

### Seinan Gakuin Grows up.

Mr. Y. <sup>M</sup>Wizumachi, who had been in Seinan Boys School from the early days, was in the 20's made dean of the higher department. Having graduated from the English department of Tokyo Imperial University, he worked a long time in the different grades of Seinan and had been a great help to us in many ways. He was given a year as sabbatical leave in 1927-28 and spent the year at Louisville when we were there. He studied the Bible at the seminary and English Literature at the University of Louisville. Returning to Japan about the time we did, he resumed his work at the Higher Department of Seinan.

If any student of sociology and anthropology hasn't had experience with Japanese boys just entering manhood, especially boys that are genuine students, that man has missed something. But I didn't miss it.

And I was a little odd, as usual. I admitted that we needed some American money, yes, and at least a few American men and women, to build educational institutions in Japan, and of course, an organized mission is in the same class. But the men and the money from abroad are not the whole thing by any means. If the part from abroad is one of the wheels of the cart, the people of the "field" is just as much the other wheels as the imported part is one wheel. And the field is the permanent part and in that sense the most important part.

### We had a Neighbor

In that same decade, following the First World War, just like the measles, a strange new mentality swept over the nations. Maybe it was some form of the idea that "everybody is somebody".

When the schools get a kind of athletic fever, it spreads fast. The older Japanese exercises such as fencing and Judo (Jujutsu) were in the habit of being treated as military games and were games of self-defence or offence and were contests of one individual against another individual, and the groups as groups seemed to have little self-consciousness and were easily controlled by their leaders.

But when it came to foot-ball, baseball, and games of squad against squad the case was very different. By the time the 20th century was one-fourth spent the team games had grown into popular movements and they had much backing by society because they were interesting to look at and also had the reputation of being more "democratic" than the old military games.

While the schools were in session, the newer games also could be easily controlled, but there is the summer vacation where the school was in vacation for six or seven weeks. There were eight or ten Christian boys schools in Japan that liked to have fellowship with public and other schools in tournaments of several days in vacation time.

The tournaments were planned to begin on a week-day and have the grand climax on Sunday. So if your school has a poor team it will be eliminated before Sunday and your team will not break your rule against Sunday sports. But who would try hard to have a poor team?

It came to a head in the 20's. Some of the Christian schools didn't seem to have much trouble about Sunday sports. But some of them took it seriously. A school that was much older than ours, and was fairly close to us geographically, took it to heart. It was still the

fashion for conserative bodies to have a majority of school trustees elected from the missions, that is those representing the "sending" countries. The school just mentioned was one of these. When the question got too hot this group passed it up to be settled by the "Home Board".

It was only a year or two until we heard that this boys' school had been turned over <sup>to</sup> ~~the~~ the Japanese of the same denomination, the missionaries going into other work.

We were still of the conviction that this kind of work can be done better by working together.

The summer of 1929

Since my furlough, I had been back in Japan just one year. My main work had always been in the seminary and I had no desire to seek another job. But the seminary was a part of Seinan Gakuin and its success is bound up with the success of the whole school. Why not elect a Japanese president following the recommendation of the Missionary president who had resigned? There seemed to be no Japanese candidate, and the Japanese Trustees brought forward no candidate from among their fellow countrymen.

They wanted me to take the presidency. When this had continued for sometime, I was constrained to suggest the only policy that I would try to follow in regard to athletics.

1. Since the school wanted to be a Christian school let the policy be based on the teachings of the New Testament.

2. Since it was destined to work among and on behalf of the Japanese people permanently let the policy be worked out with the co-operation of all the faculty, student body and entire constituency.

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I was not very successful in getting all hands to agree to these principles. Finally the faculty, student body and I thought we had found a plan by which we could proceed:

1. There would be no match-games of baseball or any other kind of athletics on Sunday while the school is in session.

The baseball team will use its influence to try to plan the league tournament in the summer vacation leaving out Sunday games.

In case the Seinan team is in the finals and finds itself obliged to play on Sunday, the manager and captain will be suspended from school for two weeks.

The student-body agreed to these principles and it happened, in the one year, that this rule was followed the no-Sunday-games was followed 98% of the time, and in the 2% of the games the officials were punished according to rule.

But that was not good enough and at the end of three years of sincere effort, I offered my resignation as President and it was accepted.

#### A Rest at Noon

July 10 in 1932 recalled many beginnings of brief summer vacations, but this vacation will be longer than most.

We went as usual to our house of cedar at Ni no Oka, Gotemba. This house and the friends we shall meet in that friendly community will heal many a tired bone and rebuild many a cell that needs rebuilding after a very long and very busy wrestling with many problems that seemed important. Seven or eight years later when invited back for a gathering of old Japanese friends at Fukuoka, Brother Tsurugi Arase, the first Japanese preacher with whom I worked from the days

I was twenty-five and who was my friend for more than a quarter of a century, said to me when only we two were present, "Bouldin San, Moshi anata wa nintai nasaimashita naraba, kachimashita. Anata ni hantai shimashita hitotachi wa min<sup>na</sup> sabakaremashita!! Any reader will be excused if he or she gets it translated correctly.

I did not weary with a heavy load. I left the precious cause in hands that I believed would be faithful and would do the job better than I could. And now, May 4, 1962, I can say truly that I believe my judgement of 1932 has been amply vindicated.

We didn't know what was before us. We offered to go into rural work for the Mission. But it was not thought that the time was ripe for the kind of work we thought of doing.

We took some weeks or months to rest and meditate and then we offered to release our salary for some young Americans who had come to Japan to work with the Mission. We had hoped some careful letter writing might help the Board to understand better the conditions in Japan. But the grim reaper had taken the chief secretary of the Board and was closing in on the next in command. We only know that we made an effort.

Four years passed quickly and with little or no real hardship we found ourselves ready to see the homefolks in America again. We had been friendly and tried to be helpful in the rural community in which we had received touching kindnesses but we had not expected to be sent away with such unauual preparations. The mayor of Gotemba had personally joined in and sent a group of people to escort us the two miles to the station led by men with a banner that must have been twenty feet high and inscribed in beautiful characters in our honor.