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HISTORY of JAPAN

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HISTORY OF JAPAN

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INTRODUCTION

Japan is old as nations go. Ten years ago, she celebrated her 2600th anniversary. In her relatively long history, several facts stand out and a multitude of traditions have accumulated. The first is that a single ruling dynasty has occupied the Japanese throne ever since prehistoric days. Secondly, until her defeat in World War II, she had never been conquered in war. The Japanese had believed their Imperial House and race to be of divine origin and endowed with a holy mission of bringing peace and order to the world. The beliefs, psychology, and social life of the nation were built up around the Imperial Way.

For the most part, we shall consider Japanese history as the Japanese interpret it, because their outlook on life is based on their beliefs and interpretation of the facts. Our views of the same facts would lead to different conclusions in many cases.

CHARACTERISTICS OF JAPANESE HISTORY AND CIVILIZATION

1. Assimilative Japanese culture exhibits several characteristics. The first is that it is composed of elements aggressively assimilated from foreign importations. Ideas, arts and tools which the Japanese thought would benefit them were absorbed and blended into their own life, but the Japanese never completely lost their individuality. Democratic Chinese ideas of Confucianism were molded into the intensely nationalistic Japanese Imperial system. Japanese writing, the larger part of Japanese vocabulary and other elements of the language are importations from the Chinese. In 1868, Japan adopted a constitutional system, but the traditional powers and position of the Emperor were not changed one iota.

2. Duality A duality can be detected in many aspects of her culture. The Japanese are conservative, and at the same time they are progressive. At the same time that she fought the Western nations with scientific weapons, she believed in a religion whose gods, ancestors of the race, were to guide the winds and waves to bring victory to them. At the same time a universal and humanitarian religion -- philosophical Buddhism -- has been their most widespread religion; their state cult, Shinto, was a simple, pantheistic belief which did not change for 2000 years.

At the same time that their educational system is one of the most highly developed and literacy is claimed for over 95 per cent

of the population, the Japanese believed the place for the woman to be in the home, and as a consequence women with higher education are very few.

In Japan it is possible to see the strange sight of men in Japanese ceremonial dress, topped by a derby hat.

3. Theocratic The Japanese have always associated government with religion. Their emperors were believed to be divine descendants of the gods, and their wills were considered to be the will of heaven. Of course, during many periods of Japanese history, the Emperor was nothing more than a political pawn in struggles for power. He was often murdered, exiled, and disrespected. However, inconsistent as it may sound, he was always the symbol of Japan. No person not of imperial blood ever declared himself Emperor of Japan or did away with the Imperial system.

4. Simplicity Simplicity and frugality are evident in the architecture, poetry, clothing, and food of the Japanese. Japanese homes consist of simple lines and are constructed with an economy of materials and are not painted. Their poetry consists of seventeen or thirty-one syllables. The basic pattern of their clothing remains the same, season in and season out, and year after year. Their food is extremely simple and sub-standard compared to that of the United States. Herein lies one of their great strengths; they are accustomed to going a long ways on practically nothing. They are a practical

and simple people, happy with what they have and making the best use of it. Therefore their philosophy and science has not been developed to any extent worth mentioning.

GEOGRAPHY.

Geography must be mentioned in any discussion of history, for it is the stage upon which the life of any nation is enacted, and foreign relations depend upon it. Certain facts must be kept in mind when studying Japanese history. Japan proper is smaller than the state of California, and upon that tiny area a teeming population of one hundred million is crowded upon every square inch of ground. Japan lies close off the Asiatic continent and has a long exposed coastline. In the past she was isolated and at the same time close enough to China and Korea to have beneficial cultural contacts.

Japan is mountainous and many of her ranges are volcanic. Consequently, she has few plains where agriculture and industry could develop on a large scale. Only sixteen per cent of her entire land is arable. Over one-half of the population lives a poverty-stricken life off the land. The mountainous nature of the land also prevents domestication of animals on a large scale. As for the basic minerals considered necessary for the industry of a first-rate nation, iron, coal, and oil, they are woefully lacking.

The land is beautiful. The seasons are marked by distinct and breath-taking changes. Therefore, the people are very close to nature. This may be one explanation why primitive Shinto has remained unchanged as the firmest belief of the people for centuries.

RACE

As much as the Japanese would like to believe, they are not a heaven-descended people. They are a heterogenous mixture of Ainu aboriginies, Mongols from the mainland, and Malayan peoples from the south. But for all practical purposes, they have been isolated for so long and have so assimilated among themselves their various components that it is enough to say that they are a distinct race, the Japanese, or as they put it -- the Yamato minzoku.

A more detailed discussion of their habits and psychology has been taken up by another lecturer in a separate discussion.

PERIODS OF JAPANESE HISTORY

In considering Japanese history, it is convenient to have reference points. It is possible to divide Japanese history into the following periods.

1. The ancient period 660 B.C. - 650 A.D.
2. The periods of Imperial Rule
 - a. Nara period 650 - 794
 - b. Heian period 794 - 1192

3. The feudal ages

- a. Kamakura bakufu 1192 - 1337
- b. Muromachi bakufu 1337 - 1574
- c. Azuchi-Momoyama period 1574 - 1605
- d. Edo bakufu 1605 - 1868

4. Recent times 1868-1945

THE ANCIENT PERIOD 660 B.C. - 645 A.D.

1. The genesis of the nation as explained by Shinto mythology.
2. Establishment of the seat of government in Yamato. The pushing northward of the Ainu and the subjugation of hostile tribes in the south.
3. Agricultural economy.
4. Family, the unit in a clan system.
5. Introduction of Chinese cultural elements.

According to Shinto beliefs, the gods in heaven ordered a male god and a female god (Izanami no mikoto and Izanagi no mikoto) to create Japan. The pair stood on the high bridge of heaven, plunged a spear into the ocean, lifted it up, and the drops which fell off the spear coagulated and formed the Japanese archipelago.

Amaterasu Omikami, a female descendant of the first pair, bequeathed the rulership of Japan to her grandson, Ninigi no mikoto.

"Go," she told him, "and may that fair land, like heaven and earth,

endure forever." Ninigi no mikoto set out with other gods to Japan. His descendants have been the rulers of Japan ever since and the descendants of the gods who came with him are the Japanese people.

In 660 B.C. Jimmu, grandson of Ninigi no mikoto, set out from Kyushu to Kashiwara in Yamato and established the Japanese Empire. Actually these dates are about 600 years off, but in the long run it makes little difference.

By the time of the Christian era, there was stability in the land. The population was slowly increasing. The unit of society was the family. Grouped as clans in an agricultural economy, they were governed mainly by clan leaders. By the early two hundreds, under the leadership of the Amazon Empress Jingo, three expeditions were made to conquer China. Their first attempts at imperialism did not develop into anything.

From around the end of the third century, continental culture started to come in. The Confucian classics were brought over by a Korean. Silk culture was started at this early date. In 552, Buddhism was officially introduced to the Japanese court in the form of sacred writings and images presented by a king of Korea.

Rival advisors of the court (Soga and Mononobe) made the question of the introduction of this new philosophy a political issue for many decades, delaying its spread from the court to the people. The country was sorely in need of a new faith. Indigenous Shinto, being

simple, agricultural, and theocratic, could not satisfactorily answer other questions of existence. And conditions in the land were not the best. Administration was not efficient. Contacts with the continents were increasing, and immigrants from Korea and China were coming over to introduce new arts. But they also brought disease, and epidemics which bewildered the Japanese. Buddhism offered ritual, humanitarianism, compassion, and a rich system of philosophy.

So an intrinsically optimistic and simple people eagerly grasped a complicated and essentially pessimistic religion. They expressed their belief in an outburst of building, painting, and carving. Needless to say, this was limited for a long time to a small portion of the upper class.

An outstanding personality who did much to establish Buddhism was the regent prince Shotoku. Impressed by its humanitarianism and the culture which came into Japan with it, he strove to spread it.

But Prince Shotoku was not only a great Buddhist, he was one of the great political figures of early Japan. Author of the "Constitution of Seventeen Articles" of 604, he laid down the basis for a strong national government, law, and social harmony. He sent the first diplomat to a foreign country -- one to China -- in 607. Socially, he made internal improvements by building canals and roads. Under his patronage, science and learning were given tremendous impetus.

This progress by Shotoku foreshadowed the second major event in Japanese history after its founding, the Taika Reform.

THE NARA PERIOD 645 - 794

The Taika Reform marks the beginning of the Nara period

1. A period of great changes in the political, social, and cultural phases of life thanks to continental influences.
2. Permanent capital established.
3. Urban civilization starts.
4. Government centralized and national laws take the place of clan laws.
5. An aristocracy and bureaucracy comes into being.
6. A national consciousness arises.
7. The Golden Age of art.
8. Buddhism flourishes. Has political influence, and is the greatest factor in learning.

Shotoku Taishi laid the basis for the great reform. But in doing so, he had incurred political enemies. After the prince died, his enemies took vengeance by killing every member of his family and burning his history of Japan — the first work of that nature.

But the extreme reactionary measures of the Sogas were their downfall. Led by the founder of the Fujiwara family (Nakatomi no Kamatari), of which family Prince Konoye is a descendant, a strong opposition arose. And the Soga family was completely wiped out.

A great political change followed, called the Taika Reform. The purposes were three. The first was to intrench the Imperial family as the absolute rulers of Japan. Sovereignty, its location, and nature was to be put into law. Secondly, the powers of the clans and the evils of decentralization were to be replaced by a central administrative system. And lastly, a bureaucracy was to be created to administer new national laws.

Under the Chinese theory of sovereignty, virtuous sons of heaven ruled by mandate of heaven. If rulers lost their virtue, they no longer had the right to rule, and the judge of whether a prince was virtuous or not was a stronger prince. But in Japan, it was firmly established at this time that the Emperor was Heaven himself. The identification of worship and government in the term SAISEI ITCHI was coined. A permanent capital was established. A department of Shinto was created and considered the highest administrative office in the new setup.

The power of the clans was weakened by the confiscation of weapons. Long-held lands were made public lands, and private slaves were considered public slaves. Local administration, which had been in the hands of local families was taken away, and a system of appointment of officials by the central government evolved. In other words, the power of the clans was broken by taking away their weapons, their right to private ownership of the land, and their right to administer their own clan domains.

A comprehensive central administrative system was set up, necessitating a vast bureaucracy. Eight administrative departments, with the department of Shinto as the highest, were created. Governors were sent to all provinces with administrative, judicial and tax collecting powers. A sort of civil service system was the basis for selecting officials; only, the common people were not eligible to train for it or take the examinations. The laws show the strong influence of Confucian ideas, in that, personal crimes against one's elders and superiors were punished most severely. It goes without saying that treason was the greatest crime.

Taxation consisted of a land tax. Three per cent of the gross produce of land was collected in the form of rice, and was paid into government granaries. There was also a compulsory work system whereby every able male had to work from ten to thirty days out of the year on public projects like roads and canals.

A national conscript army was also established with the peasantry as the nucleus.

In the field of education, schools were founded to train officials. An imperial university at Kyoto taught the Chinese classics, writing, and mathematics. Students were plagued with periodic examination of Kanji.

Laws and customs concerning marriage and the family show the influence of Chinese attitudes and the family spirit of Japanese

culture. Marriages were not personal affairs, but were arranged between families. The average age was fourteen years for the males and twelve for females. Divorce was a male privilege, though family approval was required. Talking too much was one ground for divorce; disobedience to in-laws was another. If the wife produced no male child, then again she could be divorced.

Before the Taika Reform and firm intrenchment of the Imperial government, there had not been a permanent capital. Shinto ideas of impurity forbade the living of the Imperial family in the palace in which an emperor had died.

But life was becoming more intricate; a political center functioning as a social and economic center as well became imperative. Envoys and students to China came back with stories of the splendor of her cities. A national consciousness, a desire to equal her neighbor, caused the creation of the first planned city in Japan. Nara was laid out in checkerboard fashion. It became a cultural center as influential families flocked there to bask in the patronage and glory of the new court.

The Fujiwara family, especially, thanks to several generations of brilliant men, firmly intrenched themselves as the first family of the new aristocracy. They guaranteed their position by maneuvering the marriage of their daughters into the Imperial family. One Fujiwara became grandfather of two emperors.

But another strong influence in Nara was that of the Buddhist priesthood. Empress Shotoku was so devout a Buddhist that she took the tonsure and greatly favored Dōkyō, a priest who thirsted for power. The situation required the sending of an imperial messenger to a Shinto oracle at Usa in distant Kyushu in 769 to ascertain whether it was the wish of heaven that Dōkyō become ruler of Japan. Dōkyō tried to bribe Wake no Kiyomaro, the envoy, but failed. The dictum, "Once a subject, always a subject," was dramatically asserted.

Over in China, the Tang court was at its height. The Japanese copied everything and, at the same time, felt a sense of inferiority, for they had nothing original to be proud of. Writing had existed in the land since 285, but the Japanese had not made much use of it. In 712 and in 720, the Kojiki and Nihongi were written for definite purposes. A historical record was desired. A fundamental text from which to quote authority for the rule of the imperial house was a political necessity. And lastly, the Japanese wanted to impress their subjects and the Chinese of the antiquity and glory of Japanese history.

Art, architecture, sculpture, and painting flourished as never before and never since in purely religious fields.

This was directly related to the popularity of Buddhism. Under Imperial orders, national temples were built throughout the land. One emperor, Shomei, declared himself the servant of the three treasures -- Buddha, the holy writings, and the priesthood. The

great image of Buddha was cast fifty three feet high in bronze at Nara. Another Emperor forbade the killing of any living thing, so hunters and fishers had to go on relief.

To the very practical Japanese, there was no inconsistency in accepting Buddhism so wholeheartedly when their political system was based on Shinto. They considered the Buddhist names of gods as different terms for the old Shinto and let it go at that.

Agriculture was officially recognized as the foundation of the nation. Rice harvests were the chief object of Shinto and Buddhist prayer. The government, realizing its dependency on agriculture, granted subsidies, carried out irrigation projects, and even forced the use of improved tools and methods.

There was no manufacturing worth mentioning. Copper was mined and used for money. Commerce was very limited, as was foreign trade. Chinese ships came to Kyushu and sometimes northwestwardly with luxuries.

With increasing trade and more foreign contacts, a capital situated closer to a good port became desirable. But what actually prompted the change of the capital to Kyoto in 794 was the undue influence of the Buddhist priests at Nara.

Wake no Kiyomaru, the faithful, and another great figure, Sugawara Michizane, were the designers in charge of a pretentious

capital at Kyoto, the elegance of which astonished the first Chinese diplomats accredited to it.

This change marks the end of the Nara period and the start of The Heian Jidai -- the period of peace and ease.

HEIAN PERIOD 794 - 1192

1. Rise and fall of Fujiwara power
2. The strange system of cloistered rule, devised to break the Fujiwara hold.
3. The political confusion results in the collapse of the administrative system. Feudal barons rise to power, and wars break out.
4. A sophisticated Japanese culture rises.
5. The Buddhist philosophy of the Latter days.

The Fujiwaras managed to marry their daughters into the royal family, and as grandparents of emperors, they were able to exert great political influence. In the Heian period, they assume actual rule of the land as regents of very young or aged emperors. Naturally, the political plums of high administrative posts were kept on the family table.

Sugawara Michizane checked this monopoly of power, but only temporarily. He was a noted scholar, and even today, is revered as the patron deity of scholarship. Michizane built up a fine record of administration, and worked up into what would correspond

to the modern premier. This was in the reign of an emperor (Daigo) who was relatively free of Fujiwara influence. But it was more than the Fujiwara could stand. Through a false report that Michizane was attempting to maneuver the younger brother of the reigning emperor into power, they were able to get Michizane exiled to Kyushu. He died there, still thinking reverently of his lord.

After Michizane was disposed of, Fujiwara power reached its zenith. Over a period of eight reigns, a total of one hundred years, the Fujiwara ruled as regents. During the regency of Michinaga, the family's fortunes reached its peak. Their residence was more beautiful than the Imperial palace. The emperor's wives, the Fujiwara daughters, lived at the regent's palace. Heir apparents were brought up at the regent's. At times, the emperor himself lived at the regent's palace. Private and public matters were confused. When laws interfered with personal conveniences and desires for luxuries, they were summarily suspended.

But there was relative peace in the land during the early Heian. The urge for Chinese contact had died down. Even diplomatic relations had been ended because the Japanese no longer felt inferior to the Chinese. Perhaps it is a Japanese trait to derive everything they can from a new culture, then to brush it aside. A limited trade in luxuries continued, however. Buddhist scholars also kept shuttling back and forth, bringing back to Japan the developments of Buddhism in China and India. There were few problems for the aristocracy

at beautiful Kyoto. Stagnation gradually developed as the nobles spent their time at festivals, flower viewing, and banquets. The men became effeminate, plucking their eyebrows, dressing in silks, writing love poems, and chasing women.

Consequently, conditions in the provinces turned for the worse. Appointed administrators remained in the gay capital and fawned on Fujiwara favor. They bought offices and used fictitious names to hold several. The expense for all this had to be borne by the peasantry. Many farmers could not pay the increasing burden. Nor did they care to perform military duty or public labor for a neglectful, oppressive government. So, many deserted their farms and crafts and became lawless rōnin. Intercepting public and private goods on the highways and in the sea lanes of the Inland Sea, they forced the peasantry to arm and protect themselves in the absence of adequate public protection. The Imperial constabulary and military so disintegrated that there was brigandry in the capital. The court prohibited the carrying of arms, but, of course, it was futile.

As the peasantry armed themselves, they naturally flocked around prominent families of their localities. In exchange for leadership and protection, land, rice, and military service were granted. In this way, huge manors (shōen) with economic and military power developed.

The effeminate and powerless court could only sanction this development of estates; they recognized the jurisdiction of the local magnates.

In the far-flung provinces and especially in the wide plains of Kanto, powerful families emerged to challenge the power of the Fujiwara. For a while, the court depended on the Minamoto family, which traced its ancestry to an emperor (Seiwa) to quell revolts in the north and the south. The court's treasury was so emptied by the extravagances of the nobles, that the Minamotos even financed the costs of wars that lasted nine years.

At this point, a unique political system was evolved to break the hold of the Fujiwaras. This was cloistered rule. Emperor Gosanjo broke a two century tradition by marrying a princess other than a Fujiwara daughter. His son, Shirakawa, retired from the throne early and moved to another palace free from contact with the Fujiwara. From this vantage point, he ruled through his son. Thus the titular emperor's position was no different; he remained a figure-head as before. But the grip of the Fujiwara was broken. The only trouble was that this strange expediency created more confusion. A separate court, with councils and officials creating their own laws, grew up at the cloistered palace. During the eighty years that this existed (1072 - 1156), the cloistered emperors also lived in pomp. Graft and bribery existed there, also. This added another burden on the people.

In the provinces, the barons became more independent and refused to pay the expenses of courts at Kyoto without anything in return. When these growing families took to quarreling in their own localities

the court took a short-sighted policy of playing one against another. By this means, certain families like the Taira and the Minamoto gained influence at Kyoto.

All the intriguing forces became involved in succession disputes. Titular emperors, backed by one court faction, resented the interference of cloistered emperors backed by another family. So, with all these grounds for quarrels, the years from 900 to 1200 saw a succession of petty wars and a great increase in the power of the military families, and a corresponding decrease in the power of the court. The court became a pawn in the struggle for power of the military families.

The Minamoto family was gaining in influence, when suddenly, the Taira family, also related to the Imperial family, practically ousted the Minamoto out of Kyoto. Returning to Kanto under the able leadership of Yoritomo, the fall of the Taira was plotted by the clan. At Kyoto, Taira Kiyomori fell victim to his gay life. At the same time, he was extremely arbitrary, and soon whole Japan was against him. Upon Kiyomori's death, the Tairas lost their grip on Kyoto. Fleeing before the Minamoto, they headed west, took to boats, and finally were annihilated at the battle of Danoura in the Straits of Shimonoseki in 1185. The child emperor, Antoku, grandson of Kiyomori on the maternal side, was drowned by his nurse to escape capture.

Yoritomo put his candidate for the throne in the palace at Kyoto, for which efforts, he was appointed Shogun, or generalissimo. In keeping with legal rights, he set up a military administrative government at Kamakura. And so came into being the feudal period of Japanese history.

Continental influences waned in the Heian Period. What had been imported during the Nara was absorbed and assimilated to produce a truly Japanese culture for the first time. However, it was hardly what might be called a characteristic Japanese culture. Influenced by a Buddhist theory that the end of the world was near, the aristocrats took a playful attitude toward life. They sought pleasure in a refined, sophisticated, and sentimental manner. Women began to play an important role in Kyoto life. The great classics of Japanese literature were produced by women of this period. Murasaki no Shikibu, a Fujiwara, wove into "Genji Monogatari" the philosophy of the times.

The hiragana was developed, notably by Kōbō Daishi, and a distinctly Japanese calligraphy was used to write the novels and histories of the times. Poetry continued to be popular. Great compilations of waka were started. As the fortunes of the Fujiwara declined, and the gayety of the court began to lose its former sparkle and carefreeness, themes of novels and histories became retrospective of the glories and splendors of the past. Literature became more sentimental and melancholic.

Somewhat akin to the Christian theory of the Judgement day, the Buddhist theory of the Latter days prophesied that sometime after the turn of the tenth century, chaos would descend upon the earth for the sins of man. The aristocratic and upper classes who read Buddhist scriptures were influenced by this, and it caused the effeminate, escapist outlook of the Heian court.

But Buddhism was undergoing changes and was preparing to meet the problems of the times. During the Nara, it had been materialistic, and the priesthood had their fingers in the political pie. The priests followed the court to Kyoto, and in the neighboring mountains, they built huge monasteries (Koya and Hiei) from which armed monks sometimes descended upon the capital to make demands and to take part in the strifes of its decline. But leaders were leaving these monasteries to start branches which stressed true religion and faith to give strength to the people during the tribulations and insecurities of the middle ages.

THE KAMAKURA AND MUROMACHI BAKUFUS 1192 - 1337 - 1574

1. Establishment of the Kamakura bakufu.
2. Mongol invasions.
3. Establishment of the Ashikaga bakufu.
4. Humiliation of the Imperial House and Japan.
5. Sengoku Jidai.
6. Mass faiths develop in Buddhism

7. Zen at height in Ashikaga court.

8. Rise of commerce.

With the defeat of his greatest enemies, the Taira at Danoura, Minamoto Yoritomo marched in triumph to the capital, where he served in several government positions. Then he returned to Kamakura to establish a military headquarters. In 1192, he was made Shogun, which gave him administrative and judicial powers as well. In this way, stern, militaristic Kamakura became the active seat of government, while the Emperor reigned in name only at effeminate Kyoto. This may be considered the third major event in Japanese history.

Yoritomo, the founder of the bakufu, the feudal government, was a great man in everything except his intense suspicion and distrust of people. He hunted down and killed members of his own family, weakening his family to such an extent that it did not continue for long after his death. Actual rule of Kamakura soon fell into the hands of the efficient Hojo Family.

Meanwhile, on the continent, the Mongols, on the backwash of their invasion of Europe, contemplated the subjugation of Japan. Kublai Khan's demands for tribute from Japan went unanswered. Suddenly, in 1274, fifty thousand troops in nine hundred ships invaded the island empire. After ravaging Tsushima, Iki, and the northern part of Kyushu and while anchored offshore one night, a sudden typhoon destroyed a third of the force. The remainder

returned to China. But in 1281, they returned again, 150,000 strong in four thousand ships. The defenders held them at bay for two months, and just before a Mongol attempt to storm the defenses of Kyushu, another typhoon came to rout the foe. Until 1945, the Japanese sincerely believed these winds were sent by the gods, and that when peril again beset their sacred shores, the gods would again vent their wrath on any enemy.

After the invasions, the Kamakura bakufu relaxed, and its strength declined as luxury was introduced into the former simple life. Corruption, favoritism, and intrigue sapped the former military efficiency. This was keenly observed by the emperor Godaigo from Kyoto. But before he could muster enough support to overthrow the Hojo, his plotting was discovered and he was ignominiously exiled.

Gedaigo, however, returned with the aid of the Ashikaga family and crushed the bakufu capital.

But the Ashikaga, in turn, betrayed the emperor and set up their own puppet in exchange for the appointment to the shogunate. Thus was established the Ashikaga or Muromachi bakufu, which was to last two hundred and forty-five years from 1337 to 1574, the dark period of Japanese history. The period was initiated by betrayal of the emperor. This selfsame Godaigo escaped from the Ashikaga to the hills of Yoshimo, and for 45 years (1337 - 1392), there were two Imperial courts in Japan. Selfish, cruel, and mercenary, the Ashikaga brought humiliation and shame to Japan by acknowledging

themselves vassals of China and paying tribute. In Japan, the puppet emperors of this period were pitifully neglected. One emperor could not be buried for forty days for lack of funds. Others had to go into business to eat.

The purpose of contact with China was the acquisition of luxurious goods, commerce, and revenue. For further revenue, the Ashikaga crushed the peasantry with a levy of seventy per cent of their crops. And because the Ashikaga never were too strong and could not keep order in the provinces, there was constant fighting between feudal lords. Thousands of farmers became soldiers, brigands, and pirates.

These pirates invaded lands even as far away as Siam and caused endless diplomatic problems. One evil lead to another, till finally anarchy reigned in the land. The Period of Wars (Sengoku Jidai) lasted a hundred years, from 1467 - 1574. Even the great Buddhist monasteries joined in the struggles. This was the Japan observed by the first Europeans to come to Japan, the Portuguese, in the middle of the sixteenth century. They were very much welcomed for their guns and other European goods.

Buddhism in the Heian Jidai was in part of the cause of the breakdown of society. In the centuries of darkness that followed, emerged faiths in which the mass of people could seek comfort and salvation. These were the Jodo and Jodo Shinshu faiths, which required only the repetition of the sacred words, "Namu Amida Butsu," by the faithful for salvation.

For the warrior class, another sterner type of Buddhism was more suited. Zen Buddhism was mystic. Its aim was to make the adherent forget himself and the world. Reason and logic were defied. An attitude, not of fatalism, but of discipline and firmness was the goal. Whereas the priesthood taught the illiterate fighting men to become ascetics, they themselves took an active part in politics. Several became highest advisors of the Shogun, and in foreign relations they were often the diplomats.

In these harsh times, learning, except by a few Zen monks, was neglected. What works were produced were the tales of war and histories of the glories of the past.

Art, on the other hand, flourished under the extravagant patronage of the Ashikaga shoguns, who imitated the Fujiwara, surpassing them in splendor and extravagance. One Ashikaga, Yoshimasa, took up dogs as a hobby. Clothing them in silks, he paraded them in the streets of the capital, forcing the common people to bow to them. The Kinkakuji and Ginkakuji were gorgeous dream palaces. Painting in both the simple, but effective, Japanese styles and in the more elaborate Chinese styles flourished. The famous Kano family of painters produced their first works in this period. Sword making also became an art. All in all, some of the finest examples of Japanese culture are products of this period.

Throughout the middle ages, the peasant had a difficult time. Many farms were deserted. Taxes were exorbitant. Peasant uprisings were not infrequent. On the other hand, commerce developed. At the Bakufu capital, in the ports of northern Kyushu, close to the continent, and around the castles of daimyo, cities developed. A middle class arose. Money became a source of power. Tanomoshi were started. A fifty per cent rate for money lending was sanctioned by the government.

Slavery had been abolished in the early Heian. But in many cases, the farmers who tilled the estates of the daimyo were not better off. A class even more to be pitied were the Eta -- social outcasts, in many cases immigrants who were never assimilated -- who eked out meager existence; as executioners, shoemakers, butchers, or beggars.

AZUCHI-MOMOYAMA PERIOD 1583 -- 1605

1. Transitional period between the Sengoku Jidai and re-establishment of order and the long isolation.

2. The careers of the triumverate of leaders: Nobunaga, Hideyoshi, and Ieyasu.

3. The Korean Expedition.

4. The coming of Christianity.

The hapless Ashikaga brought shame to Japan, caused the country to disintegrate, and plunged the fair land into anarchy. Might

is right and every man for himself were the philosophies of the times. An up-and coming leader of the struggles was one Oda Nobunaga, a samurai of inferior birth. After several requests from the Emperor to come to Kyoto to restore order, Nobunaga came south. He became vice shogun, and starting from the home provinces, he proceeded methodically to stabilize conditions.

But right at Kyoto's back door lay the great monasteries, which openly harbored his enemies. Nobunaga dispatched his able lieutenant, Hideyoshi, also of humble birth, to put an end once and for all to the political meddling of the priests. Upon being surrounded, the monks frantically tried to buy a peace, but to no avail. The splendid monastery, Hieizan, was burned to the ground, and the inmates were put to the sword.

On the other hand, Nobunaga, respecting the humanity and the early spirit of the Jesuit missionaries, gave them privileges.

Before completing his task of unifying Japan, Nobunaga was assassinated. Hideyoshi, at that time on a campaign in Shikoku, hurried back to hold the capital. There he maneuvered himself into the regency of the empire.

Concluding a treaty with Tokugawa Ieyasu, Hideyoshi soon consummated Nobunaga's work. Fortifying strategic Osaka castle, dealing generously and cleverly with enemies, he suddenly found peace in the land, and also, the problem of a huge unemployed army and

many lieutenants to be rewarded upon his hands.

However, Hideyoshi had foreseen this problem and had a simple plan, the age old solution to domestic problems -- foreign invasion. His powerful forces, two hundred thousand strong, with a hundred thousand in reserve in Kyushu, swept up the Korean peninsula and crossed the Chinese border in 1592. But, whereas the Japanese had developed land fighting, their sea tactics were no match for a clever Korean admiral. The problem of transportation became so acute that the Japanese signed a truce with the Chinese and recalled their forces to southern Korea.

In 1597, Hideyoshi ordered the reopening of hostilities. The following year, upon Hideyoshi's death, the Japanese withdrew with nothing accomplished.

Nobunaga had patronized Christianity. Hideyoshi tolerated it only for political expediency in handling the Christian daimyo of Kyushu and for the trade that accompanied it. Hideyoshi sent envoys to India and to the Philippines to make commercial treaties, but they were not successful. To the contrary, Hideyoshi observed evils that accompanied the influx of the missionaries. The San Felipe affair of 1596 climaxed his fears. When the Spanish galleon, San Felipe, ran aground in Shikoku, some Spanish sailors spoke indiscreetly of the policy of soldiers following missionaries to add lands to the domains of European kings. Actually, some daimyo were

already in debt to the Portuguese, who displayed an unholy desire to acquire land. Hideyoshi promptly banned Christianity in Japan. But there was actually very little persecution of Christians during his lifetime because he never gave up trying to get foreign trade.

Contacts with the Portuguese gave impetus to trade and commerce within Japan. Hideyoshi stabilized the currency on a Japanese basis, for Chinese coins had circulated in the previous period.

Hideyoshi's soldiers brought back pottery and Korean glaziers, who established famous urns like those of Inari, Arita, and Satsuma. The tea ceremony became a fad.

THE EDO JIDAI 1603 - 1868

1. Centralized feudalism in contrast to the previous decentralized feudalism.
2. Isolation.
3. The class system.
4. Plebian culture.
5. The coming of Perry.
6. The collapse of feudalism.

With Hideyoshi's death, the question of succession to power -- for Hideyoshi left only an infant son -- caused the splitting up of Kyoto into rival factions again. Ieyasu, the patient, had been faithful to Hideyoshi, but had always preserved his strength.

Ieyasu easily crushed the opposition at Sekigahara in 1600. The Toyotomi's being weak, abided their time at Osaka until 1615, but it was no struggle. Surrounded, then their outer defenses smashed, the entire Toyotomi clan committed suicide.

Ieyasu was appointed Shogun in 1603, but retired two years later in favor of his son, whom he wanted to train and to enable himself to use his energy in laying the foundations for a shake-proof bakufu.

Ieyasu made Edo his capital because he feared the corrupting influences of Kyoto. Next he re-distributed his provinces. The strategic central portions of the island were divided among the Tokugawa and trusted allies. Those daimyo who made peace with him after Sekigahara were isolated in northern, western, and southern Japan, and excluded from administrative posts at Edo. Those outside daimyo were further kept financially embarrassed by being required to construct roads and temples and shrines. Consent of the Tokugawa was required for marriages between outside daimyo families. The third Tokugawa Shogun, Iemitsu, hit upon the brilliant (Sankinkotai) system of daimyo spending alternate periods in residence at Edo, and when returning to their own fiefs, leaving their wives and families as hostages at Edo.

In 1615, the fundamental laws of the shogunate were formulated (Buke Hatto). Discipline of the fighting class, the diversion of energy to learning, and stipulations for a system of counter-espionage were some of its clauses. The laws for the nobles

(Kuge Hatto) clamped down on the aristocrats and so isolated the emperor that he became politically impotent.

Iemitsu, the third shogun, perfected the administrative machinery, making it capable of functioning smoothly with ordinary leadership. A comprehensive system of ministers, commissioners, city commissioners, and organization of even the village into groups of five (gonin gumi) to administer, regiment, and counterespionage every phase of life was set up.

Actually, the basis of Tokugawa power was military preponderance with a rigid systematic division of power among the daimyo and a scrupulous standard of military discipline. Any infraction of the laws, be they by loyal or outside daimyo, was severely punished with loss of feudal holding. Naturally, with time and the weakening of the Bakufu and corruption in the higher administrative posts, infractions went unpunished.

Another factor in the maintenance of Tokugawa power was the isolation policy. Various interpretations are possible for it. If we look at it with the principle aim of the Tokugawa regime—internal security—in mind, it provides the basis for a logical explanation. The Tokugawa welcomed foreign trade for its prosperity and revenue. But this prosperity and revenue must accrue to Tokugawa interest; in other words, trade must flow into Japan through Edo and not through Kyushu, where the clever Satsuma clan could gain financial and material power as well as have political contact with foreigners.

Hideyoshi had tried, without success, to persuade the Portuguese to come to Edo. Ieyasu tried to have the Spanish Galleons make Edo a port of call on their annual Mexico-to-Philippines cruise, also without success. In contrast to the Portuguese Jesuits' sincerity, the Spanish Franciscan's religion smacked of propaganda and seemed to verify the fears aroused by the San Felipe incident. Even the Spanish, who came upon invitations to trade seemed more interested in the religious angle.

The Dutch, without missionary complications, also came to the east about this time and established regular voyages to Japan by 1609. They also preferred the better-established trade centers in Kyushu to the distant capital.

Will Adams, an Englishman, had come over with the Dutch and quickly became a favorite of Ieyasu, building ships, teaching navigation, geography, and European affairs. Through him, Ieyasu tried to bring English trade to Edo, but the English, too, came only as far as Kyushu.

Ieyasu urged the daimyo to develop international trade, some of whose ships sailed to India, Siam, and even to Mexico. But here again, it was not the Kanto daimyo, but the Kyushu daimyo, who were active.

So gradually, the Bakufu came to relinquish the idea of foreign trade and contact, which meant a stricter policy towards Christianity.

In the Osaka campaign against the Toyotomi, Japanese Christians opposed Ieyasu. Other hostile acts and suspicions resulted in increasing persecution. Missionaries were hunted down and burned at the stake. The construction of ocean-going ships was forbidden. Japanese were forbidden to go abroad for trade or any other purpose, and any Japanese returning to Japan from a trip abroad was to be put to death.

Finally, in 1637 occurred the Shimabara revolt in Kyushu, in which thirty thousand Christians, men, women, and children, rose up against the authorities because of oppression. This was put down and was followed by a great purge of Christians, and Christianity itself was absolutely forbidden. All foreign contact was ended, except for Chinese and an annual Dutch ship to the isolated island of Deshima in Nagasaki Harbor. In this manner, the Tokugawa closed Japan's doors and eyes to the world for two hundred and fifty years.

The maintenance of the status quo -- an attempt to prevent change and development -- the law of history -- was the desire of the Tokugawa. They soon found out its impossibility. But they did not possess the genius nor the courage of the founders of the system to make adjustments.

Strict division and social isolation of the outside daimyo created intense clan feeling within the feudatories. Old families like the Shimazu of Satsuma in Kyushu felt superior to the new

daimyo in favor in Edo. The lords of Hizen in Kyushu, Tosa in Shikoku, and Choshu in western Japan developed strong clan organizations and bided the time when they would overthrow the Tokugawa.

Enmity of the Tokugawa also developed through a one-way flow of money into Edo. The end of foreign trade struck a sad blow to the up-and-coming cities of Nagasaki, Hirado, Osaka, and Nagoya. Merchants, money lenders, artisans, and artists headed for Edo, where the life of the nation was now concentrated. Forced residence of the more than three hundred daimyo in Edo found great mansions being built to house their families and retainers. This military had no duties or work, so to pass the time away, they naturally turned to the quickly developing diversions of the city. Regular incomes soon proved to be inadequate, but obliging money lenders solved that problem. In vain, the Bakufu passed laws to prevent extravagance and the increase in power of the bourgeoisie. The result was the draining of feudatory money into the hands of merchants in Edo and a weakening of economic conditions in the provinces. This was not exactly the fault of the Tokugawa, but they were blamed for it regardless.

The military despised the merchant class. In the Tokugawa social system, the merchant was placed at the bottom of the social ladder. But the vast accumulation of samurai, enterprising business men, and leisure time in Edo soon found samurai in debt and in fear of money lenders, but enjoying the luxuries, gayeties, and vices of city life. There was a social breakdown of society.

At times the Bakufu administrators were corrupt and undermined the prestige of their own system. In the early 1800's, there were a series of floods, earthquakes, fires, famines, and droughts throughout the land, which brought Japan closer to an economic impasse.

One of the major stipulations of the military laws was the requirement that daimyo and samurai spend their time in learning. Confucianism, which emphasized social order and ethical conduct, was assumed to be a safe topic for study. The Tokugawa well recognized the peril of dangerous thoughts. History also became a popular topic of study.

The trouble was the Tokugawa could not prevent different schools of Confucianism from springing up. Confucianism taught loyalty to the prince. Tracing back in Japanese history, scholars found records of emperors ruling directly over the people. "Why," asked opponents of the Tokugawa, "should there be loyalty to the Shogun?"

Profiting from Kamakura and Ashikaga experiences, the Tokugawa never allowed the Buddhist priests to exert any intellectual or spiritual influence. The Confucian revival had negative influence on Buddhism, especially on the spiritual faiths that required only the mumbling of a few sacred words.

In Buddhism's place, Shinto was revived as a spiritual force. It could have only one result--worship and study of the old kami, and upon inspection of the theory of the divine ancestry of the

Imperial House, the raising of the question, "What right have the Tokugawa to rule?"

So there was intellectual opposition to the Bakufu on top of the political hatred and the economic and social disintegration of their system. Pressure of foreign powers to open Japan to international relations finally caused the Tokugawa regime to topple over.

From as early as 1739, the Russians, expanding to the east, tried to open relations with Japan. These attempts became more aggressive in the early 1800's. In fact, their advance down the Kuriles, Sakhalin, and northern Hokkaido was a definite military threat.

Americans were started on the China trade for silk and tea in the late 1700's. Their whaling expeditions in the northern Pacific also required ports to obtain supplies and make repairs.

The British tried to take over the Deshima factory in the early 1800's arguing that they had conquered the Dutch in the Napoleonic wars.

Between the years 1844 to 1849, seven attempts by the Americans the British, the Dutch, and the French to open Japan put the Bakufu in a dilemma. A strong sentiment within the Bakufu arose to open the country to possibly relieve economic conditions, to introduce cultural stimuli, and to develop her military organization to prevent conquest by western powers.

In 1853, Commodore Perry, leading a squadron of four United States warships, steamed into Tokyo Bay. Refusing to go to Nagasaki to negotiate, he forced a formal acceptance of a letter from the President of the United States (Fillmore) to the Emperor of Japan, requesting a treaty of friendship and commerce. Early the following year, Perry returned with a larger squadron to receive the Japanese reply. Awed by vastly superior force, the Japanese concluded a treaty of friendship. The other Western powers were able to secure similar treaties in short order.

This act of the Bakufu, whereby they abandoned the time-honored Tokugawa policy, was immediately taken up by anti-Tokugawa factions all over the land as a domestic political issue. But the Bakufu could not repudiate the treaties. They were caught between the devil and the deep blue sea.

Townsend Harris, the first consul to Japan from the United States under terms of Perry's treaty, by tact and persistence finally secured in 1858 a commercial treaty. The United States received full extraterritoriality rights -- the authority to have civil and commercial jurisdiction over American citizens residing in Japan.

The conservative element now openly opposed the Bakufu with violence. They assassinated high Bakufu officials who advocated development of relations with the powers. To embarrass the government, they insulted, threatened, and attacked foreigners. When the Bakufu was

unable to give the Western powers satisfaction for damage done, the powers took it upon themselves to get respect and indemnity. Kagoshima was razed. The fortifications along the Shimonoseki straits were smashed. These were the fiefs of the Satsuma and Choshu feudatories, the leaders of the anti-Tokugawa faction.

In 1866, a new emperor and a new shogun took up their respective duties. This provided a good opportunity for the anti-Tokugawa to present a memorial to the shogun to withdraw from the government so that there would be unity in the land. This advice was taken, and the young Emperor Meiji proclaimed the start of a new era in Japanese history on New Year's Day, 1868.

The aim of the Edo Government was maintenance of the status quo. In the social field, the Bakufu classified the people in a rigid occupational basis. At the top were the military, with the power of *kirisute gomen* -- the right to cut down the peasantry upon the slightest pretext. Following them in importance were the farmers, the producers of national wealth. Artisans came next, and finally, the despised merchants. Others outside these classifications were the nobles, the clergy, and at the opposite pole, those who were not considered humans -- The Eta and hinin. Regulations governing their conduct, such as, dress and etiquette, were extremely detailed.

Inactive life, rise of money economy, and the development of city life with its evils gradually undermined the rigid standards

of the military. Samurai were forever in debt to the money lenders. Poor samurai families adopted sons of the wealthy merchant class into their families.

Though agriculture was recognized, the Bakufu inconsistently did not adopt a paternalistic policy toward the peasant. Perhaps their potential power was feared. At any rate, the farmers could wear only cotton clothes, could not use conveyances, could have no amusements, could not eat the very rice they produced, and were taxed exorbitantly.

The merchants and artisans were placed at the bottom of the social class because they were considered unproductive of necessary goods. In fact, what they produced was considered harmful to society. Actually, their power grew by leaps and bounds. They were the developers of cities, trade, and transportation, laying the foundations for a national economy. They were the leaders of the vigorous culture of the common man.

The social outcasts continued their sorry lives, restricted to base occupations and socially ostracized.

But these distinctions did not remain static. During the Genroku period (1688 - 1700), a particularly gay and wild period, society degenerated lamentably. Socially and politically restricted, the samurai turned to pleasure. They lived only in the present, governed by vanity, seeking gayety and love. Dancers, entertainers geisha,

and prostitutes were segregated into the gay quarters, Yoshiwara, and the townspeople, high and low, followed right in. This section of Edo was the source of art, literature, and culture of the times.

Marriages prevented by social differences caused the shinju, or love suicides, which were immortalized in literature. The Bakufu banned shinju, exposed the bodies of the dead lovers, in public, confiscated family holdings, and banned the sale of sentimental literature without too much success.

When Ieyasu established the Bakufu, rigidity and formality was necessary. One reason for the long peace, in fact, was the complete regimentation of all classes and the regulation of all conduct. The collapse of this system was brought about by lack of provision for changes in the laws.

These laws so clashed with actual conditions that for a century, 1700 - 1800, the population remained stationary at twenty-six million. The peasantry, who composed nine-tenths of the populations, were so poverty-stricken that abortion and infanticide were practiced to reduce the number of mouths to feed. Local peasant uprisings mushroomed periodically.

But the basic industry was still agriculture. The area of farm lands was doubled in the Tokugawa. Farming methods and irrigation were improved. New crops like sweet potatoes, tobacco, and sugar cane were introduced.

Fishing developed, especially around Edo. Mining in copper, iron, and coal was a Bakufu monopoly.

Manufacture was still in the handicraft and cottage stage, that is, work was mostly by hand or very simple machinery in private homes.

Monopolistic guilds controlled the manufacture and selling of many goods during the early part of the era. Towards the latter part of the era, more specialized business practices arose. One was the system of supercommission (tonya) merchants, who handled every step of manufacture to collection and selling at the market. Large stock associations in cities was another innovation with the development of commerce. Independent brokers and wholesalers and traveling salesmen also appeared to facilitate the development of commerce.

Coins were not standard. The Bakufu issued coins and paper money. The feudatories could issue only paper money. A rudimentary banking system slowly developed in Osaka, which gradually became the economic center, replacing the artificially stimulated center at Edo.

The most interesting phase of Edo society is the culture of the common man (Heimin bunka). With peace in the land and action and thought restricted, the people of the towns, high and low, turned their energy to the pursuit of pleasure. The idea of Ukiyo prevailed in the Genroku. This conceived life to be full of troubles, fleeting, and ultimately without any meaning or significance. This caused the people to live only for the present in a devil-may-care, "eat, drink, and be merry" spirit.

Boldness and extravagance were rampant, benefiting the development of art. The theatre and segregated gay quarters became the source of Edo culture. It was developed by the middle class with the patronage of the upper. Whereas the government frowned on it and tried to suppress it, since it was spontaneous and natural, it eventually became a national culture.

Literature was crude, natural, realistic, humorous, satirical, and sometimes vulgar. Nothing truly outstanding was produced, however, in the field of novels.

The popularity of the theatre in Japan dates from this Edo period. The theatre was so influential upon conduct that women were soon prohibited from the stage because their influence was demoralizing according to Tokugawa standards. Men started to take the roles of women, but their conduct and life were strictly regulated. Actors were worshipped, their costumes and language adopted, and their gestures and mannerisms imitated.

Chikamatsu emerged as the Shakespeare of Japan, writing ninety-seven plays on historical and social themes. Combining a classic with a natural style, he depicted the clash of emotions with reason, morals and order of the times.

An entirely different development and yet as truly representative of the Japanese was the haiku. Basho took the Haiku and suggested in their short seventeen syllables profound and exquisite philosophies

and sentiments. The haiku artists took the idea of ukiyo and developed it philosophically -- that is, becoming sad and serene at the mystery of life -- in contrast to the realistic spirit of the mass.

Pictorial art of the Edo was outstanding. The traditions of the standards set at the Ashikaga court was continued. In addition, unknown and unrealized by themselves, the Japanese developed ukiyoe -- wood block prints -- to a high degree. Americans who came over in the Meiji era had to make the Japanese realize the individuality and beauty of the prints.

These ukiyoe used as subjects commonplace things as seen through common eyes. It developed through a need to reproduce in mass quantities -- pictures for picture books, literature on the theatre, and illustrations of artists and their costumes and roles. Hiroshige, best known in the west, used landscapes as themes, but the stylized, flowing lines and facial expressions of the more representative prints of women and actors have their own peculiar charms.

MODERN HISTORY 1868 - 1945

The ascent of Meiji to the throne started a period of phenomenal changes within Japan and in the history of the Far East and the world. The processes of development can be classified as follows:

1. Unification 1868 - 1878

- (1) Tokyo made capital 1868
- (2) National government organized

- (3) Class system abolished 1869
- (4) Military conscription 1873
2. Internal development 1878 - 1889
 - (1) Wholesale importation of Western civilization
 - (2) Development of national economy
 - (3) Establishment of a national educational system
3. Creation of the modern state 1889 - 1899
 - (1) Constitution promulgated 1889
 - (2) Modern legal system
 - (3) Sino-Japanese War 1894 - 1895
 - (4) Extraterritoriality ended 1899.
4. Continentalism 1899 - 1918
 - (1) Boxer uprising 1900
 - (2) Russo-Japanese War 1904 - 1905
 - (3) Korea annexed 1910
 - (4) World War
 - (5) The twenty-one demands
5. Hegemony in the Far East 1919 - 1929
 - (1) Versaille 1919
 - (2) Washington Conference 1922
 - (3) United States Exclusion Act 1924
 - (4) Economic nationalism in the world
 - (5) Failure of party government
6. Quest for empire 1930 - 1943
 - (1) Manchurian Incident

- (2) Withdrawal from the League of Nations 1933
- (3) China Incident 1937
- (4) Tripartite Alliance 1940
- (5) Pearl Harbor 1941
- (6) Defeat 1945

The Meiji Restoration, with the end of the feudal system and the reestablishment of international relations, is easily the outstanding event in Japanese history. It happened not a day too soon, for when Japan was awakened, she had been left far behind in material progress. The ambition of the proud, fiery, and young samurai leaders of new Japan was to attain equality with the Western powers.

In April, 1868, the Charter Oath of Five Articles was declared by Emperor Meiji. Its most important articles proposed a deliberative assembly and stipulated that knowledge would be sought throughout the world. Edo was made the new capital and renamed Tokyo; the Tokugawa castle became the new palace of the Imperial Family. In 1871, the feudal daimyos voluntarily gave up their rights and holdings. Their fiefs were organized into the present forty-three provinces, and once more the administration of the entire country, central and local, returned to the throne.

Abolition of the class system in 1869 and the end of the feudal system were severe blows to the samurai. The introduction of universal military conscription was likewise unthinkable to them. Untrained

and unfit for any commercial endeavor, many of them became ronin. Various dissatisfactions against the new regime found them uniting in various parts of the country and revolting from 1870 to 1877, but the Satsuma forces and the new conscript army put them all down without too much trouble.

Totally ignorant of international law, the Japanese made treaties unfavorable to themselves. After the first embassy to the United States in 1860, the motivating drive of Meiji leaders became equality in international relations and in culture. In 1871, the Iwakura mission set out to attempt to revise treaties and to observe legal systems, finances, public works, education, and commerce. Fifty-four children, including six girls, were brought over to live and study in the West. It was strongly impressed upon Iwakura that internal conditions in Japan made treaty revision impractical at that time. The Japanese were made to realize that internal development was a prerequisite to international equality. Bismark told them of the importance of power.

So Western ideas and things were brought in wholesale. Railroads were laid; telegraph lines were strung; the Western calendar was adopted; the samurai ~~chomage~~ was abolished, as well as the proud privilege of wearing swords; commoners started to adopt family names. All sorts of reform organizations mushroomed, most of them superficial. The Rokumeikan in Tokyo was the government social center where the upper class in awkward Western clothes tripped the light fantastic.

The Japanese found sending students abroad to learn and then returning to teach too slow. So they employed Americans, English, French, and Germans in government service to introduce and teach Western methods directly in government, science, engineering, military science, naval science, and education.

A national compulsory system of education was established in 1872. Americans were the first administrators of the system. Within a few decades, the literacy rate was equaling that of the most advanced nations. Many private colleges were established, some with Christian assistance; these were eventually recognized as first-rate universities by the Department of Education.

The Mitsui family, leading Edo financiers, was called upon to start a national bank. Later, the present Nippon Ginko was established. With the indemnity received from China after the Sino-Japanese War, Japan went on the gold standard.

In industry, agriculture, commerce and transportation, the government also led the way by establishing government bureaus to assist private enterprises by subsidizing and by establishing schools. The developments in ocean transportation -- the creation of a huge merchant marine -- was particularly phenomenal.

But Western political ideas came in, too. Radicals clamoured for representative government. Foundations for the creation of a constitutional government were slowly laid through the creation of

a new peerage and the establishment of a responsible cabinet and the sending of a commission to the United States and Europe to study existing constitutions and their operation. The chief impetus toward creation of a constitutional government was the desire for recognition by foreign powers of the political development of Japan and, consequently, to be able to demand the right to be treated equally in foreign affairs. The promulgation of a constitution in 1889 was a big factor in the final ending of the unequal extraterritoriality treaties ten years later.

As far as the constitution itself was concerned, it established a representative government, with two houses and a responsible cabinet. But it was imperialistic in that the long-claimed absolute theoretical powers of the Emperor were put down in a document. In it was written (Article 4) "The emperor is head of the empire, combining in himself all powers of the state."

Ever since the opening of Japan, there had been advocates of foreign expansion as an outlet for internal dissatisfactions and the acquisition of land and power in the manner of the western states. The weak neighbor, Korea, naturally became the first target of expansionists.

But China, slowly and clumsily waking up, contested any attempts of Japan to meddle in Korean affairs. After years of jockeying for influence in the Korean government, the Japanese finally attacked the

Chinese and, contrary to the expectation of the world, mopped them up in a half year's time.

China was utterly humiliated by the Treaty of Shimonoseki of 1895. China was forced to recognize the independence of Korea, whom she had historically considered a vassal. China agreed to pay a huge indemnity (200 million taels -- approximately \$60,000,000). She granted residence and commercial rights in Chinese ports, and she ceded the Pescadores, Formosa, and the Liaotung Peninsula.

But the triumph of the Japanese was bitterly clouded by a lesson in power politics. Russia, supported by France and Germany, intervened, presumably for the sake of peace in Asia, to force the return of the Liaotung Peninsula to China. Japan was helpless; she agreed. A few years later, when Russia turned right around and got a twenty-five year lease of the same peninsula, including the strategic harbor of Port Arthur, besides other concessions in Manchuria and Korea, Japan realized whom she would have to fight next.

Otherwise, the Sino-Japanese war was very profitable to the Japanese. International prestige was established. The people gained confidence in themselves. Their financial system was set up with the indemnity received, and the press was given a tremendous impetus. Shipping was given another boost transporting troops and supplies to the continent.

At the outbreak of the war, an imperial ordinance was issued,

providing that the ministries of War and of the Navy could be held by officers on active service only. This ordinance was never repealed, for reasons it is easy to see. Henceforth, since active officers are under control of the General Staff, the power to wreck or to prevent the formation of any cabinet whose members opposed the armed forces in any policy, domestic or foreign, rested in the services. The military faction got a control of the civil government, which was not broken until the military faction itself was crushed in 1945.

Japan joined the western powers as an equal in the suppression of the Boxer Uprising, an anti-foreign movement, in China in 1900, acquitting her share of responsibilities efficiently and quietly.

Russia, in her traditional search for an ice-free port, had been knocking around the Pacific shores since the fifteenth century. Now, she was energetically intrenching herself in Korea, the Liaotung Peninsula, and in Manchuria, provoking the fears of other powers interested in the Far East. England, especially, was uneasy, and of course, Japan considered her very existence threatened. The Anglo-Japanese Alliance of 1902 was signed, recognizing the interests of Great Britain in China and the interests of Japan in Korea. Arrangements were made so that in event of war over these spheres of interest, England and Japan would come to the aid of each other if a third nation became involved.

The way was paved for a showdown with Russia. The Japanese wished for a peaceful recognition of Russian rights and interests in Manchuria,

and of Japanese rights and interests in Korea. But the Russians, never believing the Japanese would dare to fight, delayed negotiations and continued infiltrating into Korea. Finally, the Japanese attacked in 1904 after studying possibilities and preparing. The Russian fleet in the East was made ineffective in the first twenty-four hours of the war -- Pearl Harbor strategy. On land, Port Arthur was surrounded, and supporting Russian forces were pushed northward. Port Arthur fell, releasing the entire Japanese fleet to trap and annihilate the Russian Baltic fleet, which tried to sneak into Vladivostok after it had come half way around the world.

Within two years, both countries were exhausted spiritually and financially by the war. President Roosevelt's mediation was gladly accepted, and war was brought to an end. The Japanese press loudly protested the failure to get an indemnity at Portsmouth. But otherwise, Japan had accomplished a miraculous feat. She was fully grown up now, militarily first rate, politically a constitutional monarchy, and economically growing by leaps and bounds.

In 1910, she annexed Korea without protest from any power.

Japan had eliminated a military threat to her rise. Now, there developed an economic conflict with Great Britain and the United States, who wanted to keep the China market at least open. Japan wanted exclusive right to exploit and trade. She resented the interference and having to share the vast potential source of material and markets with Great Britain and the United States, who kept their own thresholds of trade high with tariffs.

Friction had started with the immigration problem. In 1908, the Gentlemen's Agreement was made, ending the flow of Japanese laborers into the United States. The Anti-Japanese Land Laws of California in 1913 did not improve relations. Finally, in 1924, Congress, taking the Japanese ambassador's warning of "grave consequences" as an impudent interference in the internal affairs of the United States, passed the Exclusion Act, definitely putting an end to good Japanese-American relations.

The World War saw Japan pursue her national interests. Without obligation to help the Allies, she nevertheless joined them and quickly cleaned up the Germans in Shantung. Her real purpose in entering the war soon became evident. At the first opportunity, she presented China with the Twenty-one Demands. These, if accepted, would have given Japan exclusive rights and control of resources, industry, military, and political matters in China. The only power able to protest was the United States. This was sufficient to make the Japanese tone down the more outrageous demands, but others were incorporated in treaties with China.

At Versailles, the Japanese sat as one of the five powers. Politics -- secret treaties made during the war and agreements about the peace -- played an important part there. Japan received the north German Pacific islands as a mandate. These islands were not to be fortified, but how true Japan was to her trust is now evident. Japan also secured the former German concessions in Shantung. But Japan deeply resented the

refusal of her sister powers to write into the League of Nations Govenant a racial equality clause.

The Russian revolution set the stage for the Siberian expedition by the Allies in 1919. Japan's intention in urging this expedition seemed to be to create disorder rather than to bring order to that area so that she could step in and gain rights. After the other intervening powers withdrew, Japan stayed on under one pretext after another. Unable to accomplish very much, she withdrew at the time of the Washington Conference in 1922.

The Washington Conference of 1922 was called to straighten out dangerous situations in the Pacific. It succeeded in this for a decade.

Japan was the only industrial power not wholly engaged in the World War. She used this opportunity to realize great industrial and commercial prosperity. The cotton textile and ship building industry made multi-millionaires of their former millionaire owners.

Just as all the other nations, Japan suffered a post-war depression, which produced deep-rooted evils. Party government had been given a boost on the wave of democracy sweeping the world with the success of the Allies. A commoner, Hara, became premier. Actually, the proletarit and farmer class had shared relatively little in the industrial boom. It was the industrial and financial interests which had gained economically, socially, and politically. These interests had always

been closely affiliated with the government since Meiji days. They now began to play an important role in party politics.

Constitutional government never fully developed. The very nature of the constitution prevented it. Extra-parliamentary forces -- the clan leaders in the early stages, the military since the China War, and the financial powers behind the political parties after World War I, then the fascistic military in the 1930's -- were the determinants of policy. The seeming development of party government from 1918 until the late twenties was only superficial. The assassination of five premiers and other officials and the frequent changes of government from 1921 on did not indicate a healthy political situation. The expansion of the suffrage in 1925 did not mean very much, for since then, rigid laws to check dangerous thoughts were enacted.

Meanwhile, industrial Japan was having a hard time with tariff walls throughout the world growing higher and higher. China became more and more the logical chief market for Japanese goods. But China was undergoing the throes of revolution and trying at the same time to prevent the granting of any more concessions and to end foreign influence. Various reasons caused her to center her anti-foreignism on Japan.

Industrial development in Japan demanded foreign markets. The military, abetted by political malcontents, gained in power as parliamentary government failed to solve problems. Industrialists joined

with proponents of drastic action. Externally, the military was getting alarmed at the progress of the Kuomintang in uniting China. In North China and in Manchuria, the new Chinese government violated treaties and actively undermined Japanese interests.

In 1931 occurred the Manchurian incident. It was one of those historical incidents that act as fuses to set off kegs of powder. The Japanese easily brought Manchuria under their control. The following year, a puppet government in Manchuria declared its independence. The League of Nations, on the basis of the Lytton report, placed the blame for the incident on Japan and made recommendations. Japan withdrew from the League and found herself isolated concerning the fundamental principles to be followed for the establishment of durable peace in the Far East.

The years following 1932 only saw a worsening of relations between Japan and the United States. But isolationists never dreamed of the possibility of war.

Infiltration into North China, Jehol, and Mongolia was followed by the precipitation of the China Incident in July 1937. The Japanese militarists figured they must strike before China became too strong. Chiang Kai Shek lost all the important cities of China, Peking, Nanking, Shanghai, Canton, and Hankow, and won only one major battle in five years of war. But the enticement of the Japanese further and further inland, involving them more and more, weakening them with the "scorched earth" policy and guerilla warfare, must have taken a terrible toll of the Japanese.

World War II had started in 1939 with blitz after blitz by the rampant German armies. In June of 1940, the British withdrew from Dunkirk, and France fell in the same month. Hitler was now supreme in Europe and subjected London to the terrors of the blitz, and in the sea lanes, his wolf packs destroyed vital cargo ships faster than they could be replaced.

In September, 1940 Japan formed the Tripartite Alliance with Germany and Italy, thereby irretrievably casting her lot with the forces of Fascism. Matsuoka next guaranteed his back door from attack with a Non-aggression Pact with Stalin in April, 1941.

At this point, Hitler took his greatest gamble; he chose to attack Russia while England was still too weak to create a second front. If Russia could be quickly defeated, then England and the United States would never be able to take the offensive against Germany. By December of 1941, in the mightiest and bloodiest warfare of history, Moscow was being attacked.

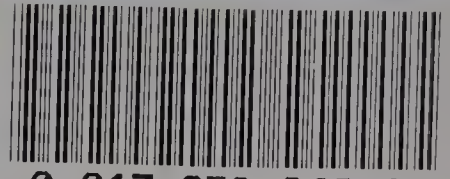
Japan tried every diplomatic means not to inflame American opinion while she took advantage of the European crisis to expand her so-called "Greater East Asia Co-prosperity Sphere" from China to French Indo-China and Thailand. But American attitude was inflexible, and the situation passed beyond diplomatic control. Even while Nomura and Kurusu were making last-minute efforts to arrive at an understanding, Pearl Harbor was being attacked.

Singapore, Sumatra, the Philippines, Java, Borneo, and New Guinea were taken successively. At sea, the Prince of Wales and Repulse were sunk by torpedo-carrying airplanes. The Japanese conquests reached from Kiska in the Aleutians to the sea lanes linking Australia to the United States to the borders of India.

But even before Japan's high-water mark had been reached, the counterattack had begun. Japan's limited sea power was checked in the battles of the Coral Sea and Midway in 1942. Island hopping started from New Guinea and the Solomons. 1943 saw the situation stalemated in general. Then the Central Pacific campaign swept up Tarawa, Kwajelain, and Eniwetok. Saipan, Tinian, and Guam were next. In desperation, the Japanese engaged the United States Fleet, and in the two battles of the Philippines Seas lost practically everything. The liberation of the Philippines followed quickly. Iwo Jima and Okinawa were taken at high cost of casualties and naval losses. By this time, the B-29 bombing of Japan had been going on for a year and reached the devastating stage of eight-hundred ship raids a day.

On August 6, 1945, the first atomic bomb was dropped on Hiroshima. Two days later, Russia declared war on Japan. And two days after that, Japan began negotiations for surrender on September 2.

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