

CHRISTIAN SCHOLARS AS PROMOTERS OF CULTURE IN JAPAN*

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What we must first avoid is the misinterpretation of the term *bunka*, for, like the word *democracy*, it has a manifold meaning. It was frequently said that postwar Japan must rebuild herself into a *bunka* nation. This, however, is a rather vague and ambiguous statement. Some people seem to feel that *bunka* consists of television, washing machines, and recreation. Although the word *bunka* is defined in *Dai Genkai*, one of the best Japanese dictionaries, as "education of the public without using force and punishment", it is nowadays used among intellectuals in the same fashion as *Kultur*, a German term, or culture, the English equivalent. These foreign terms are also equivocal in nature and possess no clear-cut definition. The English term culture was derived from the Latin word *cultura*, which originally meant the cultivating or rearing of a plant or crop, rearing or raising of certain animals. This word happens to have the same meaning as the Latin word *educatio*, namely, liberal education. It was customary to explain the word educate as derived from *educere*, a verb which means to draw out or lead forth. In 1923, however, John Burnet, the distinguished classical scholar, pointed out in his celebrated lecture,

* The English version of a paper read at the annual meeting of Kirisutokyo Bunka Gakkai (The Association of Christian Culture) and the Convocation of International Christian University, jointly held thereon October 30, 1959. The third section was not read, owing to the time-limit, and some passages are slightly enlarged by the author. The *Educational Studies*, International Christian University Publications, I-A, owes this translation Dr Mitsuko Saito of the Language Division, I. C. U., who was the simultaneous interpreter of this lecture.

Ignorance, that the origin of the term is not *edūcēre* but *edūcāre*, an agricultural term meaning “to grow a crop” or “to breed pigs and poultry”. “Now it does not take a profound knowledge of farming”, the well-known professor said, “to see that, if you keep ‘drawing out’ without putting anything in, you will end by exhausting the soil, and that, or something like it, is the chief explanation of the growth of ignorance we complain of.” In other words, the Roman scholars looked upon the education much as they did the art of farming. It was not the task of the farmer to pull the harvest from the soil, but to improve the crops with careful cultivation and fertilization. Similarly the minds and spirits of young people must be fed to provide for a bountiful cultural harvest.

It was said that during World War I the British people consciously avoided the use of the word *culture* and stuck to the term *civilization*. The Germans, however, disapproved of this, saying that civilisation is exclusively materialistic. At any rate, according to the *New English Dictionary*, the word *culture* was first used by Wordsworth in his masterpiece, *The Prelude*, Book xiii, l. 197, a passage in which he lamented that neither grace of culture nor affection could be known where poverty and labour preoccupy the lives of people. This long poem was written by 1805 or 1806, but not published until 1850. Matthew Arnold’s definition of culture was “to know the best that has been thought and said in the world.”¹ This critic, who was called “the apostle of culture”, used in his late years the same definition for the term criticism. The possible interpretation of Arnold will be that he thought of culture as the attitude of a critical mind. Anyway, it is not clearly indicated to what “the best” refers. It probably means

1 *Literature and Dogma*, 1873, p. xxxiii, cf. p. xiii.

attainment of the highest standard of arts, or in a broader sense, of learning in the field of what is called humanities. One may say that culture is to know the ideal of human life, i. e. to find out the ideal way of living and not to see the disorderly present state of the world as the final form of life.

Although Matthew Arnold discussed culture in terms of the individual, the word is also often used to refer to a compound of thoughts and ideas which is proper to a certain racial group or people: Christian culture, Indian culture, Western culture, Oriental culture, and so forth. These cultures, as well defined by Arnold, are not sheer knowledge, but ways of life.

Here the concept of the word civilization seems to influence the definition of the term culture rather heavily. As a matter of fact, T. S. Eliot defined culture as "the way of life of a particular people living together in one place."¹ He also stressed that it is in arts, social system, habits and customs, and religion that a culture comes to be visible. In the present usage this may be accepted, but this definition expands the meaning of the term so far that I may have a difficult time covering the subject within an hour's lecture. Therefore, I shall limit its scope by assuming that culture, first of all, means to acquirement and digestion of thoughts and ideals in life. Before I continue I must further define my topic. Sir Charles Snow,² the well-known British physicist and novelist, emphatically maintains that a culture of natural science exists along with a culture of humanities. This seems natural and quite understandable. I would like to tell you, however, that my discussion today will be limited to the area of humanities, particularly as it applies to literature.

1 *Notes towards the Definition of Culture*, 1948, p. 120.

2 *The Two Cultures and the Scientific Revolution*, Rede Lecture, Cambridge, 1959.

We are inclined to associate the phrase "intellectuals" or "well-cultured people", with those celebrated men who enjoy popularity in the circle of journalism. This is, however, inaccurate because scholars in the field of humanities do not always live in the lime-light. Moreover, some scholars never do become recognized by the world, but simply remain obscure in their specialized studies. One of the greatest men of letters of England, Dr Johnson, summed it up, and his comments are worth hearing even today :

There mark what ill's the scholar's life assail,
Toil, envy, want, the patron, and the jail. ¹

He warned those who are not willing to work hard day and night not to become scholars. He means that it is the scholar's lot to toil day and night over matters to which activists in the world generally pay no attention. Even such a genius as A. E. Housman, great poet and scholar of the classics, emphatically said : "Learning is a peculiar compound of memory, imagination, scientific habit, and accurate observation all concentrated through a prolonged period on the analysis of the remains of literature. The result of this sustained mental endeavour is not a book but a man." ² This statement of a scholar's duty as given by a great classical professor may well be imposed upon all men of culture. The life of a scholar is nothing but a career which needs as much toil and attention as the lives of business executives and politicians who are so shrewd as dare "to pluck out the eyes of a lively horse" as we say in Japan.

Thus, scholars must dedicate themselves to learning which is often neglected by the world. Therefore, they are almost compelled to exclude themselves from their relatives and friends who

¹ "The Vanity of Human Wishes", 11.15 f.

² A. E. Housman cited in *The Spectator*, 8 May 1936, p. 842.

may be enjoying reputation, comfort, and successful careers in various professions. In spite of the scholar's obscure effort and sustained endeavour, his work does not usually receive world recognition. This lack of recognition may cause scholars to be innocently bitten by the bug of jealousy. Even a master mind like Basho was not free now and then from a streak of jealousy and envy. He wrote reminiscently of it at the age of 45, "Sometimes one feels tired and wishes to resign from his activities, but at other times makes a proud attempt to surpass others. Thus good and evil rise up and down, permitting no peace in my heart." Of course this kind of insecurity and irritability can come from the loss of self-confidence in one's own talent and ability. There may be times when politicians and businessmen might lose confidence in themselves, but such people as these, absorbed in their own worldly activities, would never be bitten by the white serpent of severe and cruel self-criticism of the scholars. An introspective scholar may sometimes defiantly clench his pigmy fist¹ against the vast sky in order to stir up and encourage himself?

In addition to lack of recognition, scholars are not, as a rule, rewarded with material needs. It is a fact that a person who works under the dignified title of university professor can barely support his family. It is often the case that for some specific research no material can be found in either the university library or the research offices. As a result, the scholar has no alternative but to spend over half of his salary on books and materials, or accept requests to write journalistic articles for the general public in order to furnish funds for his research. Consequently, his own study cannot progress for lack of time, even if he finally obtains the research materials. Thus the poor scholar is forced to gnash his teeth over the miserable situation in which he finds

1 Cf. Siegfried Sassoon's poem, "Everyman".

himself so unwillingly entrenched. This is the pitiful condition of scholars in the field of humanities in Japan, a picture which probably falls beyond the imagination of an American scholar.

Owing to the lack of material needs it can sometimes happen that scholars are forced to become dependent upon patrons. In the eighteenth century, the period of Dr Johnson, aristocrats and the wealthy took pride in becoming the patrons of scholars. The scholars were also willing to receive such support since it was rather uncommon to make a living by means of writing or learning. Apparently this came to be a bitter experience for Dr Johnson, as it was reflected in his noted letter addressed to Lord Chesterfield. In his *Dictionary*, of which he may well be called the author because of the numerous delightful definitions full of personal opinions, he defined patron as "one who countenances, supports, or protects", but added, "usually a wretch who supports with insolence and is repaid with flattery". Although not so extremely independent as this great writer, most scholars will naturally resent being humiliated before their patrons. Nowadays the government appears to protect scholars by offering research funds and scholarships. However, if there are some who do not comply with the requirements of the government, this protection may wring their necks in a very tender fashion, rather than aid them. We have seen such countries where it took place. About one hundred years ago Emerson shouted,

'Tis man's perdition to be safe,

When for the truth he ought to die.

We cannot yet comment with coolness that it is a useless warning. It is obvious that scholars who wish to have government or public support cannot afford to forget this warning. When we recall how Christianity had to go through persecutions, our attention should be directed to the fact that Johnson included "jail",

along with toil, envy, want, and the patron, in his list of the ills that assail the scholar's life. For this, scholars in the field of humanities generally must be prepared, but in the case of Japanese Christians, the difficulties are even greater.

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Up to this point I have talked about *culture*, limiting its scope to the areas of humanities. Now I wish to further narrow its area and briefly discuss literature as a specific topic.

What is literature? It is a work in words which agreeably presents to the reader suggestions for the art of living. While it is the task of religion and ethics distinctly to show and instruct how to live a worthwhile life, literature, on the other hand, is satisfied to stimulate the minds of readers and provide a key to the solution of various problems which it suggests. It is not the duty of literature to lecture or preach. The task of literature is to capture the heart of readers by means of uniquely attractive expressions, and somehow unconsciously lead them into an atmosphere of rejoicing in goodness and of hating evil. In other words, literature helps a reader to learn how to live without his becoming aware of it. When readers are enjoying a truly great work, they become absorbed in it, forgetting themselves and the world, and are simply apart from themselves. In such a moment, there is no room in their minds for religious or moral judgment. However, upon getting away from the literary work and back to themselves in consciousness, they may criticize the writing from various points of view. It might be said that a work is rather worthless to the reader at the moment it is being read, if it is not capable of keeping him deeply engaged in the world of imagination.

Literature appeals to the imagination as well as to the reason.

of the reader, while ethics and religion appeal mainly to reason. Literature can really touch the very depths of the heart and mind. Theories and doctrines have often been forgotten or ignored as being out of date. As Tennyson says,

Our little systems have their day,
They have their day and cease to be.

There are a number of works written in a lasting form—*sub specie aeternitatis*—which express the way the human mind works. These literary works are universally applicable and unchanging over prolonged periods.

This reminds me of something I happened to hear over the radio at the breakfast table just the other day. A well-known businessman replied to an interviewer, saying that the various theories which he had learned at the university have come to be modified during these years of rapid change, but classics he studied in his senior high school days have been often recalled, and he has frequently tried to read them again, because of their abiding truth. It is this universality expressed in literature that makes it possible for people, no matter who they are, in what century or generation they may live, to read and appreciate it. *Quod semper, quod ubique, quod ab omnibus*. There may be some who say that universality comes because such works are sweet to our ears and can be read without difficulty. With novels this may be so to a certain degree, but it does not apply to poetry. If it is great poetry, it is often far from being easy to follow. It is hard, solid and sparkling like a diamond. To appreciate poetry, keen imagination is required. It is not easy by any means.

Some people may demand an explanation, noting that a great scholar like Darwin mentioned that Shakespeare was intolerably dull to him. Yes, it is true that he said so, but you know that he made this statement in his later days. In earlier years

he had taken great pride in being a lover of Wordsworth and Coleridge. Twice he read Wordsworth's *Excursion* through, though it is a long poem of almost nine thousand lines. When he was allowed to take only a single volume on board the "Beagle", he chose Milton's poems, his chief favourite being *Paradise Lost*. According to him, however, in his later years his mind became like a machine for grinding general laws out of large collections of facts. He deeply regretted this, saying that if he had been a man with a mind more highly organized or better constituted, he could have averted this unfortunate outcome. In this respect, C. P. Snow, the physicist and novelist mentioned above, is much more fortunate.

The view presented so far has been from the standpoint of appreciation of literature, but when glanced at from the point of view of authors, it surely involves an unspeakable amount of hard work in order to leave a great work behind. Hazlitt, a great critic said, "You must flay yourself and sell your skin." Those serious-minded authors who are known for their literary work have probably undergone this bitter experience.

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I have talked so far about how important it is to make a contribution to the development of culture, and that for that purpose scholars must toil in a way of which people dealing in terms of immediate effects would never dream. We cannot, however, be satisfied with the development of materialistic culture only. Although humanism may be greatly needed in an age where dehumanization prevails, the essential touch is missing, as in a painting of a fabulous animal called *kylin* with no final touch given to its eyes, unless we put our objectives of life under God's guidance in our daily steps, aiming at "theonomous" culture, which

is God-centred, as much as at "autonomous" culture. Let us consider this for a time.

The progress of modern civilization is simply marvelous. Remarkable development has taken place in Japan also, as is clear when we look at the Japan of fifty years ago. Its aspects are, however, limited to the visible side of culture. It seems to me that there is little progress that we can present with pride on the invisible side of culture. Natural science appears to be ever-advancing, but even if there comes a time when we can communicate with Mars, it may not be termed genuine progress of culture unless our souls also advance to the same degree. Although we might be able to read thousands of volumes of books in their original language, it is no more than satiating an appetite for mere knowledge if our souls do not try fully to understand the will of God who is the creator of heaven and earth and the ruler of the universe. If a human being remains in such a state, he is nothing but a talking machine or a robot. At this we cannot help but sigh, as did T. S. Eliot:

Knowledge of words, and ignorance of the Word.

All our knowledge brings us nearer to our ignorance,

All our ignorance brings us nearer to death,

But nearness to death no nearer to God.

Where is the Life we have lost in living?

Where is the wisdom we have lost in knowledge?

Where is the knowledge we have lost in information?

The cycles of Heaven in twenty centuries

Bring us farther from God and nearer to the Dust.

What should Japanese Christians do for the progress of culture? This is a problem which has been discussed many times, but I hope you will allow me to talk about it now. As everyone knows, Christianity has had some influence on Japanese culture, though in a gradual process, since a century ago when Japan first came

in touch with Protestant Christianity. However, here lies something which should not escape our attention. A great deal of worldly calculation seems to have been involved; namely, one must pretend to know and believe in Christianity in order to go side by side with Western people and also it was assumed in the early part of Meiji era that, unless the Japanese government gave the impression of paying homage to Christianity, negotiations with governments of the West might not proceed smoothly. This is due to the fact that, under the influence of Christianity from the West, Japan could see that Western civilization and Christianity are inseparably interrelated. It is strange and rather difficult to understand that Shōzan Sakuma, one of the earlier leaders in the introduction of Western scientific knowledge into Japan, deliberately maintained that, although branches of science, such as gunnery, medicine, and astronomy, had to be adopted from the West, there was nothing in the line of morals to learn from Western culture. As far as the moral aspect was concerned, Oriental morals were sufficient for him. This conclusion was probably affected by the strict ban on Christianity at that period. This ban operated so strictly even at Nagasaki, then Japan's only window facing Western culture, that Dutch traders probably refrained from talking about Christianity, which so definitely characterized Western culture. As a consequence, Japanese scholars of Western culture in those days had no opportunity to know the essence of that culture.

Sakuma's attitude was adopted by some scholars of the Meiji era as their line of policy. Consequently, there appeared a good many people who tried to approach Christianity only as a convenient means of learning the materialistic culture of the West. Yet there were a surprisingly few who went to church to seek a solution of spiritual problems and stayed there long enough. At

the same time Christian leader had not yet come fully to realize its shortcomings, and still in the 1920's Tokutaro Takakura, the noted preacher and theologian, could not help but express his resentment over the fact that Christianity in Japan had not been, in his opinion, fully evangelistic, and he earnestly taught that faith and culture should not be placed on the same plane.

Should Christianity, however, be hostile to culture and annihilate it? On this point I am reminded of a passage of Milton's *Paradise Regained*. This long poem is based, as you know, on the theme that Christ regained paradise for mankind by completely overcoming Satan's temptations in the wilderness. The devil failed to tempt Jesus by bread when he had fasted for forty days. He was also unable to persuade Jesus to reign on earth as Lord of all peoples by a show of power and sovereignty. Then most eloquently he speaks to Jesus of the tremendous value and importance of intellect and art, showing him the seats of learning in Athens, the centre of Greek philosophy. Jesus immediately rejected the devil by answering that to know God is far more important than anything else, and that even the much-celebrated Greek culture was inferior to that of Israel. It is erroneous, I think, to interpret this in the sense that Milton denied the value of Greek culture, as if there were nothing worthy of study except the New and Old Testaments. On the contrary, Milton, like other humanists in those days, was well versed in heathen classics from the times of the Greeks onward and valued this knowledge very highly. Whether Milton was a Christian humanist or a humanistic Puritan, he never ignored heathen cultures. It was his purpose, when he wrote of Jesus' rejection of the devil, to clarify the relative importance of the Athenian culture and that of Israel.

It is not necessary to remark here that in the confluence of the cultures of Greece and of Israel in the Roman Empire lies the origin of Western culture, and that Christianity caused great changes in the heathen culture. Then, in what way were those changes made? This is the subject which will help us Christian scholars a great deal in our examination of our task of dealing with the traditional culture of Japan.

Let me take England as an example. In the sixth century when Buddhism was introduced to Japan, an Irish monk, Columba, came to a northwest isle of Scotland, and Augustine dispatched by Pope Gregory I arrived in the southeast of England. Christianity was propagated there rather rapidly, partly due to the undeveloped stage of Anglo-Saxon culture in that period. The Yule festivity became Christmas in much the same manner as the day of Christ's Nativity was associated with the birthday of the "invincible sun". Similarly, the feast of Christ's Resurrection was named after Eastre, the Anglo-Saxon dawn-goddess, whose festival was celebrated in spring. Then, the British people, instead of ignoring Greek and Roman mythology as the remnants of a heathen culture, utilized it as symbols of various human ideas. Consequently, Greek and Roman mythology became so popular among English authors that it was abused: some writers of the Renaissance even referred to Christ as 'Pan'; but finally this practice of referring to pagan mythology almost disappeared under the Puritan influence.

The English people, always avoiding extremes and taking the *via media*, know the importance of their tradition and make significant progress based upon it. There was an exception, however, when in the time of the English Reformation many monasteries were destroyed as they were thought to be nests of Catholic

priests. If you look at those ruins you will bitterly regret this barbarous act of destruction.

In Japan too, it is highly desirable that our traditional culture should become Christianized, and Christianity should not easily compromise with other religions. As Buddhism, Confucianism and Shintoism are deeply rooted in the Japanese culture, it may not turn out here as it did in the Anglo-Saxon culture, but some proper way might be found through comparative studies of traditional and Christian culture in Japan. Nevertheless, to retain the traditional Japanese culture does not necessarily mean, for example, to have church-buildings designed after the style of Shinto shrines or Buddhist temples. In these days when the Western type of architecture has become very popular in our big cities, it cannot be maintained that some Western style of church-building is outlandish and inappropriate to the climate and weather of this country. In fact Western-style painting and architecture done by Japanese artists will never be identical with the traditional examples of similar works done by Western artists. No matter how hard our artists may attempt to paint or build in the manner of the Western tradition, the peculiar styles, tones, and shades of Japanese art will be reflected somewhere, somehow. Although the Japanese novel and poetry of today appear closely to follow the Western pattern of literature, it will be impossible for the Japanese authors to think and perceive in the same manner as Westerners, for they were born under the influence of *tanka* since *Manyo-shū*, and *haiku* since Bashō.

For instance, we know the virtue of reticence and silence, but find it difficult to understand why Westerners believe that verbal expression is always indispensable. We appreciate the beauty of quietness, but may hardly comprehend the Westerners' delight in motion. In both *Bushido* and Knighthood loyalty to their masters

and lords is considered the highest duty, but in *Bushido* the personality of women and children was often slighted, while in Knighthood strict manners and etiquette towards ladies was part of the code of honour. In connection with this, it may also be said that "courtly love" in the West, even though it might imply a tacit approval of the vice of adultery, was better than the polygamy once publicly approved in Japan. Thus there are a great number of differences between the traditions of Japan and those of the West. To bring them closer on the basis of Christian principles, there is no other way but to combine these two with full knowledge of the advantages and disadvantages, the merits and demerits of both. It is said that a Japanese boom is wide spread in America and other countries, but it might be an expression of the curiosity stirred up by exoticism. Western understanding of the Orient will be tested in the future by how deeply the beauty of silence and the glamour of tranquillity penetrate the lives of Western peoples. Japan has sometimes copied Western culture like a mimic, but if she ignores her own traditions and does not consider the cultural climate of her country, and especially if she is unmindful of Christianity, this adoption of Western ways will do nothing but expose what a superficial nation the Japanese are.

The Japanese and Western ways of thinking may well be different, just as their ways of living need not be the same. The important point is whether or not our culture is based on Christianity. If we have unity based on Christianity, it will be preferable to have variety in other matters. This case of unity in variety exists even in American and European cultures. Needless to say, there are differences in the respective cultures as well as in the racial characteristics of Great Britain, France, and Germany. I wonder how well the average Japanese recognize these differences.

In the rural areas most Japanese may think all Westerners as Americans. I have a growing interest in Professor Paul Tillich after my reading of Professor Takenosuke Miyamoto's *Image of Man in Present-day Christianity*, and have recently begun to read his *Protestant Era*, which has in its long preface a noteworthy paragraph on the various cultures in Europe and America. Because this German theologian took part in the religious socialist movement and could not stay in the Hitler-dictated Germany, he emigrated to the United States, and was invited by Union Theological Seminary in New York. There he had to express himself in English, and discovered that there is a difference in the ways of thinking between the German and the English-speaking peoples. According to him, there were many ambiguities in his thought but these were covered by the mystical vagueness of the classic philosophical German. The spirit of the English language demanded the clarification of his ambiguous expressions. He also says that since he has learned the interdependence of theory and practice in Anglo-Saxon culture, be it religious or secular, he has been freed from the fascination of that particular kind of abstract idealism which enjoys system for system's sake. Professor Tillich has been influenced in this a manner by his colleagues and students while working with them on some American university campuses. This calls our special attention to the fact that we Japanese scarcely bear in mind the delicate differences between cultures when we talk indiscriminately about Western culture and lump everything together.

It may not be too difficult to recognize the differences between German and English philosophy, but most of us are not fully aware of or pay much attention to the fact that there have developed a number of peculiarities between English and American cultures. Let me take up literary studies in those two countries.

We see that American scholars publishing their researches in the fields of biography or literary history, have made gigantic strides in recent years, but it would seem that quantity has often taken the place of quality in their minds. A wealthy nation such as America may tend to overestimate the value of quantity inadvertently, for they have little difficulty in purchasing any amount of invaluable unpublished manuscripts and documents treasured up in other countries, or in offering to their scholars facilities to approach other research materials by sending them to any country when those are to be found. This is an extreme departure from the objectives set by scholars in the past who placed greater value on writings full of succinct and perspicuous statements, and of stimulating and rich suggestions. Besides, probably because of a number of German scholars and authorities in various fields who settled in the United States after the two world wars, the German method of systematic study seems to be more prevalent in America than in England. English scholars usually lay more emphasis on criticism of individual works than on the systematization of abstract ideas; if the exposition of literary principles in general is wanted, those principles will be suggested by means of the evaluation of particular cases, or discussed after those evaluations. It might be said that a newly risen nation, not having traditions over a prolonged period, is liable to acquire some general knowledge through introductory volumes of a text-book style, but that a nation with the cultural background of nearly ten centuries will not tend to place much esteem on such generalizing and introductory kind of books, which are therefore published less frequently because the people have naturally developed an intuition in forming general judgements on the basis of their commonsense. Now we come to face an important question—from what nation's culture may we learn the most and what nation's culture is most Christian? However, it is

beyond the scope of this lecture to provide the answer.

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As I have said, there are individual peculiarities and characteristics of culture even in nations of the same race. Then, what should we Japanese do in order to Christianize the culture of this nation or to develop the Christian culture in this country? Of course we know, as Dr S. Johnson said, "Patriotism is the last refuge of a scoundrel". Since our defeat in the War the tables turned upside down and only a few intellectuals have had the courage to talk about the values of patriotism. In my opinion one should be proud of being patriotic in the sense that Emerson was called a patriot. He is a true patriot because of his lecture, "The American Scholar", known as America's "Intellectual Declaration of Independence", which urged America to make a great effort after the turn of the century to become more independent of English culture. This effort and desire have been fulfilled with considerable success, which was not the result of a vainglorious boast of her own inheritance, but of America's enrichment of what she learned and acquired from European nations. It is the case also with the field of religion in America. As a matter of fact there still exists in some famous churches of New York City the tradition of inviting preachers from Britain. John Mackay occupied the presidency of Princeton Theological Seminary until very lately. Besides such British scholars as A. N. Whitehead, a scientist and philosopher, and I. A. Richards, a literary critic, the German names of Einstein, the Niebuhr brothers, and Paul Tillich can be mentioned here. America has never been exclusive in the achievement of her own unique culture.

Japan also has never been exclusive in learning. In order to facilitate the adoption of Western culture, Japan has had to spend a

tremendous amount of time and energy in learning Western languages entirely foreign to her own, in inviting a large number of foreign language teachers, and in perusing and translating foreign books good and bad, and it will be a long time before she overcomes the painful experience of indigestion. This refers not only to culture in general, but to Christian culture as well. If there are some who scornfully say that Japanese scholars and ministers have not made a satisfactory effort in this task, I request that they observe the real facts of how hard these underpaid scholars and ministers, especially the younger generation, have worked under the circumstances of poverty and obscurity. We Japanese Christians must be industrious not only in the effort to understand the West, but also in our researches in the traditional culture of our own country, and we must devote ourselves to our life-work with little help from the outside. It is extremely difficult, but it is the serious task of the Japanese Christian.

To ascertain specifically how to deal with this matter, we must depend upon the experts in various fields. What I can say now is to say expressly that it is a tremendously difficult work, and to call the attention of Christian scholars to the self-evident platitude that they have to renew their readiness to redouble their effort in comparison with the efforts of non-Christian scholars. In addition to this, it must be mentioned here that it may not be really possible to see any progress in the study of Christianity, unless the Christian colleges and universities would take pains to provide some means which would enable promising Christian scholars to become immersed in their study and research, making their circumstances comparable at least to those scholars of Buddhism and Indian philosophy.

In concluding this rambling talk, I would like to refer to St Jerome who gave the final form to the Latin translation of the

Bible called the Vulgate Version. He was a great lover of Latin literature, and was fascinated especially by the works of Cicero, although the pagan classics were forbidden books in the Catholic Church. Therefore he would fast, to be engrossed in Cicero. Because of this, he once had a vision, in which he was taken up to Heaven, and was put before Christ in the Judgment Seat, and as he was asked what he was, he replied "A Christian"; but the answer was: "No, it is a lie. You are a Ciceronian, not a Christian." This story is of deep significance. Of course, as a Catholic it was wrong to read forbidden books, but probably he could never have so successfully accomplished the great work of the Vulgate Version without being inspired by the beauty and delicacy of style of the Latin classics. Similarly, there are a lot of heathen elements in Japanese culture, but unless one becomes familiar with those elements, one can never improve it. If we have a fervent desire to Christianize Japanese culture, we must first scrutinize the characteristics of the Japanese and the Western cultures, make a comparative study of them, and sincerely wish that there will appear more earnest and devoted Christian scholars who will endeavour to make the Japanese culture turn towards Christ.