

A Look at 1911

It must have been about the beginning of 1911 that Mr. Ojima and I began the translation of the sermons on the Buddhist Ten Commandments, which I call The Ten Buddhistic Virtues.

Like the Ten Commandments in the Bible the Buddhist Ten Commandments are stated in the negative form, "Thou Shalt Nots," but when the preacher gets going the keeping of these negative commandments become great positive virtues and the book in Japanese that was delivered to me (published about 1774) was labeled "Juzen Hogo". Words about the Ten virtues.

Mr. Ojima was a man in middle life, a trained Presbyterian preacher, I had known him in Kagoshima when he was making a heroic effort to get his church to be self-supporting when the congregation found it very hard to be self-suporting.

He was carrying on a self-supporting Christian work in Tokyo when he came to me as my Japanese teacher and as collaborator in this translating work. This book, now in Howard College Library, was in Japanese that was old, almost out of date, and even an ordinary Japanese teacher would have found it very difficult. But Mr. Ojima just liked it; he almost seemed like he was in "clover". He found it just the kind of thing he liked. Every hard passage was a challenge which he welcomed.

The sermons on Works, the Sins of the Body, "Not Killing", "Not Stealing", and "Not Committing Adultry" were translated by Dr. J. L. Atkinson and should be found in any complete set of the publications of the Asiatic Society of Japan.

My translations begin with the sermon on the 4th commandment and goes to the end of the book.

My translation covers all the sermons on the last seven commandments, but there are nine sermons on these seven commandments, the last commandment, on Not-Being-Heretical, having three sermons devoted it.

Great Days of Study

Most of my teaching in the seminary was done in the forenoons, so that Mr. Ojima and I fixed certain afternoons in the week for our translation work. This study usually lasted about two hours each day that we studied, and there was a break about the middle of the period when Maggie Lee served us tea, sometimes with cake. I think it was to memorialize this custom that Mr. Ojima wrote in his own handwriting the nice little motto in classic style to hang on my wife's wall. I am sorry I didn't keep a good translation of the writing. I never have suspected that it contained any exaggeration.

This translation work got its main start in the second house we lived in in Tokyo, by the side of the big Botanical Garden in Koishikawa. The house stood on the high ground on the east side of the Botanical Garden and was about midway between the seminary on the south of us and the house in which Amano San lived to the east of us. The latter house was the center of our city work where I was usually superintendent of the Sunday School, Amano San did most of the preaching and Maggie Lee had English classes for young men both on Sunday and on certain evenings in the week. She was now free from the long walks she had to take to get to her classes when we lived in Ushigome. The first volume of my sermons, the four about the sins of the Tongue

was presented at a meeting of the Society on November 13, 1912 which gave me ample time to read the proof before going on our first furlough in May 1913. Mr. Ojima wrote in the Chinese Characters wherever they were needed, and the publication committee of the Society were so able and so careful, being usually headed by an English scholar who was professor of English at the Imperial University of Tokyo.

It gave me experience never to be forgotten and when I sailed for America after seven winters in Japan the Asiatic Society in Japan gave me quite a bundle of the printed copies of my translation.

The End of 1912

It was more than 800 miles from Tokyo to Nagasaki but since I was a member of the Mission Shadan Hoji (Legal person) that held real estate, and that body had to have a meeting before the end of each year, I made a trip to Nagasaki just before Christmas. On the way back to Tokyo I passed through Kobe on December 24, Christmas Eve Day. I learned later that Miss Lottie Moon died that day in Kobe, where her ship to America from China was spending a day in port. When I got back to Tokyo that night I had a letter from America telling me my Mother had entered into rest on December 3, at Hollywood, Alabama. She had passed on three weeks ahead of Miss Moon and Miss Moon had been born three years ahead of my Mother, in 1840.

In those days missionaries of our group were to spend seven years on the Field and one year on furlough at home. But three families of us had come out in 1906 and it did not seem feasible for three families of us to plan to be away from the Field in 1913-14. And since the other two families had children and we had none it was agreed that those two families should go in 1912 and we should go in 1913.

Now a frank confession. As we would meet people in the summer who had made the trip to America by way of the ports, that is via the Mediterranean and Europe, it finally got hold of us that we could go that way.

Since we took it for granted that our furlough would include the summer of 1913, we began to plan our trip in the summer of 1912. And we were glad we did.

As it turned out 1913 was the last beautiful year of the wonderful peace that had already lasted a good many years. From the Far East to Europe by way of the Indian Ocean there were many good ships of many countries running on regular schedules. And the prices were much cheaper than they are now.

We counted on being allowed for travel what it would take to go home the shortest way. We thought we could make it by way of Europe almost as cheap as by any other route.

To Finish our Trip Round the World. 1913

In the summer in those days if one met people who had recently made a trip to America and back it was easy enough to pick up information about places to stop along the beaten track.

The ship will take care of you on its part of the journey, but when one leaves the ship, as when traveling in Europe, that is quite a different matter.

People spoke of staying at Pensions. We had to learn that, both spelling and pronunciation(pan-si-one). We actually went armed with the city and the keeper of the house and price per day for room and

two meals, at Rome, Miss Hall, etc. We had names for Naples, Rome, Florence, Venice, etc. etc.

And that was the economical way to do it in those days. Maggie and I landed in Naples and took a cab directly to the address we had and the Scotch lady was still there, and took us in, \$1.20 a day for each of us for room and two meals! And it was usually so!

But back to Yokohama and let us get a proper start. It was before the middle of May 1912. I had sold my Britannica and some other things to have some extra money for the trip. It was fine weather and the cherry trees had just shed their blossoms.

We had taken a second class cabin on a German liner Yokohama to Naples. The price was reasonable and the food was abundant, and the service good. We were to spend 35 days on that ship reaching Cairo before the middle of June. We left the ship at Port Said for a side trip to Cairo and to Palestine. Some seven of us who had been on the ship together found ourselves forming a kind of party to tour the Holy land for eight days. After about two days in Cairo seeing the pyramids and the principal sights we went to Alexandria and took a small steamer for one night and landed at Jaffa in the morning and took a train for Jerusalem.

But before we got on the train the seven of us bargained with a guide, Mr. Barakat, to be our guide and manager for eight days. He would pay everything, even the beggars, for us for \$4.00 a day for each one of us for the eight days.