, as well as many other authors, has been influenced by thoughts of the Bible.

.

1. The text, Literature and Life, Book Two, by Miles, Stratton, Pooley, and Greenlaw was consulted in reference to this study.
2. Lawrence E. Nelson, Our Roving Bible, p. 239, quoting from "Humanity Can Be Saved", This Week, April 17, 1939.

Good-bye, Mr. Chips contains terms and references which the missionary teacher may use to bring out certain influences of the Bible and Christianity. The use of the term anno domini¹ is an example of this, wherein there is offered opportunity to discuss the Christian calendar as it differs from the Japanese. The many references to chapel services at Brookfield afford occasion to discuss the custom of having such services in schools both in Japan and England. Consideration of the meaning of Hilton's words, "heretical" and "orthodox",² may lead to a discussion of differences of opinion among Christian groups of whom the students know, and of the reasons behind such differences. Chips' action in regard to Max Staefel, the German master,³ may be traced back to the influence of the words of Christ in regard to loving one's enemies.⁴ Again, in Hilton's use of the words, "his Christian name",⁵ there is provided opportunity to discuss one of the influences of Christianity which is taken for granted in the Western world, but of which many Japanese are unaware.

The fact that the book closes with the death of Mr. Chips may well give rise to a discussion of the meaning

.

1. Cf. James Hilton, Good-bye, Mr. Chips, p. 3.
2. Cf. Ibid., p. 39.
3. Cf. Ibid., p. 64.
4. Cf. Matthew 5: 43-48.
5. Cf. Hilton, op. cit., p. 72.

of life and death; the longings of the Japanese students of today to understand what life is all about warrant this especially.¹ It might be possible here to consider Paul's words near the close of his life, "I have fought the good fight, I have finished the race, I have kept the faith."² The Christian teacher must be unceasingly vigilant in seizing opportunities in which the Christian faith may be naturally brought into her teaching; she does not wish to antagonize the students by trying to force her faith on them, but when she tries in a kind and loving manner to show its effect on literature and life, Japanese students will understand her motives and will appreciate what she is trying to do for them.

c. The Scarlet Letter

The study of the life of Nathaniel Hawthorne, which should be part of the study of his great work, The Scarlet Letter, makes manifest the author's indebtedness to the Bible. Edgar Work says of Hawthorne:

His tone of intensity and seriousness, the Puritan sombreness of his imagination, the tendency to vex himself continually to account for the origin of evil, these are strong marks of a mind that had consorted much with the Word of God. In a writer like Hawthorne, whatever his theme, the

.

1. Teruko Komyo, op. cit., discusses the need of overcoming the sense of futility in lives of many students today who have lost faith in old ideas and have not yet found new beliefs.
2. II Timothy 4:7.

effects are apt to be moral. At least the tone and color of his work are moral, and very often Biblical. This is notably true in The Scarlet Letter.¹

He continues by emphasizing the fact that a book of such intense moral power could scarcely be possible, without the influence of the Bible.²

Japanese students who study this work should be helped to see how the Bible lay back of Hawthorne's thinking. The whole story, which has been called "a dramatic representation of the consequences of sin and of the triumph of good over sin,"³ has a theme which is constantly recurring in the Bible.

In the introductory study of this novel, the teacher might profitably compare the Old Testament attitude toward adultery⁴ with the story of Jesus and the woman taken in this sin.⁵ Early in the book reference to the Divine Maternity is made;⁶ at that point the contrast between the sacredness of sinless motherhood and the sin of Hester Prynne might be stressed. At the same time, God's love in sending the infant "to redeem the world" might lead to a class discussion of God's purpose in sending His Son.⁷

.

1. Work, op. cit., p. 193.
2. Cf. Ibid.
3. Edwin Mims, Great Writers as Interpreters of Religion, p. 53.
4. Leviticus 20:10.
5. John 8: 1-11.
6. Nathaniel Hawthorne, The Scarlet Letter, p. 11.
7. John 3: 16-17.

Among Hawthorne's Biblical allusions, the one to Daniell¹ should give students occasion to become acquainted with that Old Testament character. Opportunity could again be given to one or more students to report on stories of how Daniel was able to interpret "riddles".² Reference to "the great judgment day"³ should open the way to discuss the teaching of Christianity about God's judgment on sin; along with this, the Biblical teaching of forgiveness following confession of sin⁴ should be made plain to the students as they see Arthur Dimmesdale's agony of soul while he keeps his sin hidden from the world,⁵ and his final relief when he confesses it immediately preceding his death.⁶

The very language of the characters in Hawthorne's work is like that of the Bible; the emphases of the whole book are those found in the Bible; and, therefore, the teacher who interprets this work for her students will unquestionably find that it in itself presents Christian truth. If she leads students to see this as an integral part of their study, even though she makes only occasional reference to the Bible which has played so large a part in inspiring Hawthorne's theme, the teacher will be inculcating

.....

1. Cf. Hawthorne, op. cit., p. 19.
2. Daniel 2, 4, 5, 7, 8.
3. Hawthorne, op. cit., p. 45.
4. I John 1:9.
5. Cf. Hawthorne, op. cit., pp. 63-64.
6. Cf. Ibid., pp. 101-104.

ideals of the Christian faith.

d. Evangeline

Critics today do not place Henry Wadsworth Longfellow with the masters of American literature,¹ but his works are still studied. They abound in Scriptural allusions, and the study of Longfellow's poems will necessarily lead to Scripture references. Work makes mention of Longfellow's skilful Scriptural similes.² A study of Evangeline provides ample opportunity for students to become at least somewhat acquainted with many Biblical characters. The missionary teacher may again use individual or group reports of the references behind some of these; at other times she may perhaps tell the stories herself. Included among them may be the story of Peter's denial,³ when Longfellow mentions the crowing of the cock in the same manner;⁴ Jacob's wrestling with the angel,⁵ when Longfellow speaks of the trees wrestling as did Jacob,⁶ the story of Hagar and Ishmael,⁷ when their wandering

.

1. Lawrence Nelson, in *Our Roving Bible*, says of him, "Henry Wadsworth Longfellow, never quite able to come to grips with life, wrote a series of "psalms", one of which, 'The Psalm of Life', remains America's most successful failure, scorned by critics and loved by the people.", p. 159.
2. Cf. Work, op. cit., p. 234.
3. Matthew 26: 69-75; Mark 14: 66-72; Luke 22: 56-62; John 18: 16-18, 25-27.
4. Cf. Henry Wadsworth Longfellow, *Evangeline*, pp. 10-11.
5. Genesis 32: 24-32.
6. Cf. Longfellow, op. cit., p. 16.
7. Genesis 21: 14-21.

is compared to the star following the moon;¹ Elijah's ascent to heaven,² as the ascending prayers of the worshippers at Grand-pre are likened to this;³ Moses' descent from Sinai,⁴ when the poet speaks of this prophet in describing the sunset;⁵ and Paul's shipwreck,⁶ as he is compared to the faithful priest.⁷

Again there are opportunities to discuss forms of Christian worship as the class reads of Sunday morning in the village,⁸ or the way the children were taught by the priest.⁹ The legend of the unjustly condemned orphan girl, told by the notary public¹⁰ may best be understood in the light of the story of Christ's death, or the death of Stephen, the first Christian martyr.¹¹ The simple life of the Acadian peasants, "who lived like brothers together,"¹² should be compared to the life of the early Christians;¹³ and their reaction to the persecution thrust upon them, wherein the priest calls upon the people to pray the prayer of Christ on the cross, "O Father, forgive

.

1. Cf. Longfellow, op. cit., p. 37.
2. II Kings 2:11.
3. Cf. Longfellow, op. cit., p. 46.
4. Exodus 34:29.
5. Cf. Longfellow, op. cit., p. 48.
6. Acts 27:28.
7. Cf. Longfellow, op. cit., p. 55.
8. Cf. Ibid., p. 8.
9. Cf. Ibid., p. 13.
10. Cf. Ibid., pp. 30-31.
11. Acts 7: 54-60.
12. Longfellow, op. cit., p. 38.
13. Acts 2: 43-47.

them,"¹ should lead students to read these words in the Gospel account.²

The parables of Christ concerning the Prodigal Son³ and the Foolish Virgins⁴ should be explained in connection with Longfellow's references to them.⁵ If students in the literature class have studied these stories in conversation class, they may be asked to review them. A committee might prepare a brief dramatization of these stories in order to refresh the memory of the class as to their content.

Throughout the poem there are evidences of the influence of Christian ideals upon Evangeline and other characters. Although the worship described is that of the Roman Catholic church, the whole tone of the life depicted here is such that the teacher should be able to lead students to sense the ennobling effect of Christian ideals on character. As indicated in the discussion of the foregoing texts, if the teacher does this, she will be making a meaningful contribution to the Christian growth of her students.

.

1. Longfellow, op. cit., p. 45.
2. Luke 23:34.
3. Luke 15: 11-32.
4. Matthew 25: 1-13.
5. Longfellow, op. cit., p. 98.

E. Summary

Missionary teachers of English face a number of problems. The Japanese government controls the curriculum of all schools in Japan, requiring such a large number of subjects that no one subject receives adequate time. Japanese teachers of English often have such limitations in their own training that their students are also limited. Missionary teachers feel the need for improvement in the whole field of English teaching.

In order to use this work effectively, missionaries need a more complete understanding of how it may be a part of their Christian witness. The missionary teachers also realize their own need for improvement in training and carrying out their work. They are eager for help with new materials and methods. Although little has thus far been written to provide specific help for them in teaching English to Japanese, several suggestions have been given in this chapter in regard to the general teaching of English. Because of the close relation between the Bible and English language and literature, specific suggestions for improvement in using the Bible in teaching classes in English conversation, composition, and literature have been offered. In particular, possibilities for teaching the relation of the Bible and Christianity to four of the texts now in use in English classes in Japan have been suggested. Teachers may help their students by the direct

use of the Bible as they teach its relation to these texts; they may also use the literature itself to develop Christian ideals.

CHAPTER IV
SUMMARY AND CONCLUSIONS

SUMMARY AND CONCLUSIONS

CHAPTER IV

A. Restatement of the Problem

The teaching of English has been one of the methods used by Christian missionaries in their work in Japan ever since that country was opened to them. A significant part of this teaching has been the use of the English Bible. Missionaries have held differing views about the effectiveness of this work, and a variety of opinions as to its value are still in evidence. The problem of this study has been to consider the use of the Bible in the teaching of English in the past, to examine what is being done in this area today, and to find ways of improvement for such teaching.

B. Summary and Findings

To provide an understanding of the importance of English teaching by missionaries in Japan, the background of this teaching was given in the first chapter of this thesis. This showed that the teaching of English has had an important part in the development of Protestant mission work ever since that work was begun in Japan in 1859. As Christian education for girls developed in that country, this teaching continued to occupy a significant place,

both in the higher educational institutions developed before the war and in post-war schools and colleges. Junior colleges have had a prominent role in girls' education in Japan, and missionaries are welcomed on their faculties as teachers of English.

In order to study ways in which missionaries today are using the Bible in their teaching of English, a survey was made of selected junior colleges. From the results of this survey, as reported in the second chapter, it was seen that English conversation, literature, and composition are the courses most often taught by missionaries today, although a few missionaries teach English Bible as a part of the regular school curriculum. All missionaries included in the report teach extra-curricular classes in English Bible, and the majority use the Bible in some way in English classes in the schools either as a text for conversation courses or for supplementary material in other courses. Teachers of English literature emphasize the Bible as a masterpiece of that literature, as the inspiration for literary themes, and as a source of direct quotations. The missionaries' purpose in teaching is not only to help students to learn English, but also to lead them to commitment to Christ, to guide them in Christian growth, to encourage the use of the Bible, and to show the relationship of the Bible to English literature. While some missionaries report a feeling of uncertainty about the ef-

fectiveness of their teaching, others see impressive results in the lives of their students.

Because the survey showed that missionaries desire improvement in their teaching of English itself as well as in their use of the Bible, suggestions for such improvement were given in the third chapter. Although there are problems inherent in the Japanese educational system, under which both Christian and government schools must operate, there are possibilities for raising the quality of this teaching. Better training of the teachers both before and after they begin work, and the use of the best available materials and methods in the teaching of English as a foreign language will enable teachers to do more effective work. Specific improvement in the use of the Bible may be brought about in composition and conversation classes by relating Biblical stories and events to the daily life of the students. In literature classes this may be done through greater emphasis on the relation of the Bible to English and American literature. As was shown by the study of four of the texts now being used in Japan, both the direct and indirect influence of the Bible on this literature may be taught; in addition, the literature itself may exert a Christian influence.

C. Conclusion

The missionary teaching of English is inseparably bound up with the history of Protestant missions in Japan and continues to be an important part of work there. Greater emphasis should be placed on the call of missionaries to devote their lives to this teaching and to obtain adequate preparation for it before going to the field. More attention should also be given to providing helpful materials and methods for missionaries already at work as English teachers in Japan.

Missionary teachers of English themselves need a keener awareness of the opportunities their teaching provides for effective Christian service. Because the Bible is an integral part of English literature and life, they have a valid reason for including it in teaching English courses in Japanese Christian colleges. It should not be forced upon the students but should be brought in wherever it can be introduced naturally. There is need for further study of ways in which this can be done.

Missionary teachers should also be trained to see the inherent value in English teaching itself as a means of Christian witness. Even when the Bible is not used, English may be taught in such a way that students acquire Christian ideals through concomitant learnings.

BIBLIOGRAPHY

BIBLIOGRAPHY

A. Primary Sources

1. Books

Eliot, George: *Silas Marner*. Kenkyusha, Tokyo.

Hawthorne, Nathaniel: *The Scarlet Letter*. Nan'undo, Tokyo.

Hilton, James: *Good-bye, Mr. Chips*. Kenkyusha, Tokyo.

Holy Bible, The: *Revised Standard Version*. Thomas Nelson and Sons, New York, 1952.

Longfellow, Henry Wadsworth: *Evangeline*. Kairyudo, Tokyo.

2. The Questionnaires

The Junior College Department of the Following Schools:

Aoyama Gakuin, Tokyo, Japan

Baika Gakuen, Osaka, Japan

Doshisha University, Kyoto, Japan

Ferris Jogakuin, Yokohama, Japan

Hirosaki Gakuin, Hirosaki, Japan

Hokuriku Gakuin, Kanazawa, Japan

Hokusei Gakuin, Sapporo, Japan

Kinjo Gakuin, Nagoya, Japan

Kwassui Joshi J. C., Nagasaki, Japan

Poole Gakuin, Osaka, Japan

Toyo Eiwa Jogakuin, Tokyo, Japan

B. Secondary Sources

1. Books

- Burton, Margaret E.: The Education of Women in Japan. Fleming H. Revell Company, New York, 1914.
- Carey, Otis: A History of Christianity in Japan Protestant Missions. Fleming H. Revell Company, New York, 1909.
- Commission on Christian Education in Japan: Christian Education in Japan. The International Missionary Council, New York, 1932.
- Cummings, Thomas F.: How to Learn a Language. New York, 1916, Reprinted, 1954.
- Faucett, Lawrence: The Teaching of English in the Far East. Yonkers-on-Hudson, New York, 1927.
- Fries, Charles C.: The Teaching of English. The George Wahr Publishing Company, Ann Arbor, Michigan, 1949.
- _____ : Teaching and Learning English as a Foreign Language. University of Michigan Press, Ann Arbor, 1945.
- _____ : Supplementary Exercises in Pronunciation: English for Japanese. English Language Institute, University of Michigan, 1950.
- Hall, Robert King: Education for a New Japan. Yale University Press, New Haven, 1949.
- Japan Christian Year Book, 1953. The Christian Literature Society, Tokyo, 1953.
- Kerr, William C.: Japan Begins Again. Friendship Press, New York, 1949.
- Kuist, Howard Tillman: These Words Upon Thy Heart. John Knox Press, Richmond, Virginia, 1947.
- Johnstone, William C.: The Future of Japan. Oxford University Press, London, 1945.
- Latourette, Kenneth Scott: The History of Japan. The Macmillan Company, 1947.
- Miles, Dudley, Stratton, Clarence, Pooley, Robert, and Greenlaw, Edwin: Literature and Life, Book Two. Scot, Foresman and Company, Chicago, 1936.

- Mims, Edwin: Great Writers as Interpreters of Religion. Abingdon-Cokesbury Press, New York, 1945.
- Nitobe, Inazo, and Others: Western Influences in Modern Japan. University of Chicago Press, Chicago, 1931.
- Nelson, Lawrence: Our Roving Bible. Abingdon-Cokesbury Press, New York, 1945.
- Pieters, Albertus: Mission Problems in Japan. The Board of Education, Reformed Church in America, New York, 1912.
- Reischauer, Edwin O.: Japan Past and Present. Alfred A. Knopf, New York, 1953.
- Sansom, George Bailey: Japan: A Short Cultural History. D. Appleton-Century Company, New York, 1943.
- Tiplady, Thomas: The Influence of the Bible on Literature. Fleming H. Revell Company, New York, 1924.
- Work, Edgar Whitaker: The Bible in English Literature. Fleming H. Revell Company, New York, 1917.

2. Periodical Articles

- Bogard, F. Belle: "The Christian Witness of the Missionary Teacher", Japan Christian Quarterly, Vol. XVII, No. 2, Autumn, 1951, pp. 122-125.
- Deforest, Charlotte B.: "The Devolution of Mission Girls' Schools in Japan", The International Review of Missions, Vol. XXXV, 1942, pp. 421-423.
- _____ : "The Penetration of Japanese Education by Christianity", Japan Christian Quarterly, Vol. IV, No. 4, October, 1929, pp. 307-323.
- Downs, Darley: "Just an English Teacher", Japan Christian Quarterly, Vol. III, No. 1, January, 1921, pp. 67-70.
- Gillilan, B. E.: "Mission Schools for Girls", Japan Christian Quarterly, Vol. I, No. 2, April, 1926, pp. 166-172.
- Hinohara, Zensuke: "The Place of the Missionary in the Churches of Japan", Japan Christian Quarterly, Vol. XVII, No. 2, Autumn, 1951, pp. 115-118.

- Hofsommer, W. E.: "The Spiritual Use of Educational Material", The Japan Evangelist, Vol. XXVIII, No. 7, September, 1921, pp. 224-228.
- Huff, Howard, compiler: "Mission Investment in Christian Education", Japan Christian Quarterly, Vol. XIX, No. 1, Winter, 1953, pp. 65-72.
- Iglehard, Charles W.: "The Christian Church in Japan", The International Review of Missions, Vol. XVI, 1952, pp. 285-286.
- _____ : "Some Observations on Christian Education", Japan Christian Quarterly, Vol. XIV, No. 2, Spring, 1953, pp. 98-102.
- Kennard, J. Spencer: "The Place of English Language in Japanese Education", Japan Christian Quarterly, Vol. IV, No. 1, January, 1929, pp. 27-35.
- Kitchin, Aileen Traver, and Allen, Virginia French: Reader's Digest Readings, Parts I and II, Reader's Digest Education Service, Inc., Pleasantville, New York, 1954.
- Kleinjans, Everett: "J-3½'s Next?", Japan Christian Quarterly, Vol. IX, No. 1, January, 1954, pp. 27-30.
- Klopf, Gordon: "Christian Higher Education in Japan", Japan Christian Quarterly, Vol. XIV, No. 2, Spring, 1953, pp. 103-107.
- Komyo, Teruko: "Japanese Students Facing the Ideological Conflict of Asia", Japan Christian Quarterly, Vol. XVIII, No. 1, Winter, 1952, pp. 12-16.
- Lamott, Willis: "A Missionary Looks at Japanese Christian Schools", Japan Christian Quarterly, Vol. XII, No. 1, Winter, 1937, pp. 29-42.
- Lombard, F. A.: "The New Missionary: The Educational Missionary", The Japan Evangelist, Vol. XXVIII, No. 5, May, 1921, pp. 134-136.
- Monk, Alice M.: "Educational Ideals for Women", Japan Christian Quarterly, Vol. I, No. 3, July, 1926, pp. 246-254.
- Nagai, Saburo: "The Postwar Youth of Japan", Japan Christian Quarterly, Vol. XX, No. 1, January, 1954, pp. 21-26.

- Otake, Masuko: "Education for Leadership in the Christian Colleges of Japan", Japan Christian Quarterly, Vol. XIX, No. 3, July, 1938, pp. 232-239.
- Reader's Forum on "Christianity and Scholastic Freedom", Japan Christian Quarterly, Summer, 1952, pp. 245-251.
- Reischauer, A. K.: "Christianity and Women's Higher Education in Japan", The International Review of Missions, Vol. XXIX, 1930, pp. 75-86.
- Shacklock, Floyd: "The First J-3's", Japan Christian Quarterly, Vol. XVII, No. 1, Summer, 1951, pp. 32-38.
- Shafer, Luman J.: "Christianity in Japan", The International Review of Missions, Vol. XXXV, 1946, pp. 121-130.
- Shaw, L. L.: "College Girls of Modern Japan", The Church Missionary Review, Vol. LXXIII, 1922, pp. 127-142.
- Spencer, D. S.: "The Present Accomplishment--What the Missionaries Have Done", Japan Christian Quarterly, July, 1926, pp. 202-214.
- Stegeman, Henry: "Emphases Old and New in Christian Education", Japan Christian Quarterly, October, 1938, Vol. XIII, No. 2, pp. 320-329.
- Takasugi, E.: "The Educational Task Before the Church", Japan Christian Quarterly, Vol. I, No. 1, January, 1926, pp. 43-53.
- Troyer, Maurice: "Toward Education that is Christian", Japan Christian Quarterly, Vol. XVIII, No. 3, Summer, 1952, pp. 215-217.
- Yasui, Tetsu: "The Christian Education of Girls in Japan", Japan Christian Quarterly, Vol. XVI, No. 2, April, 1941, pp. 131-138.
- Wainwright, S. H., editor: "The Teaching of the English Language in the Schools", Japan Christian Quarterly, Vol. IV, No. 1, January, 1921, p. 5.

3. Unpublished Thesis

- Yoshida, Mareo: The Contribution of the Omi Brotherhood to Post War Japan. The Biblical Seminary in New York, 1951.

4. Personal Letters

Y. Akaishi: Pastor of Nagoya Church, Nagoya, Japan.
January 22, 1955.

Margaret Archibald: Missionary Teacher of English, Kinjo
College, Nagoya, Japan, November 13, 1954.

Nobuko Takagi: Student in Kinjo College, Nagoya, Japan.
November 26, 1954.

Tsuraki Yano: General Secretary, National Christian
Education Association in Japan. November 20, 1954.

5. Interview

Dr. Howard Hannaford: Secretary of the Inter-Board Com-
mittee for Christian Work in Japan, New York.

APPENDIX

APPENDIX A

QUESTIONNAIRE

NAME OF SCHOOL:
NUMBER OF YEARS MISSIONARIES HAVE TAUGHT ENGLISH IN
SCHOOL:
AVERAGE NUMBER OF CLASSES FOR EACH MISSIONARY AT PRESENT:
AVERAGE CLASS ENROLLMENT:

NAME OF MISSIONARY TEACHER:
NUMBER OF YEARS OF TEACHING ENGLISH IN JAPAN:

1. Please list English courses you are teaching at present, indicating whether conversation, composition, or literature. Give names of texts used in each case.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.

2. Do you use the Bible as a textbook in any English courses? If so, how much use do you make of the Biblical material in class sessions:

	<u>YES</u>	<u>NO</u>
--	------------	-----------

 - a. The Bible as the only textbook?
 - b. The Bible used for part of each discussion period?
 - c. The Bible used for occasional references?
 - d. The Bible used for teaching at special seasons such as Christmas or Easter?
 - e. Any others?

What books or passages do you use in each course?

3. Do you try to teach the relationship between the Bible and English and American literature?

YES NO

- a. The Bible itself as a masterpiece of English literature?
- b. The Bible as the inspiration for literary themes?
- c. The Bible as the source of religious thought patterns?
- d. Literary allusions to the Bible?
- e. Any other?

4. Do you have a specific objective for using the Bible in your English classes?

YES NO

- a. To introduce students to the Bible as God's Word?
- b. To give knowledge of Bible content?
- c. To lead to appreciation of the Bible as literature?
- d. To teach the beginning of the Christian church?
- e. To teach the history of the Hebrew people?
- f. To inspire students to emulate Biblical ideals?
- g. Any other?

5. Do you expect your teaching of English to make any contribution to the Christian growth of the student?

YES

NO

- a. How do you try to accomplish this?
- (1) Through direct discussion?
 - (2) Through occasional lectures?
 - (3) Through indirect influence of the teacher?
 - (4) Any other methods?
- b. How do you attempt to measure results?
- (1) Through objective tests?
 - (2) Through students' themes?
 - (3) Through individual conferences with students?
 - (4) Through observation of students' daily life?
 - (5) Any other?
6. What problems have you found in your work as a missionary teacher of English?
7. What suggestions for improvement can you make for this field?