

The successive Emperors were greatly concerned with the livelihood of the whole nation in this way. However, during the long period of feudalism, the occupations of the people became gradually fixed and national economy stiffened exceedingly, bringing industry to almost a standstill. At the end of the Yedo Era many scholars of economy and leaders of economic life appeared to break into these difficulties, among whom NINOMIYA Sontoku was one of the most eminent. Sontoku preached the doctrine of harmony and unity, and the moral principle of repayment of virtue, advocating labour, allotment and thrift as the principal way, which accords with the fundamental principles of Heaven and earth, and the manifestation of the source of our Empire.

(p. 137)

When our country became one of the world Powers due to the Meiji Restoration, it became evident that it would be difficult to develop economic power by the existing agricultural production alone. Thereupon, ever since the Meiji Era, Imperial mandates many times admonished us to adopt production technique of the modern Western countries, laid stress on thrift and diligence, arranged for industrial education, encouraged industries, and thus showed the Imperial will for the promotion of national wealth as well as for the welfare of his subjects. The subjects, in obedience to the Imperial will and by the cooperation of officials and the people, have been thrifty and industrious in the management of our industries which have resulted in repleting our national strength of today. This rapid development has been the wonder of the world.

Our national economy, on which our people's happiness depends, is a great enterprise based upon the Imperial will for everlasting progress of our Empire. It differs from the correlated activities to satisfy individual materialistic gains as in the Western economy. Instead, our national economy lies in the way of "MUSUBI" in which all the people participate in doing their bit according to their ability. JAPAN's agriculture which has developed from ancient times is based on nursing by human power the creation of nature, where man and earth in perfect harmony participate in production. This is the fundamental spirit of our industry. It goes without saying that this spirit should also prevail in our commerce and industry which have made rapid progress in modern times.

In the base of our modern economical activities, it is proper to consider that despite the deep penetration of Western thought, the afore-mentioned industrial spirit prevailed all through the present since the founding of the country. Of course, it is not that all the people, in all of their economic activities, have always been well conscious of this spirit, nor that they, in all phases of their productive activities, have ignored the idea of profit. However, the fact can not be overlooked that most of those who have been engaged in JAPAN's industries, have been led not merely by selfish desire for material gain but also by the spirit, above all, of doing their duty in perfect harmony with each other. This is the reason for the phenomenal progress of our industries as we see them today.



The spirit based upon "musubi", the spirit of "public duty" is the spirit of doing one's part according to one's ability, is the industrial spirit typical of our Country. It endows a strong power upon the industrial world, encourages originality, brings cooperation, increases efficiency, thus bringing about prosperity throughout the industrial world, and promotion of national wealth. In future economic activities of our People, this characteristic spirit of industry should be fully borne in mind and thereon further economic development should be contemplated. Then, economy will be in perfect accordance with morality, our industry will become an industry based on a principle free from avarice, and the glory of our Country will be enhanced by our national economy.

Military Affairs: (P. 139)

In the manifestation of our country, it is exactly the same in military affairs. In our country, from ancient times, the spirit of God is divided into that of peace and that of bravery. Where both of these spirits work in accordance, all things not only stay satisfied where they are but also make progress. The spirit of bravery never separates itself from that of peace; both working as one body. The mission of our Imperial army and navy lies in bringing to terms, by virtue of this spirit of bravery, those who will not look up to the august virtue of His Majesty. Herein lies the so-called "SHIMBU," a sacred way of chivalry. One of Emperor Meiji's messages reads: (to the effect):

"Ours is a martial nation ever since the time of our Ancestors."

In the sixth year of Meiji (1873), His Majesty proclaimed the Conscription Ordinance, bringing into effect our universal conscription system. On January 4 of the fifteenth year of Meiji (1882), an Imperial mandate was given the armed forces. It read: "Generation after generation, the Emperor has always been in command of our country's armed forces." It also adds as follows:

"I am the highest commander of you men of the armed forces, I rely upon you as my right hand, you look up to me as your head; a perfect harmony should exist. It all depends upon your fulfilling your duty, whether we can protect our Country and embrace the Heavenly grace and the obligation of our Ancestors. When our national prestige is not enhanced, you shall share my grief; when our military glory is raised I shall share the honour with you. If all of you perform your duty and do your best for our national defense with me, our People will enjoy the blessings of everlasting peace, and our national glory will become the light of the world."

Reading the above instruction, we feel as if we are now received in audience by the Emperor. Verily the mission of our Imperial army and navy is to revere the august virtue of His Majesty and, according to the Imperial will, to preserve the integrity of our Empire and enhance its prestige. Having this spirit in mind, our armed forces have fought the Sino-Japanese and the Russo-Japanese Wars, participated in the World War, greatly enhanced



Doc.No. 1676

our national prestige, maintained the peace of the Orient in spite of the world Powers and secured a position responsible for general maintenance and promotion of human welfare.

Therefore, in obedience to His Majesty's command, "You, civil and military functionaries, perform your own duties and you, common people, attend with diligence to your own business, our People must, with perfect cooperation and devotion, guard and maintain the everlasting prosperity of our Imperial Throne. We must fulfil our duty as His Majesty's subjects.

(P. 142)



EPILOGUE (p.143--)

We have so far surveyed the basic principle of our national polity, and its manifestations in national history. Now with what resolution and attitude should we, Imperial subjects, deal with various current problems? The first effort to be made, we believe, is a task to purify in conformity with the basic principle of our national polity the foreign culture underlying various problems and thus to create a new Japanese culture.

Various foreign ideas imported into our country must be first of all subjected to strict criticism and examination as to whether or not they are compatible with our national condition in our country which has its own peculiar national polity even though they might be appreciated in China, India, Europe and America, inasmuch as they are originated from their racial characteristics and historical nature, that is to say, only by this self-consciousness and subsequent purification the creation of a neo-culture typical of our country can be expected.

The Characteristics of the Western Thoughts:

To begin with, the Western thoughts originated from Greece. The Hellenic idea is based on intellectualism, and it is characteristic to be rational, objective and observational. Cities were centres of cultural creation, thereby leaving behind philosophy, arts, and other achievements unique in the history of mankind. In the last stage, however, the Greek culture gradually showed an individualistic tendency. Rome succeeded and developed the Greek thought in the law, politics, and other practical spheres, and at the same time adopted the ultra-nationalistic Christianity. Modern thoughts in various countries of Europe and America were started with such intentions as, on the one hand, to revive the Hellenic thought, oppose religious suppression and feudalistic autocracy, insist on the emancipation of an individual and the acquisition of his freedom, and to bring about a terrestrial paradise, and as on the other hand to inherit a thought respecting the ultra-nationalistic universality and truth and seek their actual proofs on the earth. All these have developed natural science, and at the same time in the various fields of education, study, politics and economics, etc., mainly through individualism, liberalism and rationalism, have brought about the remarkable progress of modern civilization unique in the world history.

Man is as realistic as he is eternal in historical existence; as much a compatriot as an individual. By virtue of the national spirit his existence is to be provided for on the basis of history. This is the basic characteristic of man's existence. By not losing this existence as definite national, retaining his individuality, right there, we find its deep significance. However, individualistic version of what is man, merely abstracts his individual side and disregards his national and historical characters. Therefore, it eventually overlooks the whole and the concrete as well as the reality of human existence, with a theory isolated from actuality and leaning toward various errors. Here lies the fundamental



fallacy of individualism, liberalism, and also of the various other thoughts developing from it. Now in the various Western countries they have awakened to this fallacy, and different thoughts and movements are now in progress to dispel this fallacy. However, this ideology after all, is to look upon a mere congregation of individuals, as a body, a class, or as an abstract nation, and this kind of fallacy to replace another fallacy is not a true solution to the problem.

The Chinese thoughts imported into our country were mainly Confucianism and thoughts of Lao-Tsze and Chuang-Tsze. Confucianism is of much value, as its contents were superior in practical doctrines. Filial duty is the basis of the teachings because in China the foundation of morals is the family. Although practicality characterizes the filial duty, it is not fused into one national morality with loyalty as is witnessed in our country. Although Confucianism asserts that a dutiful son makes a loyal subject, and family morals is the basis of national morals, the loyalty and filial duty combined could never make a historical, concrete and everlasting morality in China because of revolution, abdication and ousting of Emperors often taking place in that country. As Lao-Tsze and Chuang-Tsze find their ideal in nother nature instead of human doings, in a life ruled by a laissez-faire policy, their doctrines necessarily become abstract, repudiating civilization; they have no historical or concrete footings and tend to individualism. Their followers, like "the seven wise men in the bamboo grove," are showing indications of preserving their solitude secluded from the world, becoming zealots, interested in only their work and sphere. In short, both Confucianism and the Lao-Chuang-ism lack the basis of concrete nationalism in historical development, and fall into the category of individualism. However, once imported into our country, off went their individualistic and revolutionary elements, and having been purified and adapted, becoming the foundation of Japanese Confucianism, the contribution it made in the development of our national morality is very great.

Buddhism of India, notwithstanding its ascetic and intuitive side, is meditative, unhistorical and ultra-nationalistic, having originated in the observational and unrealistic character of its race. However, once imported into our country, having been purified by our national spirit to become more realistic and concrete, it made a great contribution to the sound foundation of our country. (p.147)

#### Creation of the New Japanese Civilization:

In short, the strong point of the Western knowledge and idea is analytical and intellectual, contrary to which the feature of the oriental education and thoughts is intuitive and active. This is a natural consequence arising from racial and historical difference, but when we compare our country's spirit, idea and life with those of the Western countries we cannot help seeing a still greater difference between them. From ages ago our country has imported the ideas of India and China, mastered and purified them, and making it the wing to support the Imperial way, has been able to build up an original culture. After the Meiji Restoration, the Western civilization poured into our country, exerting strong influence, and contributed a great deal to our national prosperity, but its individualistic



character caused much evil in various directions and eventually gave rise to unrest in our national thought. Now we are facing the time when we must refine this Western idea, basing it on our national constitution, and build a grand new Japanese culture so that we may bring great national prosperity by that means.

When we are going to take the western culture and refine it, it is necessary at first to study the essence of their civilization and idea. Otherwise, the clarification of national construction going away from reality will become abstract. The conspicuous feature of modern Western civilization lies in their natural science based on actual proxy, and its subsequent great result, the advance of material civilization. Moreover, in the sphere of spiritual science its precise and logically systematic nature is shown forming a characteristic culture. Our country must introduce more and more this knowledge and anticipate cultural progress and national development. However, this system, method and technique of learning have their own background of original Western views of life and world arising from their racial, historical and climatic features. Therefore, when we introduce these Western civilization, we must take full care of this point and adopt its strong points and reject its weak points, inspecting its substance with clear discernment.

#### Various Improvement:

Looking on the tendency of our country since the Meiji Era, we have immersed ourselves completely with Western thought along some lines, giving up our traditions, and some have followed the Western theory of knowledge, never criticizing it while he still maintained his traditional spirit, and fallen into dualistic way of thinking and not being conscious of his faults. Also there is a considerable gap between the idea of the intelligent people who have been influenced a great deal by the Western thought and that of the general public. Thus, many difficult problems have happened under these circumstances. We can show, for example, the fact that movements of communism, which once prevailed, and the recent problem of organic theory on the Emperor, were frequently of great concerns among some scholars, and the intelligent class. Now, communism seems to have failed, and organic theory seems to have been defeated, but they are not basically completely settled. Unless the inspection of the substance of the Western idea in different directions and its refinement by the national constitution are made more exact, complete success cannot be obtained.

Probably most people will easily understand that radical Western thoughts and learnings, such as communism and anarchism, conflict with our national constitution, but for those ideas not so radical, such as democracy and liberalism, people do not pay attention, whether they do coincide with our national constitution or not. When we study how modern Western thoughts gave birth to democracy, socialism, communism and anarchism, etc., as we stated before we find that in all of them, as its basis, is a historical background and we find that at its base is the principle of individualistic view of life. The fundamental character of the modern Western culture consists in making the individual the supreme existence of absolute independence



and thinking and that the aim of all civilization is the perfection of the individual person and the individual is a creator and administrator of the value.

Therefore, they value the individual's subjective thought and think of national construction only by a fixed idea painted in the individual's mind and try to construct theory by planning various systems. Therefore, the theory of the State and political ideas of Western origin, for the most part, look upon the State, not as a subjective being which gives birth to and transcends the individual, but as a means of protecting personal interests, of advancing personal happiness; thus, the principle of life is ushered in with liberty, equality, and independence as its main points. Therefore, it gives rise to the erroneous liberalism and democracy which, while indulging in the pursuit of liberty and emancipation, forgets the 'Moral liberty' of service. Thus, in the development of this individualism and its accompanying abstract ideas, it is only natural that the concrete and historical natural existence becomes lost in the shadow of abstract theory, and all the nations and people are thought of in terms of Nation as a whole, as people as a whole, and more than the various concrete nations and its characteristics, the International Society of the whole world, and such things as conventional theory as understood in the whole world is valued. Finally, such erroneous notions as that the international law is a higher criterion than domestic law, and is valued high, and that domestic law is secondary, arise. (p.152)

The modern economic liberalism of the West took its origin in the expectation of national prosperity as an outcome of free business activities of individuals as, when the modern system of industry developed in Western countries, came to our country, it was only during the time when the people were fully convinced that their welfare depended on promotion of national interests that the free activities of individuals really made a great contribution to our increasing national wealth. However, later, with individualism and liberalism penetrating the public minds, selfishness gradually became justifiable in public eye. This tendency gave rise to the rich and poor and eventually caused the idea of class strife. Further, with the invasion of communism, there appeared such delusion as that economy was the basis of politics, morality and various other spheres of civilization and that the ideal social would never be realized without class strife. It goes without saying that selfishness or class strife runs counter to our national construction. Under the spirit of "guard and maintain the prosperity of the Imperial throne," with the people themselves striving in their occupation, with their activities completely coordinated, discipline complete, with national and public welfare becoming one, can sound national economy progress.

It is also the same with education. Ever since the Meiji Restoration, our country, consulting the advanced education of the European and American countries, has endeavored to better educational systems, instructors and so on, and has zealously imported all the Western science, natural and spiritual, and planned the advancement of our national studies and the spread of public education. The progressive spirit which, according to the



Imperial Covenant, consisting of Five Articles, breaks down ancient customs and seeking knowledge throughout the world, brought about great progress and result in the world of education. However, at the same time, with penetration of individualism, science and education showed a tendency to aim at such abstract matters as, the universal truth, or an intellectual world apart from history and actual life; and abstract human liberty and individual perfection, with no knowledge of intellectual or moral culture. At the same time, these sciences and education, because of differences, became specialized, became lacking in unification and lost its concreteness. To rectify the tendency, we must necessarily make clear the true meaning of our national structure and get rid of individualism and abstract ways of thinking.

However, the Western thought of modern times penetrating all the spheres of education, science, political and economic matters, etc., in this way, is after all individualism. We must admit that it is the merit of individualistic culture that each individual came to know his worth and was encouraged to enhance his own ability. However, as is well shown in the Western world, individualism has given rise to rivalry between each individual and classes, causing various problems and disturbance in the national and social life. Even in the Western countries, various movements are now witnessed to rectify this individualism. Among these are the movements of Socialism and Communism, so-called "classical individualism" as against "citizen's individualism," and the so-called Fascism and Nazism which lately is advocating nationalism and racial unification. (p.154)

But in order to reform completely the defect brought about by individualism, and to break it in our country, such means as mere introduction of Western socialism or abstract totalitarianism without any amendment, or mechanical rejection of Western civilization are utterly useless.

#### Our Mission:

Now the mission of our nation is in the introduction and refinement of the Western culture so that we may create a new Japanese culture and further contribute to the progress of the world civilization. Our country importing the culture of India and China, has well completed its original creation and development. This is the reason why our national structure is profound and great, so the historical mission of the present people who have succeeded to it is very grave. Nowadays the clarification of the national structure is being highly advocated, but it must be done under the condition of refinement of Western ideas and civilization. Otherwise, it is apt to become abstract and apart from the actual practice. There is an inseparable connection between the introduction and refinement of Western ideas and the clarification of the national structure. The attitude of the Japanese in the past as regards to world culture was independent as well as tolerant. We can contribute to the world only through displaying more and more the way of Japanese people. We must make Japan grow and develop anew every day under the unchangeable national constitution which is the great



foundation of the nation and, by the way, of our Empire, true all through the ages and applicable all over the world, so that we may render more and more assistance to the Imperial prosperity. This is the mission of our people.



Ikenchi has 105-119  
Amagi has 119-142