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GUIDE TO JAPAN

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GEOGRAPHY

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Japan's geographic location was a source of tremendous strength. Even had she been a comparatively weak nation, the fact that she occupied the islands lying off the eastern coast of Asia was enough to assure her a powerful voice in oriental affairs.

Americans, who occupy a vast continental area and take their location for granted, find it difficult to appreciate the importance of geographical position. As a nation we have, without thinking much about it, benefited tremendously from our fortunate location and vast territory. We have been inclined to belittle the importance of island peoples.

To get an idea of the value of Japan's position, one has only to imagine what the history of our country might of been had a vigorous, intelligent, aggressive, warlike nation held a chain of islands blanketing our Atlantic Coast, with its great seaports and industries, from far north of Maine to beyond the most southern tip of Florida.

Fortunately for us, the only islands off our coast have been small and have been held by nations with no design on our land or our freedom. We have been able to be the masters of our own destinies.

Position helps Japan

But the situation of Asia is different. Japan's four main islands, Kyushu, Shikoku, Honshu, and Hokkaido, and her other island possessions, Formosa, the Nansei Shoto, the Kuriles, and the southern half of Sakhalin, gave her complete dominance of the eastern coast of Asia from Kamchatka to Hong Kong.

During the long centuries when Nippon was a closed country, uninterested in other peoples and refusing foreigners admittance, Asia was not bothered by the Japanese. But as Japan suddenly scrapped her policy of isolation and deliberately embarked on a program of conquest of Asia to

be followed by "world domination," she began to make skillful use of the power her geographic location gave her.

The Japanese leaders were astute students of geography. They realized that if they could get control of the Philippines and the Dutch East Indies they could control the eastern half of Asia. And so her first drives in the early stages of the war reached these objectives.

Through smart utilization of geography the Japanese made our job much harder. Our men and supplies for China had to go through India and over the Himalayan Mountains. The Russians were reluctant to join us in the fight against Japan because they appreciated that for a long time, we could not get through to join forces with them.

Geography and strategy

Geography, in addition to justice, dictated the program of the Cairo Asiatic Conference where the leaders of the United States, Britain, and China agreed to smash for all time Japan's strangle-hold on Asia by restoring Formosa to China, assuring freedom for the Philippines, and forcing Japan from her mainland holdings in Asia.

The geography of Japan is a fact, a stubborn fact which presented great problems to those entrusted with the planning of our campaigns. Any persons interested in working out for himself why our leaders proceeded as they did must always keep the facts of geography in mind.

Japan proper—the four main islands which are usually meant when we use the words "The Empire"—runs for about 1220 miles in a north-east-southwest direction between the parallels of 46°30' N. and 31° N. The northern island, Hokkaido, is roughly square and is about 250 miles across. Honshu, the biggest and most important island, runs north-south in its northern

portion and then bends at the middle to run off to the southwest. It is about 200 miles thick at its widest point. The two other islands, Shikoku, and Kyushu, lying just south of Honshu, are much smaller.

Lying off the coasts of the main islands are 524 little islands plus numerous other tiny, uninhabited islets. The total land area of "The Empire" is a little more than 147,000 square miles, about the same as Montana and less than the area of California.

A long coastline

If Korea, Formosa and the Pescadores, Karafuto (the Japanese half of Sakhalin), and the Kuriles are counted, an additional 117,000 square miles are added to "The Empire". In this chapter, however, only the four main islands will be described. The other sections, except Formosa,¹ are covered in later chapters.

Japan's coastline is enormous, totalling 10,500 miles on the Pacific side and 2,900 miles on the Japan Sea side. On the Pacific side it is indented in many places, providing numerous excellent harbors and anchorages which have helped promote Japan's great peacetime maritime trade and fishing industries.

The bottom of the ocean drops off very rapidly from the eastern coast of Japan to tremendous depths. About 550 miles south of Tokyo is the Ramapo Deep where the ocean floor is 34,626 feet below sea level. Other submarine trenches or "deeps" lie north of Japan and off the Aleutian Islands to the northeast.

Because the Pacific shoreline is more indented than her Japan Sea coast, Japan's best and busiest ports are found there—Hakodate, Tokyo, Yokohama, Nagoya, Kobe, Kagoshima, and Nagasaki to name the most important. On the Japan Sea side are Shimonoseki and Moji.

1. Formosa is described in "Guide to the Western Pacific", CinCPac-CinC POA Bulletin No. 126-44.



*CROWN JEWEL OF THE EMPIRE
Fujiyama, the sacred mountain, across Lake Nisinoumi.*

Fuji and "The Alps"

Japan is a mountainous country. While none is as high or as rugged as our Rockies or the Alps of Switzerland, the mountains reach impressive heights and dominate the landscape. Tallest and known the world over is Fujiyama or Fujisan, 12,395 feet, which stands 15 miles north of Suruga Bay and about 70 miles southwest of Tokyo. Its snowy peak, framed by twisted and gnarled Japanese trees, is the subject of millions of postcards and probably no other mountain, with the possible exception of the Rock of Gibraltar, has been so frequently photographed and publicized.

Seventy-five miles north of Tokyo are the Nikko Mountains, not as high as Fuji, but impressive, while 120 miles northwest of Tokyo and near the Japan Sea coast are the "Japanese Alps", a range with nine peaks over 9,000 feet high and others of lesser height.

Other mountains, some active volcanos, some apparently extinct but liable to explode at any time, and others of rock, fill the Japanese coun-

tryside. While their forested slopes, vivid with gay colors in autumn and lush with flowers in the springtime, delight the eye, the mountains occupy so much space that only about one-fifth of the land can be farmed.

Japan's growing population producing a steadily increasing demand for food, especially rice, has led to the most intensive cultivation of all available land. Virtually every fraction of an acre which is not wooded is planted and tended with painstaking care. Even the mountain sides where the trees have been cut off are planted in rice or other crops.

A tourist's dream

Nippon is truly beautiful, or was before our bombers hit it. For the traveler riding in a train or car through the mountains and plains, new vistas of surpassing charm are continually presented. But it is a beauty different from that to which we are accustomed. We are impressed by the magnificent sweep of our nation, its broad, gently rolling plains and prairies, its towering

craggy mountains with deep chasms between, our bleak but gripping deserts with their lonely water holes and flat-topped mesas, our broad, winding rivers, the huge inland seas which we call the Great Lakes, our wild forest lands.

American scenery has a grandeur which only mammoth size and immense distance can give. Japanese scenery has the charm and delight of the miniature, of the compact, of neat though irregular arrangement. Everything seems at first glimpse to be on a small scale. It will also seem quite formal. Nothing appears to grow "wild" but forests and gardens and ponds and lakes all reflect the eye and brain of man rather than the lavish, careless, scattering hand of Nature.

Everything in place

Gardens are laid out according to established formulae. There is a certain style to which all bridges over streams and creeks conform. The careful observance of etiquette which governs the life of the people seems to control every other living thing as well.

This is not written in criticism but in explanation. For everyone who has visited Japan no matter what he may think of its people is quick to admit that few other places on earth possess such genuine beauty and charm.

A modern railway system, much of it electrified, covers the islands and is far superior to the highway system. Few Japanese own motorcars. They do most of their traveling in trains, buses and trolleys or in hand-drawn carts and wagons. Coastal ships plied among the various ports in peace-times but it is probable that all these ships which were seaworthy were taken over by the Navy.

Quakes and explosions

While Japanese life may seem to be set in a natural jewel-box, Nature acts as if she resented the artificial forms, into which the Japanese try to force her, by breaking out violently. The islands are subject to constant earthquakes; some are savage shocks which throw down sections of cities; others are so slight that they can be detected only by the delicate seismograph.

One reason for Japan's physical instability is the fact that her Pacific shoreline is steadily rising while her Japan Sea coast is sinking. Another cause is the Ramapo Deep where sea water is believed to seep through cracks in the earth's crust to the boiling inferno in the center of the earth. There the water, turned into steam, exerts tremendous pressure on the earth's skin, causing it to shiver and move; it frequently blows off through some volcanic cone in a great eruption.

In the past 1200 years the Japanese have recorded more than 2000 earthquakes of major proportions, the worst being the great shock of 1923 which, with the following fire, leveled Yokohama and a third of Tokyo with enormous loss of life and property damage. A Japanese, living in a flimsy house of paper or bamboo, never knows when it will come tumbling about his ears.

The islands also have some 200 volcanoes of which about 50 are active from time to time. Fujisan itself is a volcano and erupted in 1707. Although Fuji seems asleep, the mountain may become active again without warning. Japan's history is full of eruptions accompanied by loss of life and destruction of homes.

"Big winds"

From June to November typhoons, powerful windstorms which mid-westerners will know as "twisters", sweep in from the sea to play havoc with Japanese life. The word "typhoon" comes from the Japanese *tai fu*, "big wind", and these "big winds" are most apt to come just when the rice crop is ready for harvest in September.

The islands have numerous rivers, none very long, and varying greatly in size with the seasons. When the snow melts in the spring and during

PAGODA AND MAGNOLIAS

This is what tourists and Japanese remember.



the rainy season of summer, they are swollen and frequently flood surrounding areas. But at other times they dwindle to tiny rivulets. Their beds are so rocky and they are generally so shallow that only flat-bottomed craft can use them.

The mountain areas are dotted by lakes, most of them formed by the blocking of rivers by volcanic deposits. Noted for their beauty, many of the lakes are summer resorts for the richer Japanese and standard stop-overs for tourists wending their way through the country.

All kinds of weather

Japan's climate is extremely varied because she covers such a long distance in a north-south direction. In general, however, Japan has short, hot humid summers, and long, cold winters. In the southern half of the islands, the summer months are extremely hot and oppressive at sea level, although it is pleasant in the mountains. Summers are short in the northern section and winters very long with intense cold.

The climate is affected by two ocean currents—the warm equatorial current which swings up the Asiatic coast, along the Pacific Coast of Japan, eastward along the southern edge of the Aleutians and down the American west coast; and the cold current from the Bering Sea, which comes down the Kurile chain almost to Hokkaido.

Japan gets plenty of rain, having three rainy seasons: from the middle of April to the beginning of May; from the middle of June to the beginning of July; and from early in September to early in October. It is a wet country, yet there are 215 sunny days as against 150 when snow or rain falls.

Cold winds, from the north and northwest, blow over Japan from October to April. Then the winds shift and from May through September they blow variably from the west and south. It is then that the typhoons come roaring in over the country, flattening the rice crops, uprooting trees, blowing down houses.

Beasts, birds and bugs

As a rule islands never have as many types of animals as the continents to which they are adjacent. But Japan is a marked exception to this rule and has a great variety of animals, birds, reptiles and insects. There are three kinds of bear, an ice-bear, a black bear, and a grizzly. Foxes and badgers are plentiful and are highly regarded by the Japanese who believe that they may be gods in animal form. Monkeys are common in many sections; there are bats, moles, and

hedgehogs. Squirrels, hares, rats, and mice are found and for the sportsmen there are wild boar, deer, and antelope.

Bird life is profuse, most beloved of the birds being the *uguisu*, a nightingale with lovely flute-like notes. There are cuckoos, pigeons, and larks, sparrows, ravens, and kites, starlings, martins and jays. The copper pheasant has stunning plumage and other game birds include quail, grouse, woodcock and snipe. Water fowl abound and there is a large variety of cranes. (Some aircraft carriers are named for cranes).

The insects of Japan are of many types and not a few are beautiful. Some of the beetles sparkle and glow like precious stones. The coloring of the moths and butterflies is vivid. Japan also has wasps, bees, and hornets, flies, mosquitoes, and bed-bugs, cockroaches, dragon flies, and crickets. There are many spiders, large and small, and ticks are common in the bamboo grass.

Fish and snakes

Of the 10 kinds of snakes found in Japan proper only one, *Mamushi*, is dangerous. *Aodaisho* sometimes gets to be five feet long, but in spite of its size is relatively harmless. *Mamushi* is the snake to look out for. It is found on all four main islands, particularly around Kyoto, Yokohama, and the Hakone Mountains. *Mamushi*'s venom is out of all proportion to its size, for while 20 inches is about its normal length, its bite is deadly. A Japanese source says the snake is "active by nature."

The basic pattern of *Mamushi*'s coloration is formed by a series of dark brown blotches which are found on each side of the body near the center of the back; the blotches are separated by a pale, greyish band which lightens nearly to white. The belly is ash-white in color spotted by many irregularly shaped black marks.

Mamushi is apt to be found in cane fields, around stone walls; in fact, almost anywhere near human habitation in rural districts. It is a good snake to avoid.

Little is known about a specific antidote for *Mamushi*'s bite. Standard treatment for snake bite is to slash the wound to make it bleed freely; to suck the venom from the wound and spit it out; to apply a tourniquet; and to get to a doctor in a hurry.

The waters surrounding Japan teem with fish of many species and the Japanese are the world's champions when it comes to fishing. A greater proportion of the population is engaged in fishing than in any other country.

The trees and flowers of Japan are for the

most part those found in other temperate climates, but perhaps nowhere else are they so carefully and lovingly nurtured. Oaks and wild prunus, wild vines and sumach, maples of all kinds and the silvery birch add color to the Japanese landscape.

Flower worship

Exotic note among these more common trees is the bamboo with its feathery fronds mingling with the sturdier trees and shrubs. Prominent everywhere is the cherry tree which has become symbolical of Japan to many Americans ever since Japan sent the United States the trees which now border the Potomac in Washington.

Nor is the American conception wrong, for the Japanese themselves take the cherry blossom as their symbol. It appears on Naval officers' shoulder boards and buttons and to the Nipponese it represents life. The blossom blooms beautifully for a day and then it dies. And so man blooms but briefly and then is gone.

Flowers which the Japanese love are the narcissus and daphne, the wisteria, azalea, and iris, the peony, lotus, and chrysanthemum. The 16-leaved variety of the chrysanthemum forms the "Imperial Crest" of Nippon.

Appreciation of blossoms and flowers has become a cult in Japan and great pilgrimages are made each year at certain seasons to "view" this flower or that grass. While this formal method of paying tribute to beauty may seem forced and unreal to westerners, it must be remembered that

Japanese admiration of nature, and the people's almost religious approach toward beauty, are buried deep in minds and hearts. The Japanese believe in spirits, thousands of them, and in their eyes a tree, or a flower, or a bamboo shoot may house some god for whom they have a particular affection.

A "doll's house"

Travelers in Japan will often find a single tree surrounded by a tiny fence indicating that to some Japanese, the tree is the abode of some spirit. Flowers and blossoms play a large part in Japanese worship, both Shinto and Buddhist. The altars and shrines are kept festooned with flowers and blossoms as long as they can be obtained.

In some ways, to western eyes, Japan may seem like a lovely doll's house, almost too fragile and delicate to be true. But from this tiny but rich, beautiful setting which nature has provided has come a very tough and very ruthless people.

Symbolical of the constant clash between beauty and ugliness in Japan is the common and pungent smell of the nightsoil which the Japanese use as fertilizer on farms and gardens. Perhaps the Japanese nose has become accustomed to the offensive smell of human feces spread about the landscape. Westerners find it hard to appreciate the charm of a garden from which comes the aroma of an outhouse.

Because of this extensive use of "human" fertilizer, no uncooked vegetables or fruit should

FARMHOUSE IN WINTER

It really snows in Japan.



ever be eaten in Japan. The water of springs, wells, or rivers is also dangerous and must be boiled before drinking.

There follows a brief description of each of the main islands.

KYUSHU

Most southerly of the four islands is Kyushu which means "Nine Provinces." It was one of the first sections settled by the primitive Japanese when they emigrated from the mainland of Asia and is full of historic tradition for the people.

It lies across Shimonoseki Strait from Honshu, with which it is connected by a railroad tunnel, while Bungo Strait separates it from Shikoku to the northeast.

Kyushu extends about 200 miles in a north-south direction and is about 90 miles across at its widest part. Its area of 16,250 square miles is largely mountainous, although none of the peaks is over 6000 feet.

Japan began here

Highest is Aso-san, 20 miles from Kumamoto, which is 5545 feet high. It is an extinct volcano with the largest crater in the world. Its walls rise 2000 feet while the basin of the crater is from 10 to 14 miles across. Two other important mountains are a volcano on Sakura-Shima which erupted in 1914 doing great damage and Kirishima, just north of Kagoshima, which is sacred to the Japanese. On its eastern peak the god Ninigi, son of Amaterasu, the sun goddess, and reputed father of Jimmu Tenno, the first Japanese emperor, descended from heaven.

Along the northern coast of Kyushu are large

industrial enterprises including the giant Yawata steel mills, targets for the B-29's. Yawata was reported to produce four-fifths of all Japanese pig iron, two-fifths of all the steel, and almost all the armor plate used in naval construction. In Yawata and the other industrial cities of this area—Moji, Hakata, Wakamatsu and Tobata—are other major industrial shops and factories. There are coal mines nearby and the landscape is filled with blast furnaces, smelting plants, refineries, coke ovens, cement works, dye plants, and rail centers.

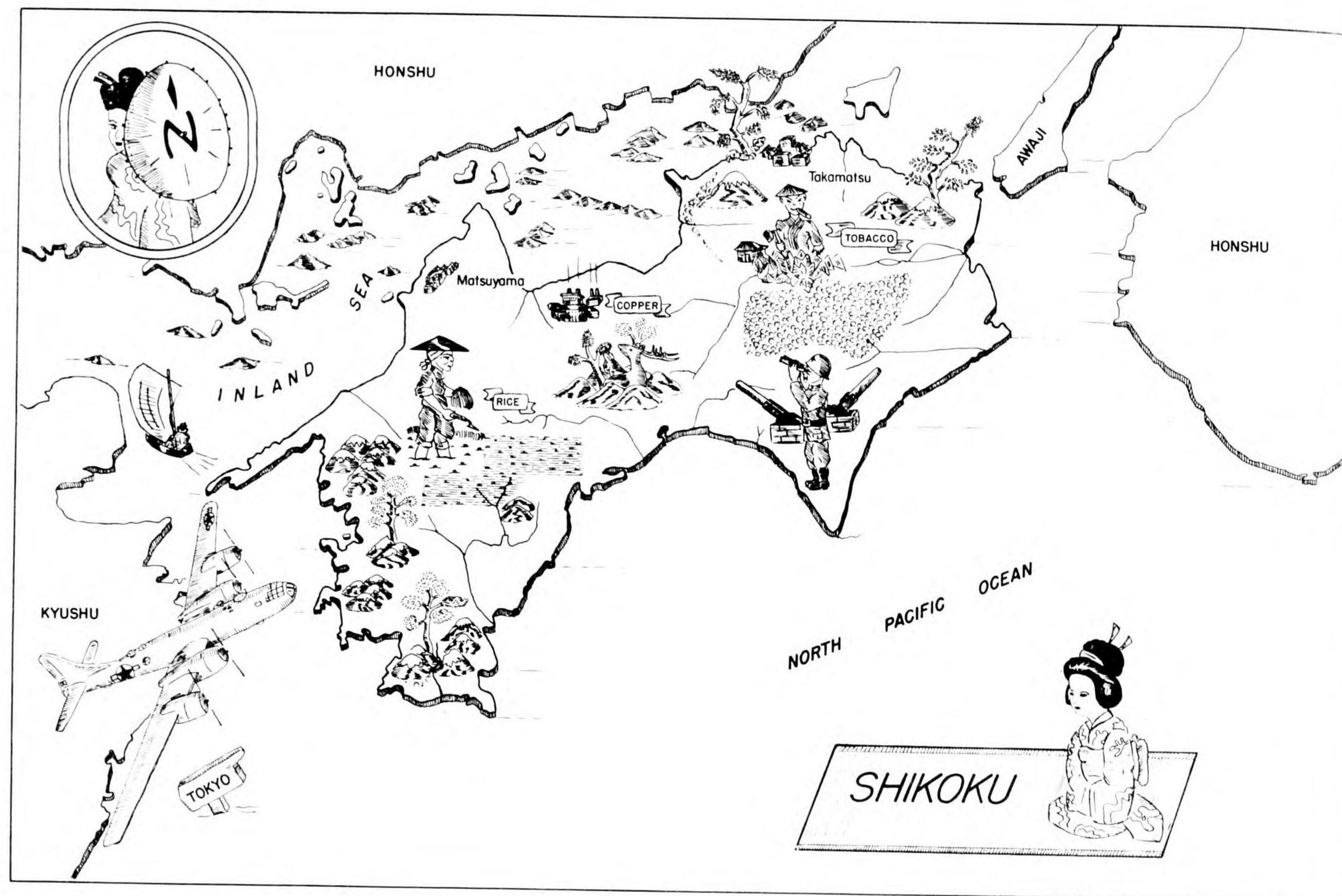
Nagasaki, pop. 216,000, on the west coast, one of the best natural harbors in the Empire, was famous for its shipyards, marine engine production, boiler making, iron and steel production, and other industrial enterprise. A large part of the huge Mitsubishi works was located here. Many of these installations were ruined by the atomic bomb. Just north of Nagasaki is the great naval base of Sasebo.

The mountains cut down the amount of land which can be farmed and the agricultural centers of the island are found in a few wide valleys along the west and south coasts of Kyushu. Kagoshima, pop. 188,000, is the major port of south Kyushu and lies in the center of its rice farming acreage.

Hakata, pop. 311,500, in addition to being an important industrial city, is the administrative center of Kyushu. It is also called Fukuoka. It has been a fountain of culture and education for the Empire. In it are located the Kyushu Imperial University, the Fukuoka Higher School, Higher Commercial School and Dental College. Two shrines are famous throughout Japan, the Hakozaki Hachiman-gu Shrine and the Dazaifu Shrine. The latter is officially designated as a national treasure.

NAGASAKI, NAVAL BASE ON KYUSHU





SHIKOKU

The lower half of Honshu looks something like a foot with a high instep. Between the heel of this "foot" and northeast of Kyushu just off the toe, lies Shikoku or "Four Provinces". The water enclosed by Honshu, Kyushu, and Shikoku is known as the "Inland Sea" and the central portion has been set aside by the Japanese as a national park. On the shores of the Inland Sea Japan's early life developed and for long years the activities of her people were confined largely to its shores.

Its scenic beauties are famous and a boat trip through the Sea was a "must" for the pre-war tourist.

Shikoku runs about 100 miles from northeast to southwest and has an average width of 50 miles. The irregularity of the coastline with its deep indentations produces narrower stretches where it is only 30 miles from the Inland Sea to

the Pacific.

The area is about 7,250 square miles and the land is hilly. Highest mountain is Ishizuchi-zan, a little over 7700 feet while numerous other peaks rise from 3000 to 6000 feet.

Nippon's "Riviera"

Shikoku has no large cities and no large industries. There are a few copper mines and smelters and some commercial fishing, but the main activity of its people is farming with rice as the principal crop.

Only important city is Takamatsu on the north coast which is noted for Ritsurin Park, a typical Japanese garden.

The sections of Shikoku, Honshu, and Kyushu bordering the Inland Sea have been called the "Riviera of Japan" in tribute to its beauty and pleasant climate.

HONSHU

Heart of the Japanese Empire is Honshu. Here are the great cities—Tokyo, Osaka, Kobe, Yokohama—huge industries, the biggest harbors, and the farms which have supplied the armies of the Mikado throughout the war.

Of the four islands, Honshu, which means "Main Island," is much the largest, covering approximately 90,000 square miles. Translated into more familiar terms, this is an area slightly larger than Kansas. Kansas has a population of about 1,800,000. But the six principal cities of Honshu alone, not including the large agricultural population, have more than 14,400,000 people in them. Here is a graphic illustration of the brutal overcrowding of the Japanese industrial centers.

Aside from the teeming slums, which overcrowding always produces, Americans will find the island of Honshu a beautiful place. It is a land broken by picturesque mountains, many of them rising from nine to ten thousand feet. Most spectacular of these is the famous Fuji-yama. On the south, Fuji slopes down without interruption to the sea, but, on other sides, it is surrounded by mountains, some of them active volcanoes, valleys, and lakes dammed up by the ashes which once poured from the crater of the big volcano.

THE "RIVIERA OF JAPAN"

Looking across the Inland Sea to Miyajima from Honshu.



Much of Honshu is covered by forests, particularly the areas on mountain slopes. Rivers criss-cross the island, and lakes are scattered throughout the lowlands and in the mountains, where volcanic eruptions have dammed the rivers.

Many farms

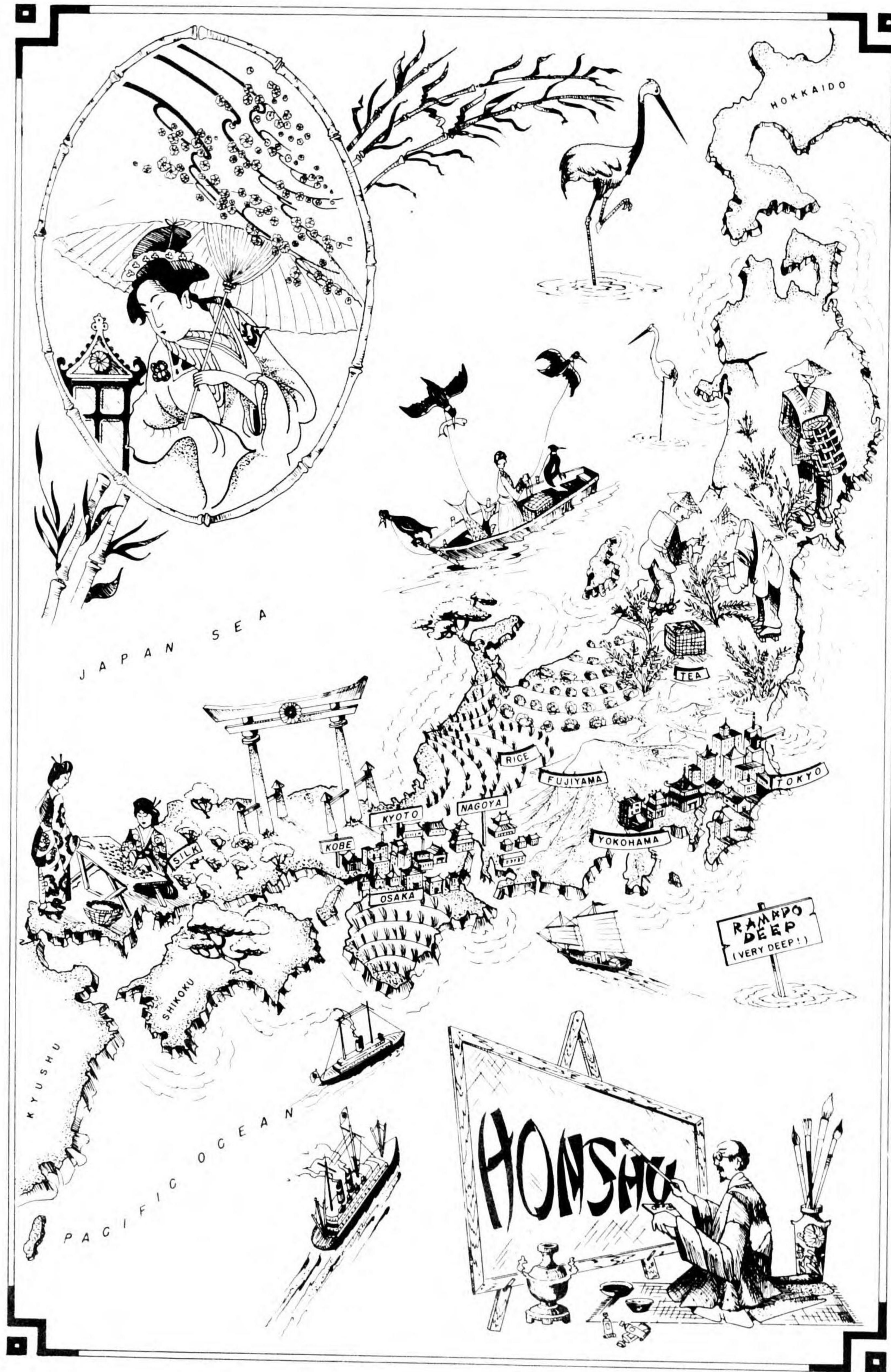
But in spite of the big cities and mountains and the valleys, far more people in Japan are engaged in farming than in any other occupation. The plains of Honshu are intensively cultivated. Small, compact farms, neatly laid out, cover nearly every foot of workable soil. And there are waterfalls and flowers and exotic temples and many strange mixtures of the old world and the new. It is a beautiful setting, too beautiful for the evil which has come out of it.

Generally speaking, Honshu experiences hot, humid summers and clear, cold, and long winters. However, because of the mountains and ocean currents, there is considerable climatic variation from one place to another on the island. Average range of temperatures is from about 35° in January to about 77° in August. The Tokyo area is free of frost from early April until the middle of November. Rainfall, too, varies from 44 inches to 72 inches annually, depending on the location of the weather station. Wettest months are in summer and fall. It is from June through October that typhoons are apt to occur in and near Japan, bringing with them heavy downpours. Up in the mountains in northern and western Honshu, deep snow covers the ground all winter long. During the cold months a northwesterly wind blows down over Japan from Siberia. Light west and south breezes prevail in summer, but these are often not strong enough to counteract the sultriness of the dog days of July and August.

Tokyo the capital

Tokyo, the capital city of Japan, is located at the southeast corner of the Kanto plain in southern Honshu at the head of Tokyo Bay. The site has long been important in Japanese history. Formerly known as Yedo, Tokyo was the seat of the Tokukawa Shogunate for 15 generations. Under this regime, the obscure village of Yedo grew by the early 19th century to a population of two million. In 1869 the Emperor Meiji transferred the Imperial Capital from Kyoto to Yedo and renamed the city Tokyo, or "Eastern Capital". Since that time Tokyo has grown enormously in population, in industrial and financial importance.

By 1940 the estimated population of the city was over 7,000,000. As the area of the city is



MODERN JAPAN

Aerial view of Tokyo showing the influence of American architecture.

relatively limited, the density of the population was great. The overcrowded Tokyo slums were a festering sore at the heart of Japan.

Tokyo presents a fascinating mixture of the old world and the new. Modern European buildings are flanked by narrow, tortuous streets whose atmosphere is that of the backward Orient of 100 years ago. Tens of thousands of bicycles compete with electric streetcars.

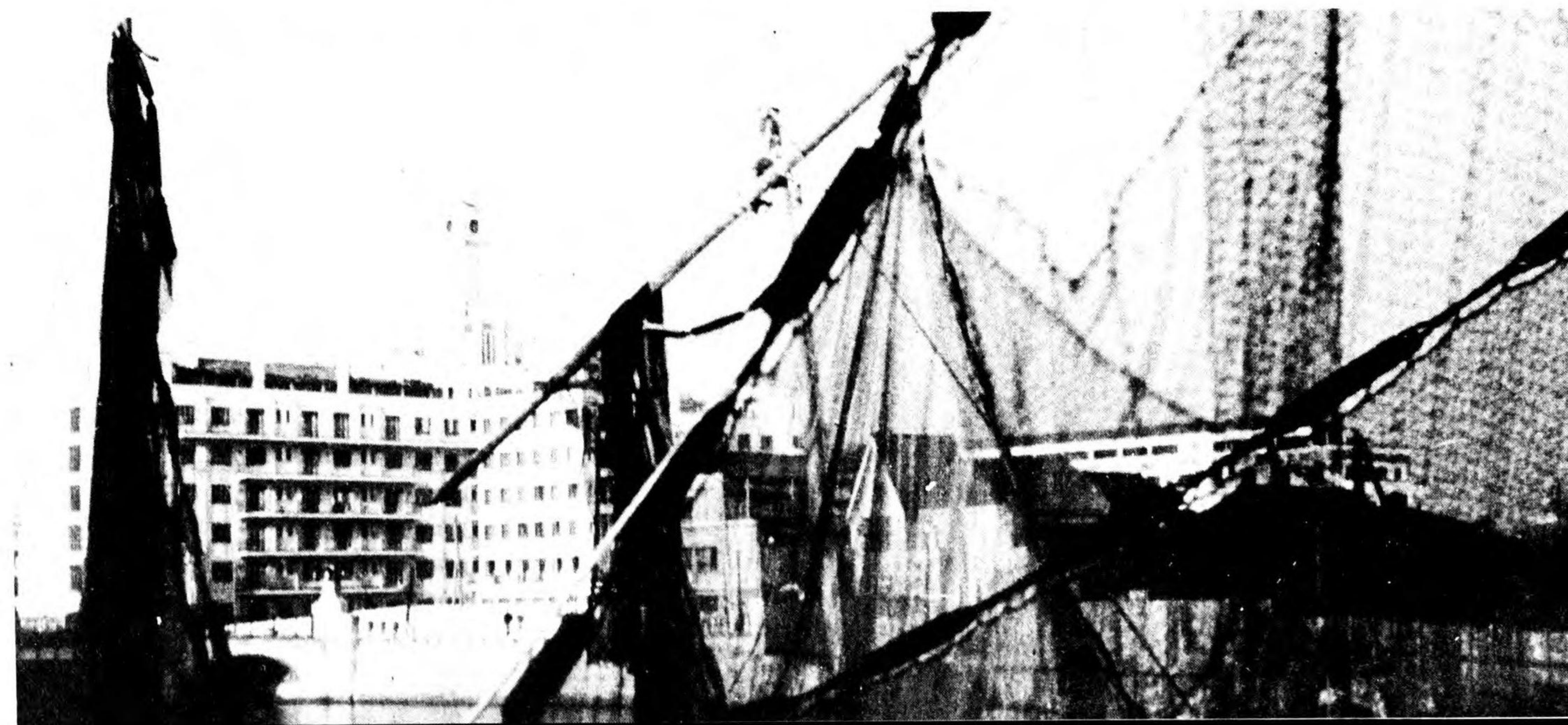
The quake of 1923

Great areas of old Tokyo were destroyed by the devastating earthquake and fire of 1923. In the process of rebuilding the city, steps were taken to prevent recurrence of the disaster. Three large parks and 50 small ones were laid out to serve as firebreaks and places of refuge

for those whose homes might be burned out. Six new avenues 120 feet wide and 120 new streets were cut through the city. The main business district was rebuilt with westernized fireproof and earthquake proof buildings. Some apartment houses were fireproofed. But in spite of the planning, workers' flimsy houses, made of the characteristic wood and paper, crept in around the factories. Buildings restrictions were drastically lowered during Japan's depression from 1927-1931, and in 1938 the use of steel was prohibited in all private construction. Thus today 98% of all Tokyo's buildings are of wood and paper; and in spite of increased efforts, under the threat of Allied bombing, to make the city more fire-resistant, Tokyo, Japan's most "modern" city, was again a tinder box. The B-29 fire raids virtually leveled the city.

"WITH CHARITY TOWARDS ALL"

A view across the Tsukiji canal of St. Luke's Hospital, built in Tokyo by the Episcopal Church.



The city serves now as an administrative, financial, industrial, and transportation center of the Japanese empire. In 1937 Tokyo had major industries (machine tool, chemical, textile, etc.) employing over 400,000 people. In addition there were nearly 30,000 small workshops employing less than five persons.

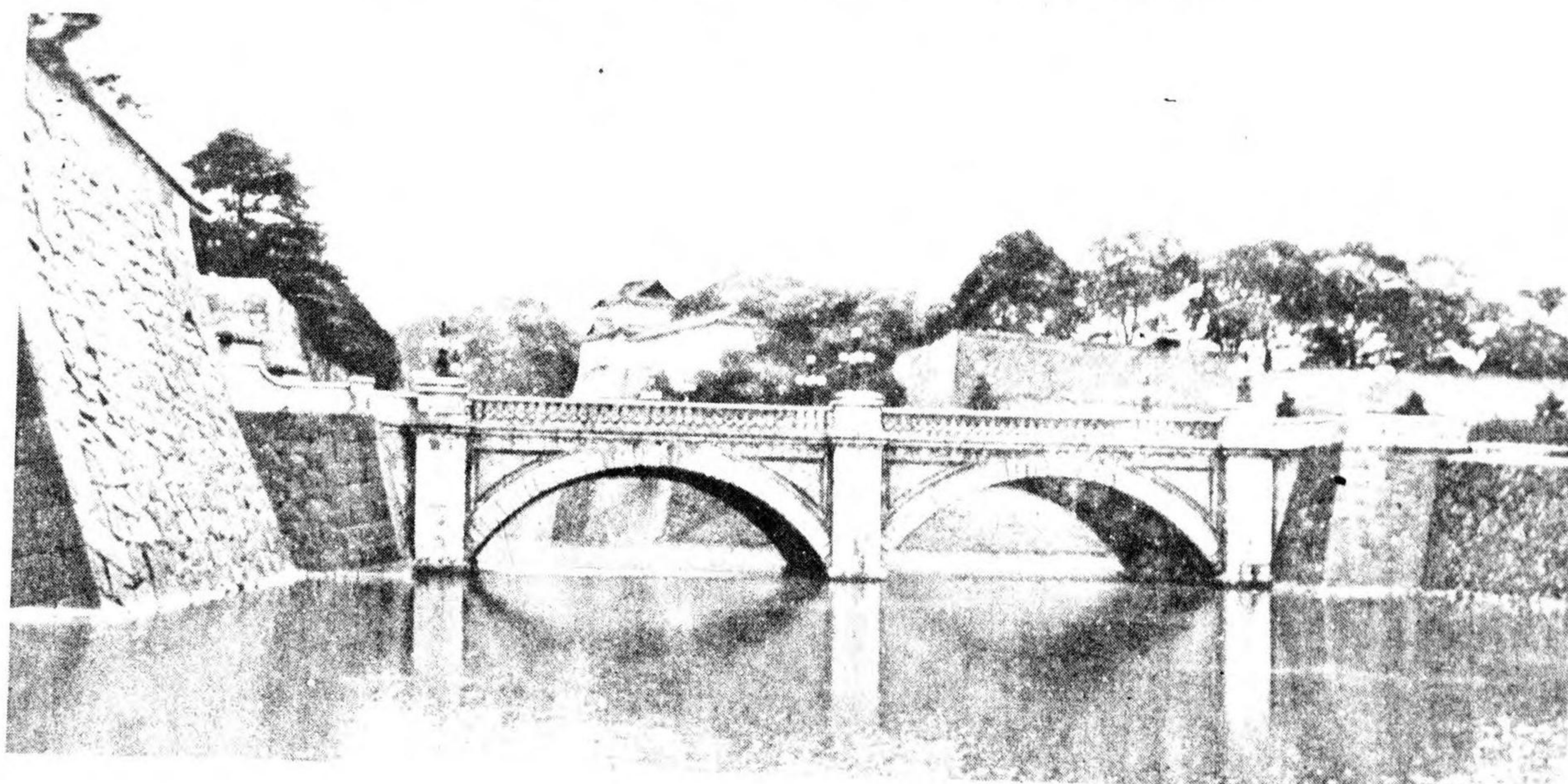
To provide transportation for such a huge number of people, many of whom lived in the suburbs, the Japanese constructed miles of railroad, part of it underground, to serve the Tokyo area. Streetcars, buses, and a network of rivers and canals criss-cross the city to aid in moving people and materials throughout the congested areas.

"Musts" for the visitor

The city abounds in places that are totally foreign to the experience of Americans and ought to be of great interest to them.

The most obvious show-off place is the Emperor's palace. Here Hirohito, like many of his "holy" ancestors before him, lived in his grand isolation. The palace, surrounded by moats, stands on a hill on the site of the old castle of Yedo, formerly the residence of the shoguns. When the old castle burned in 1873, the present one was erected. Even in its architecture the palace reflects the change in thinking of the Japanese at that period. For the architecture is half English, half Japanese. Twenty years before it would have

*"UNEASY LIES THE HEAD....."
Behind these walls Hirohito sweated out the war.*



been unthinkable that the Emperor's palace should reflect even the slightest hint of western influence.

Tokyo has (or had) a number of world-famous parks remarkable for the beauty of their flowers and trees. Many of them contain shrines dedicated to former emperors and to the war dead in this and former wars. Some of the more famous of these are the Imperial Palace grounds containing the Meiji shrine, said to be the second greatest shrine in Japan; Asakusa Park, most popular amusement resort in Tokyo; and Ueno Park, which contains the Imperial Museum, the Zoological Garden, the Imperial Library, and the Prefectural Art Gallery.

Theaters, temples, universities, amusement centers—Tokyo has them all.

The geisha

The geisha, famous in song and story in Japan and now known throughout the world, has a very important position in Nippon. She is not a prostitute, as many westerners suppose, but is a highly trained entertainer whose business in life is to make men happy. There is a vast difference among the geishas; some would compare with a Hildegard or a Gracie Fields while others may be singers of sentimental or off-color songs in some waterfront dive.

Like so many other things in Japan their dress, their songs, their gestures, their actions



THREE GEISHAS FINISHING THEIR TOILET

*Painted in 1786 by
Kiyonaga Ga as one
of a series entitled
"Beauties of the
Licensed Quarters
of the Day."*

are rigidly prescribed by traditions extending back hundreds of years. They are trained in their profession from childhood. They are what we might call the "hostesses" in the taverns and bars and hotels, pouring tea or wine for the guests, singing their songs, dancing, or just sitting and chatting with the guests. Successful geishas have devoted followers just as do our popular singers and entertainers. They take lovers but choose them themselves. They are not for the casual visitor with a few dollars to spare.

The others

Commercial love is supplied by the professional prostitutes and free-lancers. The former are licensed by the police and operate in registered houses subject to regular police inspection. The latter work, as do free-lancers everywhere and when caught, are severely punished by the authorities.

Prostitution in Japan is an honorable profession; it has nothing of the stigma attached to



YOKOHAMA, NUMBER ONE PORT

it in America. Most of the girls come from the farms, either on their own volition or by "sale" from their parents. They work at their job until the debt to the brothel-owner is paid and they accumulate a small dowry, then return to the home where they marry and settle down to the hard life of a farmer's wife and raise sons for the Army and daughters who will follow in their footsteps.

Yokohama, Japan's greatest port

Lying 18 miles southwest of Tokyo on the western shore of Tokyo Bay is the great port of Yokohama. In 1859 when Yokohama was first opened to foreign commerce it had a population of only 350. But it grew with fantastic rapidity. Foreigners poured in in the wake of the increasing shipping traffic, and by 1877 there were 30,000 people living there. The port expanded along with Tokyo, handling most of the capital's overseas traffic. In 1939 the population had shot up to over 866,000 and Yokohama had nosed out Kobe as the leading foreign trade port of Japan. The harbor is now one of the finest in the Far East.

In addition to its shipping traffic, Yokohama developed a considerable heavy industry of its own. Ship yards, oil refineries, machine tool, metal, and spinning factories, among others, employed thousands of workers.

The city was even harder hit by the earthquake of 1923 than was Tokyo. One result of the universal devastation, however, was that Yokohama now has a considerable number of modern, European-style buildings, and, as in Tokyo, one finds the twentieth century western world rubbing elbows with the ancient Orient.

Like Tokyo, Yokohama has its share of parks,

temples, and famous shrines. There is even that standard tourist attraction, an aquarium.

Osaka, hive of industry

The second city of Japan, Osaka, is located near the eastern entrance to the Inland Sea at the head of Osaka Bay. Japanese say the city was founded 1600 years ago. Three hundred years after the birth of Christ it served as the Imperial Capital of Japan and for 300 years flourished as the only important Japanese port for sea-borne commerce. The influx of Chinese civilization and culture came largely through Osaka.

In modern times the city has maintained its importance. It is about the size of Chicago. Statistics for 1939 give Osaka a population of over 3,394,000, which makes it second only to Tokyo in size. But in industrial importance it surpasses even the capital, for by the mid-thirties it had transformed from a transshipment point for the city of Kyoto to the most important manufacturing city in the country. Famous originally for its textiles, ceramics, foodstuffs, wood and paper products, Osaka now has huge metallurgical, machine tool, and chemical plants. In pre-war days the harbor handled nearly one-fourth of Japan's overseas trade.

Osaka has been described as "a poor man's Venice" with Pittsburgh's atmosphere and more narrow and dirtier canals". It is located on a mud flat at the mouth of the Yodo River and is criss-crossed by some 20 large canals and hundreds of smaller ones about 10 feet wide. Passengers and a great deal of freight are carried on the canals in sampans, and small craft, propelled by poles. Only two or three streets in the city could possibly be called broad; most of them average about 15 feet in width while the by-



THE ANCIENT CAPITAL

Shimogamo Jinsha Shrine at Kyoto, once the seat of the Emperors.

streets are mere rat-runs from three to seven feet wide.

The crowding is unbelievable. New York slums are bad enough, but the average middle class dwelling in Osaka has more persons per square yard of floor space than the worst slums in America. The flimsy native structures are built on the incredibly narrow streets and canals, literally wall to wall, and the walls are of paper. The 3000 factories which employ five persons or more and countless thousands of one-family establishments are scattered at random through the city. Osaka is one huge industrial slum, at once the most important and the most vulnerable of Japan's cities.

Some relief from the sordid surroundings is afforded by numerous shrines, by the theatres and amusement centers.

Kyoto, the old capital

In many ways Kyoto is the most Japanese of all cities. For about a thousand years it was the Imperial Capital of Japan. Known then as Heian (The City of Peace), it was long the center of Japanese splendor with its fortunes waxing and waning with the fortunes of the various emperors.

The city lies northeast of Osaka in what is known as the Kyoto basin, an area surrounded by hills and mountains. It is one of Japan's largest cities, the estimated population in 1939 being 1,177,200. Large industries, and there are many, include textile, metallurgical, machinery, chemical, and ceramics. These industries have largely replaced the skilled handiwork for which Kyoto

was famous—the production of silk and brocade, lacquerware, and artistic metal-work. The lacquer makers learned to make explosives, and the metal-workers learned to make arms.

But in spite of its importance in the industrial life of Japan and in spite of its bad industrial slums, Kyoto is known chiefly as a cultural and religious center. Here are excellent libraries and museums, two well-known universities, the Kyoto Imperial University and Doshisha University, plus several smaller ones, and numerous other organizations of a cultural nature. And here too are literally hundreds of Shinto and Buddhist shrines. In 1937 there were 403 shrines, 334 Shinto "preaching places", and 1420 Buddhist temples. Many of the temples were originally built centuries ago and have been kept in repair. Efforts have been made to retain the original architectural styles. Each temple, of course, is different from the others and each has its individual interest. Because of the beauty of their construction and of the grounds surrounding them, many temples of Kyoto have become famous the world over.

The old Imperial Palace, surrounded by high walls with nine gates, still stands as a relic of Kyoto's days of political splendor.

Nagoya, plane producer

Nagoya, a city of approximately 1,250,000, lies between Tokyo and Kyoto in about the center of Honshu Island. For years it has been the center of Japan's huge textile industry, specializing in woolens and cotton piece goods. After textiles, pottery was the city's second largest industry. But when the war-fever boom hit Japan, the emphasis was completely changed; a Mitsubishi



bomber plant, target of the Doolittle raid of April 1942, and various metal industries usurped first place in industrial importance.

Between World War I and 1938 a number of new, modern factories were built in Nagoya. Generally, however, the city is like other industrial centers — crowded beyond belief with the workers' flimsy houses jammed on top of one another. Half a million people are said to live within 10 square miles within the inner city.

Most famous point of interest in the area is Nagoya Castle, erected in 1610 by order of Tokugawa Iyeyasu as a residence for his son. Besides being a remarkable example of feudal Japanese architecture, the castle was made noteworthy by two huge, goldplated dolphins which may or may not still be standing on the roof.

Kobe, another vital port

Just before the Restoration of the Meiji in 1865, Kobe was a village of 1000 houses. Today it has a population of over a million and runs neck-and-neck with Yokohama as the leading port of Japan.

The city is on Osaka Bay, 18 miles northwest of the city of Osaka. The presence of this excellent port so close to the great industrial cities of central Honshu has been of inestimable value to the Japanese economy. Millions of tons of freight annually poured through the harbor destined, in peacetime, for the ports of the entire world.

Kobe is a picturesque city. A chain of hills rises in the background behind the calm waters of Osaka Bay, and up in the hills are resorts to

which people went in both winter and summer. Biggest industries are the huge Mitsubishi and Kawasaki shipyards, several steel mills, and airplane plants. Many modern buildings stand out prominently among the more typical Oriental slums which crowd the flats around the harbor. Parks, shrines, theaters, and gardens are among the most prominent places of interest in the city.

HOKKAIDO

Most northerly of the main islands is Hokkaido, about as big as the State of Indiana. Its name means "North Sea Route" and it links the Empire with Karafuto to the north and the Kuriles to the northeast.

It is mountainous, cold, and damp, and the Japanese have strongly resisted their government's efforts to settle them there. It now supports less than 100 people per square mile and is the least developed of the four main islands.

Its climate, influenced by the cold winds from Siberia and the Bering Sea current, is too cold for rice cultivation although some of the hardier grains can be grown there. It is also suited for dairy farming to which the Japanese do not seem to take.

Principal city is Hakodate with a population of 211,000 and it is the main port for the island. Major industries of Hokkaido include shipbuilding, ship repair, and metal works; the commercial fishermen are concentrated at and near Hakodate.

Nearly all of the remaining Ainus, the original occupants of Japan who now number about 16,000, live on Hokkaido.

COMING EVENTS CAST THEIR SHADOWS BEFORE

The city of Hadokate in Hokkaido with "Old Glory" waving above it. A later picture of the same scene will shortly be available.



UP TO NOW

JAPAN'S HISTORY

The Japanese account of their origins is pure legend. Part of that legend is the true folk-story type—handed down by word of mouth from generation to generation. Another part is of more recent origin, cooked up by Japanese "scholars" and jingoos to arouse and cement the patriotic fervor of the people.

While other races of the Eurasian areas have written histories extending back many centuries before the Christian era, the Japanese had no written language until the middle of the fourth century A.D. It has been possible, therefore, for their "historians" to concoct a story of the origins of the Japanese nation: a third probably historically accurate, a third possibly accurate guessing, and a third pure fiction. But while no western student of Japanese history believes the curious folk-tales incorporated in Nipponese history books, the great majority of the Japanese believe them implicitly and this belief has shaped and given a certain pattern to their thinking and way of life which makes them difficult for the westerner to understand.

It is factually true that some time before the first century of the Christian era two groups of orientals came to Japan—a mongoloid group from central China moving to the coast through Korea and thence to the island of Honshu and another mongoloid group with some admixture of Indonesian and Malay blood settling on the southern island of Kyushu.

The "Son of Heaven"

Both groups fought with the original inhabitants and gradually drove them from the coastal areas into the mountains. These aborigines, the Ainus, are of unknown origin although some anthropologists who have studied their skeletons believe they came from Europe many centuries before the arrival of the two oriental groups. Their most conspicuous feature was their hairiness. Some modern Japanese have a strain of

Ainu blood and a few of these people survive to this day in remote sections of the empire.

Taking over the known facts about their origin, the Japanese gave them a mystical content by stating that the sun-goddess Amaterasu sent her child to the island Kyushu and that the emperors who arose over the people were her descendents and were thus "sons of heaven" with a divinity which placed them far above mortal men. The Japanese account for the almost simultaneous settling of Honshu by saying that Amaterasu's brother, Susano, sent his child to that island.¹

If this harmless legend were merely accepted as such, it would not matter greatly to the rest of the world. But the fervent and unshakable belief of the average Japanese that his emperor is literally the "son of heaven" has given their brand of nationalism a fanatic strain which has made the Japanese such a fearless and implacable foe.

Jimmu Tenno

The first "human" emperor, the Japanese say, was Jimmu Tenno, son of Amaterasu's son, and according to the "history" he came to the throne in Kyushu in 660 B.C. The real name of this legendary ruler was Kami Yamato Ihare-biko but from their earliest days the Japanese have assigned descriptive titles to their rulers by which they are always known. It is not far from our calling Washington "The Father of his Country," Lincoln, "The Great Emancipator," or Theodore Roosevelt, "The Rough Rider." Jimmu Tenno means "Divine Warrior." The date of his becoming emperor was dreamed up by Japanese leaders in 1889 to convince the people of the divinity of the then emperor, Meiji, and of his descent through Jimmu from Amaterasu. The date thus

1. This legend is described more fully in the chapter on The People.

assigned to his coming to power is observed by the Japanese as a national holiday and a mound of earth where his bones supposedly lie mouldering is a national shrine.

The fabulous Jimmu pushed his conquests against the Ainus until all the shores of the Inland Sea—the water lying between Kyushu, Shikoku, and Honshu—were in his power. His supposed descendents, who are assigned impossibly long reigns by the Japanese histories, carried on the fighting, adding public irrigation projects and the creation and maintenance of large harems to their military exploits.

Next in importance in this legendary history is the Empress Jingo from whose name comes the term descriptive of the hot-headed citizen who is always eager to fight his neighbor. There seems to be real authority for her existence because Chinese history of the period mentions that Japan, about 200 A.D., was ruled by a woman. She launched an attack, not too successful, on Korea but had to come home to put down a revolt which developed in her absence. To the modern Japanese there is nothing strange about his country's conquest of Korea. Fighting with Koreans is a firmly entrenched part of his history.

Value of unity

During this legendary period, however, it is certain that the Japanese developed one basic pattern in their thinking. They were small men physically—"monkey dwarfs" the Chinese called them—and their culture was, to say the least, primitive. They had no words for any number higher than 10. But they were successful in their campaigns against the Ainus and other foes through their ability to unify their effort under the emperor.

Unity under authority became to them the vital principle of their life, the only way in which "little men" could fight and defeat "big men." It is their universal acceptance of this principle,

drilled into them from childhood and observed in every walk of life—military, financial, commercial, agricultural, and governmental—which makes them believe in their invincibility. It was because they believed in the strength which their unity gives them, plus their belief in the divinity of their emperor and their destiny under him to rule the world, that they could contemplate without fear a war with the United States and Great Britain.

About the middle of the sixth century, A.D., Japan was "opened up" for the first time. Chinese Buddhist missionaries came to the islands bringing with them the religion which had swept over the Orient, a written language, and a disdain for warfare and the warrior. The Soga family, leaders among the nobility which had grown up at the emperor's court, embraced the new faith and, after a period of watchful waiting, the emperor followed. With the zeal of a new convert he became almost a cloistered monk to study and practice the new religion, withdrawing from the direction of the kingdom and leaving to the Soga family its management.

The Power behind the throne

Thus began the queer system of dual leadership in the Japanese government. The emperor is the sole legal ruler of the empire. He is the mediator for his people with his ancestors, the gods. His word is law. His person is sacred. He is approached only with great respect, even servility, and formality. But he rules in name only. The man or group of men who can control the emperor or, to use a polite phrase, have "access to the throne" are the real rulers although every act they take is in the emperor's name and by virtue of his authority.

In Japan, it has not mattered greatly who was emperor because the real power is always in the hands of the men who act in his name and who can go to him through the right of "access



GRAVE OF JIMMU, THE FIRST EMPEROR

The Unebi Mausoleum at the first capital, Nara, shows the white sand path, the rows of pines, and the log torii (gateway) of all Shinto temples.

to the throne" to inform him of the state of the nation and what is being done to meet this situation or that.

While the emperor thus spent his days studying Buddhism or amusing himself in his harem, the Soga family ran the country until another family, the Fujiwaras seized power from their hands. This family controlled Japan for five centuries, a period marked by great cultural growth and the development of a feudal system which lasted down to the 19th century.

The feudal set-up

The Fujiwara period was marked by campaigns against the Ainus and bitter rivalry and warfare between two other families rising to power, the Tairas and the Minamotos. The former gained power for a brief period in the 12th Century but were shortly pushed aside by the Minamotos who came into control of the "access to the throne" in 1185.

To follow Japanese history from this point it is necessary to understand the terms which constantly appear during this feudal period. There were two types of nobles, the Kuge or court nobles who were part of the emperor's train and lived with him at Kyoto, and the Daimios, the provincial lords. The latter correspond roughly to the feudal lords of England and France who

once had absolute sway over their duchies, baronies, or earldoms and who were answerable only to the king or emperor.

Each daimio had a retinue of professional warriors, the Buke or Samurai, who were his men-at-arms and who were guaranteed support for life in exchange for their services. The samurai were an hereditary caste and although not necessarily blood relatives of the daimios formed with them bodies which students call "clans." The title Shogun, which was originally given to the warrior who led the Japanese against the Ainus, came to mean "hereditary regent" when Yoritomo, a member of the Minamoto family, defeated the Tairas in 1185 and seized "access to the throne."

Rise of the samurai

The bitter and bloody struggle between the Tairas and Minamotos brought the samurai into great prominence and gave this warrior caste high standing. It was during this period that the code which was supposed to govern the samurai developed—the code to which later Japanese gave the name bushido.¹

Yoritomo set about consolidating his new position by the formation of a central military government. But after his death, the control passed into the hands of the Hojo family which continued in typical Japanese fashion to run things in the name of the Minamotos. It was during this period that Kublai Khan, Mongol emperor of China, attempted to conquer Japan. The great armada assembled by the Khan was scattered by a typhoon—The "Divine Wind" or "Kamikaze," the name by which the modern suicide plane squadrons were known—and his forces beaten off by the Hojo commander.

Two emperors rule at once

The Minamoto-Hojo regime was succeeded by the shogunate of the Ashikagas in 1338 which lasted until 1565. During the first 56 years of this family's rule, there were two emperors: one, whom the Hojos had deposed, ruled the "southern court" while the emperor whom the Hojos recognized ruled at Kyoto. Although the former emperor was the legitimate ruler, he was forced to yield to his rival and the single line of mikados was restored.

The Ashikagas soon became interested in art, literature and religion, forsaking the military way of life. The country was torn by wars between various family factions and groups as the

1. For a fuller discussion of Bushido see Chapter IV.

samurai, having no foreign foe on which to vent their warlike spleen, found their fellow Japanese convenient at hand for that purpose. Meanwhile emperor succeeded emperor at the almost forgotten court at Kyoto where the son of heaven frequently had hard times making both ends meet, so niggardly were the real rulers of the country in granting him funds.

During the closing days of this long period, Japan suddenly became conscious of the western world. In 1542 a Portuguese ship was wrecked on the Japanese coast south of Kyushu. There the castaways were warmly received by the Japanese. The Portuguese, reporting to their superiors upon their return, urged that trade be opened with this friendly people and soon thereafter ships from Macao, the Portuguese base in China, began to call in Kyushu ports and some of the traders made their way to Kyoto.

The Jesuits enter Japan

Christianity was first brought to Japan by St. Francis Xavier who followed the track of the Portuguese merchants. The new religion was well received and the Saint is said to have baptized more than 700. Some of the daimios vigorously supported the new faith, carried on by Jesuits after St. Francis' departure. Some were sincere converts; others helped the missionaries because

they wanted to build up trading centers for the import of foreign goods.

Control of Japan fell from the listless hands of the Ashikagas to the Taira family headed by Nobunaga who extended his power over 30 of the 66 provinces. Nobunaga was friendly to the new religion, using the priests and converts as a foil against the Buddhist priests who worked against his growing power. With his assistance, Christianity spread, the shogun aiding the Jesuits by the erection of churches and influencing many to accept the new faith.

Nobunaga, treacherously attacked by an ally during a foray against the Daimio of Choshu, committed suicide and his power passed to his right-hand man and former groom, Hideyoshi. This military genius, sometimes called the "Napoleon of Japan," extended his power over all the other families and clans of Japan and led his troops in wars against Korea and China. His first reaction to Christianity was to approve. But when the Pope assigned Japan to Spanish missions and Franciscan priests arrived to quarrel with the Jesuits, he began to change. Tradition has it that he was informed by a boastful Spanish sailor that the arrival of the priest was the first step in the Spanish system of conquest. Whether

ANCIENT NIPPON

Tomo Harbor in southern Honshu dates from the Empress Jingo (200 A.D.) who landed here after Japan's first Korean War.



the story is true or not the facts are that Hideyoshi turned on the Christians, executed both foreign and native Christians, burned their churches, drove out the priests, and forbade any daimio to accept the faith.

Japan begins foreign trade

Hideyoshi died, leaving Iyeyasu of the Tokugawa family, as guardian to his heir, Hideyori. Iyeyasu eventually found a way to create a dispute with Hideyori and force him to commit suicide, leaving Iyeyasu as undisputed shogun.

Shortly before this event, a Dutch ship had arrived in Japan. That nation was granted trading privileges and the Dutch East India Company established a trading post at Hirado. A few years later the British were admitted, but chose a poor site for their post and the enterprise failed.

With Iyeyasu began the Tokugawa Shogunate which continued unbroken to modern times. It opened with more restrictive measures against the native Christians, Shogun Hidetada, son of Iyeyasu, making it a capital offense to be Christian. Foreign and native believers were decapitated, crucified, burned alive, or killed in other equally effective ways. But the new faith could not be easily stamped out.

The whole tragic struggle culminated in the Shimabara revolt. Some 37,000 Japanese Christians with their priests, collecting first on the Shimabara peninsula east of Nagasaki, withdrew to Amakusa Island for a last stand. The Shogun's troops, aided by Dutch ships, moved against them in 1638 and after a three-month's siege captured their fortress and massacred all but 125. Christianity was thus wiped out for centuries.

The door is shut and barred

This revolt convinced the Tokugawas that all foreign influence was dangerous and the doors of Japan were slammed shut. Only a few Dutch traders and Chinese merchants at the port of Nagasaki were permitted to remain. Japanese were forbidden under penalty of death to leave the country. Every overture from outside nations met a discourteous rebuff. Japan wanted to be alone, intended to be alone, and would fight anyone who interfered with her desire. The Dutch merchants, who were permitted to remain, were treated as prisoners, and never allowed off the island off Nagasaki set aside for them except for their annual visit to Yedo to pay tribute to the Shogun.

European and American historians erroneously believed that during the Tokugawa Shogunate the island relapsed into barbarism. The

period was full of internal strife; clans fought clans; clans fought the shoguns; the peasants rebelled against their hard lot. All the revolts were crushed with pitiless severity. But, by crushing these revolts, the shoguns solidified the Japanese social system and created a strong central government.

For centuries there had been three basic divisions in Japanese society—the **Kuge**, or court nobles, the **Buke** or Samurai, the warriors, and the **Heimin**, or common people. Under the Tokugawas, the daimios or feudal lords, whose position had been largely what they could make it by force of arms, were strengthened in their authority but compelled to make obeisance to the Shogun. Each daimio had to spend part of each year in residence at Yedo, the Shogun's capital, and relatives of recalcitrant daimios were retained by the Shogun as hostages. It was during this period of complete seclusion that the Japanese developed their severe methods to prevent independent thought or action on the part of any subject. The police were everywhere, prying into the lives of even the most inconspicuous Japanese. Police spies and agents **provocateurs** reported the "suspicious" acts of their neighbors, members of a family spied on each other. This Gestapo-like repression increased the tendency of the Japanese toward secrecy so that even the smallest family group felt it must make its plans under cover and disguise its aims. It produced the Japanese "spy-complex" which leads them to believe every stranger is a spy.

"Dangerous thoughts"

Police repression finally reached such stages in Japan that even "dangerous thoughts" were tracked down. The "thought police" have arrested hundreds, not for any action but because they were suspected of having "dangerous thoughts." Since it is impossible for a man to prove that his thoughts are not "dangerous" these unfortunates stay permanently in jail.

With Japanese attention turned inward, a resurgence of nationalism followed. Japanese history and tradition were carefully studied. This led to a revival of Shinto, "the way of the gods," with its emphasis on the divinity of the mikado. In this faith, the emperor, himself the son of the gods, intercedes with them for his people. And the gods with whom he pleads are the gods of sun, rain, wind, and other natural forces which make the life of the Japanese unhappy through typhoon, earthquakes, volcanic eruptions, famines, and floods. As the Japanese studied Shinto they began to ask themselves if the shoguns were not

truly usurpers who had pushed the emperor into obscurity and seized his power for themselves.

This inquiry, however, was confined to those of the emperor's court and some of the daimios while the common people slaved on in ignorance of what their masters might be thinking.

Uncle Sam enters the picture

The Japanese rulers found that isolation is hard to achieve and impossible to maintain. Although they did their best to keep people away by slaughtering shipwrecked sailors and executing ambassadors sent to them by friendly powers, their cloistered existence was interrupted by the demand of other nations that innocent castaways not be killed merely for swimming ashore on Japanese beaches. The United States protested when the ship *Morrison*, coming to rescue shipwrecked sailors, was fired on in 1837, and in 1843 the Japanese agreed that ships in distress might water and fuel in Japanese ports. Two years later Congress sent Commodore Biddle to attempt to make trade agreements with Japan. He and his party were treated with the utmost rudeness and arrogance by the Japanese. The Commodore was even pushed into the water. But as his orders explicitly forbade any show of force, Biddle had to withdraw without resisting his ignominious treatment.

Eight years later on July 8, 1853, the United States "opened up" Japan when Commodore Matthew Perry sailed into Uruga harbor. The sight of his well-armed ships and his disciplined sailors threw the Nipponese into a panic. Perry gave them a few trade goods, a few mechanical toys, told them he would be back to make a treaty with them, and sailed off to China. Back he came in February and the Japanese, aware of their weakness, signed a treaty guaranteeing that no shipwrecked sailors would be murdered and providing trading privileges and residence right for Americans in the ports of Shimoda and Hakodate. During the negotiations the Americans heard for the first time the Japanese word **taikun** or "Tycoon," which the Shogun adopted as his title during the discussions. The word means "great prince" and has come into usage in our country in recent years.

Our first "war" with Nippon

Perry left Japan in a ferment. The shogun and the daimios who had seen Perry's fleet well knew that resistance was hopeless and in the Emperor Komei's name signed agreements with

other nations; soon several ports were opened to European and American shipping. But the emperor, bitterly resentful of this invasion of Japan, was determined to drive the foreigners out. Individual acts of murder were committed with his undoubted knowledge and approval. As punishment for the assassination of two sentries at the British legation and the murder of a man named Richardson the British fleet bombarded and destroyed Kagoshima in 1863. A few months later, the Daimio of Choshu, secretly abetted by the emperor, opened fire on United States, Dutch, and French ships in Shomonoseki harbor. The ships returned the fire and withdrew, but the next year a combined fleet of American, British, Dutch, and French ships returned to blast Shomonoseki and demand an indemnity of \$3,000,000. The luckless shogun, held responsible, tried to discipline the Daimio without success. His rivals, the powerful clans of Satsuma and Choshu, delighted at his plight, forced the abolition of the shogunate and the "restoration" of the emperor as the true ruler of the nation.

The emperor was glad to accept this change but shortly found that he had merely exchanged the rule of the Tokugawas for that of the Satsuma and Choshu clans, the combination being known as **Sat-Cho**. The Tokugawas refused to accept the abolition of the shogunate and with it the loss of their long-held rights and privileges. They rebelled and were defeated after three bloody battles by the Sat-Cho armies aided by such forces as the court at Kyoto could muster.

Those Americans who say that the veneration for the emperor makes a revolution against him impossible should note this fact. The Tokugawa revolt implied a fight against the divine ruler and for that reason it has always been passed over hurriedly or omitted in Japanese histories. Most Japanese would be astounded to learn that anyone had ever risen against the mikado.

Japan "goes modern"

With their success over the rebels, the emperor and his court hoped to return to the "good old days" by driving out all Europeans and eliminating every reform and change which had taken place since 550 A. D. But the Sat-Cho clique had no such ideas. As soon as the last of the resistance was mopped up, they set about modernizing Japan as rapidly as possible.

But in accordance with Japanese method, they did it all in the name of the emperor, Mutsuhito, who took the title **Meiji**, "Enlightened Government", when he mounted the throne in 1867. This

period, known as the "Meiji" or "Restoration" saw the phenomenal emergence of Japan from a feudal despotism to a stream-lined, chromium-plated, modern tyranny in which every device, every machine, every method, which would make Japan master of the world, was adopted. The curious, painstaking Japanese hustled around the globe, borrowing this and copying that, never inventing, but always adapting western machines, western arms, and western techniques to their own uses. It is significant that such a warrior people as Japanese have not invented a single weapon or produced one new method, other than the suicide attack, of fighting. But they have proved themselves supremely capable in learning modern war from the nations who had developed it.

The feudal government system was rapidly torn down and a false face of parliamentary government carved to conceal the slick machinery of the new despotism. Their government, described in more detail in another chapter, was a combination of the British and Prussian systems.

The Saigo rebellion

The people got the outward signs of democracy in being given a limited franchise to vote for representatives who enjoyed little practical power. But four great clans—the Satsuma, Choshu, Tosa, and Hizen clans—ran the country. The shoguns capital, Yedo was renamed Tokyo. The daimios, given equal rank with court nobles, were made governors of their provinces under the national government and compelled to turn their revenues in to Tokyo. For the 400,000 samurai thus left without means of support, the Tokyo government provided pensions. Universal conscription brought all males into military service which meant that warfare was no longer restricted to an hereditary caste but open to every Japanese.

While most of the feudal lords and samurai accepted the changes, Saigo, one of the Satsuma, gathered about him 40,000 samurai and defied the government. He was not, he said, fighting the emperor. He was against his evil councillors. Had Saigo marched on Tokyo at once he would probably have won for the central government was not then in a position to oppose him. But he let himself be diverted into a siege of a nearby castle, giving the Sat-Cho group time to gather an army of 65,000 to defeat him.

During this period Japan gobbled up the Nansei Shoto, the string of islands running southwest from Kyushu to which China laid claim.

China protested without success.

A new constitution, effective in 1890, was not received with complete approval when the Japanese learned how fully affairs had been concentrated in the hands of the Sat-Chos. The Satsumas controlled the navy, finance, and industries; the Choshus the army, civil service, and education. Vocal opposition was throttled by fine or imprisonment but even vigilant police activity could not quell the opposition to the new government. A distraction was required and China lay conveniently close at hand.

Sino-Japanese War

Using as a pretext Korea's objection to being a Japanese doormat, Japan declared war on China in 1894 and immediately all opposition ceased at home. The Japanese leaders never forgot this fact. The war went well. The complacent Chinese, contemptuous of the "dwarf monkeys", were no match for their better-equipped foes, and were compelled to cede Formosa and the Pescadores, the southern part of Manchuria, and to recognize the independence of Korea.

Japan was not permitted to keep all her loot. Russia, Germany, and France "suggested" that Japan give up her Manchurian possessions on the mainland and hinted that the suggestion would be backed up by force. Japan, humiliated, yielded and Manchuria went back to nominal Chinese possession.

There followed the tragic experiences of China during the dying days of the Manchu Dynasty when the anti-foreign activities of the Chinese were used as pretexts by the European nations for the expropriation of Chinese soil. Japan was especially alarmed by the Russian seizure of Manchuria and the closeness of that power to Korea which Japan counted as within her sphere of influence. Japan was feeling very isolated when Britain, always fearful in the past of Russia, made in 1902 a treaty with Japan recognizing Japan's special interests in China and Korea. This was later implemented by a formal alliance concluded in 1905 — an alliance which was always a source of irritation to the United States—and which we persuaded Britain to give up in 1922.

Japan traps the Russian Bear

The war with Russia in 1904-05 arose from the failure of Russia to withdraw her troops from Manchuria in accordance with an agreement she had made with Japan, Britain, and the United

States. The Japanese asked the Russians to agree to respect each other's interests in Korea and Manchuria but Russia would not reply to her request. The Japanese had long before decided that they would have to fight Russia and had been utilizing the period of negotiation with the Czar to build up their military and naval strength. On February 8, 1904, Admiral Togo struck at the Russian squadron at Port Arthur without waiting for a formal declaration of war. A land and sea war followed, resulting in the Japanese capture of Port Arthur and other sections of Manchuria, the destruction of the Russian Port Arthur and Vladivostok Squadrons and of the Baltic Fleet under Rozhdestvenski in the celebrated battle of Tsushima Strait. The Russian fleet had made an amazing trip from the Baltic around the Cape of Good Hope, India, and Malaya, fueling its coal-bunkers from colliers at sea. But the Russian admiral lacked the ability of the Japanese commander and the Russian ships, their bottoms foul from the long trip and miserably handled, were no match for the Japanese.

The Japanese army gave a good account of itself against the limited forces Russia put into action against it but the war very nearly exhausted the strength of Japan. Russia was just beginning to make her immense power felt when President Theodore Roosevelt offered his services as mediator. The war was not popular in Russia; the Czar was confronted with revolt. The Japanese had shot their bolt. Both sides were ready to quit and the war ended with the treaty signed at Portsmouth, N.H., in 1905.

The treaty recognized Japan's military and economic interests in Korea, provided that both parties should get out of Manchuria, gave Japan Russia's leases in the Kwantung Peninsula with the southern section of the Manchurian Railway, and ceded to Japan the southern half of Sakhalin Island. Japan asked a \$20,000,000 indemnity but the Russians refused to pay and Japan was not strong enough to insist.

Japan becomes a world power

The effect of Japan's victory on herself and on the world was enormous. For the first time in modern history an oriental power had taken on a white nation and decisively trounced it. Japan's navy had shown itself to be well-manned and brilliantly directed. Her army had performed creditably in the field under the most trying physical conditions. She had shown that she could handle western weapons effectively.

Japan was henceforth to be treated with mingled fear and respect in world councils. To the Japanese the war seemed another proof of their divine mission to rule the world and the short, successful war confirmed the militarists in their hold on the nation.

Not long thereafter Japan's pride received a body-blow. The legislature of California, reflecting the alarm of the people of that State over the large influx of Japanese, passed legislation restricting their entry and residence. The Japanese cared nothing about the restriction of immigration; but they were insulted by the American attitude that they were not on a par with European races. The anger, created by this legislation, by additional state laws in 1921 barring Japanese from owning land and by Congressional action in 1924 banning all oriental immigration, seethed within the Japanese breast from that time forward.

Nippon cashes in on World War I

In 1911 the long reign of Meiji came to an end, an era marked by the most rapid material progress, superficial to some extent but genuine enough in others, which any nation had ever made. His son, Yoshihito who took the title Taisho, "Great Righteousness", succeeded him. Although Taisho became insane it did not affect the conduct of the Japanese government which continued to function under the expert guidance of the Sat-Cho clique.

World War I gave Japan an opportunity to extend her empire which she seized with alacrity. Germany was ordered to withdraw from the Shantung Peninsula and upon her refusal, Japan declared war in August, 1914. Her troops invested the strong German defenses in Tsingtao and after a short siege captured the city. The Japanese Navy gobbled up the central Pacific islands Germany had bought from Spain 15 years before — the Marshalls, the Carolines, and the Marianas with the exception of Guam. Japanese squadrons under Admiral Saito assisted the British Navy in convoying ships through the Mediterranean and Indian Oceans. The Japanese helped the British drive Admiral von Spee's squadron out of the western Pacific to the Atlantic where it was finally destroyed off the Falkland Islands by the British.

Japan also joined Britain and the United States in the abortive invasion of Siberia in 1919 and although her troops lingered on after the British and Americans withdrew, she finally left the Siberian area.

The "Twenty-One Demands"

Japan, giving as her reason her fear that Germany would win the war and that this would imperil Japan's position in China, handed the Chinese Republic the infamous "Twenty-One Demands". In effect they demanded that China place herself under Japanese control. The Chinese temporized and delayed as long as possible but the pre-occupation of the other powers in the European war prevented them from interfering and the Chinese, at pistol's point, were compelled to accept. Later at Versailles and during the discussions at Washington in 1922, the Japanese, under western pressure, modified their terms and China regained a measure of freedom.

At the Versailles Conference, Nippon informed the world that she was going to keep the former German possessions as she had been promised in secret treaties with England and France. Through the dogged insistence of President Wilson she was compelled to accept them under a mandate rather than as an outright possession. Under the terms of the mandate Japan was required to report regularly on their administration to the League of Nations and to refrain from fortifying them. There is some reason to believe that for a period Japan observed this restriction but when she withdrew from the League in 1933 she felt she had a free hand. American observation of Japanese installations in the Mandated Islands, made following our occupation, confirms the belief that virtually all the effective fortification has been of recent date.

But the status of the islands was not important. The vital fact was that as a result of the first world conflict Japan emerged as the dominant power of the western Pacific. Her chain of island bases—Nansei Shoto, Formosa, Nanpo Shoto, Marcus, and the Mandated Islands—gave her control of the sea and air approaches to Japan proper and northeastern Asia.

Japan's naval victory

America's enormous naval expansion during and immediately after the war had given her absolute dominance in this sphere. But in accordance with the desire of the American people, our government in 1922 summoned the leading nations of the world to Washington where limitation of naval strength was adopted. The famous 5-5-3 ratio was agreed upon for capital ships—the United States and Britain keeping five ships for each three which Japan held. This required America to scrap some of her battleships, stop

building others already on the ways, and lay aside plans for the construction of still others. Japan complained at being assigned a subordinate role but as a matter of fact the Washington Conference represented a major naval victory for Nippon. Without firing a shot she had sunk enough American ships and stopped the building of others in sufficient numbers to insure her control of Asia and the western Pacific. She even won from us and Great Britain an agreement not to fortify our possessions in the far Pacific so that we were required to leave the Philippines and Guam virtually undefended. We had an opportunity to rectify this condition when Japan denounced the limitation treaties in 1934 but our people were not willing to embark on such an expensive program.

Japan also signed, at Washington in 1922, the Nine Power Treaty, agreeing to respect the territory and sovereignty of China. Through this treaty the United States obtained the abrogation of the Anglo-Japanese Alliance which our statesmen had long considered a grave threat to our interests in the Far East.

Nature jolts "The Empire"

The next year Japan suffered heavily through a severe earthquake which was followed by fire. While the Japanese government tried to conceal the effects of the damage, it is believed that more than 200,000 were killed and many more injured. Tokyo and Yokohama suffered severely; about 2,000,000 lost their homes. The Japanese reacted badly. Panic seized the people. Hysterical Japanese slaughtered unoffending Koreans. The government was in a state of fear and when they heard American destroyers had been dispatched from Manila to rush medical supplies to the stricken areas they were sure that the United States was acting as Japan would in the circumstances—taking advantage of her disaster to attack her. The American ships were kept under closest surveillance and American naval doctors were not allowed to help minister to the injured.

Among the civilized nations the word of Japan's suffering brought an instantaneous response. Great Britain, China, and the United States sent about \$11,000,000 for relief. The funds were used to provide permanent care for orphans, destitute old folk, and for the erection and endowment of hospitals. The Japanese assured these countries that they would "never forget" their friendship and generosity. Their repayment was effective but not exactly of the

kind expected—Pearl Harbor, Hong Kong, Nanking, and Bataan.

Aided thus by foreigners, Japan made a quick recovery and rebuilt her flimsy cities with modern structures of steel, designed to meet the ever recurring earthquake shocks.

Hirohito emperor

In 1926 the insane Taisho died and his son, Hirohito, the present emperor, ascended the throne, taking as his title Showa, "Enlightened Peace". During the last years of his father's and the first six years of his reign, Japan enjoyed for the first and last time a government which came close to being genuinely democratic. Cabinets were formed from the leaders of the party which won the elections at the polls—the true parliamentary system. Those Japanese leaders who favored a peaceful extension of Japanese trade and influence came to power. For this brief period the Army and Navy were in the shadow and it seemed that Japan might truly become a pacific influence in world affairs.

But this hope was short-lived. The London Naval Conference of 1930 where Japan was forced to accept a lower category for cruisers and auxiliary craft after she had demanded equality with Britain and the United States stirred the military and naval clique to action. Admiral Kato, chief of the Navy general staff, resigned in protest and Prime Minister Hamaguchi, a genuine liberal, was assassinated by one of the gang of terrorist patriots which has always been available to the Army and Navy chiefs.

A word is necessary on the importance of assassination as a political method in Japanese life. Societies have been formed with high patriotic motives which fan the devotion of their members to fanatic frenzy. While the societies are sometimes called "secret" in American publications, their existence is well-known to the police and they operate with police connivance. The Army and Navy have found these societies very valuable in promoting bigger expenditures for guns and ships and the leaders of the armed services have found them useful in getting rid of government officials and others who oppose their programs.

A hint dropped in a meeting of one of these societies that the emperor's will is being thwarted by this prime minister or that statesman is usually sufficient. One or more of the zealots will rush out and assassinate the individual on whom "the finger" has thus been placed.

These terrorists are not usually hired thugs

or gunmen as we know them at home. They kill, not for personal gain, but because they think their victim is a threat to Japan's welfare.

Depression

Japan, too, was hit by the world depression of the early 1930's. There was intense suffering on the farms and in the industrial areas. People were restless; new ideas were trickling down among the common people. The soldiers, the vast majority of them conscripted from the farms, hated the wealthy industrialists and bankers. They despised communism but they wanted state socialism—control of all wealth by the state in the name of and for the emperor to be used for the common benefit.

The Army, fretting under civilian restraint at home and abroad, decided to do two things: drive the Chinese out of Manchuria and smash parliamentary government in Japan. China and Japan had frequently clashed in Manchuria. The Japanese had special rights and possessions in the country which they had obtained from the Russians, notably the South Manchurian Railway. The Chinese, always hopeful of ousting the Japanese, had begun to build competing rail lines and to develop their own port facilities.

For a time the Japanese had been able to have things their own way through their manipulation of the war-lord, Chang Tso-lin, but when Chiang Kai-Shek began to unify China and was marching on Manchuria, the Japanese Army chiefs decided puppet Chang was worthless and they eliminated him.

Chang was killed by a bomb which blew up the car of his train moving over the Chinese-operated Peking-Mukden Railway at the point where it crossed the Southern Manchurian Railway. This crossing was constantly under heavy guard by Japanese troops and no one, except a few half-hearted Japanese apologists, has ever doubted that the Army carried through Chang's liquidation.

The life of a Japanese puppet is not easy. Failure to produce for Nippon results in immediate death.

Chang's son succeeded him but the Japanese doubted his "good faith" and the Army decided to end all Chinese control of the country. The so-called "Mukden Incident" was the excuse for the attack, the incident itself consisting of the damaging of a few feet of railway line, also in an area where the Japanese maintained constant patrols. But it served the Army's purpose and the war was on.

There is no doubt that the civil government in Tokyo knew nothing about this act but it was powerless to stop the Army when it began its conquest of Manchuria. It quickly overran all of Manchuria and, flouting the League of Nations and its pledge as given in the Nine Power Pact, set up the new state of Manchukuo with a new puppet, Pu Yi, a scion of the Manchus, as ruler. The League of Nations denounced the action and Japan left the League.

U. S. tries to hold back Japan

The American Secretary of State, Henry L. Stimson, (now Secretary of War), protested vigorously and invited Britain to join in compelling Japan to get out. There is little doubt that bold action by the two nations would have succeeded because Japan had not then built her great war industries and was extremely vulnerable to economic blockade. But the British, unwilling to do anything that might benefit Russia, refused and Secretary Stimson was left without backing.

Japan learned another lesson. Apparently Britain and the United States could be defied with safety; it appeared that neither would fight over any Asiatic question.

China, unable to oppose the Nipponese effectively in the field, used the economic weapon. Her people started to boycott Japanese goods with punishing effect. Japanese industrialists and merchants were aghast. Their markets in China were slowly drying up; the whole basis of Japanese economy was threatened. Again Japan acted; her troops drove into Shanghai to stop the boycott and suppress anti-Japanese agitation.

The next year the Kwantung Army spread its conquests to Jehol, the Chinese province next to Manchuria, and threatened Peiping (Pekin) and Tientsin. A truce, patched up in May, 1933, stopped the aggression temporarily.

Government by murder

Affairs at home were not going well. The depression was getting worse and the Army and Navy decided that civilian government was a failure. They began to serve notice on the country and especially on the wealthy, that they would not permit anything to check their program for conquest. In February, 1932, Inouye, a former Minister of Finance and a man of great wealth, was killed by the terrorist gangsters. A month later Baron Takuma Dan, one of the famous Mitsuis was murdered.

The "suggestion" was not lost on the rich. Almost immediately the Mitsuis, the Mitsubishi firm, and other wealthy individuals and families made generous "contributions" to the Army and Navy relief and welfare organizations. Big business was thus clubbed into line.

Next the assassins turned on the government itself. In May of the same year Army and Navy officers and cadets murdered the Prime Minister Inukai, and parliamentary government in Japan died with him.

A national cabinet was formed by Viscount Saito and for a brief period Japanese domestic affairs were tranquil, aided by the boom produced by the conquest of Manchuria. But the boom helped only the owning class. The government devalued the yen to give Japan a better competitive position in world markets and the sale of Japanese goods boomed. But taxes on farms were kept high and wages for industrial workers low.

The suffering of their parents and families fanned the resentment of the soldiers and sailors against the industrialists and civilians in government until it exploded in the mutiny of February, 1936. Two regiments of the Tokyo garrison under the leadership of their junior officers seized the War Ministry and other public buildings in the capital, assassinated Saito, who had resigned as premier two years before, Takahashi, the Minister of Finance, and other prominent government officials, tried to murder others, and defied all authority for three days. They were finally induced to surrender and 17 of the ringleaders executed.

Two short-lived cabinets succeeded that of Admiral Okada which was in power when the mutiny took place and in 1937 Prince Fumimaro Konoye took the reins. Konoye, immune from assassination because of his royal blood, was either unwilling or unable to hold back the armed services. The cabinets which followed headed by Baron Hiranuma, General Abe, Admiral Yonai and another by Konoye were in the hands of the armed services and aggression continued. The Army had been nibbling away at North China since 1933, and on July 7, 1937, a skirmish between a Japanese patrol and Chinese troops at the Marco Polo bridge a few miles outside Peiping started off the present war between the two countries. Japan seized Peiping and Tientsin and in August attacked Shanghai. There Chiang-kai-Shek's European-trained armies first threw the Japanese back but with the landing of reinforcements, the Nipponese soon captured this city.

The rape of Nanking

Japan seized China's principal cities—such as Canton, Hankow, Amoy, Foochow and most of the railways. But her efforts to make China surrender were fruitless. Japan inflicted heavy damage on Chinese property, killed millions, brought starvation and suffering to millions more. But the Chinese government at Chungking continued to fight.

Chinese and other civilized peoples will never forget the picture Japan gave the world when she seized Nanking, the former Chinese capital, in December 1937. There, after Chinese troops had withdrawn, the Japanese commanders gave their forces complete freedom to burn, destroy, loot, and rape. The animal-like brutality of the Son of Heaven's soldiers who spared neither young nor old is not Chinese propaganda. It is a record authenticated by American missionaries who remained to try and protect the helpless civilian population. Nanking exploded for all time the belief that bushido meant chivalrous conduct.

Many of these troops, honored at home for their "capture" of Nanking, were sent to join their ancestors in June and July of 1944 by American soldiers, sailors, and marines who exterminated them at Saipan where they formed part of that island's garrison. Others were wiped out at Bougainville Island in the Solomons campaign.

Relations between the United States and Japan from 1931 to December 7, 1941, "deteriorated," as the diplomats put it. In normal language, they "went sour." Our government became increasingly alarmed at the extension of nations at a conference in Brussels in denouncing Japan's invasion of China in violation of the Nine Power Pact.

The Panay

Nippon's reply was to sink our gunboat, the Panay, on duty in the Yangtze River near Nanking. Japan's rulers waited to see what we would do. Our people, though indignant, gave no indication of any desire to take effective action and we accepted the Japanese apology and the \$2,250,000 sent as indemnity for the families of our slain sailors.

Our government's policy grew gradually stiffer and in 1939 we informed Japan that we were cancelling our commercial treaty. The next year we cut down on some exports to Nippon and stopped the sale of aviation gasoline, certain types of steel scrap, and other war essentials on the

ground that we needed them ourselves. When Japan set up a puppet government in Nanking, we lent the Chungking Government \$100,000,000. With Great Britain and the Netherlands we stopped all trade with Japan when that country, with Vichy France's permission, took over Indo-China in the spring of 1941.

Our government has declared that it did all it could, short of actual war, to bring Japan to modify her program of conquest but the inner clique which rules the country had decided to go ahead. On October 16, 1941, General Hideki Tojo, a member of the Kwantung Army gang, succeeded Prince Konoye as premier, a fateful date for both Japan and the United States.

The Japanese kept up the pretense of carrying on negotiations to find some peaceful settlement of the disagreements between the two nations. Even while Japanese carriers were sailing for their attack on Pearl Harbor, a Japanese envoy, Saburo Kurusu, was flying to the United States bringing a "reply" to the most recent United States note. The real reply was delivered by the dive bombers and torpedo planes which swooped down on Pearl Harbor on December 7, at the very moment that Kurusu and Admiral Nomura, the ambassador, were waiting in Secretary of State Hull's antechamber.

Japan's future

Thus Japan's blood-soaked history reached its climax with Japan, self-styled leader of "Asia for the Asiatics," arrayed against China, the greatest of all the Asiatic people, against the British who helped her become a great nation among great nations, and against the United States, which first made possible her modernization.

Her fate was written at the Cairo Conference of 1943, where President Roosevelt, Prime Minister Churchill, and Generalissimo Chiang-kai-Shek agreed that Japan will be compelled to disgorge all her outer possessions—Formosa, the Pescadores, the Mandated Islands, the Philippines, the Dutch East Indies, Malaya, Indo-China, North China, Korea, and Manchuria.

Dead is Japan's dream of the "Greater East Asia Co-Prosperity Sphere," gone her hope of ruling the world. Only when she has drained to the dregs the bitter cup of complete defeat and decided to "beat her swords into plowshares and her spears into pruning hooks" will she be readmitted to the society of civilized nations.

STREAM-LINED TYRANNY

NIPPON'S GOVERNMENT¹

Back in 1787 the Russian Empress, Catherine the Great, was persuaded by her favorite of the moment, Potemkin, to devote large sums of money for the development and settlement of the barren southern steppes of her country. Potemkin, who thus obtained large sums, found that the cost far exceeded his estimate and despite all his efforts hardly a family was persuaded to move into the bleak plains.

Informed by his royal mistress that she intended to visit his new development, Potemkin was forced to desperate measures. Along the highway leading through the area he built wooden flat scenery painted to look like houses and other buildings. And at Catherine's side driving across the steppes he waved expansively at the imitation towns and villages, calling her attention to the remarkable development his talents had brought to south Russia.

"Potemkin's Houses"

Catherine, who was nobody's fool, was not deceived. She was wise enough not to let Potemkin know and she congratulated him on his success. But the word got back to the court and thereafter false fronts and fraudulent enterprises were dubbed "Potemkin's Houses."

This tale is told because it will help Americans understand the Japanese government. It has a constitution, a cabinet, a parliament (called the Diet), universal male franchise, and it is described as a constitutional monarchy. The Japanese, the casual observer would say, has representative government very much like that of Great Britain which is also a constitutional monarchy.

But in reality this government system is like Potemkin's Houses. It is a piece of stage scenery behind which a little group of shrewd, determined tough-minded men, responsible to no one but

1. This chapter describes, of course, Japanese government prior to U. S. occupation.

themselves, run the country according to their own ideas. The Japanese people have all the outward trappings of a democracy—they vote for representatives to parliament, they have rights guaranteed by a constitution, they are protected in their freedom of worship, of petition, of speech.

People have few rights, many duties

But in reality the representative the citizen elected to parliament is impotent. The average citizen's rights are curbed in the most rigid way. The secret police and police spy, peer and pry into every corner of his life. Even his thinking is subject to regulation.

The emperor, the "Son of Heaven," revered as a god and considered the source of all power, the fountainhead of justice, the guardian of his people, is a powerless figurehead, the docile creature of the close-knit group which runs the country.

Japan has from her earliest days been despotic. Her people have never known freedom, have never had any experience in governing themselves, and would not have the slightest idea what to do with liberty if it were granted them.

The tyrannical nature of the Japanese Government is not as obvious to outsiders because Japan has no Hitler or Mussolini, no Nazi or Fascist Party, no brownshirts or blackshirts. But the rigid control of life in the interests of a small group has been carried to an extreme unequalled by any nation of the western world.

The small group which controls Japan for its own profit is made up of the heads of the great "clans" who are found in the key positions in the Army and Navy, industry and business, commerce and finance. Through their manipulation, in which they have used religion and patriotism guile and brute force, the olive branch and the sword with equal zest, Japan became a modern nation with but one aim, conquest of the world.

暗 黑 政 治

The emperor loses control

The first government the Japanese people had after their arrival in the islands from the mainland of Asia was the personal rule of their emperor. As in all primitive societies, he combined in his person the various functions of king, judge, priest, and military commander. Probably in those early days he was, as now, considered the descendant of Amaterasu, the sun-goddess, for it is to this divinity that the ancestry of the Japanese ruling house is assigned.

A drastic change in the role of the emperor came when Chinese Buddhist priests brought this religion to Japan about 550 A.D. The emperor went into seclusion to practice the new religion, leaving to others the direction of worldly affairs. Government then passed into the hands of a small group of powerful men. They maintained an outward show of deference to the cloistered monarch living with his circle of nobles at Kyoto. Every act was done in his name and with his "approval." But the principle was firmly established that the man or group of men who could get to the emperor or who, in political language, "had access to the throne" were the real rulers.

Strong men gradually arose in each section of the country who were in effect feudal lords. These petty rulers, daimios, were gradually brought under control by one man called the shogun who ruled in the name of the emperor. The shogun was always the leader of one of the few great families which have directed Japan, and Japanese history is largely a story of the battles between various families—the Sogas, Fujiwaras, Ashigaras, Tairas, Minomotos, Tokugawas, Satsumas, and Choshus to name the most important—for control.

Group leadership

It cannot be too strongly emphasized that leadership in Japanese life is exercised not by individuals but by groups. The family, rather

than the individual as in our country, is the basic unit in Japanese life. Decisions are reached not by public discussion or debate but by conference, adjustment, and compromise among the members of the family, or council, or group concerned.

From about 1600 to 1853, while the western world was experiencing the Renaissance, the Reformation, the growth of political and economic democracy, the effect of scientific inquiry and research,—great movements and developments which have shaped our thinking and molded our behavior—Japan was locked up in complete isolation. During this period, usually called the Tokugawa Shogunate because members of that family held the office of shogun, Japanese attention was all turned inward. Her people were subjected to continued pressure which made every Japanese like his next-door neighbor. No individual traits or thinking were encouraged. Japanese customs, forms, speech, appearance, and above all, thinking were forced into a common pattern. And this uniformity is at once a source of strength and weakness in their modern life.

Knowledge of western civilization, brought to Japan through Commodore Perry's calls in 1853 and 1854, burst like a block-buster in Japan. In the years which followed the coronation of the first modern emperor, Meiji, in 1867, Japan changed from a feudal state comparable to Europe before 1200 A.D. to the country we know today.

Japanese westernization superficial

The changes, on the surface, were fabulous. But underneath in their thinking, in their inner life and attitude, the Japanese rejected the ideas and ideals of the western world in favor of the ancient ways. The surface acceptance of western techniques has fooled many Americans. We have expected that because the Japanese adopted a constitution, automobiles, western clothes, baseball, the movies, chewing gum, electric light, airplanes, machine guns and battleships that their

mental processes would be the same as ours. They are not.

Among the fundamental Japanese traits are persistence and thoroughness. When they decided to adapt western civilization to their own needs they did a complete job.

First they "restored" the emperor and abolished the shogunate. The men engineering this coup were the Satsuma and Choshu families who used the emperor as a stalking horse to overthrow the Tokugawas and their allies. The emperor was proclaimed "restored" to his ancient power and influence. He was brought out of the obscurity of his poverty-stricken court at Kyoto and installed at Yedo, the capital of the shoguns, and the name of the city changed to Tokyo.

The emperor believed that he was really returning to rule. But he was quickly disillusioned. He found that he had no more power than before and that rule was being exercised by a council controlled by the two families, familiarly known as Sat-Cho. Acting through a council which seized access to the throne they embarked, in the emperor's name, on a complete program of westernization of government, the army and navy, finance, industry, and business. None of these men ever forgot the humiliation of being compelled to bow to western force. They determined to make Japan the strongest nation in the world and by power of her arms to bring the whole world under Nipponese control.

Feudal system smashed

Their first move was to smash the power of the daimios, the feudal lords. After a proclamation had been issued for the emperor "restoring" the direct rule of the throne, the daimios were compelled to give up their local power and kowtow to the central government. At first they were continued as district governors under Tokyo but soon they were replaced by prefectural governors and the old "clan districts" abolished.

The titles *kuge* and *daimio* were wiped out and all the nobility were called *kazoku*. The name *samurai* was changed to *shizoku*. The *heimin*, or common people, were permitted to take family names and marriage between nobility and commoners was permitted. The samurai were allowed to go into commerce and business. An educational system with compulsory school in primary grades was instituted as was universal manhood conscription for the Army and Navy which were organized as departments of the government.

All this sounds like true modernization and as if the ground-work were being laid for free

government—breaking down caste lines, raising the common people. But it was another Potemkin House. Through these means the Sat-Chos destroyed all possible sources of revolt against their rule and insured their continued dominance of the country.

Early demands for popular government

So strong was the Japanese habit of blind obedience to authority that these measures which stripped hundreds of wealthy and powerful men of their influence and possessions, took away the prestige of some 400,000 samurai, and offended many traditions basic in Japanese life, were accepted with only one revolt. This rebellion of the daimio Sagio, who was joined by 40,000 samurai, was quickly put down and the Sat-Chos ruled on, undisturbed.

Beginnings of popular government were started with local assemblies in the prefectures and in 1869 a "popular assembly," chosen by the government, met at Tokyo. The ferment of western ideas was at work among the educated classes and a clamor for true representative government began to arise. So strong did the demand become that the Sat-Chos through the emperor instructed the *Genro-in*, a council of statesmen chosen to advise the throne, to draft a constitution.

In 1879 a mass meeting was actually held in Tokyo to demand free government and during the next year no less than 50 petitions on the subject were presented to the government. The Sat-Chos realized that something had to be done. Hirabume Ito and General Aritomo Yamagata were selected to head a group sent to Europe to study popular government and all pleas for a new government in Tokyo were rejected pending their return.

Japs study Britain and Prussia

Ito made an exhaustive study of the British parliamentary system while Yamagata, an inflexible and rigid-minded soldier, went to Prussia. The new Japanese Constitution, proclaimed on the day the rulers claimed was the 2549th anniversary of the accession of Jimmu Tenno, the first emperor, was a compromise between the British and Prussian systems.

But Britain and Prussia had governments as different as night and day. The British parliamentary system was a constitutional monarchy under which the king was the titular head of the people but actual power was vested in parliament. Parliament consisted of a House of Lords, in which the seats were inherited by the nobility or

filled by men appointed to church positions by the King, upon nomination by the Prime minister, and a House of Commons elected by the people. The Lords could delay and amend legislation but could not forever prevent its passage if Commons insisted.

Commons controlled the purse, the basic source of all power in government. Only Commons could lay and collect taxes. Only Commons could determine how the revenue was to be spent. The British Army and Navy were responsible to Parliament and their civilian heads were chosen from the party having the majority in Commons.

The civil power in Britain was and still is complete and absolute. With all its shortcomings, Britain has achieved democracy.

Prussia was quite different. There the Kaiser, the emperor, had real power. The Army reported directly to him and was responsible to him rather than to the parliament or *Reichstag*. The *Reichstag* could not hold up money demanded by the Army. The control of the Army was the exclusive right of the Kaiser.

Japanese government a hodge-podge

In brief, the source of all power and authority and control under the British system was centered in the House of Commons which was directly responsible to the people; power in Prussia was divided between the Kaiser and the Army on one side and in the *Reichstag* on the other. And as is quite natural, with an independent army, able to obtain all the funds it required whether the people approved or not, the Army became a law unto itself, able to make war or peace, tear up or observe treaties, dominate domestic and foreign affairs as it saw fit.

The new Japanese Constitution, with Prussian tyranny as its father, and British representative government as its mother, and attended at its birth by Sat-Cho midwives, was a hermaphroditic creature. In its lip-service to freedom of the individual and his rights under law it takes after its mother; in that it freed the Japanese Army and Navy forever from civilian control it took after its Prussian papa. In some of its other distortions it shows the influence of the Sat-Chos who helped bring it to birth.

Under its 76 brief articles, divided into seven chapters, the most outrageous infringement of individual liberty is "constitutional." And its language warns all other nations bluntly that the Japanese Army and Navy are bound in no manner by the agreements or pledges of the civil government.

On the surface the emperor is given enormous power. But it must always be remembered he is powerless to use it. The power is wielded in his name by whatever clique controls him. Under the constitution the emperor is the ruler of Japan for "ages eternal" through an unbroken line of male descent, his person is sacred, his seal gives laws sanction, he calls the Diet (parliament) into session and can send it home if he desires, he executes the laws.

Military Control

The power of the armed services is contained in Articles 11 and 12 which make the emperor commander-in-chief of the Army and Navy and solely responsible for their organization. Any attempt by the Diet to control the services is held to be an infringement of the royal prerogative.

The chapter of the Japanese Constitution dealing with the rights and duties of "subjects" shows the British influence the most. Here are recited the basic rights for which Britons and Americans have fought and bled and died—freedom of speech, freedom of petition, freedom against illegal search of one's home—the opening articles sound almost like our Bill of Rights.

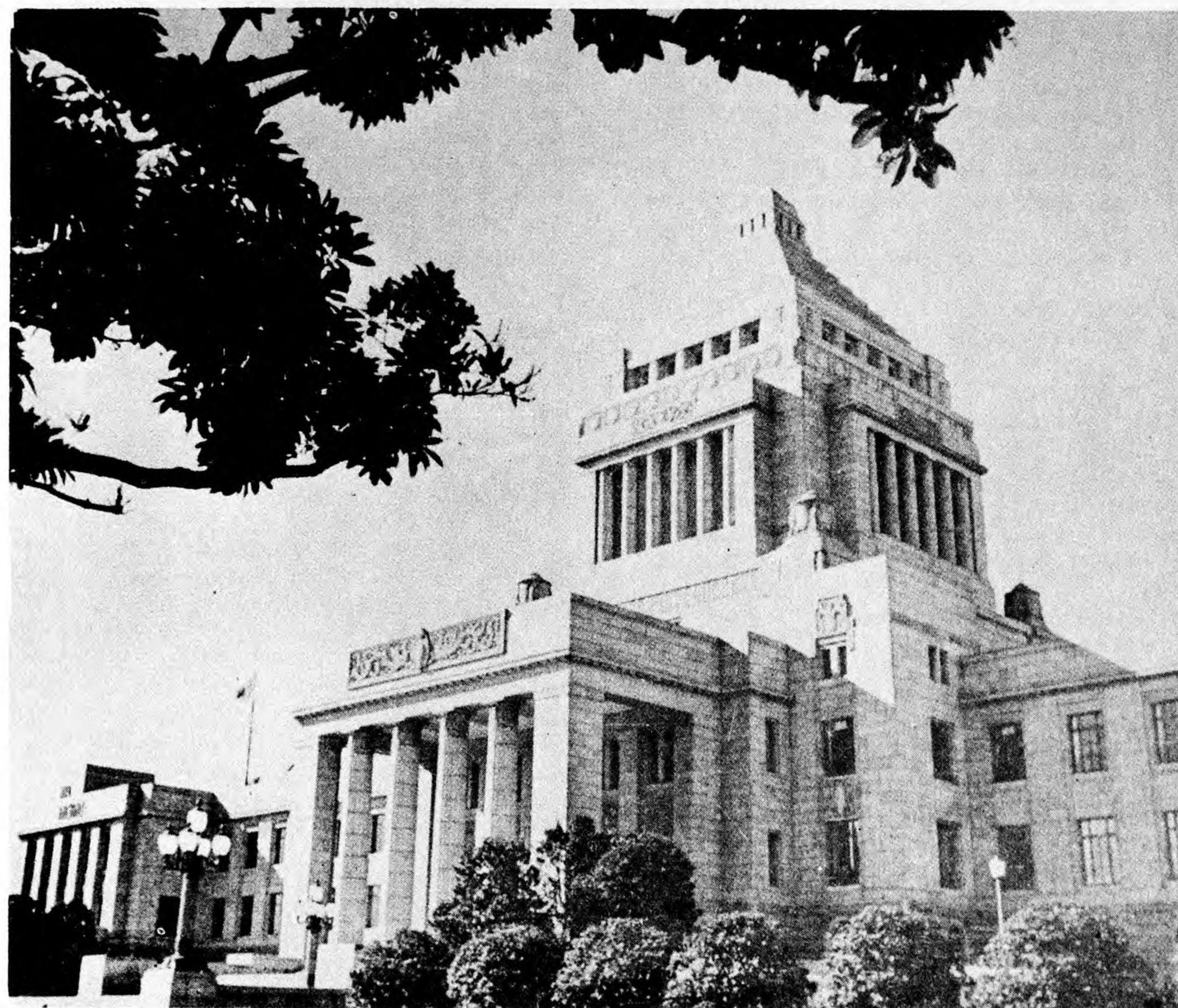
But each statement of right is invariably qualified by clauses which dilute and water down these rights until they are meaningless. Freedom of worship, for example, is permitted only so long as it is not prejudicial to peace and order and "not antagonistic to one's duties as a subject." There are no conscientious objectors in Japan. A man's mail in Japan cannot be opened except in cases "provided by law."

And when war comes all the rights go out the window whenever the government, acting in the name of the emperor, so decides.

The Japanese Diet is set up by the third article which provides for a House of Peers with membership either hereditary or appointed by the throne, and a House of Representatives elected by the male citizens. The Japanese do not trust youth; every representative must be at least 30 years old. Annual sessions are required; special meetings can be called by the emperor who also can dissolve a Diet whenever he desires.

Government through terror

Our congressmen are guaranteed against arrest or suit for any remark made on the floor of Congress and the same right is afforded the Japanese representative. But the super-patriotic fanatics, mentioned in the previous chapter, have



IMPRESSIVE BUT IMPOTENT

Home of the Japanese Diet in Tokyo where the militarists ran rough-shod over the people's representatives.

used assassination as an effective gag on all but the most brave. Those Japanese who have strongly opposed the Army and Navy in the Diet have died at the hands of the terrorists. As a result almost all representatives are very careful in any remarks about the services and most of them are too terrified to utter a word.

An important clause which frees the emperor from any public blame if things go wrong is Article 55 which states his ministers must give him advice and be responsible for it. Article 56 confirms the Privy Council as special advisers to the emperor.

People cannot control public spending

The courts are organized under central control and all trials are open to the public unless the government decides otherwise. The chapter dealing with finances provides for a budget system but frees the Army and Navy from civil control. It states that if no budget is voted for the current year, the previous year's budget will continue. Thus if the Diet tries to check the Army or Navy by refusing it funds, the services get automatically what was voted the previous year. Appropriations continuing for years which cannot be revoked by later Diets are allowed. If the Diet

is not in session, the emperor may by imperial ordinance grant funds.

The people have no real control over the public purse and if brave men in the House of Representatives try to limit the armed services they are liable to sudden and ignominious death at the hands of the terrorists.

The House of Peers, composed of Princes of royal blood, other princes and nobles, hand-picked leaders of Japanese life, and 65 men chosen by the biggest taxpayers can vote down any bill passed by the House. This insures, of course, a conservative, or reactionary attitude on all public questions and is one reason why Japanese taxes favor the wealthy at the expense of the poor farmer and small businessman.

The constitution puts another special group in a position of great influence—the Privy Council. It is composed of a president, a vice president, and 24 councillors selected by the emperor from nominees submitted by the prime minister. It "advises" the throne on all matters relating to the imperial house, on interpretation of the constitution, on imposition of martial law, on treaties, and other matters. Responsible in no way to the people, it is another one of the "wheels within wheels" of the governmental machinery.

Inner clique runs the country

The basis of parliamentary government as distinct from the American type is that the executive is chosen from the members of the party which can elect a majority to parliament. Thus when the Conservative Party wins a general election in England, the leader of that party is requested by the King to form a "government." And that government, headed by a prime minister with heads of other departments in a cabinet, runs the country as long as it can get the support of the House of Commons. But when Commons votes against the cabinet, the government "falls" and another general election is held.

If the Japanese had true parliamentary government the party with the majority in the lower house of the Diet would form a cabinet from its leaders. But with the exception of a few cabinets following the first World War, the Japanese cabinet has never represented the majority party in the Diet. There has, therefore, always been a sharp division between the majority in the Diet and the "government"—a situation which has made Japanese claims to popular government ridiculous. The cabinets have been selected, supposedly by the emperor, but actually by the Sat-

Cho clique from an inner group of generals, admirals, nobles, and big industrialists. These cabinets, called "bureaucratic," have then sought to enlist the support of the majority group in the House. The democratic system has been reversed. Instead of men coming into power through a popular vote, they seize the power and then try to get the men elected by popular support to approve them.

Government not united

As a result of the division between the Diet and the Government, the Diet has been almost always anti-government, has fought the bureaucrats (Sat-Chos) in bitter wrangles, has slowed the processes of government, and seemed unable to function effectively. Democracy, never having been tried in Japan, has been discredited through the bad functioning of its sleazy imitation.

There is no unity in the Japanese Government. When we speak of our government we think of it as a whole—Congress, the President and the various departments, and the judiciary. We know whom to blame when things go wrong and can hold the offender responsible.

But in Japan there is no unity of power in any of the bodies which appear in the public eye—the emperor is freed of responsibility for the acts of his ministers, the ministers are not responsible for the Army or Navy, the Army and Navy can be held responsible only by the emperor who actually cannot do so, while the Diet has no real power.

But behind the stage scenery the little clique which is responsible to no one goes on running things, taxing the people, grinding them down, taking the nation into wars, and arousing the anger, hatred, and contempt of the civilized world for their nation.

Local affairs

Local government in Japan is controlled by Tokyo. The country is divided into three city and 43 other districts called prefectures and the island of Hokkaido which is a special prefecture. The governors, appointed by the Minister of Home Affairs with the approval of the prime minister, run the prefectures with the advice of an assembly. Below the prefectures are government units called cities, towns, and villages, which enjoy a small amount of self-government.

There are, then 46 prefectures, 146 cities, 1711 towns, and 9524 villages all under the control

of the Tokyo Government. The central government also exerts control through the police force which is organized on a national rather than a local basis as in our country.

The mayor and headman of the local communities rotate in office regularly so that one family or group does not have to accept the responsibility for a long period.

Japan has had political parties since 1881 when Itagaki formed the *Jiyu-to* on the principles of the French philosopher, Rousseau. In the next year Okuma formed the *Kaishin-to* to represent the interest of the city dwellers, Itagaki's group being largely rural. No less than 10 separate groups were represented in the Diet as a result of the first election held in 1889 when some 450,000 voted.

Army and Navy crack down

From its beginning the history of the Diet has been stormy. Repeatedly when it refused to support the "government"—that is the *Sat-Chos*—the emperor dissolved it, only to have more anti-government representatives elected. Including the cabinet which succeeded that of General Tojo in July, 1944, the Japanese have had 41 cabinets in 55 years, an average life of 16 months per cabinet. Since that time the cabinet has changed several times. The rapid turnover was the result of the refusal of Japan's real rulers to let the people govern. The clique behind the scenes had to keep changing the cabinets to try and get in men whom the Diet would follow while the Diet kept fighting for the principle of selecting the cabinet from among the leaders of its majority party.

When the Diet got completely out of hand, the Army or Navy or both would resort to a trick which brought all government to a standstill until the Diet surrendered. Under basic law, the heads of the Army and Navy Departments, who are members of the cabinet, must be a lieutenant-general and a vice-admiral on the active list. By refusing to nominate a general or an admiral the services can prevent the formation of a cabinet and hence the functioning of government. The Army forced its will in 1936 and 1937 by this device.

Only when Japan was engaged in a foreign war did the Diet compose all its differences and go along with the government. That Japan's rulers learned this early has been evidenced by their repeated use of war or threat of war to still opposition within the country.

More murder

Not until 1918 was a cabinet formed which represented the Diet when Hara, a commoner, became prime minister. That he was no radical was evidenced by his program of building up a strong national defense, promoting trade, and improving education. But he stubbed his toe when he supplanted the military governors of Korea and Formosa with civilians and in 1920 he was assassinated. This "popular" cabinet was followed by another bureaucratic cabinet. But the demand of the people for a larger share in the government was not stilled. In 1925 the Diet voted universal manhood suffrage and reduced the number of peers in the Diet.

Popular government seemed about to dawn. Two parties, the *Seiyukai* and *Minseito*, were functioning, the former more conservative and representative of the rural communities and the latter more progressive and urban in character. The influence of both was, however, greatly lessened by public knowledge that the big industrialists and bankers contributed equally to both and obtained through bribery the passage of favorable legislation no matter which controlled the House. In many ways the parties carried on the old "clan system" with political leaders like the daimios attracting a following based on personal loyalty rather than political or social principles.

In 1929 the *Minseito* Party won and its leader, Hamaguchi became prime minister. But he was a marked man. The inner circle felt the time had come to check all this democratic nonsense and he was assassinated. Parliamentary government expired at the same moment. Its ghost lingered on under Premier Inukai who struggled with the fierce depression which shook the country, but on May 15, 1932, Inukai was murdered and a "national" cabinet, representing all "interests" of the country was formed.

The Army had embarked on its Manchurian and Chinese conquests and wanted no disturbances at home to interfere with its ambitions. The country went on, however, holding elections with the *Seiyukai* and *Minseito* alternating as a majority but with the Army and Navy firmly in control behind the scenes.

Mutiny

In February, 1936, the country was rocked to its foundations by the mutiny of 1480 soldiers of the Tokyo garrison who slaughtered a former premier, Admiral Saito, Finance Minister Takahashi, and Lieut.-General Watanabe, Inspector-

General of Military Education. They injured the Imperial Chamberlain, Suzuki, and the Prime Minister, Hirota.

At this point the Army refused to permit the formation of another cabinet by Hirota or even by a retired general, Ugaki. They forced in General Hayashi as prime minister but when the elections were held with the government asking the Diet to "repent" the people elected an anti-government Diet. The people believed that the Japanese foreign minister had been too lenient with the Chinese and they wanted a government which would bring the Chinese quickly to terms. Hayashi quit and Prince Konoye came in. Although perhaps personally a lover of peace and desirous of having his country live amicably with the world, like almost every other Japanese he preferred bloodshed abroad to difficulties at home and he gave the Army what it wanted,—a free hand in China. Immediately thereafter came the Marco Polo bridge incident and the opening of the real war against China, the war which has just ended.

Although free government was dead and its scrawny corpse long ago disintegrated, the Japanese kept on holding elections until July, 1941, when Konoye decided to end the farce. At his bidding all political parties committed suicide and the last trace of free government was wiped out.

Konoye put the Japanese attitude into plain English when he said that "the new structure (of Japanese government) aims at superseding the old political parties postulated upon liberalism. It is essentially national, all-embracing and public-spirited in character." He went on to say that political parties will not work in Japan because there is "one sovereign over all."

The real rulers of Japan again emerged in full control of the country and, with the nation firmly in their grasp, threw their people into the war.

While occupying Japan with full determination to destroy its empire, to smash its dreams of world domination, and eliminate its tyranny over those they have enslaved, we must understand that Japan's course had been set not by the great mass of her people but by a small group of shrewd, inflexible, painstaking, intelligent, bitter men. Behind the hollow shell of the mikado was the vaunting ambition, the reckless daring, and the cynical brutality of the *Sat-Cho* gang and the general staffs of the armed services.

Not until they and every vestige of their rule, every tenet they have written in their school books, every law they have proclaimed to enslave their people, every shrine to keep the ignorant in subjection have been destroyed, root and branch, can Japan and her people hope to begin learning free government.

FUKUDA-SAN

A STUDY OF THE JAPANESE PEOPLE

Let's examine a typical Japanese, Fukuda-san, or as we would say, "Mr. Smith," a product of geography, oriental religion, and tyrannical government which have worked him over for more than 2000 years. But before the examination begins it must be realized that not a single one of the great movements which have shaped our lives and govern our behavior have influenced Fukuda-san.

The words we use to describe ideas and ideals—honor, truth, decency, forgiveness—and other words we use for evils—treachery, deceit, sin—do not have the same meaning for him. It is necessary, therefore, to learn, if possible, what Fukuda-san's ideals are, what he considers right or wrong, before we can understand what makes him tick.

Before the war Fukuda-san seemed to be a rather amusing, imitative, persistent, polite little fellow whom we regarded in a rather patronizing way. We knew he had licked the Russians but we didn't think that amounted to much because we didn't think much of the Russians as fighters either. We knew he had copied the western world and thought that no one who copied something could be as good as the people who invented the original.

Initial Jap successes

Then to our amazement and dismay Japan opened the war with a highly successful attack on us and Great Britain and rolled up western colonial possessions in the Far East like a carpet. Our reluctant admiration of Fukuda-san's military and naval prowess was tempered, however, by our own indignation over his conduct toward prisoners and helpless civilians.

As we learned of the torture of prisoners, the rape of nurses and other white, yellow, and brown women, the bestial cruelty toward many

white men who fell in their hands we scrapped our picture of Fukuda-san as a comical little person and substituted a blood-soaked beast,—half man and half monkey.

Of course both pictures have elements of truth in them but neither is correct. But the puzzled American who scratches his head and mutters, "He simply ain't human," expresses the baffling problem as to why Fukuda-san, a quiet, meek, self-effacing, obedient little chap at home becomes a raging beast when he goes to war.

The explanation lies in his tradition, his upbringing, the society in which he lives, the type of government which rules him, and the religious faith he follows. This brief and necessarily incomplete study is an attempt to clear up this seeming double-nature of the Japanese so that his conduct becomes understandable even if it remains unpardonable.

The people are uniform

The Japanese people differ among themselves less than do the people of any other large nation. America, for example, is a great mixture of races from all corners of the globe and there is no such thing as a typical American. Our people do not have a common racial background. Our language had to be learned by millions of those who emigrated to our shores. But 70,000,000 of the 72,000,000 people who live in Japan proper are pure Japanese whose ancestors have lived in Japan for 2000 years.

Their physical appearance varies slightly between different sections of the empire. Northern Japanese are taller and fairer than are the southerners whose naturally brown skin is burned darker by more exposure to the sun. In any one locality, however, the people look amazingly like each other, even to the expression on their faces.

This similarity is not entirely due to their common racial background. It has been produced in part by the deliberate policy of their rulers to

福田様

stamp out all individuality and free thinking and to make the average Japanese an unquestioning, obedient worker and soldier.

It is difficult for westerners to tell Japanese from Chinese. They have a common origin and the differences are sometimes too slight to be noticeable. As a rule the Japanese has more facial and body hair than a Chinese although much less than a white man. The average Japanese is not built in good proportion; his body is too long for his legs. This is not true of the Chinese. The Japanese wear clogs or *geta* from infancy which are held to the feet by a strap or piece of wood gripped between the big toe and the first toe. This produces a marked separation of the big toe which can be quickly spotted. An additional check is the callous which forms on the inside of the big and first toes.

Names are another clue. Japanese names always have more than one syllable—**Fukuda**, **Osawa**, or **Tojo**, for example. Chinese names are always just one syllable long—**Wang**, **Li**, or **Ming**.

So much for physical characteristics. The problem is getting at what goes on inside the average Japanese.

Their history

The first clue to understanding Fukuda-san lies in his history which he learns in childhood and which he believes without question.¹

This history, which we would call "fairy-stories," has been made "official" by the government and no Japanese would dare to question, publicly at least, its truth.

In the beginning, the "history" goes, there was nothingness. From somewhere came a series of gods who just existed until a male god, **Izanagi**, and a female goddess, **Izanami**, came along who started off the whole Japanese show. **Izanagi** thrust his spear into the sea and drops which fell off became the islands of Japan. The deities then

married and after giving birth to many children, **Izanami** produced a sun-god who burned her very severely as he was born. She began to dissolve and she told **Izanagi** not to look. When he disobeyed her, she sent the Ugly Woman of Hell after him. After a long flight from the hag, **Izanagi** turned and drove her off. It was then necessary for him to purify himself and as he washed his left eye, **Amaterasu**, the sun-goddess was born; from his right eye came **Tsuki Yomi No Kami**, the moon-god; from his nose came **Susanoo No Mikoto**, "His Swift Impetuous Male Majesty."

Susanoo was the bull-in-a-china-shop type of deity and he was always playing pranks and tricks on his sister, **Amaterasu**. Finally she became so angry she shut herself up and the world was plunged into darkness. All the gods got together and ordered the god, "Thought Includer," to think up something. He had a magic mirror made and then got one of the older goddesses to dance. Her actions were so silly that the gods all broke out laughing. **Amaterasu**, curious, came out of her house, and, as she did so, one god shut the door behind her and another handed her the mirror. She was so pleased at seeing her reflection she stayed out and so the sun has continued to shine ever since.

Susanoo's influence

The mirror and the jewels she wore that day, together with a sword given her by **Susanoo**, are today the "Imperial Treasures" of Japan. The mirror stands for truth, the jewels for mercy, and the sword for justice. They become the property of each emperor upon his ascending the throne,

1. At this point it must be stated that this chapter deals with the average Japanese, not the aristocrat or the Japanese educated in western schools and colleges, not the Japanese scientist, nor the industrial tycoon. Nothing which follows can be applied to men and women of Japanese ancestry who have grown up in American territory and who have thus been freed from the weight of Japanese tradition and the repressive effects of Japanese society.

and serve conveniently to help convince the Japanese of the emperor's god-like nature.

Susanoo also plays an important role in Japanese thinking. Because he is the god of "male impetuosity" or "mischief" as we might call it, the Japanese are able to laugh off Fukuda-san's rape of Chinese or white women and murder of American aviators as the spirit of Susanoo at work. These crimes which shock western sensibilities and which have made the name "Japanese" a stench in the nostrils of decent men are received by the Japanese with a shrug as if to say, "boys will be boys." Even the murder of their own countrymen by super-patriots does not excite the Japanese greatly. They attribute it to the excitability of youngsters who will some day calm down.

For some time after Amaterasu's return from hiding only the gods existed but hundreds and thousands of them were born and these are the ancestors of the Japanese people, the spirits of the mountains and creeks, and the local deities of the villages and towns.

"Sons of the gods"

Finally Amaterasu and Susanoo decided it was time to populate Japan. She sent her son to Kyushu while Susanoo's son went to Honshu. From Amaterasu's son sprang Jimmu Tenno, legendary first emperor of the Japanese from whom all emperors, including Hirohito, claim descent. Susanoo's "human" descendant did not become an emperor but the double divine ancestry was the only way the Japanese "historians" could explain the settlement of Kyushu and Honshu by the two different mongoloid groups who are the real ancestors of the Japanese.

This primitive folk tale's influence has been increased by the teachings of the popular religions of Japan — especially Shinto. While the religions will be discussed later, it should be noted at this point that according to his "history," which his government solemnly tells him is true and which is stressed in the official religion of his country, he, Fukuda-san, is a son of gods and so is a cut above ordinary mortals.

This feeling of superiority the Japanese carry with them wherever they go. When they live in other countries they form "little Japans" complete with their own language, schools, shrines, geishas, and other trappings of their life. They simply will not assimilate. If they marry foreigners, the latter become Japanese.

These aloof Japanese colonies can be seen in

China, Manchuria, Korea, Formosa, and even in the almost purely Japanese Nansei Shoto where the Japanese from the main islands keep themselves apart from the native Japanese of the islands.

From its earliest days, Japanese life revolved around the family. It is hard for us with our belief in the individual as the basic unit in our religious, social, economic, and political life to understand the tremendous difference produced by emphasizing the family.

In Japan the individual is literally nothing — the group is everything. It may be the family, it may be a council, it may be a clan, it may be the Army or Navy. But it is always the group which exerts the power and the individual is lost in it.

Importance of the group

We are used to the leadership of strong men, outstanding personalities who by their personal charm, magnetism, gifts, or talents, draw men after them. Our history is full of great men. Japan can point to only a few because leadership is wielded not by the individual but by the group.

The oldest male in the family, the father usually, is the dominant person but he does not make decisions alone. Decisions are reached after discussion among all the members of the family and each individual must always repress his own desires and aims and adjust to meet the group decision. The effect is, of course, to destroy individuality and initiative and to force everybody into a common mold.

And even if an individual should manage to maintain his independence of thought and break away from the repression of the group, he is crushed by the autocratic rulers above him who have always been determined to stamp out every trace of free-thinking.

We tell our youngsters, "think for yourself," "make your own decisions," "you are on your own," "it's up to you" and use many other expressions to develop initiative and responsibility. The words the Japanese hears from the cradle to the grave are "obey," "obey," "obey."

The stifling of his individuality makes Fukuda-san feel absolutely dependent upon his family or his group. He feels insecure at all times; he is afraid to think or act on his own judgment. In moments of stress he is likely to become pariastricken or hysterical. He has no inward sense of his own power and authority. He hates to be alone.

Nature's terrors

Many westerners have noted the Japanese love of crowds and their positive sense of discomfort when they are alone. A Japanese coming into a theater and finding half the seats vacant will often leave to go to another house where he can stand happily in a crowd.

Nature, which he loves and whose beauties he worships, also holds terror from him. His land is volcanic. Earthquakes are common and the more severe tremors will shake his paper and bamboo house down around his ears. Fire is a constant hazard. The typhoons sweeping in from the sea spell disaster for him. He lives in a state of constant apprehension, actual and sub-conscious.

His finances, usually extremely limited, give him no feeling of security. The average Japanese regards the wolf at the door as a common rather than a rare visitor. A crop failure or a wage cut means economic death for millions of Japanese. And the history of Japan is full of instances where even the docile peasants have revolted against the terrible sufferings to which

the greed and stupidity of their overlords have subjected them.

Poverty the common lot

Although a few men have amassed enormous fortunes, the vast majority of the people live on the edge of, if not actually in, poverty. Their lot is one of ceaseless toil on the farm, with the fish net, in the mines, in the mills and shops from cradle to the grave. Crushing debts hang around the neck of the average farmer. Too often he must sell his daughter into prostitution or indenture her to a mill owner to pay his farm taxes or farm mortgage. The city worker must save for months to buy a new shirt.

The standard of living in Japan is probably lower than in any other civilized country.

The people's homes reflect the gulf which exists between the wealthy few and the average Japanese. The former have large, modern, comfortable mansions, equipped with the finest furniture and equipment the western world has produced plus the most exquisite Japanese paintings,

GRAND HOTEL: JAPANESE STYLE

Note the sliding screens, floor mats, low table, and cushions.



screens, carving, and hangings. But the average city clerk or factory-worker after a day spent in a modern steel or concrete office or factory comes home to a flimsy paper and bamboo shack. Its only modern convenience will be a 10-watt light bulb dangling from a ceiling cord. There are no chairs, no beds, no plumbing. He sleeps on mats and squats either cross-legged or on his haunches on the floor. For many a Japanese his toilet is a bucket and his bath a wooden tub with a charcoal brazier beneath to heat his water. Homes in the country are even more primitive.

Cold and hungry

He is frequently cold because his home has no heating facilities other than a small charcoal or wood fire in a pot over which he can warm his hands. To heat the beds, embers in iron pots are put under the covers and many of the fires which so frequently sweep Japanese cities result from the embers spilling.

Rice, when he can afford it, and barley, when he cannot, are the staples of Japanese diet. The cereal is frequently garnished with grated dried fish and pickled fruits and vegetables furnish side dishes. With the coming of war, foodstuffs have been rigidly rationed and in recent months few Japanese have had enough to eat.

His strong devotion to his emperor and his country enables him to put up with his lot without complaint. But his limited life adds to his sense of frustration and helps produce his own heartless attitude toward others when he is in a position to exert authority.

Adding to the feeling of insecurity is the training he receives as a child. A boy baby, humorously called *taiho* (cannon) is spoiled. His mother nurses him whenever he cries, gives him whatever he wants, waits on him hand and foot. She trains him against wetting himself from his earliest days so that he will not dirty the mats which cover the floor of the house. She teaches him the ritual of the daily bath, taking him with her into the hot water. He is in truth the lord and master of his mother. But when another child comes along, his mother's interest is centered on the new arrival and the older child is turned over to a nurse or an older brother or sister.

Insecurity

Used to constant attention, the child feels abandoned. When he cries no one pays attention.

He gets no special treatment. As a result he gives way to fits of temper, yelling and screaming. As he grows older he learns to control his feelings but the sense of insecurity and neglect never leaves him. He becomes very sensitive to slights, real or imagined. He cannot bear injury to his self-esteem or "loss of face," as he calls it.

In addition to the conditions of his life as a restricted member of the family, living on the edge of poverty, subject to natural disasters continually, Fukuda-san's way of thinking and acting have been affected by the experiences of his ancestors for 1500 years.

After Jimmu Tenno began his reign, the culture of the Japanese was quite primitive. They did not know how to write or to count above 10 until the Chinese taught them about 450 A. D. They lived by agriculture, hunting, and fishing, using the bow and arrow, swords and knives of iron, the sickle, and a primitive handmill to grind grain.

Isolation

Through the period from 450 to about 1600 the people were influenced by Chinese and Korean learning and the court attained a relatively high standard of culture. The common people, set apart by rigid caste lines, did not share in this advance. They remained bound to the land, the servants of feudal lords, ignorant, poverty-stricken, and neglected.

Then followed the period of complete isolation which lasted until 1853. The shoguns feared foreign influence and rigidly barred all but a handful of Dutch traders from the islands. Class lines hardened; control of Japanese life by the government became absolute; free thinking was discouraged by ruthless extermination of all opposition; the Japanese official religion, *Shinto*, was exalted; the divinity of the emperor was emphasized, and the divine origin of all the Japanese proclaimed.

The complete elimination of all foreign influence, at a period when the western world was learning freedom, liberty, and the importance of developing individual personality, enabled the Japanese rulers to force the Japanese into a common mold. Just as a giant press stamps out of sheet metal thousands and thousands of identical pieces, so the Japanese shoguns stamped out millions of Japanese all alike. Only a favored few at the top of the social order—the heads of the great families—were permitted to think for themselves. And any expression of such independence, even by a noble, brought immediate punishment.

Caste system

The people were divided into castes or classes and there was no way a man could move up the social ladder. There were the *kuge* or nobles of the emperor's court, the *buke* or *samurai*, the professional fighters who served under the feudal lords, and the *heimin*, or common people. The *heimin* were sub-divided into classes—the farmers and artisans, the merchants, and the *eta* or outcasts. The latter group, despised by everyone, did then and still does the dirty work—slaughtering animals (which the Buddhist religion forbids to its followers), serving as scavengers and executioners. It is a human failing that a man will put up with a wretched existence and suffer all kind of humiliation at the hands of his superiors if there is somebody whom he can kick around. The *eta* provide a depressed group which even the meanest *heimin* can insult or order around.

But while one could not pass up the social ladder, descent was possible. Frequently a samurai whose lord was defeated, disgraced, or lost his possessions, and who was thus without any means of support, would become an *eta*. Some of this depressed group today can trace their ancestry to the proudest names in Japan.

These caste lines were not broken until after the "opening up" of Japan following Commodore Perry's visit in 1853. Gradually the barriers were eased for all but the *eta*; nobles could marry commoners, commoners were elected to high office, the samurai were permitted to go into business. But the differences still exist and today the soldier is contemptuous of the merchant or banker, the noble looks down on the commoner, all classes spurn the *etas* who are still outcasts.

What is liberty?

Such a history of tyranny is not new in the world nor are the Japanese exceptional in having experienced such complete loss of liberty. But where the Japanese history differs so profoundly from that of the western nations is that under the stimulus of ideas which Japan's rulers rejected, western men overthrew their tyrants and through long years of trial and error learned how to make self-government work.

The American John Smith knows what liberty and freedom are. He accepts self-government as a matter of fact and as a basic right. Fukuda-san has had only the faintest glimmering of the light of freedom and would fear to accept the responsibility that self-government places on the individual.



JAPANESE PORTRAITURE: A SAMURAI
The inscription says "Shiokawa Hoki-no-Kami,
reverently painted by his descendant, Shiokawa Bunrin."

Constant repression when applied to a man produces a state which we call frustration. It is used to describe a man who can find no outlet for his ambitions, his opinions, his desires. While a stern and vigilant government may for a long period of time succeed in repressing its people, there must be some outlet or an explosion results. If you fill a boiler with water and build a fire under it a safety valve must be provided to let off the steam or the boiler will blow up. Sometimes if the steam pressure is great enough the boiler will blow in spite of the valve.

Repression at work

The great virtue of free government is that it provides plenty of safety valves to blow off excess steam. But in Japan there are no valves except those provided by war or other moments of great excitement. Even normal outlets for enthusiasm are blocked; Japanese behavior and conduct is regulated by complicated systems of etiquette. It is "bad form" for a Japanese to give way to any emotion such as joy or sorrow. The Japanese does not know the great relief of violent laughter or tears. He cannot even give vent to his rage, as we do, when we burst into a strain of profanity.

The Japanese is curbed no matter which way he turns and, as a result, is a bundle of quivering nerves underneath his calm, almost poker-face exterior. Being very nervous he is very sensitive to a slight, real or imagined, and here comes in the whole question of "losing face."

A Japanese loses face whenever he is rebuffed or criticized or humiliated by some one he considers his equal. Hence, the Japanese go to great lengths to avoid a rebuff and when dealing with another will work through a go-between. If his offer, or request, is rejected he has not lost face.

Losing face

Loss of face, which Americans can best understand as being humiliated in public, is important enough among our people. We, too, hate to be shamed before others. An American may be temporarily set back by such an experience but usually he forgets it or is stimulated by the experience to better performance. The Japanese, however, feels lasting disgrace and, like a petulant child, will sulk and brood in a corner and unless patted a little and soothed may decide to commit suicide or kill the man who made him lose face.

It is this fear of loss of face which makes the Japanese reluctant to accept responsibility, unless his group, or family, accepts responsibility with him.

A Japanese does not lose face, however, if the insult or humiliation comes from a superior. A Japanese officer can slap a non-com, the non-com can kick a first-class private, the private can work out on a rookie, and the rookie can punch a Korean worker, and all, except the Korean, avoid loss of face.

It is always dangerous to assign the characteristics of individuals to the nation they form, but it does seem fair to say that Japan as a nation has always shown this same sense of insecurity, frustration, and extreme sensitivity to the rest of the world. Japan has been "insulted" by actions which other nations take in their stride without feeling humiliated.

Suicide

Fukuda-san also develops what we call an "inferiority complex" as a result of repression, frustration, and the constant compulsion to kowtow to superiors. He can find satisfaction only when he finds some one inferior to him whom he can kick around. This is an attribute of men who are distrustful of themselves and their strength and who seek by bullying weaker persons to convince themselves of their own strength.

Reference has been made above to the way the Japanese gives way to his sense of frustration by committing suicide. Americans have long been intrigued by accounts of ceremonial suicide, *hara-kiri*, which means "belly-cut;" *seppuku* is the more polite term. The vast amount of literature about *hara-kiri* has led Americans to think that the Japanese commit suicide more often than do other people. This is not true. As a matter of fact in ordinary times the suicide rate is not as high in Japan as it is in some western countries, in Germany, for example.

The suicide rate rises and falls in Japan, in cycles, just as it does in the United States. And most of the Japanese suicides are accomplished in prosaic ways. People jump off bridges or from ships, leap in front of trains, drop from mountain cliffs or into volcanoes. *Hara-kiri* is not for the common people. Fukuda-san would not consider himself good enough to kill himself that way; the "belly-cut" was reserved for the noble or samurai.

It was originally a method whereby a kuge, daimio, or samurai was permitted to atone for a crime against the shogun or the emperor and soon

developed into a means whereby the individual might obtain satisfaction for some humiliating experience.

1944 *hara-kiri*

As originally practiced, the condemned donned a white robe and knelt on a white mat before his family shrine. Behind him stood a friend with drawn sword. The condemned, after communing with his ancestors at the shrine, thrust his knife into his belly, drew it across and then up to the ribs. If he had been badly insulted and wanted to deliver a supreme insult in return he would pull his entrails out and throw them on the floor.

If the condemned faltered in his task, it was the duty of the friend to strike off his head with his sword. In later years this ordeal went out of fashion. Today the would-be suicide merely makes a token cut in his belly and at the first sign of blood the friend either cuts off his head or shoots him.

While the Japanese kill themselves for reasons which appear to us trivial, some of the reasons which lead Americans to end their lives seem foolish to the Japanese.

Most puzzling to Americans is the willingness of Fukuda-san to kill himself rather than surrender in war. Several reasons are responsible. Fukuda-san is taught that it is a disgrace to be captured and that his family will be humiliated if it becomes known that he is a prisoner. His officers have told him that we torture prisoners and he may prefer death to pain and suffering.

But the most important reason may be that he doesn't know what else to do. As the end of the battle approaches he is compelled to make a decision. His officers are gone; the men with him do not know what to do. This is his final and complete frustration. His mind just shuts down. And in something resembling blind despair he holds a grenade to his chest or, hooking his toe around his rifle trigger, blows his head off. And the American burial detail has another messy job.

Religion

Three religions have helped make Fukuda-san what he is—Buddhism and the teachings of Confucius, brought to Japan from China, and Shinto, an outgrowth of the primitive Japanese faith. All three during the centuries have been jumbled together and almost every Japanese has been influenced by all three.

The teachings of the great Chinese philosopher and sage, Confucius, stressed the virtue of

filial piety and obedience to the emperor, two traits which the Japanese rulers were delighted to have their subjects adopt. But Confucius also taught that the emperor should be obeyed only as long as he was virtuous and that he was responsible to the gods for the manner in which he ruled. Subjects, said the Chinese sage, have no duties to emperors who lack virtue. This part of his teachings never was adopted by the Japanese either because they failed to understand the teaching or, as is more likely, because it did not square with their ideas of the emperor ruling by authority of the gods as the descendant of the sun-god-*dess*.

Confucius believed that government should be in the hands of those who had prepared themselves by education and study, regardless of birth, and the Chinese had adopted such a system for filling their governmental posts. There must be, said Confucius, harmony in the state, obedience to the ruler, justice for all, and great decorum. The common people's duty, since they could not understand the problems of government, was to obey and to observe the rules laid down for them by their governors.

Buddhism

There is no idea in Confucius' teachings of things being right or wrong as they are judged by a code of morals. A thing is right or wrong depending on whether or not it conforms to a code of etiquette. There is nothing in his teachings to develop what we call a moral sense. But he left his mark on Japan with his emphasis on the family, filial piety, and obedience to the emperor.

Buddhism, also brought to Japan by the Chinese, now claims more than half of the Japanese as followers. It is a difficult faith for the western mind, accustomed to analysis and speculation, to grasp. It is mystical; that is, it is to be grasped only as the individual loses himself in the infinite. The Buddhist seeks to attain *nirvana* which means "nothingness" and is a state where all physical desire, physical pain, physical sense are obliterated and the worshipper's spirit merges with the great spirit beyond.

This mystical faith which became very popular at the court of the emperor split into many sects as it spread throughout the country. Its very vagueness and the absence of any over-all church organization made it possible for any kind of person to find in it, somewhere, what he was looking for. The warrior samurai, for example, developed a sect called Zen which emphasized severe self-



CHINESE-STYLE ENTRANCE TO A BUDDHIST TEMPLE
 Built in the last century, the Koshoji at Kyoto is a Zen temple of the Sojo sect, the earliest to come to Japan.

discipline and self-sacrifice, excellent virtues for a soldier, while shutting their eyes to those teachings of Buddha which forbid the taking of life in any form.

Emperors, weary of the endless demands on them imposed by the highly formal court ritual, abdicated to become Buddhist monks, obtaining freedom to spend their lives in contemplation or more merry pursuits.

Buddhist gods

For most of the people, Buddhism was a form of magic and they prayed to the various Buddhist deities for good fortune or relief from sickness or poverty or suffering. Most popular of the sects is that called *Shinshu* which has as its principal deity, *Amida*. This god is a savior who makes no

other demands upon his followers than faith in him. In return he will welcome them into the "western paradise" upon their death.

There are other popular Buddhist gods. Among them is *Jizo*, a merry, fat god whom the people regard as a friend and especially as the guardian of children. His shrines dot the countryside and are found frequently at cross-roads where children are in danger from passing traffic. *Kwannon*, goddess of mercy, is invoked by pregnant women and *Yakushi*, the god of healing, is called upon by those in pain.

Japan has countless little *do* or temples with figures of Buddha or some other deity. These have no priests; they are not given the same respect we give our churches and they are playhouses for children and recreation centers for adults. A small group of Buddhists in the com-

munity takes care of the *do*, keeps flowers before the image and, on special days, is in charge of the shrine ceremonies.

It should be remembered that Buddhism is a religion of faith, not works, and has no moral code, no idea of sin in its teachings. Fukuda-san has obtained no belief in right or wrong from Buddha but only assurance that if he believes in *Amida* he may get to paradise when he dies and if he invokes the right gods for special favors he may get them while he is alive.

Shinto

Shinto, the native Japanese religion, has influenced him the most because it is the practice of Shinto which his powerful and determined government has compelled him to follow. Shinto, "the way of the gods," was originally a form of nature-worship, the usual faith of primitive people. Man, as a savage, is surrounded by natural phenomena which he cannot understand—the wind, the sea, volcanoes, thunder, lightning, rain, hail, and snow, the sun, moon, and stars, animals, trees, plants, and flowers. He notices that nature can be both friendly and hostile. Fire which warms him and gives him light can also destroy him and his possessions. He tries to make friends of the spirits he thinks are responsible for natural things and soon he has a multitude of gods and goddesses who must be treated with respect.

Gradually he becomes selective and finds that some of his gods are more important than others. People who live in the valleys will worship different gods from those living on the sea coast. And so Shinto developed with several important gods and a whole crowd of lesser deities. Each family had its own gods; so did the bigger clans.

Shinto, today, is generally divided into three great divisions: State Shinto, the thirteen formal Shinto sects, and popular Shinto. State Shinto, the official cult of Japan, is the means Fukuda-san's rulers adopted during the early days of "The Restoration" or Meiji Period, to obtain complete loyalty to the State through worship of the emperor. It should be thoroughly understood that the worship of the emperor as a god and the divinity and inviolability of his person are recent developments.

Deification of the emperor

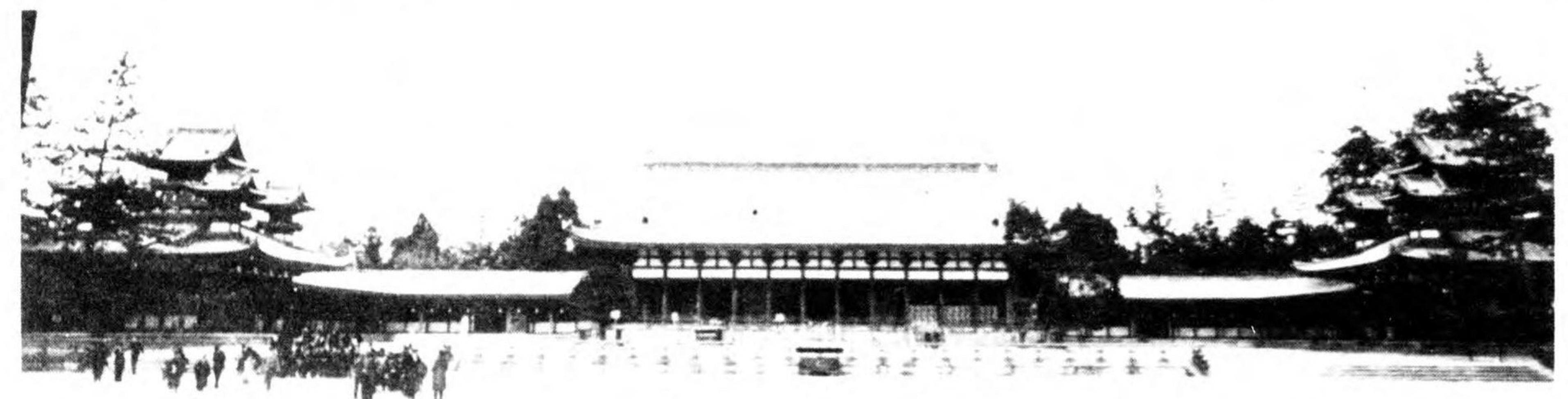
Before Meiji, emperors enjoyed no such protection. Japanese history records shameful treatment of many emperors and casual disregard of their persons and their rights. Some emperors have been assassinated. Most of them were nothing but the obedient servants of the feudal lord or shogun in power during their "reigns."

But the Sat-Cho group were well aware of the dangers to tyranny from western ideas which might seep into Japan through contact with foreigners. So they dug up the old legends of *Amaterasu*, dusted and polished them, and made them official. Around the emperor's head they placed an aura of divinity and thus every action they took in his name became the will of the gods.

Not only the emperor but all former emperors and their ancestors were made gods and the future rule of the male descendants of the emperor was to continue to eternity. The great national shrines, such as that at Ise, became the objects of annual pilgrimages and the emperor gave greater weight to his position by taking part in all kinds of formal ceremonies invoking his

HEIAN-JINGU SHRINE AT KYOTO

A Shinto shrine built in 1895 to celebrate the 1100th anniversary of the founding of the city by the Emperor *Kammu*. Here on each October 22nd is held a famous medieval pageant, the *Jidai-Matsuri*.



ancestors, the gods, for good rice crops and the welfare of the nation.

In addition to the great national shrines there are smaller local shrines where all Japanese are required, at regular periods, to express their loyalty to the throne by worship.

Shinto vs. Christianity

At the time this form of Shinto was made official, the Japanese rulers tried to ease the feelings of some Buddhists, the few Christians, and free-thinkers by stating that it was not a religion but merely a patriotic exercise. But this compulsory worship at the Shinto shrine has brought about the arrest and imprisonment of Japanese and Korean Christians who have refused to obey, believing that such an act is a violation of the Biblical commandments against worshipping "other gods."

The emperor cult's influence has been, perhaps, exaggerated by the western world. The Japanese feeling about the divinity of their emperor is vastly different from our conception of God and the worship due Him. The Japanese do worship the emperor and believe that he is the descendant of the sun-goddess. But they know that he is a man with earthly desires and feelings, and that he, as they, will die some day. They do not worship him as a Christian does Christ or a Moham-medan, Allah.

The Japanese mix up men and gods in their thinking. They are sons of gods themselves, their ancestors associate with the gods and perhaps have become gods themselves; they, themselves, expect to attain some sort of divinity when they die; the woods and rivers and mountains are full of spirits; they have their own private household gods.

The cult of the emperor

The emperor, then, is a kind of superior god among other lesser Japanese gods. He is the source of all Japanese strength and power. He is, in his person, the deification of the Japanese national spirit.

There is no doubt that the educated Japanese, who has had training in western science, does not believe in the divinity of the emperor. But he goes along because it is a useful device to keep the common people quiet and happy or because he is afraid not to. He puts up with all the ceremony surrounding the emperor and the restrictions on his person. No Japanese, for example, can look down on the emperor and when he rides through the streets, the police clear out all the

people from the floors above street level.

The formal sects of Shinto, a grade below the State religion, number thirteen. They have their temples, a formal system of worship, and a regular priesthood. But their influence is not as great as that of popular Shinto which stems directly from primitive Japan.

The early Japanese found, in their undeveloped Shinto, emphasis on two points—purity and fertility. By purity they meant freedom from the defilement which came through contact with a dead or sick person or with a menstruating or pregnant woman. An elaborate system of purification developed. Fertility was, of course, vital to an agricultural community and the gods were implored to send good crops and many sons to till them. Today most of the Shinto ceremonies center around the rice crop with prayers for its success. The ceremonies, it is believed, must be carefully performed or the results will not be satisfactory.

Popular Shinto

The great difference between State and popular Shinto is that the former is highly organized, elaborate, and is tied in with the governmental purpose of maintaining a docile, obedient citizenry. Popular Shinto peoples the world with thousands of gods and is a form of magic.

Most popular of the Shinto gods is **Inari**, god of good crops and fertility and his temples are found everywhere. Some of these are served by a man or woman who is a medium through which Inari's messages are transmitted. Inari's special messengers are foxes and they are believed to be able to transform themselves into beautiful women to trap the credulous male. The Japanese are, however, not the only men who have thus been "foxed" by a good-looking girl.

Every village has its Shinto shrine for its special god, served by a priest. To this shrine babies are brought to be named. Fukuda-san carries a little package of dirt from his village shrine when he goes off the war. Japanese soldiers set up Shinto shrines at their bases where they could worship their gods and beg safety and protection against the onrushing Americans.

Each home has its little shrine through which contact is made with ancestors and the special god of each house. These shrines may not necessarily be Shinto—they may be Buddhist.

Effect of Christianity minor

Nowhere in Shinto does Fukuda-san find any moral code. Once again the only requirements laid

upon him are blind faith and observance of formal ritual. He asks the many gods for all kinds of favors and he has his special deities on whom he and his family call.

Christianity has played a very minor part in Japanese life. First brought to Japan by St. Francis Xavier it was wiped out by bloody persecution soon afterward. It did not return until after "The Restoration" when Christian missionaries, physicians, and teachers flocked to the country. In 1938 there were some 2000 churches and 313,000 believers, a mere handful among the 72,000,000 people. Christian influence was hampered by the Japanese ordering all foreign missionaries out and the transfer of all Christian property to Japanese nationals. The attitude of the Japanese convert was distressing to the government because he accepted the Christian ideals of brotherhood and opposed the wars against China and spoke out against war with the western world.

Nothing, then, in Fukuda-san's background, unless he has happened to have come in contact with westerners, has given him any idea of what we consider right or wrong, a moral code as we understand it, or the slightest conception of what "liberty" and "freedom" mean. We have seen how his life from childhood as a part of the family and an obedient servant of the emperor has killed off any individuality and left him a repressed, nervous, frustrated man.

Fukuda-san gets tough

But suddenly Fukuda-san is called to the colors and conscripted as a soldier of the emperor. Or perhaps he succeeds in becoming a police officer or customs inspector.

As a conscript or official he is taught that as a soldier or special servant of the emperor, he in a way embodies in himself the emperor's sacred power and righteousness. Nothing he may do can be wrong as long as he obeys his officers. He is still kicked around by his superiors but to his great joy he suddenly finds a lot of "inferiors" on whom he can vent the years of frustration. These inferiors may be Chinese drafted laborers, Korean conscripts, helpless Chinese peasants, Filipino, British, American, Dutch civilians, prisoners of war. Now he can make them suffer for all the indignities he has put up with for years. Has Fukuda-san's face been slapped by his sergeant? He, Fukuda-san, can get revenge by slitting a few Chinese throats or raping some helpless woman.

Sometimes Fukuda-san runs amok because in no other way can he blow off the pent-up steam and so we have the picture of the Japanese troops,

exasperated and infuriated by Chinese resistance before Nanking, acting like crazy beasts when the city falls into their hands.

Westerners have often noticed how arrogant and surly petty Japanese officials are in comparison with the polite, quiet civilians.

The inner itch of the Japanese to show his superiority to somebody produces situations like the shameful parade of captured Americans through Manila which the Japanese hoped would convince the Filipinos of their superiority.

An angry sheep

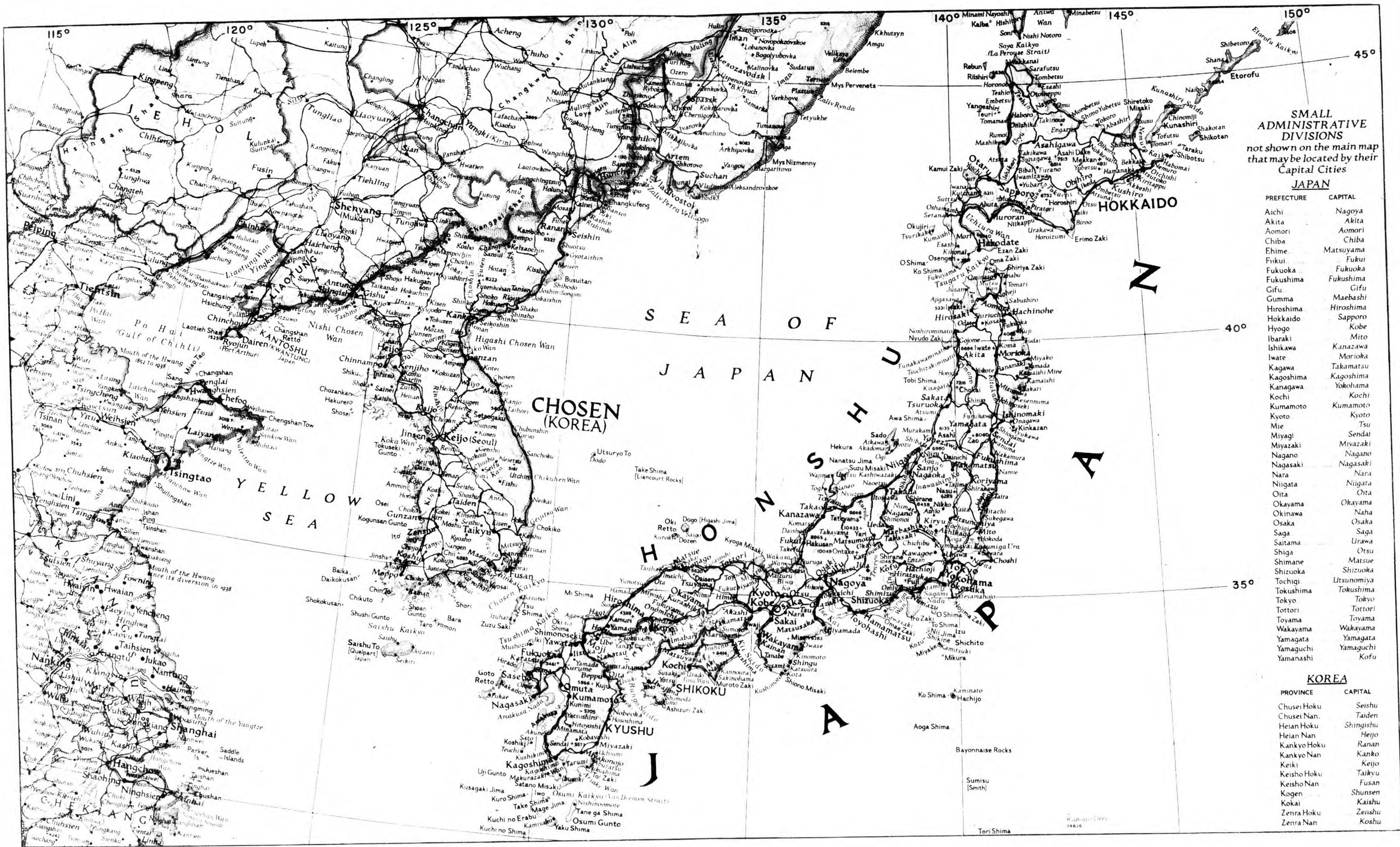
Some one once said that there is nothing more terrifying than an angry sheep and it is true that the explosion of a repressed man is a dreadful thing to watch or experience. The world has now seen the explosion of a repressed people who were venting their stored-up violence not on the rulers who ground them into the dust for generations but against those who tried to help them in the past.

What, somebody asks, about this **bushido** business? **Lushido**, the "way of the warrior," is another recent Japanese word for an older word which meant "the way of the horse and the bow." It was the code of the samurai adopted during the feudal days to describe the virtues expected of the warrior. It stressed, of course, bravery but most of all it bound the warrior to serve his lord forever in unquestioning and whole-hearted obedience. No other loyalty counted. The samurai's only duty was to his lord; his ties with his family, his affection for his friends, even his duty to the emperor could not stand in the way.

But bushido is no longer just a code for knights in armor fighting for a feudal lord. It is the spirit which makes the Japanese such a fierce and terrible fighting man. It is the spirit which enables the civilian to do without even the necessities of life. It is the spirit which keeps the Japanese fighting long after all hope has fled.

Bushido is taught every conscript from his first day of training. And he hears it almost daily, even hourly, until he leaves the Army or dies in combat. Bushido exalts poverty, despises wealth, encourages self-sacrifice, service without pay, unquestioning loyalty to emperor and superior officer, makes death preferable to surrender or flight, makes the service of Japan more important than service to self or one's family or friends.

In the name of bushido the Japanese Army drills its men in burning heat or freezing cold. When the men are marched without rest or food or water to toughen them, it's bushido. And when the pitiful remnants of a garrison force charge



SMALL ADMINISTRATIVE DIVISIONS not shown on the main map that may be located by their Capital Cities

JAPAN

PREFECTURE	CAPITAL
Aichi	Nagoya
Akita	Akita
Aomori	Aomori
Chiba	Chiba
Ehime	Matsuyama
Fukui	Fukui
Fukuoka	Fukuoka
Fukushima	Fukushima
Gifu	Gifu
Gumma	Maebashi
Hiroshima	Hiroshima
Hokkaido	Sapporo
Hyogo	Kobe
Ibaraki	Mito
Ishikawa	Kanazawa
Iwate	Morioka
Kagawa	Takamatsu
Kagoshima	Kagoshima
Kanagawa	Yokohama
Kochi	Kochi
Kumamoto	Kumamoto
Kyoto	Kyoto
Mie	Tsu
Miyagi	Sendai
Miyazaki	Miyazaki
Nagano	Nagano
Nagasaki	Nagasaki
Nara	Nara
Niigata	Niigata
Oita	Oita
Okayama	Okayama
Okinawa	Naha
Osaka	Osaka
Saga	Saga
Saitama	Urawa
Shiga	Otsu
Shimane	Matsue
Shizuoka	Shizuoka
Tochigi	Utsunomiya
Tokushima	Tokushima
Tokyo	Tokyo
Tottori	Tottori
Toyama	Toyama
Wakayama	Wakayama
Yamaguchi	Yamaguchi
Yamanashi	Kofu

KOREA

PROVINCE	CAPITAL
Chusei Hoku	Seishu
Chusei Nan.	Taiden
Heian Hoku	Shingishu
Heian Nan	Heijo
Kankyo Hoku	Ranan
Kankyo Nan	Kanko
Keiki	Keijo
Keisho Hoku	Taikyu
Keisho Nan	Fusan
Kogen	Shunsen
Kokai	Kaishu
Zenra Hoku	Zenshu
Zenra Nan	Koshu

out in a last "banzai" rush, it's bushido which drives them on.

Bushido has nothing to do with "chivalry" as we understand the word. But no one underestimates the terrific drive and moral and physical strength it gave the Japanese soldier.

But now back to Fukuda-san.

Back to normal

When Fukuda-san has worked off his pent-up feelings and given expression to his desire to be superior he is apt to lapse into a state of complete calm. Many combat troops have seen the violent Japanese soldier of the last, desperate banzai charge change immediately into a quiet, polite, cheerful little man who is quite content to sit in the corner and bother nobody. The angry sheep has worked off his anger and is sheep-like again.

The Japanese are not always at war. In peace times they are among the world's most delightful people. They have a keen sense of beauty, a different appreciation from ours, but genuine and it is reflected in their gardens, painting, sculpture, and needle-work.

They are extremely courteous and the courtesy does not stop at the front door as it so frequently does in other countries. Members of a family treat each other with respect. It is difficult for westerners to determine whether this courtesy is genuine or just habitual. Respect for the head of the house and for all superiors is emphasized from childhood. Manners, including formal bowing and scraping, involved methods of address, and flowery terms may also be more habit than the result of genuine feeling for other people. But whether their courtesy is genuine or purely formal it does give Japanese life a quiet charm.

Curious and courageous

The Japanese are loving parents and the children in Japanese homes are, within the limits of the father's purse, treated very well.

They have an immense amount of curiosity and have been skillful in adapting western techniques and machinery to their own needs. They are imitators, but selective imitators. And if they have not produced great inventors or scientists, their history, with its exclusion of all which has promoted research and science in the western world, must be remembered.

They have courage and determination. They can endure hardship and suffering for a long time

without outcry. But in moments of panic they scream and yell. Their women are taught never to cry in childbirth.

In their persons they are very clean, the hot bath being a daily ritual. Their cleanliness stops, however with the daily bath. They do not launder their clothes frequently. The housewife's housecleaning is decidedly on the sketchy side. So badly do the Japanese keep their homes that the police have to go into each district and force the residents to clean out the dirt and rubbish.

The women

While Japanese women occupy a position far below the men in the social scheme of things, they frequently exercise real influence behind the scenes. In the presence of men they are subdued and self-effacing. But many a Japanese husband, like his American counterpart, does not embark on any new venture without consulting his wife. In the home, the Japanese mother guides her son's development just as an American mother does. On the farms where the women work shoulder to shoulder with the men, the wife has achieved more equality than her city sister. The farmer-husband, even if he feels little affection for his wife, knows that if he does not show her some respect she will stop working for him and the farm will suffer.

But legally women are the servants of men. The Japanese boy is brought up to think of himself as lord and master and he orders his sisters and frequently his mother around. After marriage, when the wife is required to be chaste, the lordly male with his friends finds extra-curricular pleasure in the arms of a geisha or a prostitute without incurring any criticism.

The husband can divorce his wife with ease. But it is an almost impossible task for a wife to win her freedom.

All westerners agree that Japanese women are, as a rule, charming. Accustomed as western men are to dealing with women as equals, they find the respectful and solicitous attitude of the Japanese woman toward the lordly male very flattering. Their smallness of stature and figure, their delicate hands and fingers, their general appearance of fragility give them an appeal which is hard to resist.

Their hard lot

The life of women in Japan is not easy. From their childhood they are rigidly repressed and drilled in the excessive formal behavior to which



WOMEN WASHING THEIR HAIR

Chuban. Signed: Harunobu Ga. About 1766.

they must conform. All the love of their parents is showered on their brothers. There is little left over for them. They are a combination of nurse, cook, slavey, drudge, maid-of-all-work, and when they marry they merely trade the slavery of their father's home for that of their husband's.

Starved for affection, they blossom like flowers under kindness and many Americans, who are usually gentle and affectionate with women, fre-

quently wonder how such lovely women can produce such brutes of sons.

Lafcadio Hearn, the son of an Irish father and Greek mother, who married a Japanese woman and became a Japanese citizen, has given the world what is perhaps the best picture of Japanese life as seen through western eyes. His comment was that Japan was composed of two races — the men and the women.



TWO GEISHAS GOING OUT WITH A MAIDSERVANT

Oban. Series: Tosei Yuri Bijin Awase (Beauties of the Licensed Quarters of the Day.) Signed: Kiyonaga Ga. About 1786.

In conclusion

Summing up Fukuda-san, it might be said that he is governed by six basic ideas: unity, compromise, indirection, patience, persistence, and ruthlessness.

Unity includes his membership in a tight-knit group of which the emperor is the symbol, the center of national life, the "Son of Heaven" to whom he looks for all light and truth. Unity also includes his sense of belonging to a smaller group of which the family is the basis. Unity includes filial piety, reverence for and obedience to older relatives, superior officers, employers, and the nobility.

A second characteristic is compromise. Because the group, whether it be family, clan, business, Army, or Navy, is the basic unit in Japanese life, all decisions are group judgments, reached through compromise of individual opinions. This constantly creates situations where in moments of crisis, vital decisions are delayed. No individual can act. The group must meet, debate, and decide. In the meantime, precious time is lost.

This inability to make immediate decisions in moments of crisis is a source of great weakness. How it hampers efficient conduct of a war is illustrated in the situation which followed the Japanese conquest of Malaya and the Dutch East Indies. Two lines of advance were open to the Japanese — down to Australia or westward into India. British and American defenses were then feeble. Allied forces were in no position to counter-attack. The initiative rested with Japan, and success against either India or Australia would have been a crushing blow to our hopes.

Costly delay

But the Japanese dallied and delayed while we rushed forces to bolster our defenses. There was no one in Japan to step forward and say, "We shall attack India," or "We shall advance on Australia." The group running the country had to meet and argue and compromise. The final decision was a sort of half-hearted attack on both objectives with resultant failure. We simply cannot picture the British Prime Minister, the Soviet Premier, or the American President refusing to make an immediate decision in such a moment.

Compromise and adjustment of the individual's desires and opinions within the group has become the normal Japanese way of reaching a decision. And naturally it adds to the sense of frustration of the individual.

Indirection, a third common Japanese trait, results from language difficulties and the fact that Japanese practice rarely squares with their principles. The language is not designed for precise speech. As a result it is difficult even for two Japanese to agree on a common meaning. For a westerner and a Japanese to set down in a treaty, for example, words which mean the same thing to both, is almost impossible.

Because Japanese principles seem to mean certain things to us does not necessarily mean that they have the same significance to the Japanese. Consequently in western eyes the Japanese always seems to be acting indirectly and not in accordance with his declared intentions. This has, for Fukuda-san, no suggestion of hypocrisy.

Because the Fukuda-san must always compromise and move indirectly to achieve his end, because his life is a dawn-to-dusk struggle to earn a bare living, he learns patience and its companion virtue, persistence.

Finally, nothing must prevent his achievement of his aim and in its accomplishment he is prepared to be completely ruthless, free from any hindering feelings of pity, gentleness, or kindness.

What's he like, then?

Prior to Pearl Harbor many Americans made a mistake in underestimating the daring, the skill, and the fighting qualities of the Japanese. We paid heavily for this blunder. In the months which saw the Japanese sweeping through Asia and down the Dutch East Indies toward Australia many Americans switched to the other extreme and felt the Japanese were invincible.

Neither attitude was right. The Japanese are not to be despised nor are they to be timorously feared. They must be regarded as a solidly united, well trained, determined, people — a nation which once despised us as softies and weaklings, a people who believed they were gods while we were but mortal men — a country who believed it had a divine mission to rule the world.

How the Japanese will react to occupation is a puzzle.

Perhaps under new leadership, with years of training in individual expression and elimination of belief in his own or his emperor's divinity, Fukuda-san may turn out to be a pretty fair citizen.

Who knows?

JAPAN'S ECONOMY

FACT AND FICTION

Prior to Japan's treacherous attack on Pearl Harbor, many Americans were led to believe by astute Nipponese propaganda that the island empire was a "have-not" nation. Her writers wept bitter tears over Japan's miserable plight. She was, we were told, a rapidly growing nation, unable to feed her own people, without adequate natural resources. A hostile world had shut her out from the source of supplies she needed for her industry.

Japan, her apologists wept, must expand or perish.

While there is a thread of fact running through the entire case for Japanese aggression as proclaimed by her spokesmen, most of her arguments are, to use our expressive phrase, "phoney." In many ways Japan had manifold advantages over other nations which managed to trade and do business with other countries without resort to war.

The plain fact is that Japan deliberately manufactured a case for herself, fooled many good-hearted people in our own and other nations, and was thus able to embark on a ruthless and determined campaign of world conquest without arousing too much opposition among nations whose rights were not immediately affected.

One false excuse

Examination of some of Japan's "excuses" show how fraudulent they are. Japan, her spokesmen say, does not have enough room for her own people. As a matter of cold, hard fact, she has not even fully settled the island of Hokkaido, the most northerly of the four islands which make up the empire. That island has a population of less than 100 per square mile as compared with the average of 614 for the other three islands. The Japanese government has tried to get its people

to settle there but they refuse. It is too cold and unpleasant. The "hardy" Japanese do not like its rather bleak climate. But no nation which has not used up all the land within its own borders can justify invasion of another country.

The claim that Japan must assault other nations because her food supplies are inadequate is another lie. Japan grows enough food in her islands to supply 95 per cent of her needs. She is actually self-sufficient. Even the United States with its vast area must import some foods which it cannot grow.

Japan does lack some natural resources, but so does every other nation in the world. She has great resources of water for hydroelectric power. She has gold, silver, copper, coal, manganese. Her forests supply all types of timber. Her waters produce abundant fish, edible and commercially valuable seaweed, while her fishermen have ventured far into the ocean to take salmon, shark, and whale.

Shipping

She was able to build up an excellent merchant marine with ships rivalling the finest produced by European and American yards. She obtained assistance from the western world in building up modern manufacturing plants. Japan had successfully invaded the markets of the world with her cheap goods and was underselling British cotton goods, for example, in the Indian market.

One fact which Japan proclaimed was and is true — her people are poor, desperately poor. But it was not a cruel and heartless world which ground down the Japanese farmer or industrial worker. It was her own rulers who starved the Japanese people to build up a great war machine.

Americans will remember Goering's remark that the German people had to choose between "guns or butter." The same choice was open to Japan. The rulers of the country chose "guns" and, although Japan's trade boomed, her industry

日本の経済

grew, her farm production mounted, the people actually got poorer. All the profits were drained off into the pockets of a few big families or used by the Army and Navy to prepare for the war they had plotted for years.

Of course the nations of the world raised tariffs against the cheap Japanese products. But in spite of all the tariff barriers, the Japanese were rapidly sweeping up the Asiatic and South American markets when they threw it all away to go to war.

People work; others profit

The overworked Japanese farmer or factory employe has been told by his government that his miserable conditions are the result of the attempts of foreign nations to crush his country. His sacrifices are necessary, he believes, to enable Japan to free herself from outside interference. It's the bunk.

In spite of Japan's great industrial growth since 1930 when she threw her arms and munitions program into high gear, the vast majority of Japanese live in country towns and villages and make their living by farming. Statistics from the official Japanese sources indicate that as late as 1939 out of the 72,000,000 in Japan proper, more than 46,000,000 lived in rural communities as against 26,000,000 in cities.

The value of farm products is greater than any other type and more money is invested in farms than in any other kind of property. Japanese farming, however, is a sick industry and the 5,500,000 families — perhaps 30,000,000 people — engaged in it have been getting nowhere fast in recent years. Farming has paid a large part of the munitions bills through the heavy taxes levied each year. Japanese farm landlords pay out half their income in taxes and the small peasant owning an acre and a quarter pays 31 per cent of what he makes. This compares with

14 per cent paid by merchants and 18 per cent by manufacturers. The latter group have been getting a lot of their tax money back in the form of state subsidies.

Sick agriculture

To meet his heavy taxes the farmer has gone in debt head over heels. And this debt is carried at "loan shark" rates, half of the farmers paying as much as 20 per cent interest. Lots of the peasants, after paying a third of their income in taxes, have to hand over half of their earnings in interest, leaving about one-sixth of their income to meet all expenses.

The land has been passing out of the hands of individual families into the control of the landlords so that 3½ per cent of the total number of landlords own a quarter of all the acreage, and one-half of all the land is worked by tenant farmers. Japan is ripe for a sweeping land reform. But the docile peasant will never do it for himself.

The situation has been complicated further by gradual loss of soil fertility in spite of intensive use of fertilizer. The rains wash much of the soil away; the land is never given a rest but is forced to produce two and sometimes three crops a year. The rural population has increased, thanks to elimination of internal warfare and modern medicine. The loss of the silk markets of the world has deprived many Japanese families of an additional source of income.

"Farm" to the average American means the sweep of Iowa or Kansas prairies thick with stands of corn and wheat, the green acreage of smaller farms of the eastern seaboard, or the large areas in the west, reclaimed from the desert by irrigation. The average Japanese farm, one and a quarter acres in size, is pitifully small in comparison. Yet from these tiny plots, worked from dawn to sunset by every member of the

family, the Japanese produce their food. Much of Japan's mountainous and rocky countryside cannot be farmed. Every square inch of arable land is, therefore, used by thrifty Japanese. Only Hokkaido is not used to full capacity. Hokkaido will not yield rice, but other crops could be grown and herds of dairy cattle supported if the Japanese could be persuaded to live there.

Rice

Rice is the main crop of Japan as well as her main food. One half of all the farming land is given over to its cultivation. Two methods are in use — the upland where the rice is sown and harvested like any other grain and the lowland, or wet system, under which the rice shoots are transplanted, at a certain time, to paddies which are then flooded. This requires back-breaking work and even the tiniest children are used wherever possible to help out.

Rice is a government monopoly and its production and sale are closely regulated. As a result many farm families are too poor to buy the rice they produce and live on barley and fish.

Other crops in order of their importance are barley, wheat, rye, potatoes, sweet potatoes, soybeans, tobacco, tea, vegetables, fruit, pyrethrum, and peppermint. The raising of wheat in Japan is a costly, inefficient process. With other nations able to supply Japan with all the wheat she wanted cheaper than she could grow it herself, the government urged the Japanese to produce it as another part of her self-sufficiency program. Tobacco and salt are also government monopolies.

Lumber and silk

The poverty of the Japanese farmer, his unending toil, his ignorance not only of the outside world but of his own country have affected the nation tremendously. Mention has been made elsewhere of the radical ideas of the Japanese Army, both officers and men. This radicalism springs directly from the poverty of the farm families from which they came. They hate and despise the wealthy merchants, bankers, and industrialists. They see no reason why a retired general should live on a niggardly pension while the head of a store or factory retires in great luxury. They do not want to raise the standard of living on the farm. Poverty, they think, is good because it makes people work hard and produces obedient soldiers. But they want to take the wealth away from the "tycoons" and use it for Japan's war machine.

Japan's forests, covering some 50,000,000 acres, are mixed like those of the American eastern mountains. About one quarter of the trees are pine but the rest are of many varieties. Japanese forests have been carefully cultivated — as trees were cut, seedlings were planted. But the increased demand for charcoal has made it impossible to let the seedlings develop to the proper stage and year-old trees are being cut. Of the annual lumbering, about three-fifths is for building and furniture and two-fifths for charcoal or firewood.

The silk industry, which used the services of 1,700,000 people in feeding the silkworms and collecting the cocoons and many thousands more in the spinning and weaving of silk fabrics, has fallen on evil days. Once the United States bought four-fifths of all Japanese raw silk largely for women's underwear and stockings. But the foreign boycott of Japanese goods, the competition of rayon, the government's shifting of workers into war industry combined to shatter the business.

Its decline was felt most on the farms where many families eked out a few extra yen by cultivating the mulberry and feeding silkworms.

Fishing

In one field—fishing—the Japanese top the world. More people are engaged in fishing in Japan in proportion to the population than in any other country. Fish products were the third most important export in pre-war days. The fishing falls into two types—coastal and deep-sea—and, like everything else, is rigidly restricted by the government. The Japanese fishermen must get a license which specifies in what area he can fish and what kind of fish he can catch.

The Japanese developed to an amazing extent the floating cannery and whale oil factory by which the catch of fish, crabs, or whale, can be processed at once without losing fishing time while it is transported back to port. So effective were these modern methods that Americans feared that the annual salmon run up the west coast rivers would be wiped out. Whales became more and more scarce. These floating fish factories and the seagoing trawlers also provided the Japanese Navy with a handy way of taking soundings and of gathering other vital navigational information about the Aleutians and the Alaskan Coasts. (It is also believed that many of the Japanese fishing boats operating off the California and Mexican Coasts performed similar services for the Imperial Navy.)

A Japanese fisherman, Kokichi Mikimoto, developed a method of artificial pearl culture which for a time knocked the bottom out of the pearl market. A pearl is made by an oyster's forming a protective coat around a piece of sand or some other small object which gets inside its shell. In the past pearls have been a by-product of the shell industry. But Mikimoto after long study learned how to make oysters work for him. Millions are dredged up from their beds; a piece of fresh water mussel is inserted in each oyster's body and the wound cauterized. The oysters are then suspended in cages a few feet above the bottom of the ocean and tended and inspected regularly for seven years. A corps of 500 girls does the diving and hundreds of other employes are used in the laboratories maintained in connection with the work. About three out of every five oysters produce pearls and of these about a half of one per cent have commercial value.

But so many oysters were thus treated that the value of the marketable pearls was about \$2,000,000 annually.

Japan has minerals

Japan has little livestock—a few horned cattle, and pigs raised only to feed foreigners formerly resident in Japan. The number of horses has been a military secret for, while the average Japanese is crazy about horses, their upkeep is far beyond his means. What horses have been imported have been for the Army. Poultry, however, can be supported with little extra expenditure and almost every farm has a few chickens. Japan has developed good modern hatcheries.

Among the common Japanese complaints in recent years has been that she has been cut off from access to minerals she needed. But the fact is that until she was infected with the virus of world conquest, and went in for heavy industry, she not only had enough minerals for her own use but actually was a great exporter of minerals and metal products. She sold the rest of the world silver, gold, copper, and coal. The United States Navy for some years maintained a coaling station at Nagasaki and American experts helped introduce modern mining methods into Japan.

Japan began to feel the strain on her mineral resources during the first world war; when, in the late '20's, she began to arm herself for her Manchurian adventure, she had to begin imports. One reason for her seizure of Manchuria was to get free access to that country's iron and coal deposits. (Apparently it never occurred to her leaders that most nations are eager to sell their products.)

Coal, copper, and iron

Japan's annual coal production is trifling compared with ours—40,000,000 as against more than 600,000,000 tons. She is also hampered by the low grade of her coal; it will not make good coke which is essential in the steel industry. All the Japanese islands have copper deposits but her military demands required that she import. And she supplemented her iron ore from Manchuria with steel scrap bought in the United States until we shut her off. Her gold production amounted to about \$19,000,000 a year. Japan also has a limited amount of oil but has to import the vast majority of the amount she needed for her fleet, her planes, and her mechanized equipment.

Other mineral products include silver, iron pyrites, zinc, lead, and manganese and she makes aluminum from imported bauxite. About 435,000 workers are employed in mining activities of various kinds.

Shut off by the government during the years of seclusion from seafaring, the Japanese became great sailors in a hurry when their country "went modern" after 1853. Starting from scratch, with little background of ships and navigation, the Japanese became, by 1938, the third largest shipping nation in the world with a tonnage of 5,600,000. Her shipyards, aided by government money and copying and adapting the knowledge of ship construction western nations had built up slowly during centuries, turned out liners which were as good as any country's. Her ship lines dominated the Pacific and only in the north Atlantic was the Japanese merchant flag not prominent. Today, however, her proudest ships, taken over by the Army and Navy for transports or as airplane carriers, lie rusting at the bottom of the ocean—holed by our submarines, bombed by our planes, destroyed by our naval guns.

Railways

Japanese railways, built with great difficulty because of the mountainous terrain, total about 15,000 miles. This is twice the mileage of California, which is about the same size. The rails wind around the shoulders of mountains or tunnel through deep cuts. The government, which owns two-thirds of the trackage, started electrification of the main lines and today a considerable portion of the roads are hauled by excellent Japanese-built electric locomotives. Outstanding engineering feat is the seven-mile railroad tunnel connecting Shimonoseki on Honshu with Moji on Kyushu.

Strangely enough Japanese railroads haul more passengers than they do freight—the only country in the world where this situation exists. American and other nations' railroads make their money out of freight; the Japanese get their profit from commuters riding to and from work between the big cities and their suburbs.

Public utilities

The country is covered by a net-work of shallow, narrow canals, many of them centuries old, by which farm products are moved to the towns from the rural communities. Motor transport is a minor item in the Nipponese picture. The high cost of automobiles plus the excessive taxes imposed by the government have placed a car far beyond the means of the average family. Before the war out of every 200 privately owned automobiles in the world, only one was owned by a Japanese.

Virtually all the bus and trolley lines are government owned and operated.

The nation's great hydroelectric plants and distribution system are to a large extent owned by the government. Such utilities as are privately owned are under strict control.

Japan's government owned and operated communications system—telegraph, cable, telephone, and radio—is of modern type but lacking in the latest developments. Her system of cables linked her with the Asiatic mainland and, before the war, with the United States through the Guam cable.

"Tokyo Rose"

While most Americans can take a telephone in their stride, possession of a set makes a Japanese family the envy of the neighborhood and many Japanese print their phone number on their calling cards, giving them prestige over their less fortunate friends. There has always been a long waiting list for telephones and telephone numbers are bought and sold like a piece of valuable merchandise.

Japanese broadcasting stations are heard all over the Orient and the Pacific and "Tokyo Rose," an English-speaking Japanese girl radio announcer, is well known to all American troops in the south and central Pacific.

More than half a million Japanese earn their living working for the various transportation and communications companies which are owned almost entirely by either the government or the 15 big families which own Japan.

The fifteen families

The power of the 15 families is enormous. In no other country is such a huge proportion of a country's wealth owned by so few people. Prior to January 1943, these 15 companies controlled three-quarters of all business, financial, industrial, and commercial activity in the empire. At the opening of 1943, however, these holdings were "nationalized," according to official government statements. But it is probable that while the direction of the companies was taken over to permit their more efficient operation for war purposes, basic control remained in the hands of their original owners.

Ownership of the 15 is by combinations of descendants of the original family founder and groups of employes who became members of the family either by marriage or adoption. Ownership is tightly held by a little group in comparison with American corporations where ownership is divided among tens of thousands and sometimes millions of stockholders. The operation of the Japanese corporations is very similar to the old feudal system (described in the chapters on History and Government) with the head of the family corresponding to a daimio and his executives to the samurai. The employes have as much to say as did the heimin or common people under the daimios.

Gigantic sweatshop

The heads of Japanese business have been as greedy, as grasping, as ruthless in their treatment of their employes as were western industrialists in the opening days of the industrial revolution. Such concessions as they have made in the form of shorter hours, better wages, improved working conditions have resulted from public pressure. But the standards in Japan are still dismally low and through the giant sweat-shops which the Japanese operate they were able to pour an endless stream of cheap products into the world's markets.

The secret of Japanese success in business was a combination of large grants of government money, western techniques and machines, and oriental wage scales and working conditions. Until working conditions in Japan are placed on the same level as those of western nations and government aid to industry abolished, Japanese goods can be produced at a cost which no other modern nation can equal.

Japan's goods and services are sold to her people in a manner similar to ours. They have

big department stores and smaller specialty shops. There are tiny hole-in-the-wall merchants and in the villages the exchange of goods is even more primitive. The Japanese have middlemen or jobbers between the producer and the consumer as we do and have experienced the constant struggle of the latter two to get rid of the former.

A one-price country

Advertising on billboards, in the papers, and magazines is carried on with the frequent use of pretty girls to persuade customers to buy all types of products.

Under the strain of the Chinese War and later the World War, the Japanese government was compelled to adopt a program of price regulation to prevent runaway inflation. This has confirmed the natural tendency of the Japanese merchant to be a "one-price" man in comparison to the Chinese who loves to bargain and considers anyone who pays his asking price a chump.

To old and valued friends a Japanese merchant may occasionally give a discount, but as a rule the marked price is the actual selling price and bargaining is useless.

The 15 families of Japan are divided into the "Big Eight" and the "Little Seven" with some disagreement always present among observers as to which category some of the less influential may belong. We have long become accustomed to the "big names" in our industrial and commercial life—Rockefeller, Morgan, Mellon, du Pont, Edison, Ford, Chrysler, Douglas, Harriman, Gould, Hill, Duke, Reynolds, Ochs, Scripps-Howard, Sarnoff, and Bell. It is true that power in America has been at times concentrated in the hands of a few, a condition which the American people have corrected through legislation. It is also true that even at the height of their power, no one group of men ever completely dominated American life.

Who owns Japan?

The Japanese 15 families literally own Japan. The government is in debt to them through the banks and government bonds which they own; the peoples' security is protected by their life insurance; all Japanese wear the clothes these families make, and eat the food products they process.

The Japanese Army and Navy was fighting in their ships and planes, dressed in their uniforms, and firing their guns. Public opinion is formed by their newspapers, magazines, and radio stations. The movies are owned by the 15. The

metals come from their mines. The household furnishings and supplies come from their stores.

While a large part of Japan's public utilities are government owned, they really belong to the 15 families because they "own" the government. Their tremendous holdings of government bonds produces a situation where the profits from a government electric plant help pay the interest on the bonds which the 15 families own.

The Japanese people left feudalism under the shogun and daimios only to fall into the economic slavery of the 15 families.

Some familiar names

The "Big Eight" as commonly listed are composed of the following families: Mitsui, Mitsubishi,¹ Sumitomo, Yasuda, Kawasaki, Yamaguchi, Konoike, and Shibusawa. Americans familiar with types of Japanese planes will readily recognize some of this list—Mitsubishi and Kawasaki—the names of planes taken from their manufacturer just as we call our planes Douglasses or Boeings.

The Mitsui and Mitsubishi firms are titans among the giants for they control between them one-quarter of Japan's economic life. The Mitsuis, who were money-men for the shoguns as early as 1690, have vast holdings in banking, life insurance, trust, manufacturing, shipping, steel, and newspaper companies. Mitsubishi has gone in for heavy industry and transportation. It has scores of warehouses, trading, shipping, mining, banking, electric, trust, and real estate concerns on their string. The world famous N.Y.K. Steamship Line is a Mitsubishi affair.

The other families with the type of work in which they more or less specialize are the Sumitomos, mining and munitions; Yasudas, banking and insurance; Kawasakis, planes, ships, and steel mills; Yamaguchis and Konoikes, banking; and Shibusawas, planes.

The "Little Seven"—the Nomura, Okawa, Okura, Ishihara, Yamashita, Sanao, and Kuhara families—have large holdings in fuel production, oil, shipping, and heavy equipment production and while dwarfed by the Big Eight are enormous in comparison with the average American business or industrial concern.

Girl "apprentices"

These large establishments plus the smaller, independent outfits, employed in 1938 some 6,765,000 people. This figure does not include the house-

1. Mitsubishi is now only a trade name. The family which runs it is the Iwasaki family, but the name "Mitsubishi" is always used.



TRAINING THE "MASTER" RACE
Japanese girls learning to use sewing machines.

hold manufacturing units employing less than five persons, so that the total engaged full and part-time in production may be twice again as many.

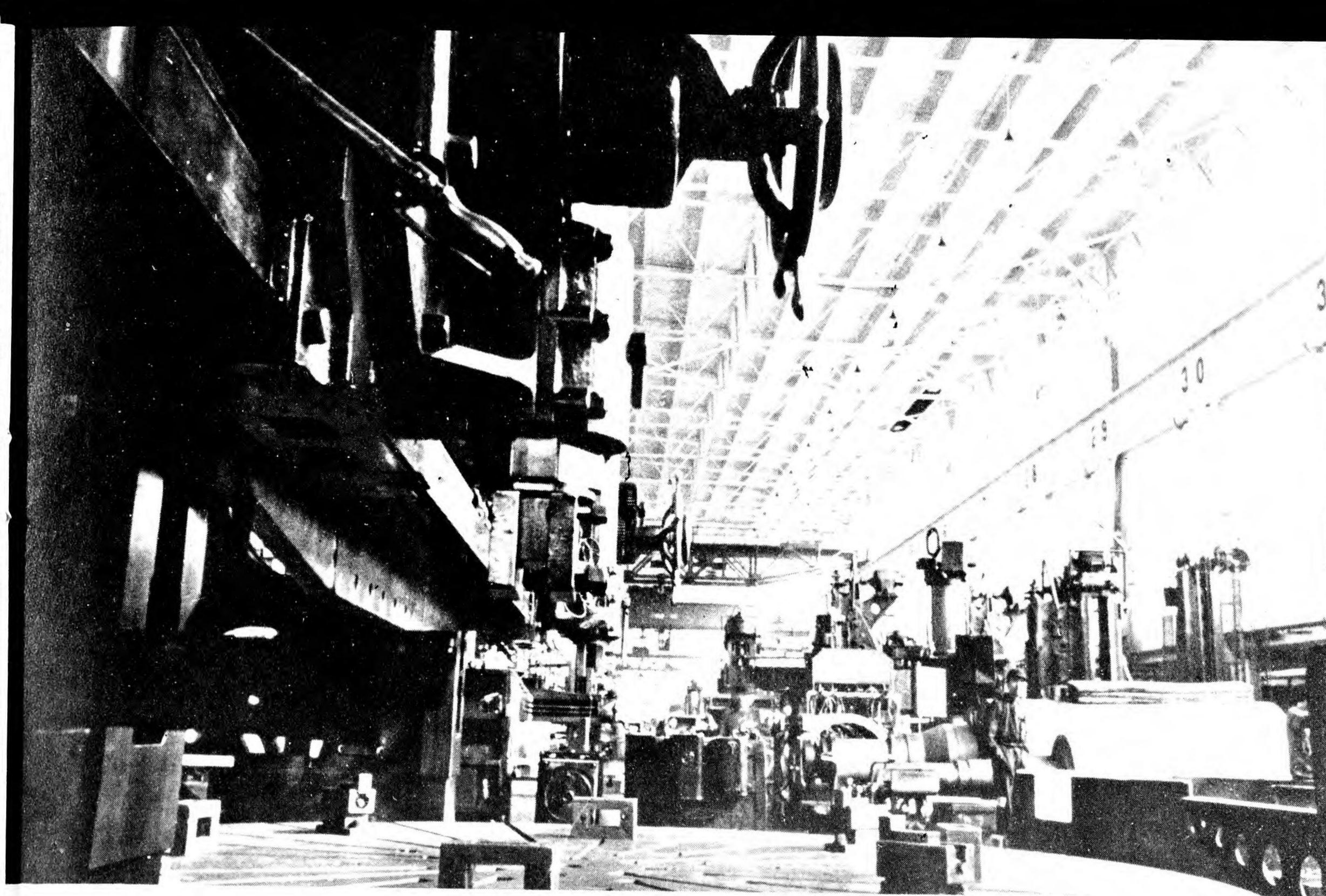
Japanese factories employ about 4,000,000, many of them the girls who are "apprenticed" by their farmer-fathers for a three-year stretch. They come to the factory at the age of 16 under a contract which binds them to the job. They are housed and fed in the factory, working long hours for what an American girl would consider a pittance. But having no expenses, they hoard their tiny wages as a dowry which they take home with them when they leave at 19 to marry.

Japan has always excelled in the production of textiles, adapting the skills learned in hundreds of years of hand-production to the power machinery of the 19th and 20th centuries. Among the few Japanese inventions is the Toyoda automatic loom which, the Japanese claim, is fully automatic and permits bigger production with fewer employes.

Heavy industry

Prior to Japan's assault on her neighbors, she had successfully invaded the Indian market, underselling the British products of the Lancashire mills with their own cotton goods. In 1937 Japan was producing more rayon than the United States. She has turned out vast quantities of silks,—pongee, crepe, satin, and damask—but she was never able to weave stockings or underwear which fitted American women. Hence she sold the United States her raw silk and our workers spun and wove it.

Her heavy industry, however, has consistently lagged behind the western world. Japan was hampered by lack of high-grade iron ore, good coking coal, and machine tools. In production of alloy steels, technicians say she was 20 years behind the United States. Particularly hampering was the lack of machine tools, the machines which produce other machines. Machine tools are very



HEAVY INDUSTRY IN CHERRY-BLOSSOM LAND
An electric engine plant.

expensive and, because they work with the greatest precision, long experience in their use is necessary.

Japanese heavy equipment is, therefore, generally good but subject to more rapid deterioration than American machines and as a rule less intricate. Japanese guns and equipment captured by our forces are considered by our ordnance men and engineers adequate but far from equaling our own. Their planes, however, are excellent although not as sturdy or as well-armed as ours. Japanese naval vessels have proved to be strong and well-built.

The influence of organized labor in Japan is trifling. The government has always been opposed to unions and the police have constantly interfered with Labor's activities. In addition, conditions in Japanese industry and commerce have made organization almost impossible. A large amount of small industrial work is carried on in

households; the textile mills are operated mainly by farm-girl apprentices who live in the factories until they return to the farms to marry after about three years' work.

The greatest influence of the working man was exerted at the close of the first World War when the rising price of rice angered labor until revolts broke out, and during the depression years of 1930-32. During that period communism made some headway among the industrial workers but was quickly stamped out by the secret police.

If ever the poverty-stricken, debt-ridden peasant and the overworked, underpaid city laborer had tired of being the slaves of the 15 families and a tyrannical governing clique and had united to overthrow them they could have made Japan a happy place in which to live.

But today it is a monstrous beehive in which nearly all the inhabitants work from dawn to dusk making honey which they never enjoy.

THE LAND OF THE CHERRY BLOSSOMS

The preceding chapters of this book might well be called "The Land of the Rising Sun." They have described the country, shown how it has been run, and for whose benefit, and discussed the economic foundations of the present war machine. While all these other things were going on, there arose what amounted to a cult of the artist, such a national worship of beauty for its own sake as has never been seen before.

When westerners first discovered Japan, they believed they had found a picturesque little country filled with a beauty-loving, gentle race of artists, and many continued to believe this until they were rudely awakened on December 7, 1941. Nor were these westerners entirely wrong, or rather, they were only half right.

When a person believes long enough and hard enough that he has certain characteristics, he is apt to assume them. So it is with a nation. The Japanese have thought of themselves so long as both warriors and lovers of beauty that they have become both. They do not believe that these traits are incompatible. The Land of the Rising Sun is also the Land of the Cherry Blossoms. To an outsider it often seems as if two nations existed side by side in Japan.

Cult of the artist

The growth of the cult of the artist is as important in understanding Japan as is the cult of bushido. Because Japanese culture springs from roots which are entirely different from our own, because the old is stronger in any culture than the new, because the Japanese are especially tradition-minded, and because the tastes of the Japanese artist and the Japanese man in the street are similar in a way that they seldom are in our world, the origins of Japanese culture are especially important.

Japan's cultural history can be briefly stated

as follows. From about the time of the birth of Christ until 1867 Japanese culture was essentially a model of what they thought was Chinese. After 1867, European and American culture was grafted on to this Chinese root to varying degrees. But in spite of all outside influence there remains a core of native Japanese culture.

There are several things to be noted in the Japanese borrowing of Chinese culture. In the first place, there has usually been a time lag between the appearance of something new in a foreign country and its adoption in Japan. The Japanese, therefore, often seemed to the Chinese to be a bunch of yokels on the fringe of civilization still living in the horse and buggy days. Even today in Japan, western furniture of the ugly Grand Rapids style of the early 1920's is considered to be the height of modernity.

More unfortunate has been the fact that in their enthusiasm for novelty the Japanese embraced the things of a foreign culture, without catching up with the ideas that lead up to, and lie behind, these things. It was easier for a Japanese courtier to adopt the images and style of Chinese poetry than to catch the spirit behind it. It was easier for Japan to copy the mechanics of representative government than for them to understand the ideas of democracy which are necessary to make representative government work.

Third-hand culture

It is no easy job for a country to copy the culture of another country. For centuries, Chinese culture came to Japan only through Korea, a country with which she was often at war. If second-hand culture is apt to bear little resemblance to the original, then third-hand culture is indeed a bastard affair. Even after fairly regular if hazardous communications were opened with China, Japanese writers and sculptors and architects tried to copy, not what they had seen in

櫻 花 の 國

China, but what someone else had seen and described to them. Imagine trying to build the Empire State building from a description of it in a magazine article written by a man who had heard about it from someone else.

For this reason, the success the Japanese had in their copying varied considerably. It was easy enough to copy the geometrical arrangement of Chinese cities, but although the Japanese sculptor could appreciate the beauty of a golden Buddha, it was a lot harder for him to copy it.

Buddhism is a special example in the Chinese cultural conquest of Japan. The emotional stimulus of Buddhism, which came to Japan in its Chinese, not its Indian form, was a great aid to learning in Japan. The sutras, the holy writings of Buddhism, were known for centuries only in Chinese, so Buddhist scholars had to learn that language. Buddhist monasteries, made wealthy by the gifts of the pious and the frightened, were great patrons of the arts. For that reason, art for Japan had for centuries a distinctly religious coloring. And, when the country was overrun by frequent civil wars, it was in the quiet of these monasteries that emperors, artists, sculptors, and writers could continue their work.

Different types of Buddhism had different effects on art. The later mystical sects such as Zen, which was enthusiastically adopted by the samurai, placed great emphasis on simplicity. Their art tended to be other-worldly, since the statues and pictures were supposed to suggest ideas to the beholder. Other sects encouraged rich vestments, elaborate temples and pagodas, and other visual appeals to the unenlightened.

China, the great model

The Japanese were never allowed to attach themselves securely to the stream of Chinese culture. Just as they would be catching up with the latest achievements, Japan would be thrown into

one of her periodic civil wars. Or the shoguns would halt all travel abroad, and the Japanese would be left to their own devices. Sometimes, during these periods of isolation, the Japanese would strike out on their own, developing their own variations on Chinese models. But then another wave of Chinese influence would engulf them, and they would again hasten to copy and import.

It is small wonder they did this. For a thousand years China was the greatest country in Asia; for a time, the greatest in the world. In administration, in art, in sculpture, in almost everything she surpassed anything that was truly Japanese. Even those who could not understand the beauties of Chinese art could appreciate the power of the Celestial Emperor whose writ ran from Manchuria to the borders of India, from the China Sea to beyond the mountains of Tibet and the deserts of Sinkiang. That was something that even the untutored Japanese warlords could understand. Japan had so little of her own that she received the offerings of China enthusiastically, almost making a religious cult out of their worship.

Indeed, the world has never seen such imitation. Here was a country which set out to copy in every detail another country, not through compulsion, but on its initiative. Or rather, the world has seen it only twice, once when the Japanese copied China, and once when they copied Europe and America.

Worship of beauty

There have been some distinctly Japanese developments of Chinese themes. Japanese water colors have brushwork that is unsurpassed. Their painting often shows activity and humor which is distinctly Japanese. The brutality and the curious code of ethics of the samurai are well illustrated in popular plays.

Most distinctive of all has been the Japanese tendency to make the worship of beauty a ritual. A frugal people living in a poor land, there is a stream of simplicity in Japanese life. It breaks down at times, but it is always there. So beauty was enshrined, put on a pedestal, and pure aesthetics, without any trappings, became the ideal. The superiority and strangeness of Chinese culture, coming from the outside, made it resemble a gift from the gods, coming from heaven itself. It did not have the familiarity which comes with close association. The Japanese simply hadn't grown up with it.

But this worship of sheer beauty has its weakness. Chinese culture in Japan was never the property of the masses of the people except in a very diluted form. Rather, it was the preserve of the nobles, especially the old court nobility. While the rest of Japan fought, they remained aloof, writing elegant poems and thinking suitably ethereal thoughts. Such a culture tends to become too arty. It places emphasis upon dexterity in playing with old themes and modes rather than developing anything living and contemporary.

Language troubles

One of the biggest difficulties the Japanese have encountered in growing up has been their language and writing. Language has two basic forms—spoken and written. In the development of man the spoken word has always come long before the written. We moderns, who take the ability to write in our stride, forget what a marvelously convenient thing it is to be able to "talk" by means of a letter to somebody who is not present. Yet today in odd corners of the world there are savage tribes who have never learned how to put their speech in writing.

From their earliest days as a people, centuries before the time of Christ, the Japanese had a spoken language. It was simple as are all languages of primitive peoples. They had words for the things of everyday life—for house or stone or sun or water. They had hardly any words for ideas such as time or love or fear. And they had no way of conveying information to each other except by speech.

Not until about the 5th century after Christ did the Japanese begin to learn how to write. And it was the Chinese who taught them. While the Japanese were worrying out a meager living on their islands, Chinese civilization had progressed amazingly. The Chinese had developed art and literature and architecture and government to a very advanced stage. Their grandeur dazzled the

simple Japanese who fell in love with the Chinese way of doing things and determined to copy them.

The Chinese language was imported

On the advice of Korean visitors to Japan, a Chinese named Wani was hired in 405. He was skilled in writing and reading the Chinese classics and his arrival marked the official adoption of the Chinese written language and its use for official purposes. It meant the beginning of records and registers and edicts and orders, all necessary for the spread of a centralized government. It created a class of literates competing with the military families for prestige. It made possible the more rapid absorption of Chinese culture, a culture bound up with the written word. It made possible the introduction of a new religion and philosophy, Buddhism, which could hardly have been transferred by medium of speech alone.

At first their scholars and other intelligent men learned only Chinese and studied Chinese texts. The Japanese language was scorned and neglected. These early Japanese found, as has every one else who has studied the language, that Chinese is an extremely difficult and complicated tongue. It is very different from English. We have an alphabet, a group of 26 signs which stand for certain sounds. We tie these signs up together and read them to get joined sounds which we call words. And we assign to the words certain meanings.

The Chinese language

The Chinese language, however, consists of an immense number of signs called "characters" which stand for words. And their words are only one syllable long. The Chinese do not put endings on their words as we do to show that we mean more than one thing when we add "s," or to show that the action is passed when we add "ed."

The Chinese blithely use the same character for a word whether it is a noun, verb, adjective, or adverb. The difference can be shown by our word "think." As a noun it's "thought," as a verb, "think," "thinking," "thought," as an adjective, "thoughtful" and as an adverb "thoughtfully." In Chinese one character stands for all these English words and the reader has to decide from its position in the sentence and the general idea of the sentence what meaning to give it.

Chinese words originally were "picture words" or ideographs. They literally drew a picture of the thing they were describing and the picture became the character for that word. Hence

they drew a tree and the drawing became the character for tree. And if they drew two trees it meant "forest." But as Chinese developed, the picture-meaning disappeared and today Chinese characters stand primarily for sounds. A Chinese character always stands for the same word. But the same word may have many meanings. We have the same thing in our language. Our word "fast" is an example in these sentences: "He ran fast." "He was tied fast." "He fasted during Lent." "He led a fast life."

Pity the poor scholars

The early Japanese scholars struggled with Chinese, or rather the bastard language that they meant to be Chinese, and they loved it because Chinese represented to them all that was civilized. But it became necessary for them to write Japanese. They had to write Japanese names of persons and places for which there were no characters in Chinese. Every writer wanted to have his works read; writings which were intended to reach beyond the small group of scholars and nobles who knew Chinese would have to be written in Japanese. Because everything Chinese had so much prestige, these scholars tried to adapt Chinese writing to their own language rather than invent a completely new system of writing of their own. And here they really ran into trouble. Chinese was, as noted, made up of one-syllable words without any endings to show whether they were noun or verb, singular or plural, actor or acted upon. Japanese words had always more than one syllable and the language was full of word endings, connectives, prepositions, and other forms.

The Japanese trying to express Japanese by use of Chinese characters could do one of two things. He could take Chinese characters and assign them to Japanese words which meant the same thing. Or he could take Chinese characters for sounds and use them to produce the same sounds in Japanese.

A borrowed system

Had the Japanese decided on one system or the other, their language today would have been easier to handle. But what they did was to combine the two. When they wanted to write a Japanese word for which there was no Chinese equivalent they took the Chinese characters with sounds like the Japanese syllables and strung them together. Thus, if they wanted to write the name of the Japanese god Izanagi, they broke the Jap-

anese word up into the syllables I-ZA-NA-GI and used Chinese characters which had those sounds. A Chinese could read this but it wouldn't make any sense to him. When the Japanese did this they were doing exactly what the Chinese had done when they translated the Sanskrit Buddhist scriptures into Chinese and had to find a way of representing Indian words and names and ideas for which there was no Chinese equivalent.

But the Japanese also took over a lot of Chinese characters for words and assigned them to Japanese words which had an entirely different sound but which had the same meaning. The reader of Japanese was then constantly bothered by the problem of whether the character he saw before him was to be given its Chinese sound with Japanese meaning or its Chinese meaning with Japanese sound.

It would have been more logical for the Japanese to have used the characters simply as symbols for sounds, but there were two reasons why this was not done. In the first place, since the characters were imported gradually over the course of centuries during which time the Chinese themselves used different sounds for the same character, there was no agreement as to what sound should be assigned to each character. And there was no one in Japan to make an arbitrary assignment of sounds. In the second place, it was much easier to write a Japanese word of four syllables by one character which had the same meaning than to write the word by four characters which had the same sound.

More trouble

Japanese was very limited in the number of words it had and as the Japanese civilization developed and as they became interested in ideas as well as things, they simply borrowed Chinese words wholesale. Here again they ran into trouble because the Chinese word might have a lot of meanings developed through the years. It is, therefore, always difficult to know which Chinese meaning was assigned to the word when the Japanese borrowed it.

So today we find the character for the Chinese word "sheng" which means "to grow," "fresh," "to live," and "a disciple" among other meanings, standing for the Japanese words *umu* (to give birth to), *haeru* (grow), *ikiru* (alive) and twenty other meanings.

Later, a few words from other languages were borrowed, such as *biru* from the English word "beer," but most borrowings for the compound words of modern science have been from

Chinese, just as in English we have made such words as "electricity" or "automobile" from Latin or Greek.

An effort to simplify Japanese was made in the 11th century by Buddhist scholars who reduced Japanese to fifty basic sounds and assigned abbreviated symbols called *kana* to each. Japanese can be written by these *kana* alone but it is hard to read. These *kana* are used in three ways to fill in blanks where there are no characters. First, they are used for foreign names for which there are no characters. Their second use is to show word endings. Thus, to write the word "eating," a Japanese will write a Chinese character which has the meaning "eat" and then spell out "i-n-g" after it in *kana*.

A SNAFU writing

The third use of the *kana* illustrates the weakness of the whole system of writing. This is their use beside the character to indicate what sound should be given to it so that its meaning can be worked out. Thus, newspapers publish right beside the Chinese characters standing for Japanese words the *kana* sounds of these same words so that the reader can get an idea what the news is about. A great English student of the Japanese language says: "One hesitates for an epithet to describe a system of writing which is so complex that it needs the aid of another system to explain it. As a practical instrument it is surely without inferiors."

It must always be remembered that, even for the well-educated Japanese, it is almost impossible to be absolutely sure of the meaning of any text, modern as well as ancient. And that much of what westerners think is deceit or cunning or secretiveness among the Japanese is simply the result of their virtual inability to express themselves clearly even in their own language.

If this discussion of the growth of the Japanese language is confusing, it has fulfilled at least one purpose. For Japanese is a confusing language.

They wrote in Chinese

Though the introduction of writing into Japan profoundly influenced her development, it was a long time before its effects were clearly visible. Two hundred years after the official adoption of Chinese script the first Japanese book appeared. Such writing as was done in the 5th and 6th centuries in the form of accounts, registers, and an occasional dispatch to a foreign court was

the work of hired Chinese or Korean scribes. It is easier to read Chinese than to write it and a few scholars under foreign tutors did learn to read the religious works of Confucius in Chinese. The nobles felt that it was simpler to hire foreign scholars just as they would hire painters, weavers, and men skilled in any other craft. It was only when reading and writing was seen to be the vehicle for a new religion and a new political philosophy that it became essential to the ruling classes.

Japanese literature

The first book to appear in Japanese was the *Kojiki* or "Record of Ancient Manners," completed in 712. It is a sort of saga, telling of the heavenly beginnings of the Japanese race, the story of creation, and the succession of the emperors and the events of their reigns. This work was written in Japanese using Chinese characters phonetically. Although of historical interest, it has little literary value; its dull and cumbersome mixture of history and mythology was written to enhance the prestige of the emperor. The next book was the *Nihon-Shoki* or "Chronicles of Japan," written in 720. It was completely Chinese in style and embodied Chinese traditions and philosophy.

Early Japanese poetry died out and was replaced by verse which copied the Chinese. The first of these was the *Manyōshū* or "Collection of a Myriad Leaves," which appeared in 760. It was refined and polished, and set the form which all Japanese poetry has followed ever since. This poetry is written either in three lines of 5, 7, 5 syllables or in five lines of 5, 7, 5, 7, 7 syllables. The Chinese only laughed at the attempts of the Japanese to imitate their poetry. Chinese poetry has rhymes, a great variety of metres, and a complicated system of parallelisms. Since the Japanese ignored all of these, their lack of success is not surprising.

But although poorly done, imitation of Chinese poetry was a craze. The chronicles, completely divorced from the rough and tumble of the outside world, report such momentous events as "A great wind broke down two trees in the Southern Park. They turned into pheasants" or "The emperor gave a winding-water party and caused scholars to compose verses." These winding-water parties were the type of poetical binges that the court nobles loved. The guests would lie along a stream. A cup of wine would be floated down the stream, and as the cup passed each guest would take a drink and compose a verse in the Chinese manner.

Poetic etiquette

Everyone sought distinction as a poet, from the emperor down to the minor courtiers, and an official, languishing in a distant and dull province, might be promoted because of a well-turned stanza. Happy indeed was the man who even met a real Chinese poet in his dreams.

Another favorite pastime was writing linked verses. The host would write the first line of a poem, and then all the guests would vie with each other to produce a suitable second line. An elaborate set of rules and reference books were made for this curious game, for everything had to be done strictly according to Hoyle.

Three factors tended to encourage the growth of a native Japanese literature. First, there was the invention of the *kana*, described earlier. Second, in 894, it was decided to send no more emissaries to China, and the Japanese were thrown on their own. Finally, while the wits of Japanese men were befuddled trying to imitate Chinese books and second-hand Chinese ideas, the Japanese women were under no such handicap. Chinese was looked upon as a language for men only; the women were neither repressed nor weighed down by this yoke of Chinese learning.

They were held in high esteem in court circles, for any aristocratic lady might become the mistress of the emperor and the mother of a prince, and, within the limits of a formal etiquette, they could give free reign to their fancies and emotions. To them, Japanese was a living language. For this reason, some of the best literature of the period was written in Japanese by women.

Women writers

Japanese society was not made up entirely of sober male philosophers and gay female diarists. Profound study of the Confucian classics requires a dry and lugubrious nature which is scarce among Japanese. By far the most popular works among the nobles were volumes of elegant extracts from Chinese poetry and a mildly improper little romance called "The Cavern of Disporting Fairies." But their poems were little more than mechanical exercise on well-worn themes—the sad sound of the wind in the pines, the brevity of life, the beauty of a moon-lit temple.

Probably the only great Japanese literature is the "Tale of Genji" written by a court lady, Murasaki Shikibu, between 1008 and 1020. Written in Japanese, it describes to perfection the precious, arty, little world of the court. Here is seen a society quick to criticise a weak stroke of

the brush, a faulty line of verse, a discordant color, an ungraceful movement, or a secret love affair discovered. Murasaki's peers and peeresses are sentimentally aware of the sadness of this dew-like fleeting world, but unconcerned with its problems; they are prone to a gentle melancholy, ready to enjoy each fleeting moment, but quite without any interest in any outlook different from their own. They are great connoisseurs of emotion and judges of etiquette and ceremonies.

These ceremonies played a great part in court life. Copying as exactly as possible the rules of the Chinese court, solemn imperial edicts fixed the colors of each official's robe, the length of his sword, and how deeply he must bow to whom.

Such was Japanese literature until the opening of Japan to the west in 1867, a few frivolous stories and a mass of bad imitations of the Chinese. Since 1867, there has been a craze for translations of European or American literature, but the results have not always been good. Bad translators have had an alarming tendency to "improve" Shakespeare, Dante, and Thomas Hardy by making Hamlet a melancholy daimyo, Purgatory a Buddhist or Shinto country, and Hardy a puppet-master leading his toys over dreary Japanese marshes. During the 1920's, Russian literature was avidly copied, and the native sentimentality of Japanese novelists was transformed into a despair imported from the Russian steppes. Even the proletarian novel has had some copiers among the few Japanese radicals who could find a publisher. One can only guess what Japanese translators have done with "Gone with the Wind."

Japanese drama

One of the few distinctly Japanese contributions during the long period of imitation of the Chinese has been in the form of the drama. This drama takes two forms, the classical or lyrical drama, the *No*, and the popular plays, the *Kabuki*.

The *No* had their origin in an early form of rhythmic posturing to the sound of music. Gradually, mimicry was added to help tell a story. The *No* are very stylized, each performer belonging to one of the schools founded by some early star performer. The dialogue is composed of fragments of familiar verse woven into narrative or lyrical passages. The types of costumes are rigidly prescribed, and music is arranged to follow the movements of the actors. The play proceeds until it ends, not in a telling speech, but in a tableau or dramatic posture. To an American, the *No* are apt to seem too conventional, too set, too restrained and lacking in vitality.



鳥居清長画

The popular drama

This certainly can not be said for the kabuki. The popularity of these plays was assured by the improvements made in the puppet shows which still have great popularity. Since actresses were not allowed, and since boy-actors got into so much trouble, the little wooden dolls were a safer investment for theatrical managers. Puppets were made which were amazingly life-like and men of letters put their best efforts into writing plays for them, plays which were more to popular taste than the formal No. Even today, the stiff and jerky movement of actors on the Japanese stage shows the influence of the puppet shows they are copying.

Some of the plays were devoted to erotic themes, which they treated with considerable license, while others developed edifying ethical themes of the times, bushido and loyalty and filial piety. An example of this is in the famous play of the Forty-Seven Ronin. The typical play had its plot in the clash of some natural emotion, love, passion, or friendship, with the dictates of society. Sword-play and heroics were much in demand. Two lovers agree to die together. He "takes up his dagger and stabs her. She falls back with a groan and he twists the weapon till her limbs squirm. Another thrust, and the agony is upon her. Again he twists and twists the dagger. Her eyes grown dim, she draws her last earthly breath, and enters the Dark Road." Broadway would laugh it off the stage.

The theatre is largely traditional in Japan. People go again and again to see the same plays just like a Shakespeare lover in America. The idea of the Oriental theatre is more like that of a picnic; the people know the play and they come to see old friends and chat.

Japanese music

Most Americans will not like the music of Japan. In it, emphasis is placed upon the beat rather than upon the tune, the existence of which most Americans will doubt. The instruments used are assorted gongs, cymbals, flutes, the *samisen* or three stringed banjo. Some of the younger Japanese are as hep to American jazz as any addict.

Education

Japanese literature, whether under Chinese or Western influence, shows very little difference in quality; it's not so hot. But Japanese education has made great progress, and the people are read-

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ing more, if not better, books.

The first school in Japan was established about the year 650, and the first university, at Nara, was founded about fifty years later, with schools of ethics, law, history, and mathematics. Although a few private schools were endowed by nobles, the University of Kyoto, founded in 794, was the center of education. Here were schools of the Chinese classics, calligraphy, history, law, etiquette, arithmetic, composition, medicine, herbalism, shampooing, divination, almanac-making, and languages. But this was all aimed at educating the nobles, making them fit for high office and high society. Gradually, schools for the sons of the samurai and of wealthy merchants were opened, and so education remained until 1871.

In that year, a public school system modeled on the French was set up. Because every child between the ages of six and twelve was required to attend school, there is practically no illiteracy. After elementary school, a child may attend a trade school or a middle school for five years. To induce children to go to trade or a middle school, the authorities allow them to cut off one of the two years of compulsory military training. But there are not nearly enough of these schools, and only about 10% of the qualified can attend. This is followed by a three-year high school (equivalent to our college), with a waiver of all military service until the age of 28, and the right to hold any public office. There are also seven imperial universities and sixteen private universities. But although there is insufficient higher education in Japan, an elementary education is open to all.

In their adaptation of Chinese culture, the Japanese fared better in the applied arts—sculpture, painting, ceramics—than in literature and the drama.

Japanese sculpture

Japanese sculpture began with the introduction of Buddhism, and it has remained essentially religious ever since. Early statues tended to be heavy and impassive, following Chinese models, and showing in wood and bronze, the favorite Japanese media, the technique of stone. Gradually, these stiff figures were softened and, by the 8th century, even violent energy was instilled in them, often giving them a grotesque appearance.

Power and strength characterize the sculpture of this age, with a tendency to combine realism and idealism. The new sects of mystic Buddhism, *Tendai* and *Shingon*, which appeared in the late 8th and 9th centuries, greatly encouraged sculpture and many learned priests and talented



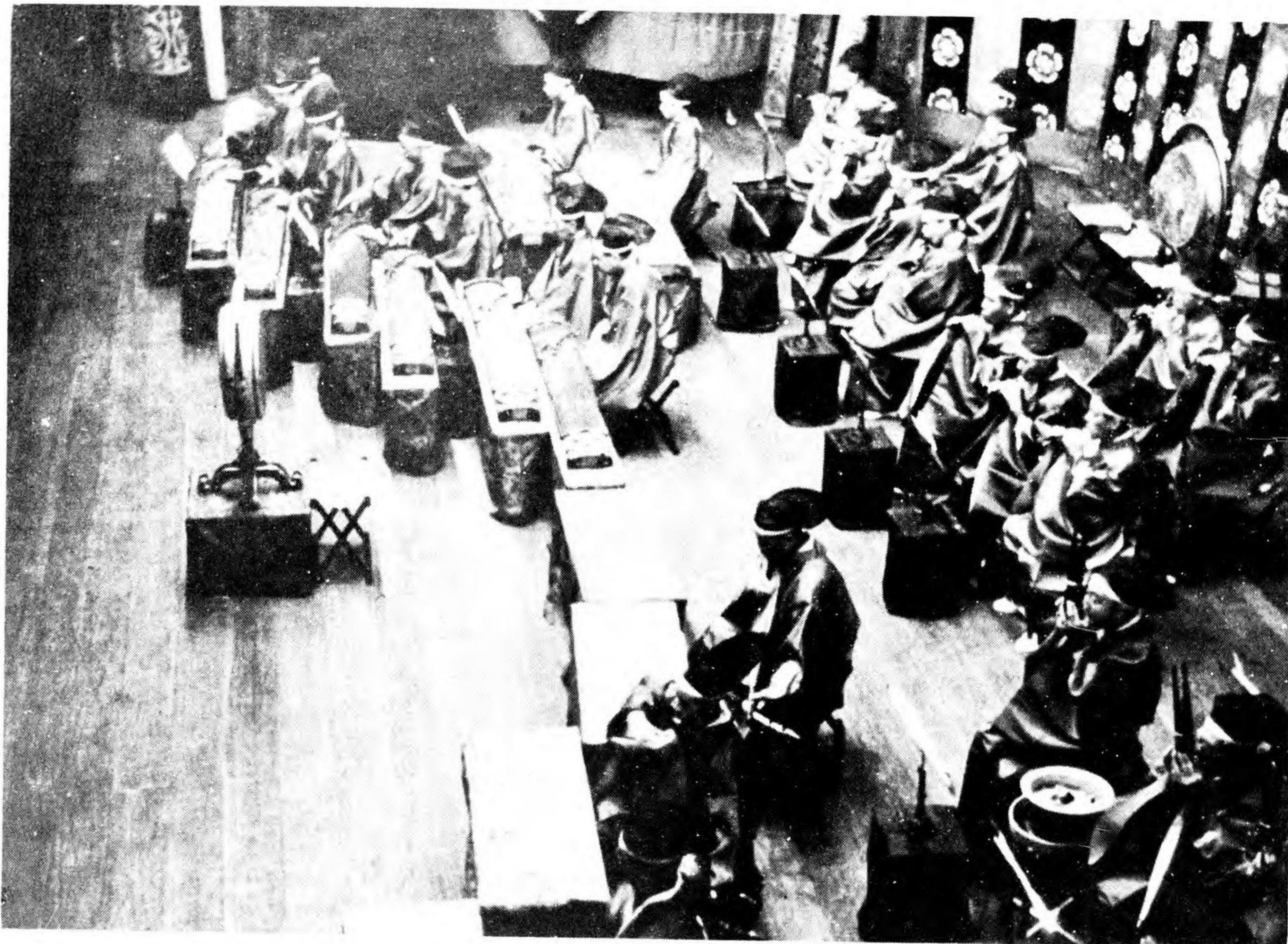
鳥居清長画

PUPPET MAN

Painted by Torii Kiyonaga in 1777, it illustrates a popular entertainment. See also similar painting on opposite page.

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JAPANESE
PRIMA DONNA
This actress
wears the
mask and
costume of
the classic
No drama,
perfected
in the 14th
century.



THE EMPEROR'S PHILHARMONIC
This court orchestra plays 1000-year old music for Hirohito.

sculptors devoted themselves to producing dieties modeled on the sutras. These statues are bold and deep-cut, and are characterized by a dignity befitting gods who were supposed to represent ideas.

In the 10th and 11th centuries, a more national style was evolved. The face became fuller, with narrow benevolent eyes, the robes became more elegant, the proportions were more natural. But by the 12th century, the work became weak and effeminate, with too much detail, too much gold leaf and painting, too much elegance. Gradually, the statues lost their look of austere gods and became more showy.

Japanese sculpture ever since has followed these same lines, modifications of earlier Chinese styles. Some western influence has been felt in bronze, marble, and clay, but wood carving remains essentially traditional.

Japanese pottery

The Japanese long avoided using much pottery, preferring lacquer, but gradually they learned from the Koreans many of the secrets of the famous Chinese potters. The art of enameling on porcelain was learned by a Japanese potter from a Chinese ship-master in the 17th century. Although the manufacturing of porcelain had been practiced in Japan for several centuries before, all clay was imported until deposits were found in the Arita district of Hizen in the 17th century. Although much of this pottery was highly prized by the early Dutch traders, it was patterned on Chinese lines, and the highest ambition of the Japanese potter was to make porcelain which would be mistaken for Ming ware. Some of the painting on the porcelain is charming; a few blossoms, a floral medallion, a tiger and bam-

boos, or a hedge with birds. Modern Japanese pottery made for export is usually overloaded with ornament and does not represent true Japanese taste, which requires that a piece of pottery be made strictly to serve its useful purpose and decorated in a style appropriate to its form and use.

Lacquer

Lacquer-ware has always been popular in Japan, where its use was learned from China about the 6th century. Chinese lacquer is noted for its brilliant colors, while the Japanese have been especially adept at producing gold and black ware. It is made by covering a thin wooden or metal shell with many layers of lacquer, which comes from the sap of a tree. Often a painted design, bits of gold and silver leaf, shell, or semi-precious gems are incorporated in the design. It is used not only on tables, screens, and temple utensils, but also on cups, plates, and other household articles. Modern lacquer work is almost entirely mass produced, and usually lacks the artistic merit of earlier work.

The tea ceremony

Pottery and lacquer work, as well as the other arts, received a great impetus with the fad of the Tea Ceremony. Perhaps nothing is so typical of the Japanese worship of pure art as this formality. In a small bare room, which must be four and a half mats (about nine feet) square, tea is prepared and drunk according to rigidly prescribed rules. The cup must be held just so, the host must be in exactly such-and-such a position as he pours in the hot water, and so on. After sipping the tea in three and a half sips, the guests gravely discuss the artistic merits of some object of art, one of the utensils they are using, the rich lights in the glaze of the bowl, a single effortless-seeming picture on the wall, a poem, or an arrangement of flowers. Beginning under the influence of the Zen Buddhists as the calm enjoyment of art, it has since degenerated into a formality. Remnants of this simplicity are still found in Japan, where a host will hang only two or three of his prized pictures on the wall at a time, changing them for new ones to match the seasons. To exhibit them all at once would be the height of poor taste. Similar to the tea ceremony is the incense party, where guests come to sniff beatifically some rare new incense.

Architecture

Primitive Japanese buildings were of the form known as "primaevael palace construction." They were built of poles held together with pegs or vines, and covered with a thatch roof. An example of this ancient style is still found in some Shinto shrines, especially the Imperial Shrine at Ise, which is rebuilt every twenty years, exactly the same to the minutest detail. Architectural development was hindered by the custom of changing the capital at the death of each emperor.

In 710, the new capital of Nara was built. By this time, Chinese architecture was all the rage. The Golden Hall of the Horyuji Monastery, built in the 7th century, is probably the oldest wooden building in the world. It is a two-storied building, with great wooden columns, and a gracefully curved, tiled, double roof. Although somewhat crude in detail, its proportions give it an air of grace.

When the influence of Tang China was felt in the middle of the 8th century, architecture became more elaborate. Symbolic of this is the Todaiji or Great Eastern Monastery at Nara, completed about 750. Situated in the center of a large compound two miles square, little of it remains, but contemporary accounts describe its exterior painted with red oxide of lead, the brilliant colors of the interior, the red pillars, and the roof of green tiles.

The esoteric Buddhist sects of the late 8th and 9th centuries, Shingon and Tendai, built monasteries on the tops of hills, as the tenets of these sects required, and attempts were made to make them blend into the landscape. Even Shinto architecture lost its primitive simplicity and adopted the curved roof.

More imitation of China

In 794 the capital was moved from the barely completed Nara to Heian, the modern Kyoto. Why the capital was moved is somewhat of a mystery, but the emperor probably wanted to get out from under the thumb of the powerful monks. The new "Capital of Peace and Tranquility" was laid out, like Nara, in the geometrical pattern of Chinese cities. It formed a rectangle measuring three and a half miles from north to south and about three miles from east to west, surrounded by a moat, and symmetrically divided by broad roads into

squares which in their turn were subdivided by narrow roads. In the north center of the city was an enclosure which housed the imperial apartments.

On the whole the city must have been lacking in grandeur for, apart from a few great palaces, an observer would see only a flat expanse of shingled roofs. But on closer examination he would have found, as one still finds in Japanese towns that give a first impression of drabness, many charming details: pleasant courtyards, glimpses of neat gardens, the tiled roofs of temples, the red gates of a shrine. It was a city of wooden structures, great and small.

The most magnificent of all was the Daigoku-den or Great Hall of State. Standing on a stone platform and guarded by red lacquered balustrades, it consisted of a hall 170 feet long by 50 feet wide, under a roof supported by fifty-two pillars. The whole was painted red, and the roof was of blue tile. In the center of the hall stood the Imperial Throne on a raised platform under a canopy surmounted by golden phoenixes. Other buildings were the Hogaku-den or Hall of Rich Pleasures, where ceremonial banquets were held, and the Butoku-den or Hall of Military Virtue, near which was the parade ground and enclosures for equestrian games and archery.

Vivid color schemes

Within the imperial enclosure were the Shishin-den or Purple Dragon Hall, a ceremonial pavilion, and the Seiryō-den or Pure-Cool Hall, containing the emperor's living apartment and rooms for the use of the empress and his concubines. Nearby was the Naishidokoro, a small apartment in which was enshrined the Sacred Mirror. To the north lay the Forbidden Interior where lived the empress and the imperial concubines, with apartments for the ladies-in-waiting, named after the trees in the courtyards, the Pear Chamber, the Wistaria Chamber, the Plum Chamber, and so on.

The red pillars, the blue tiles, the white plaster, the green lattices, the gold characters on black tablets, the tubs of flowering trees, all were doubtless set off by the restrained simplicity of spacious halls and bare courtyards. Architecturally the effect must have been one of cold and severe beauty rather than of magnificence. Although satisfying the rigid artistic standards of the day, it lacked the warm qualities of exuberance and splendor. For there has always been in

Japanese life a persistent strain of simplicity and frugality which has tended to prevent too much ornamentation.

In the second half of the 9th century intercourse between Japan and China was interrupted, and native taste was given a chance to develop and select. Grace and finish were imparted to architectural detail; to the roof was given a gentle sweep; to the interior, a richer but more subdued tone. Gradually, this richness tended to weaken into over-ornamentation. In domestic architecture, a style copied from imperial residences became popular. It consisted of spacious separate apartments connected by galleries, with a garden with a big pond in the center laid out on the southern side. The Phoenix Hall of the Byodoin of Uji, decorated inside and out with deliberate elegance, illustrates the merging of palace and temple architecture.

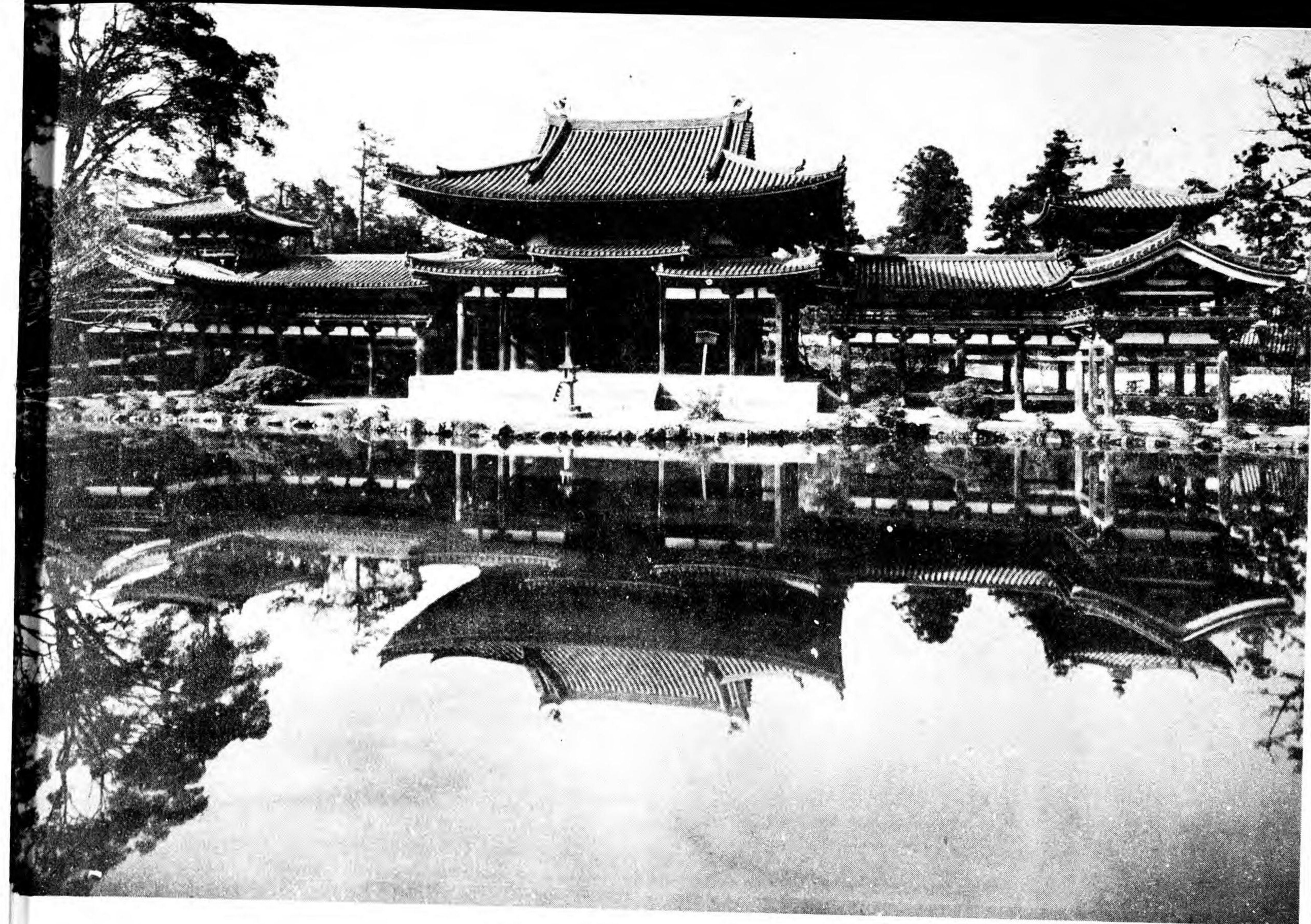
Tea houses

The 12th century brought a second wave of Chinese influence. This was also the period marked by the rise of the Zen Buddhists. In the Zen style, interiors were either plain or colored with the utmost simplicity. More light was admitted into the house, and two charming features of the modern house appeared: the *tokonoma* (a recess for paintings and flowers) and shelves for ornaments. For the military aristocrats, a military style was evolved with an encircling stone wall, solid gates, and quarters for guards. These castles, reminiscent of those in Europe, were built with an eye to resisting earthquakes.

A greater triumph was the development of the *chaseki*, a pavilion for use in the tea ceremony. Each owner wanted a tea house that varied somewhat from all the others, yet one which followed the strict canons of simplicity and grace.

In the 16th century for the first time lay buildings were built which surpassed temples in splendor.

Another nationalist period began when the Tokugawa shoguns isolated Japan in 1603. It was a period of peace and wealth. A deliberate effort was made to overwhelm the eye with splendor. A gate in Kyoto is called *Higurashi* or Livelong Day because a whole day can be spent studying its amazing detail. The spirit of the age is shown in the mausoleums built over the bones of the shoguns which may still be seen at Nikko. They have a complicated system of roofs, and are lacquered within and without and profusely decorated. The elaborate palaces of the shoguns may still be seen at Kyoto.



THE PHOENIX HALL OF THE BYODOIN, KYOTO
Named from its supposed resemblance to a flying phoenix, this 11th century pavilion is supposed to portray a Buddhist paradise.

Modern homes

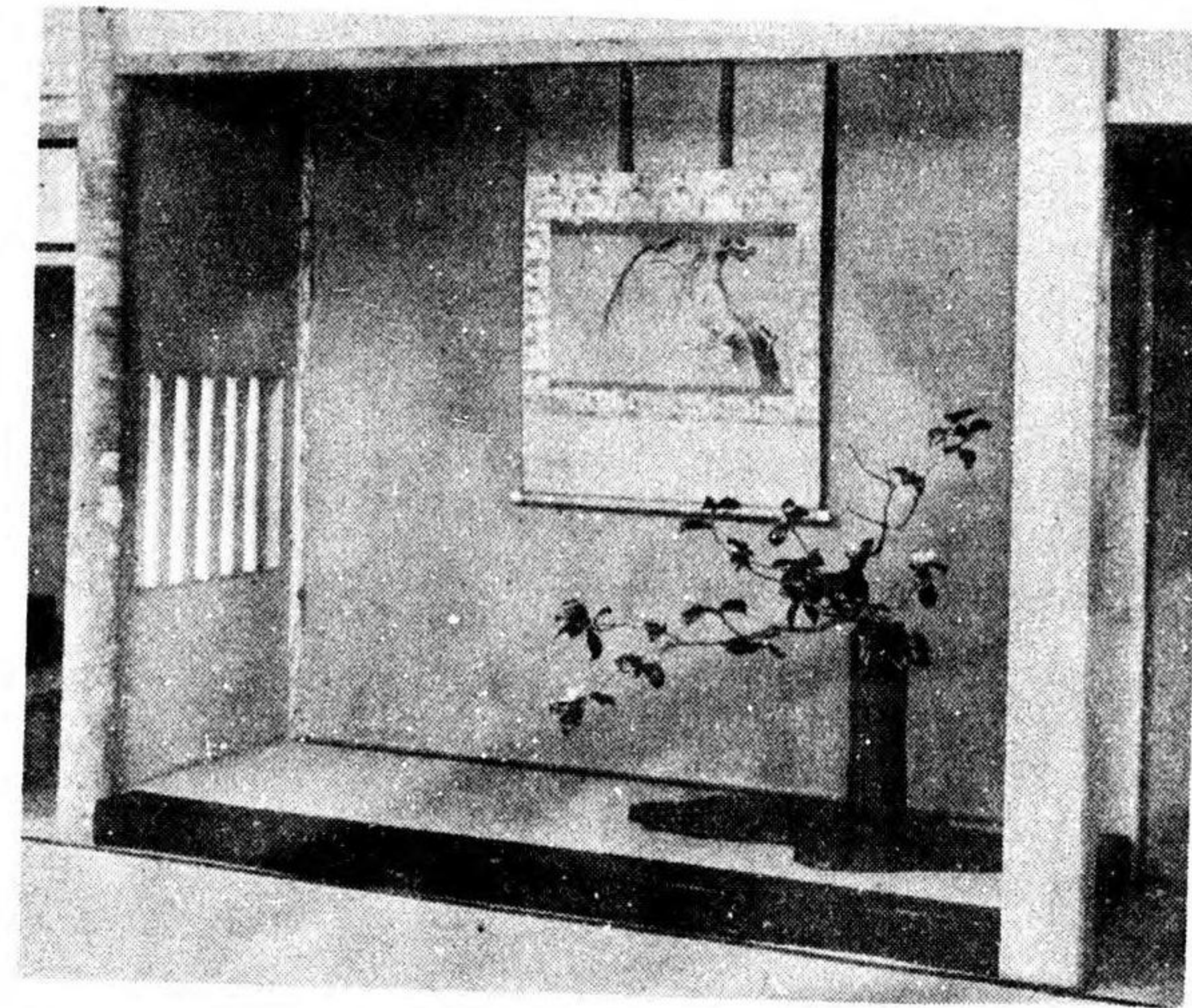
It was during this period that the modern dwelling house style evolved. It is of one or two stories, roofed with grey tile, or, in the country, with thatch. The floor is covered with closely fitting mats two inches thick, measuring three feet by six feet, the size of the rooms being computed by the number of mats in them. The house is divided into rooms by a number of sliding screens which can be changed around as the need arises. Light is admitted by paper-covered lattices. At night the house is closely shuttered by wooden panels running in grooves on the outside. It is

now usual for middle-class houses to have one room furnished in what they fondly imagine is western style. The whole interior remains simple and refined, but the Japanese see nothing incongruous in having a single bare unshaded light bulb hanging down from the center of the room.

In general, western architecture has been adopted for public building. Frank Lloyd Wright, the American architect, was hired to build the famous earthquake-proof Imperial Hotel in Tokyo. Some attempts have been made to reconcile native wood-construction with western stone, brick, and concrete, without much success.



JAPANESE LOVE OF NATURE
"Water Powl," painted by Kankan,
pseudonym of Tani Buncho.



FLOWER ARRANGEMENT
The willow-tree on the wall-scroll
and the arrangement of camellias are
carefully prepared to suggest spring.

Japanese gardens

The art of gardening came to Japan from China, and really became a craze from about the 14th century. People demanded two things of their gardens: Individuality and *shibumi*. *Shibumi* is an unassuming quality in which refinement underlies a commonplace appearance, appreciable only by cultivated taste. In time, gardening came to be considered an exacting art, with certain limits for each type. Religious significance was given to the position of a miniature hill, and a philosophic principle was supposed to be represented by the curve of a high-arched bridge. There are two general types of gardens: *tsukiyama* (artificial hills) and *hira-niwa* (level gardens). Each of these is in turn divided into different classes according to degrees of elaboration. Some of these were subtly laid out so that the eye would travel effortlessly from the foreground, to the miniature mountains, to the real landscape in the background. Some water gardens are without water, gravel and sand being used to suggest the presence of water. There was one style for literary men, very simple and small, and another, called *roji* or dew-ground, for a tea house.

At present, Japanese gardens try to combine simplicity and naturalism. A pine tree mustn't be placed where no self-respecting pine tree would

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grow naturally, and the eye must not be overwhelmed with a profusion of flowers. One garden expert describes the aim of the garden expert as "emphasizing the charm of restraint, and of beauty so concealed that it may be discovered individually."

Love of nature

The Japanese have always loved nature, especially nature in miniature. They like best an artificial arrangement that looks natural. Even Mt. Fuji looks like a stage set. Flower arrangement is a much cultivated art among Japanese girls who will spend hours making a simple arrangement. Parties are organized among friends to visit the parks and view the Seven Grasses of Autumn or the chrysanthemum show where huge blooms, so large they rest on cardboard collars, have been carefully trimmed so that each petal is too-perfect. Westerners should not laugh at their mania for flowers, remembering the time in Holland when a financial panic was brought on by a national mania for buying rare tulip bulbs.

The Japanese regard calligraphy as a fine art. They have developed penmanship to the same high standards and hold it in the same regard that our great-grandparents chafed for a fine copper-plate script. The Japanese write with a brush, using a cake of ink. Under the influence of the Chinese, they paid great attention to the different styles of handwriting. For example, a poem about war must be written in bold flowing brush strokes, while a love poem must be written in a delicate hand. When Chinese influence was at its height, a weak brush stroke was as much criticised as the loss of a battle.

Painting

The emphasis which the Japanese have placed upon calligraphy is reflected in their painting. Early Japanese painting was copied from the Chinese, and reflected the same full and rounded faces, the same suavity of demeanour, and the same costumes and background. Starting originally as a religious art, it soon became secular, and flowers and samurai replaced Buddhas as subjects. Hereditary schools of artists were founded, and when a famous painter had no children, he adopted a younger artist to carry on his name and style. *Emakimono* or picture scrolls of the middle ages illustrated military romances or religious themes. Portrait painting was much in vogue.

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EXQUISITE BRUSHWORK: BAMBOO AND ROCKS
Hirose Daizan, the painter, wrote the
poem on the left side: "The breeze
brings the fragrance of young bamboo
leaves; the rocks are wrapped in misty
fog; my spirit is in peace."

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SUSAKI: NEW YEAR'S SUNRISE AFTER SNOW. Oban. Series: Toto Meisho. About 1831.

FULL MOON AT TAKANAWA. Oban. Series: Toto Meisho. About 1831.



By the 15th century, emphasis shifted to the small swift ink sketch of a sprig of blossoms, a bird poised on a reed, a glimpse of a mountain through the mist, a sage absorbed in thought. Realism was not desired; what the great artists, Sesshu, Soga Shunbun, the three Amis, wanted was to evoke in the spectator's mind the idea of the thing painted, not the thing itself.

Several characteristics are apparent in all Japanese painting. For one thing, it ignores the shadows cast by nature. It attempts no effect of depth, and so it often seems to us to have a flat, playing-card look. Blank space is as much a factor of the design as the lines of the brush. In this they are much like many of our modern painters and, indeed, in the late 19th century, Japanese painting had an immense vogue among the more advanced artists of the day such as Whistler. What the Japanese artist aims to do is to suggest the entire picture by a few essential strokes. He concentrates on life, movement, character, but always with an eye to decorative effect.

The materials used by the artists have a great effect upon their style. A favorite medium is Chinese ink which yields shades from the richest deepest black to a light grey wash. Water colors to which fish oil or rice paste are added are also popular. Most painting is done on silk or on very porous paper.

Subject matter and style vary with the strength of Chinese influence. Where this influence is strong, the pictures are small, fastidious, "arty," and delicate. Where the native influence is strong, the painting tends to be humorous, colorful, and active. Some of their caricatures have almost a Gallic humor, while many 17th century street scenes resemble comic strips.

Western influence has been little felt. A few artists have begun to paint in oils, but the delicate brushwork that the Japanese prize so highly has retained its prestige, appearing in surprising beauty on many of the cheap geegaws which the Japanese exported. Painting is still the best of the Japanese arts.

The two faces of Japan

In Japanese culture, two spirits are always seen, the spirit of the warrior and the spirit of the artist. Compare the painting of a boistrous street scene and the delicate strokes of a sprig of wisteria. Compare the violent popular drama and the studied mannerisms of the No. Compare the stone castles and the precise arrangement of a garden. Compare Hara-kiri with the Tea Ceremony.

If the spirit of the artist can conquer, then Japan can take her place among the peace-loving nations of the world.



HORNED OWL AND PINE TREE WITH THE NEW MOON
Chu-Tanzakn.



HARES GAZING AT THE FULL MOON

KOREA

LAND OF THE MORNING CALM

Many years ago there flourished a tiny Asiatic kingdom called Koryo. From it came the country we today call Korea. To the Japanese usurpers it's Chosen, but the Koreans themselves call it Chosun, "The Land of the Morning Calm." Such a name suggests an exotic, peaceful Shangri-La, far from the turbulent stream of history. Lovely the country may be, with its blue Diamond Mountains and picturesque temples, but peaceful, seldom.

Bordered as it is by Russian Siberia on the north, by Manchuria and China to the west, and with the Japanese homeland only 120 miles across the water to the east, Korea has been both a bridge and a buffer between these larger and stronger neighbors. As a cultural bridge between Asia and Japan, she was the means of bringing Chinese civilization to savage Japan, but as the buffer between powerful neighbors Korea has often been the battleground of powerful and foreign rivals with little to say about her own fate.

A windy beginning

As with most old countries, history and mythology are hopelessly interwoven in the earliest records of Korea. The story goes that a divine being, seeking to become human or at least to enjoy human pleasures, came to earth and breathed upon a virgin sitting by a stream. The son she bore from this windy union was Tangun, who taught the wild people of the country the rudiments of civilization. The dynasty which he started is supposed to have ruled from 2333 B.C. to 1122 B.C. when the Chinese sage, Kija, came with his followers and founded a kingdom with its capital at Pyengyang. The 42 kings of the Kija dynasty which ruled until 193 B.C. welded all northern Korea into a strong state.

At the end of this dynasty, the country broke up into small states, each striving for mastery over the others. In the south were Mahan, Pyonhon and Chinhan, probably peopled by relatives of the early Yamato race of Japan. In 57 B.C. these tiny kingdoms united to form a new kingdom, Silla, with its capital at Kyongju. With Chinese aid, Silla gradually united the whole peninsula and the Land of the Morning Calm enjoyed an era of prosperity. This period was marked by the introduction of Chinese civilization which followed the Buddhist monks, who gained an immediate and numerous following. From the peninsula the faith crossed over to Japan, followed by other Chinese ideas and culture. For centuries, Korean culture was to follow Chinese models slavishly, only gradually developing its own derivative culture. Under the rule of Silla, literature and art made great progress; in fact, the government became so engrossed in the ways of peace that it fell an easy victim to its first foe.

Enter the Mongols

This was one of Silla's generals, Wanggun, whose successful revolt in 918 A.D. marked the beginning of the new Koryo dynasty with its capital at Songdo. This state, which was completely dominated by Buddhist priests, was in its turn overthrown in 1231 by Khublai Khan's Mongol hordes, tribes of tough fighters who came on shaggy ponies from the region beyond the Amur River. The Khan forced the Koreans to furnish a fleet for his projected invasion of Japan, but after two disastrous attempts, the Golden Horde turned westward to invade Europe, leaving Korea to recover as best it could.

In 1392 a general named Yi drove off the Japanese pirates who were ravaging the coasts, seized the government, and established the Yi dynasty which lasted down to modern times.

朝鮮

Buddhism was banned, internal order restored, and a rebirth of Korean culture began. Printing by moveable type was developed in Korea 50 years before it was "discovered" in Europe; a simplified alphabet was invented to replace the difficult Chinese characters; fine astronomical instruments were made; and a whole new literature was published.

This renaissance was rudely interrupted when, in 1592, the Japanese under Hideyoshi invaded the country with an army of 300,000 men armed with matchlock muskets, something new to the Koreans. This threat was met by the Korean admiral, Yishuansin, who invented an iron-clad ship that the Japanese could neither burn nor board. With a fleet of these "tortoises" he destroyed the Japanese ships at Chinhae Bay. At this the Koreans took heart and, with Chinese help, drove the Japanese from the country.

The Manchus come, too

Korea had hardly recovered from this devastating war when the Manchus invaded the country in 1627. But, like the Mongols, the Manchus soon departed, concentrating on the conquest of China. They never imposed the pig-tail or the distinctive Manchu dress on the Koreans as they did upon the Chinese. When the Manchu ambassadors came to receive tribute, they were not allowed to enter the Korean capital but were met outside the gates, receiving the tribute as a gift from the autonomous Korean king. Intercourse with China was allowed, but the country was closed to Europeans and Americans, earning it the nickname of "The Hermit Kingdom."

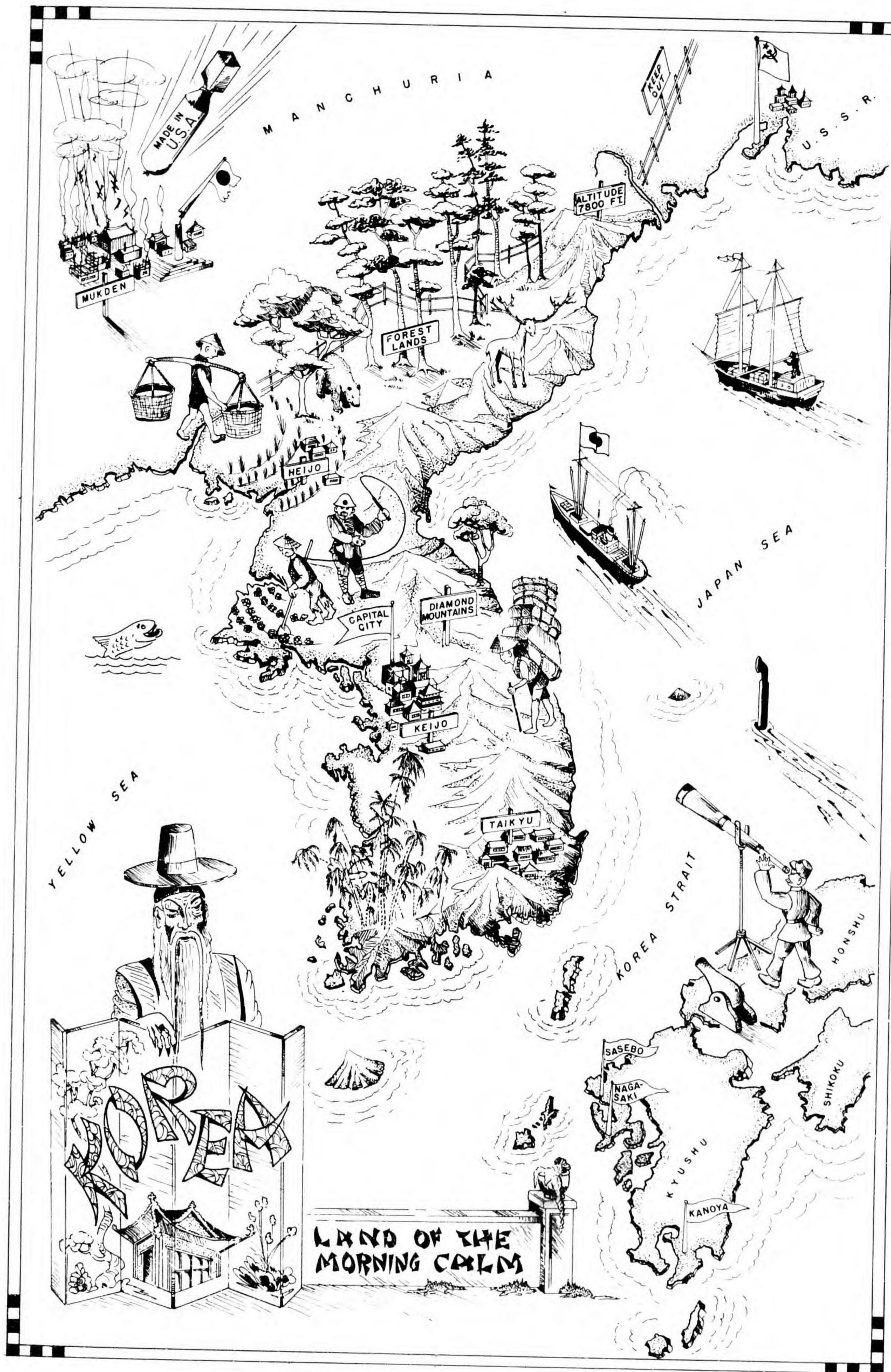
Foreigners were looked upon with a mixture of fear and contempt. When several Catholic missionaries refused to leave the country, where they were rapidly gaining converts, anti-foreign feeling ran high and they were massacred. A French landing party which came to avenge them

was severely handled. In 1871, the American government sent Admiral Rogers to open up Korea as Perry had opened Japan. Through a misunderstanding his ships were fired upon by the heavily fortified island of Kangwha, which the Americans captured only after enough of a fight to persuade them to leave Korea alone. It was left to Japan, herself a recent "openee," to open Korea by a treaty in 1876. America followed in 1882 with a treaty promising to give Korea diplomatic support if her independence were threatened.

Internal trouble

While these diplomatic maneuvers were under way to bring Korea into the modern world, the powers were fishing in her troubled internal politics to gain control. Two great families, the Yi's and the Min's, were the Korean Hatfields and the McCoys. The Yi faction, blood relatives of the king, were led by the ex-regent, Prince Taiwun, who played on the anti-foreign sentiments of the country to regain his former power. The Min family, led by the Queen, believed that Korea must adopt western ideas to become a strong and independent country. The king was weak and easily moved by threats from the Yi's, but he really loved the queen and was dominated by her strong character. The Japanese supported the Yi's. As a result the Japanese legation was attacked in 1882 by a mob which included Korean soldiers and again in 1884, when Chinese troops participated. For China, too, was reasserting her ancient claim to suzerainty over Korea through her ambassador, Yuan Shi-Kai, who later became the first president of the Chinese Republic. But he met with no success; the Koreans wanted to be boss in their own house.

Even under such disturbed conditions the Koreans were able to make progress in adapting their country to western ways. American and



British advisers organized Korean finances so that the public debt was paid off and the groundwork for future improvements laid.

But Korea's neighbors did not want a strong independent Korea. In 1894, Japan was ready to try out her new arms against unprepared China. A pretext was found when Chinese troops crossed the Korean border in the pursuit of bandits. Loudly proclaiming that they were coming to "liberate" Korea, the Japanese occupied the country and soundly whipped the Chinese, while the European powers and America, bound by treaty to aid Korea, did nothing.

An ambassador kills a queen

Feeling secure, Japan proceeded to demand a voice in Korean government that would have meant the end of independence. The Queen, unmoved by Japanese threats, bribes, or diplomacy, led the fight against this demand. Thereupon, with samurai chivalry, the Japanese Ambassador, Viscount Miura, had the Queen assassinated by a group of hired murderers, surrounded the king with a puppet cabinet, and issued an edict degrading the dead Queen to the status of a prostitute. The king was confined to his palace where, fearing poison, he ate only food which came in a locked box from an American. Finally the king fled to the Russian legation where he was courteously received, something the Japanese have never forgotten.

Public opinion, aroused against the Japanese, reached a fever pitch when a Japanese court of inquiry acquitted Viscount Miura for "lack of sufficient evidence." Japanese troops were withdrawn but the Koreans never forgot or forgave Miura's crime. Nor did the Japanese forget that their policy of deceit, murder, and treachery had almost paid off.

A few years of comparative peace followed during which the country was led by a handful of liberals who had formed an organization known as the Independence Club. But these men were primarily intellectuals and lacked the physical force necessary to govern an unruly country; they were forced to flee and the country settled back into a welter of intrigue and crime, fostered by Japan and Russia.

The U. S. lets Korea down

When, in 1904, the Russo-Japanese War broke out, Japanese troops occupied the country after promising to respect Korean independence. As the war progressed, however, it became in-

creasingly evident that they had other plans. At the treaty of Portsmouth, President Theodore Roosevelt ignored Korean demands for independence and assured Japan that America would look favorably upon her continued occupation of Korea. As a result, on November 17, 1905, Marquis Ito and General Hasegawa, accompanied by an armed guard, broke into the Korean palace and, after threatening each of the ministers separately, made them sign a treaty establishing a Japanese protectorate which amounted to actual rule.

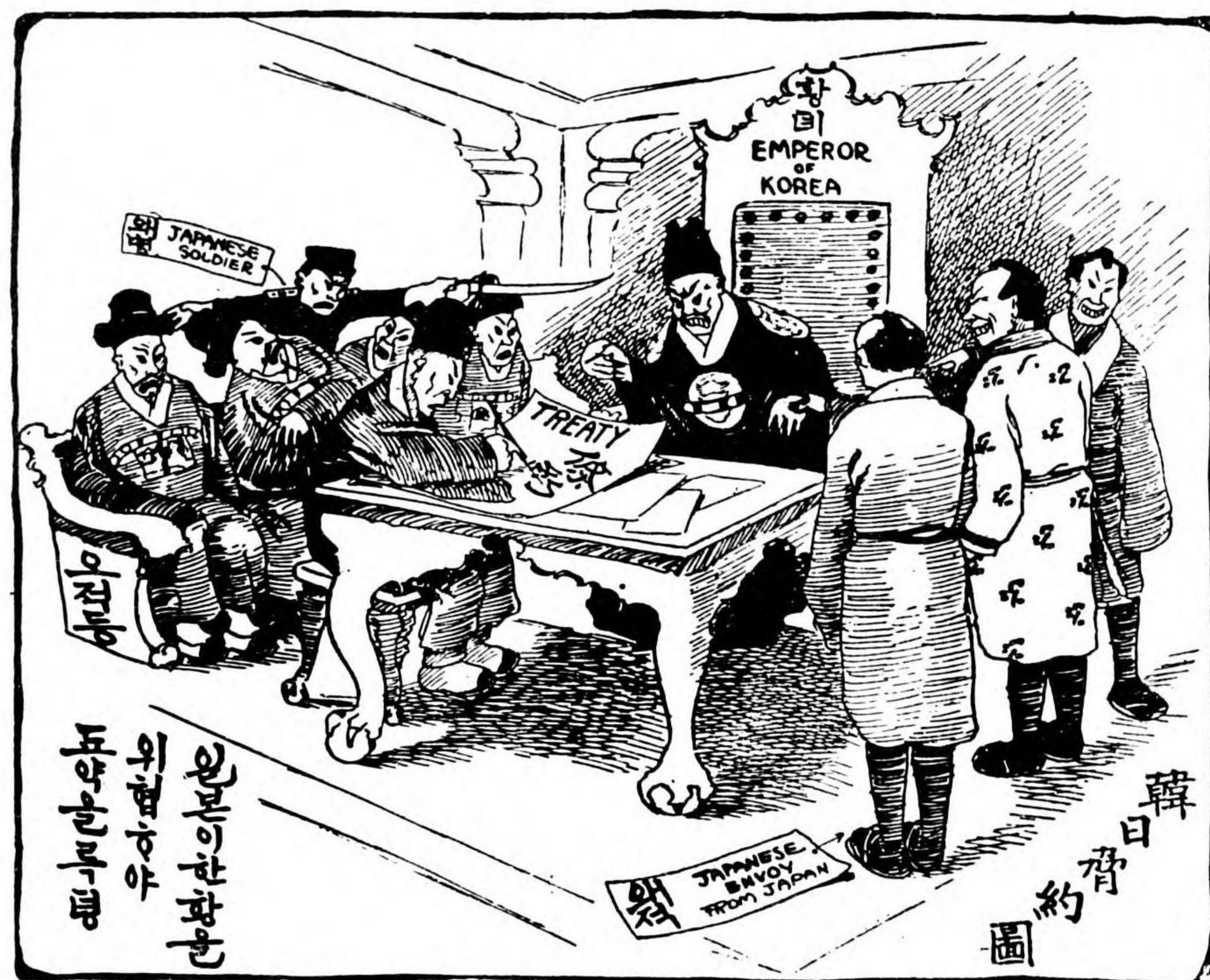
Japanese carpet-baggers swarmed into the country and the Koreans were powerless to stop their depredations. Viscount Tanaka, envoy of the Japanese emperor, even asked for the celebrated pagoda at P'ungdok as a souvenir; when he was refused, he sent soldiers to dismantle it and ship it to Japan. In 1907, the Korean emperor was forced to abdicate and his even more incompetent son was placed upon the throne. The small Korean army was disbanded after several years of stubborn guerilla warfare.

Japan takes over

In 1910, the Japanese secured the abdication of the emperor and the Yi Dynasty, after ruling 518 years, retired as pensioners of the little "monkey-men" of Japan. Under the governor-generalship of General Terauchi the rights of the Koreans were ignored. Land in the towns and in the country was seized and given to Japanese without compensation to the Korean owners. Roads were built with forced Korean labor and the entire country was turned into a reservoir of raw materials for Japan.

Under such conditions it is little wonder that approximately 1,000,000 Koreans emigrated to Siberia and Manchuria, while most of those who remained were little better than slaves on the land they once had owned. Every Korean who managed to retain some wealth was forced to employ a Japanese fiscal agent who had the veto power over any expenditure. In order to keep up the pretense that they were maintaining order, the Japanese police faked an attempt on the life of the governor-general and punished horribly hundreds of innocent Koreans.

At the end of World War I the Koreans were fired by President Wilson's promise of self-determination to all peoples; hopes of liberty ran high. A general uprising of all the Korean people would have been a major disaster for Japan and, if it had given way to violence would have alienated world opinion. Under the influence of Chris-



"COOPERATION" - JAPANESE STYLE
A Korean cartoon, published in 1905, protesting against their loss of independence.

tian Koreans cooperating with men of all religions, a peaceful demonstration was planned to attract world opinion and appeal to Japanese chivalry. Representatives of the people met at the capital on March 1, 1919 to read a declaration of independence which was quietly presented to the Japanese authorities. The signers of the declaration then called the police and gave themselves up. Throughout the country there were peaceful demonstrations by thousands of Koreans.

The reaction of the Japanese was instantaneous and typical. Panic-stricken by a totally unfounded fear of a general massacre and wholly unable to appreciate the peaceful intentions of these proponents of liberty, they attacked the Koreans with unbridled ferocity, torturing and killing indiscriminately regardless of complicity.

Government in exile

This answer to their peaceful demonstration stung the Koreans into activity. New leaders arose to replace the martyrs; a provisional government was set up at Shanghai with Dr. Syng-

man Rhee, an American-educated Christian, as first president. Support for this government was received from Koreans in Siberia, Manchuria, Hawaii, and elsewhere. Although efforts to secure the recognition of the provisional government-in-exile by the League of Nations were unsuccessful, a mission was established in Washington.

The new government had its difficulties; there was disagreement among its members as to what methods were to be followed and some airing of dirty political linen, but all were united in one thing—hatred of Japan. In recent years Free China has recognized this government as the official government of Korea, allowed the government to set up headquarters at Chungking, and financed a Korean Army to operate with the Chinese against the Japanese. Meanwhile in Korea itself sabotage and guerilla warfare as well as activity by individual terrorists were spasmodic. In 1932 a young Korean attacked a group of Japanese officials in Shanghai; Admiral Nomura lost an eye, General Shiragawa was killed, and other officials killed and wounded. The guerilla Korean Army of Independence, operating in Man-

churia under General Kim Chung Chin, has been a constant thorn in the side of the Japanese conquerors. The slogan of the Korean martyrs of 1919, *Mansei*, "May independent Korea last 10,000 years," is by no means dead among the sons of the Land of the Morning Calm. The Japanese policy of constant suppression, highlighted by purges and murders, has not destroyed the Korean desire for independence but whetted it.

Like Florida

The events of these 4300 years of dramatic history occurred in a tight little country of 86,000 square miles, approximately the size of Florida. Like this state, Korea is a peninsula, about 550 miles long by 170 miles wide, extending down from Manchuria between Japan and China. The Yalu and Tumen rivers separate it from Siberia to the north and Manchuria (Manchukuo) to the west. The outstanding geographical feature of this peninsula is the great mountain chain running from north to south along the rocky eastern coast, throwing off spurs to the south and west and finally sinking into the waters to the south where its peaks form a group of islands. Thanks to these mountains, only about a quarter of the land can be cultivated.

The most celebrated of Korea's mountains are those along the east coast, the 5800-foot Diamond Mountains, famed in literature for 1500 years. Paktusan (White Head Peak), the 7800-foot patriarch of the peninsula, lies to the far north.

The general impression a visitor receives is one of a grandeur and sweep not unlike that of many parts of western America. Most rivers in Korea run south or west, making the west coast a network of indentations and estuaries where the tides rise 20 to 35 feet. The rivers are generally swift in their upper courses, slow and winding in their middle reaches, with flood plains built up at their mouths. Navigation is possible only on the Tai-Dong at the north, the Han, **The River of Golden Sand**, in the center, and the Nak-Tong in the south. Korea's climate is healthful, being about like that of the East Coast of the United States between North Carolina and Maine with cold dry winters, hot humid summers, and short but delightful springs and autumns. There is, however, a pronounced rainy season in July and early August upon which the success or failure of the rice crops depends. The annual rainfall is about 40 inches. The average temperature in the summer is 75°F., and in the winter 33°F., occasionally dropping to zero.

Tigers, bears, and other game

Although a considerable portion of the country has been stripped of trees, in the north there are still large areas of timberland, oak, maple, lime birch, juniper, ash, walnut, chestnut, hazel, willow, plum, pear, persimmon, and the other trees such as are found in America. But there are also more distinctive trees: bamboo in the south, and the mulberry, used to make paper and to feed silkworms. Ginseng, a small plant with a large root, is assiduously hunted and occasionally found; it brings high prices due to the remarkable curative powers ascribed to it by the Chinese. Grapes and berries are found in abundance but like fruit trees they suffer from lack of pruning and scientific care. More colorful flora are the numerous wild flowers, azelias, lilies-of-the-valley, heliotrope, roses, and gentians.

To those interested in hunting, Korea offers many possibilities. The winged tiger was the ancient symbol on Korea's flag, and his modern counterpart, the thick-furred Manchurian variety (no wings) is still found in the mountains. Leopards, wild boar, black and brown bear, deer, as well as foxes, squirrels, and other animals are found in abundance. Eagles, hawks, swans, geese, pheasant, bustard, duck, and other varieties of birds are present. Other animals are cattle, horses, swine, and poultry, all forbidden to hunters.

The Korean population of the country, centered largely in the south, has grown from 17,000,000 in 1897 to approximately 23,000,000 at present. This is all the more remarkable when the several millions who emigrated are considered. However, as Japan's policy of agrarian control, amounting to confiscation, has become more rigid, the growth of population has gradually fallen off. Recently, with the expansion of war production centers, there has been a rapid increase in such cities as Sungchin¹ (Saeshin), Inchun (Jinsen), Taiku (Taikyu), Nachin (Rashin), Songdo (Kaijo), Chinnampo, and Seoul (Keijo), some of which have almost doubled their population in the last seven years.

The people

Originally the peninsula was peopled by two different races. That in the north closely resembled the Puyu people of northern Manchuria while the southerners had much in common with the people of Kyushu, Japan. But centuries of assimilation have done their work and today the people are almost alike in language and appear-

ance. What differences remain are usually quite difficult for an American to notice. The southern Korean is usually shorter and less hardy and has a more reserved temperament than his northern neighbor.

Northern Korea is traditionally the area of rebellion and insurrection. Koreans in general learn easily, are courageous and capable of self-reliance, loyalty, and discipline. At the same time, they are generally inclined to give way to their quick tempers and to indulge in plots and intrigues, a situation aggravated by centuries of native misrule and Japanese suppression.

Although he has some ancestry in common with both the Chinese and Japanese, the Korean is racially distinct from both. In both physical and psychological characteristics he is much closer to the white race than either of his neighbors, leading some anthropologists to believe that the prehistoric Korean strain was partly Caucasian. The Koreans have black straight hair, a slight obliquity of the eye caused by the marked Mongolian eye fold, and a lantern jaw. The male height averages five feet, four and a half inches, somewhat exceeding that of the average Japanese. Their strength is witnessed by the 400-pound bales that coolies carry with such fortitude.

Dutch influence

Occasionally, a Korean will be seen with red or brown hair. More than likely this person is a descendant of one of the 36 Dutchmen who were kept prisoners for two years when their ship was wrecked on Quelpart Island in 1653. Apparently they were not kept in close confinement and eventually they made their escape.

The Korean language is distinct from both Chinese and Japanese although many Chinese words have been borrowed and given a new pronunciation. Literature is largely written in Chinese. Although only about half of the people can read and write, there is a 26-letter phonetic alphabet, the *onmun*, which is said to be the simplest and best in the world. This alphabet was invented by the first ruler of the Yi dynasty 600 years ago, but because the ancient Chinese writings have such a prestige, similar to that formerly held by Latin in the western world, the use of Chinese characters or ideographs, adapted to Korean language, is considered the mark of the educated man and the proper vehicle for literature. Newspapers are written in a mixture of the ideographs and the *onmun*, while the *onmun* alone

1. (Most Korean geographical names have both a Korean and a Japanese reading, the latter being given in parenthesis).

are extensively used in ordinary correspondence, especially among people with little education.

Up to the time of the opening of Korea, education was limited to local schools where the boys learned the Chinese characters and literature by shouting them at the top of their voices. An educated man enjoyed, and still enjoys, tremendous respect, and success in the governmental examinations was necessary for a political career. With the coming of the missionaries, many primary and secondary schools and several excellent colleges were opened and for a time it seemed as if Korea would become a highly literate country. But gradually the Japanese set up their own standards to which all schools had to conform and, by the outbreak of the war, most missionary schools had been turned over to Korean Christians who endeavored to keep them running with varying success.

Japanization of education

The Japanese opened some schools of their own with the avowed purpose of Japanizing the people. Japanese language and history were the subjects taught, but there were never enough schools to meet the demand. All Korean geographical names were replaced with Japanese names; for example, the capital, Seoul, became Keijo. Proficiency in the Japanese language became the only door to preferment. It was the official language of the courts with the result that Koreans could obtain little justice there. The Korean people had no rights which the Japanese were compelled or even supposed to respect. At the present time the number of Koreans who know Japanese varies in different regions from one in ten to one out of four, and the native language is still stubbornly used wherever possible.

After years of rule and attempts at colonization, the civilian Japanese population of the country numbers 700,000. Out of this group come the government officials, police, business promoters and executives, small merchants, technicians, and landowners. Between their world and the subject Koreans are few ties. Within their own group, the Japanese maintain the same relationships found among similar classes in Japan, but they unite in regarding the Koreans as an inferior people. The Koreans, on the other hand, look upon the Japanese population as a group of tyrannical parasites with no true claims to cultural attainment.

Although the social scale under the Japanese is based largely upon the degree of Japanization of the individual, certain features of the old sys-

tem remain. At the top of the pyramid are the *yang-bans*, remnants of the old wealthy classes of landowners and industrialists. Closely linked to the *yang-bans*, and much respected by them and by the common people, are the *sun-sangs*, the scholars of the old Chinese classics, a group to which few of those with a modern education have been admitted. Below them come the professional men and small merchants; then the small landowners, tilling their own land. These in turn are followed by the great mass of tenant farmers, laborers, and below them, the soldiers. At the very bottom come the most despised of all, the butchers. This system resembles the Chinese rather than the Japanese social scale.

Family life

Although in the cities, especially the capital, there are many western influences, old ways change slowly in Korea, especially in rural regions where nine-tenths of the people live.

The determining factor of a Korean's life is his family. If prosperous, he supports numerous relatives, or if poor, he expects to be kept in turn. The head of the family, the oldest male, rules the family and is greatly respected. The result is that the average Korean has more respect for authority than the average American, but is less easy to control than the average Japanese. This is proved by the numerous outbreaks against the Japanese, who are considered the unlawful usurpers of a free country and the bearers of an alien and inferior culture. The capacity of the Koreans for government was exhibited in the Korean Methodist and Presbyterian churches which were efficiently run by local believers.

Although the supremacy of the male is a basic part of the old family system and although all household work is still done by the women, in practice, however, when a Korean woman's son is married, most of these duties are shifted to the daughter-in-law while the mother begins to exercise complete, although unofficial, control.

The Korean house is admirably suited to this closed family system. It is usually built of a combination of mud, stone, and wood, surrounding a courtyard or in the shape of an "L." Several generations, and various relatives and hangers-on, will move in and occupy the rooms around the courtyard. Under the stone floors, which are covered with mats laid on thick oiled paper, are flues through which hot air is passed, providing an efficient heating arrangement unique in the Far East.

Funny hats

The clothing of the Koreans is also distinctive, although in the cities western-style clothing is common. Especially noticeable is the Korean gentleman's hat, or *pak-sa*. This protects the tight top-knot which he wears. Made of horsehair, it resembles an ordinary stiff fedora sitting on top of a small cage. Like the rest of a man's clothing, it is usually white. His trousers resemble those of a "zoot-suiter," very baggy at the knees and quite tight at the ankles. Over all he wears a white cotton coat, reaching to his knees and heavily starched. The women wear either white or delicate pastels. Except for their skirt which is tied up high under the breasts, their clothing resembles that of the men, without the *pak-sa*. Only the children blossom forth in bright reds, blues, and greens.

According to one story, the white clothing of Koreans originated centuries ago when three kings died within a few years of each other. Since the prescribed period of mourning was three years for each and since white is the color of mourning, the people stuck to white clothes from sheer habit. The Japanese have tried to stop this, even employing thugs to spatter ink on white clothes so the Koreans will dye them.

Religion

It has been said of a Korean's religion that he is a Confucianist when in society, a Buddhist when he philosophizes, and a spirit-worshipper when in trouble. Buddhism, with its elaborate ritual, started first as a court religion. It found competition in the philosophy of Confucius, which finally triumphed as the state religion in 1392 after considerable strife. All over the country, especially in the Diamond Mountains, ancient temples and monasteries in the Chinese style of architecture attest the wealth, power, and antiquity of these two religions. Nature-worship, the underlying religion of the Koreans, is witnessed by only a few externals—a few grotesque devil-posts outside the villages or some bits of rag tied to a tree, yet the presence of imps, poltergeists, and the spirits of the trees and mountains are very real to the Korean peasant. Propitiating them and the spirits of his ancestors is to him an important daily ritual.

The all-inclusive character of Korean religion is especially evident in the *Chun Do Kyo*, the "Society of the Heavenly Way." Commencing about 100 years ago as a mystical religion founded by

Choi Chi-oo, at the end of the 19th century under the leadership of Choi Si Hyung it became a nationalist and political revolutionary party rather than a religious faith. Defeated in politics, it returned under its third great leader, Song Pyung He, to an emphasis on religion, but still served as a rallying point for the Korean independence movement with between two and five million adherents. The holy book of the sect, written by the founder Choi Chi-oo (known by his posthumous title of Soo Un Tai Sin Sa) is called **Sung Kyung Tai Chun**. In it are found borrowings from Buddhism, Confucianism, animism, and Christianity. The religion emphasizes humility and spiritual communion with god; about morals it says nothing since they are of this world and are, consequently, unimportant. It is, therefore, an easy religion to follow and, because of having furnished many martyrs in the uprising of 1919, has acquired an important place in Korean life.

Christianity's contribution

No discussion of religion in Korea would be complete without touching on the impact of Christianity which has had an influence entirely out of proportion to the small number of communicants, about 500,000. Catholic missionaries have been active since 1783 and have approximately 113,800 converts. The Presbyterians lead the field with 287,000 and Methodists, Seventh Day Adventists, Episcopalians, and others have also been successful. All American institutions were closed by the Japanese but there were approximately 4500 native preachers who tried to carry on the work. The YMCA and YWCA were especially active.

That the Christian missions served as rallying points for anti-Japanese Koreans was shown by the repressive measures which the Japanese took against them. Ministers who preached the Kingdom of God were silenced and told that there was only one kingdom, Japan. Many of the signers of the Korean Declaration of Independence were Christians and most educated Koreans received their education at Christian schools. In the period just before the war, the Japanese tried to introduce Shinto shrines and emperor worship into all schools, public and missionary. The Christians opposed this violently, while the Japanese insisted that it was merely a patriotic observance and not a religion. For their opposition, many of the Koreans paid dearly.

Although the Japanese have endeavored to convince the Koreans that they will gain equality by assisting Japan in the Greater East Asia War to establish a Greater East Asia Co-prosperity

Sphere (under Japanese control), the average Korean remembers only too well what Japan has done to Korea. He recalls that Koreans politely asked for liberty and were tortured and killed for their pains. The Japanese cry of "Asia for the Asiatics" does not stir the Koreans. The reasons are many: the inability of the Japanese to understand and respect the feelings of the Koreans, the unwillingness of the Japanese to believe that the Korean or his culture has any virtue, the lack of justice in the law courts, the Japanese dependence upon force and terrorism, and the natural desire of any country that has been free for centuries to regain its independence.

Koreans without power

Although the Koreans have been given a nominal say in their government, in reality they have no effective voice in policy-making or administration. Placed under the Japanese Home Ministry in 1942, the government of Korea is like that of a Japanese prefecture. The Governor-General, always an Army or Navy man, is appointed by the Japanese emperor upon the recommendation of the Japanese Home Ministry. He, in turn, appoints all the lesser officials and, although supposedly limited by the laws of Japan (no great limitation), may issue decrees in local matters. He controls the powerful 60,000-man police force and may call on the Japanese Army in Korea for aid. He appoints the personnel of the law courts, effectively closing them to Koreans.

Although in some cases Quisling Koreans have been appointed as governors of the provinces into which the country is divided, they are mere figure-heads with Japanese assistants to hold the real power. In the provincial councils, where the governor appoints one-third of the members, the franchise for the election of members is limited in practice to Japanese or pro-Japanese wealthy Koreans. So it goes all down the line; no matter what the form, the Koreans are a subject people and the Japanese never let them forget it.

This political system aims at keeping Korea a peaceful country to be exploited economically for the benefit of the Empire. There has been economic progress but it has only served to increase production for Japan. The Koreans have received few benefits, and then only incidentally. Koreans are poor and poverty is the basic fact of all Korean life. Although the production of rice, the main food of the Koreans, has increased, the amount eaten by the Koreans themselves has actually declined from three and a half to two bushels a year per person. That's not much food.

Earning a living

Korea is predominately an agricultural country, with three-quarters of the people farmers. Rice is the main crop, one-third of it being exported to Japan. There are also many acres of millet, barley, beans, sesame, peppers and potatoes. The breeding of cattle and horses is also important for, unlike the Japanese, the Koreans are meat-eaters. Three-quarters of the Koreans engaged in agriculture are tenant farmers, working on land which now belongs to Japanese landlords, but which formerly belonged to their fathers.

Industry is concentrated in the cities. Of these, the largest is Seoul (Keijo), with a population of 935,000. It is the capital city, situated in the center of the west coast of the peninsula. Next in size is Fusan at the southern tip of the country, serving as the jumping-off point for transportation to Japan. Konan on the east coast is an important chemical center; a true boom town, it has a population of about 112,000 people. Pyengyang (Heijo), is a city of 185,000 people north of Songdo (Kaijo). An ancient walled city, it is now an important industrial center. In addition to these cities there are seventeen others with a population of over 25,000 each. These cities are knit together by the two main lines of the railroads which run up both sides of the peninsula and which are connected by several cross lines.

Since 1941, Japanese war production in Korea has increased and the country has become vital to the Japanese war effort. Hydroelectric power and man-power are relatively abundant. The control of industry remains firmly in the hands of the

Japanese firms of Mitsui, Mitsubishi, Nissan, and Noguchi. Particularly emphasized has been the production of iron and steel, coal, light metals, ships, and planes. Aluminum, magnesium, and munitions are of great importance as well as non-ferrous metals, cement, lumber, and oil refining.

Although industrial innovations have been made, it is well to remember that modern conveniences are comparatively new to Korea, and many hazards to health exist which are not found in America. Public water systems are inadequate and all drinking water in rural areas should be boiled. Human waste is commonly used as fertilizer, making the eating of uncooked food dangerous. The housefly is a common pest and the carrier of intestinal diseases and eye infections. The diseases that will be met most commonly are venereal diseases, typhoid, amoebic dysentery, paratyphoid, typhus, malaria, meningitis, scabies, and occasional cases of rabies, plague and cholera.

In spite of this, Korea's climate is essentially healthful. There is a grandeur to its scenery that appeals to Americans. Although there is much that will be strange to an American soldier or sailor, it is well to remember that here is an ancient and proud civilization, a people that have been more sinned against than sinning. Theirs has been a long, bitter, but determined struggle against foreign conquerors. They are keenly conscious of their heritage of independence. They have never lost their passionate desire to throw out their Japanese overlords and regain their freedom and liberty.

Through their own efforts and with the assistance of the United States, China, and the Soviet Union, Korea will now take her place once more among the free nations of the world.

THE KURILES

JAPAN'S BACK DOOR

Not least among the worries of the Japanese chief of staff, as the forces of America closed in on the beleaguered empire, were the Kuriles. A glance at the map reveals instantly their strategic importance, and no one has realized this more acutely than the enemy who calls them "the back-door to Japan." They once served as a base of operations against the Aleutians, when Japan dreamed of sweeping across Alaska and a triumphant ride up Pennsylvania Avenue to dictate peace in the White House.

Their nearness to our bases in the Aleutians, the fog which swathes in damp, cotton wool the sea and air approaches to the islands, their inhospitable climate which makes garrison duty there tough even for the hardy Nipponese soldier—all combined to make their defense a knotty problem for the harrassed Japanese warlords.

Smoking volcanoes

Aside from their strategic position, they have no economic or other importance.

As are so many of the Pacific Islands, the Kuriles are of volcanic origin, the name coming from the Russian word meaning "to smoke." This name still holds good, for at least twenty volcanoes continue to spout and fume, earthquakes shake the islands, and numerous hot springs bubble up throughout the chain. The Japanese refer to the Kuriles as *Chishima* which means "thousand islands," a poetic but inaccurate name. Of the forty-seven islands of appreciable size, only a few, such as Etorofu, Paramushiru, Kunashiri, and Uruppu, have much area. If all the islands

were lumped together, they would cover an area of only 4,000 square miles, smaller than the State of Connecticut.

Seen from the air or by sea, the islands fall into two distinct types. Some islands such as Alaid, Ketoi, and RASHUWA, are little more than volcanic peaks rising out of the sea. Others, such as Kunashiri, Etorofu, Uruppu, Shimushiru, and Shasukotan, are composed of a series of volcanic peaks which have been linked by the tremendous mass of materials thrown up from the bowels of the earth. The islands are generally high and rugged; only Shimushu is low with elevations not over 618'. Araido Island contains the highest peak which is perpetually snow-covered and towers 7,654' into the troubled sky.

The Kuriles are usually divided into three groups: the Northern, the Central, and the Hokkaido or Southern Kuriles. In the Northern Kuriles, the principal islands are Araido, Paramushiro, and Shimushu. The main islands in the Central Kuriles are Shirinki, Makanru, Onnekotan, Chirinkotan, Yekaruma, Shasukotan, Raikoke, Matsuwa, RASHUWA, Ushishiru, Ketoi, Shimushiru, Burotan, Chirihoi, and Uruppu. Etorofu, Shikotan, and Kunashiri are the principal Southern Kuriles.

Not much to see

Time has softened some of the features of this volcanic land—the bare, rugged mountains now have valleys, small streams, lakes, marshes, and top-soil which have invited plant and animal life. The southern islands are well wooded with oak, beech, maple, willow, mountain ash, pine, spruce, birch, willow, alder, cedar, and the silk-worm mulberry; north of Uruppu, however, the

only trees to be found are on Ketoi and Paramushiru. Most islands have some scrub pine, alder, and occasionally willow. The lower slopes of the hills are often covered with a thick carpet of mosses and grasses and the flat ground in the valleys is sometimes swampy and overgrown with rushes and coarse grasses. On the southern islands there is a dense growth of heavy bamboo grass which often reaches a height of six feet and forms almost impenetrable thickets. Wild flowers, such as dandelions, ground orchids, and geraniums are common throughout the chain. Ferns, sorrel, wild celery, a wild onion, and several kinds of berries are found on many islands. Perhaps the most unusual plant is the rare spotted bamboo which grows on Shikotan.

The Kuriles are not particularly rich in land animals; the waters, however, in and around the islands abound in fish. There are some black and brown bears, wolves, red and black foxes, land otters, and martens. Squirrels and rats are quite common in the southern islands and lemmings are found on Paramushiru, Onnekotan, and Shimushu. No snakes have been reported on any of the islands. Mosquitoes, sandflies, a small green and a small black fly, gadflies, fleas, ants, lice, ticks, beetles, spiders, bees, and gnats are rather plentiful.

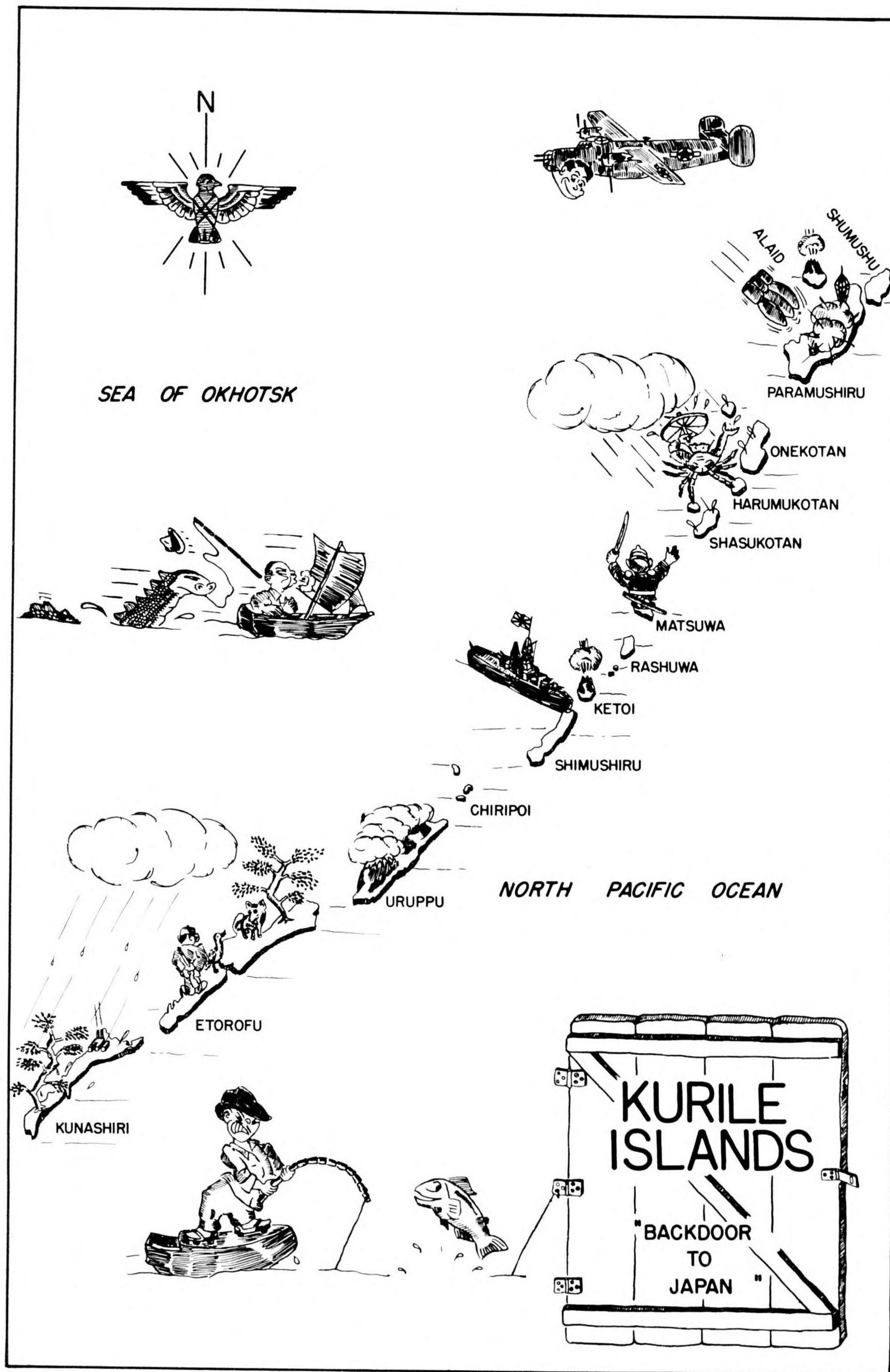
Land birds — wagtails, flycatchers, ravens, peregrine falcons, and eagles—are quite common, but few live to the northward of Uruppu. Sea and shore birds of many varieties visit or breed on the islands. They are the most plentiful on the smaller islands where there are no foxes. Several varieties of puffin, auk, gull, gull, duck, goose, gull, sandpiper, and snipe are found throughout the chain. Salmon are plentiful and

salmon trout are found in the streams and lakes of the larger islands. Herring are very numerous at certain seasons, whereas cod, turbot, halibut, and several kinds of rockfish are to be found the year around. The marine mammals include the sea otter, fur seal, sea lion, porpoise, and whale. Crabs, mussels, and scallops abound along the coasts.

The weather's bad

Although the center of the Kuriles chain lies about as far north of the equator as the state of Washington, the climate is decidedly not as livable and varied, and is the worst feature of the islands. They have what is known as a "marine climate"—cold and damp. Summers are cool, wet, foggy, and cloudy, intense heat being rare and of short duration. The winters are cold and long. The temperature varies from south to north, with the northern Kuriles having somewhat lower temperatures than the southern and central islands. The mean annual temperature is around 39°F. The warmest months are July and August, with an extreme high temperature of 90°F. The coldest month is February; the lowest temperature is -25°F. Humidity is high, with the greatest occurring in the summer. The average humidity is 82%, with July having 89% and December 77%. Low winter temperatures are made more intense by this high humidity. Much of the precipitation falls as snow, which begins in late September and lasts until April.

Some of the islands are always snow-covered. The average annual precipitation is 41 inches, with most rain falling in summer. The heavy precipitation, combined with a low evaporation



rate caused by the low temperatures, creates a constantly moist condition and the ground is wet throughout the year. The islands have a high degree of cloudiness, with a maximum in summer. Over a period of years, the average number of days per year during which it was cloudy for more than eight hours was 233.

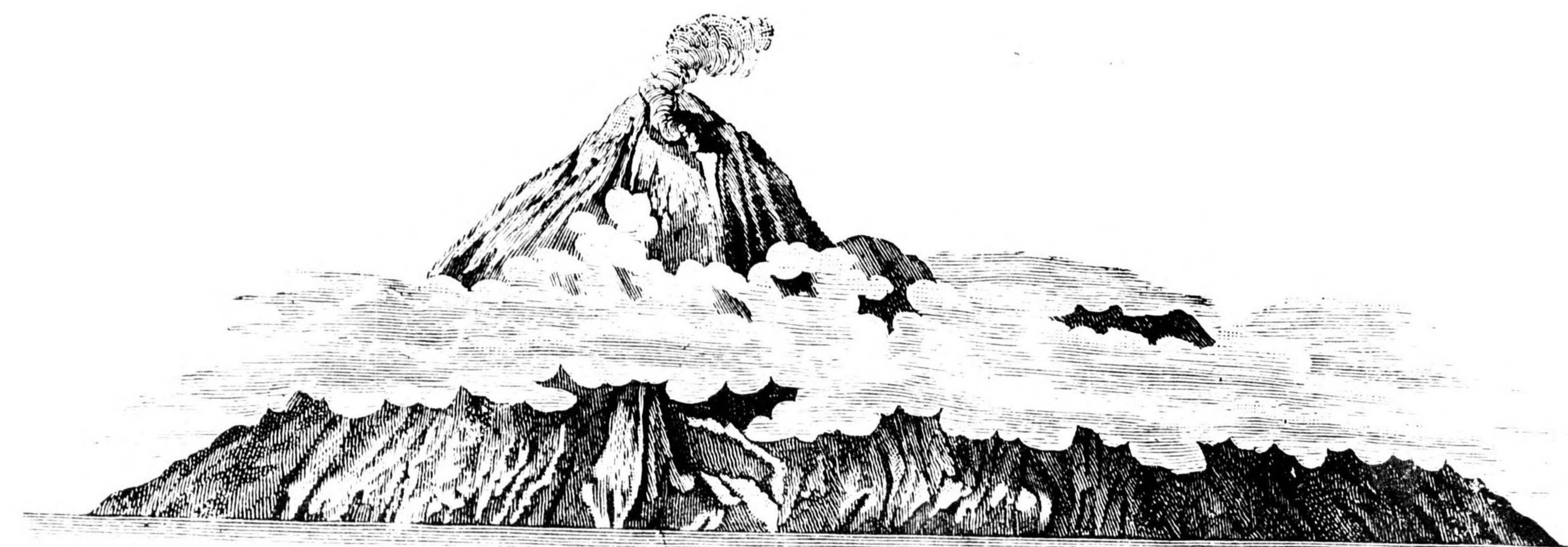
The Kuriles are noted for their very dense fogs which are more frequent in the southern and northern islands than they are in the central ones. Most fogs occur from April to September. They are so dense as to make navigation impossible, and are of two types. "Dry fogs" extend

to considerable heights, often lying 80 to 100' above the sea, leaving it perfectly clear below. "Wet fogs" are dense and full of moisture, almost amounting to a drizzling rain. Sometimes this type of fog reaches to a considerable height, and at other times it occurs in low horizontal bands, above which the sun is generally shining in a cloudless sky.

Fog in horizontal bands indicates clearing weather while heavy cloud caps on the peaks of the mountains indicate the approach of bad weather. During the summer there are generally light breezes, but strong winds prevail during



RUSSIAN SKETCHES OF MATSUWA ISLAND



the winter, especially in January and February. Northwest winds generally prevail in the winter, and southeast winds in summer. Typhoons occur mainly from July to October, but most frequently in September.

The Ainus

Even with such an unattractive climate and rather forbidding type of land, the Kuriles have had their share of natives. Not much is known about the original settlers. Some say the Ainus were the first to inhabit the islands; others say the earliest comers were a far-northern tribe which traveled southward by way of Kamchatka. Whatever the story, the Ainus, the present inhabitants, are a primitive race, more closely related to the Caucasians than to the Mongolians. They have long and thick black hair, a round face with brown eyes, full cheeks and a large mouth. Their skin color is light, though tanned, and body hair is plentiful. Their extreme hairiness and their relative lack of Mongoloid traits, such as the slant-eye, are their most outstanding physical characteristics.

In their earliest days the Ainus lived in semi-subterranean dwellings which consisted of a rectangular pit with a framework of driftwood to support the flat roof. Small laths reinforced the walls and roof, both of which were covered with a thick layer of grass and turf bricks. Turf also covered the entrance, over which a small window of translucent fishskin was inserted. A hole in the roof allowed the smoke to escape. Occasionally several huts were connected by a number of underground corridors.

During the summer, the Ainus were busy from dawn to dark catching fish so they could eat when the long, cold winter arrived. With the coming of winter, the natives spent most of their time indoors. They made pottery, mats, nets, bark cloth, tools and weapons of bone and wood, and dressed and prepared skins. The men often hunted, but the women spent their leisure time in calling on their neighbors.

Trial marriage

The Ainus enjoyed complete sexual freedom before marriage, and frequently marriages grew out of temporary or trial unions. Often marriage took place between relatives, and men sometimes took a second or third wife. Divorce was easy.

Like all primitive peoples, the Ainu has a form of religion and a respect for the dead. Earth burial was practiced. He believed that each per-

son has a soul which survives after death, returning from time to time to help or injure the living. Animals, plants, and even inanimate objects were also believed to have souls. The most important supernatural beings, however, were spirits, some male and some female, which were thought to own all natural objects. Of these spirits, the most revered was the goddess of fire.

This picture of life in the Kuriles was not to last, for with the discovery of the islands by other peoples, the Ainu found himself engulfed in the flood of modern civilization. The first European contact came in 1643 when the Dutch captain, Maerten Gerrits Vries, in his ship *Castricum*, visited Japan and then continued farther east until he sighted the mountains of Kunashiri, reached Etorofu, and finally sighted the southern point of Uruppu. He took possession of the islands for his masters, the East Indian Company.

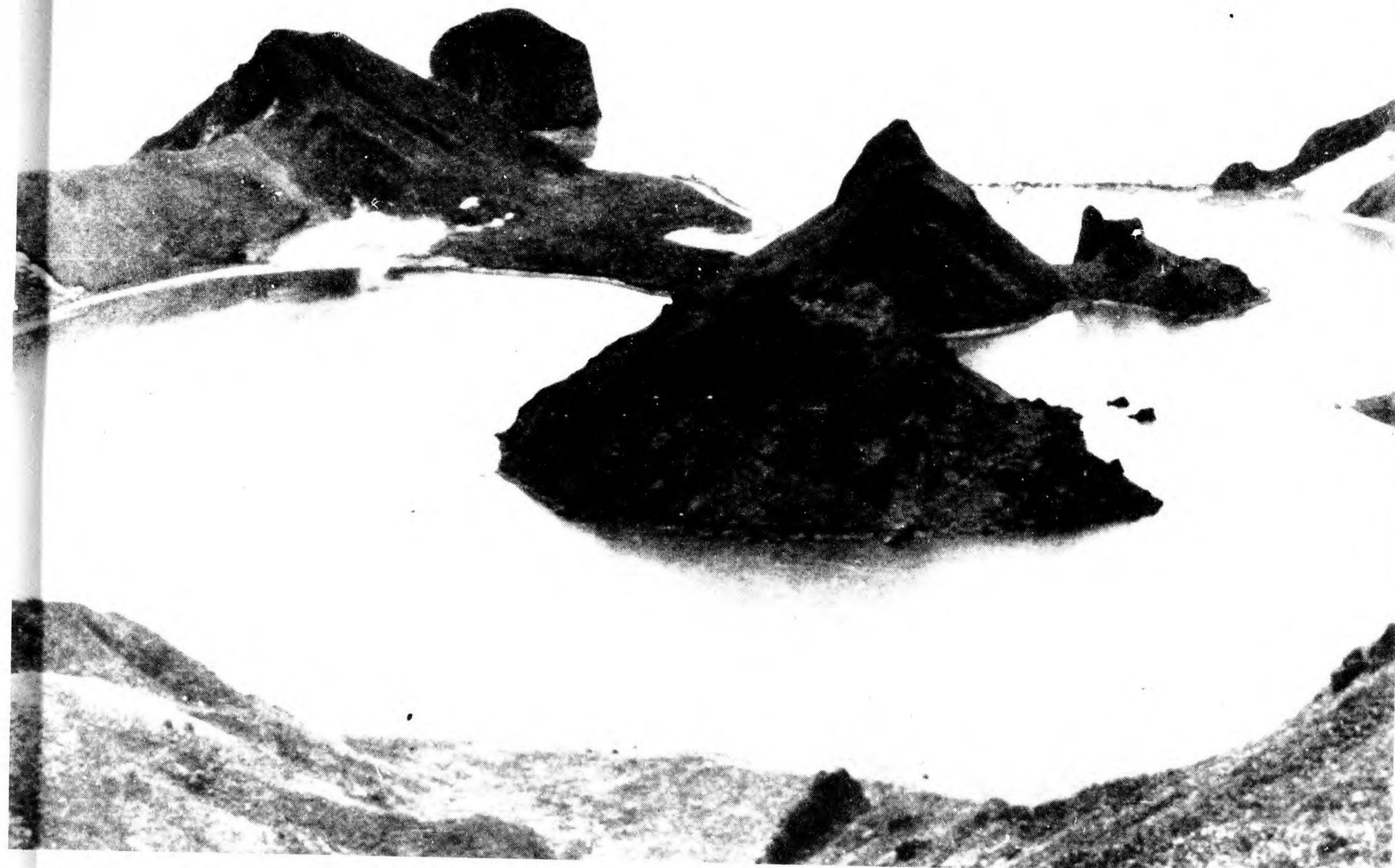
In 1672, a storm-driven Japanese ship reached Etorofu and Kunashiri. The next visitors were the Russians. In 1711, Kozyrevskoi and Antsiferov undertook an expedition to the northern Kuriles. Captain Spanbert, as a member of the Bering expedition, visited the Kuriles in 1779, but only sighted Paramushiru and Shimushu. The first accurate information about the southern islands was probably brought to Japan by Migami Tokunai in 1786. In 1787, La Perouse cruised between the islands of Uruppu and Shimushu, and in 1796 Broughton visited some of the northern islands. The Russian fleet, under Krusenstern, explored the islands in 1805.

Russians and Japs

The Russians early established contact with the natives. The Russian American Company traded with the Ainus and imported a number of Aleuts as hunters of sea animals. During this period the Ainus became familiar with the Russian language, adopted the clothing of the Russians, and became members of the Greek Orthodox Church.

Sometime after the Russians, the Japanese began to establish contact with the Ainus who lived in the southern islands. They employed the natives as fishers and hunters and the Ainus became familiar with the Japanese language and customs. It wasn't until 1875, when the Russians gave up their claim to the Kuriles in exchange for the southern part of Sakhalin, that the Japanese had any extensive contact with the Ainus who lived north of Uruppu.

When the Japanese took control of the entire chain, the Aleuts and Russians went home,



THE "SMOKY" KURILES
A typical crater lake and hot spring.

and in 1884, the Japanese government moved all of the Ainus to Shikotan where a village was laid out for them. The Ainus were made to work for the Japanese, who settled in the southern islands, and soon lost all semblance of being an independent people. Although the Japanese government declared itself a protector to the Ainus, in reality the natives have been treated little better than slaves. They form an alien group, under separate Japanese administration, and do not possess the rights of citizenship.

Their government

The Kuriles do not have the status of a colony. For governmental purposes they are treated as part of Japan proper and fall under the jurisdiction of the Hokkaido prefecture. The Hokkaido prefecture is administered by a governor who is directly controlled by the Minister of Home Affairs. Unlike the other prefectures of Japan, the Hokkaido prefecture is subdivided into branches. The Kuriles lie within the jurisdiction of the Nemuro branch which includes a por-

tion of northeastern Hokkaido as well, with the central office in the town of Nemuro. The Nemuro branch has sole power only over the southern Kuriles. Supervisory powers over the central Kuriles were loaned to the Department of Agriculture and Forestry and were never returned. Although the northern islands fall technically under the jurisdiction of the Nemuro branch, the Department of Agriculture and Forestry seems to direct their administration. Neither here nor in the central section is there any form of local government.

Local governments are found only in the three southernmost islands. The township administration consists of an assembly or council, elected by the people, and a township head selected by the assembly with the approval of the governor. According to Japanese law every male 25 years of age who has resided for a minimum period of two years in the same municipality is a citizen of the same and has the right to vote or to be elected.

For legal matters, the Kuriles are under the jurisdiction of the Nemuro district court which has branch offices at Tomari, Rubetsu, and Shana. In the remoter regions, government officials of any kind probably serve as arbitrators whenever disputes arise, because this is the usual practice in Japan.

Planes over the Kuriles

In 1893, the Japanese attempted to settle the northern islands, but the colony which was established on Shimushu did not survive. Later attempts, however, have met with somewhat greater success. In 1906, salmon and trout fisheries were begun in Kamchatkan waters as a result of the Treaty of Portsmouth after the Russian-Japanese war. In 1924 United States round-the-world fliers passed through the Kuriles. Colonel Lindbergh's visit in 1932 led to an official Japanese exploring party which explored bays and harbor conditions and the fisheries situation in the chain.

Life in the Kuriles today is completely dominated by the Japanese, their customs, beliefs, and industry. The Ainus of the northern Kuriles were never very numerous, but they are now practically extinct. In 1931 the number had decreased to less than twenty. The Ainus of the southern Kuriles were never very numerous, but they number less than 400 today. The Japanese compose the bulk of the 17,549 inhabitants reported in 1940. In 1928, some three hundred Ainus lived on

Shikotan, but many had intermarried with the Japanese. Ainus are reported to be among the residents on other islands in the southern group, but for the most part they are Japanese-Ainu half-castes who have little to do with the other natives. The southern Kuriles support the greater proportion of the population. There is another concentration in the northern islands, while the central Kuriles are very sparsely populated. The 1940 population was distributed as follows: Kunashiri Island, 8,996; Shikotan, 1,439; Etorofu, 5,184; Shimushu, 1,805; Uruppu, 29; and Shimushiru, 32.

Japanese influence

Although the native Ainus can still speak their own language, they have all learned Japanese which is the language of the Kuriles today. The northern Ainus formerly spoke Russian and there may be a few alive today who can still speak it. It is unlikely that any of the inhabitants can speak English.

The old handicrafts of the Ainus have all but disappeared. Probably some Ainus still live in their subterranean dwellings, but the Japanese brought in their own type of house which is poorly adapted to the climatic conditions. The Ainus are reduced to manufacturing bamboo objects and splitting chopsticks. They no longer make bark cloth and have modified their mode of dress to conform to the Japanese custom. Although the Japanese may have changed their manner of dress somewhat to fit the climate, no information is available as to what changes may have taken place.

As far as is known, the Japanese customs of sex and marriage prevail throughout the Kuriles, and Japanese religion has been brought to the Ainus. The natives who once lived in the northern Kuriles were familiar with the Greek Orthodox Church and probably some today cling to that religion.

A tough life

While it is true that the natives have had opportunities for education that did not exist formerly, and it is reported that their housing conditions have been improved, it is also clear that their poverty is great. The Ainu settlements on Shikotan have a somewhat lower standard of living than do the Japanese settlements on the southern islands where the residents maintain a standard of living which compares favorably with persons of comparable occupational status in

Japan. Standards are somewhat lower for the canners and fishermen living in the northern areas and the migrant fishermen of the northern waters are obliged to endure severe hardships.

The food situation seems to have improved little with the coming of the Japanese. The inhabitants of the northern islands subsist entirely on seafood, aided only by meager supplies from Japan and a few garden vegetables. Fish, shellfish, and seaweed likewise play a major role in the diet of the people of the southern islands, although they receive more supplies from Japan and raise some garden crops. Since the islands are all of volcanic material, it is only in the valleys and on the lower slopes of mountains that soil of any depth is found. The larger southern and northern islands afford the only really fertile land areas. Agriculture, as a result, is limited almost entirely to small-scale truck farming on the southern islands of Kunashiri, Etorofu, and Shikotan.

Although local conditions are suited to the raising of the hardier grains, the popular insistence upon a rice diet creates no demand for other grains and results in the importation of most of the staple food supply from Japan. The produce of the local gardens consists mostly of various kinds of beans, cucumbers, greens, potatoes, radishes, onions, rape, and peas. In the northern areas a few vegetables, such as potatoes, radishes, and onions are grown in small garden plots near fishing camps. Peas seldom ripen, but the pods are grown and used for food.

It is in the fishing industry that the greatest strides have been taken in the Kuriles. Once, the trade in furs was the only source of revenue; because of extensive hunting, the number of fur-bearing animals has been greatly reduced and today furs are a relatively insignificant product. Some attempts have been made to raise foxes and some bear hunting still continues in the southern islands. Animal husbandry is confined almost exclusively to the islands of Kunashiri and Etorofu, and there principally to the raising of horses, although some cattle and chickens are raised. Some of the permanent residents engage in lumbering, hunting, seaweed gathering, sulphur mining, and bamboo handicraft, but most of the inhabitants are employed in the fishing industry. In addition to the permanent working population, a very important part of the labor is done by seasonal migrants from Japan. The fishing industry of the Kuriles plays an important part in Japan's war effort because fish is a major item in the Japanese diet.

The Kuriles are far removed from the American picture of the "ideal land." Among the diseases which may be encountered are syphilis; the respiratory diseases, especially pneumonia and bronchitis; tuberculosis; the enteric diseases, such as common diarrhea, typhoid and paratyphoid fevers and bacillary dysentery; and nutritional deficiency diseases. The only obnoxious insect is the mosquito. During calm weather in the summer months it is necessary to wear a blouse and veil as protection against their bites.

KARAFUTO

COUNTRY OF MANY BIRCHES

Lying directly north of Hokkaido in Sakhalin Island, stretching for 600 miles along the coast of Soviet Russia. Russia, however, owns only the northern half of the island; the southern 293 miles belongs to Japan. The Japanese part is known by the Ainu word "Karafuto" which means "many birches."

While Karafuto remained in enemy hands, it effectively blocked Soviet ports, such as Vladivostok, guarded the northern approach to the Sea of Japan, and constantly threatened the Russian part of the island with its valuable oil and coal deposits. The loss of Karafuto will affect Japan's war potentials, for she depends on its fishing, lumbering, and mining industries to feed her people and provide materials and fuel for her shipping and building industries.

Although there are no active volcanoes on Karafuto, the volcanic zone of Hokkaido extends into the island; from a geological standpoint, however, the island appears to belong to the mainland. According to native legend, Sakhalin was once a peninsula which was separated from the mainland by a terrible earthquake and tremendous flood.

The terrain

About four-fifths of Karafuto is mountainous—the Eastern or Tohoku Mountains follow the east coast as far as the Kita Shiretoko Peninsula, and the Western Range extends along the entire west coast. Between the two ranges is a central lowland, the Horonai River Basin Plain, which contains the island's largest lake, Lake Taraika. The south end of the Western Range is separated from the Susuya Mountains and the mountainous Shiretoko Peninsula to the east by the fertile Toyohara Plains. There are several large rivers, the largest being the Horonai which rises in Rus-

sian territory and flows over 100 miles through Japanese territory to empty into the Taraika Bay.

Forests cover the greater part of Karafuto's 14,000 square miles. The most valuable trees are the spruce, fir, larch, birch, elm, and willow. The higher land is bleak tundra while in the river valleys there is a dense undergrowth of wild rose and berry bushes. The woods are full of bear, squirrel, skunk, ermine, sable, otter marten, fox, elk, and poisonous snakes. There are many varieties of birds, ranging from those found in the polar regions to the sub-tropical and Asiatic-Russian types. Mosquitoes, and horse and sandflies are very plentiful.

Lots of fish

The waters around Karafuto are world-famous fishing grounds. Herring in great schools, trout, salmon, cod, crabs, and tangle (a seaweed) abound. Kaikyo Island, near Kita Shiretoko Peninsula, is a breeding place for seals which are protected from unlawful capture by international law.

The climate is decidedly the worst feature of Karafuto. Winter lasts for six months with intense and damp cold, heavy snows, and severe storms. Snow falls from October to May and often remains in sheltered spots until July; drifts may be seven feet deep. It has been reported that violent gales—"Peter's Wind"—come up with unbelievable suddenness, so violent that they tear large barges out of the water, throwing them as far as 300 feet inland. Summers are short; there are long warm days, cold nights on which fires are welcome, frequent and heavy rainfall, and much fog. Precipitation averages about 30 inches a year and is most abundant in the summer and autumn. The average annual temperature is less than 40°F. The coldest month is January with an average temperature of 22°F

and an extreme low of -40°F. August is the warmest month with an average temperature of 73°F and an extreme high of 92°F. Humidity is high because of the frequency of sea fogs. The lowest monthly average is above 60%, with the least humidity occurring in the spring and fall. Fog occurs almost every day in the summertime, but it seldom lasts all day.

Bone of contention

The commanding position occupied by the island in relation to the sea lanes has given it a history marked by the continuous struggle of Russia and Japan for control. Although an official Japanese expedition remained for some time on the island in the early 17th century, and a few Russians did a bit of exploring in 1650, Sakhalin was under Chinese domination until the 19th century. In 1809, Mamiya Rinzo, a Japanese, discovered the Strait of Tartary and in 1894, the Russian navigator, Nevelskoi, proved it capable of navigation. From then on, the island has had little peace.

Russia laid claim to the northern part in 1853 and soon started settlements. During the next 22 years, several diplomatic missions were sent from Japan to Russia in a fruitless effort to arrange a boundary line. Finally in 1875, Japan waived her claims to Sakhalin in exchange for the Kurile Islands, 18 of which had been claimed by Russia. After the Russo-Japanese War, the part of the island which lies south of 50°N. became Japanese, and was called Karafuto; that to the north of 50°N remained Russian. Japan occupied the entire island in 1920 when Russia was experiencing revolution, and it was apparent she intended to stay.

Meanwhile, Russia was negotiating with private American interests in regard to oil concessions in Sakhalin. Not being in a position to break with the United States, Japan tried to buy

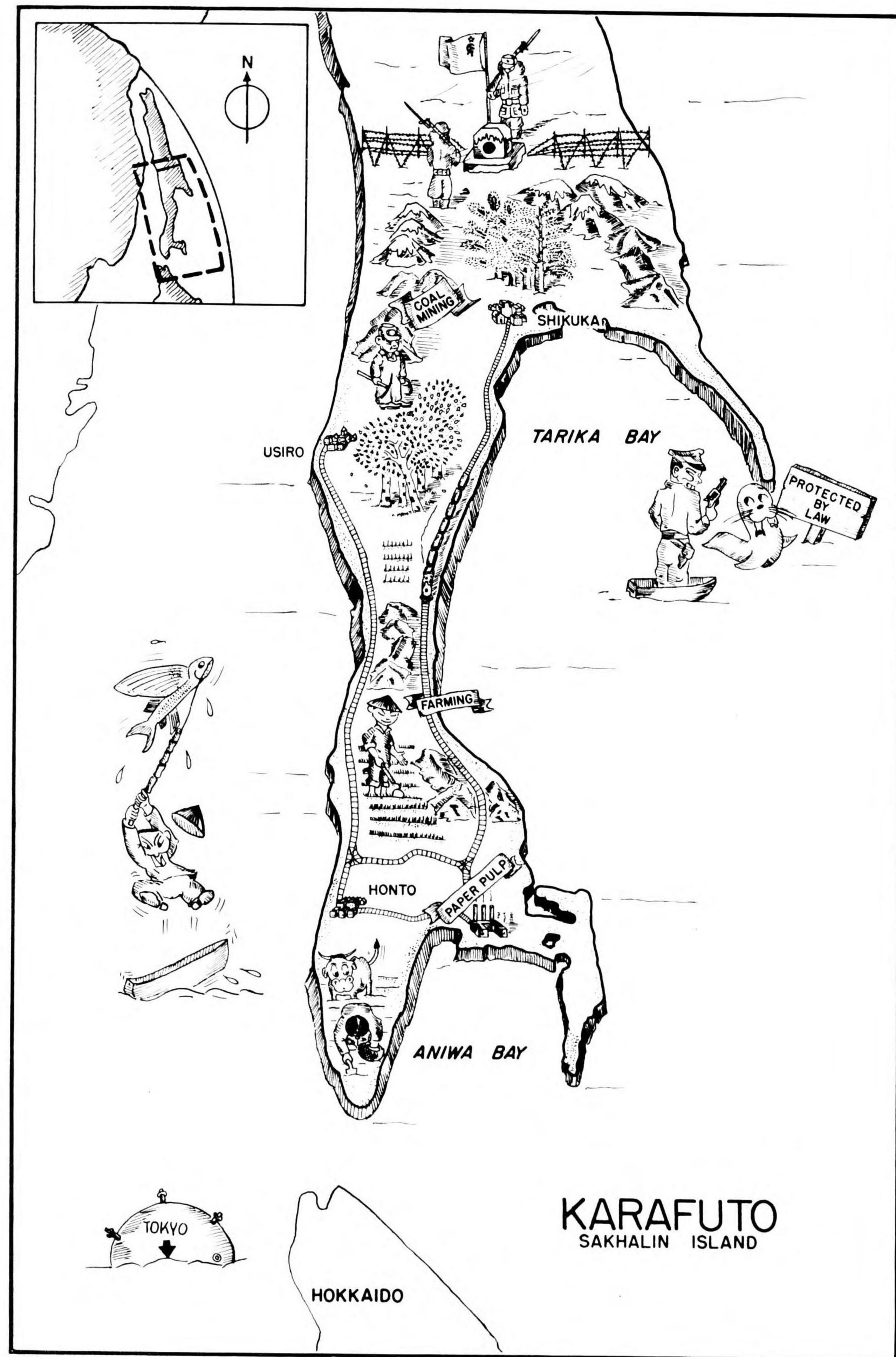
Russia's half of the island; by this time, however, Soviet power was consolidated in the Far East and an agreement was reached in Peking in 1925 whereby Japan withdrew from Russian soil and Russia cancelled the oil leases she had granted to the Sinclair Oil Company. Russia then agreed to let Japan mine coal and oil in Russian Sakhalin for a period of 45 years, and in 1928 a fisheries treaty was negotiated which gave Japan certain fishing rights along the shores of the Okhotsk Sea and along Kamchatka.

After 1936, Russia renewed these fishing concessions for one year at a time despite Japanese efforts to secure a long-term arrangement. Liquidation of the coal and oil concessions was agreed upon in principle in the spring of 1941, but the Japanese did not agree to a specific settlement until March 30, 1944, when the concessions were formally ended. At the same time a new fisheries agreement was made which restricts the areas in which the Japanese may fish—the eastern Kamchatka areas are not to be fished until the end of the Pacific war—but gives the Japanese fishing rights for five years rather than on an annual basis.

Essentially Japanese

Japan lost no time in making Karafuto an integral part of her empire, and set up government offices in the city of Hogen, with a governor to enforce the laws of the Japanese homeland. Japanese were encouraged to move to the new land and soon so outnumbered the Ainus, the original inhabitants, that the latter became a minority group. In 1940 there were 414,891 people living in Karafuto. According to the 1938 census, the population consisted of 329,743 Japanese, 7,625 Koreans, 1,274 Ainus, and 374 other natives—Giryakus and Orokkos.

With such a preponderance of Japanese, Karafuto is essentially Japanese in character.



KARAFUTO SEAPORT

Scene in Maoka, a port on the west coast of Karafuto.

Although a few residents speak Russian and English, Japanese is the main language. Because the climate demands heavy clothing and warm houses, the Japanese costume has been somewhat modified and log cabins or wooden frame houses have been built in place of the flimsier homeland type. Rice has remained the staple food, although all of it must be imported. Christianity has been preached by missionaries of seven denominations, but Shinto and Buddhism are the two main religions.

Development

Great strides have been made in developing Karafuto. The fertile river valleys and plains produce oats, potatoes, various kinds of beans, and sugar beets. Many farmers raise cattle, horses, swine, foxes, sheep, rabbits, chickens and ducks. Fishing and the fish canneries employ a large part of the population, while forestry and pulp-making plants are thriving industries. The other leading industries are brewing, starch manufacturing, and butter-making. Karafuto has an abundance of good quality bituminous and lignite

coal; some petroleum has been discovered. Gold is panned in the rivers which drain into the Horonai and Toyohara valleys and in the mountains of the Shiretoko Peninsula. Iron pyrites are obtained from the Notoro Peninsula, and granite, limestone, sandstone, and marble, suitable for building stones, are found on the Shiretoko Peninsula.

Hand-in-hand with this industrial development came the railroads and large towns. Today there are some 400 miles of narrow gauge government and privately owned lines. The growth of the railroads encouraged people to settle in Karafuto and many new towns have sprung up. In 1938, Toyohara had a population of 38,000 and Esutoru, Otomari, and Shikuka had populations well over 20,000. The life of the towns depends on the paper manufacturing industry.

Although the Japanese government has gone far in developing the resources, the people have been neglected and the standard of living is even lower than that of Japan. There is no very noticeable difference in wealth among the populace because the wealthy owners of the fishing and pulp industries live in Japan.

“Well Done”

The following CINCPAC-CINCPOA dispatch is reproduced here for the information of ALL HANDS.

FLEET ADMIRAL C W NIMITZ TRANSMITS TO THE PACIFIC FLEET AND PACIFIC OCEAN AREA WITH THE GREATEST SATISFACTION AND PRIDE THE FOLLOWING MESSAGE FROM SECNAV: "MY WARMEST CONGRATULATIONS ON THE SUCCESSFUL COMPLETION OF A GREAT TASK X PLEASE SEND TO THE COMMANDERS OF THE FLEETS AND FORCES THROUGHOUT THE PACIFIC AND ALL HANDS IN THEIR COMMANDS MY PERSONAL CONGRATULATIONS AND THE DEEP PRIDE WHICH AMERICA HAS IN THEIR ACCOMPLISHMENTS X LET US KEEP IN REVERENT RECOLLECTION THE MEMORIES OF THOSE OF OUR COMRADES WHOSE SACRIFICE HAS GIVEN US OUR FREEDOM X

JAMES FORRESTAL"

15 AUGUST 1945

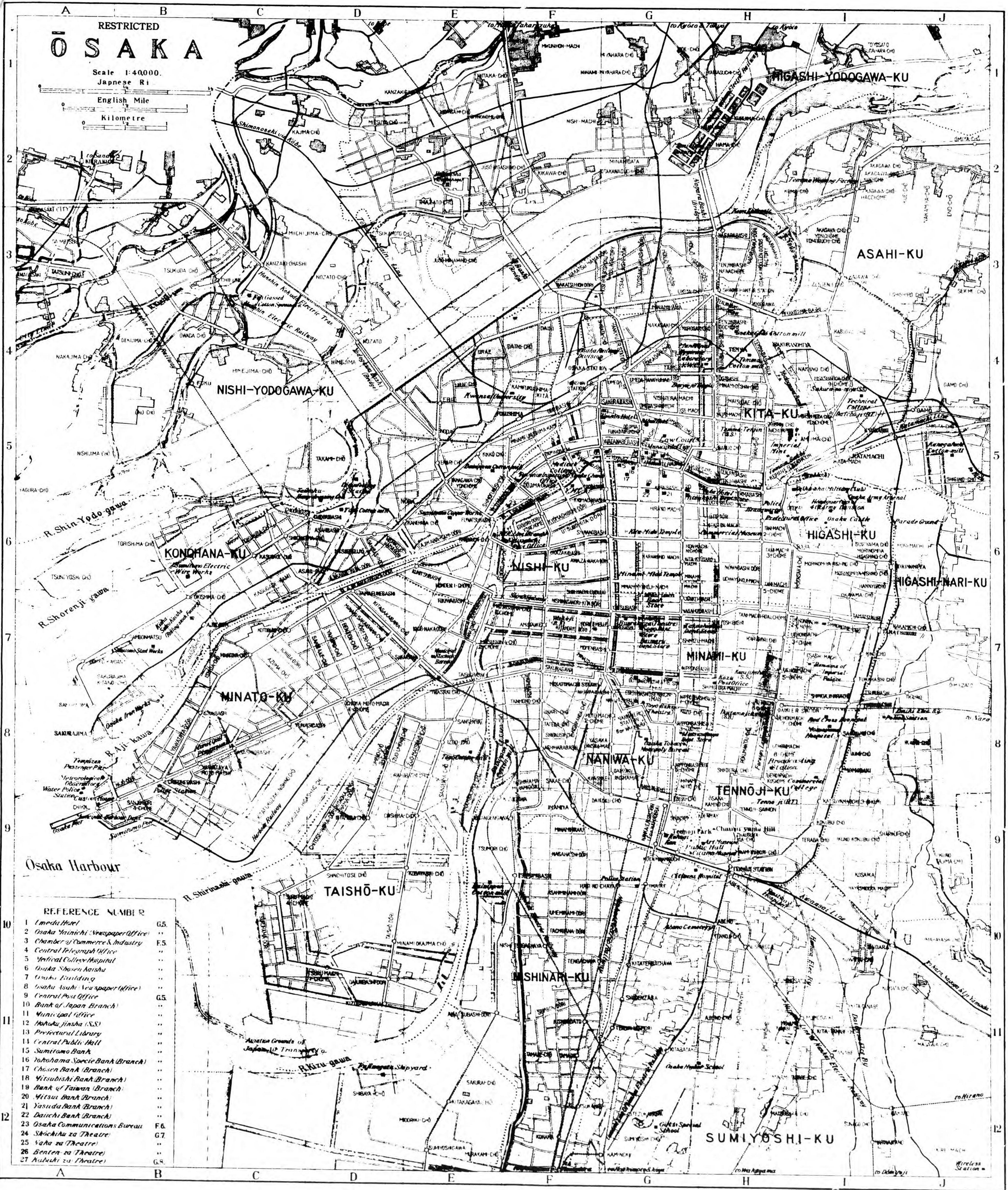
RESTRICTED ŌSAKA

Scale 1:40,000.

Japanese Ri

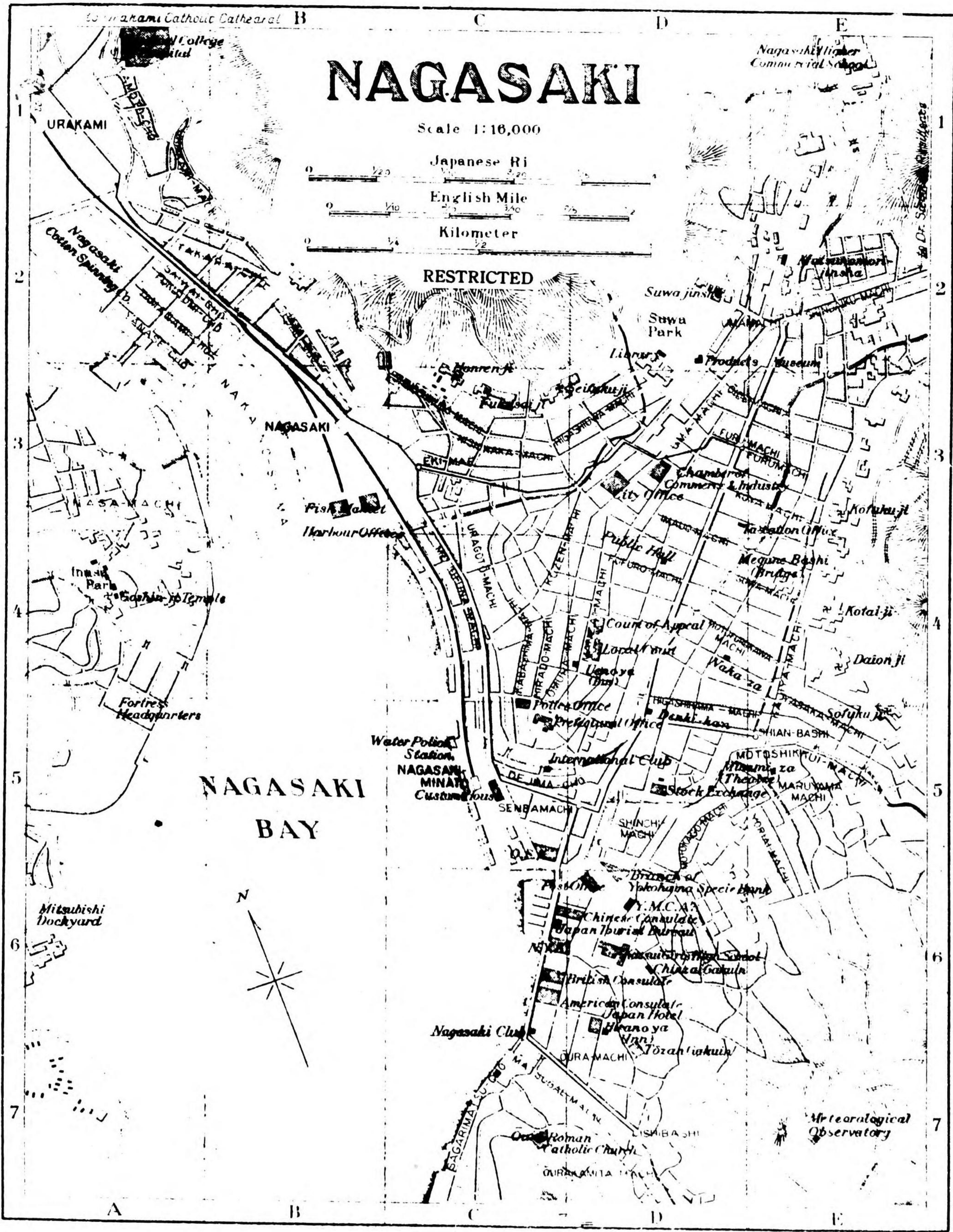
English Mile

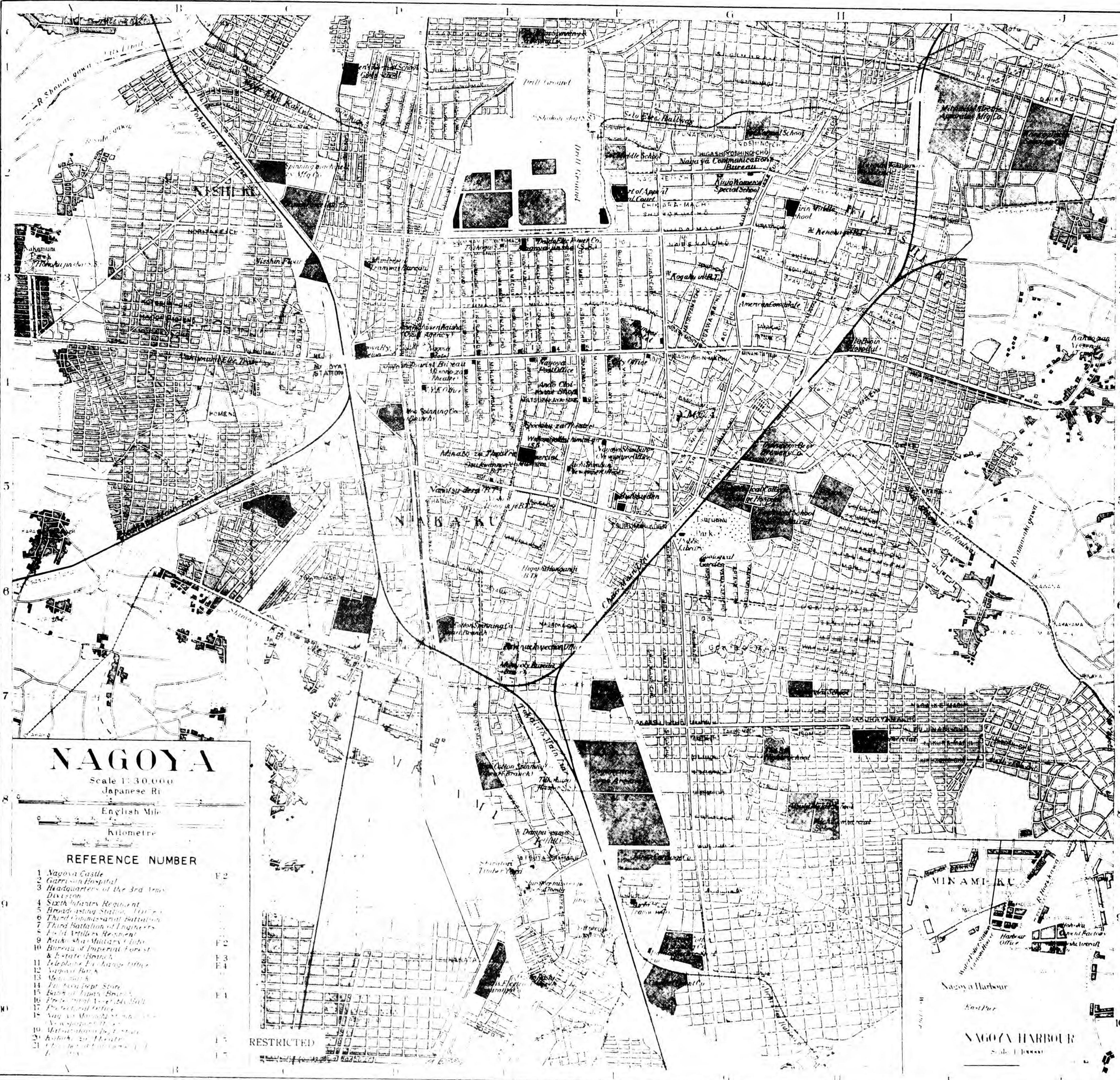
Kilometre



REFERENCE NUMBER

1	Umeda Hotel	G.5.
2	Osaka Yūmei (Newspaper Office)	"
3	Chamber of Commerce & Industry	F.5.
4	Central Telegraph Office	"
5	Medical College Hospital	"
6	Osaka Shōsen Kaisha	"
7	Osaka Building	"
8	Osaka Asahi Newspaper (Office)	"
9	Central Post Office	G.5.
10	Bank of Japan Branch	"
11	Municipal Office	"
12	Hokoku Jinsha (N.S.)	"
13	Prefectural Library	"
14	Central Public Hall	"
15	Sumitomo Bank	"
16	Yokohama Specie Bank (Branch)	"
17	Chosen Bank (Branch)	"
18	Mitsubishi Bank (Branch)	"
19	Bank of Taiwan (Branch)	"
20	Mitsui Bank (Branch)	"
21	Yasuda Bank (Branch)	"
22	Daiichi Bank (Branch)	"
23	Osaka Communications Bureau	F.6.
24	Shōchiku za Theatre	G.7.
25	Yaha za Theatre	"
26	Benten za Theatre	"
27	Kubuki za Theatre	G.8.





NAGOYA

Scale 1:30,000
Japanese Ri

English Mile

Kilometre

REFERENCE NUMBER

- | | | |
|----|--|-----|
| 1 | Nagoya Castle | F 2 |
| 2 | Garrison Hospital | |
| 3 | Headquarters of the 3rd Army Division | |
| 4 | Sixth Infantry Regiment | |
| 5 | Broadcasting Station (NHK) | |
| 6 | Third Commission Battalion | |
| 7 | Third Battalion of Engineers | |
| 8 | 1st Artillery Regiment | |
| 9 | Kaido Shu Shuttles Club | F 2 |
| 10 | Bureau of Imperial Forests & State Parks | F 3 |
| 11 | Telephone Exchange Office | F 4 |
| 12 | Nagoya Park | |
| 13 | Memorial Park | |
| 14 | Imperial Shrine | |
| 15 | Bank of Japan Branch | F 1 |
| 16 | Post Office (Central) | |
| 17 | Post Office (Nishi) | |
| 18 | Nagoya Municipal Office | |
| 19 | Nagoya University | |
| 20 | Matsumoto Park | |
| 21 | Chikusa Park | |

RESTRICTED



KYŌTO

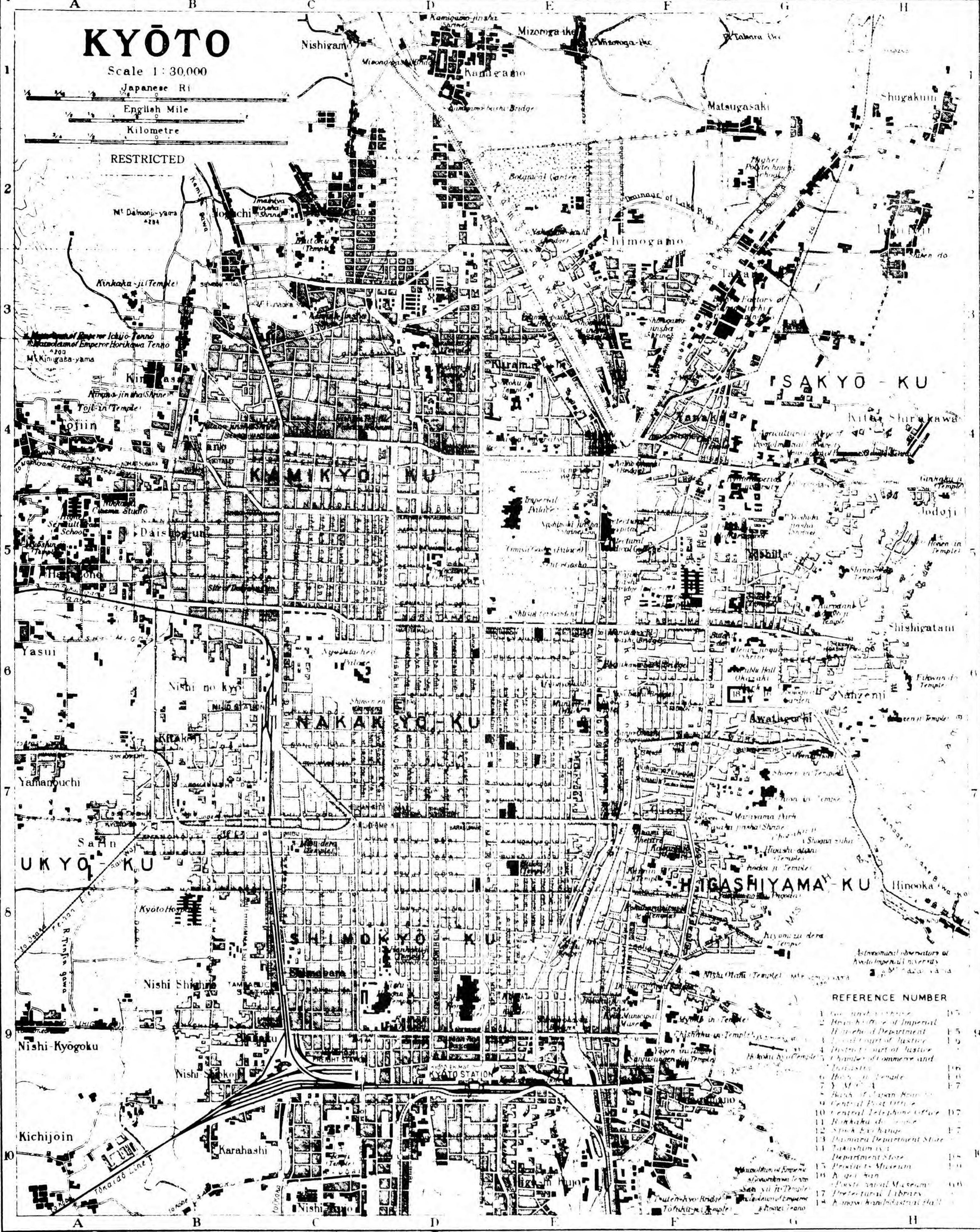
Scale 1:30,000

Japanese Ri

English Mile

Kilometre

RESTRICTED



REFERENCE NUMBER

- 1. Imperial Palace 15
- 2. Branch Office of Imperial Household Department 15
- 3. Local Court of Justice 15
- 4. District Court of Justice 15
- 5. Chamber of Commerce and Industries 16
- 6. Hōkoku-ji Temple 16
- 7. Y. M. C. A. 17
- 8. Bank of Japan Branch 17
- 9. Central Post Office 17
- 10. Central Telephone Office 17
- 11. Rokkakudo Temple 17
- 12. Stock Exchange 17
- 13. Postman's Department Store 17
- 14. Takashimaya Department Store 18
- 15. Products Museum 19
- 16. Aged Home 19
- 17. Postal Museum 19
- 18. Historical Library 19
- 19. Amusement Hall 19

K Ō B E

Scale 1:20000
Japanese Ri

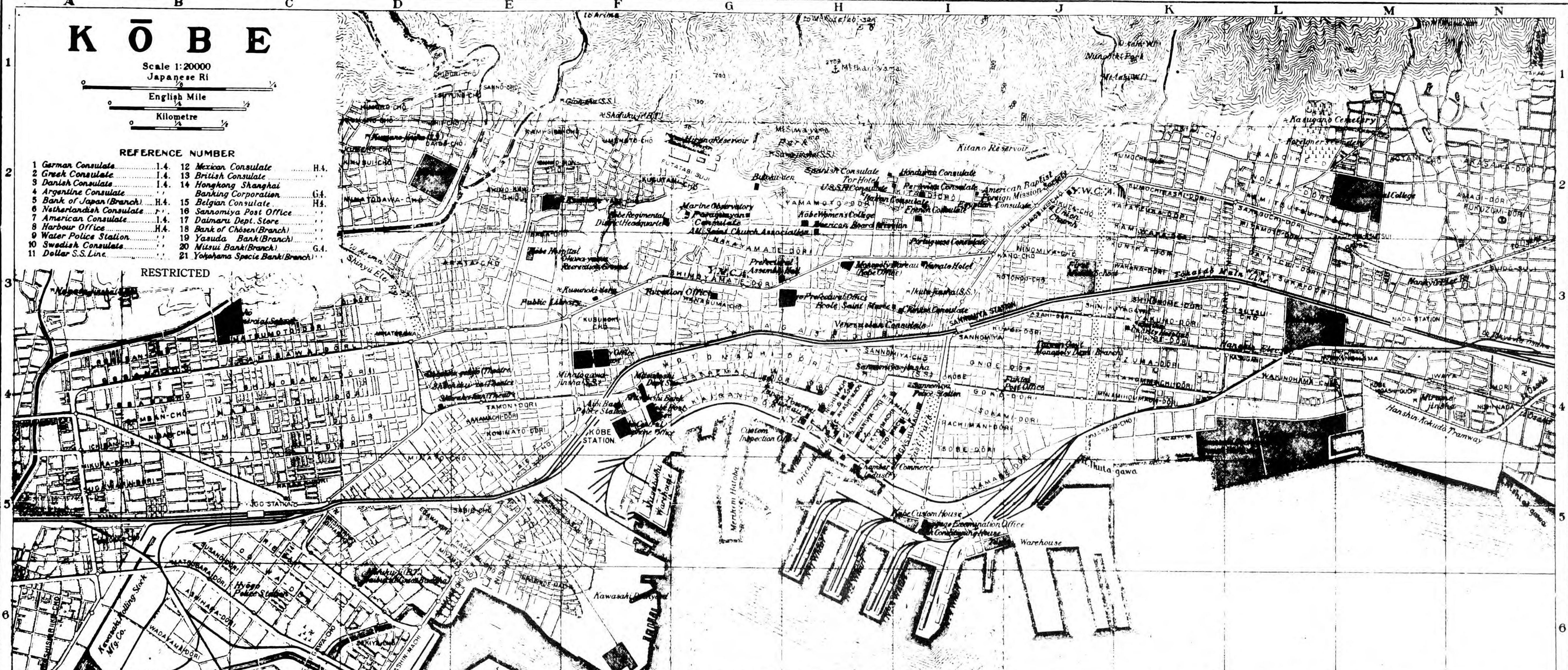
English Mile

Kilometre

REFERENCE NUMBER

- | | | | |
|---------------------------|------|----------------------------------|------|
| 1 German Consulate | 1.4 | 12 Mexican Consulate | H.4. |
| 2 Greek Consulate | 1.4 | 13 British Consulate | H.4. |
| 3 Danish Consulate | 1.4 | 14 Hongkong Shanghai | |
| 4 Argentine Consulate | 1.4 | 15 Banking Corporation | G.4. |
| 5 Bank of Japan (Branch) | H.4. | 16 Belgian Consulate | H.4. |
| 6 Netherlandish Consulate | 1.4 | 17 Sannomiya Post Office | H.4. |
| 7 American Consulate | 1.4 | 18 Daimaru Dept. Store | H.4. |
| 8 Harbour Office | H.4. | 19 Bank of Chosen (Branch) | H.4. |
| 9 Water Police Station | H.4. | 20 Yasuda Bank (Branch) | H.4. |
| 10 Swedish Consulate | 1.4 | 21 Mitsui Bank (Branch) | G.4. |
| 11 Dollar S.S. Line | 1.4 | 22 Yokohama Specie Bank (Branch) | G.4. |

RESTRICTED

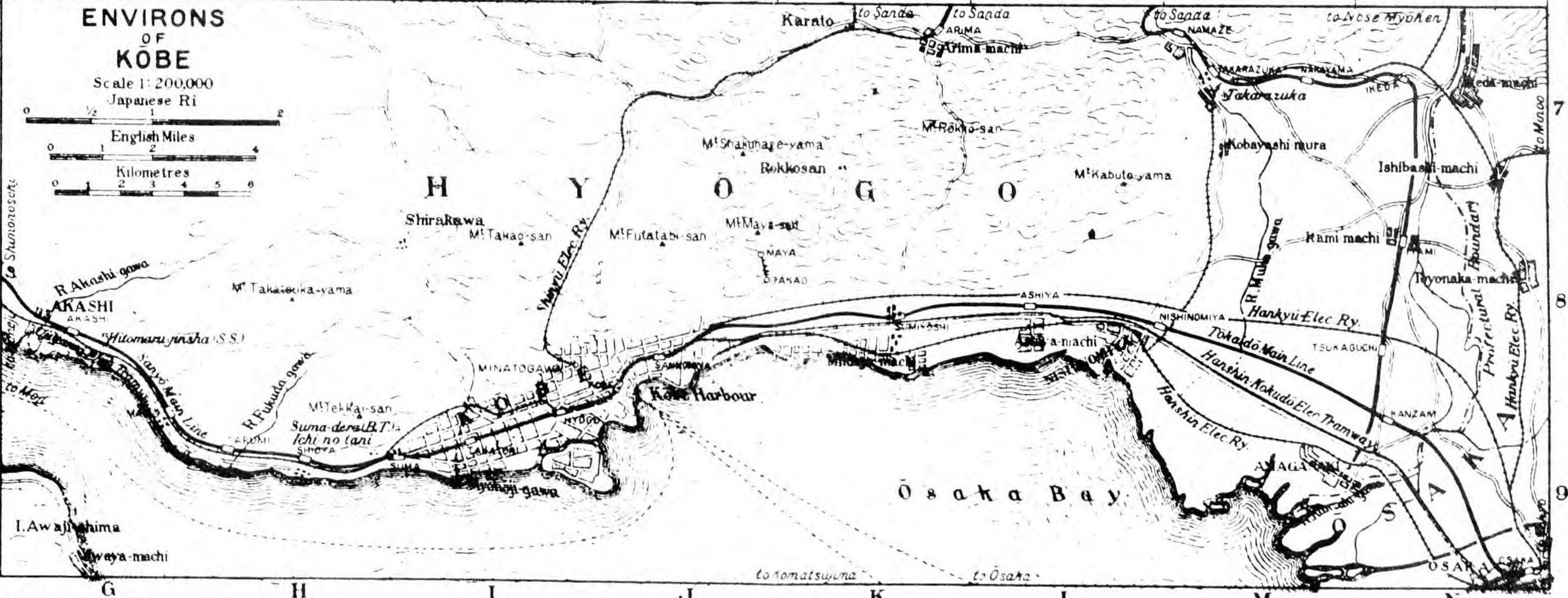


ENVIRONS OF KŌBE

Scale 1:200,000
Japanese Ri

English Miles

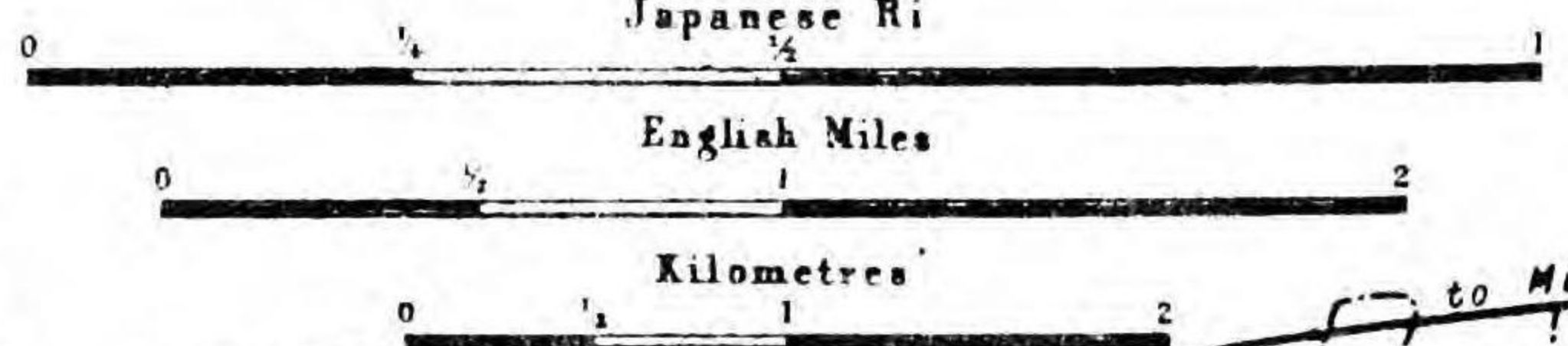
Kilometres



RESTRICTED

TŌKYŌ

Scale 1:50,000
Japanese Ri
English Miles
Kilometres



REFERENCE NUMBER	
1	Tokyo Science Museum
2	Art Gallery
3	Kannon Temple
4	Zooquike Memorial Hall
5	Kobuikan Amphitheatre
6	Yiji University
7	Agricultural Experiment Station
8	Communication Dept.
9	Marunouchi Hotel
10	Canadian Legation (Trikoku Life)
11	National 1st Bank (Insurance Co.)
12	N.Y.K. Line (Nippon Yusen Bldg.)
13	Marunouchi Building
14	Tokyo Station
15	Japan Tourist Bureau
16	Tokyo Station Hotel
17	Railway Department
18	Yokohama Specie Bank (Branch)
19	Stock Exchange
20	Tokushimaya Dept. Store
21	Central Post Office
22	Hankong Shanghai Banking Corp.
23	Chamber of Commerce and Industry
24	Dollar Line
25	City Office
26	Danish Legation
27	Norwegian Legation
28	Imperial Theatre
29	Kyohinkan Book Store
30	Mikimoto Pearl Store
31	Matsuya Dept. Store
32	Mitsukoshi Dept. Store (Ginza)
33	Mitsukoshi Dept. Store (Nishi)
34	Itoya (Stationer)
35	Imperial Hotel
36	Romanian Legation (Itoya Bldg.)
37	OSK Lines (Osaka Shosen Bldg.)
38	Hibiya Municipal Hall
39	Peruvian Legation
40	Dept. of Overseas Affairs
41	Dept. of Justice
42	Court of Appeal
43	Metropolitan Police Office
44	Military Department
45	German Embassy
46	Military College
47	Perseus School
48	Memorial Picture Gallery
49	Zojiji Temple
50	Matsuya Dept. Store

TOKYO WAN (BAY)