

“The Beginnings of the Co-op Movement, based in ‘Love and Cooperation’”

Learning Basic Concepts from the
Social Action of Kagawa Toyohiko, the
founder of Co-op Kōbe

No. 2

- I. An Evaluation of the Life of Kagawa Toyohiko
- II. Projects Kagawa Toyohiko was involved in
- III. The Life of Kagawa Toyohiko
 - 1) His difficult childhood and the germination of his genius
 - 2) Encountering people's gentleness
 - 3) His developing knowledge and battle with tuberculosis
 - 4) His encounter with Pastor Nagao Maki and the critical nature of his tuberculosis
 - 5) His days at Kōbe Seminar
 - 6) Entering the slums
 - 7) His studies and Princeton University and his search for a breakthrough
 - 8) Returning to the slums: developing a plan
 - 9) On to Tōkyō: Organizing volunteers.
- IV. Timeline
- V. Projects related to Kagawa Toyohiko
- VI. The spirit and practice of Kagawa Toyohiko
- VII. The basic tenets of Kagawa Toyohiko
- VIII. The central tenets of a co-operative as handed down from Kagawa Toyohiko to Co-op Kōbe
- IX. The basic tenets of Co-op Kōbe

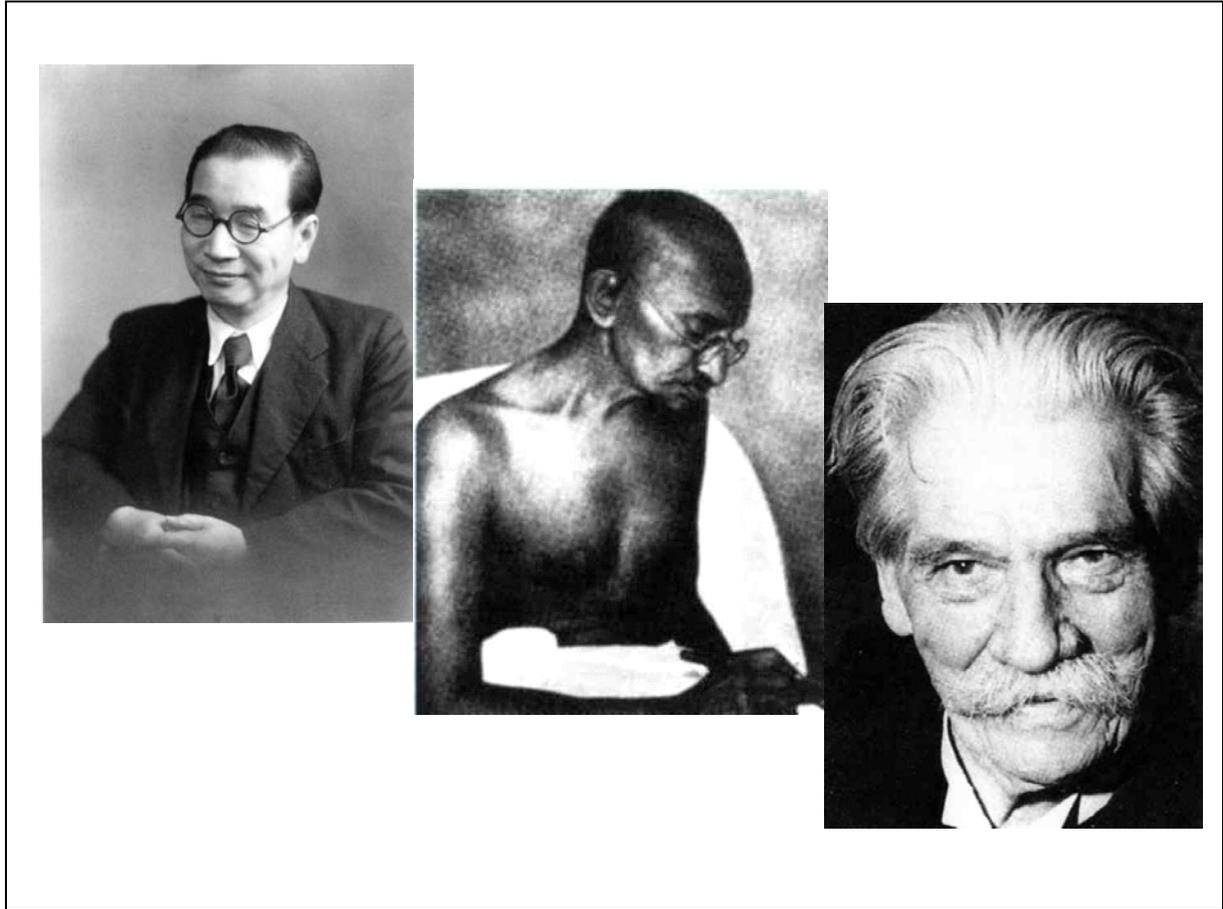
I An Evaluation of the Life of Kagawa Toyohiko

- Acclaimed as one of the “3 Great Saints” of the Twentieth Century, along with Schweitzer and Gandhi
- Twice nominated for the Nobel Literature Prize
- Three-time nominee for the Nobel Peace Prize
- Received endorsement for the Nobel Peace Prize

One reason is that Kagawa was nominated three times for the Nobel Peace Prize, in 1954, 1955 and then again in 1956. Each time, however, another nominee was selected. The reasons given were that during WWII, in Oct. 1944, Kagawa had traveled to China and he was deemed to have co-operated with the Japanese military. Likewise, in anti-American broadcasts that began in March 1945, Kagawa had severely criticized the United States, and this weighed against his selection.

At the Assembly of the World Federalist Movement in February 1959, there was a formal endorsement for the Nobel Peace Prize from the American Churches, but unfortunately, Kagawa passed away in April 1960, and so the opportunity for him to receive this prize slipped away. If he had lived longer, he would likely have received this coveted prize.

He was also nominated twice for the Nobel Prize in Literature, in 1947 and 1948.



The second point is that along with Gandhi and Schweitzer, Kagawa is considered one of the “3 Great Saints” of the 20th Century.

Gandhi (1868-1948) is considered to be the father of Indian independence. After studying in London, he practiced law in the Republic of South Africa, and then after returning to India, he led the People’s Congress Party and as a politician, he was a leader of the Indian National Movement. Operating on the principles of non-resistance, non-cooperation and non-obedience, he developed the anti-British independence movement, and was given the nickname, Mahatma (meaning “great soul”).

In Jan. 1939, Kagawa met with Gandhi in Bardoli, India and returned to Japan with a spinning wheel souvenir, the symbol of the Indian independence movement. That is now displayed at the Kōbe Co-op Kyōdō Gakuen Museum.

Schweitzer (1875-1965) was a German theologian, doctor and organist. He was born in Elsas (which is now the French territory of Alsace), and in 1913, he went to Lambarene in Gabon, Africa, where for a half century, he devoted himself to evangelism and the medical care of the people. He was also famous as a Bach musician, and he advocated a biblical hermeneutic based on a thoroughgoing eschatology.

The feature that all three of them shared was their dedication to the welfare of the poor and the people they served.

II Projects Kagawa Toyohiko was involved in

Setting up mechanisms to help the poor and the weak

Relief Mechanisms: [Settlements, Farmer Gospel Schools]

Mutual Aid Mechanisms: [Mutual Aid Societies, Insurance]

Mechanisms for attaining independence: [Co-operatives, Social Movements]

Mechanisms for preventing poverty: [Fraternities, Labor Unions]

* Setting up mechanisms for the poor and the weak

The basic concept behind the various projects Kagawa started was to set up “mechanisms” to enable the poor and weak to live with dignity as human beings.

- Settlements (bringing in upper/middle class young people into areas of poverty to help the local people): Establishing lodges, medical clinics, nurseries, etc. to serve the local people and improve their lives. The first such settlement was established in England as the result of the work of Arnold Toynbee (a British economist who coined the term “industrial revolution.”)
 - Farmer Gospel Schools: Raising up leaders from among the poor sharecrop farmers, agricultural education combined with the gospel (study of the Bible) to raise up exemplary farmers.
 - Mutual Aid Mechanisms: Mutual cooperation among the poor is necessary for their survival. Kagawa began the systems that undergird the modern social insurance system that covers sickness, injury and loss of job. Kagawa began these mechanisms of health insurance, unemployment insurance, mutual aid societies, etc. in Japan.
 - Mechanisms for attaining independence: Relief activities alone cannot lift the poor out of poverty, and poverty simply increases over time. Unless there is a mechanism in place to help the poor achieve independence, they will be unable to do much to improve their lives. Thus, Kagawa began the first co-operatives — buying co-operatives, agricultural co-operatives, fishing co-operatives, etc.
- Mechanisms for preventing poverty: Moving from relief operations to the roots of the problem by organizing poor laborers to regain their human dignity. Through labor unions that Kagawa organized, laborers could band together to negotiate with capitalists.

- Early childhood education: Based on the premise that children need to be able to be children, Kagawa endeavored to improve their environment by establishing 6 articles of the rights of children. In 1935, he founded the Yūai Children’s Day Care Center.
 - Social Movements: Alcohol abstinence movement, Anti-prostitution movement, General suffrage movement.
 - Peace Movements: World Alliance Movement, Anti-war Prayer Meeting
 - Christian Mission: Kingdom of God Movement, the Salvation of a Million Souls program, working together with Iwasaki Takeshi of Lighthouse
- Mechanisms for preventing poverty: Moving from relief operations to the roots of the problem by organizing poor laborers to regain their human dignity. Through labor unions that Kagawa organized, laborers could band together to negotiate with capitalists.
- Early childhood education: Based on the premise that children need to be able to be children, Kagawa endeavored to improve their environment by establishing 6 articles of the rights of children. In 1935, he founded the Yūai Children’s Day Care Center.
 - Social Movements: Alcohol abstinence movement, Anti-prostitution movement, General suffrage movement.
 - Peace Movements: World Alliance Movement, Anti-war Prayer Meeting
 - Christian Mission: Kingdom of God Movement, the Salvation of a Million Souls program, working together with Iwasaki Takeshi of Lighthouse

Shinkawa Free Health Clinic • Excursions with Children



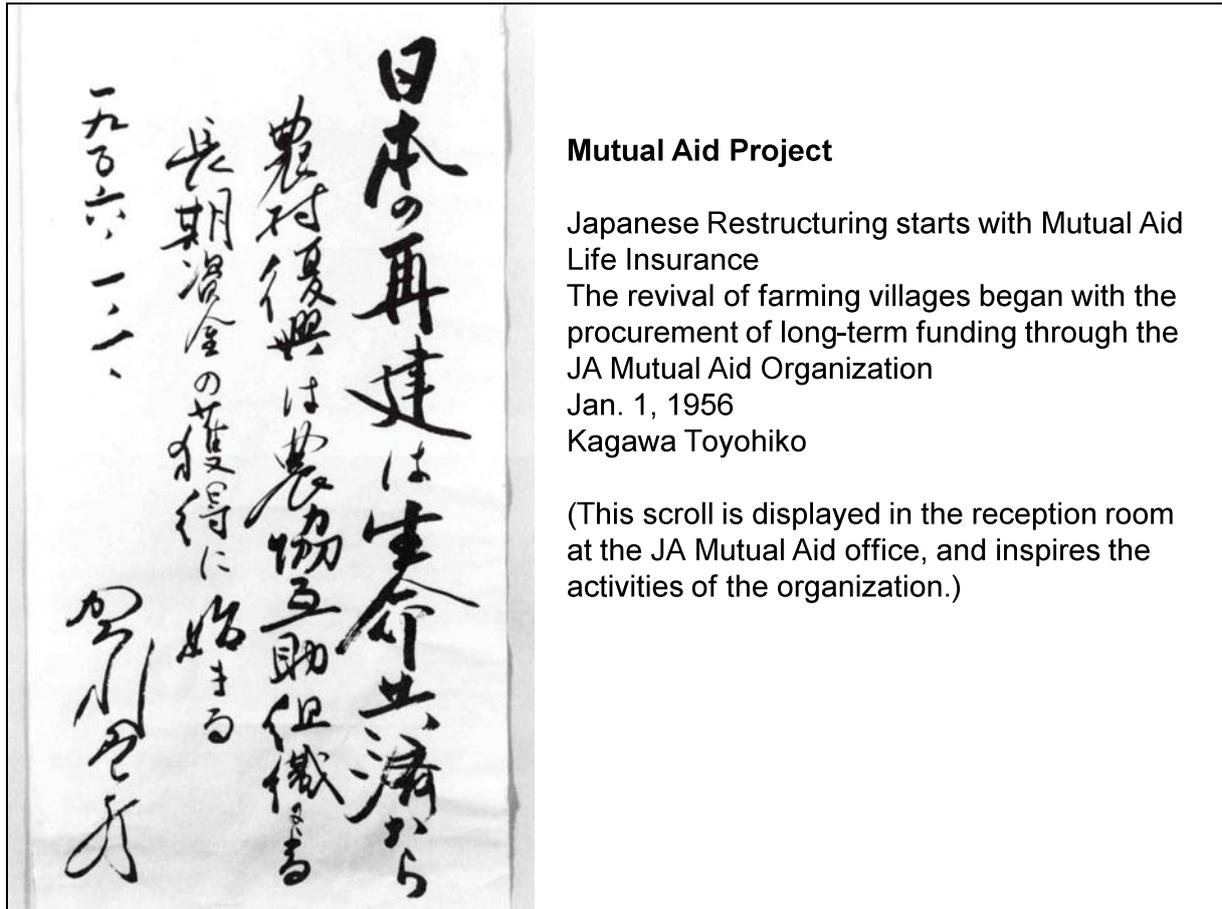
Left: The first medical clinic in Shinkawa. The doctor was Majima Yutaka, who responded to Kagawa's call for help in 1918 to open a clinic.

Right: The first excursion trip with the children, something the Kagawas often did. At the time, only 6% of the area's children were in school. They went to Suma, where they treated the children to bento lunches at the station. The children's smiles tell the story. Kagawa felt that the most important aspect of childhood education was to be in touch with nature, and so that was behind the founding of the "School in the Forest."

Farmer Gospel School



After going to help in the disaster relief efforts after the Great Kantō Earthquake (1923), Kagawa returned from his Matsuzawa residence there in Oct. 1926 to Hyōgo Prefecture to live in Kwaragi village, which is now part of the city of Nishinomiya. There, in Feb. 1927, he founded the first “Nōmin Fukuin Gakkō” (Farmer Gospel School) in the second story of his house in a room with no blackboard or desks, and so they just sat on the floor in a circle. From that humble beginning, similar schools spread from Hokkaidō to Kyūshū. This picture was taken at the school in Ōmihachiman in Shiga Prefecture.



Co-operatives, or mutual aid societies, were formally organized after WWII, but their beginnings were from the adoption of “Beginning of Life Insurance Project” at the 20th general assembly of the Industrial Union in 1924. This was the beginning of the “Agricultural Mutual Aid Project.”

After WW2, the reorganization of this program began in Hokkaidō in 1948 and was finalized in 1951 as the National Agricultural Co-operative Federation of Mutual Aid. This movement began to spread among laborers in the cities as well, and in 1957, the National Labor Co-operative Federation of Mutual Aid was organized. Kagawa poured a great deal of his energies into consolidating the scale of these advances. Today, JA Mutual Aid has 14,680,000 members, Kenmin Mutual Aid has 13,090,000, National Labor Mutual Aid has 1,6420,000, and Co-op Mutual Aid has 5,910,000. The JA Mutual Aid and National Labor Mutual Aid societies are the 2 largest such organizations in Japan and thus wield tremendous power.

Early Childhood Education: Nishinomiya Ichibaku Nursery School



405

Kagawa was particularly enthusiastic about early childhood education. Children born into this world are so honest and cute, but the environment within which they are raised has a profound effect on them. He felt that whether they turn out good or bad is greatly affected by their environment, especially that of their parents. Thus, this early childhood period is of utmost importance, and so in order to expose these children to as many positive influences as possible, one of the first things Kagawa would do was to establish kindergartens and nursery schools.

This is a picture of the Ichibaku Nursery School, founded in 1932. The name is related to the book Kagawa wrote, entitled "A Grain of Wheat." It was built next to the Farmer Gospel School in the Kwaragi district of Nishinomiya that was called "Ichibaku Ryō," with the "Ichibaku" literally meaning "One Wheat (grain)." This nursery school is still in operation and is a critically important institution in the local community.

CCOP コースこうべ

レジ袋の削減は
環境配慮の
最初のいっぽ。

マイバッグもってこい。

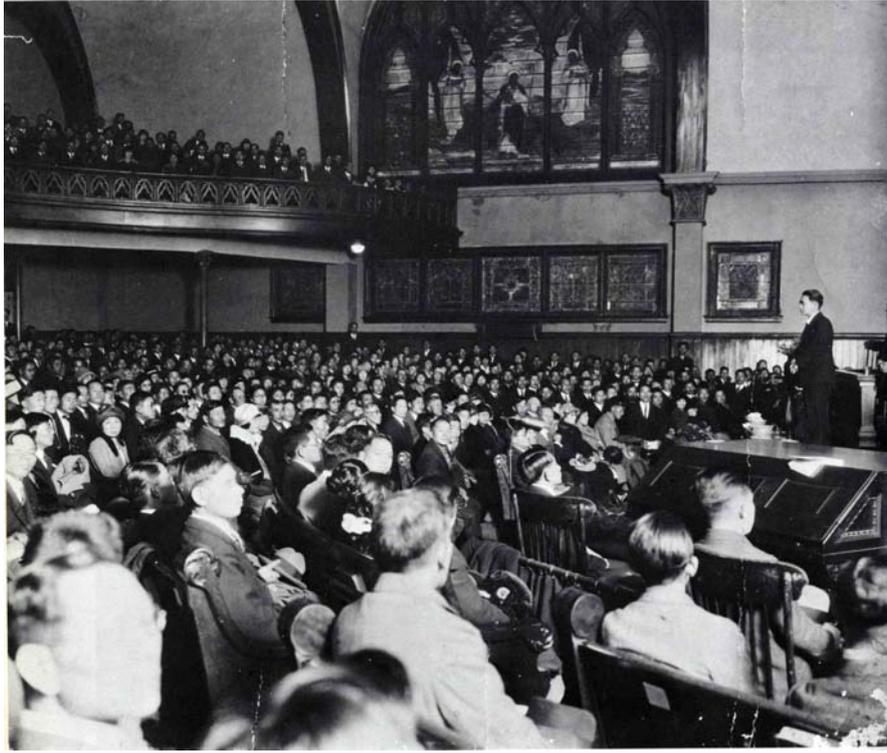
Co-op Kōbe

Bring my bag for earth
Reduce plastic bag is the first step to
environmental consideration

The practical outworking of Kagawa's desire to promote "a society with no poor," "economic activity based in love," and "a society in which people had compassion for each other" was the development of the Co-op. In fact, his life's work can be summed up with the words, "Christianity, Peace, Cooperation."

The organizations that first developed out of his philosophy were the Kōbe Purchasing Union and the Nada Purchasing Union, both beginning in 1921. They merged in 1962 into the Nada-Kōbe Co-op, and then changed their name to the present Co-op Kōbe in 1991. Centering on the Hanshin area (Ōsaka-Kōbe), Co-op (pronounced "Kōpu" in Japanese) has been contributing to the improvement of the standard of living of the people. Co-op became number one in sales in the prefecture, and is trusted by many people. Thus, the spirit of Kagawa lives on some 90 years later.

First Congregational Church of Los Angeles



For 11 months, from December 1935 to November 1936, Kagawa travelled to America and Europe to promote reconstruction in America and the Co-op Movement. The scene above is at the First Congregational Church of Los Angeles.

Why is it that he drew such crowds? In 1920, he had published his best-selling book (4 million copies in Japan), "Shisen wo Koete," which had been translated into English (Across the Death-Line), among other languages such as German, French and Swedish. Thus, his writings were being read around the world. It made such a big splash that he was elevated to the level of Schweitzer and became world-famous. So, wherever he went, he drew huge crowds of people. Within the Christian world, he was deeply respected, and even considered an ambassador for Jesus.

Leading the strike at the Kawasaki and Mitsubishi Shipyards



In 1916, while a student at Princeton University, Kagawa witnessed a demonstration by 60,000 workers in New York City. This led him to the conclusion that in order for poor workers to be able to make headway in dealing with capitalists on equal footing, they needed to use this tool of orderly demonstrations. After returning to Japan on May 4, 1917, he joined forces with Suzuki Bunji and the “Yūaikai” (Friendship Association) he had founded. In April 1919, he worked with Suzuki Bunji, Hisatome Kōzō and others to form a new organization entitled “Yūaikai Kansai Rōdō Dōmeikai” (Friendship Association, Kansai Labor Alliance), and became the head of the board of directors.

In 1921, Kagawa took the lead in organizing labor strikes at the Kawasaki and Mitsubishi Shipyards in Kōbe, and walked at the front of the demonstrations. However, as the Labor Union Movement began to take on a decidedly leftist bent that led to violent demonstrations, Kagawa pulled back from further participation.

III The Life of Kagawa Toyohik

Part 1: His sad childhood and the flowering of his genius

- Born July 10, 1888 in the Hyōgo Shimagami section of Kōbe
- Age 4: Both his parents die (his real mother was not his father's legal wife, and so he was adopted by his father's legal wife).
- Age 7: Writes fairytale entitled "Genkurō Danuki" (raccoon dog).
- Age 10: Studies Chinese classics at a Zen Temple.
- Age 13: Contracts lung disease
- Age 15: Kagawa Household goes bankrupt; Kagawa goes to live with his Uncle.

His birthplace was about 1 km south of the present JR. Kōbe Station in a place just north of the Central Wholesale Market. Presently, a storehouse for the Ishikawa Company stands on the spot. A hundred years ago, this was the center of the city of Kōbe. The former prefectural capital location was close by, and this is where the Chamber of Commerce was begun. It is also where the grave of Taira Kiyomori was located.

His father died when Kagawa was only 4 years old. His father imported indigo dye from Tokushima and sold it on the mainland. It apparently was a well-to-do family, and in fact, Kagawa's birth mother was not the legal wife but a concubine. One theory is that her father was the financial secretary of the Wakayama fiefdom. Then, after the abolishment of the feudal system at the beginning of Meiji, her father was without a job and somehow she became attached to Kagawa's father. At any rate, she died in the year following Kagawa's father's death. After both his parents died, he was taken in by his father's relatives in Tokushima, and there he was raised in a household that expressed little affection.

Thus, from the time he was 4 years old until he was 17, Kagawa led a life filled with loneliness and many sad experiences. However, he was a very bright child who wrote his own fairytale at age 7 and was studying the Chinese classics at age 10. For some reason, he began elementary school a year ahead of the normal age, and so in his school pictures, he always looked smaller than the others. But he had exceptional intelligence.

At age 13, he was diagnosed with a lung disease, and at 15, the Kagawa family went bankrupt. The oldest son Tan'ichi inherited the company from their father Jun'ichi, but he ran it into the ground. As a result, the family in Tokushima had to sell off all of their farmland, and Toyohiko's family ended up living in the barn. Toyohiko later lived with his uncle for a time.

Thus, he was raised in a family that showed little love and was in financial difficulty, and so his childhood and youth were not easy.

No. 14

Location of parents' home (Kōbe-shi, Hyōgo-ku, Shimagami-chō, 1-chōme 3-1)



No. 15

Family (ancestral) home
(Naruto-shi, Ōasa-chō, Higashi Umadzume)





Father Jun'ichi



Mother Kame

His father Jun'ichi was born in 1849 as the 3rd son in the Isoke Family, which operated a sake brewery. He was adopted into the family of his bride, the oldest daughter, and thus became a member of the Kagawa Family, living in Higashi Umadzume. They had 2 children, but both died in their infancy. Jun'ichi was only 15 when he entered the Kagawa Family, and later, he distinguished himself as a leader in the Democratic Freedom Movement and moved to Tōkyō. There, he served in the legal branch of the old pre-Meiji government as a bureaucrat, and after leaving that post, he went back to Takamatsu in what was then called Myōtō Prefecture (now Tokushima Prefecture) to work for a time in the government there, and then he operated a shipping company in Kōbe until he died at the age of 44.

His mother Kame is said to have been a geisha working under the name Masue that Jun'ichi first met at a dinner party. Her real family name was composed of two Chinese characters that can be read either Kaō or Sugaoi. She is said to have been a mild-mannered beautiful woman, and judging from the letters she wrote that still remain, she was a cultured and kind person. Between Jun'ichi and herself, she gave birth to 5 children, Tan'ichi, Ei, Toyohiko, Yoshinori and Masuyoshi. When Toyohiko was only 4 years old, she soon followed her husband in death.

Middle School Days in Tokushima



In April 1900, Toyohiko entered Tokushima Middle School, a prestigious school that now goes by the name of Jōnan High School. He was able to get in a year earlier than normal, and so he was the smallest student in his class. It was his first experience in living in a dormitory setting, and he found the going rough. So, after the first year, he had the opportunity to live with the English teacher at the school, Katayama Seikichi. There, he developed deep friendships with several others, including his cousin Niii Itaru. Although he had a weak constitution, he nevertheless excelled and both his studies and in sports.

During his time there, he developed a voracious appetite for knowledge and was constantly reading. He studied many books in English, and was particularly enamored with the English thinker John Ruskin and the Russian literary master Tolstoy.

Incidentally, he translated Ruskin's "Sesame and Lilies" and in 1906, he published a series of 17 installments entitled, "Ruskin's view of Women's Education" in the "Tokushima Mainichi Newspaper." Likewise, he published a dissertation entitled "The Armed Crab" in the publication "Uzu no Oto" (The Sound of the Whirlpool), a publication put out by the graduates association of the Tokushima Middle School.

Shortly before his graduation in March 1905, Toyohiko was involved in an incident during an outdoor military drill. He declared he didn't want to have anything to do with such an exercise, threw his rifle on the ground and laid down. The leader of the drill, an army captain, flew into a rage and kicked him. The nation at that time was building up to the Japanese-Russian War, but Toyohiko had been influenced by Christian pacifists at the school, Dr. Charles A Logan and Dr. Harry W Myers. He also deeply resonated with Tolstoy's anti-war stance, and so took his own public stand.

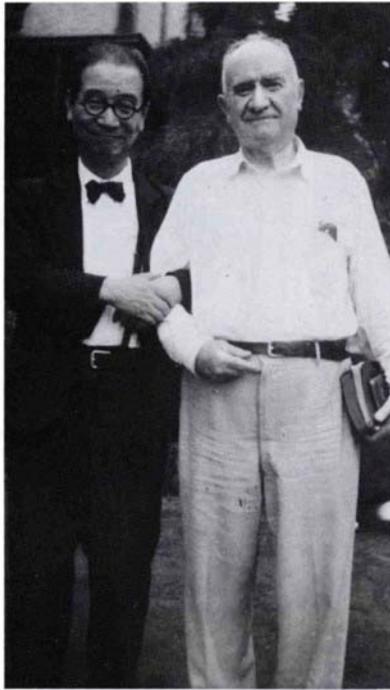
He told his uncle, Mori Rokurō, that he wanted to go onto a Christian school. His uncle, however, who had been financially supporting him in his elite schooling with the intent of that helping to restore the fortunes of the Kagawa family, was livid, and refused to offer any more tuition aid. Nevertheless, Toyohiko had made up his mind, and so he was unmoved in his determination to lead a pietistic life as a Christian.

III The Life of Kagawa Toyohiko

Part 2: Encountering human tenderness

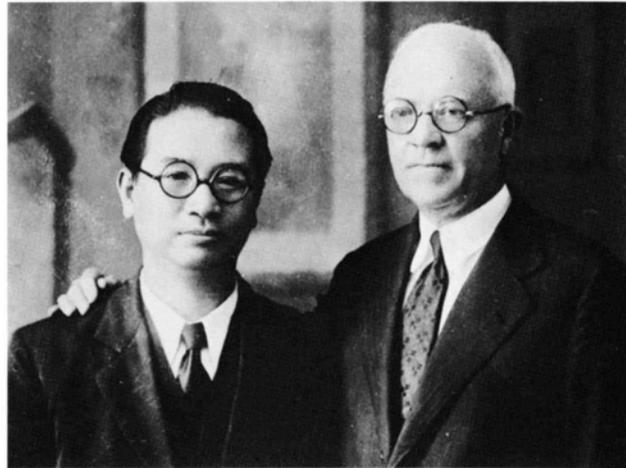
- Age 14: Involvement with missionary C.A. Logan
- Age 16: Baptism by Dr. H.W. Myers
- Age 18: Translating Ruskin's "Sesame and Lilies", publishing in the Tokushima Mainichi Newspaper

Both Logan and Myers were Presbyterian missionaries from the southern US, related by marriage, as Myers' elder sister was Logan's wife. They were both very talented individuals who took a strong liking to Toyohiko, with his unfortunate background, and treated him like their own child. The Myers home was always open for Toyohiko, and they provided a desk for him. Together with his wife Grace, Myers accepted him, inviting him to share meals. Toyohiko was so impressed with their kindness and wondered what made them so generous and kind. He thanked God for the love of these people and placed his faith in Christ, accepting baptism. This was the first such encounter that deeply affected Kagawa Toyohiko's life.



ARR

With Rev. Logan



With Rev. Myers

Revs. Logan and Myers taught him English and paid his tuition at Meiji Gakuin University. They took care of him when he was ill, and when Kagawa began his work in Shinkawa, they continued to support him financially. They likewise gave him support as he studied at Princeton University. Without the support of these two benefactors, it is no exaggeration to say that the great works that Kagawa accomplished would not have even got started.

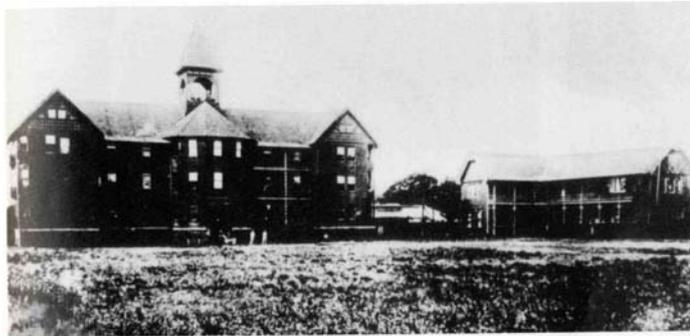
The picture on the left was taken in 1951, when Kagawa was 63. The picture on the right with Myers was taken when Kagawa was about 40.

III The Life of Kagawa Toyohiko

Part 3: Gaining Knowledge and Tuberculosis

- Age 17: April, Entered Meiji Gakuin Univ.
Theological Preparation Course
Growing fond of the works of Tolstoy, Hegel and Bowne
Also, read Kellogg's "Natural Diet of Man"
Commits to reading a library book each day.
Tuberculosis worsens

Despite his relative's objections, Kagawa entered the theological preparation course at Meiji Gakuin, and with the help of Dr. Myers, continued his education. Meiji Gakuin had one of the few libraries in the nation that included numerous western books, and so Kagawa, who wasn't satisfied with just his classwork, devoured these books, which included works on religion, philosophy, sociology, and the natural sciences. Thus, he read books on a wide variety of subjects. He was especially moved by Bowne's "Principles of Metaphysics" and "Pure Philosophical Principles," and was deeply affected by his religious philosophy of personalism. He later said, "After reading Bowne, I was able to remain steady in my thoughts, and able to base my future progress in that religious philosophy of personalism."



During time at Meiji Gakuin Univ. Theological Preparation

Hepburn Hall

During his second year, he had made several strong friendships, including Katō Kazuo, Tamura Shirō, Sasaki Hō, Nakayama Masaki, Tomita Mitsuru and Okino Iwasaburō. “I never studied so hard in all my life as that last year at Meiji Gakuin, together with the 2 years I had at Princeton. But I suppose it was because of my youth that even more than at Princeton, what I learned then stuck with me.” Thus, this was a time in which his intellectual development heavily influenced the rest of his life. In line with Kellogg’s “Natural Diet of Man,” he embarked on a simple diet. But together with lack of sleep due to his hard study schedule, his health suddenly worsened and he developed severe tuberculosis.

III The Life of Kagawa Toyohiko

Part 4: His encounter with Rev. Nagao Maki and the critical nature of his tuberculosis

- Age 19: “The minister I received inspiration from in Japan more than any other Japanese minister was Nagao Maki.”
40 days as a street evangelist; on day 41, he developed a high fever and became critically ill. He saw a light, and the fever left.

In March 1907, after finishing his 2 years at Meiji Gakuin, he transferred to the newly formed Kōbe Seminary, where Rev. Myers had just taken up a teaching position. During the break between then and the beginning of the new school in September, after he went to Okazaki, he transferred to Toyohashi Church (near Nagoya), and there he met Rev. Nagao Maki, an encounter that changed his life. He was deeply inspired by Rev. Nagao and began to enthusiastically engage in street evangelism. He did this for 40 days, but on the 41st day, he suddenly developed a high fever as his tuberculosis worsened, and he fell into critical condition. But he experienced being bathed in light and was miraculously healed. Kagawa later said, “The minister I received inspiration from in Japan more than any other Japanese minister was Nagao Maki.” Thus, this second great encounter that shaped his life was at the Toyohashi Church.



Nagao Maki

Nagao Maki was born as the second son to Nagao Hachiemon, a wealthy retainer in the Kaga Daimyō. Hachiemon was reported to be known for his virtuous character. He had been overseeing the establishment of new farmland using the labor of 556 “hidden Christians” (underground Christians who had kept their faith during the Edo period when Christianity was outlawed). These Christians were very poor and had endured much abuse, but they maintained their integrity, loving and supporting each other, and Hachiemon had witnessed their exemplary behavior. Thus, he wanted to find out if this forbidden religion was really the awful thing it had been portrayed as, or if in fact it was the opposite, and so he began attending a “lecture hall” (the predecessor to Christian churches in Japan). He became convinced that this was the true way to salvation, and in April 1880, he was baptized, be considered the “first fruits” of the Hokuriku mission. Missionary Thomas Winn arrived in June and began his evangelistic work. Nagao Maki also began attending the lecture hall at the urging of his father, and indicated that he too would like to be baptized. He received baptism at the age of 29 from Dr. Winn that June.

The Hokuriku area of Japan is one where the Buddhist faith is particularly strong. Christians were persecuted as traitors to the nation, and it was in that context that Nagao Maki felt called to be an evangelist. He was 32 and had a daughter to take care of, but in 1884, he entered the theological department of Hokuriku Eiwa School. In 1887, then, he began his evangelistic work in Tōyama, going later to serve in Kanazawa, Daishōji and Komatsu before moving down to the Toyohashi Church. During his time in Hokuriku, he endured considerable persecution, and in the midst of that, he took in orphans and abused children, caring for 10 all together in a big family. He and his wife likewise entertained beggars in their humble home, feeding them the best white rice. Normally, their meals consisted of barley and potato gruel, and so the children were happy when a beggar came, as they could get some delicious white rice. His wife Matsue is reported to have said, “When beggars went to other houses, they were only given old leftovers, and so we wanted to give them a nice warm meal they could fill their stomachs on.”

On Jan. 4, 1959, when Kagawa gave his last sermon at the “Iesu no Tomokai” (Friends of Jesus Association) at the Ichibaku Kindergarten, he spoke with the title of “Learning from Nagao Maki.” The report on that meeting recorded that several times during his talk, he broke down sobbing with emotion, once having to pause for 5 minutes to regain his composure.



Here are the basic points.

"I have visited Beethoven's house in Vienna, Austria. He was renting a room on the second floor. A great man is not necessarily born into a rich household, as great and exceptional art can be born out of a rented room.

I have also discovered great and exceptional art in a destitute evangelist named Nagao Maki. In this world, he had no wealth or status, but was only a destitute Christian pastor. Pastors in Japan are all poor, of course, but I've never seen one as destitute as him. But he seemed to happily accept his destitution. In Meiji 40 (1907), I went to Toyohashi to help him in his evangelism, and due to my lung disease, I slept in his dilapidated house in a dilapidated room on the second floor, where I was cared for so graciously.

Now, his father had been the feudal administrator for the Kanazawa fiefdom, and was indeed a remarkable character. In fact, I think that Maki received more spiritual inspiration from his father than from missionary Winn. Brother Lawrence is well-known for his humble service in cleaning monasteries, and I think that Nagao Maki was Japan's Brother Lawrence. Decades from now, even centuries from now, Japanese will be able to learn much from Nagao Maki. He was a great warrior for Christ who had been trained through following in Christ's footsteps through poverty and persecution. I have never known anyone who had so much persistence. Following the Great Kantō Earthquake, at my suggestion, he organized an early morning ecumenical prayer gathering in Nagoya. For the next ten years, that continued, with he being the only one that participated the entire time. ... During his 49 years of life of faith, there were some 2500 Sundays, and there was not a single Sabbath day that he did not observe. Even while in poverty, I never heard him utter a complaint, and I never saw him get angry even once.

Thus, this individual is the one human being by whom I have been most inspired. There is a difference between being helped by someone and learning from someone. As to whom I am most indebted to, it is American missionaries, but as to whom I have learned the most from, it is Nagao Maki. I give thanks to God for him having raised up such an evangelist in Japan. I think the most appropriate tribute to his memory is that Nagao Maki was a "hidden saint intoxicated with God."

The main reason that I threw myself into service in the slums of Shinkawa in Kōbe was that I had learned from Nagao Maki."

III The Life of Kagawa Toyohiko

Part 5: His days at Kōbe Seminary

- The worsening of his tuberculosis and his recuperation 4 months in the Akashi Hospital, and then onto Aichi Prefecture 9 months in Gamagōri, a fishing village, to recuperate
- Writing “Imitation of a Dove,” which was the basis for his novel “Crossing the Death-line”
Period in which he experienced the most troubles, including illness, poverty, loneliness and hopelessness
- Surgery on his nose and the resulting critical condition

After enrolling in Kōbe Seminary, his illness worsened, necessitating hospitalization at the Akashi Hospital. After 4 months of treatment there, he rented a small house in a fishing village in Gamagōri, Aichi, where he spent 9 months recuperating. There, he wrote a kind of autobiographical novel entitled “Imitation of a Dove” that was later rewritten into his novel “Crossing the Death-line.” He sent it to his mentor at Meiji Gakuin, Shimazaki Tōson, but he didn’t think much of it. During this time, with all its illness, poverty, loneliness and seeming hopelessness, Kagawa experienced his greatest trials in life.

In Sept. 1908, he returned to Kōbe Seminary, but in October, he had to have an operation to remove pus next to his lungs, and again was critically ill. During January of the following year, there was even a movement at the seminary to exclude those with lung disease. It was also at this time that Kagawa was deeply impressed from reading a biography of John Wesley.

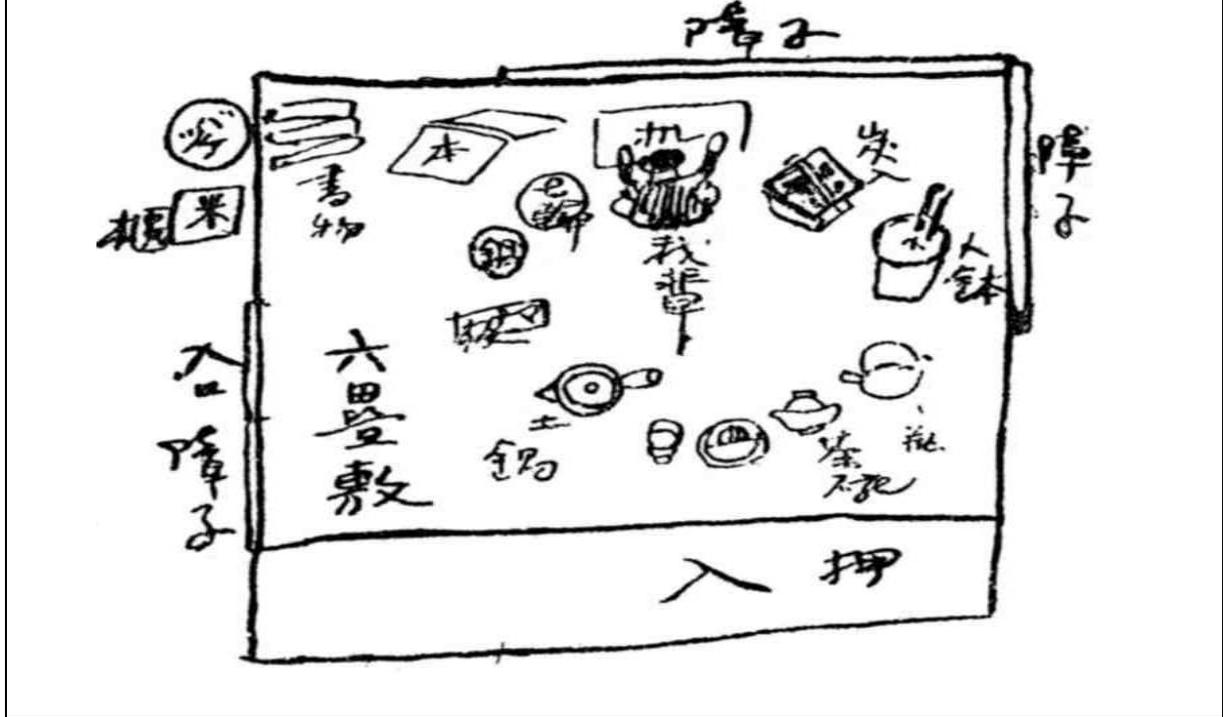
With people of Kōbe Seminary



Kōbe Seminary was founded in 1907, built mostly with funds raised by Rev. Myers' mother, who was head of the missions committee at her church in Lexington, Virginia. Samuel Peter Fulton (1865-1938) served as the first head of the school. Kagawa must have walked up the steep slope for 20 or 30 minutes each day until his graduation. The seminary was closed in 1942, and burned down during the war. The land it stood on in Chūdō-ku is now a park in the Kumochi 1-chōme district, and there is a plaque telling that this was the location of the seminary.

Among the teachers at the seminary was Aoki Chōjūrō, the pastor at Kōbe Church who officiated at Kagawa's wedding. Together with his spiritual father in Tokushima, Rev. Myers, the two were great supporters of Kagawa's work. In his diary called "Overflowing Blessings," Kagawa recorded such things as "Dr. Myers sent me 2 boxes of toys. Thanksgiving," showing the deep fellowship he had with them.

A drawing of the room in the house in Gamagōri



This is a drawing Kagawa made of the room he stayed in from Jan. to Sept. 1908 to recuperate. During this time, he also apparently visited a sanitarium in a mountain village on the border with Nagano operated by the Yamazaki family, which had operated the medical facilities of the local fiefdom during the Edo period. It was based on these experiences that Kagawa wrote his classic, "A Grain of Wheat."

During this time, Kagawa experienced much affliction and disappointment, but in November, he was deeply moved from reading John Wesley's biography and together with the love of Myers and the example of Nagao Maki, he decided that if he only had 3 months to live, he wanted to live those last days serving the poor.

III The Life of Kagawa Toyohiko

Part 6: Entering the Slums

- Age 21: Dec. 24, 1909
Free lodging, cheap food, caring for the sick
Sunday Schools, evangelism, providing free funerals
Job placement, child care centers, day trips, foster parent for a day
Financial aid, daily life counseling
- Age 25: 1913 marriage with Shiba Haru

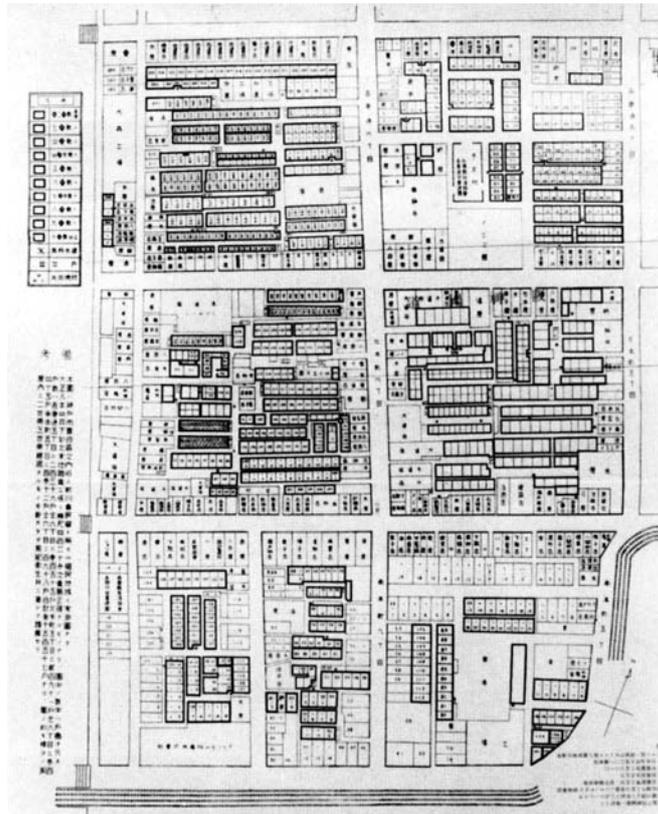
At that time, the population of Kōbe was about 420,000, with the Shinkawa section having a population of about 10,000, almost all of whom were day laborers. They were the refuse of society who had been forced to live there because of various reasons, such as becoming disabled due to sickness or injury.

The social situation at that time was one of numerous younger sons of farming families pouring into the industrial cities to find work, which in Kōbe particularly meant working in the shipyards of Mitsubishi and Kawasaki. The Sino-Japanese War of 1894-95, followed by the Russo-Japanese War of 1904-05, was an impetus in this, and because Japan had used up twice its national budget in the first war and then 8 times its national budget in the second, they had to apply special war taxes on everything, including daily necessities. Likewise, there were no safety net social programs as there are today, and so if one was laid off or could not work because of illness or injury, the usual consequence was falling into poverty. It was those people who congregated in the Shinkawa slum, and it was to those people that Kagawa went.

He worked diligently among those people, feeling their pain and crying over what he witnessed, such as people being exploited by loan sharks, fights, intimidations and just so many sick people. So, he worked to solve one problem after another as they presented themselves to him.

Caring for the sick, providing free funerals, giving financial aid, counseling, providing free lodging and cheap meals, job placement, starting a Sunday School for children and taking them on day trips or arranging for stays at a foster parent for a day; these together with evangelism were what he was daily engaged in. But no matter how hard he worked at it, the poor people of Shinkawa didn't decrease in number, but instead continued to increase. Simply giving them relief by itself didn't seem to help them get back on their feet.

Layout of the Long Houses



This plan was prepared by the Ministry of Internal Affairs in 1919. This was the situation with “Long Houses” ten years after Kagawa began his work there. Each Long house contained 10 or 20 tiny apartments, with the entire building being divided down the middle lengthwise by a partition. Each apartment consisted of 3 tatami mats plus the dirt-floor area next to that, and 2 or 3 families lived in each one. There was one toilet for about each 60 apartments. There were no doors. In the entire area, there were only 3 or 4 public baths, and so the hygiene was very poor. Kagawa petitioned for improvements to be made, and in 1927, a bill to improve substandard housing was approved and the construction of 4-story ferroconcrete buildings was begun. However, it took until about 1980 for all of the old “long houses” to be replaced by new buildings.

1910 Christmas Event



This event occurred just one year after Kagawa began his work in Shinkawa. In the biography of Kagawa written by Robert Schildgen, there appear the following words: "He was heckled, beaten, robbed and menaced by knife-wielding gangsters. When he gave away his last clothing, he was forced to wear a woman's kimono borrowed from a destitute neighbor. But he stayed on, fearless and seemingly invincible, even making converts to the new religion. Those who first thought him insane began to believe he had supernatural powers. Those who laughed would come to call him Kagawa Sensei."

So, after a year had passed, the people of Shinkawa knew they could rely on Kagawa Sensei, for so many people gathered for his event.

The Day Trip to Akashi



Only about 6 percent of the children in Shinkawa were able to attend elementary school. Thus, for most of the children in this picture, it was likely their first such experience. They probably ate their very first bento lunch and really enjoyed themselves.

Kagawa's philosophy for childhood education included the importance of being in touch with nature. Thus, there were numerous references in the records of him having taken children out into the countryside. Students from Kwansei Gakuin and other such schools often volunteered to help in these efforts.



The children of Shinkawa

Picture on the left: a street in front of the “long houses”.

Picture on the right: Kagawa and his children.

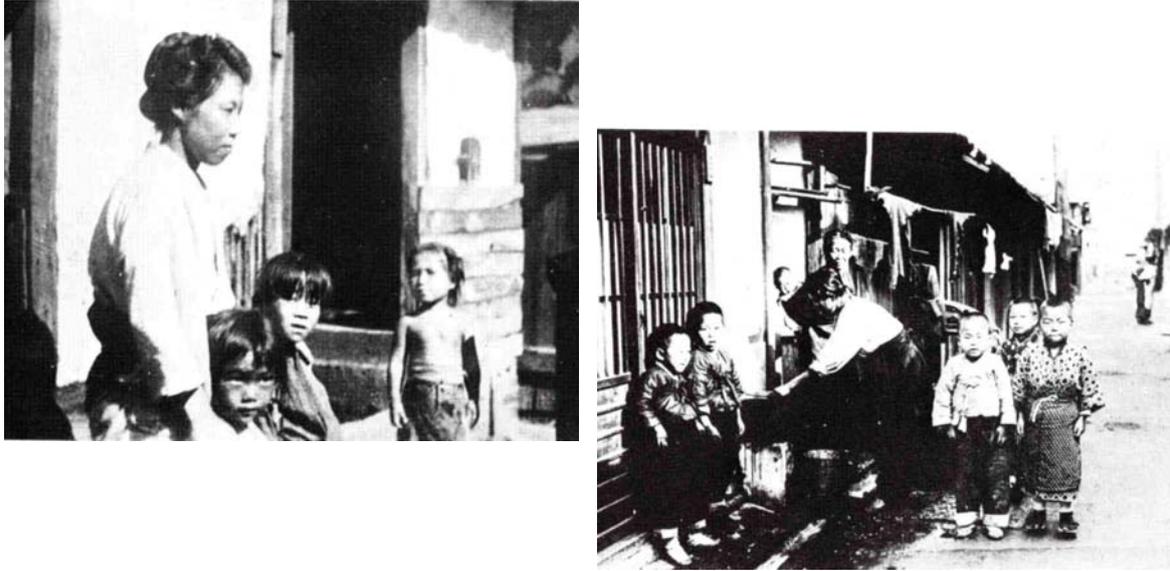
Kagawa was of the opinion that children are “pure” and that they become either good or bad depending upon their environment. That is why he put so much effort into improving their environment and into childhood education.

No. 33



A new house and Dr. Majima Yutaka

In order to expand his activities, Kagawa bought a new building. The first floor could be used for a sanctuary and the second floor was a medical clinic. The person in the center is Dr. Majima Yutaka .



Kagawa Haru and the children

Kagawa's wife Haru was born in 1888, in the same year that Kawaga was born. She was such an integral part of his ministry that without her, he could not have accomplished his life's work. He was the one up front, but without her support in the background, he could not have continued, and so they were a beautiful combination.

She regularly treated the children with eye medicine for trachoma. She herself contracted the disease and ended up having to have operations on both eyes to try to save her sight. It was successful in one eye, but she lost sight in her other eye. She lived to the ripe old age of 94, always thinking of others before herself, and so she was a true saint.

III The Life of Kagawa Toyohiko

Part 7: Studying abroad at Princeton University

Thinking deeply

Looking for a breakthrough

- 1914 – 1917

Getting a Master of Arts in Experimental Psychology and Biology and a Divinity Degree in Theology

Viewing a demonstration in New York with 60,000 people

While at Princeton, Kagawa received both a Master of Arts in Experimental Psychology and Biology and a Bachelor of Divinity degree. There he learned about “co-operatives,” which formed the foundation for his own philosophy and gave direction to his life’s work.

He came to the realization that the “survival of the fittest” doctrine of Darwinism, with its constant struggle for survival, was a very skewed understanding. Individuals in a species being able to co-operate with each other was at least as important as competition in overall survivability. He transferred this understanding into the world of humans, which became his answer to social Darwinism.



His friends at Princeton University

He came to the realization that relief work by itself could not solve the problem of poverty among workers, and so he was searching for an answer. That came in the form of him witnessing a mass demonstration in New York City of 60,000 garment workers. As he saw the sight of these masses of people marching down the street, he realized the power of laborers working together towards a goal, and took this idea back to Japan, determined to organize labor unions.

“Here comes the demonstration! Sixty thousand garment workers marching down the street 16 abreast! It takes them an hour and a half to march by. The capitalists in Manhattan have locked out 60,000 workers at 450 garment factories in the East Side district. Now, under the hot August sun, these Italian workers, Jewish workers, Bohemian workers, workers from practically the whole world are marching together.

“Are these all the poor people? These are all! And just these people are fighting against the 450 as their common enemy! So, relief work by itself is meaningless! This is a workers’ union! This is a workers’ union! The only way forward is for the workers to band together to be their own salvation! When I return to Japan, I’m going to start a workers’ union!” This is what Kagawa was thinking as he watch the demonstrators march by.

III The Life of Kagawa Toyohiko

Part 8: Returning to the Slums

Coming up with a plan

1. Labor Movement From relief to poverty prevention
2. Farmers' Movement Founding of the Japanese Farmers' Union
3. Co-operative Movement Founding of the Kōbe Buying Co-operative and the Nada Buying Co-operative
4. Continuation of the Relief Movement
5. Becoming the leader of the "Yūaikai" (Friendship Association)

In May 1917, Kagawa returned to Kōbe, where the economy had suddenly improved due to the demand for naval and other manufacturing that WWI had generated. Kagawa's thinking had now matured. He now realized that no matter how valiant an individual's acts of charity were, they could not in themselves root out the pervasive hopelessness and poverty rampant in Shinkawa. "If we are to eradicate poverty as it is today, we cannot depend on principles of charity alone. Through such examples as how religious charity from ancient times actually created beggars and how the anti-poverty law implemented in England failed, we can show that principles of charity alone cannot solve the problems of the increasing poverty we see today. As I see it, labor issues are at the very root of the problem and must be incorporated into any efforts to bring true relief. Thus, while various systems of thought, such as socialism, social engineering and nationalism make their own claims, when these are applied to the present situation in Japan, there is no more important goal to accomplish than the formation of healthy labor unions."

Nevertheless, Kagawa did not advocate for a revolution in Japanese society. He was a pacifist, and so he could not work together with those who were advocating a violent overturning of the present order. Kagawa had studied the French Revolution and had heard the news of the bloodshed in Russia, and so compared with the option of peaceful means, he was convinced that a revolution would bring about untold violence and the loss of many lives. Thus, he placed his hope in the ability of labor unions to bring about improvements in wages and working conditions and even beyond the work place to bring about improvements in society itself. He also was able to contribute to the efforts of voting rights revision so that all males 25 and over were given voting privileges. Up until that time, only those males who paid more than 3 yen in taxes were given the right to vote, and so this increased the voting base from 3 million to 12 million people. He believed that together with labor unions and co-operatives, giving labors and consumers the right to own and control main industries and to spread out the profits instead of concentrating them into the hands of only a few could make Japan's economy into one that could serve as a model for improving the world economy.



Together with Suzuki Bunji
of the Friendship Association

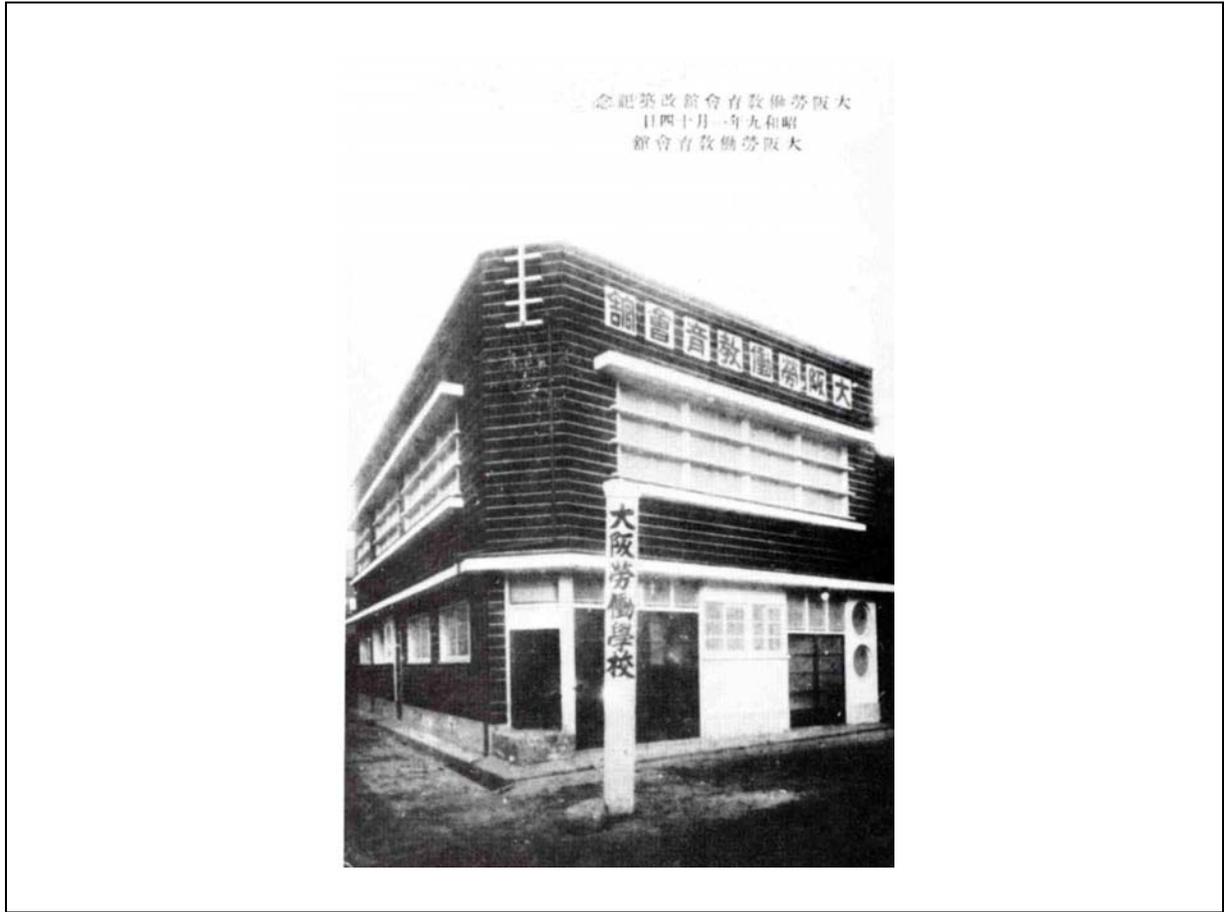


The 1921 Demonstration

The “Yūaikai” (Friendship Association) was founded by Suzuki Bunji, a Christian socialist, in 1912, and by 1917, when Kagawa came back from Princeton, it had 30,000 members nationally. There were 1220 members in the Kōbe branch. Suzuki had envisioned the organization to be one of education and mutual aid. Kagawa was invited in Sept. 1917 to give a presentation, and he soon became a leader in the movement. With the recession that took place after the end of WWI in 1918 (when the economic bubble burst), the life of labors became even more difficult. The flames of labor strife finally arrived at Kagawa’s doorstep, particularly at the shipyards of Mitsubishi and Kawasaki. The workers were demanding wage increases and the right to freely organize unions, but society’s answer was to fire the union leaders.

On July 10, 1921, supporters from Ōsaka joined workers from Kōbe into a demonstration of over 30,000 in Kōbe. Organized by Kagawa and other leaders, this demonstration proceeded in an orderly and spirited march, with citizens along the way applauding them. The voices of 30,000 protestors brought fear in the hearts of company officials, and so officials in charge of public order requested that military police and army troops be sent in to quell the disturbance.

Following that, such mass demonstrations were forbidden, but on July 29, 1921, over 10,000 demonstrators marched under the pretext of going to a Shintō Shrine to worship. On the way, some of them got into a major battle with officials, and so as a result, 240 leaders, including Kagawa, were arrested and charged with rioting. The number of workers fired reached 1300. With that, then, this 35-day uprising ended with an admission of defeat on Aug. 12. From prison, Kagawa continued to send money to his family, who had sacrificed much for the cause, from royalties received on his book, “Beyond the Death Line.” Likewise, he began to sense that the day of liberation for the workers was getting close, but he also realized that the tendency towards violence in the workers’ movement needed to be reigned in, and so he promoted non-violent resistance, gradualism and brotherly love. However, since his advocacy for these principles was not accepted, he ended up separating himself from the labor union movement.



The Ōsaka Labor School

In Aug. 1918, while continuing his Yūaikai activities, Kagawa also began the first newspaper in Japan that was produced by and for workers. Working together with Hisatome Kōzō and others, they first called it “Shin Kōbe” (New Kōbe) but then changed its name to the “Workers’ Newspaper” in December. Kagawa served as the head of the newspaper and wrote the opening column until the following year, when he turned that role over to Andō Kunimatsu. Likewise, during this time when the labor movement was being oppressed and radicalized, he came to the realization that in order to properly ground this movement, education of the workers was a must. Thus, in 1922, he founded the Ōsaka Labor School. Among the graduates of this school were several future leaders of the labor and socialism movements, including Nishio Suehiro and Sugiyama Motojirō. Kagawa contributed 5000 yen from his royalty income from “Beyond the Death Line” to this school.

The Farmer Gospel School at Kawaragi



Where is it that the vast majority of poor workers that made up the population of Shinkawa came from? The poverty of the farming regions of Japan was similar to that of developing countries today. Sickness, famine, chronic debt and sharecropping were the common fate of farmers in Japan. As Kagawa longed for reformation in Japanese society, he did a thorough survey in Jan. 1919 and announced his findings, which included the fact that, with the exception of the wretched slum he worked with, the areas with the lowest standard of living were farming villages.

The people who were producing Japan's food were themselves starving. Due to debt, increasing sharecropper fees, repossession of mortgaged items and other such issues, after poor sharecroppers paid their rice quotas to the land owners, they had nothing left, and had to buy rice themselves, resulting in a vicious cycle. So, on April 9, 1922, Kagawa called together 150 representatives from farming families at the newly opened Kōbe YMCA and established the Farmers' Union.

Farmers were attracted to the practical lecture program and the Farmer School (including a research group to gather data concerning life and working conditions). Over the next few years, Kagawa founded "Farmer Gospel Schools" and Farmer Centers that gave thousands of farmers practical and religious training.



Together with Sugiyama Motojirō

Sugiyama Motojirō and the Farmers' Union

Kagawa considered his own role in the Farmers' Union to be that of being a conduit for financial aid and evangelism, and so he was looking for an appropriate person to bring to fruition the dreams of the farmers of the nation. He found a pastor, Sugiyama Motojirō, who had experience with studying agriculture. As a base for agricultural reform, the town of Odaka, Fukushima Pref. was chosen.

Just as Kagawa had done in the cities, Sugiyama was a Christian who endeavored to work through a broad range of activities to improve the lot of sharecroppers, including improving agricultural techniques and the daily lives of sharecroppers. (He was multi-talented, and as he also had studied dentistry, he also used those skills to improve their lives.) He promoted the concept of turning poorly producing rice paddies into orchards and fields for other crops. He also led a well-publicized demonstration of sharecroppers against Fujita Farms, which owned 2000 hectares in Okayama. Sugiyama was elected to the Lower House 7 times, and in 1955, he was chosen as the vice speaker of the Lower House. He served as the first head of the Farmers' Union and also worked with Kagawa as a joint leader in the "Iesu no Tomokai" (Friends of Jesus Association).

This picture is of the first Farmer Gospel School, which was established in Kagawa's home in Kwaragi in Nishinomiya in 1927.

The People of Ōsaka Kyōekisha (Common Benefit Association)



Kagawa invested his resources and talents in many projects, but among those many, the areas he had the greatest impact on Japanese society were in the co-ops he established for consumers and for farmers. The Association of Co-operatives in Japan was established by Kagawa in 1951. It consisted of 660 co-operatives with a wide range of interest, including food, consumables, insurance, medical, housing and foreign trade. These co-operatives have memberships totally 24 million people, and employ 57,000 people with a net value of 684.2 billion yen (as of 2007).

These co-operatives are the driving force behind the consumer movement as well as the peace movement in Japan. They have lobbied politicians to win stricter standards on food safety; they have opposed price increases for basic consumables and campaigned against environmental pollution; and have spread the word about protecting the environment. They fought against welfare benefits being declined and against tax hikes that penalize those with low income. The larger organizations have product testing centers and promote the development of food products with fewer artificial additives and new products that are easy on the environment.

Likewise, from activities ranging from grassroots activities to the parliament, they have promoted education and peacemaking by such things as participation in world congresses on the abolishment of nuclear weapons. By participating in all of these activities related to social responsibility, they have passed on the legacy of the “Kagawa Spirit” of promoting a peaceful society with improving standards of living.

The “Kyōekisha” was the first co-operative that Kagawa directly founded. It was established in 1920.

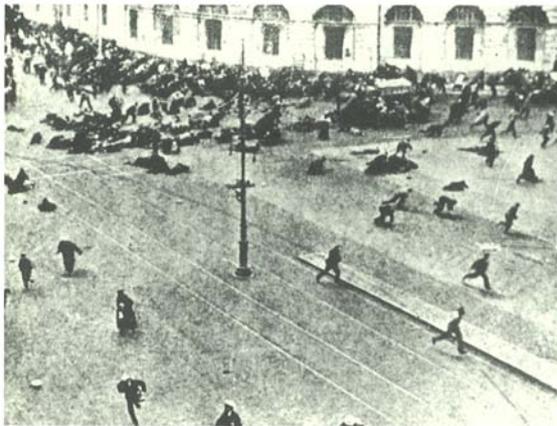


葺合区八幡通り神戸消費組合本部前の職員(大正13年ころ)
The staff of the Kōbe Consumers' Co-operative, in front of the head office in Fukiai-ku Yahata Dōri
(about 1924).

Kagawa's thinking concerning co-operatives

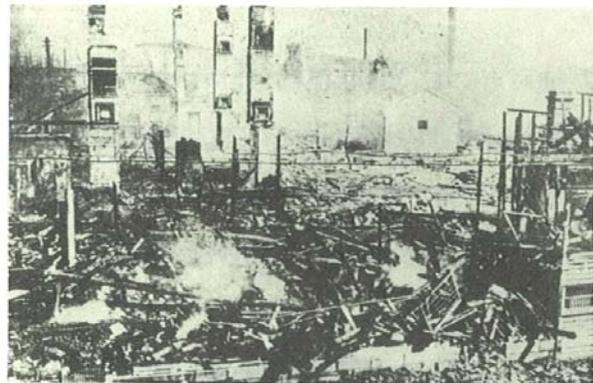
Kagawa had an all-encompassing vision concerning co-operatives. He believed that the development of co-operatives was not only the main factor that would bring economic reform but also that it would be the key to world peace, and he enthusiastically promoted this view. The management of co-operatives would be a democratic process by the members themselves, and the "profits" would, instead of being concentrated in the hands of a few, would be spread to all of the members, and so this would be a means to economic reform. In other words, Kagawa considered co-operatives to be a means to fight poverty in Japan and humanize the economy. It was his hope that in the long run, the world economy itself would become one based in a co-operative-type structure.

The cause of war is economic imbalance and the intense economic struggle among nation states that revolve around resources and markets. He argued that what was needed is a system in which the main motivation of seeking profit is replaced by one of service. A consumer co-operative is an organization in which profits are not simply accumulated for the benefit of only industrialists and their investors, but where the purpose is to offer products and service to all its members as a mutual benefit business. Thus, Kagawa felt that fostering this motivation of service as opposed to profit-making was the ideal. (Robert Schildgen)



ペトログラードでの「7月デモの射殺」
民衆に政府軍が発砲。ロシア革命のきっかけ

The shootings at the July demonstration in Petrograd. The government forces firing on the people was the spark that ignited the Russian Revolution.



On Aug. 12, 1918, there was a rice riot in which the Suzuki Shōten in Kobe was burned to the ground.

大正7年（1918）8月12日、米騒動で神戸の鈴木商店焼き
払われる（神戸新聞社提供）

The historical background into which co-operatives were born

The Historical Background

The Japanese government used up 8 times its yearly budget during the Russo-Japanese war of 1904-05, bankrupting the nation. As a result, daily life for the average citizen became very difficult due to the increased taxation on necessities on top of the special emergency taxes. However, as a result of WWI in Europe, with the wartime demand it created for military hardware, especially in Russia, by 1919, Japan had turned itself from a debtor nation into a creditor nation.

However, while the wartime prosperity had resulted in many profiteering in the shipbuilding and steel industries, with the collapse of the “war bubble” that resulted in inflation and the loss of jobs, the average citizen was really hurting. Likewise, the February 1917 revolution in Russia resulted in the rice riots in Japan, since merchants had bought up much rice in the anticipation of Japanese troops being sent to Russia, which caused the price of rice to skyrocket. So, this was the societal background in which co-operatives began.

On the other hand, the “Taishō Democracy” came about as the result of the efforts at economic restoration and the fashionableness of socialism around the world. So, it was an age in which the waves new social changes were washing over Japan.



神戸購買組合の創立に活躍した青柿善一郎
(昭和50年撮影)

Aogaki Zen'ichirō: contributed to the founding of Kōbe Buyer's Co-op (picture taken in 1975)



神戸購買組合初代組合長の福井捨一

Fukui Suteichi : first president of the Kōbe Buyers' Co-op



神戸消費組合第2代組合長の今井嘉幸

Imai Yoshiyuki : second president of the Kōbe Buyers' Co-op

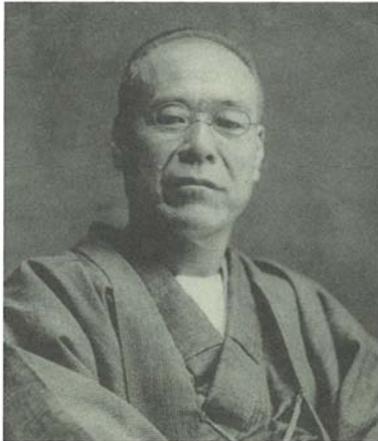
The beginnings of the Kōbe Buyers' Co-op

The beginnings of the Kōbe Buyers' Co-op

In 1919, Aogaki Zen'ichirō, who was a worker at the Kawasaki Shipyard, joined with others to plan the “Kawasaki Buyer's Co-op” to counter the inflation going on at the time. He first came to discuss this with Kagawa, who was then the head of the “Yūaikai” (Friendship Association), which in turn evolved into the labor unions.

Kagawa had already been thinking that the way to help the poor and the weak was not simply through philanthropy, and it likewise was not through violent struggle. The best way was to form an economic self-help organization that valued each human life and showed respect for each person. That, of course, became the co-operative, the philosophy of which can be summed up in the words “love and cooperation.” Needless to say, their common thinking resonated with each other, like they had been waiting for each other. Kagawa's advice was that rather than limit the co-op to just one company, it would be better to open it up to all of the citizens. Kagawa took the lead by offering his home in Shinkawa for an office and beginning in the fall of 1920, he began giving a lecture every Saturday, borrowing an elementary school or church as a venue. He totaled more than 50 such lectures in giving PR to the movement.

Later, Aogaki reflected back on Kagawa's work in admiration, saying, “Kagawa was really enthusiastic as he went from place to place, and he began pulling us into the campaign as well. When I look back on the frenzied activities of Kagawa at the time, I think that without him, the movement would not have gotten off the ground, or if it did, it would have likely fizzled out.”



灘購買組合初代組合長の那須善治

Nasu Zenji: first President of the Nada Buyers' Co-op



灘生協第4代組合長の田中俊介

Tanaka Shunsuke: fourth President of the Nada Co-op



灘購買組合創立の協力者、
平生飢三郎（ひらお・はちさぶろう）

Hiraō Hachisaburō: helped get the Nada Buyers' Co-op off the ground

The beginnings of the Nada Buyers' Co-op (1)

Kagawa and Nasu

In 1921, after having made a lot of money in the business world in Ōsaka, a man by the name of Nasu Zenji decided that he wanted to spend the rest of his life helping society somehow. He consulted with a leader in the Sumiyoshi Kannonbayashi Club named Hiraō Hachisaburō, who advised him to pay a visit to a young, but dependable person in Shinkawa by the name of Kagawa Toyohiko. So, at the age of 55, he visited Kagawa (then aged 33) together with a young man from his same hometown by the name of Tanaka Shunsuke (age 27, who later became the 4th president of the co-op).

Tanaka Shunsuke recalled that meeting, saying “Mr. Nasu first told Kagawa what he had in mind, and then asked Kagawa for his opinion. Kagawa described the importance of getting a consumers’ co-op started in order to improve society, and he continued to urge Nasu to put his energies into that.”

“Kagawa tirelessly spread his conviction of the efficacy of the consumers’ union, now called the Co-op, saying, ‘In today’s Japan, the old pattern of giving alms simply doesn’t do any good. It’s kind of like poison circulating in the body. You can’t simply treat the body with ointment when puss comes to the surface with any success. You have to have a program to get the body itself well first. When it comes to society, this can only be accomplished by the people themselves coming together in a co-operative. Although a co-operative is not very flashy, and it takes time to get going, because it is the people themselves who are coming together and realizing their power to stand on their own feet, it is a fundamental movement of societal improvement.’” (Reported by Tanaka Shunsuke in the Christian Newspaper.)



創立当時の灘購買組合本部前に立つ田中俊介主事

Tanaka Shunsuke standing in front of the main office of the Nada Buyers' Co-op

The beginnings of the Nada Buyers' Co-op (2)

Nasu and Hirao: Nasu's Determination

Nasu went to report to Hirao on a cold night in Feb. 1921. As they stood in front of a blazing stove in the study at Hirao's house, Hirao listened to Nasu's report, and then in a strong, emphatic voice encouraged him, saying, "I completely agree with Kagawa's explanation. I think a consumers' union is exactly what we need in today's society. Managing such an enterprise, however, is no simple task. You have to put aside your own ambition and be someone of excellent character who will work for the good of others. But in order to be successful, you also have to be someone with good business sense who can persevere without hogging the spotlight. In order to find such a person, Nasu san, you need to find someone like yourself to pursue this task. If you do it, I'm confident that you will succeed." His encouragement further cemented Nasu's resolve to pursue this dream.

He replied saying, "I suspect that I will run into a lot of opposition if I begin such a union. But no matter how many obstacles they put in my way, I will see it through to the end. I will dedicate my life to the cause of society, following Buddha's teaching of not sparing one's life for a worthy cause."

So, Nasu was imbued with the spirit of the co-operative as taught him by Kagawa, and strengthened by the encouragement of Hirao.



新築の灘購買組合本部前で(昭和8)

In front of the newly built main office of the Nada Buyers' Co-op (1934)

The beginnings of the Nada Buyers' Co-op (3)

Hirao's Diary

When Nasu began his activities, he first sought out the cooperation of members of the Kannonbayashi Club (Sumitomo Kichizaemon, Nomura Gengorō, Hirose Suketarō, Takeda Chōbei, Abe Fusajirō, Mutō Sanji, Kotera Gengo, Ataka Yakichi, Nomura Tokushichi and Kuhara Fusanosuke, along with Hirao Hachisaburō). Hirao recorded the situation in his diary as follows:

“March 4, 1921, fair and cold.

Last night, at the Kannonbayashi Club, we discussed the proposal Nasu Zenji made concerning the Nada Buyers' Co-operative. Nasu worked for more than 20 years as a stockbroker, but he has taken an early retirement and decided to dedicate the rest of his life and resources to the public good. So, he came to seek advice from me some time ago as to what kind of activity to get involved in, and I suggested that in order to achieve public tranquility among the general population, he needed to help them get a stable supply of the necessities of daily life at a low price. However, to simply collect contributions to subsidize the price they pay for such items would be counterproductive and promote laziness among them. Thus, it is important to help them be able to procure such items at a low price with their own efforts. I told him that the most effective way to do that is through the formation of a consumers' co-operative. After that, Nasu was able to enlist the support of a certain Mr. Tanaka, who was from the same hometown and who shared a passion for social service. He became the administrative head, while Nasu spent his energies in running the business. As these preliminary preparations were being made, they continued to gather support and held an open forum for all interested parties.”



家庭会のふとんの綿入れ講習会(昭和35)

Seminar demonstrating method of inserting cotton into futon blankets (1959)



不用品交換会を開催(昭和13~15)

Flea Market (1939~1941)



Men going out to take orders for the Ashia branch of the Co-op

芦屋支部から配達に出るご用聞き

The establishment of the Nada Buyers' Co-op and the Kōbe Buyers' Co-op

The establishment of the Nada Buyers' Co-op and the Kōbe Buyers' Co-op

On that evening at the Kannonbayashi Club, the bylaws for the new organization were decided on, and 2 days later on March 6, they held a meeting at the Sumiyoshi Elementary School to publicize the establishment of a buyers' co-operative. They asked Kagawa to give a speech, along with a researcher on social enterprises named Ogawa Shigejirō. Hirao recorded that Kagawa's speech, entitled "Buyers' Co-operatives and the Improvement of Daily Life," left a deep impression on those in attendance and caused "me to want to help the fledgling movement in anyway I could, as I was so much in agreement with Kagawa's thinking and inspired by the resolve of Nasu." As a result, they bought a piece of land of about 1500 m² and a house in the Chaya-chō section of Sumiyoshi, and after receiving legal recognition as the "Limited Liability Nada Buyers' Co-operative," they held an organizing meeting on May 26, 1921 at the Kannonbayashi Club.

The Kōbe Buyers' Co-operative was able to garner 1000 members by Feb. 1921, as they widely publicized the effort, and on March 16, the office was moved from Kagawa's home to a building in Yahatadōri 5-chōme. It was officially organized on April 24 at the organizing meeting, where the officials were elected.

Thus, the Kōbe group began as an outgrowth of the labor union movement, while the Nada group began within the context of the Sumiyoshi community, but they both were infused with Kagawa's spirit and thinking, and after overcoming numerous difficulties over the years, they merged into one organization in 1962, changing the name to its present name "Kōpu Kōbe" (Kōbe Co-op) in 1991.



Tōkyō Students' Consumer Union (Co-op)

Organizing Meeting of the Japan Co-operative Alliance



Following the Great Kantō Earthquake of 1923, Kagawa put his efforts into organizing students' consumer unions. Beginning in May 1928 and using the Honjo Christian Industrial Youth Organization building as an office, he gained the cooperation of such leaders as Abe Isoo, Maruoka Shigeaki and Matsuura Takeo. The first branch was organized at Waseda University with the help of the Waseda University Social Work Research Lab, and that was followed by branches at Takushoku University and Meiji University, where they opened stores handling various school supplies and cafeterias. Next were Tōkyō University and Meiji Gakuin, but they soon became embroiled in radical student movements and faced severe pressure from the authorities, who forced them to disband in 1940. The postwar movement to found student consumer unions was not directly connected with these prewar institutions, but the effects of that history had numerous influences on that movement.

In order to get both labor unions and consumer unions back on their feet again, Kagawa led in the formation of the "Japan Co-operative Alliance" in 1945 and became its chairperson. There were not only representatives from the former buyers' co-operatives present, but there were also representatives from agriculture, forestry and fishery industries, as well as medical personnel and students. This alliance led to the formation of agricultural co-operatives, consumer co-operatives and other such organizations, along with the adoption of new laws related to those entities. In 1951, the "Japan Alliance of Consumer Unions" was formed with Kagawa service as the first chairperson, and this organization, then, joined the International Co-operative Alliance to form relationships with other countries. Thus, Kagawa was not only the father of "Kōpu Kōbe" but also the father of co-operatives in general.

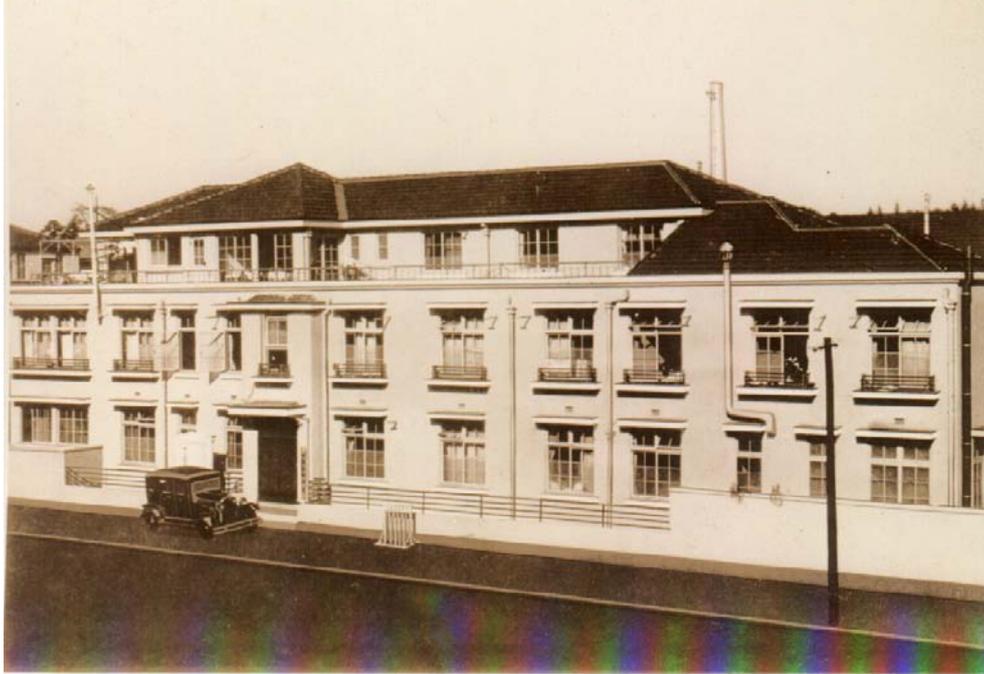
Nakanogō Pawn Co-operative



The Co-operative Enterprises of the Honjo District

Following the Great Kantō Earthquake, Kagawa and his cohorts focused their relief efforts in the Honjo area, first establishing the Kōtō Consumers' Union in 1927 and the Nakanogō Pawn Co-operative in 1928. The purpose of this latter enterprise was to allow victims of the earthquake to pawn items to borrow money at very low interest, and even if they could not return the money within the allotted time frame, they would not lose their rights to the pawned items. By establishing such a co-operative that they operated themselves, this has been able to continue into the present as the "Nakanogō Credit Union." With the collapse of the economic bubble in recent times, this has continued to serve the local people and their small businesses through the spirit of mutual aid and support.

Tōkyō Doctor Co-operatives



Tōkyō Medical Buyers' Co-operative

In order to help poor people have access to inexpensive medical care, Kagawa joined forces with Nitobe Inazō and others to form the Tōkyō Medical Buyers' Co-operative in 1931. It obtained government recognition the following year, and later developed into present-day Nakano General Hospital. This movement spread throughout the nation, and numerous other similar facilities were founded. There was some opposition by the doctors' medical association, but it was welcomed by the many villages around the country that didn't have their own doctor.

Matsuzawa Kindergarten



Matsuzawa Kindergarten and its children

Kagawa was passionate about children's education. In Shinkawa, he had seen firsthand how children in poverty were unable to go to school and had to grow up in deplorable conditions, and so he had taken these children on outings to places like Suma and Akashi to expose them to nature. In 1931, he founded a kindergarten at the Matsuzawa Church in Tōkyō and in 1932, he began the Ichibaku Kindergarten in Kwaragi (Nishinomiya). This was followed by the establishment of numerous other facilities for young children, and now there are over 50 such kindergartens and child-care facilities that are part of Kagawa's legacy.

III The Life of Kagawa Toyohiko

Part 9: On to Tōkyō; Organizing Volunteers

- Relief Activities After the Great Kantō Earthquake
Sept. 2, 1923 through 1926
Setting up a tent center in Honjo Matukura

On Sept. 2, 1923, right after Kagawa first heard about the Great Kantō Earthquake, he gathered with friends from the Kōbe Church and the Kōbe YMCA to discuss the situation, and he immediately got on a boat to go to Tōkyō. He arrived in Yokohama on the 4th and went partway by train, walking the rest of the way to Shinagawa, where he spent the night. On the 5th, we went to the Tōkyō Disaster Center, walking through still smoldering embers, to gather information. As he climbed the hill overlooking Ueno and beheld the burned out city below, he was beside himself in grief, and said he felt like “demanding an apology from God.” He returned to Kōbe on the 7th, but the shock of what he had witnessed made it difficult to sleep. He wrote a poem about the “Phoenix rising again from the ashes,” and began a furious campaign to raise relief funds.

In order to garner support, he travelled all over western Japan from Ōsaka to Kyūshū and Shikoku making more than 40 appearances for appeals in less than a month. He gathered 7500 yen (which in today’s money is about 10,000 times that much) for relief funds and returned to Kōbe on Oct. 5. On the 7th, he headed back up to Tōkyō, visiting the Interior Department and the Tōkyō City Hall. He found that the greatest need was for clothing and bedding for the upcoming winter, and so he returned to Kōbe on the 13th to gather such supplies, returning with a boatload full on the 16th. He also sold a thousand and several hundred western language books, among other personal items, to raise an addition 1500 yen, and put this together with 5000 yen from the endowment for the Iesu Dan (Jesus Band) to use for relief funds.



The Burnt-
Tōkyō

YMCA

The YMCA
involvement in
earthquake relief



As Kagawa surveyed the area around Honjo and Fukagawa that was so devastated, he decided to set up his relief operations base in Honjo Matsukura Chō. Just as he had done in Kōbe, where he had lived among the people in the worst-off area, he realized that he could only really relate to the pain the victims were suffering by living together with them. And so in order to be a “good neighbor” to them, he set up a settlement there and began the work. His aim was to help them towards independence both economically and psychologically, and the center of that work, then, was the Honjo Christian Youth Association. Kagawa used this opportunity to move the center of activity for that from Kōbe to Tōkyō.

Such volunteer work again came to the fore following the Hanshin-Awaji earthquake (in 1995). Kagawa had already been using the English word “volunteer” and imported that into the Japanese language as early as 1926, and indeed, he was a pioneer in volunteerism in Japan. Beginning with his work in the slums at the age of 21, and then his relief work following the Great Kantō Earthquake in 1923, there was also the relief work after the Okutango earthquake (1927), the Sanriku earthquake and tsunami (1933) and the wind damage in Kansai in 1934. Following the Hanshin-Awaji earthquake, the influence of Kagawa and his work was once again looked at, and there is much that we can learn from the records of his relief activities following the Great Kantō Earthquake that applies to our age as well.

IV Chronology

- 1888 0 Years-Old : Kagawa Toyohiko was born 7/10, Elder Brother Masakazu was 15 years old, Elder Sister Sakae was 9 years old
- 1889 1 Years-Old : Great Japan Constitution Promulgation, Main Tōkaidō Line Open.
- 1890 2 Years-Old : The Imperial Rescript on Education, First Imperial Diet
- 1891 3 Years-Old : Younger Brother Yoshitaka was born, Ashio Mine Pollution Problem is presented to Parliament.
- 1892 4 Years-Old : Father Kagawa [Junichi] dead (44 Years Old)
- 1893 5 Years-Old : Younger Brother Masuyoshi was born, Mother Kame dead, Elder Sister Sakae and Toyohiko are Taken over by Head Family of Tokushima. Toyohiko entered Second Horie Primary school.
- 1894 6 Years-Old : The Sino-Japanese War start, Kitamura Tōkoku suicide
- 1895 7 Years-Old : Toyohiko wrote the fairy tale [The monkey of Ōasayama]. The Shimono-seki Treaty Signature, Japan received Tripartite Intervention.
- 1896 8 Years-Old : First Olympic Games (Athens) was held.
- 1897 9 Years-Old : Shimazaki Tōson published [Collection of Young Herbs]. Katayama Sen Etc. formed Labor Union Resolution Association.
- 1898 10 Years-Old : Toyohiko studied [Four-Chinese-Classics Five Chinese Classics] in Zen Temple. Kōtoku Syūsui, Katayama Sen and Others made Socialist Study Group. First Party Cabinet, Ōkuma and Itagaki Board was formed.
- 1899 11 Years-Old : Treaty Revision Implementation (Extraterritoriality Abolition). Kinoshita Naoe Etc. formed [Popular Election Resolution Meeting]. First Hague International Peace Meeting
- 1900 12 Years-Old : Tokushima Junior High School Entrance Public Order and Police Law Proclamation
- 1901 13 Years-Old : Fall tuberculosis of the lung, Lodge at Kitayama private school, Abe Isoo etc. formed The Social Democratic Party, next day command of dissolution, Tanaka Seizō made a direct appeal to Emperor about Ashio mine Pollution problem
- 1902 14 Years-Old : Learned English by Logan, The Anglo-Japanese Alliance
- 1903 15 Years-Old : The Kagawas bankruptcy, The Commoner Company founded (The commoner news paper published)
- 1904 16 Years-Old : Kagawa was baptized by a missionary Myers, Elder brother Tanichi death (30 old), The Russo-Japanese War starts
- 1905 17 Years-Old : Graduate Tokushima Junior High School, Enter Meiji Gakuin University high part theology preparatory course, The Battle of Japan Sea, Portsmouth Peace Treaty, Hibiya set fire trouble, The Commoner Company was dissolved

The period in Japanese history leading up to the time that Kagawa began his work in Shinkawa was one of monumental change. It was only 50 years since Japan ended its self-imposed isolation and opened itself to the world, and it was a time when European powers were targeting Asia with their colonization through military might. Human alienation and the growing rich-poor divide resulting from industrialism and capitalism together with the influx of socialistic and communistic ideas led to a confusing time. These intertwined trends led to the Sino-Japanese and Russo-Japanese wars, along with the economic bubble brought on by WWI and its subsequent collapse, all resulting in very difficult living circumstances in society. Thus, it was a far more fluid era than in more recent times.

During the Sino-Japanese War of 1894-5, the Japanese government used twice its annual budget, and this was followed by the Russo-Japanese War of 1904-5, where some 8 times the annual budget was used, resulting in national bankruptcy. They had to apply special war taxes on everything, including daily necessities, and so this resulted in daily life becoming increasingly difficult. With the outbreak of WWI in July 1914, however, the demand for exports increased, yielding a limited prosperity, and by 1919, Japan was able to shift from being a debtor nation to a creditor nation. While the wartime prosperity had resulted in many profiteering in the shipbuilding and steel industries, with the collapse of the “war bubble” that resulted in inflation and the loss of jobs, the average citizen was really hurting. Likewise, the February 1917 revolution in Russia resulted in the rice riots in Japan, since merchants had bought up much rice in the anticipation of Japanese troops being sent to Russia, which caused the price of rice to skyrocket. So, the society at that time was one in turmoil indeed.

During this same period, under the influence of socialism around the world, the “Taishō Democracy” movement took place, and so this added to the great social change that was going on at the time.

IV Chronology

- 1906 18 Years-Old : "global peace theory" is serialized to Tokushima Mainichi newspapers, Japan Social Democratic Party formed, Next year order of dissolution, Shimazaki Tôson published "Broken Commandment" The British Labour Party formed
- 1907 19 Years-Old : Entered The Kobe theological college, it is sent to hospital for four months in hemoptysis, Japanese boycott in USA, The 2nd Hague international peace meeting
- 1908 20 Years-Old : Nine months recuperation in Gamaôri of Mikawa .
- Critical condition by the empyema, Post War Parlo: 800,000 jobless persons
- 1909 21 Years-Old : Entered to Kobe Slum, Kyûinden(Relieving Soul Team)
- activity start, Ito Hirobumi was assassinated in Hapin
- 1910 22 Years-Old : Case of high treason, Japanese Annexation of Korea, "White Birch" published
- 1911 23 Years-Old : Customs autonomy is recovered(Condition revision is attend), Katayama Sen etc. formed Social Party
- formed same day prohibition, Kôbu Syûsai etc. 12 person death penalty, Republican Revolution
- 1912 24 Years-Old : A diner open, "Friendship" published, Suzuki Bunji etc. formed "Friendly Society"
- 1913 25 Years-Old : Marriage to Shiba Haru, First movement to safeguard the Constitution, Schweitzer started the African missions
- 1914 26 Years-Old : He studied in the Princeton theological college and university, Entered World war I, The Chingtao prisoner of war is taken to Japan
- 1915 27 Years-Old : Demand of 21 article for China, Prosperity by waging war, Akutagawa Ryunosuke published "Rasayon"
- 1916 28 Years-Old : He saw worker's demonstration in New York, Yoshino Sakuô explained the democratic principle
- 1917 29 Years-Old : He was back from USA, Friendly Society Kobe and
- Osaka joint association organized, Russian Revolution
- 1918 30 Years-Old : He become the head of Hôkai Branch of Friendly Society, Siberian Intervention, Rice riot, The conclusion of WW I
- 1919 31 Years-Old : Friendly Society Kansai labor alliance Meeting formed
- Consumer's Cooperative Kyôkai established, Treaty of Versailles
- signature, The independent banal incident in Seoul, Anti-Japanese 54 Chinese movement
- 1920 32 Years-Old : "Surviving-the-death crisis" published, Join in The League of Nation, Post war depression, The first May Day in Japan
- 1921 33 Years-Old : Guide The large Dispute of the Mitsubishi and the Kawasaki Shipyard, Prime Minister Hara Takeji assassination, Japan Federation of Labor start
- 1922 34 Years-Old : Einstein arrival and talk, Eldest son Sumitomo was born, he established A Japanese farmer's association "All Japanese level company(Subeiya) and the Japanese Communist Party, The Washington Treaty for the limitation of Naval Armament signature
- 1923 35 Years-Old : Relief for Great Kantô Earthquake, Osugi Sakae etc. were assassinated in Amakasu incident , Large number of North Korean was murdered
- 1924 36 Years-Old : Honjo Product Young man's association was established, Move to a Tôkyô suburban Matsuzawa village, The second movement to safeguard the Constitution
- 1925 37 Years-Old : Osaka Shikanjima settlement was established, Eldest daughter Chiyoko was born, The Pearce preservation Law and the Universal Suffrage Law was enacted, Radio broadcast starts
- 1926 38 Years-Old : Started Heavens Movement, Chiang Kaishek started North-Attack
- 1927 39 Years-Old : He opened the Farmer Evangelical school at Kawaragi village Miko District Hyôgo Pref. The Financial Crisis, The First China Santô Dispatching troops
- 1928 40 Years-Old : The National Non War Alliance was formed, The first popular election, Japan Communist Party Large Arrest, The Paris antiwar pact signature
- 1929 41 Years-Old : Toyohiko carries out a memorial lecture by the 40th anniversary of the Tokushima junior high school, Second daughter Umeiko is born, The Great Depression happens
- 1930 42 Years-Old : Showa Depression happens, Prime Minister Hamaguchi is shot, The London disarmament treaty is concluded
- 1931 43 Years-Old : The Manchurian Incident happens, Daughter selling oneself increases by a northeast poor harvest, Military-coup-d'état incidents happen in succession.
- 1932 44 Years-Old : Prime Minister Inukai assassination is carried out by The 5-15 Incident, Manchukuo founds a state, The Nazis become a dominant party in Germany.
- 1933 45 Years-Old : Toyohiko gives relief in the disaster victim of the earthquake and big Tsunami of Sanriku district, Japan leaves the League of Nations.
- 1934 46 Years-Old : Toyohiko looks after a child by the relative movement for northeast famine relief, Toyohiko rescues the disaster victim of the Kansai storm and flood damages.
- 1935 47 Years-Old : Toyohiko visits the U.S for cooperative instruction after that goes to Europe campaign, Toyohiko publishes (That valley) (Sono Ryûki)
- 1936 48 Years-Old : 2-28 Incident arises, May Day is forbidden, Berlin Olympic Games is held, The Hi-an Incident arises.
- 1937 49 Years-Old : Sino-Japanese War breaks out, National moral general mobilization movement is issued, A Japan-Germany Italian anticommunist treaty is concluded
- 1938 50 Years-Old : The National Mobilization Act issues, The New Order
- construction in East Asia is announced, Austria is annexed by Germany.
- 1939 51 Years-Old : The United States announces the destruction of U.S.-Japanese Commercial and Nautical Treaty, World War II is started.
- 1940 52 Years-Old : Toyohiko is restrained by the Shibusya military police, Imperial Rule Assistance Association is launched, A Japan-Germany Italian 3 national-army alliance is formed.
- 1941 53 Years-Old : The Tôyô Hideki Cabinet is organized, The Pacific War is started.
- 1942 54 Years-Old : The Low of food administration is proclaimed, A garments ticket system is carried out, The Midway naval battle breaks out.
- 1943 55 Years-Old : Departure of students for the war front starts, Japan evacuates the Guadalcanal Island.
- 1944 56 Years-Old : Toyohiko concentrates on the writing of (space teleology) Amikaze suicide squad is first going to war, Mainland bombing gets into stride.
- 1945 57 Years-Old : An atomic bomb is dropped in Hiroshima and Nagasaki, The Soviet Union participated in the war as anti-Japanese, Japan surrenders unconditionally.
- 1946 58 Years-Old : Toyohiko starts (Constructing New Japan movement), The first general election is held by sexual equality, Emancipation of farmers is started.
- 1947 59 Years-Old : The Katayama Satoshi Socialist Party Cabinet formed, The Constitution of Japan enforces, Labor Standards Law and the Fundamental Law of Education proclaimed.
- 1949 61 Years-Old : Yakawa Hideo wins the Nobel Prize, The People's Republic of China is materialized.
- 1950 62 Years-Old : Toyohiko is recommended for the honorary member of an international culture league, The Korean War starts, The police reserve force is composed.
- 1951 63 Years-Old : Peace Treaty signed in San Francisco and Japan-US Security Treaty signed, Japan joined in ILO.
- 1953 65 Years-Old : A opposite Fight to U.S. military base intensifies, Television broadcasting begins, The Korean War cease-fire agreement signed.
- 1954 66 Years-Old : The Self-Defense Forces are inaugurated, People joint association for protecting The Constitution is formed, The fifth Fukuryûmaru suffered by a Bikini H-bomb test.
- 1955 67 Years-Old : Toyohiko was recommended for the Nobel Peace Prize.
- The first World Conference against Atomic and Hydrogen Bombs was held (Hiroshima).
- 1956 68 Years-Old : Japan-Soviet Joint Declaration, Japan joins in United Nations.
- 1959 71 Years-Old : Toyohiko is commended to the Nobel Peace Prize
- candidate at the United World Federalists of Japan general meeting, Toyohiko felt ill on the way of Tokushima missions, and sent to the hospital in Takamatsu.
- 1960 72 Years-Old : Toyohiko died in his house of Setagaya-shukani-Hitazawa Tokyo(4.23), The Zengakuren did large fight at a new, Japan-United-States-Security-Treaty Parliament recognition problem.

Kôbe was a shipbuilding town. By about 1900, both Mitsubishi Zôsen (shipbuilding) and Kawasaki Zôsen had become independent companies. Due to the financial collapse of Japan resulting from the Sino-Japanese and Russo-Japanese wars, there were in 1908 some 800,000 workers who became unemployed, and by 1909, the stock market had collapsed. The younger sons of farming families in Shikoku, Chûgoku, San'in and other regions began to flood into Kôbe looking for work. Thus, the city was overflowing with unemployed. The same situation resulted from the collapse of the "bubble" following WWI. It was somewhat similar to what is going on today in Beijing and Shanghai in China.

The situation was very similar in England when the first co-operative was established. That was in 1844 in the town of Rochdale, a textile manufacturing town near Liverpool, which was made famous by the Beetles. With the invention of the steam engine by James Watt in the late 18th Century, industry was transformed from one based in handicraft to a mechanized upgrade, and with that came a vast improvement in efficiency. The demand for laborers caused many to flock to these developing industrial centers. The society of the time was based in pure capitalism, which resulted in there being a few wealthy industrialists among a vast throng of poor laborers. It was these poor laborers who then pooled their funds to make the very first co-operative, which was called, "The Rochdale Society of Equitable Pioneers." The first Japanese co-operatives were born out of essentially the same societal situation.

Outdoor Lecture in Norway in 1950



Global Activities

Even before the publication of the English translation of Kagawa's book "Across the Death-Line" in 1921, Kagawa's selfless devotion to the work in Shinkawa had become well-known among Christians involved in social activities around the world. However, with the publication of that book, his fame in particularly North America and Europe grew and he was inundated with speaking requests.

The following points are the foundational points he raised in his emphasis on Christian neighborly love:

- Relief activities towards the weak in society based in the spirit of love and mutual aid.
- Organization of co-operatives and unions in various economic spheres, including production, consumption and financial, in order to build up a mutually beneficial economic system in a nation or region.
- Establishing eternal world peace through the building up of a world federation of states.
- Putting emphasis on the importance of education in order to increase the spirit of love for peace, friendship and mutual support, and also to learn from the bounty of nature.

Outdoor Lecture in Norway in 1950



Chronology of Overseas Activities

1914.8.2 - 1917.5.4 Study at Princeton Seminary (2 yrs and 9 mo.)

1920.mid-August - 9.15 Speaking tour in Shanghai, China area

1922.2.9 - 3.10 Trip to Taiwan with his wife

1924.11.16 - 1925.7.22 Trip to the US at invitation of the Association of American Universities, via Europe and Israel

1927.8.16 Participation as Japan's representative in the Shanghai Christian Economics Conference

1928.11.29 - 12.24 Evangelistic tour of Manchuria with Kuroda Shirō

1930.7.19 - 8.3 Visit to China with Secretary Helen Topping

1931.1.13 - 2.13 Visit to China with Secretary Helen Topping

1932.7.10 - 11.12 Visit to Toronto Canada at invitation of the YMCA's world convention

1932.3.5 - 3.20 Visit to Taiwan with Kuroda Shirō

1934.2.1 - 3.14 Visit to the Philippines and China at the invitation of the Christian Alliance

1935.2.18 - 7.30 Visit to Australia to participate in the centennial celebration of the founding of Australia; followed by a trip to New Zealand and Hawaii (5 months)

1935.12.5 - 1936.10.12 Trip to the US at the request of the Federal Council of Churches

1938.5.23 - 6.30 Evangelistic campaign in Manchuria and tour of Korea

1938.11.15 - 1939.3.18 Participation as a speaker in the World Mission Conference in India; entering India via Shanghai, Hong Kong and Singapore.

Lecture in Aiowa in 1931

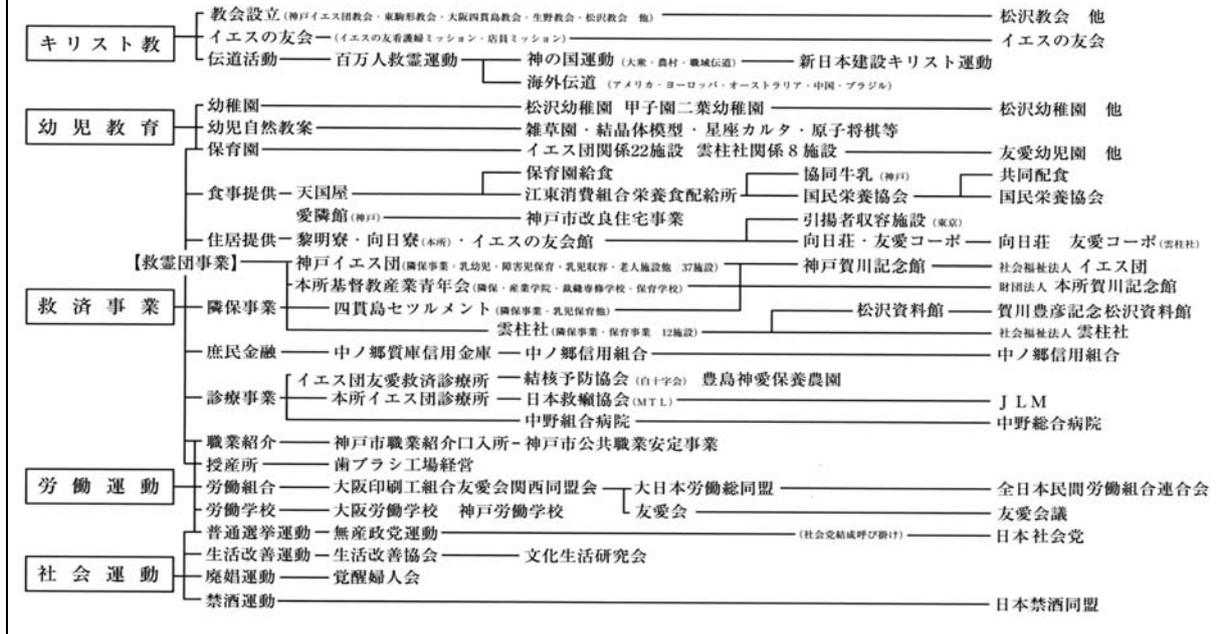


1939.11.7 - 11.24 Evangelistic tour of Korea
1940.5.14 - 6.18 Evangelistic campaign in Manchuria
1941.4.5 - 8.17 Participation in Christian Peace Mission to the US
1942.8.21 - 9 Evangelistic campaign in Manchuria
1949.12.22 - 1950.12.28 Evangelistic campaign in Europe and America at the invitation of the World Mission Associates, the World Conference of Christian Educators and the British Bible Society.
1953.1.28 - 6.25 Evangelistic campaign in Brazil
1954.7.1 - 10.25 Participation in the World Christian Conference in Evanston (Illinois) at their invitation
1957.1.22 - 2.22 Evangelistic campaign in Thailand
1958.1.17 - 1.29 Participation in the Southeast Asia Conference of the International Co-operative Alliance held in Malaysia

Kagawa made a total of 7 trips to America, 13 to China and Taiwan, among trips to many other lands as well, to campaign for world peace.

Projects related to Kagawa Toyohiko 1

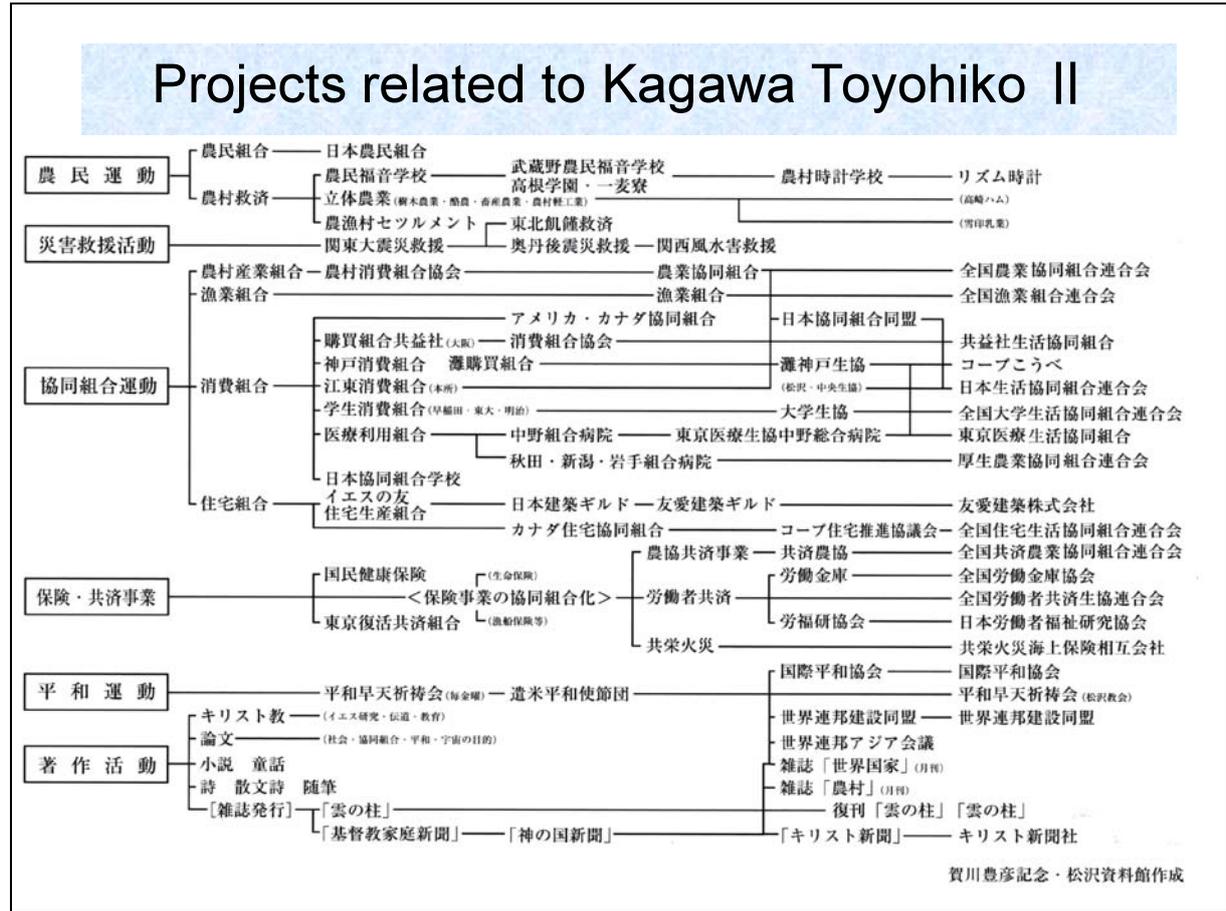
賀川豊彦関係事業展開図



Ōya Sōichi said the following:

“If the top ten figures in Japanese history during the Meiji, Taishō and Shōwa Eras (1868-1988) were rated on their influence on Japanese society, Kagawa Toyohiko would be one of them. He might even be in the top three. We could list such people as Saigō Takamori, Itō Hirobumi, Hara Takashi, Nogi Maresuke, Natsume Sōseki, Nishida Kitarō and Yukawa Hideki, among others, but the things they did were in much narrower ranges of activities. When looked at from this perspective, while Kagawa’s influence may have begun and ended with religious influence, his influence spread to almost every other aspect of modern society. It is no exaggeration that essentially every movement relating to the livelihoods of ordinary people, from new political movements, social movements, union movements, farming movements, co-operative movements and the vast majority of any other aspect that the word “movement” can be applied to, had its roots in the work of Kagawa.”

Likewise, the various social safety nets we depend on for financial security in today’s society, such as health insurance, unemployment insurance, etc., grew out of those 14 years Kagawa spent working with the people of Shinkawa.



Public Service Record

- 1917 Temporary employee of Hyōgo Prefecture Relief Union
- 1924/4 Member of Imperial Conference on the Economy
Member of Committee for Improving Defective Housing
- 1924/5 Member of Central Job Placement Committee
- 1925/3 Member of Imperial Endowment Foundation Council
- 1929/7 Temporary employee of Tōkyō Social Affairs bureau (at request of Mayor of Tōkyō Horikiri Zenjirō)
- 1932/4 Member of Central Job Placement Committee (at request of (Prime Minister's) Cabinet)
- 1932/5 Member of Investigation Committee for Social Insurance (at request of Cabinet)
- 1934/4 Member of Central Job Placement (at request of Cabinet)
- 1934/5 Member of Imperial Endowment Foundation "Saiseikai" Council (by Saiseikai President Imperial Prince Taijin)
- 1934/12 Temporary member of Worker's Compensation Insurance Investigation Committee (at request of Cabinet)
- 1935/7 Temporary member of Social Insurance Investigation Committee (at request of Cabinet)
- 1945/4 Temporary member of Health Bureau (at request of Ministry of Health and Welfare)
- 1945/7 Counselor of Imperial Endowment Foundation War Damage Compensation Association (at request of President of War Damage Compensation Association)
- 1945/8 Counselor of Higashikuninomiya Cabinet (at request of Cabinet)
- 1945/9 Chief Director of National Nourishment Society (by Ministry of Health and Welfare)
- 1945/9 Advisor of Ministry of Health and Welfare (at request of Cabinet)
- 1945/10 Advisor of Kōbe City
Member of Council on Representative Government (at request of Cabinet)



1946/2 Member of Council on Food Strategy (at request of Cabinet)

1946/3 Member of House of Lords (at request of Emperor)

Director of Imperial Endowment Foundation Compatriot Relief Association (at request of Tokugawa Iemasa Chairman of Compatriot Relief Association)

1946/5 Vice chairman of Tōkyō Branch of Imperial Endowment Foundation Compatriot Relief Association

1946/7 Member of Social Insurance Investigation Committee (at request of Cabinet)

1947/5 Counselor of Kōmyō Empress Association

1947/6 Member of Prison Law Revision Investigation Committee

1947/7 Member of Central Committee on National Parks (at request of Prime Minister Katayama Tetsu)

1947/10 Member of Committee for Overseeing Tōkyō Co-operative

1948/6 Member of Central Prison Committee (at request of Ministry of Justice)

1948/7 Member of Committee for Overseeing Tōkyō Co-operative (at request of Tōkyō Pref.)

1948/9 Member of Central Child Welfare Committee

1949/6 Member of Population Problem Council

1949/7 Member of Committee for Overseeing Tōkyō Co-operative

1949/7 Member of Central Council on National Parks

1955/2 Advisor of Amagasaki City

1955/11 Temporary member of Hyōgo Pref. Social Security Council

1955/12 Member of Population Problem Council

1956/10 Member of Kōbe City Board of Education

1956/10 Member of Central Eugenic Protection Council

1957/10 Member of Central Child Welfare Council

1957/12 Member of Council on Local Business Improvement of the Minister of Health and Welfare

1958/10 Member of Kōbe City Board of Education



Russell



Gandhi

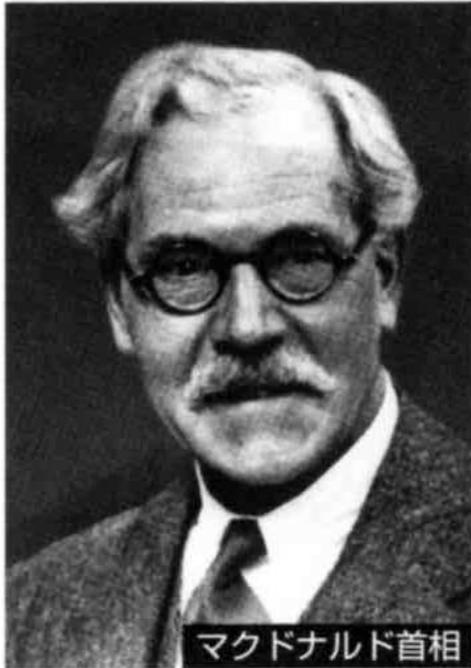
Famous People Kagawa met

Bertrand Russell (1872-1970)

This English philosopher and peace activist came to Japan in 1921, and gave a lecture in Kōbe to laborers, with Kagawa acting as translator.

Gandhi (1869-1948)

On his visit to India in January 1939, after attending the World Mission Conference, Kagawa met with Gandhi and Jawaharlal Nehru to discuss issues surrounding India's independence, the problem of poverty and the issue of Japanese military aggression in China.



マクドナルド首相

Prime Minister MacDonald



ホイス大統領

President Heuss

British Prime Minister James Ramsay MacDonald (1866-1937)

In 1924, while visiting England, Kagawa met with MacDonald, who was head of the Labor Party at the time, to discuss issues of the day.

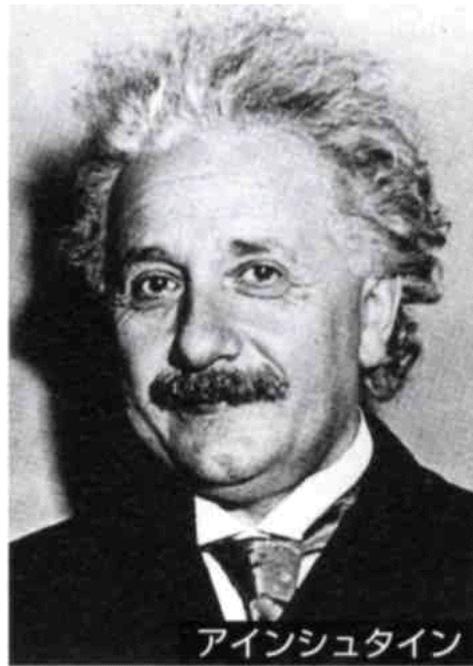
German President Theodor Heuss (1884-1963)

Heuss became the first president of the Republic of Germany in 1949. Kagawa met with him in 1950 to discuss the German recovery from the war.



ニーメラー牧師

Rev. Niemoller



アインシュタイン

Albert Einstein

Rev. Martin Niemoller (1892-1984)

German pastor who resisted Hitler and was imprisoned for a long time. While visiting Germany in 1950, Kagawa met him when he came to hear Kagawa in a lecture in Frankfurt, and they had a long discussion.

Albert Einstein (1879-1955)

Born in Germany, Einstein escaped to the US and became a citizen there. As a theoretical physicist, he is most famous for his theory of relativity. He visited with Kagawa when he came to Japan in 1922.



John D Rockefeller



Hu Shih

John D Rockefeller (1839-1937)

An American oil baron and philanthropist who funded various cultural projects. Kagawa was invited to have lunch with him in 1925 while in the US.

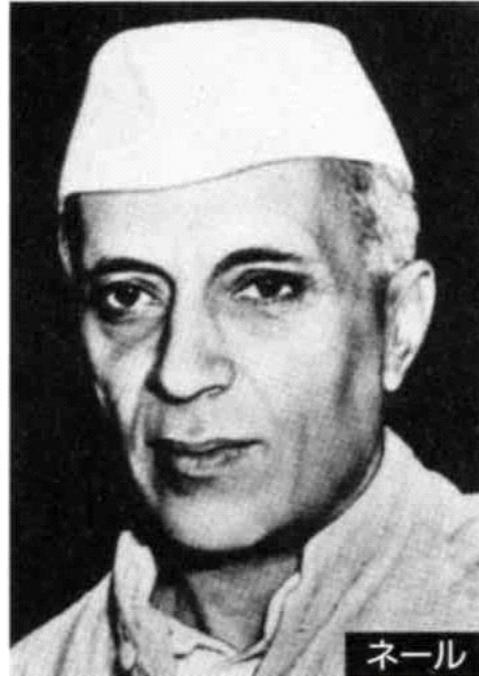
Hu Shih (1892-1962)

Chinese literary theorist, philosopher and educator. Kagawa met him while in China in 1927 and discussed issues of the day.



マッカーサー

MacArthur



ネール

Nehru

Douglas MacArthur (1880-1964)

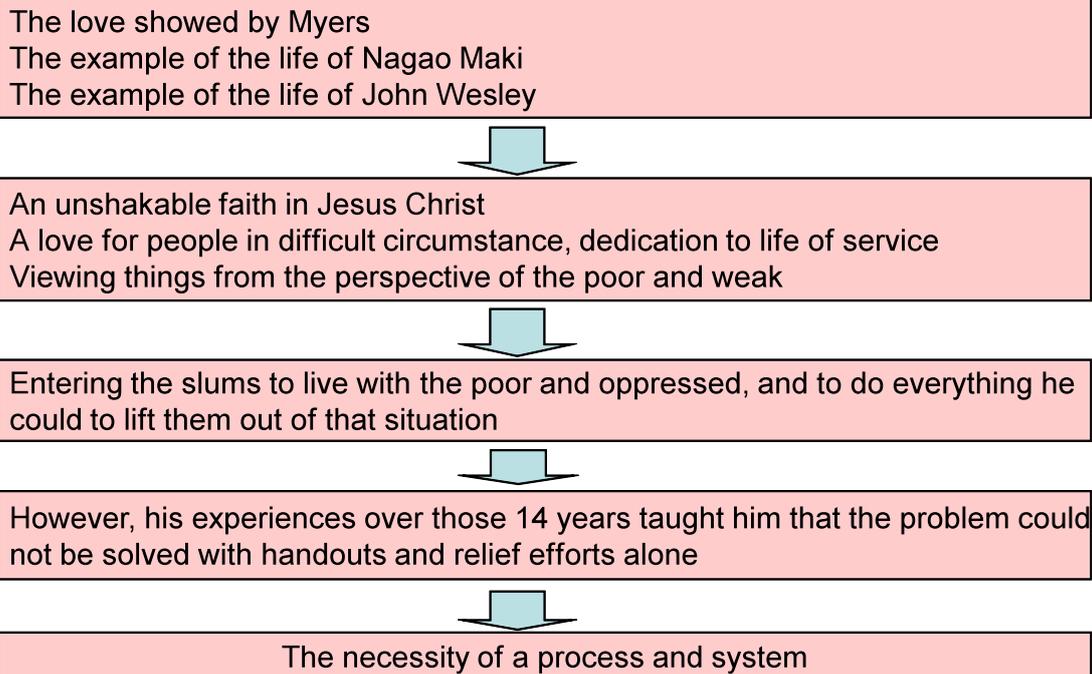
Supreme Commander of the Allied Powers during the occupation of Japan. After MacArthur set up his headquarters in Japan, Kagawa wrote him an open letter making certain requests concerning occupation policies, and he met with MacArthur to discuss them. There clearly had an effect on the development of such policies.

From an article in the Aug. 30, 1945 issue of the "Yomiuri Hōchi (News)" entitled "Approaching Supreme Commander MacArthur": "Your Excellency, Supreme Commander MacArthur. As a conqueror, your country must act with a wide and compassionate heart. Japan is now attempting to launch out as a respectable country in the world in accordance with the imperial edict. ... We request of you, your excellency, that you make use of the characteristics of the Japanese people to encourage them to move forward into a new world and not to oppress the people with power."

Jawaharlal Nehru (1889-1964)

On his visit to India in January 1939, after attending the World Mission Conference, Kagawa met with Gandhi and Jawaharlal Nehru to discuss issues surrounding India's independence, the problem of poverty and the issue of Japanese military aggression in China.

VI Putting the Kagawa Spirit into Practice



The love showed by Rev. Myers was an important factor in the development of that Kagawa spirit, as it taught him compassion and kindness. Likewise, other examples that influenced the formation of the foundation of that spirit included the dedication of Nagao Maki in his service to others, the dedication of John Wesley to evangelize the lost and the passion Arnold Toynbee showed for his relief work among slum dwellers.

Kagawa's absolute trust in Jesus Christ was based in his complete belief in Jesus. On top of this base, then, it was his study of Bowne while at Meiji Univ. that gave him an unshakeable philosophy of faith. Through this, Kagawa resolved to learn from Christ's example to work for the good of other people, and he put that resolve into practice. That's why, for instance, he developed the habit of washing other people's backs when in the public baths, something he became well-known for. Foot washing was performed in the YMCA, but Kagawa washed people's backs.

Whenever he encountered people in dire circumstances, he was impelled to attempt to do something about it. That's why he entered the slums to live with people in such circumstances in order to somehow help them out of those horrendous circumstances. But he learned through living with them for 14 years that simple acts of charity alone could not accomplish this goal. He learned that without developing mechanisms of self-help, there would be no real progress. Thus, he began developing such self-help programs that became the means by which poor people could achieve a level of independence, and these programs became the foundations upon which all of the basic social welfare programs we all depend on were built. Starting with the "Jesus Band," child education programs and "settlements," he developed self-help programs that continue to exist as "Zenrōsai" (National Workers' Mutual Aid Co-operative), "JA Kyōsai" (agricultural mutual aid society), various consumer, agricultural and fisheries co-operatives, and such things as health insurance and unemployment insurance.

VII Basic Concepts held by Kagawa Toyohiko



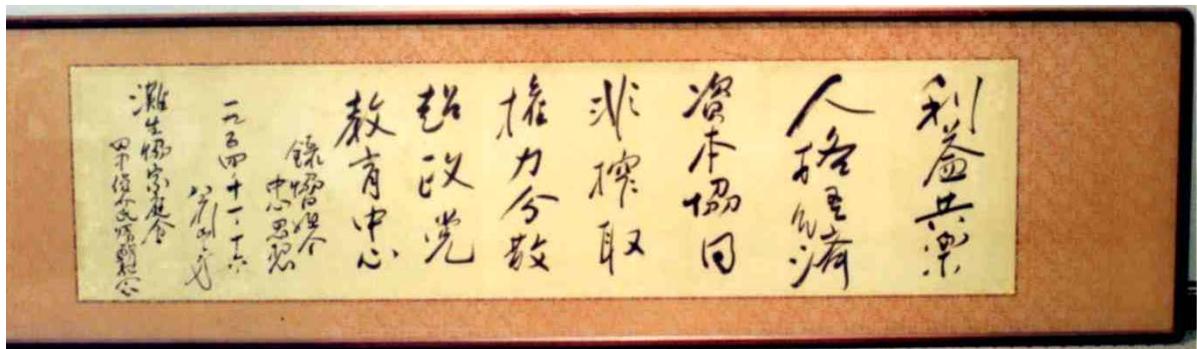
Kagawa's thinking was based in the concept of "love." He himself wrote on colored paper the phrase, "Love is my all." He said that love is thinking of others more than you do yourself.

The basis of thinking, or rather of living, for both he and his wife Haru was to live for others. This is the foundational thinking that we inherit from them as their legacy.

VIII The central concepts that Kōpu Kōbe (Kōbe Co-operative) received from Kagawa

1. Mutual Benefit
2. Human-centered Economics
3. Shared Capital
4. Non-exploitive
5. Dispersed Authority
6. Multi-Party Politics
7. Education Centered

- Mutual Benefit: Building mutual prosperity and happiness by working together to develop benefits that increase the standard of living through health, welfare and security.
- Human-centered Economics: Building an economy that focuses on human dignity rather than the pursuit of profit alone.
- Shared Capital: Everyone pooling their capital together. A co-operative depends on everyone's participation and the sharing of both responsibility and benefits.
- Non-exploitive: Creating a society in which everyone is equal and shares together in benefits.
- Dispersed Authority: Avoiding the concentration of power in the hands of a few by having each individual become aware of their personal autonomy and act with self-reliance.
- Multi-Party Politics: A co-operative is based on an alliance of individuals that goes beyond party affiliations. It is not about political agendas but about pooling resources for everyone's benefit.
- Education Centered: Education is critical to increasing the awareness needed to foster the development of a prosperous society that values human life.



IX The Basic Concepts of Kōpu Kōbe (Kōbe Co-operative)

“Love and Cooperation”

Love thinks of the other person first

Co-operative Action is everybody working together

The Goal is equal happiness shared by all

To that end, it is

“One for all and all for one.”

A co-operative is to work towards the fulfillment of the desires of all.