

ETHNIC CONVERSION AND ITS SIGNIFICANCE  
IN THE LIGHT OF RELIGIOUS PSYCHOLOGY AND EDUCATION

Thesis for the Degree of Bachelor of Divinity

LIBRARY  
OF THE  
MEADVILLE  
THEOLOGICAL SCHOOL

*K. T. Maruyama*  
K. T. Maruyama

Meadville Theological School

Meadville, Penn.

April 30, 1916<sup>4</sup>  
9

# C O N T E N T S

	page
CHAPTER I. INTRODUCTION . . . . .	1
1. A Statement of the Case	
2. Religious Psychology and Religious Teaching	
3. Methods for the Study of Conversion	
4. What is Meant by Christianity?	
CHAPTER II. RELIGION OF JAPAN . . . . .	12
1. Shintoism	
2. Confucianism	
3. Buddhism	
4. Bushido	
5. Christianity	
CHAPTER III. PREPARATION FOR CONVERSION . . . . .	21
1. Definition of Conversion	
2. Religious and Moral Training in Japan	
3. Introduction to Christianity	
A. External Causes	
B. Internal Causes	
CHAPTER IV. CONVERSION . . . . .	43
I. Motives of Conversion	
A. The Intellectual Element	
B. The Emotional Element	
C. The Social Process	
2. Rebirth or the Result of Conversion	
Conversion as Decision	
Conversion as Entrance to Religious Education	

Conversion as an Elevation of Moral Conscience  
Conversion as Unification of Morality and Religion  
Conversion as Intellectual Illumination

CHAPTER V. POST-CONVERSION . . . . .	85
Zeal Without Knowledge	
Knowledge Without Zeal	
Zeal With Knowledge	
Liberalism and Orthodoxy	
CHAPTER VI. CONCLUSION . . . . .	98
1. Theoretical Argument	
2. Practical Argument	
APPENDIX . . . . .	113

ETHNIC CONVERSION AND ITS SIGNIFICANCE  
IN THE LIGHT OF RELIGIOUS PSYCHOLOGY AND EDUCATION

CHAPTER I

INTRODUCTION

I. A Statement of The Case

"Go ye into all the world, and preach the gospel to every creature."\*

This has been the essential conviction of Christianity from the earliest Christian community to the modern Christian church. Whatever its central nerve of missionary endeavour may be, whether "a profound conviction of the guilt of a perishing heathen world," as orthodox Christianity teaches, or an altruistic desire to impart Christian civilization, its higher knowledge and culture, its higher aspect and forms, as liberal thinkers interpret it,\*\* the mission of <sup>the</sup> Christian church is to bring the whole world to Christ. Whether its work be individual or collective, the fundamental task of the Christian church is to convert the world to Christianity. This single notion of converting the world is subdivided by Coe into four divisions: (1) heathen or non-Christian people must be converted to Christianity, (2) non-Christian persons in Christian communities must be led to Christ, (3) Christians born in Christian communities must be kept for Christ, and prevented from becoming hostile or indifferent, and (4) Christian believers must be strengthened in the faith and taught to apply Chris-

\* Mark 16:15.

\*\* C. Wendte, "The Promotion of Unitarian Christianity in Foreign Land" p.45.

tian principles to all forms of individual and social life. \*

According to this classification, there are at least two types of converts; non-Christian people of ethnic communities who are converted to Christianity, and non-Christian people in Christian communities who are converted to Christianity. For this study, I have chosen the first type, especially those converted to Christianity in Japan. I have done so partly because my own experiences have been such that Japanese materials of this nature are more accessible, and partly because I hope to bring out the significance of Christian teachings more distinctly by an analysis of non-Christian converts. Those who are Christians by heredity often fail to realize their own characteristics, having become too familiar with them.

Coming from another community where different customs and habits prevail, one can see more fully the significance of the new community if he compares it with the old.

My intention here, therefore, is not so much to investigate some peculiar elements in ethnic conversion, but to distinguish the two types of converts just mentioned and to distinguish the characteristics of Christianity from those of other religions, such as Buddhism, Confucianism, and Shintoism, the prevailing religions of Japan, from the standpoint of religious psychology and education.

## (2) Religious Psychology and Religious Teachings

\* "The Religion of a Matured Mind" p. 255

Dawson in his article, "Study of Religious Consciousness" \* has proposed an interesting classification according to two types; the subject-mind and the object-mind. The object-mind is interested in the objective world and is concrete, dynamic, and active in its experience. The interest of the subject-mind hinges upon introspection, and it is transcendental, abstract, passive and mystical in its thinking. If we turn to the history of philosophy, we shall see that these two types of minds correspond to Occidental and Oriental habits of thought. One is represented by the Greek mind, the other by the Hindu. The significance of Hindu philosophy is its subjective character. It searches reality by introspection. Western philosophy throughout the whole Greek period and down to Kant, is intensely objective. It seeks reality in the objective world by observation. The Western mind has ~~been~~ never been much interested in subjective study, such as the psychology of religion, "It seems rather strange" says Jastrow, "that until the last century the psychological study of religion should have been entirely neglected. Neither Spencer nor Leibnitz, neither the French Deists nor the French Materialists endeavour to establish the relations which exist between the play of emotion and the nature of religious belief. Even the English Idealists and Kant do not appear to appreciate the full force of the problem and what Hegel and his followers understand by the "psychology" of religion" is merely speculative as to the subjective side of certain religious doctrines."\*\*

\* Am. Journ<sup>d</sup> of R. P. vol. VI p.51

\*\* "Study of Religion" p.275

However, once Kant had distinguished between phenomena and noumena, practical reason and pure reason, the West began to meet the East. Indeed Kant gave philosophical foundation for new inner experiences to Schopenhauer and Schleiermacher. The former emphasized the will in opposition to pure idealism as stressing too much objective knowledge. It is well known that Schopenhauer greatly admired the Buddhist scriptures. Schleiermacher was among the first, by the emphasis which he laid upon feeling in religion, to direct investigations into this channel. But <sup>the</sup> immediate result of this exaggerated emphasis on feeling was to lead thinkers like Feuerbach, to the conclusion that all religion was but a psychological illusion. It was held that since religion starts with an emotion and feeds upon emotions, there is no external reality corresponding to the feelings aroused by religious belief. Hartmann, in part, gives his adherence to this view.

The modern school of psychology, under the leadership of Wilhelm Wundt, has set itself the problem of determining from the <sup>study of</sup> psychology, the character of what are commonly regarded as psychical phenomena. In 1891, G. Stanley Hall published an article on moral and religious training. It is directly based upon the psychology of childhood and adolescence. Since then pupils of his, such as Leuba, and Starbuck have still further observed and analysed. The first serious attempt to apply new psychological methods to the sphere of religion has been made by E. D. Starbuck. In 1902, James'

great lectures, "The Varieties of Religious Experience" were delivered as the course of Gifford lectures at the University of Edinburg. The recent publications of Coe, Leuba, Ames, and Miss Underhill are worthy of mention.

The modern psychological study of religion is due to a reaction from over-emphasis on the objective intellectual phase of religion. There is just as much danger, however, in over-emphasising the subjective element. If religion is interpreted only on the basis of the subjective emotional element, theology becomes merely subjective; religion becomes only feeling, God becomes nothing more than an ideal or imaginative image, hence religion becomes an illusion. This was the abyss into which Feuerback and von Hartmann fell.

To-day so-called functional psychologists contend that the psychology of religion can so develop as to be a substitution for philosophy and theology. Against this view, Pratt says, "In the opinion of this school, ethics, aesthetics, logic, epistimology and metaphysics are ultimately nothing but functional psychology. As a result, the psychology of religion 'becomes' in Professor Ames' words\* 'the conditioning science for the various branches of theology, or rather, it is the science which in its developed forms becomes theology and the philosophy of religion. If reality is given in experience (Where else could it be given?) then the science of that experience furnishes the reasonable and fruitful methods of dealing with reality, including the reality of religion. The psychology

\*"The Psychology of Religious Experience" p. 26,27.



of religion possesses, therefore, the greatest possible significance. It does not merely prepare the way for the theology, but in its most elementary inquiries it is already dealing with the essentials of theology and philosophy of religion. On the other hand, the philosophy of religion in its most ultimate problems and refined development does not transcend the principles of psychology. The idea of God, for example, which is the central conception of theology, is subject to the same laws of the mental life as are all other ideas, and there is but one science of psychology applicable to it.' On reading passages like this from enthusiastic presentatives of the new functional psychology, one comes away wondering not that they have included so much, but that they have included so little within their capacious science. Why stop with various branches of philosophy? Why not also reduce physics, chemistry, and astronomy to functional psychology."\* After all religious psychology is not theology, philosophy, history, nor sociology, but psychology, and as such deals only with the inner processes of each individual life. Therefore, the psychologist must leave the problem of the objective reality to which these experiences refer, to the theologian and the philosopher.

Again, there is the psychologist, like Leuba, \*\* who holds that religion separated from doctrines, dogmas, or religious teaching, exists in a changeless sphere by itself, apart from the tides and currents of thought. Of course, it is true that

\* Am. Journ. R.P. vol. V, p. 395

\*\* Am. Journ. of Psy. vol. VII, p. 315

theology is a product more than it is an experience of life, but doctrines are the product of religious experiences. Doctrines also give suggestions to awoken experiences similar to those which are the source of the doctrine. Coe says in "The Religion of a Matured Mind", "We may safely presume that any era of doctrinal agitation is likewise an era of agitation, normal or abnormal, in other vital functions. This presumption will become <sup>an</sup> established fact for any one who will take the trouble to compare contemporary and recent church life with that of our grandfathers. It is not merely ideas that germinate blossom, bear fruits, and decay, but also modes of feeling, of expression, of propagandism, and of daily conduct."\*

In the history of religion, there are as many different types of religions as there are different religious experiences. The religious experiences of the Buddhists are not those of the Christians, and likewise the religious experiences of the Christians differ from those of Confucianists and Mohammedans. These differences are due in <sup>a</sup> large measure to different religious training. Without familiarity with Christian teachings, we cannot think Christian experience, any more than we can think white without black, or subject without object. Without religion there would be no religious experiences, without Christianity there would be no Christian conversion. Paul declared, "Now, how shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard?"

and how shall they hear without a preacher? and how shall they preach, except they be sent."\*

This is our position in the study of religious phenomena. The study of religious experiences must be accompanied by an attempt to interpret these experiences into their objective meaning. So the reader will observe that we are not dealing with original religious experiences, but with ordinary religious experiences or as James calls them "second-hand religious life". One's religion has been made for him by others, communicated to him by teachings, determined by fixed forms of imitation and retained by habit.\*\*

### 3. Methods for the Study of Conversion

For obtaining data, three main methods have been used by the leading psychologists.

(A) Questionnaire: This tries to secure answers to definite questions from a member of selected individuals. The most elaborate and successful results in the application of this method have been gained by Starbuck in his statistic empirical study of religious experiences. The writer of this paper drew up a set of a similar questions adapted somewhat for the Japanese. For the purpose of this thesis, however, the answers are of little value because, (1) of the absence of special training in self-observation, (2) of unwillingness to take adequate time and trouble for satisfactory answers, (3) the questions were too many and too detailed to be answered by the ordinary person.

\* Romans X:14-15.

\*\*"The Varieties of Religious Experience" p.6.

(B) The second method is to investigate the relatively objective experiences of social religions furnished by the history, anthropology and sacred literature of the various peoples. This method, of course, is of little use in this study, for Christianity in Japan is as yet too young to have produced any such materials.

(C) The third method is a study of individual experiences as portrayed in autobiographies or confessions and letters, and other spontaneous expressions of converts. In the Japanese Christian publications of to-day there are many such articles as, "How I Became a Christian?", "Why I left Buddhism or Confucianism and Became a Christian?", "My Confession", "My Conversion Experiences", etc. Most of these confessions, autobiographies, etc. were written very faithfully and confidentially as an evidence of Christian conversion to the public. Fortunately, the writers were little interested in theological argument, but rather accepted Christianity in its simple forms, and enriched their lives through its simple teachings.

Among the data which the writer has in hand, the most useful and typical experiences are those written by K. Uchimura, editor of Biblical Study; Ando, late consul to Honolulu; Imai, formerly a Buddhist priest, now a Baptist minister; Neizuma, president of the largest Christian University in Kyoto; Bessho, professor in a Christian college, etc. and short articles which have appeared from time to time in Christian magazines, such as "New Man" (Congregational), "Biblical Study" (non-denominational), "The Christian" (Methodist), "The Christian" (Presbyterian),

tional), "Cosmos" (Unitarian), "A Battle Cry" (Salvation Army), and in a recent book by K. Kato, Secretary of the Japanese student, Y. M. C. A. of this country. This last named volume deals with the psychology of Oriental conversion; it is in English and is an excellent translation of many popular Japanese articles of this nature. Besides this, much data gained in confidential conversations between the writer and others has been used.

With the raw materials gathered before us, we shall first classify them, then analyse them into their most elementary forms and finally try to formulate the mental laws whose workings they exhibit. Owing to the fact that the accessible materials are limited, the conclusions here reached are not absolute, but true only within certain limits.

#### (4) What is Meant by Christianity?

It will not be futile to make a few remarks concerning the term Christianity as used in this paper. Very often religious terms are so obscure and ambiguous that we are deluded into useless argument and misapprehension. Nothing else so confuses us in the discussion of religion as uncertainty as to the meaning of our main terms. A word is simply the symbol of an idea, or the expression of a certain definite feeling. Its main function is to separate and distinguish a thought or a feeling from another thought or feeling in order that we may concentrate our attention on that selected object. Usually a philosophical or theo-

logical mind carries the process of generalization too far, and when this has been done, the word ceases to perform the function it first performed. There is nothing more useless or wasteful than to try to define a term which has lost all meaning by being so generalized. For this reason, it is scientifically meaningless to discuss whether or not Unitarianism is Christianity, although it has been a vital discussion, and the discussion may have some homiletic value.

We simply call a certain type of religion Christianity, without implying that it is absolutely distinct from all other types. Therefore, if orthodoxy and liberalism can no longer be included in the one term "Christianity", it would be wise to discriminate the one from the another. Such separation would be for practical or pedagogical convenience, just as history is divided into ancient, mediaeval and modern.

To avoid vagueness, therefore, the meaning of Christianity in this paper will be extremely limited. Our data will be taken from Japanese converts to orthodox Protestantism. Christianity, then, as here meant is the totality of those Japanese experiences which I have gathered for this study. It is my purpose to investigate the character and the contents of these experiences.

## CHAPTER II

## Religion of Japan

"By the faith of Japan," says President Harada, "I have in mind not Shintoism, Confucianism, Buddhism, nor Christianity - nor any other religion, but that union of elements from each and all that have taken root in Japanese soil and moulded the thought and life of her people. In the treatment of these elements of her faith I have of course, considered the distinctive religions from which they were delivered, but the faith of Japan, to my mind, cannot be classified satisfactorily under any religious system."\* We must remember, however, that the three religions, Shintoism, Buddhism, Confucianism, with their subsidiary principles and beliefs have existed in Japan side by side for many centuries, and have passed through various stages of evolution, each <sup>an</sup> organized institution with its own schools, ceremonies, and temples, and each practicing its own service independently. Many attempts have been made in the past to amalgamate these religions but without successful results, and their essential characteristics remain the same forever. Under such conditions, a leader of spiritual life of Japan is constantly confronted with the problem of comparative values and is obliged to confine himself to one of these systems, unless he is a prophet forming a new system of teaching and declaring a new religion above all those which already exist.

\*

"The Faith of Japan" p. 2

In comparing religions, the narrow-minded or sectarian spirit, on one hand, is prevented by his religious prejudices from sympathising with other religions than his own and rejects them in toto as heathenism. On the other hand, <sup>the broad-minded</sup> or philosophical mind sees only the common elements in all religions and concluding that they are the same, rejects therefore all missionary work and attempts to convert from one religion to another. Knox gave good advice to the students of the religion of Japan, when he said, "The factors must be kept in view, that the diversity be not forgotten in the unity, nor the unity be obscured by the details of the diversity."\*

After all, forming a new religion or a new synthesis of these old religions is not our problem here, but it is a part of our task to distinguish the best type of religion among those which already exist in Japan, from the standpoint of religious psychology and education.

#### I. Shintoism

Shintoism originated in natural human instincts and natural mental reactions to environment as all primitive religions do. The objects of worship in the beginning were the marvels of nature, its processes, its powers, its fertility, its mountains, and trees, and all kinds of mysteries. "It is the beginning of religion," says Knox, "adoration, and dependence, praise and prayer, faith and rite 'not knowing what it is', but only that in the soul there is a sense of a greater than self which we joy to worship, a more powerful than self on which we must

\* "The Development of Religion in Japan" p. vi



depend."\*

Shintoism had neither founder nor dogma. In time it might have grown as Hebraism did, but unfortunately its free growth was hampered by the introduction of other systems into Japan, - Confucianism with its complete ethics, and Buddhism with its elaborate doctrines and rites. With the influence of Chinese philosophy on the one hand, and through political and theological motives on the other hand, the native religion added a new sense of loyalty and patriotism, which developed into Emperor-worship. It borrowed temples, images, rites, etc. from Buddhism, and then Shintoism was complete as a religion. The best expression of it is given in Norito, a form of prayer used at court. In this the Emperor appears as the highest priest of the people.

In 1872, one of the proclamations used by the new government shows the spirit of the state.

- (1) Make real and objective the spirit of reverence for the gods and of love for country.
- (2) Seek to understand clearly the principles of Heaven and the true way of man.
- (3) Serve the Emperor with obedience and keep the commands of the government. \*\*

The teachings of Shintoism may be summed up in the phrase, "Fear the gods and obey the Emperor."

\*"The Devl. of religion in Japan" p.44

\*\* "The faith in Japan" P. 7.

## 2. Confucianism

Confucianism has never been a religion in Japan and China; it has always been a school of learning. It is one of the greatest problems that religion and morality are so completely separated both in China and Japan. Shintoism as formulated in the 8th century A. D. is without an ethical code. Confucianism which <sup>was</sup> introduced from China in 5th century A. D. was a system of religion which made rules at once for the policy of the state and for the order of society. No doubt Confucianism is dominant throughout the whole nation, especially among the educated class. A recent symposium, on one hundred standard books for favorite reading, collected from among scholars revealed the fact that the Rongo (Confucian Analects) still retained the highest place.\* It is also noteworthy that the majority of eminent Christian workers in Japan today are converted from Confucianism.

The characteristics of the teaching of Confucius are conservatism, and class distinction. Its system of ethics is exclusively Hellenistic or egoistic. The fundamental conviction of this teaching is not creation, nor self-expression, nor inspiration, but following the order of nature and of precedent established by ancestors. Man, therefore, is not inspired but must learn and hence for him learning is ~~mainly~~ is the chief thing. It is wholly pragmatic, and its interest is solely in man and especially in man as a moral being. The grand system of Confucian teaching may be seen in the following

\* "The Faith of Japan" p. 13

passage from the "Great Learning", one of the Four Books.

"Wishing to order well the State they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extend to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

"Things being investigated, knowledge becomes complete. Their knowledge being complete, their thought was sincere. Their thought being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families regulated. Their families regulated, their state rightly governed. The State being rightly governed, the whole Empire was made tranquil and happy."\*

The same principles run through the whole social order, so they teach: Let father be father, and son be son, master be master, and servant be servant, with all in rightful place and all content.

"From the standpoint of psychology, " Dr. Kato interprets, " this state is a very interesting case of self-consciousness or personal relationship in the realm of social interaction. Man in the course of his development, becomes social by the interplay of objects and himself. But the conception of personal-social, rather than ideal-social, ~~predecessor~~ is its necessary precursor, after the stage of primitive crud<sup>o</sup>lity has passed away. .... In Confucianism we have a system of thought which creates the perfect human relationship as its final product."\*\*

### 3. Buddhism

In Buddhist places of worship there are elaborate arches with guardian statues, instead of the simple Torii (gate) of Shinto. Within are large and complicated structures, in which

\* "Confucius and Mencius" \*\* " psy. of Ori. Con." p.17

elaborate services take place, - gongs, bells, incense, pagodas, sacred wells, images, pictures, and carvings. There are monasteries, convents, schools for priests, assembly rooms for congregations, holy days and seasons, magnificently illustrated copies of sacred books with every thing for satisfaction of the intelligence, the emotions, and the will.

The original teaching of Gautama Buddha was the holy eight-fold path, "right belief, right aspiration, right speech, right conduct, right livelihood, right endeavour, right memory, and right meditation." He who thus thinks and acts can escape into Nirvana, the painless, aimless, quiescent state for which all men cry. If man wants peace, let him cease to desire anything earthly. Soon Gautama died, however his teaching developed into two schools namely : the less<sup>er</sup> Vehicle, and greater Vehicle. The lesser was reorganized in Japan but only as a temporary device for the weak-minded and faint-hearted who could not endure sound doctrine. However among the masses, this form of religion was always popular and it became a religion with innumerable gods and superstitions, with idols and fairy tales and meaningless mummeries. On the other hand, The metaphysical character of the Greater Vehicle is revealed more distinctly by the Zen sect. It seeks salvation by meditation and a divine emptiness. Its familiar hymn might well be.

"O to be nothing, nothing."

" It distinguishes two-selves - the first, our conscious

self, the self of preservation, the self of which we think, the self of ordinary feelings, thoughts and will, the self which has the world as its object, but this self, with its distinctions between subject and object, the knower and the known, the ego and non-ego, is itself only temporal, phenomenal, and illusionary. The true self is beneath it and salvation is in knowledge of it. We must get below these distinctions of subject-object, ego-non-ego, knower-known, the me and the world, to the unchanging undifferentiated self, which is before all other selves and of which all are but temporary manifestations. To do this we must rid our minds of their ordinary modes of operation, to put away study and striving of all kinds and to destroy desires."\* The worship of Absolute requires quiet, leisure and contemplation. To accomplish this Gautama put away the activities of his state and family never again to assume them. Buddhism has consistently insisted upon flight from the world. Its method forbids occupation, toil, <sup>and</sup> the activities of life, for the world is evil through and through, and must be renounced. This is not only theory but practice. Whatever the teaching of this Buddhism may be in its fundamental motive and methods, the aim is to attain an enlightenment which is the so-called oriental mysticism.

#### 4. Bushido

Bushido, the code of the Samurai or knightly class, is not a religion nor a system of morality; it has never been organized, but has always remained a principle, but the teaching

\*" The Devel. of Rel. in Japan" p.100

even to-day among the Samurai class has a great influence. The primitive faith combined with Chinese ethics and Hindu philosophy to develop the principles that arose as a product of the social environment of the feudal system. It was in this period that the characteristic ethics of the Japanese were wrought out. The Confucian terms are still employed, and reverence is still given to the master, but now instead of peace there is war, and instead of family with its filial piety as a norm there is the feudal state with loyalty unto death as the highest ideal. Children of the Samurai are taught that they ~~are~~ to endure all hardships and all sufferings in order that they may be prepared for the hour <sup>of</sup> trial. "When in the morning you pass through the gate, go as never expecting to enter it again. Then will you be prepared for any adventure you may meet." Feudalism always degrades the value of economics for it teaches; "There is such a thing as trade. Know nothing of it, for trade is the only game in which the victor knows no place."

With the exaltation of self-sacrifice and the thorough-going subordination of the individual to the organization, the value of the individual is depreciated and vigorous personality is not developed.

#### 5. Christianity

" So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan, and let all know that the king of Spain himself, or the Christian God or the great God of all, if he dare to violate this command, shall pay for

it with his head."\* Thus, <sup>nan</sup>the edict issued by the government in 1638. About two hundreds years ago Roman Catholicism<sup>ci</sup> was introduced into Japan, and flourished among ignorant country-folk who worshiped a little image of a Mother and her Babe. After a short time the religion was entirely suppressed by the government. Only fifty years ago, Protestantism came to Japan. Though its progress is not remarkable, it is gradually gaining ground in the spiritual life of the nation. That the character of this Japanese Christianity is, ~~it~~ is the task of this thesis to show.

\* "Japan Advancing-Whither?" p. 71

## CHAPTER III

## PREPARATION FOR CONVERSION

## I. Definition of Conversion

Conversion in spiritual life is usually designated as a sudden change, accompanied by strong emotion, and due to "suggestion" from evangelists, parents, or teachers. Starbuck, however, in his statistical study of conversion, came to the conclusion that the so-called "conversion" which takes place generally in revival meetings is a normal phase of adolescence among all classes of people. As to the age conversion, the following statement is given by Coe in his book, "Spiritual Life".

	cases	average age
Graduates of Drew Seminary	776	16.4
Y.M. C. A. officers	536	16.5
Starbuck's sudden awakening	51	15.7
Starbuck's spontaneous awakening	75	16.3
Member of Rock River conference	272	16.4
My own case (Coe)	84	15.4
	1,784	16.4 *

From this fact we conclude that the physical and mental condition during adolescence is particularly favourable to religious impressions and that is the time at which a church may expect to reap its chief harvest.

According to James conversion may be defined as follows: "To

\* p. 45.



be converted, to be<sup>re</sup>generated, to receive grace, to experience religion, to gain assurance, are so many phrases which denote the process, gradual or sudden, by which a self hitherto divided, consciously wrong, inferior, and unhappy, becomes unified and consciously right, superior and happy, in consequence of its firmer hold upon religious realities."\* Begbie, following James' steps says in the popular expression, "Conversion is the only means by which a radically bad person can be changed into a radically good person."\*\*

In this paper, however, the term conversion is employed to designate a <sup>change</sup> from an ethnic religious belief to Christian faith, whether the process is sudden or gradual, whether its nature is emotional or intellectual, whether it occurs in adolescence or in maturity.

## 2. Religious and Moral Training of Japan

There are three main institutions for religious education, namely, the school, home, and church (including Sunday-School). Home and church undertake religious instruction directly for all classes of people; the young, the old, men, and women, while the school exercises indirectly a religious influence upon certain young boys and girls who attend it. Through these three institutions the whole community is educated toward in certain religious principles which the community recognizes as standard. In a Christian country, Christianity is recognised as the basis for religious and moral education. It may be <sup>said</sup> that every one

\* "The Varieties of Religious Experience" p. 189

\*\* "Twice-Born Men" p.17

who<sup>is</sup> born in a Christian community is born a Christian. The Christian environment never fails to make one a Christian in a certain measure, either through home, or through social influence, or through spiritual inheritance. Even though one may refuse to call himself a Christian, deep in his sub-conscious self, there lies a seed of Christianity. When the seed is stimulated by outer pressure, such as evangelism or a psychical crisis in the struggle for existence, the<sup>seed</sup> suddenly grows and brings forth fruit. The sudden growth of the seed is usually recognized as conversion. Then, if the seed is Christian its fruit must be Christianity. Indeed one will see if he observes and analyzes carefully that the conversions which occur in a Christian community, are entirely Christian; their characteristics are such as, sense of sin, self-surrender, sense of oneness, desire to help others, joy and hope, and these have a definite Christian significance.

Now let us examine our data to see what kind of religious seed lies ready in the soul of the Japanese people.

"The first duty of the day was to worship the gods. In the morning I used to worship the gods of heaven and earth, the gods of water, the gods of the mountain, the gods of the clan. This I did standing outside the house. Then coming in I worshiped the spirits of my ancestors, the gods of the household."

"I was obedient to my parents, and as they early taught me to do so, served gods made by hand with great reverence. We strictly observed the days of my ancestors and the ancestors of the emperor and departed friends."

A similar exercise is referred to<sup>in</sup> the following statement.

"Every morning as soon as I washed myself, I offered

the common prayer to each of the four groups of gods located in the four points of the compass, paying special attention to the Eastern groups, as the rising sun was the greatest of all gods."

An excellent account of the nature of the gods is given:

"I believed and sincerely, that there dwell in each of the innumerable temples its god, jealous of its jurisdiction, ready to punish any transgressor who fell under his displeasure. The god whom I revered and adored most was the god of learning and writing, whom I faithfully observed the 5th of every month with due solemnity and sacrifice. I prostrated myself before his image and earnestly implored his aid to improve my hand-writing and help my memory. Then there is a god who presides over rice-culture, and his messengers unto mortals are white-foxes. He can be approached with prayers to protect our house from fire and robbery, and as my father was mostly away from home, and I was alone with my mother, I ceased not to beseech this god of rice to keep my poor home from harm and disaster. There was another whom I feared more than all others. His emblem was a black raven, and he was the searcher of man's inmost heart. The keeper of his temple issued papers upon which ravens were printed in sombre colors, which had miraculous power to cause immediate hemorrhage when taken into the stomach by one who had told a falsehood. I often vindicated my truthfulness before my comrades by calling upon them to test my veracity by the use of a piece of this sacred paper, if they stood in suspicion of what I asserted. Still another god exercises healing power upon those who suffer from toothache. Him also I call upon, as I am a constant sufferer from this painful malady."

The following case shows us the nature of popular Buddhist teaching.

"My aunt was a widow and being a priest in a small country Buddhist temple, to which I often accompanied my mother when I was young. As I visited her, she was accustomed to tell me many Buddhist folk stories, which were my favorites. Through the stories, I was taught the blessedness of heaven and the terror of hell; that if one were wicked in this world, he would be sent after death for punishment to the red devil and if he were good, he would be placed on the lotus flower by the side of Buddha, and that by believing in Buddha, one would be saved from all dangers, misfortunes, and calamities."

The above examples show us that the general conception of God is polytheistic. The religious practices may be divided into two classes; those expressing reverence for ancestors, and those seeking aid for one's needs, physical, intellectual, and moral. The religious service is primitive and simple, consisting solely of private prayer, and the theology is crude, similar to rude orthodox Christianity. Moral teaching is accomplished through fear of gods, and through the ideas of heaven and hell.

Syncretism of religions is common yet Confucianism is the main force for culture, as is shown by the following cases.

"My family belong to the Shingon sect on the Buddhistic side. On the Shintostic side we were devoted to all sorts of gods. On the side of moral training, we strictly practiced Confucian teachings. .... a co-existence of Buddhism, Shintoism and Confucianism which was not a peculiarity of my family alone, but was common among all families of the middle class in the district."

"I was born a Buddhist, but have never been taught its faith. When I was a boy I was taught Confucianism according to the custom at that time. .... My highest ambition was to guide my fellow-men to the moral and ethical faith of Confucianism. My only principle for conduct was that of the famous passage of Mencius' saying as follows: 'To dwell in the wide-house of the world, to stand in the correct seat of the world, and to walk in the good path of the world; when he obtains his desire for office, to practice his principles for the great of the people; and if that desire is disappointed, to practice them alone; to be above <sup>power</sup> the power of riches and honours to make him dissipated, <sup>to be above</sup> of poverty and mean condition to make him ~~swerve~~ <sup>swerve</sup> from principle, and of power and force to make him bend:- these characteristics constitute the great man' "

Even a candidate for the Buddhist priesthood makes the same

remarks:

"When I entered a Buddhist temple, I was only twelve years old and had just finished my elementary school

education, but on the day following my entrance I began to study the Chinese classics (main parts are Confucian scripture) which contributed toward my general culture, and the afternoon I spent my time in studying the Buddhist scripture."

Another interprets Confucian teaching in the term of loyalty to the feudal lord.\*

"My father was a good Confucian scholar, who could repeat from memory almost every passage in the writings and sayings. So naturally my early education was in that line; and though I could not understand the ethics - political precepts of Chinese sages, I was imbued with the general sentiments of their teachings. Loyalty to my feudal lords, and fidelity and respect to my parents and teachers, were the central themes of the Chinese ethics."

About the relation to Buddhism, one relates:

"My family was of the Shingon sect (of Buddhism) but the relation to the temple was very slight. ... My religion was little more than a prayer for the prosperity and happiness of my home, and I never passed a temple without a spirit of reverence. "

One remarkable characteristic of the religious training of our subjects is a peculiar combination of all the religions which exist in Japan, such as Shintoism, Confucianism and Buddhism. One often believes in all the different creeds, dogmas, and teachings and observes Shinto and Buddhist ceremonies, and festivities at the same time.

Still there is another type, those who are trained in a non-religious, even anti-religious atmosphere.

"I did not receive any definitely religious training. The moral instruction was of an informal character. I was reared in a decidedly Japanese atmosphere, and the educational influence which surrounded my boyhood tended to make a typical Japanese character. In it there are the elements of loyalty to the sovereign, of filial piety and of duty."

\* see Bushido, p. 19

Another says:

"My father and mother had a good modern education, ... They scorned all religions as superstitions, yet observed common religious ceremonies such as worshipping the ancestors of the family and the Emperor, because they believed it their duty to do so, as members of the family and subjects of the Emperor. They used to say, repeating the old poem:

The god blesseth  
Not him who prayeth  
But him whose heart strayeth  
Not from the way of Makoto.

(Makoto literally translated truth or reality.)

Another writer in a similar strain:

"I was brought up in a non-religious environment. The only principle which was entertained by my immediate friends was Bentham's Utilitarianism. Thus religion was to me a synonym for superstition, and I never took an active interest in anything related in religion."

Let us now inquire as to the results of these teachings.

"To me, in whom the new ideas of freedom and democracy were awakened, the old teaching of Confucianism no longer appealed. Confucianism teaches me class distinctions such as; aristocrat and plebeian, lord and serf, ruler and subject, master and servant, rich and poor. If I were a subject, a servant, or a poor man, because I was born a man, I would demand equal rights with other human beings. ... Pragmatism is the essential principle of Confucianism and leads us to appreciate highly the glory and fame of this world. Agreeing with ancient philosophers, however, I doubt its real value. To find great men not only among the well-known but also among common people is our usual experience. Though I shall never forget the teaching of Confucius, my old master, which I received in my youth, my soul now seeks something greater and deeper than what it has learned from Confucianism."

The general atmosphere of Buddhists is shown in the following story:

"When I was thirteen or fourteen years old, I became acquaintance with a Buddhist priest from whom I received Buddhist scripture lessons. While I was taking this private instruction I was greatly influenced by the Buddhist atmosphere and I wanted to be a priest like my teacher. About this time, I begged my mother constantly to send me to a Buddhist school for preparation for the priesthood. Generally, my mother allowed me to do whatever I asked her yet about this matter decisively refused and said repeatedly, "If I permit you to go, there surely will be a time

when you will feel resentment toward me for my neglect." But I could not change my mind for many years. One summer a young Buddhist student, a friend of mine, returned home from Kyoto and we were happy to meet again. One day he tempted me to go to a place of ill-fame where cultured people never should go. When I expressed my surprise at his low morality, his explanation was that resorting to such place was among his fellows and even among prominent professional priests a very common custom. The moment I heard this, I felt as if I had awakened from a dream, and not only did I lose my ambition for the priesthood but even my confidence and reverence for Buddhists."

The fundamental Buddhist teaching is to suppress human passion in order to attain Nirvana. Such negative teaching, however, not only cannot control human conduct, but even produces immorality and hypocrisy by the reaction against it. One confession of an educated priest says that he divorced three wives simply because of his desire for self-indulgence, and that he had lived a double life for the last ten years; in the morning he would conduct revival meetings and in the evening he would spend the contributions received, in an evil place. Buddhists in Japan are to-day morally corrupt through and through.

After examining these typical examples, we may draw a few conclusions concerning religious education in Japan.

(I) The Japanese religious training is given exclusively in the home, not in the church or school. Indeed, there are no organized religious institutions such as Sunday-school or church, where all classes of people regularly attend and have devotional service. The Sabbath day, also, is not observed among common people, except in school and government offices. There are a great number of holidays and festival days connected with Shintoism and Buddhism, yet the nature of these days

is social rather than religious or educational.

In recent times, a revival of the old religion in reaction against Christian evangelism, produced reformers, theologians and, like the Shin sect of Buddhism, not only inaugurated philanthropic and social activities, sent missionaries, built schools and gave lectures but organized regular religious service like the Christians. Yet its activity and influence is limited to small circles. In a word, as a whole <sup>the</sup> Japanese have no adequate institution for religious education.

(2) Having no adequate religious institutions among them, the Japanese are simply trained according to the customs and habits of the community. Without organized institutions, there is no spiritual leader in their community and their religion remains in its primitive form. The practice of their religious devotion consists of a single exercise of private prayer, seeking happiness, prosperity, the healing of disease and etc. The objects of worship we may classify as three: nature-worship, ancestor-worship, and Emperor-worship. In the first, moral teaching is almost entirely lacking. Ancestor-worship, however, since it produces filial piety, and Emperor-worship, since it fosters loyalty to the patrician or lord, are of moral value. Thus, there is a crude theology in Shintoism which makes a feeble effort to connect religion and morality.

(3) It is often said that in the Japanese religion, there is no morality, no idea of sin, even no word "sin" in the Japanese language. Indeed, there is no moral code in Japanese religion



but there is moral culture in Japan. As we have shown from the foregoing examples, the culture of the average Japanese is based upon Confucianism which is an ethical system rather than a religion. Again, as we saw, there is no well organized religious institution which corresponds with the Christian church or Sunday-school. The public school, however, undertakes regular moral training but any religious service or teaching is entirely forbidden. The moral instruction given in the school was authorized by the Imperial rescript on education (1890), which setting forth the standpoint of the state declared the basis of all necessary moral instruction in the schools to be:

Know Ye, Our subjects:

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

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

The 30th day of the 10th month of the 23rd year of Meiji.  
(Imperial Sign Manual. Imperial Seal.)

The Imperial rescript is based upon Confucianism and Shintoism. Consequently the ethical education of the school must, when interpreted, refer to those religions. The chief characteristics of the teaching are determined by the boundaries of Japan in space and time and never extend into universalism beyond this narrow nationalism.

(4) These examples also show us that Buddhist teaching has done very little for moral and religious training among the modern Japanese. Almost every family by its tradition belongs to one or the other of the Buddhist sects yet it is wholly indifferent to that connection, though among <sup>the</sup> mass of the people the primitive type of Buddhism is predominant. As a whole the morality of Buddhism is very low like that of Mediaeval Christianity. It is common for Buddhists to express their devotion to their faith by building temples, going on pilgrimages, and scrupulously obeying Buddhist prescription in external matters, yet they live immoral lives.

It is our problem here, however, to find out whether the cultured Buddhist will ever be converted to Christianity. In considering this problem we must remember that Buddhism is rich in its teachings and practices which <sup>have</sup> developed through many centuries, and give every satisfaction to the intellect, emotion, and will. As far as our material goes, there is not a cultured Buddhist among our subjects. Some years ago, in the Unitarian church in Tokyo, a number of liberal Buddhists and the Unitarians preached in the same pulpit and united in attending the same church for several years. But the result

was that neither the Buddhists were converted to Christianity nor the fusion of the two religions accomplished. On the contrary, there was a bitter conflict in the church, in which once more Unitarianism declared for Christianity and the Buddhists withdrew from the church.

(5) On the one hand, the absence of adequate religious institutions, and the divorce of religion and morals,<sup>and</sup> on the other hand conflict between the modern rational intellect and the superstition of the old religions tend to make the young educated people non-religious and even anti-religious. The great statesman, Ito says, "Religion is not necessary for national life. All religion is superstition and therefore a source of weakness to nations." This is a common belief among intelligent Japanese. Mr. Patton said in his address at the first Unitarian missionary conference. "Buddhism has lost its hold upon the intellectual Japanese .. the issue in Japan to-day is no longer between Buddhism and Christianity but Christianity and nothing, .. the Japanese people to a considerable extent are losing their old ideals and are drifting without faith and hope. The religious census of the Imperial University in Tokyo is startling. Out of five thousands students a few less than three hundred subscribed themselves as Buddhist: sixty-seven, I think, were Christian, and all the rest said they were agnostics or atheists. Japan to-day is a great nation prospecting for a religion, peering into the different faiths of the world and trying to see whether any of these is

suited to their needs, or whether they will invent a new religion, some eclectic system of their own."\*

### 3. Introduction to Christianity

"All our life" says William James, "so far as it has definite form, is but a mass of habits - practical, emotional, and intellectual - systematically organized for our weal or woe, and bearing us irresistibly towards our destiny, whatever the latter may be."\*\* The religious consciousness has its habits of thinking, feeling, and willing. A Christian thinks, feels, and wills, according to his own religious habits which are formed by his personal and social training. When he thinks about God, for example, his religious consciousness does not feel adoration of mountains, trees, sun, and moon, regarded as mysterious beings, but he feels the love of the Father and His justice. When a Buddhist meditates on human society he contemplates the sorrow and sadness of human life; while a Christian prays for the kingdom to come and righteousness to prevail. A religion, then, is nothing more than an objectification of the habits of the religious consciousness, and conversion is the dropping of an old religious habit and the taking up of a new. It is the formation of a new habit breaking down the old.

In the proceeding section we have shown that the foundation of the old religion in Japan has been undermined by the intellectual and moral awakening of modern times. Now let us see the process of the formation of a new habit in their religious consciousness. \* P. 7.

\*\* "Talks on Psychology and Life's Ideals" p. 64

In this section, The Introduction to Christianity, I do not deal with the motives of conversion, but with contact of the ethnics with the exotic religion of Jesus Christ. Let us remember that our problem is "second-hand religious life" - religious life that has been made for the ethnics by others, determined by fixed forms of imitation and suggestion. Therefore, in this connection, religious teaching or doctrine, always anticipates religious experiences.

#### (A) External Courses

As for external influences on conversion, Starbuck, in his study of a large numbers of people, mentions; parents, other members of the family, family life, teachers, specific writers, science, art, music, poetry, books (in general) death, misfortune, personal struggle,<sup>and</sup> warnings from surroundings.\* All those influences affected our subjects in a large measure. Here, however, I shall bring out only the most significant and typical examples and in the next chapter I shall treat social pressure; such as misfortune, personal struggles, and warnings from surroundings, which directly awaken one's religious consciousness.

"One day quite unexpectedly the minister to whom I was introduced by my friend in a street a few days ago, appeared in my guest room. Seeing his purpose, however, was to convert us to Christianity, we did not with proper manner receive him. Indeed, nothing was further from our thoughts than to encourage him to return and when he went away we were very glad. Yet, after a few days, he appeared again. My father who was of an irritable temperament was quite indignant and refused to meet him, but my mother a good-hearted woman, having a little sympathy for him,

\* "Psychology of Religion" p.294

received him with politeness, but as a family we treated him rudely enough so that he might not come to our home any more. The patient minister, however, when he left our house presented a Japanese Bible and promised to call again in a few days."

This sort of strong aggressive missionary work was very common among the early Christian ministers.

"At first I laughed at those friends of mine who started to study the English language, as stupid fellows. Though they had not yet mastered our national classics and the teachings of the master, Confucius, yet they began to study a foreign tongue, considering this matter as an inversion of the natural order. When I was sixteen years old, however, I was persuaded to study English and took Prof. S. as a private teacher. With his invitation I began to attend to his church, St. Andrew's church. About this time, the Christian magazine, "Cosmos", "New World", came to my attention in my reading."

Of a similar experience, another says:

"When I was attending a high school I came in contact with a minister who acted as a private teacher of English and of Chinese classics for which he made no charge. He asked me to attend his class for Bible study, as a duty on my part. I agreed to this condition but said to him, "I shall never consent to be a Christian though I will attend the Bible class."

In early time, probably at the present time too, ministers taught the English or other foreign language more than they preached. This is the best means to get young students who are eagerly seeking Western knowledge, into their churches.

"My sister who was converted to Christianity while she was studying in a college in Tokyo, returned home for the Summer vacation. At first my parents were quite indignant at her conversion, but seeing her tender heart and kindness toward all the family, their attitude toward her religion was gradually changed until she began to take my mother to the church and me to the Sunday-school."

Showing a convert's attitude to the rest of his family, a young man says:

"When I was converted to Christianity I was convinced that my first duty was to convert my whole family. So I

prayed for them day after day and asked my minister to help me."

In Christian communities, parents undertake, as their duty, to lead their children to Christ. On the contrary in Japan as we saw in the above cases, young boys and girls usually become Christian first and then they influence their home and convert its members to the gospel of Christ.

"I took a walk with my friend one evening. As we were passing by a theatre, we noticed a bill-board in front advertising a meeting that evening for the defense of Buddhism against Christianity and we were prompted to enter. There we found a priest of some repute, making somewhat superficial and illogical statements of the case against Christianity and he created a sense of disgust in our minds. But a few days later, it was advertised that a meeting of Christian ministers was to be held in the same theatre and as I was greatly interested in the combat of the two religions I attended it, expecting to hear similar sort of apologetic speeches. To my surprise, however, I found the Christian audience to be exceedingly quiet, the preachers absolutely sincere, and humble and their reasoning logical."

A similar case:

"As I was strolling around the street one evening my attention was called to a band of young men who were advertising an evangelistic meeting in the city, I was in a somewhat receptive attitude so I went to this meeting."

Bill-boards as a means of advertising missionary work are more frequently used by the Christians than by the Buddhists. Public debates of different religionists are common in assemblies as well as in leading magazines and newspapers. Generally such a dispute is started by Buddhists and the Christians respond to them. These advertisements and public disputes are the greatest and probably the best agencies to draw public attention to the new religion among non-Christians. An elaborate

evangelistic movement is not yet suitable.

"At the age of twenty I went to Tokyo to study Oriental classics at the philosophical institution. About that time as I remember, I began to hear of the Christian religion and attended a preaching service in the home of a missionary. I was not impressed by the sermon, but I was rather attracted by his kind attitude toward all."

"When I was very young, I used to hear of the persecution which the early Christian believers in Japan had suffered at the hands of the government. I used to know some native converts of Greek Catholicism and their conduct was of the best moral quality; consequently my impression of Christianity was very favorable."

"In the year 1886, I was appointed by the government to become consul general in the Hawaiian Islands where I was ordered to stay for three and one-half years. When I reached there, I found about three thousand Japanese laborers whose conduct was astonishingly corrupt. I did my best to reform their mode of life by giving them precepts and admonitions, but all in vain; their conduct went from bad to worse, until I found myself in great despair. ... About that time, Mr. M. a Christian missionary, came from San Francisco and preached the Gospel among these laborers. To my surprise, his work resulted in the destruction of dice and wine glasses, and every one seemed to have experienced a sudden change in his mode of living. When I witnessed such a remarkable fact, I was compelled to acknowledge the work of the Christian religion in man's moral life and to pay respect to that once-hated religion. This was really the beginning of my contact with Christianity."

Thus we see that observation of the good in others of conversion to Christianity produces a powerful impression on the non-Christians. These observations of others not merely bring Christianity favorably to the notice of the Japanese but often directly bring them to conversion. Above all the best recommendation is not mere speech or advertisement but the fruit which is brought forth in the soul as well as in the community.



## (B) Internal Causes

Now let us turn to the subjective causes or the states of mind which lead to contact with the exotic religion, Christianity.

"One Sunday morning a school mate of mine asked me whether I would not go with him to a certain place in the foreign quarter, where we could hear pretty women sing and a tall big man with big long beard shout and contort his body in a fantastic manner, to all of which admission is entirely free. Such was his description of a Christian house of worship conducted in a language which was new to me then. I followed my friend, and was not displeased with this place. Sunday after Sunday I resorted to this place, not knowing the awful consequence that was to follow such a practice. An old English lady from whom I received my first lessons in English took a great delight in my church going, unaware of the fact that sight-seeing and not truth-seeking, was the only view I had in my 'Sunday excursion to the settlement.'

"A day I visited my friend and I found in his library a small Bible that was written by some American minister in the Chinese language and I borrowed it from him and read it at night."

In the above, the single motive of curiosity enticed the one to go the church, the other to open the Bible. Curiosity is the greatest factor in human life to lead one into new experience.

"In early life I was taught to honour my nation and worship our nation's gods above all others. However, I began consciously to honour our gods and seriously to worship them by way of reaction when I saw some of boys in our school become Christians. I thought that they were traitors to my country and persecuted them and against them I made a party. Now our party standing upon the foundation of patriotism, began to study and practice our old religions, Shintoism and Buddhism, considering them as the genuine religion of Japan, in order to fight against the foreign religion of Christianity. . . . When I went to a Christian minister to dispute points of Christian faith antagonistically, he always proposed many questions to answer instead of discussing Christian faith, such as; "What is your patriatrism?" "What are your gods?" "What is the honour of the country and glory? I was obliged to think about these problems in order to answer

them at our next meeting. Now I came to contemplate and criticise and every authority was taken up and seriously questioned."

This is another motive which focusses the attention on the newly imported gospel of Christ, namely antagonism. This antagonistic attitude towards Christianity is a general one in heathendom as is shown by the following example."

"when I was seven years old I began to go to the Sunday school where I received my Christian training until I left for America. I used to assist in the work of that Sunday school by teaching a class at times. During this period I encountered much opposition and persecution, among my older friend and school-mates. Some of them refused to associate with me and others used physical force on me. In the midst of all these oppositions, my mother alone was on my side and comforted me in these days of my boyish faith, and I attended the Sunday school without ceasing.

In this section, our main task has been the study of the beginnings of missionary work. Its chief purpose is to concentrate attention on the exotic religion, Christianity. Of this work the following remarks may be made.

(I) In the beginnings of missionary work, the method followed is indirect persuasion; visiting families, teaching English, and making personal acquaintanceship between a minister and the people. In this stage, generally, church members are very few, sometimes only ten or twenty. There is no public attention paid to Christianity. Through the individual personal examples, and Christian social activities, through advertising agencies such as bill-boards, news papers, and circulation of pamphlets and the Bible, public attention is gradually drawn to the exotic religion. At first organized missionary work is not of the revival type but rather carries on a polemic against opposing

movements. Its attitude is defensive rather than offensive. When Christianity becomes popular, the general atmosphere is more favorable to the evangelical movement. The greatest force of evangelism is to draw public attention upon the revivalist and his work. Its real result, therefore, is to introduce Christianity to non-Christian people rather than to convert them. <sup>The</sup> Condition in Japan to-day, however, is not yet favorable for starting this movement except in a few districts where Christianity is widely spread, although during the last two or three years it has been <sup>started</sup> began in Japan.

(2) The relation between literature and religion in Japan is peculiar. One of our correspondents said, "In my school the Professor of Japanese classics was a Shintoist, the Professor of Chinese classics was a Confucianist, and the Professor of English, a Christian." It is an evident fact that almost the whole Chinese literature is based upon Confucianism, the main body of Japanese literature embodies the principles of Shintoism, and English literature is profoundly influenced by Christianity. Not only the ideas as in the poetry of Wordsworth and Browning or in Emerson's essays, but the entire literary product, its words, its phrases, its expression, its ideals, feelings, and thoughts are colored by Christianity. It is impossible for the Oriental without Christian knowledge to understand not only the English literature and language but the whole Western civilization. All Japanese to-day realize the importance of Western learning and special effort is made to have children and young men participate in the boon

of intellectual enlightenment. In all educational institutions, grammar school, high school, and college, English or French and German are taught. Here is a great opportunity to introduce Christianity, to these promising young men and women.

(3) From <sup>the</sup> psychological point, curiosity and antagonism are the most powerful factors to draw attention to a novel object. Of curiosity, James says, "always pretty low down among vertebrates, we find that any object may excite attention, provided it be only novel, and that attention may be followed by approach and explanation by nostril, lips, or touch."\* It is one of the most primary instincts in human consciousness, yet it is a source of wisdom, a path to new knowledge, the mother of many new experiences. It breaks through one's old limits and leads him into a wider field to investigate a new world. This mode of consciousness influences a man to listen to the speeches of the Salvation Army, entices him to enter a meeting where religious debate is held, leads him to enter a revival meeting and tempts him to open a strange book, the Bible.

Antagonistic emotion also is stimulated by a strange object. "Curiosity and fear" says James, "form <sup>a</sup> couple of antagonistic emotions liable to be awakened by the same outward thing, and manifestly both useful to their possessor."\* The function of the instinct of opposition is similar to curiosity. It focuses our attention on an object accompanied with the emotion of fear and hatred. In the process of antagonism, the range of consciousness becomes smaller and smaller and the power of

\* "Psychology" vol. II, p. 429

attention grows stronger and stronger. By this emotion, one is always assimilated to the object on which his mind is concentrated, yet he does not realize this assimilation even after he accepts the object, for the process operates in his sub-conscious self. The case of Paul's conversion is a **good** example of this sub-conscious activity. At first while he was persecuting Christianity his mind was intensely concentrated upon the new movement. He received the main Christian teachings in this period, in his sub-liminal region, yet he had never consciously recognized this acquaintance with the new gospel, so he says: "For I make known to you brethren, as touching the gospel which was preached by me, that it is not after man, For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ."\*

\* Gal. I: II-12.

## CHAPTER IV

## CONVERSION

Starbuck and Ames agree in the division of the conversion-process into three stages; pre-conversion, conversion, and post-conversion. Starbuck describes them as; (1) sense of sin, (2) the process of struggling away from sin, (3) relief from tension and stress accompanied by joy and happiness.\* According to Ames they are; (1) a sense of perplexity and uneasiness, (2) a climax and turning point, (3) relaxation marked by rest and joy.\*\* Leuba divides it into two stages; (1) the feeling of unwholeness, of moral imperfection and of sin, (2) the attainment of moral perfection and of inward unity.\*\*\*

Our interest, however, in this thesis is not purely in the psychological process in conversion, but in the educational aspect as well. For the sake of clearness in the treatment of the subject we shall consider it under two heads; the motives of conversion and its effects, or rebirth.

## I. Motives of Conversion

A sense of sin, feeling of estrangement from God, desire for a better life, depression, sadness, pensiveness, restless, anxiety, uncertainty, helplessness, humility, earnestness, seriousness, prayer, calling on God, tendency to resist, conviction, doubts, questioning, loss of sleep or appetite, nervousness, weeping, defects in sight, hearing and touch, are given by Starbuck as dominant experiences and forces leading to conversion: \*\*\*\*

\* "The Psychology of Religion" Chapter ix

\*\* "The Psychology of Religious Experience" p. 234.

\*\*\* Ame. Journ. of R. P. vol. vii, p. 315.

\*\*\*\* "The Psychology of Religion" p. 67.

Concerning the prominence of the different motives, Starbuck makes the following remarks; "Response to teaching and altruistic motives are the least prominent of all, while fear, death, and hell, conviction of sin, imitation and social pressure are the most frequent. Fear is the largest factor. Hope of heaven is nearly absent. Fears appear to be present about fifteen times as often as hope. Only five per cent are altruistic motives."\* And he concludes by saying, "We begin to see what a small part rational consideration plays in conversion as compared with instincts."\*\*

Now, we are in a position to compare the conclusion of Starbuck, which are based upon the first type of converts, namely - those who were non-Christians in a Christian community, and the second type of converts, or ethnic converts, - those who were non-Christian in a non-Christian community.

#### A. The Intellectual Element

All religious experiences involve the totality of the whole psychical life, - intellectual, emotional, and volitional, but one element may be more prominent than another. Which element will be most prominent in any individual case will be determined by temperament, education, circumstances, and environment. The cognitive element in religious consciousness is not usually emphasized in books on the psychology of religion. But we shall show in the following study, that the intellectual element is one of the most significant factors in the case of ethnic conversion.

\*"The Psychology of Religion" p.59.

\*\* Ibid., p. 53.

"My faith has grown gradually, and I never experienced a sudden religious awakening. The first entry was from the side of ethics, later I was interested in the study of natural science, in which I used to project a religious significance; finally the relation of the theory of evolution to the creation myth of the Bible. At last I came to know the existence of the great law in the universe."

In the average Japanese mind, there is no notion of God, not even an idea of the Creator of the world. Such an idea generally begins in a logical process as the following case illustrates;

"I shall never forget my first lesson in Christianity, in which I experienced a conviction of the existence of God as the creator of the world. There was in my home town a Frenchman, a Catholic priest, who was the first foreigner I ever saw. He spoke Japanese very well. One day I was taking a walk with my school-mates in the park when we chanced to have a conversation with the Frenchman, also taking a stroll. After a short conversation he asked us whether we would like to learn the French language. In response, we consented to take French lessons twice a week. At first, while our lessons continued week after week, he never mentioned Christianity but one day we came across a sentence in our text book, "There is nothing more foolish than to deny the existence of God." Now he stopped his teaching and began to preach Christianity saying, 'Suppose that you go to the mount Eimori (where the park was located) and you find there a fire in the woods. Then you will know that some one made the fire there. So, here we see this great world. This world must have been made by some body. Who made this world? Man? No! God made this world.' Ever since, the conviction of the existence of God has been in my mind."

Another who had a similar experience says:

"The minister, first<sup>of</sup> all explained the existence of God to lay the foundation of the new faith. It still remains in my memory as a vivid picture. In the method of the old theology, based upon Paley's teleology, he took out his watch from his pocket, and began to explain to me, 'Suppose I had found a watch on the ground, and someone should inquire how the watch happened to be there; etc.' After a long explanation I could understand something of the idea of the Christian God as creator of this world, yet I questioned, 'Who created God then?' 'God is the beginning and the end,' he answered. With this answer I could not be satisfied. ... The minister continually discussed and explained to me step by step, the doctrine of sin,



the necessity of salvation from it, salvation by faith, the miraculous birth and miracles of Jesus, which were stumbling-blocks preventing me from accepting Christianity. I came, however, at last to be convinced that there are weaknesses in human life, and that weaknesses or sins once committed can never be redeemed by good deeds. Redemption by Jesus Christ, then, is conceivable. Again, if ~~Jesus~~ is God and almighty, then his miraculous birth, and miraculous works are not hard to believe. Thus he furnished to my faith the Apostolic creed within three years after I first came into contact with him. Yet I refused baptism because I did not wish to be called a Christian in a non-Christian community, for I was too much of a coward to confess my faith to the public."

By reason of the causal instinct in human consciousness, the existence of God as Creator, or Ruler of the world is easily accepted, yet after acceptance bitter intellectual struggles often follow as we see from the following cases:

"There is little doubt that God exists, and the doctrine of immortality an easy matter to believe. As to the existence of God, my attention was first called to it in the course of my studies of astronomy and geology, and through the belief in universal design or purpose, I became to believe in Him. But as to the divinity of Christ, salvation and miracles, I could not solve the riddle. I meditated on those themes, conferred with others and consulted the books on apologetics, but all in vain. ... Once I thought of abandoning entirely my attempt at religious inquiry, but this I never could do. And yet I could not believe in it. Thus in the state of semi-doubt, I spent weary days for more than a year. The pains of worry and doubt during this period seemed to find no analogy anywhere. As a result my nervous system gave way, and I became an inmate of a hospital for ~~over~~ a month. ... But one evening I called on Chaplain Janes to receive some illumination on my doubts. He quoted a verse, "For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God." (I Cor. 2:II) He said that a horse or a dog would not comprehend the things of human kind, and even among the human kind, the less learned can never completely understand the things belonging to Almighty God. At this simple advice, a new light dawned in my mind; I was mistaken, for I tried to measure God's power by human. There is no possibility of full comprehension; God's mind must be measured by God's spirit. On the same day,

Mr. I. called on me and advised me to pray. ...  
 From this time I came to realize that religious matter  
 must be comprehended by receiving the spirit of God."

The same experience is illustrated in the excellent state-  
 ment following:

"First I was initiated in the genealogy of Jesus, which caused me much trouble because of numerous proper nouns, followed Joseph's dream, and the coming of three doctors from the East. (Such a story seems as if it had been patterned after the ordinary Oriental myths.) Patience compelled me to proceed, but alas! I had to give it up, for I found therein the same old miracle stories. Then I said myself: 'If this book were free from such foolish stories, I would have been able to read it through at least once!' But I thought it over again and endeavoured to continue to read it, and asked for a suggestion or two from one of the American missionaries who let me take a small anonymous pamphlet entitled, Philosophy of the Plan of Salvation. This pamphlet explained the importance of Christianity for the following reasons: (1) Man is a religious being, and must worship something. (This however, persuaded me to the contrary.) (2) Worship implies utter subjection on the part of the worshipper to the object of worship - arguing thus the inferiority of idolatry and advancing the hypothesis of the superiority of the Christian God; and (3) Christianity has a convincing argument against atheism. (The argument was very minute and logical to me.) I, of course, had believed in a mysterious power which the Christians call God and that when one attains a perfect understanding of the name of God, he also attains a real enlightenment of soul and all difficulties and mysteries of the world would be solved, as a huge engine begins to move when the steam is sent through its pipes. But in order to have a perfect knowledge of God one must believe in a God who is all-wise and almighty, invisible, omnipotent, loving, pure and honest, and possessing all other divine qualities; and one would also believe in all the relations, precepts, prophecies and laws. But in the Bible, the one thing which greatly hindered my faith was the so-called miracles, - the decidedly irrational factors, and this made me abandon the notion of divine revelations. This pamphlet contained a number of reasonable and plain accounts of the miracles, and I was convinced thereby that the reason why I could not understand perfectly the miraculous element in the Bible was because I did not clearly recognize the divine as distinguished from the human. Just as the lower animals

could by no means understand perfectly the behavior of human beings, so we as human beings would never completely apprehend divine purpose. Such was the general trend of the argument as presented in that booklet. Undoubtedly there would be no end to the discussion on the subject but the general course of reasoning seemed fair. After an extended reference and contemplation, I at last came to my own conviction, that human wisdom is insufficient for a perfect understanding of the Divine wisdom; and with this conviction I resumed the study of the Bible. The miracles which had formerly been the obstacles in my procedure, lost their seeming irrationality and gradually I was led to believe that the value of the Bible lies to some extent in the presence of the miracles. But such a discovery was attained only after a long period of intellectual struggle."

In the process of intellectual struggle, in the above two cases, the same illustration, - an analogy between animal and man, and man and God, - threw light upon their difficulties and led them into religious experience, followed by spiritual enlightenment, joy and happiness. The same critical process is frequently gone through in the case of other correspondents.

Examining<sup>in</sup> the intellectual process in conversion, we see that in almost every case it goes through three stages, - conviction of God's existence, followed by intellectual struggle and lastly self-surrender in which the subject accepts the whole Christian doctrine. Of this process, the following psychological interpretation may be given.

(I) In the study of the intellectual process of conversion, we are concerned with the psychological point of view and especially the association of ideas. According to James, our main ideas, aims, and objects from diverse internal groups and systems, more or less independent of each other, and in each mind there is "a hot place", the group of ideas to which the individual devotes himself and from which he works. This

group of ideas James calls "the habitual centre of his personal energy." "To say that a man is 'converted' means, in these terms, that religious ideas, previously peripheral in his consciousness, now take a centre place, and that religious aims ~~aims~~ form the habitual centre of his energy."\*

In the consciousness of those who are reared in Christian communities, the religious ideas form usually one group which is dominant, and more or less systematized. In the Japanese, however, there are at least three main groups of religious ideas, each independent and each group holding certain definite ideas by the law of association, according to his religious education through social influence as well as through special study. Let us call these three groups of religious ideas, the Buddhist, the Shinto, and the Confucian ~~Christian~~ aggregation respectively. Again, in each group of ideas, there is a "hot place" or a centre which is the nucleus of the group. This centre corresponds to the essential principle of the particular religion on which aggregation is built. In the Buddhist aggregation, the centre is sorrow, or sadness; in the Confucian, the order of nature, and in the Shinto, Emperor-worship.

Now in the Japanese mind, as we have seen, there is no such idea of the existence of God as that which is the foundation of the Christian theology, and the nucleus of Christian aggregation. The foundation, however, is logically establish-

\*"The Varieties of Religious Experience" p.193f.

ed by the causal instinct in human consciousness. In one of his lectures on religious psychology, Prof. Hutcheon says: "The universal connection of religion with theology seems to indicate that religion has a root in the intellect as well as in the æ<sup>s</sup>thetic and moral and social natures. Both from practical and theoretical reasons, man feels the need of a Cause or an originator of all the phænomena that in any way affect his life. . . . . The causal instinct is not satisfied until it recongnizes a living force like will-power acting in all the motions and events of the universe. . . . . The causal instinct, therefore, if allowed free play cannot stop short of gods or of a supreme God. We as well as primitive man are necessarily anthro<sup>po</sup>morphic. Science ridicules the anthro<sup>po</sup>morphism of religion and philosophy but only because it is contented with partial explanation and abstractions that are fundamentally meaningless. Experience reveals the universe as active nature and therefore that religion is rooted in all the departments or phases of our spiritual being."

(2) This intellectual conviction of the existence of God is so distinct in the religious life of our subjects, especially of those who are trained in a non-religious atmosphere, that we cannot fail to see that they have this conviction not merely as an intellectual concept, a notion of a final Cause which satisfies the causal instinct, but a genuine religious experience. What, then, is the real significance of this experience? To answer this question I venture to attempt an interpretation from the stand point of the develop-

ment of human consciousness. In his celebrated book, "Cosmic Consciousness, Dr. Bucke divides the development of consciousness into the three stages: (1) simple consciousness which is possessed by the upper half of the animal kingdom including man, (2) self-consciousness which is over and above this simple consciousness and which is possessed by man alone, (3) Cosmic consciousness, a third form which is as far above self-consciousness as that is above simple consciousness. With this form, of course, both simple consciousness and self-consciousness persist, but added to them there is the new faculty. \* Bucke, however, omits one important aspect of consciousness, namely social consciousness, the existence and importance of which in recent times have been remarkably brought out in the study of genetic psychology. This social consciousness is placed by Starbuck in a large class which also includes cosmic consciousness, when he said; "With insight comes new beauty. Beauty and worth awaken love - love for parents, kindred, kind, society, cosmic order, truth and spiritual life. The individual learns to transfer himself from a centre of self-activity into an organ of revelation of universal being, and to live a life of affection for and oneness with the larger life outside." This social consciousness reaches its full growth in adolescence, often being accompanied by a painful struggle with the individual consciousness.\*\* Bucke, on the other hand, concludes that the cosmic consciousness

\* "Cosmic Consciousness" p.3.

\*\* "The Psychology of Religion" p.146.

does not appear in ordinary people and is only experienced by geniuses. And he says that this consciousness usually bursts upon the soul at the age of about thirty to forty.\*

At birth there is no self-consciousness but simple consciousness. After two or three years a child gradually comes to self-consciousness. In adolescence the social consciousness grows to its full force, and subjects the self-consciousness to its demands. Often it breaks in suddenly and becomes a great revelation. This social consciousness in its fundamental characteristic is not cosmic, nor universal, but social. It is a recognition of the close relationship between the individual and outer society. In self-consciousness the central interest is self-preservation; in social consciousness the center is morality; in cosmic consciousness, universal reality or religion. Cosmic consciousness, then, is much higher than social consciousness which is far beyond self-consciousness, but in cosmic consciousness, social consciousness persists, as well as self-consciousness, and of course simple consciousness. Hence if one wants to appreciate the full experience of cosmic consciousness, he must himself be at the top of the social consciousness as well as of self-consciousness. So Bucke says that in order to enter the cosmic consciousness, above all one must have an exalted moral nature.\*\* This brings us to the solution of the problem of the relation between morality and religion. Religion involves morality yet they are not <sup>the</sup> same. Religion is a more inclusive term than morality.

\* "Cosmic Consciousness" p.51.

\*\* Ibid. p. 60.

Now let us turn to our subject. In Japanese the social consciousness is highly developed by the teaching of Confucius, yet the growth of cosmic consciousness is entirely checked. By the conviction of the existence of the Divine spirit the check on cosmic consciousness is removed and it suddenly burst in upon their minds. This is a great new revelation. This is the first aspect of conversion, - the person emerges from a smaller, limited visible world of existence into an Infinite, Unseen Cosmic World.

(3) To a Japanese, as we have seen, there are many groups of religious ideas, such as Buddhist, Confucian and etc. To him <sup>the</sup> God whom he realized as the Creator of the world does not belong to a group of Buddhist or Confucian ideas, but to a Christian group. In order that he may know more about the nature of God, he is convinced that he must go to Christianity, the Bible, the Christian minister, and the Christian church, because they all belong to the same group of ideas. When he begins to read the Bible, and listen to the ministers, he meets with great difficulties and an intellectual struggle ensues. For the psychological interpretation of this intellectual struggle I shall borrow James' theory of the "divided self".

Because Christian dogma bounds them, the idea of God, Christ, the miracles, the resurrection, etc. are unified in the subject's conception of Christianity. Now he has had a profound experience of God's existence which he had never realized before, yet he cannot believe in Christ, the miracles, etc. although in



his mind they are one unit - Christianity - and cannot be separated, because the Christian creed ties them firmly together in his mind. As a consequence his self becomes divided: one portion clings to the whole Christian system because it contains the conception of God which he has experienced, but the other part rejects the whole system because it contains the doctrines of Christ and of the miracles which he cannot believe. As a result he suffers an intellectual struggle in trying to unify his self.

(4) Intellectual converts who, as we may assume, are a well trained class of people, after rejecting almost entirely the old religion of a primitive type and while drifting without any religion, meet with rational arguments for the existence of <sup>the</sup> Christian God. When they undertake further study of Christianity, they meet with a "stumbling-block" as one called it. This "stumbling-block" may be illustrated by the remark of another: "If this book (the Bible) were free from such foolish stories (Joseph's dream, miracles, etc. which seemed to him as if they had been patterned after the ordinary Oriental myths) I would have been able to read it through at least once!" This stumbling-block divides his self against itself. The essential craving, however, of the intellectual or philosophical mind is for unity. This craving drives him into an intellectual struggle which sometimes continues for years. In the process he meets the new argument that God is greater than man and is the Creator of the world, and is infinitely greater than man as man is greater than the animal. When the

teaching is accepted it produces in him a profound religious experience, - intellectual self-surrender, accompanied by spiritual enlightenment, joy and peace as in the case of general conversion. Starbuck says, "Self-surrender .. is often necessary in order that the normal tendencies of growth may converge and flow into harmony, and that the point of new insight may be, for the person yielding, the trust organizing centre of life."\*

#### B. Emotional Elements

In the classification of temperaments, the intellectual converts belong to Starbuck's "active" and Dawson's "object-mind" type; while emotional converts belong to the passive and "subject-mind". The former conceive Christianity under its more dogmatic and intellectual aspect; while the latter conceive it under a passive aspect and as accompanied by the feeling of helplessness, distress, meditation and mysticism. Here are good examples of this emotional type:

"The first step in the development of my religious experience was due to my meditation on the state of my own self, - namely I was a small insignificant creature. At this thought I became greatly vexed, for I knew where I stood with reference to the great laws of the Universe. At times, I fasted, secluded myself in the mountains, and a feeling of oppression attacked my mind with unspeakable vividness. I felt as if I was caught by something. When asleep, I dreamed fearful dreams. In one of these dreams, I was surrounded by several armed men, and as I was greatly alarmed and excited, I killed a few of them and then I ran and awoke. Such dreams assailed me night after night. I frequently wiped the sweat off my body when I awoke in the morning. Again I dreamed of a sudden fall from a high cliff. Each time I had a dream, a new feeling filled

\* "The Psychology of Religion" p.II6.

my mind. After <sup>the</sup> repetition of several of these fearful dreams, and came to know God through Jesus Christ. The experiences above narrated lasted for several years. "

Another whose loneliness vanished in the love of Christ

says:

"It was at the age of twenty that I began to go to church. I was then in a state of exceeding loneliness, after having lost both parents and grandparents, and was seeking some sort of comfort in life. I had an ambition to make something of myself and this hope was the only source of solace to my lonely soul. But I had no inclination to receive comfort by becoming a religious devotee. My ambition was of an entirely worldly nature. When I was in such a state of mental distress, an English teacher in our school invited me one evening to a dinner. He treated me just as if I were a member of his family, and this warm and sympathetic reception accorded to me by a foreign teacher made a deep impression upon me, for I was hungry for a wholesome environment and in such a warm Christian home, I was made to experience in some degree the love of Christ. . . . Thus I did not listen to many sermons, nor consult many books; I only saw the light in the true Christian love which permeated the home of this Christian teacher. I continued to attend the church and about one year later I was baptized."

Not only does temperament determine the nature of religious experience but there is another factor also, - struggle for existence, which is often considered the essence of religion. The following case shows us the beginning of religion in a human soul.

"When I was eighteen years of age, my mother's illness had suddenly changed and become extremely serious. The physician said: 'All is over; Heaven determines now her destiny!' When I heard these words, I felt a shiver passing through my limbs like an electric shock, and I said of myself: 'If my mother's life is now in the hands of Heaven, why should I not pray to Heaven with my true devotion?' But I knew nothing about this mysterious Heaven, nothing explained to me the nature of Heaven. The time sped on; . . . I could not, however, pray to Heaven, for I knew not what it was, and therefore, I directed my prayer, to some deity of whom I had heard once before. This was, first time I ever attempted to pray. My prayer was not heard, but I could never for-

forget this first prayer and the question which arose in my mind at that moment as to the meaning of Heaven. From this time on I began to regard with respect even the practices of idol worshippers and to seek something religious myself. After about a year, I received an invitation from a friend to attend a Christian preaching service one evening. ... Little did I imagine that this was the meeting which gave me an opportunity to know of Heaven of God, and even of the Lord of Creation. I returned home with a profound impression, and I spent most of that night in quiet meditation. The next day I called on the preacher and finally I found what I had been seeking. This was the time when I saw God, the Heavenly father. My heart was filled with joy and gratitude, and I count this day as my spiritual birth-day."

Another reports a similar blow to his personal welfare:

"In my last year, a little before graduation in the high school, a great change took place in my house. The veneer factory which my father owned caught fire and totally destroyed. Owing to this unexpected disaster I was informed that my father could no longer pay my school expenses to send me to the college which I expected to enter after finishing the high school. When I received this sad news from home I was exceedingly discouraged. I sought words of encouragement from my class-mates, but could find and think of no true friend who would sympathise with me fully. I came back to my room and walked to and fro. As I failed to get any solace from my comrades, I thought of Buddha. ... and I cried out to Buddha for sympathy."

The most extreme case is related by a minister as following

"There was a young man with whom I came in contact while I was preaching in the city of K. He was about thirty years old, unmarried, yet on him were dependent a very old and crippled mother, a sister suffering fatal disease, and her daughter, a deaf mute. Once his family was one of the richest in his district. In the civil war, 1868, however, the property of the family was totally destroyed. Still while his father lived he received a general education; went through high school to college where he was one of the brightest and the most promising students. Before he finished his college work, however, his father died without any provision for his family. The young man was then twenty. Sacrificing all his hopes and ambitions, he became a clerk in a store in order to help his mother, his sister and her defective daughter. From that time he continued his struggle for ten years. In spite of his great sacrifices the condition of his family grew from bad to worse; his mother was helplessly bedridden and grew constantly weaker, while the sister

went to the hospital with nervous prostration and her daughter became insane. The struggle of life seemed to him too severe to continue without any spiritual comfort. About three years ago, this young man began to attend my church, Sunday after Sunday. At that time I was preaching on the subject, "Hope in Christianity", "Joy in life", and etc. These sermons, however, never appealed to his heart and he used to say, 'I cannot believe what you preach: all religions seem to me a temporary device for the weak-minded or ignorant. There is nontruth in it, but all is superstition. To me, however, in such miserable circumstances, even a temporary device, even a momentary comfort is welcome.' So he continually attended my church yet he never consented to be a Christian. One day he called on me and related the following experience. '... As you know, I have never believed in prayer nor such a God as Christians believe in and never was convinced by the teaching that I have heard from you for the last several months, yet it is human weakness to pray in the hours when a heart is severely depressed. Indeed since I began to attend to your church I have practiced prayer in order to forget my worries and anxieties even a moment, though I have not believed any thing in it. On the last Sunday afternoon I took a walk alone to the top of the hill, contemplating the meaning of life, meditating on the calm, quiet peaceful nature compared with the struggle of human life and I spent long hours in prayer on that hill. When I was praying I felt as if I had received an electric shock and my whole body was filled with a mysterious spirit. At that moment all my troubles, worries, anxieties which miserably tormented my mind suddenly disappeared and I felt as if I was born to new life. I know now the power of prayer, the existence of the Holy Spirit, and love of Christ.'

"And after a few weeks I baptized this young man in the name of the Father and of the Son and of the Holy Spirit."

This is the best example for relaxation of mind. His nervous system was fatigued or exhausted with the strain and in his meditation and prayer, he threw himself unconsciously upon the Higher power and his nervous strain suddenly relaxed, and was followed by bodily light and joy and peace. This readjustment, from the psychological point<sup>of</sup> view, is his own inner accord. This mysterious experience, however, he interprets in the Christian term; Holy Spirit, prayer, love of Christ, and

he accepts the whole Christian teachings.

Remarkable physical and moral distress is shown in the following case:

"At the age of eighteen I was tempted by an evil acquaintance who led me into the atmosphere of the brothel and prostitution. Unfortunately I became a victim of a dreadful venereal disease, and for a half year I suffered tremendously. During this period I felt more vividly than I had ever dreamed, the evil of immorality, and that the philosophy I then entertained was not sufficient to solve the problem with which I was struggling. I had heard once that Christianity had excellent precepts particularly in respect to sexual relations and I began to take an interest in the study of that religion in order to redeem my evil life and to attain to higher ideals. This was the first and the greatest step toward my conversion."

In this case, of course, the central factor is physical rather than moral; there is no real positive moral struggle. (I) "Harold Höffding sets forth in his 'Philosophy of Religion' a doctrine which attracted immediately and wide spread attention. In substance it is this. Existence is a battle field in which contend values of all sorts. 'The feeling which is determined by the fate of values in the struggle for existence is the religious feeling', and 'the fundamental axiom of religion, that which expresses the innermost tendency of all religions, is the axiom of the conservation of values.'"\* By Höffding the value of the struggle for existence in religion is too strongly emphasized. It is, however an undeniable fact that the struggle for existence is one of the most significant reasons why human beings are religious, as we have seen in the above examples. By severe struggle in the battle of life, one's mind is painfully

\* Leuba, "A Psychological Study of Religion" p.46.

depressed and the sense of dependence is awakened. Yet one does not know, at first, to whom prayer is to be offered; one of our subjects turned to Buddha, another addressed his prayer to Heaven, yet neither had any clear idea of the object to which his prayers were addressed. In this psychical crisis, the subject meets with the new teaching of the Gospel of Christ. Thus, having some religious experience, he deliberates upon the new religion and interprets it in terms of his own experience and finally becomes a Christian.

Not only is the emotional type of mind essentially subjective and mystical rather than objective and concrete, but through long bitter experience in the battle of life, one's mind becomes intensely emotional and passive. These emotional converts yield themselves to Christ and Christianity through the struggle for existence. In this type of converts real intellectual struggle can scarcely be found.

(2) In <sup>the</sup> human mind, there is a sense of loneliness, helplessness, pain, agony, and anxiety. These are not necessary religious emotions, but in the hour of helpless weakness an individual mind tends to turn towards an object which is greater than self, on which it can be depend. This is the sense of dependence which Schleiermacher assumed to be the essence of religion. The sense of dependence, however, is not a mere subjective emotion but involves an object or cognitive element, just as faith is not merely a faith-state, but also a faith-belief. This leads us to conclude that religion

can neither be purely emotional nor purely cognitive but includes both phases of mind. Knox says, "It (the sense of wonder, dependence and the like) is the beginning of religion, adoration and dependence, praise and prayer, faith and rite; 'not knowing what it is' but only that in the soul there is a sense of a greater than self which we joy to worship, a more powerful than self on which we must depend."\*

(3) To pray is almost instinctive in times of peril and of need. In this we have the beginning of formal worship. This sense of dependence is the real motive of prayer which is exercised by our subjects. Prayer, however, whatever its form of expression or motives may be, is rich in its contents involving almost every element of religion. In prayer there is a sense of dependence, confidence, hope, peace, solemnity, mystery, as well as convictions, desires, and ideals. "Prayer is the heart of religion," says Coe, "when you have told what a man's prayers are like, you have told what his religion is; and nothing more clearly shows the drift of religion in our days than the difference between the way we pray and the way our fathers prayed."\*\*

From the psychological point of view, prayer develops in us a clear conception of God, the recognition of the existence of a Reality which is greater than self. It has insight, comfort, and peace. It brings a greater seriousness and earnestness into religion. By prayer doubt is transformed into faith, discouragement into confidence. In prayer also there

\* "The Development of Religion in Japan" p. 44.

\*\* "The Religion of a Matured Mind" p.325



is undoubted therapeutic value. It produces an attitude of confidence towards universe, causing us to forget worry and anxiety and to concentrate the mind on a higher pleasurable reality, - all of which because of auto-suggestion, tends to produce perfect health both physical and psychical. By all these forces, one not only experiences profound religious feelings but also sees the mysterious results of prayer in his own life. And when these experiences are interpreted into the terms of the newly introduced gospel, it is finally accepted.

(4) In Starbuck's statistics concerning the motives of conversion the sense of fear, of death and of hell plays important rôle. With our subjects, however, fear is almost absent. Leuba give us three reasons for the decline of fear as a modern tendency; (1) At present in civilized society the occasions for fear have become few. (2) The fear reaction is failing, not only because of a lack of proper stimuli, but also because modern intellectual and moral education produces increased capacity for concentrating emotional stimuli into controlled reactions. (3) The fundamental cause of the decline of fear is, however, neither knowledge of the physical world, nor mental training but the recognition of the inadequacy of fear as a method of meeting danger.\* Of these three<sup>the</sup> main one in our cases is the second. First of all, our subjects are never attracted by any negative teaching in Christianity until after they are converted. As we have seen the Japanese is dominantly influenced by Confucianism and is seldom interest-

\* "A Psychological Study of Religion" p. 143.

ed in the primitive Buddhist teachings such as the terror of hell and the blessing of heaven which are similar to Evangelical preaching. Confucian teaching is practical and concrete through and through. It is a well known saying of Confucius when one of his disciples asked about death: "While you do not know life, how can you know about death?" One of the Japanese poets who had heard of the Buddhist doctrine of transmigration of souls said:

So long as in this world  
I have my pleasure  
In the future existence  
What care I though I become  
An insect or bird?

In the second place, in the Christianity which is preached in Japan, emphasis is not laid on the negative but on positive side; God is love, Christ is mediator and our savior - these are the central themes in the Christianity that is preached in Japan. To the Japanese, the most significant point emphasized by the missionaries is the comparison of Christianity with the old religion. This brings to the conclusion that fear in religion is not so much a natural product of human instinct as the result of theological teaching.

(5) Is there the sense of sin in the Japanese? Do they in fact realize the sense of sin before conversion? Can we regard this sense of sin as among the motives of their

conversion? Before answering these questions, we must define sin. Starbuck defined it as follows: "Just before the apparent break in the continuity of life called the change of heart, there is usually a mental state known as 'conviction' of 'the sense of sin'. It is designated in various ways by the respondents, such as the feeling of imperfection, incompleteness, undoneness, unworthiness, and the like. There are many shades of experience in this pre-conversion state. ..Conviction of sin proper, struggle after new life, prayer, ..doubts, ..sadness, restlessness, ~~anxiety~~, .."\* In this broad sense, it is needless to say that the Japanese have the sense of sin. Leuba puts it in more clear and definite form, dividing it into two in his study of conversion: one type is experienced by those in whom the pain of natural sin is altered and intensified by the belief that a divine judge has condemned them to punishment; the other type is experienced as physical and moral misery, their inability to do what they feel to be right and which they desire to do.\*\* Regarding this classification, the sense of sin in the first group is plainly a theological product. Fear in our subjects is not the dominant sentiment in their conversion as we have already seen. This theological ~~sen~~ cannot be a powerful factor in their religious experience, for it is non-existent in the Japanese. Dr. Nitobe speaks in regard to Shinto, for example, as follows: Shinto has no sympathy with the doctrine of original sin, and therefore, with the fall of man. It has implicit faith

\*"The Psychology of Religion" p.46.

\*\* Am. Journ. Psy. vol.vii p.323

in the innate purity of the human soul. ... In fact, Shinto did not teach us to pray for forgiveness of sin, but for the sweet things of life, for happiness, but not for blessedness."\*

As for the second type of sin, it is better for our study to separate physical from moral sin. There is a sense of physical misery, of helplessness, and dependence in which our subject yields himself to the gods or God, who is greater than himself. It is, however, a question whether the Japanese ever experiences the sense of moral sin so deeply that he can be converted to Christianity. The real nature of moral sin is the sense of moral dependence which is genuinely experienced through the single channel of moral struggle. As an example of this moral helplessness we may take the case of Paul: "That which I do I know not: for not what I would, that I do practice; but what I hate that I do. ... But I see different law in my members, warring against the law of my mind, and bringing into captivity under the law of sin which is in my members. Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord. So then I myself with the mind indeed serve the law of God; but with the flesh the law of sin."\*\* In this religious experience, the process of conversion is the same as in the case of intellectual and emotional converts: at first Paul craves after moral attainment with great religiousness and earnestness, but when he realizes the great gap between himself and his ideal self, he is discouraged and feels his moral helplessness. Turning his thought

\*"Japanese Nation" p. 123, quoted by Kato in "O. R. P." p. 21  
 \*\* Romans vii: 15, 23-25.

towards the Divine on whom he is dependent, he yields himself to God and experiences spiritual enlightenment and interprets it into the terms of the gospel of Christ which he has heard and finally accepts it. In this sense of sin, morality is touched with religious emotion. And so from this point of view, Matthew Arnold's definition of religion, "Religion is morality touched with emotion." is true.

Now let us inquire if the sense of moral dependence is a motive in the conversion of the Japanese. As far as our material goes, the real moral struggle is totally absent, my interpretation of which is this: (1) The separation between morality and religion in the training of these subjects hinders the unification of morality and religious emotion. (2) The ethical teaching in Confucianism which predominantly influenced our subjects is negative rather than positive. For example, Confucius interprets moral weakness in the terms of cowardice and so he teaches, "To know the right without doing it is cowardice."\* This sounds like, "To do what one knows is right is an heroic deed." (3) The ethical teaching of Confucianism is so practical that one may easily be content with his own conduct without much trouble of conscience. This moral satisfaction produces among cultured people moral aristocrats, - if I may use the term - persons lacking moral humility, and conceiving themselves as moral paragons. This moral pride leaves no room for the feeling of moral dependence. (4) Comparing Confucian teaching and Christian ethics, the latter is so

\* Analects 11:24.

highly idealized that no serious minded Christian can fail to realize his moral weakness; particularly in regard to sexual passion which is one of the weakest points in the teaching of Confucianism.

From the stand point of religious education, then the sense of sin is one of the most significant characteristics in Christian teaching.

### C. Social Process

In recent times the social influence on the development of a soul is seriously taken up by students of religious psychology, although some scholars like Irving King refused to consider it as an element in religious experience. A general consideration of this subject, I have already given in the section called Introduction to Christianity. I shall now show further how a single case of social pressure leads one to conversion.

"I early learned to honour my nation above all others, and to worship my nation's gods and no others, I thought I could not be forced even by death itself to vow my allegiance to any other gods than my country's. I should be a traitor to my country, and an apostate from my national faith by accepting a faith which is exotic in its origin. All my noble ambitions which had been built upon my former conceptions of duty and patriotism were to be demolished by such an overture. I was then a Freshman in a new Government College, where by the effort of a New England Christian Scientist, the whole of the upper class (there were but two classes then in the whole college) had already been converted to Christianity. The imperious attitude of the Sophomores toward the 'baby Freshmen' is the same the world over, and when to it was added a new religious enthusiasm and spirit of propagandism, their impressions upon the poor 'Freshmen' can easily be imagined. They tried to convert the Freshies by storm; but there was one among the latter who thought himself capable of not only

withstanding the combined assault of the 'Sophomoric rushes,' (in this case, religious rush, not cane-rush), but alas! mighty men around me were falling and surrendering to the enemy. I alone was left a 'heathen', the much detested idolator, the incorrigible worshipper of wood and stones. I well remember the extremity and loneliness to which I was reduced then. One after-noon I resorted to a heathen temple in the vicinity said to have been authorized by the Government to be the guardian god of the district. At some distance from the sacred mirror which represented the invisible presence of the deity, I prostrated myself upon coarse dried grass, and there burst into a prayer as sincere and genuine as any I have ever offered to my Christian God since then. I besought that guardian-god to speedily extinguish the new enthusiasm in my college, to punish such of those who obstinately refused to disown the strange god, and to help me in my humble endeavour in the patriotic cause I was upholding then. After the devotion I returned to my dormitory, again to be tormented with the most unwelcome persuasion to accept the new faith. The public opinion of the college was too strong against me, which was beyond my power to withstand. They forced me to sign the covenant. . . . something of a total abstinence pledge. I finally yielded and signed it. I often ask myself whether I ought to have refrained from submitting to such a coercion. I was but a mere lad of sixteen then, and the boys who thus forced me 'to come in' were all much bigger than I. So, you see my first step toward Christianity was a forced one, against my will, and I must confess, somewhat against my conscience too."

Of the above case the psychological explanation is simple. Where intellectual, emotional converts yield themselves to the Supreme power, this subject submits himself to the social force, which he fails to resist. This conversion is an introduction to Christianity rather than a religious experience.

After reading these passages one may doubt the real value and significance of such blind initial conversion, even forced conversion against the will. We shall see, however, in the next section, how this artificial conversion brought to him the most wonderful change and fruitful results.

### Summary

The forgoing study of the process of conversion may be summed up thus:

- (1) Through a logical process or the sense of helplessness, one's religious consciousness is awa<sup>ken</sup><sub>n</sub> and his individual soul touched by the Universal Spirit.
- (2) Through the process of intellectual or personal struggles he submits himself to the Infinit~~e~~<sup>e</sup> or Absolute Reality.
- (3) When he yields himself to the Higher Power, he interprets the knowledge which he already possesses or the new experience which he has had in the terms of Christianity and finally accepts it.
- (4) Fear of death, hell, and sense of sin are absent. Social influence is rather slight. Volitional elements, conviction, desire, determination, etc. are not active motives for conversion, yet this activity begins with its full force after conversion as we shall see in the next section.
- (5) We must remember, however, the whole process is a most intricate and complex one, and no part of it is explicable by a single cause.
- (6) After all, when I have carefully read all my material, I cannot fail to realize that behind all those motives which I have already mentioned, there lies one most fundamental spirit, - namely "seriousness" which is manifested in every one of our converts. Without seriousness, earnestness, thoughtfulness, one can never be converted. Dr. Cook is right when he says, "Real irreligion is nothing more than a failure



to take life seriously, an absence of principles, purpose, thoughtfulness, and a mere floating on the currents from day to day."\* In the characteristics of Cosmic Consciousness, Bucke affirms first of all, that the experience never happens but to sincere, honest and earnest religious people. This state of mind, however, has not yet received any special consideration in the field of religious psychology.

\* "Christian Faith for Men To-day"  
\*\*"Cosmic Consciousness" p. 60.

## 2. Rebirth or the Result of Conversion

In the comparative study of the types of conversion, I constantly quote from Starbuck's statistics because it seems to me the most satisfactory generalization of the phenomena of conversion as it is witnessed in Christian communities. On this subject, James deals rather with particular cases, even with abnormal subjects; Ames' work does not show his data in detail; in Leuba the religious aspect is almost entirely identified with the moral aspect, and his article on the subject is not elaborated enough; with Coe, conversion is not so much a process as the condition leading up to it, for there is great stress laid on the element of suggestion for the adolescent. Unfortunately, the writer of this paper did not have opportunity to familiarize himself with Hall's great work, "Adolescence."

In the foregoing study, we have found that intellectual and emotional elements play in the motives of conversion but the volitional is very slight. When one recognizes himself as a Christian, however, volition begins to act in the religious life to its full extent.

One of our subjects says:

"After I became a Christian I was conscious of the difference between myself and other non-Christian people and this consciousness led me to be extremely careful in regard to my daily conduct. I attended regularly all the meetings of the church, and made exhortations and prayed in public. "

One who refused baptism as a public confession and admitted himself to be a coward relates the following experience:

"One day, after a long sermon and prayer the minister and friends of mine who were already determined to be baptized, urged me to decide to be a Christian, yet I could not do so; simply because I was forced to be baptized. ... At 9 A. M. the Sunday morning we had heard a sermon from Mr. M. At 7 P. M. after a sermon and more prayers I received baptism from him, with four brothers and two sisters. I shall never forget the day. Mr. M. missionary from America, came two or three times a year to help the church in religious matters. I remember how I kneeled before him and how trembly though resolutely answered 'Yes', as I was asked, 'Do you believe in the Holy ghost; the Holy Catholic church: the communion of saint: etc.' and I remember how I fearfully responded 'Amen' when the Holy Water was dropped on my head. After the baptism they held communion service and then I really was convinced that I had become a Christian; the relation between myself and Jesus Christ was tied forever. Since I had been baptized, and had become a Christian, my position was changed. Instead of arguing, discussing and questioning Christianity, I became a defender and apologist of Christianity. I had now to bring the new Gospel to the 'miserable gentiles' and I confessed boldly to the public the grace of God which was upon me. I believed in the Bible, in prayer, and in God, and I sincerely desired to manifest the presence in my heart of the Holy Spirit, which so quickened my love and strengthened my faith, and guided me into a saving knowledge of the truth."

The college freshman who as already mentioned, was <sup>forced</sup> by the sophomores to sign a Christian covenant relates the result of his artificial conversion as follows:

"The practical advantage of the new faith was evident to me at once. I had felt it even while I was engaging all my powers to repel it from me. I was taught that there was but one God in the universe, and not many, - over eight millions, - as I had formerly believed. The Christian monism laid its axe at the root of all my superstitions. All the vows I had made, and the manifold forms of worship with which I had been attempting to appease my angry gods, could now be dispensed with by owning this one God; and my reason and conscience responded 'Yeas!' One God, not many, was indeed a glad tidings to my little soul. No more use of saying my long prayers every morning to the four groups of gods situated in the four points of the compass; of repeating a long prayer to every temple I passed by in the streets; and of observing this day of this god and that day of that god, with vows and abstinence peculiar to each. Oh how proudly I passed by temples after temples with my

head erect and conscience clear, with full confidence that they could punish me no longer for my not saying my prayers to them, for I found the God of gods to back and uphold me. My friends noticed the change in my mood at once. While I used to stop my conversation as soon as a temple came to my view, for I had to say my prayer to it in my heart, they observed me to continue in cheer and laughter all through my way to the school. I was not sorry that I was forced to sign the covenant of the 'Believers in Jesus'. Monotheism made me a new man. I resumed my beans and eggs. I thought I comprehended the whole of Christianity, so inspiring was the idea of one God. The new spiritual freedom given by the new faith had a healthy influence upon my mind and body. My studies were pursued with more concentration. Rejoicing in the newly imparted activity of my body I roamed over fields and mountains, observed the lilies of the valley and birds of the air, and sought to commune through Nature with Nature's God."

This is a striking example of the unification of self wrought by the Christian monotheism out of the heterogeneous polytheistic faith.

The breaking of bad habits is a common phenomena in the general conversion. Here we have other examples:

"I came to discontinue my cigarette and drink habits and a great change took place in my general behavior. The objective evidence is the surprise on the part of my non-Christian friends at such remarkable and complete change."

"The greatest struggle I encountered after my conversion was a moral one. Although I had fought with all my might, victory was not an easy one. But I was conscious of the fact that morally my conduct was greatly improved, and many a friend marvelled at the change. I refused to accept alcoholic drink that even my good father used to offer me."

Confucian teaching is purely egoistic while Christian morality is both egoistic and altruistic. Here is an example in which a convert reflects the altruistic Christian teaching:

"Since I became a Christian, my sympathy for my fellow men has grown deeper, and I have learned to associate with them in a kindly and loving spirit. I trust all in Christ, and now my life is free from cares and I am happy at the thought that I can look forward ..."

Meditation on the life of Christ, and the familiarizing one-self with the Bible and the incorporation of its noble principles and ideals, in one's thought, feeling and conduct, in the beginning of Christian discipline.

"The air was still. I was alone with the universe. I began to think of the Christ of whom I had learned much from the missionaries and the New Testament. I meditated upon his humble birth, upon his common and yet spotless life, upon his fearless and marvelous ministry, and upon his unselfish sufferings. I lefted my eyes and looked up to this new savior. He was not born in the palace of India, but in the manger of Bethlehem. He did not wear the garb of silk, but wore the working man's garment. In the place of the golden crown, he was crowned with thorns. Not a bamboo stick did he stretch to save a man, but his own arm. 'Come unto me,' sounded His tender voice within my heart, 'Ye that labour and heavy laden, and I will give you rest.' In him at last I found true and perfect rest."

Christian morality is not merely ethical but is combined with religious emotion and the sense of dependence. Christian conviction is not merely a recognition of one's own weakness but is accompanied by hope and inspiration. Here is a case in which the distinction is clearly made.

"After becoming a Christian, there has come, I believe, no change in my life as far as conduct is concerned, but in my ethical conceptions. Before I became a Christian, my faith<sup>was</sup> in the self. For every action, the man alone is responsible. It is I that do or undo. I alone can guide myself in my own life's journey. I alone can be trusted in all my personal conduct. But I came to see that there are many things which I could not do. Man is weak. By faith, however, he can become strong. I am not what I will, but I am what God willeth me to be. I pray for his power constantly so that I may become strong and fulfil the divine will. Formerly I believed in the power within and that was my power; now I believe in the power from above which acts on the external world through me."

One of the most important yet common characteristics of our converts is the unification of their thoughts and knowledge

by the belief in an Unseen Reality which exists behind all visible phenomena. The following case also shows us a vigorous development of self-consciousness which had been checked by Confucian teaching.

"It seems to me being all day long in the government office, that there are wings of freedom in the church. Here is despotism, there is liberty; here is hypocrisy, there is sincerity. It is not an easy matter to say why I am satisfied with Christianity. Since I became a Christian, chaotic thoughts have given way to unified knowledge, enabling me to apprehend God's power which lies behind all human histories and appreciate human life in its divinity and supremacy, and understand the significance of Christian teaching such as, 'Whosoever smiteth thee on thy right cheek, turn to him the other also', or 'love your enemy,' etc. When I met a strange drunken man on the street, I prayed for him saying; 'May Thy mercy be upon him.' This is a small matter to mention, yet such sympathetic attitude towards my fellow man I never experienced while I was in Confucianism."

The vocation of the ministry is often chosen as a result of conversion.

"After my conversion, I was vexed as to the choice of my vocation I had once cherished an ambition to become a soldier, but abandoned it and decided to be a Christian minister. Overcoming all the oppositions, I gave myself to the cause of service. Realizing the inadequacy of my training, I entered a theological school and began to have charge of a church. I had a severe struggle in that work but I was always happy in spirit. I felt the need of studying the principles and methods of Sunday school work."

Among the Japanese ministers, the great majority choose their vocation because of altruistic motives which have arisen as a result of conversion.

What is the significance of these facts from the standpoint of religious education?

(i) Conversion as decision.

Baptism is generally utilized in Christian communities in Japan, as a public confession designating a clear distinction between Christians and ethnics. Baptism is in its nature a mere symbol, yet any religious symbol has much greater and richer values than its theological aspect might indicate or its historical origin might suggest. Public confession gives one a new conviction, a new determination, and anew enthusiasm. By baptism one's position is determined; he is a Christian, and no more a heathen, his desire is now to follow after the Christian life, instead of the common ordinary life.

Public confession is one of the most powerful factors, by which one's conduct and feeling are consciously determined. Formerly he was floating with the current of the customs, and habits of his environment. Now he becomes a Christian, distinguishing himself thus in a non-Christian community. Upon him the public attention is concentrated; every body in his community watches his behavior, - at least he feels and thinks that such is the case. Before the eyes of his society, he must show his change. If he was a smoker and drinker, he determines to break the bad habits because Christians should not smoke and drink. If he was a 'moral aristocrat' he must throw off his moral pride, because Christianity teaches him that there is none righteous save Him. If he has not believed in Christ he must now believe on Him, because all Christians believe in the divinity of Christ. After all, conversion for an ethnic is a symbol

of the decision by which he consciously forms a new habit of thought, feeling and volition.

(2) Conversion as entrance to religious education.

Among the Japanese, as we have already seen, there are no adequate institutions for moral and religious education for the common people. There is no spiritual leader who gives advice and comfort to the people and guides them into the higher spiritual life. Without leader, without regular training, their moral and religious development is merely natural or accidental as it was in the beginning of <sup>the</sup> human race. Having become a Christian, the convert begins to adopt methods for his moral and religious training, reading the Bible, meditating on the life of Jesus, praying for the higher and better life; in the home as well as in the public and under the guidance of his spiritual leader he receives scientific instruction.

By the use of this new method, his moral and religious consciousness speedily progresses. Lester Ward gives us a clear distinction between the progress with and without scientific methods from the general social aspect. The following remark of his is applicable to the individual also. "All progress is brought about by adaptation. Whatever view we may take of the cause of progress, it must be the result of a correspondence between organism and the changed environment. This, in its widest sense, is adaptation. But adaptation is of two kinds: One form of adaptation is passive or consensual, and the other is active or previsional. The former represents natural progress, the latter artificial. <sup>progress</sup> The former result is a growth, the latter



in a manufacture. The one is the genetic process, the other the teleological process."\*In his argument he concludes that "teleological adaptation is the only economical adaptation."\*\* Conversion is then defined as a transition from genetic or natural progress to teleological or artificial progress in moral and religious development.

(3) Conversion as an elevation of moral conscience.

Conscience has been generally regarded as a single unanalysable, individual and infallible faculty, but this definition cannot now be defended. Conscience is a judgement which individuals produced upon experiences. Conscience is also the social pressure of the community on the mental life of its members. The social customs and expectation of his community bear upon the individual, his heart responds to the judgement of his society.\*\*\* A Christian community as a whole consists of many people of high intellectual and moral culture. Now the new convert becomes a member in this higher society where he finds himself in a lofty and healthy atmosphere and sees that his environment demands of him a much more ethical type of conduct than the former society has expected of him. By this social pressure, his conscience is awakened and lifted to the higher level. This elevation of moral conscience by social pressure is remarkably manifested in the stories of "Twice Born Men". Such cases are numerous among the Japanese.

\*"Dynamic Sociology" p.72

\*\* Ibid. p.75

\*\*\* Prof. Hutcheon, "Evolution"

(4) Conversion as unification of morality and religion.

Already I have dealt with the subject of the separation of morality and religion in Japan and we saw in the above examples its causes and effects upon human conduct as well as upon ethical conceptions. The problem of the relation between morality and religion, however, is not only for the Japanese but for the world. There are two general views on this subject: (1) Morality is wholly independent of religion, but religion helps morality. It gives a wider horizon. Religion helps us to see through the little to the great; it elevates duty by teaching that we are achieving manhood and womanhood, and thus fulfilling the purpose of God. Religion makes us see that the moral life is the realization on earth of an eternal purpose. It makes morality more stable. It adds the wings of hope to the distressed spirit of the moralist. The belief in immortality also is a help to morality. It checks low-minds, it gives hope to the despairing, it inspires the moral workers with new zeal. (2) The other view holds that religion and morality are one and the same, that though morality and religion are not yet the same in any life, they ought to be. It is an ideal to hold before us, Religion and morality have the same root and they have been beside one another in history. The fatherhood of God, and the brotherhood of man are corollaries; the Kingdom of God which is the aim of religion is the ideal of morality. Morality gains in attractiveness in power and in strength by its alliance with the spiritual. On the other hand the progress of morality helps religion by reacting on the notion

whic is formed of religion's term God.\*

Before we enter upon this discussion, let me recall the theory of the process of social and cosmic consciousness which I have dealt with in a former section. At first let us see the main characteristics of the moral consciousness. This consists of two phases; it is an objectively moral code or social pressure and a subjective judgement of the critical mind. These two phases are distinctly manifested in the moral term "duty". The term "duty" is like "conscience"\*\*\* a judgement which is determined by the social voice or expectation of one's community. The word "duty" has been in recent times highly emphasised in the ethical and religious field.\*\*\* "Duty" is, however, a stern judge in the moral court. It is essentially the critical mind, commanding "This we ought to do, that ought not to do, " but it is not like religion which is filled with love and sympathy. A pure moralist is like a judge in the supreme court, or the Red Devil in the Buddhist hell, who discriminate between every man's behavior, white and black, right and wrong, good and bad, but in this judge there is no heart. Once a Japanese writer said that there was no experience more unhappy than to live among so-called moral paragons. With their keen critical eyes they watch each other's every movement, action, and expression and yet there are full pride and jealousy. This characteristic is also manifested in the adolescent period in which the social consciousness

\*Prof. Hutchen, "Ethics"

\*\* see p.78.

\*\*\* Coe "The Religion of a Matured Mind", p.393.

grows to its full force. "Youth (the adult) begins to scorn all artificiality and all compromises, and .. it turns critic of itself and at times indulges in severe condemnation for not attaining the ideal at a bound. Self-exaltation and self-abasement may go hand in hand , the same person being stiff-necked, dictatorial in his relations with others but a cowering, timid creature in the presence of his own conscience. But the phenomena have a common root, since he practices towards himself the same intolerance that he shows toward others."\*

Thus in the social consciousness embracing strong cognitive and volitional elements, there is no room for religious emotions such as love and sympathy, and the sense of dependence. In this condition one's consciousness is always divided, one-sided, and chaotic. One is without inward unity or harmony in his personality. His morality remains forever egoistical. Now by relating morality and religion, the critical mind is accompanied by love and sympathy and hope and appears in a positive, constructive and higher form, as was illustrated by one of our subjects who prayed for a certain drunken man or for his own spiritual life. Formerly one was forced by outward social pressure or by the voice of "duty", now he is inwardly inspired by hope and joy. He is now inwardly unified and the intellectual, emotional and volitional elements of his life all tend in one direction, so that his morality gains in strength and power and becomes stable and perfect.

\* Coe, "Spiritual Life", p.67

In regard to the objective phase of social consciousness, its main force is social pressure . One's keen critical mind responds to the expectation of his society but not to moral principles or ideals which belong to cosmic consciousness. His moral standard is based upon the voice of his society but not upon the Unseen Ideal. Thus the moralist is extremely sensible to his reputation in his community. For him there is nothing more estimable than social opinion. The gossip of his fellows sounds to him like <sup>D</sup>ivine words, and he fears for his honour more than anything else.

Cosmic consciousness in its essential characteristic is belief in Unseen Reality. This belief produces an idealization of morality. In the process of this idealization moral codes turn to moral ideals and principles; relation between ruler and subjects, master and servants, into a human brotherhood, personal society into the Kingdom of God. Believing in the Unseen Truth as an ideal or principle, he <sup>can</sup> stand alone against the world. He does not fear the voice of the common people but only the voice of the Unseen Ideal.

This brings us to the conclusion that both of the above views of the relation between religion and morality are partly true. ~~Morality~~ comes into the world much earlier than religion. It is, however, an ideal or a part of the process of evolution that morality and religion should be unified in the development of human consciousness. For <sup>a</sup> defence of this view I would refer to the argument in an early chapter concerning <sup>the</sup> relation of the three different aspects of consciousness and here from <sup>the</sup> stand-

point of moral development; and I shall once more take up the subject as related to genetic psychology in the conclusion.

(5) Conversion as intellectual illumination.

To the convert the monotheistic faith is a new revelation. Formerly although the beauty of the Nature appealed to his aesthetic sense, she was simply a meaningless mass of hills, trees, flowers, birds, and animals. By the belief in the Divine Spirit Nature now appears to him the garment of the Supreme God, with full meaning and significance. So he "roams over fields and mountains, observes the lilies of the valley and the birds of the air, and seeks to commune through Nature with Nature's God."\* The rise of civilization and its fall, the prosperity of a nation or its decline in human history seems to him at first a chaotic confused mass of events. But he sees that in this rise and fall, these ups and downs, the Divine will is manifested through ages. Thus our convert has learned through the New Testament how to interpret Nature and through Hebrew prophets how to interpret human history. With these poetic eyes he also reads the Christian doctrines.

As we have already shown, our convert struggled with the supernatural element in Christianity, yet when he submitted to Christianity he immediately accepted not only what he apprehended but also the whole Christian system of dogma and creeds which in the period of his struggle seemed to involve supernatural and irrational elements. This was true also in the case of Paul's conversion. When he was finally converted he accepted the whole gospel including the supernatural and

\* see p.73.

the traditional as well as spiritual elements. In this experience there lies a danger, - that one's critical attitude towards the new gospel should be entirely submerged in the so-called intellectual surrender. And this critical attitude never will again be as powerful as it was before, unless it can be reinforced by a powerful stimulus. It is, however, not fair to assume that the intellectual element in one's religious consciousness is wholly checked and has become mere superstition. On the contrary, his intellectual activity accompanied by peace and joy and inward unity is more active than ever before. Now he has learned how to handle symbolic expressions in the Bible, he is a poet but not a scientist. He interprets the whole body of Christian doctrines in the terms of the knowledge he had already possessed or in the terms of the new experience which he has had and so he idealizes, spiritualizes the supernatural or irrational elements to a large extent, just as Paul developed his Christology from the tradition of the resurrection of Jesus. This type of intellectual activity is the so-called orthodox method of interpretation.

In this interpretation, as far as his understanding at the moment allows him to see, the group of religious ideas seems to him to be a unit and he is grateful for his new spiritual enlightenment. In the process of the further development, he meets again with intellectual difficulties and falls into mental stress and storm. With these secondary doubts or intellectual struggles I shall deal in the next chapter, 'Post-Conversion.'

CHAPTER V  
POST-CONVERSION

The ethnic conversion is by no means the final development of the religious consciousness; the battle has to be fought more than once. Generally the first conversion takes place between the first and the second stages in the process of religious consciousness. The real and higher development occurs in this post-conversion period. This experience from the general psychological point of view is simply a repetition of the former experience but from the theological point<sup>of</sup> view and from the standpoint of the development of religious consciousness, it is the most interesting and significant period. Doubt, storm, stress, the sense of sin, and the sense of mystery along with severe moral and intellectual struggles characterize this period. The central habitual thoughts already formed have begun to separate gradually and the group of religious ideas, to disassociate in a destructive process. After a long struggle, one finds a new foundation or a central group of ideas and begins to build a new system, interpreting the old terms into the new and adding new knowledge which he has gained. This process of ups and down, however, in the development of the religious consciousness seems to indicate a general tendency toward growth. The line of development of religious consciousness is rhythmical just as that of other forms of consciousness.

On this subject of post-conversion, we have full information



for investigation. But this is not the purpose of our thesis. Our main task is already done; therefore leaving elaborate analysis and discussion on this subject to another time, we shall set forth a few examples and then proceed to the conclusion of our study.

The process of post-conversion is so clearly divided into three stages that our subjects themselves often made these three steps. The nature of the third stage, however, is not always clear. The following case divides itself into three steps, but from our point of view practically two, the second and third being one.

"My post-conversion life may be divided into the three: (1) From 16-20 years of age. This period may be called that of religious enthusiasm. Christianity was conceived to be the highest religion of the world, and this conviction urged me to join every Christian movement and strive to tell of this of this religion to everyone I met. At times I thought that those who did not confess their faith in Christianity were sure to perish. (2) From 20-22 years of age. A reaction had set in, and a hostile attitude toward all forms of church work opposed in my mind. I did not attend the church once. The influence that played upon me at this time was somewhat obscure, but I lost practically all my Christian faith. (3) From 22-24 years. This was a critical period. The spirit of criticism prevailed in the study of the Bible, even my own personal attitude. It is hard to predict what changes the future may bring, but I hope to grow stronger in faith."

The following case gives more clearly three divisions. Here the type is predominantly emotional.

"I was made a Sunday school teacher and later the clerk treasurer of the church. This was in the childhood days of my spiritual life when the joy of salvation filled my heart. Such a period, however, was comparatively short. With the progress of the time, I came to experience a severe battle between good and evil within my mind such as I had never experienced before. I prayed and struggled but the joys of former days never returned to me. Then I began to feel that the church was an uncomfortable place where flattering words and formal meetings were cherished. I began to know that missionaries and pastors were not all

of noble character, and even the so-called Christians were not any different from non-Christian brethren. The church itself seemed to be egoistic in endeavoring to work only for the benefit of its denomination. These were the factors which caused my disgust for the church, and I became once more a child of darkness. And yet I was conscious of the fact that the church was much better than other institutions and I did not totally desert the church but continued to perform my duties. In this view, now on the surface and now on the bottom, I was floating and sinking meaninglessly almost along the shore of faith. In the meantime, I was a victim of typhoid fever and for sometime unconscious. Every one thought I would not live and every one kept aloof from me for fear of infection. But one day one of my fellow Christians came to visit me from a distant place. A hearty gratitude filled my heart. ... While I was on the sick-bed, I realized that the destiny of man is in the hands of God and we humans can not adequately control it. Thus I concluded to myself that if life is in His Hands, I must be, because my life is of some service to Him. I decided to give the remainder of my life to the work of God in a truly Christian Spirit. This had once before been advised by my pastor, but I was unable to decide definitely until this very moment. This one thing was sufficient to shed a flood of light upon my darkened heart."

Vigorous intellectual struggling is shown in the following experience, in which the old system of religious thoughts is almost entirely torn down and a new system is built upon a new foundation. Yet the old material was not entirely thrown out. This type of Christianity is very common among liberals in Japan as well as in this country.

"(1) Zeal without knowledge.

... Believing transcendental wisdom and knowledge come only from above through prayer and through the Bible, I read the Bible with enthusiasm and often I thought that I would never read any other book. In this period my spirit exalted and could boldly preach the gospel to the world with a single book, the Bible, and could dispute against scholars of this world. This was a period in which religious zeal was burning in my mind, without either knowledge or experience. I had, however, the deep religious experience, communion with God which was the foundation of my religious life for the rest of my life.

(2) Knowledge without zeal.

.. After five or six years, there was a great change in my faith. When I went to Kyoto, I met a Christian theologian, Mr. K. preaching that Christianity in the

New Testament is not the real teaching of Jesus, but dogma in which pagan philosophy is confuted. If one would see real Christianity, he must distinguish it from pagan Christianity, and must discover the real teaching of Jesus through historical study. In Japan about the year 1890, a theological dispute concerning the Trinity, the divinity of Christ, immortality, redemption, miracles, aroused the Christians, bringing doubts after doubts, sifting off one after another. It seemed to me as if the foundation of Christianity was entirely destroyed. At this time, I happened to come to America. I endeavoured, at this opportunity, to find a solution of these problems under the guidance of well known theologians and professors in Universities and Seminaries. .. The book, "Teaching of Christ" (?) by Wound(?) shed a light upon the solution. ... and I thought that though I deny Trinity and refused to accept the divinity of Christ if I cling to the single teaching 'God is Father,' I had a message to preach, and could convert the world to Christianity. But alas! the hope was an illusion! The missionary spirit in me grew cooler and cooler. In this period I gained much knowledge but religious zeal faded wholly away.

(3) Intellect with religious zeal.

I was confronted with a great problem as to, how intellect and religious enthusiasm can be unified. At first I was filled with earnestness yet the intellectual element was lacking. Now my knowledge had increased tremendously in comparison with the first stage, yet my religious faith and zeal had vanished. The same phenomenon may be found in Christian churches, as orthodox Christian churches have vital enthusiasm but without intellect while Unitarian churches or other liberal churches are rich in intellect but have no religious spirit. I thought: Is there any Christian who holds both intellect and zeal at the same time? ..By chance I was led into the library of the Iowa University by my friend and I found there a book, 'The Greater Christ' (?) by Herron (?). This was the first time I had heard of him. ... I called on him in his home. After having a long conversation on this subject, I was invited to attend his lecture on Christian socialism which was given in Iowa University. It gave me a greater impression of his personality in which I found the ideal unity of religious zeal and knowledge. I saw every soul in his lecture room was inspired by his burning religious enthusiasm. I saw in him the prophetic spirit of ancient Israel. In his lecture, every dead passage in the Bible seemed to me revived with a new interpretation and with new meaning. Then I decided to stay there to search the essence of his teaching. ... (According to his theory) the fundamental principle of the teaching of Christ is not to build up orthodox Christian ideas, or dogma, nor philosophical nor theological, nor religious systems but a new society. His sole ambition was to build a new

ideal kingdom in this world, his teaching was to inspire this single spirit or ideal in all mankind. His desire was not to bound man's freedom by creeds nor dogma, nor by a new religion, nor by the church, but was to develop the divine spirit in human hearts, to drive out selfishness, wickedness, sins from every soul in order to build a new Jerusalem in this world. With this apprehension of Christianity I entered into the study of sociology from a static as well as a dynamic point of view. Then for many years I continued my study on this line. Now I have come to conclude that modern civilization and modern constitutions of society are absolutely wrong. Revolution or reconstruction of the whole society! - "This is my message to preach."

In the disassociating process of the group of ideas or in this destructive development one does not tear down the whole system of thoughts at once, but takes one idea after another, separates each from the group and clings to the part which he apprehends, leaving in doubt those which he cannot understand. This type of thinking is called orthodox liberalism.

"At first my faith belonged to the orthodox type of Christianity, accepting the whole Bible as infallible, and perfect. Twenty years ago, however, the storm of the higher criticism of the Bible began to threaten the foundations of Christianity. In the beginning, I did not pay attention, considering it only a temporary agitation. The theological storm, however, grew so violent that I had to defend my own position. I began to fear the danger and weakness of my faith without a satisfactory rational foundation. After I studied some years I reached the conclusion, that the content of the Bible must be divided into two: one which I believe in and another which I cannot believe. I had changed my conception of the Bible as a unit. In this way, I found a safe course by which I could escape from the storm of higher criticism. Another difficulty was the nature of God as righteous. In the last twenty or thirty years of my preaching, the members of my congregation brought up the case of Job's trials. In the solution of this problem I have suffered tremendously, yet I cannot explain it."

Mystical experience is one of the most powerful factors operating to hold the orthodox Christians in their faith. If one has had this mystical experience, he often remains in the type of orthodox Christianity for ever.

"In the middle of the construction of the new church, after some trouble among the committees, they resigned all together, and new committees could not yet be obtained. The work was already started yet there was no money to pay for it, no men to look after it, but I alone. The whole responsibility I must bear upon my own shoulders. Where should I go to find aid? One night I went to the top of the hill and prayed. Looking up to the heavens above I saw the eternal stars shining. Looking down beneath, dark fog covered the whole city and every thing around me was so quiet and calm, the whole world seemed to me in slumber. At that moment, I heard the mysterious voice of God saying, 'Believe and Rise!' How clear it was! I arose unconsciously and praised God. It was the beginning of August, and before the end of the same year we had the dedication of the new church. Oh, how mysterious that voice was! It was too objective to be subjective, yet too subjective to be objective. I cannot explain it. But I know one thing; - It was a Divine voice which spoke to me as He spoke to the ancient Hebrew prophets.

In the following case, healing power over mental diseases is interpreted into religious terms.

"I give my advice to the modern liberal movements which have lost their way, to start out again in a new direction (read my magazine on this subject). I believe in miracles. Not only have I faith in them, but I am practicing the power, although the results may be partly explained by psychology. For the last three or four years I have healed over two thousands people, whose mental diseases could not be cured by the doctor. From this experience, I firmly believe in the power of spirit which is described in the Bible. Also I apprehend the mind of Jesus who practised healing of sickness while he was preaching. Again I understand where lies the truth in Christian Science and the source of its supernatural elements. (I am going to publish a book on the subject of mental healing and religion). By the experience of mental healing I believe in the power of God, the Holy Spirit, prayer, communion of God which can never be explained by scientific reasoning. After all I confess I am still a Christian belonging to pure orthodoxy and I believe in God, in Holy Spirit and in Jesus Christ."

We have seen vigorous intellectual struggles above and here we have severe moral struggles.

"From an outward view, my life was that of simple student from high school to college, yet within me there were doubt, storm and stress which cannot be described by any words, although I attained the worldly satisfaction which

I wanted. This better experience, however, was the forerunner of a new joy and peace which followed after it. I must then give thanks to God. My life during this period was inconsistent, contradictory through and through. On the one side I was longing for the bright world, striving after ideals with enthusiasm, and I could do something, yet on the other hand sinking into the dark world, and wandering in the region of doubt, storm and stress. Within me there were two selves, one self clinging to God, another self against God, stained with sins and wickedness. ... More than once I confessed my dreadful sins before the divine altar, yearning for God's aid and salvation. ... In concrete form, one self inspired with infinite love of God, longing for spiritual life. I devoted myself to home life, offered myself for every social welfare movement, church, young men's club, etc. I enjoyed talking about Christian faith, and loved to teach Sunday school children. .. The another self committed every falsehood against God, against parents, against friends. One time I feigned false sickness to secure more money from home, one time I became a slave of love. Within me jealousy, envy and worldly ambitions were burning. ... 'Oh wretched man that I am! who shall deliver me out of the body of this death!' I cried. .. But now I believe in Jesus Christ who delivered me from awful sins, so 'I thank God through Jesus Christ Our Lord.'

Belief in Jesus Christ, belief in the Cross of Christ is not so much theological with our subjects, but ethical and moral, as it was shown in the above case. One of the most prominent Japanese Christian writers says:

"If my Christianity is not evangelical, it is nothing. If the cross does not save me, I am not saved. I know not how it is with others; but with me the Cross is every thing. My righteousness is in it, my sanctification and my salvation as well. I know I am not a member of any 'orthodox' church, but orthodox or heterodox, I cannot let the Cross of Jesus Christ go from me. I have deep ethical need for it, and I have no peace without it."

Before I interpret the above data, I must explain the religious situation in Japan, from a theological aspect. As a whole Japan is a new field for Christianity. In a new field there is always freedom and liberty. All Christian ministers as well as laymen are liberal in the broad sense. They interpret the Bible and

and Christianity as they please, according to their own experience and knowledge. Among Christians there is no theological pressure. Until the last two or three years there was not made distinction between Unitarianism and the Orthodoxy much less in other denominations. One moves freely <sup>from</sup> one church to another according to his own circumstances. Usually there are not enough churches in one town to make possible the distinctions between Methodist, Presbyterian, Congregationalist, and Unitarian, etc. If a man is a Christian and he finds a Christian church near home he attends that church without any consideration of its distinct denomination and becomes a member of that church. Japanese ministers are so rich in religious experience, as we have already seen above, that their religion does not have to be cultivated by theological argument but only through human experience. Their preaching does not lay stress on theological discussion but on religious experience. Here we have a great chance to investigate the real voice of the human heart developed freely, without being influenced by the artificial, theological, social complications.

(I) At first religious enthusiasm burns in the new converts, but usually a reaction from this emotional excitement follows and the temporary zeal is chilled down. His critical eyes open once more towards the new gospel. Before he looked at Christianity from the outside as a stranger but he sees it now from within as a member of the Christian family. He observes real Christian life within himself as well as with others. He studies the Bible in a more systematic way than before, and learns

theological arguments. Now Christian life seems to him not so easy as he had expected, Christian teaching is not so simple as he had thought. There ensues moral and intellectual struggle within him once more.

(2) In the secondary stage of doubt, storm and stress, the intellectual converts tend to go over to liberalism from orthodoxy, while the emotional and mystical type remains in the orthodox faith. The process of intellectual conversion is the disassociating and associating religious ideas as I have already fully shown in the case of the first conversion. The result of conversion of this intellectual kind is not always clearly stated by our subjects. Only one case in which the results of conversion were clearly apprehended and stated, I have found among my data, viz: the example quoted above in which one was converted into Christian socialism. I have found also two cases where both reached the conclusion that to "worship humanity" was the end of religion. One of them studied in Union Seminary and published an article on the "Confession of My Faith". At first he showed the difficulties of a logical approach to the idea of God, His personal being, His character of righteousness and love, and assumed that they are simply superstitions. In conclusion, he confessed his faith in "humanity" which seems to me to be based upon Comte's religion. His idea of humanity, however, is an ideal as abstract as Christian faith in God. This argument then did not provide logical or intellectual satisfaction to human conscious-



ness any better than that of the Christians'..

(3) Here we meet <sup>for</sup> the first time subjects who struggle with moral sins. In the consciousness of the converts morality and religion are now united. Moral consciousness no longer plays its part alone in life, but unites with feeling; joy, and sorrow, hope and disappointment, love and sympathy, and the sense of dependence. Formerly the standard of morality was practical ordinary experience or the voice of his community. When he observed his fellowmen, he found all sorts from the top to the bottom of society. In comparing himself with others, he could be easily satisfied with his own conduct. Now, believing in Unseen Reality, his moral standard is idealized. It is no longer the judgment of the community ~~for~~ that he keeps in view, but an ideal or absolute standard. To him the moral principle seems to be more real and true than this visible world. He longs after the ideal with enthusiasm, yet he cannot attain <sup>it</sup> at once. It is a natural consequence that he comes to be dissatisfied with himself in comparison with an ideal self. He sees now that there lies a great gulf between himself and the ideal self. After severe struggles he submits to God whom he worships and experiences the sense of forgiveness of sins. Having learned already the great interpretation of the Pauline theology concerning this moral dependence, he sees light on the problem. To him there is no more adequate explanation of his experience than the Pauline Christology. When he accepts this interpretation he must believe by the law of association in the divinity of

Christ, and in the Cross of Christ, and in the doctrine of Atonement. His theory, then, is not based upon mere theological argument nor the traditional superficial view, but is deeply rooted in the moral instinct and the sense of moral dependence. Therefore until this experience decays from his memory or a more adequate interpretation is offered, he can never change his faith by a mere theological argument. This fact is remarkably illustrated by those subjects who were highly educated, and familiar with every modern liberal movement, and independent in a Christian community and without any social obligation to be orthodox, yet still hold the main orthodox view because of their "ethical needs" or strong moral instincts.

(4) A mystical experience also causes one to retain his theological views. This experience usually is interpreted in the terms of the Holy Spirit, miracles, prayer. In my data there are many cases similar to the above examples. Those who have had this experience cannot be satisfied with a modern psychological explanation. No subject in religious psychology is more difficult than that of mysticism. The literature of this subject is very large, yet very obscure and very inadequately edited. Furthermore those who have written about mysticism have either been so overawed by it or so hostile to it that their comments often have little interpretative value. The mystical absolute conviction has so impressed writers like Baron von Hugel and Miss Underhill that they are

not sufficiently critical of the documents and data, and are apt to take for granted too soon that the mystic is a genius. On the other hand the rationalists place the whole subject at once in the region of pathology and treat mysticism as a mental disease, - like George Santayana.\* After all there is a sense of mystery in every human, which plays an important part in religious consciousness, and therefore we must be more respectful of this subject than the rationalists are. Figgis says in a lecture; "Man is all mystery himself, and in his heart are the underlying springs of romance, of that strangeness and joy in the heroic which strives ever to reach beyond. 'To find God' as has been said, 'is the true romance of every soul'. Our adversaries tell in scorn that Christianity is incurably romantic - thank God it is, the great, the supreme adventure, and beside it all others seems dull and mean."\*\*

From the point of view of religious psychology, there are two types of orthodox people: those who lay stress on the doctrine of redemption from the sense of moral dependence, and those who lay emphasis on the Holy Spirit, miracles, prayer, from sense of mystery.

After all, our cases do not furnish data for the full investigation of the characteristic results of the secondary conversion. This is due to the fact that the development of religious consciousness in these subjects does not yet reach up into its higher stage. In order to see the full characte-

\* Prof. Hutcheon, "Religious Psychology"

\*\* "Gospel of Human Need" p. 29.

ristics of the secondary conversion, we must leave the primitive type of our subjects and turn to the religious geniuses of the world such as those who are treated in the book, "Cosmic Consciousness".

## CHAPTER VI

## CONCLUSION

In as much as I have appended conclusions at the end of the various chapters of the foregoing study, I will go on to make some theoretical and practical deductions from these conclusions. Our aim in the study of ethnic conversion has been to investigate its significance to religious psychology and religious education, and therefore the following deductions are not our main purpose in this treatise. They are, however, necessary in order to bring out the full significance of Christian teaching and of the results of our study.

## I. Theoretical Argument

Christian apologetics, according to Crafer<sup>\*</sup> is divided into four parts: physical, psychical, moral, and spiritual. Our chief argument shall be the psychical, but the moral and spiritual arguments shall be used in some measure.

In Japan to-day, opposition to Christianity is quite strong among <sup>the</sup> educated class, as we have already seen in earlier chapter<sup>s</sup>. Their main arguments are the following.

(I) They look upon all religions in much the same light, saying, "The paths at the foot of the mountain are far apart, but they all lead to the same summit and command a view of the same moon."\*\* Among liberal thinkers in this country we often hear the same opinion in the saying that Buddhism, Judaism, Confucianism, Christianity are much the same; there is no difference between these greatest world religions.

\* "Ency. of Religion and Ethics by Hasting" Vol.I p.623.

\*\* "The Faith of Japan" p. 158.

The aim of religion is to lift up our spiritual life and it can be done by any of these religions. Why, then, do we send vast amounts of money, <sup>and</sup> send missionaries to the East in order to convert Buddhists and Confucianists to Christianity? The trouble is that this view is merely superficial, just as though one were to say, Why educate the ignorant because they are human beings as well as the cultured and both are happy and enjoy themselves alike! First of all, we deny the premise - that all these religions are the same.

There are stages in the development of religion as well as in the process of the individual religious consciousness. The characteristics of a religion are determined by the stage which it has reached. Often the characteristics are extremely specialized by stamping out other elements that have been already developed or by checking the further development of new elements in the religion. In Shintoism and primitive Buddhism, self-consciousness <sup>is</sup> strong yet social consciousness is ~~very~~ weak. Polytheism in these religions is due to the inferior development of the social consciousness. Historians tell us that the transition from polytheism to monotheism is caused by political, social, and moral influences. Indeed in the development of Judaism, when the prophet Amos declared Yahweh is righteous, monotheism burst entirely out from the shell of polytheism. In Confucianism the social consciousness alone prevails, crushing on the one hand the development of the individual self, and on the other checking the growth of idealization or of cosmic consciousness. In Buddhism the worship is directed

to the Absolute. One phase of cosmic consciousness alone is emphasised, while others are completely neglected. This means that this form of religion develops into mysticism in which the individual and social consciousness are submerged by absorption in the Infinite. In Christianity we have the perfect union and complete development of these three phases. Vigorous individual self-consciousness accompanied by cosmic consciousness or the sense of dependence, appears in the religious term "inspiration", or "will of God". "Inspiration" or "will of God" is not merely a determination of the self nor the solution of a problem, but a conviction unified with religious feeling. It is the highest form of self-consciousness. The term "love" is the best expression we have for social consciousness in its highest form, which is involved in cosmic consciousness. It is not mere feeling but a feeling accompanied by the Ideal. The belief in Immortality is the best example of the unity of the three phases of consciousness. It contains the sense of self-preservation, the demand of moral conscience, and the idea of the Infinite. Above all, the term "God" in Christianity is the term which best unifies the three phases - intellect, volition, and emotion. It is, then, not true that "The paths at the foot of the mountain are far apart, but they lead to the same summit." There is only one way to reach the summit that is, Shintoists, Confucianists, Buddhists must be converted to Christianity which is the highest and the most perfect development of the religious

consciousness.

(2) In the second argument against Christianity, the cultured class in Japan lays stress on culture considering religion merely a means to attain this end. One of the Japanese scholars says, "In what religion do I believe? I cannot answer that question directly. I turn to the Shinto priest in case of a public festival, while the Buddhist priest is my minister for the funeral service. I regulate my conduct according to Confucian maxims and Christian principles."\* The religious situation in Japan to-day is intimately connected with the culture of Medieval Japan. That culture was dominated by the Samurai (warrior class). Culture, however, is essentially egoistic and pragmatic just like Confucian teachings which are much inferior to Christianity as I have already shown.

(3) Another Japanese scholar made an attack upon Christianity, saying, "That in spite of the best efforts of missionaries, Christianity does not made a marked progress here is simply due to the fact that the higher and educated classes are not so prone and receptive to miracles and the supernatural. How can it be otherwise when Western missionaries preach to us blind faith in the sanctity of the Bible, and the consequent acceptance of all miracles contained therein, while Western teachers and professors preach us the supremacy of reason, the necessity of scrutiny, and the disbelief of anything supernatural."\*\*

\* Harada, "The Faith of Japan" p.160

\*\* Ibid. p.161.



We met again and again cases where our subjects had difficulties with the supernatural elements in the Bible. The term supernatural or superstition to-day is often used in the<sup>a</sup> vague sense. The average man is prone to use superstitious or supernatural as antonyms of science. To him any thing which he does not consider scientific is superstitious and hence unworthy of acceptance or belief. Any one, then, like the scholar quoted above, who has this prejudice in favour of science, is liable to reject all religious faith; nevertheless science itself often contains superstitious elements. There are, of course, many supernatural elements in Christianity and in the Bible, yet by scientists, belief in an Unseen Reality or in religious ideals, principles, and experiences is frequently regarded as supernatural. In genetic psychology, however, the development of the ideals or belief in Unseen Reality has been carefully studied in recent times by scholars and many of them have reached the conclusion that the line of progress is "from morality to religion". Baldwin says "as the ethical sense now grows up, the growing sense of personality becomes the theatre of new and still more profound mysteries to the child. He now gets within himself the new thought of personality ~~called~~ the ideal which demands recognition over and above the rival selves which have hitherto played back and forth in his mind."\* The ideal becomes more clear in him by means of the development of imagination, association, idealization, etc and reaches the realms of the Unseen, the existence of an ideal

\* cited by Kato, "Psy. of Ori. Relig. Expe." p.76.

being.\* If a belief in an Unseen Reality, or in the mystical experience is not necessarily superstitions, then the problem before us is: how shall we discriminate between the truth and those superstitions which we know are commonly coupled with the truth? For this problem the above study brings us the clear answer: that is, the criterion for the supernatural and the natural is human experience, but not its interpretation or its expression. Scientific explanation of human experience contains superstitions or false interpretations as much as theology does because it is not real experience itself but an interpretation.

The weakest point in the scientific interpretation is its abstract method, - the use of a portion of experience as the type. If a conception or a term is interpreted by another term or terms, it often loses its significance. Take the notion of God for example. Its content is very rich involving the demands of the cognitive, volitional, and emotional elements of the human heart. If it is interpreted into the philosophical term Reality or Unseen Being, it loses its significant human qualities which have grown up about the notion through thousands of years, and which have been accumulating and unifying all human experiences into a unit, the conception of God, and it singles out the abstract conception, Being, dropping all the rest of the qualities. If there are, therefore, superstitious elements involved in the religious terms, it is wiser to drop out or correct the super natural than to create a new term, because it

\* "Psy. of Ori. Relig. Expe." by Kato, p.76.

takes again many centuries to develop and enrich its content. This is the very reason why a philosophical interpretation of God does not satisfy the human heart, and why a philosophical sermon does not appeal to the religious people.

Furthermore, a human experience is always an intricate and complex thing, especially a religious experience. Religious experiences can neither be interpreted alone in terms of cognition nor volition nor emotion but <sup>in</sup> all of them. It never can be adequately interpreted in the terms of science or philosophy. This difficulty in the expression of religious experience forces us to create animism, or symbolism, and to express religion in poetic form. Theology, then, is an interpretation of religious experience which is an art rather than a science. This leads us to conclude that any dogma or creed without its original religious experience is meaningless. On the other hand, whatsoever the religious doctrine may be orthodox, or heterodox, Trinity or Unity, if the doctrine is an interpretation of a human experience and which seems to one the adequate explanation of that experience the doctrine is true to him. Since religious dogma, or theology is an interpretation of human experience which affected the whole personality, if any theological discussion, any religious teaching, any dogma does not interpret our religious experience, then the teaching or discussion, though it may be logical, has not only no religious value but is meaningless.

With this standard of religious experience for judging

religious teaching, however, we have a further difficulty, viz., our individual experiences differ from each other. For the solution of this difficulty our answer has already been given. Since Christianity as has been shown, is the most perfect form of religion, we have to-day, we must go to the history of Christianity in which the religious consciousness in its highest form is manifested, in such Christian leaders, as Jesus, Paul, Augustine, Luther, etc.

From this standpoint, I am opposed first to the philosophical sermon or to the use of philosophical or scientific terms for the expression of religious experience. Secondly I am opposed to absolute freedom in religious teaching. When the most highly developed gospel, that of Jesus, is interpreted or changed by the primitive type of mind or undeveloped religious consciousness, the gospel of Jesus degenerates just as Christianity fell to a lower level when it was carried into Mediaval Europe. Thirdly I object to any theological teaching without the explanation of their original religious experience. Finally I reject a minister whose mind is not capable of understanding the deep religious experience which was enjoyed by our leader, Jesus Christ, especially a youth as a minister whose religious consciousness has not yet matured.

(4) The most distinct opposition to Christianity which exists among the Japanese comes from the discussion of its ethical principles. The critics assert that neither loyalty nor filial piety finds clear expression in Christianity and since these

two principles are the very central pillars of Japanese morality, a religion that slights them is considered not only unsuitable but a positive menace to the state.\* This argument simply shows their own ignorance of sociology and the development of morality. Filial piety is the most primitive instinct in the human soul. Loyalty is a product of the feudal system of the Mediaval age. If loyalty and filial piety are really "central pillars" of the moral system, the moral standard are then too low.

(5) Japanese conse<sup>r</sup>vatives say that Japan has already her own religion and has therefore no need for the Western religion. Agitation for the preservation of the native spirit as against the foreign is not confined to the Japanese. To this criticism my answer is: The very reason why the Japanese need Christianity is to break down this narrow conservative national spirit and develop a spirit of universalism.

On the other hand, the same attitude of nationalism and egoism is often manifested in arguments against foreign missionary work in this country, that we must first look after our own people, and that instead of spending money for other countries we ought to build more churches among our own, to extend social work among our own Americans, improving their conditions of housing, food, clothing, and providing adequate equipments for recreation, pleasure, and amusement. This argument is reasonable when heard from sociologists because their interest is always pragmatic and egoistic. With religionists, however,

there is nothing more irreligious than such an argument. As far as sociologists are concerned, they simply lay stress on the improvement of social conditions in this country. This is right so far as it goes, but they should not go beyond their own realms and attack that profound expression of religious consciousness, foreign missionary work, for in this they not only show their own irreligious spirit but do tremendous harm to the development of religion among their own people. Much less should ministers be contented with this argument.

First of all, nationalism and egoism seem to differ from each other so widely that they cannot be related except from the psychological point of view. Psychologically the two have the same root, "self love". Patriotism or egism is one of the most primitive human instinct. It involves self- and social consciousness but not religious consciousness at all. Once a writer said that he who loves his country alone loves himself alone.

In the above study, we have shown the conception of the altruistic spirit, its nature, its value, its origin, and we are convinced that the altruistic sense is the profoundest characteristic of religious consciousness. It is the heart of Christianity. It is the best test for measuring religious spirit in an individual as well as in a community. And the foreign missionary work is the highest and concretest expression of this altruistic religious consciousness. If one want to see actual evidence for this argument let him turn to the history of Christianity where he will find numerous illustrations.

In the old time, it used to be said, "learn to do by knowing", but to-day psychologists have discovered also that we "learn to do by doing and learn to know by doing". From the point of view of education there are two phases, "impression" and "expression" and they have equal value. Thus foreign missionary work as the highest expression of the religious consciousness is needed for the development of our own religious consciousness as much as for the sake of others.

What Christianity summed up means to the ethnic.

- (1) Christianity presents a conception of a personal God, which perfectly satisfies our religious consciousness. The human soul can never be contented with an Absolute Reason or a vast Unknowable, or a Pantheistic All.
- (2) Christianity offers a positive view of life. Oriental religions are passive, even pessimistic. In Christianity there is sorrow and misery yet this pessimism is overcome by the strong religious feeling of hope and joy and by the belief in the final triumph of righteousness.
- (3) Christianity unifies and turns in one direction, these three consciousnesses, self, social, and cosmic, and the three phases of consciousness, the intellectual, emotional, and volitional.

The development of religious consciousness may be defined in the term of Herbert Spencer as a process from indefinite, incoherent, heterogeneity to definite, coherent, homogeneity of human consciousness.

## 2. Practical Argument

On the practical side, <sup>our</sup> main problems are as to missionary methods and religious education. There is no more serious problem in Japan to-day than that of the lack of organized religious institutions. As a critic of the situation said; "In Japan to-day there is no longer a dispute between Christianity and the native religions but between Christianity and nothing. Buddhism and Shintoism have lost their hold and the Japanese to a considerable extent, are losing their ideals. They are drifting without faith and hope. In this crisis the government issued a well known Imperial educational precept, and the schools have undertaken moral teaching according to this precept. Moral education by the state, however, is not the best method because of the following considerations: (I) Whatever the moral standard is determined by the state, morality is always limited in that country by space and time. Morality in its highest sense must be universal beyond a tribe, a nation, or a race. James Dennis says in his great book, "Christian Missionary and Social Progress", "Its (Japan) ethical basis and its moral trend both lack the highest and most efficient elements of educational power. It is not meant that ethical instruction is altogether neglected, but that it is based purely upon patriotic ideals derived from national consciousness or from social custom, with no inspiring religious incentive and hardly any pressure of supreme authority to support it."\* (2) When morality

\* Vol.III, p. 49.



alone is taught without religion, it hinders the development of the unification of morality and religion in practical and theoretical ways. It is curious enough to see that with modern educators, intellectual, volitional, and even physical training are so strongly emphasised, yet emotional training is absolutely neglected. In moral teaching there is some regulation of feelings but it is entirely negative, but not positive. One can easily see, if he carefully observes his own mind, how his emotional nature strongly commands his whole behavior; his reasonings, his arguments, his desires, and his ambitions. Lafcardio Hearn once gave a lecture on this subject from a literary standpoint, showing how popular novels, stories, are powerful agencies for controlling the whole community, its habits, customs, ideas, and ideals, while a philosophical system, or a scientific theory has little influence over a society as a whole. This great work of developing the emotions as they should be can be efficiently accomplished by religion. From this point of view, if any religious teaching does not lay stress on the emotional, it loses the best part of its function.

The most serious problem in Japan, however, is not that the cultured classes are without a religion, but that the common people have neither been trained in morality nor in religion and are floating along day after day without any principles or ideals of life. If we turned to the social condition in Japan we might shed a flood of light on this subject but our space does not allow.

The development of religious consciousness in the Japanese, as we have seen entirely "accidental" or a "natural growth" of the hard struggle of life. To awaken the highest consciousness in a soul is almost like making a new invention; it is difficult and takes time. There is economically a tremendous waste in human progress involved. If the Japanese are trained with adequate religious exercise their minds will be developed without much suffering and waste of their energy, and they will pass over the harshness of transformation without much suffering. Generally the mental process of our converts is rather emotional and sudden, even the intellectual types of conversion do not take place gradually, and the storm and stress before the conversion can be removed.

Thus we have seen how far Japan is in need of the Gospel of Christ. Above all, she needs good educated missionaries. It is not, however, the purpose of this thesis to describe in detail what an ideal missionary should be. But we are going to give a few outstanding characteristics of a good missionary.

(I) A true appreciation of Christianity in its practical life and a genuine enthusiasm for evangelization. The best example of this type of Christian personality and enthusiasm in the missionary field in Japan was priest Nicholai. "In 1860 a young monk named Nicholai went to Hakodate as chaplain to the Russian diplomatic consulate. Being a man of God, and unable to content himself with the formal side of his work, he devoted as much time as his duties permitted to preaching

the Gospel to the Japanese. If the history of missions has proved anything, it has proven the value of personality. Great spirits have always obtained results where weak or warped ones were helpless. Nicholai was a great personality. Gradually there grew up about him a mission of splendid proportions. So widely did he plan and so efficiently did he labor that before <sup>long</sup> episcopal oversight became necessary for the thousands he had gathered in. It was abundantly evident that the man of men for this office was Nicholai, who accordingly was consecrated and became, and was until his death on the 16th of February, 1912, the Russian Orthodox bishop of Japan."\*

(2) To be a successful missionary not only must one have a great personality but also a good scientific education especially on the subjects, (a) History of religion, (b) Psychology and sociology, (c) the science and history of missions, (d) pedagogy and (e) language.

Above all, he must give the most careful attention to the relation of Christianity to non-Christian religions. He must be prepared to define to himself at least what he means when he says that Christianity is the best or absolute religion. What is still more fundamental perhaps, he must be able to show what Christianity itself is. This present treatise, I hope, sheds some light upon the problem as to what Christianity is and as to what its relation is to non-Christian religions.

\* "Japan Advancing-Whither?" p.175.

## APPENDIX

Mr. K. T. Maruyama, a student in my classes in the Meadville Theological School, Meadville, Pa., U.S.A., desires to collect data with the view of studying conversion among his own people. His purpose is entirely worthy and reverent, and I can assure those who may be inclined to answer his questions that he will make good use of their answers.

Robert J. Hutcheon

Professor of the Philosophy  
and Psychology of Religion.

The purpose of the following questions is to discover some relation between the actual changes of mind in its religious experiences, or conversion and Christian teaching. It is believed that definite scientific knowledge of those actual mental changes which are the result of Christianity may be made of great assistance in missionary work.

Your answer will be treated as confidential if you so desire. If there are any marked experiences in your religious life which the questions do not bring out, please describe them, also if you do not care to answer all of these, please do as many as you will. Kindly write in Japanese or English plainly. Send answers to questions to the following address:

K. T. Maruyama

Meadville Theological School

Meadville, Pa., U.S.A.

(1) Sex

(2) Age

(3) Occupation

(4) Education: school education, classics, Chinese, Japanese, English, etc.

(5) A brief history of your family. What is your father's occupation? What class does your family belong to? (Warrior class or commoner.) Describe the religious customs of your family.

(6) What kind of religion (Buddhism, Shintoism, or Confucianism) has the most influence in the place where you were raised? State the name of the town, temples, and the churches, if there were any prominent ones in the town.

(7) What religious customs did you follow in your childhood? If you worshipped any gods, what gods were they? Indicate the names of the gods and their characters. Did you have any special reason for worshipping them, or was it merely your family custom? What gods did you like most, and why? What prayer did you offer to them and how <sup>was</sup> it answered? If you had any mysterious experiences, tell about them.

(8) What was the chief ambition of your life? (To be a soldier, statesman, or richman, etc.) If you worshipped or admired any heroes (whom you liked), tell their names and their characters. What kind of books did you read most concerning your ambition and these heroes? Tell how you were affected by the heroes whom you worshipped or admired and by the books which interested you.

(9) If you had the experience of religious awakening before you were converted into Christianity, state your age, describe the experience, its motives, and its results. In this case,

by a religious awakening is a meant a deep impression which was thought to be religious, a craving to attain a higher religious life, etc.

(10) How did you come into contact with Christianity, and at what age? What opinion did you hold regarding Christianity and Christian people before you were converted? What were your impressions concerning the Bible at your first reading? What was your first impression concerning ~~of~~ foreign missionaries? Also of their manners? If there were specific ministers, friends, or books by which your were influenced to become a Christian, tell about the effect upon your mind, and also about their religious teachings. When you came into contact with Christianity were you persecuted by members of your family or by friends?

(11) What teachings of Christianity were difficult at first for you and what were easy? How did you come to believe in the existence of one God and how did you throw out your old gods? What did you believe concerning Jesus, the Bible, salvation? State in your own words what you believe concerning Christianity?

(12) Describe your mental condition preceding conversion. Did you have any troubles, sufferings, despressions, discontent, struggle for living, etc.

(13) At what age were you <sup>were</sup> baptized? Were you baptized of your own will or forced into it by ministers or friend? State your feeling when you baptized. If you were baptized in childhood, at what age did you become conscious of yourself as a real Christian?

(I4) Describe precisely the results of your conversion. How the world appeared to you through the new religion? Was there any change <sup>in</sup> your mental attitude towards your family and your friends? Was there any modification in your ambition and purpose in life? Tell all of the changes in habit, motives in conduct, feeling of happiness, forgiveness of sin, etc.

Was your conversion sudden or was it a long process? Were there any changes in your life which seem to you super natural and miraculous? Have you ever had any mysterious experience?

(I5) Did you always find it easy to follow the new life, and to fit into its customs and environment? Describe the process of your faith and religious life after your conversion. Have you had ups and downs in your religious experience? If so, what is it that has been irregular. For example, joy, peace, trust, worry, doubt of your acceptance, etc. ? Describe your present religious practice; attending church, private prayer, Bible readings, etc. What book in the Bible do you like the most. Name a few chapters in the Bible which appeal most to your religious mind. State a few bottom truths embodying your own deepest feelings. What would you know be and do, if you realized all your own ideas of the higher life?

\*\*\*\*\*

In short the whole question is this: what is your conversion its motives, its process, and its results. Leaving out your interpretation, describe the phenomena which happened as mere facts in your religious life and environment.

For Unitarian people who have been converted from a native religion to orthodox Christianity and then from orthodox Christianity to Unitarianism.

(1) Describe your experiences prior to the first conversion. What made you dissatisfied with your early religious faith? Tell of any special spiritual experience that you had at the time of your first conversion?

(2) What was the result of your conversion in your life? did it make you happier, change your ambitions, or reshape your way of life?

(3) What made you dissatisfied with orthodox Christianity? Were your chief difficulties intellectual or moral? What influences caused you to turn to-wards Unitarianism?

(4) Compare your first conversion and your second.

(5) As a result of your second conversion have you felt any lessening of your moral energy or of your religious zeal? What have been its chief results in your personal and social life?

(6) Going back over the religious experiences of your whole life, what seems to you now to be their chief meaning and value.



## BIBLIOGRAPHY

For general knowledge in this investigation, the writer is indebted to the lectures on religious psychology, philosophy, and ethics by Professor R.J. Hutcheon. The English in the paper has been corrected by various friends.

Ames, Edward Scribner. "The Psychology of Religious Experience"

Begbie, Harold. "Twice-Born Men"

Bucke, Richard Maurice. "Cosmic Consciousness"

Coe, George Albert. "The Religion of a Matured Mind"

Coe, George Albert. "The Spiritual Life"

Cook "Christian Faith To-day"

Crafer, F. W. "Apologetics"

Encyclopedia of Religion and Ethics by James Hastings

Vol. I. p.623.

Dawson. "A Study of Religious Consciousness"

American Journal of Religious Psychology, Vol. VI

Dennis, James. "Christian Missions and Social Progress" Vol.LII

Figgis, John Neville. "The Gospel and Human Needs"

G. A. R. "Japan Advancing-Whither?"

Harada, Tasuku. "The Faith of Japan"

Hutcheon, Robert.J. The lectures on Religious psychology,  
Ethics,<sup>and</sup> Evolution.

James, William. "Varieties of Religious Experience"

James, William."Psychology"

James,William. "Talks on Psychology and Life's Ideals"

Jastraw Morris. "The Study of Religion"

- Kato, Kajuji. "The Psychology of Oriental Religious Experience"
- Knox, George Williams. "The Development of the Religion of Japan"
- Legge, James. "Confucius and Mencius"
- Leuba, James. "A Study in the Psychology of Religious Phenomena" American Journal of Psychology, Vol. VII
- Leuba, James. "A Psychological Study of Religion"
- Starbuck, Edwin Diller. "The Psychology of Religion"
- Pratt, James B. "Psychology of Religious Experience"  
American Journal of Religious Psychology" Vol. V.
- Pattern, C.H. "Address at the First Unitarian Missionary Conference"
- Ward, Lester. "Dynamic Sociology"
- Wendte, Charles W. "The Promotion of Unitarian Christianity  
in Foreign Lands"